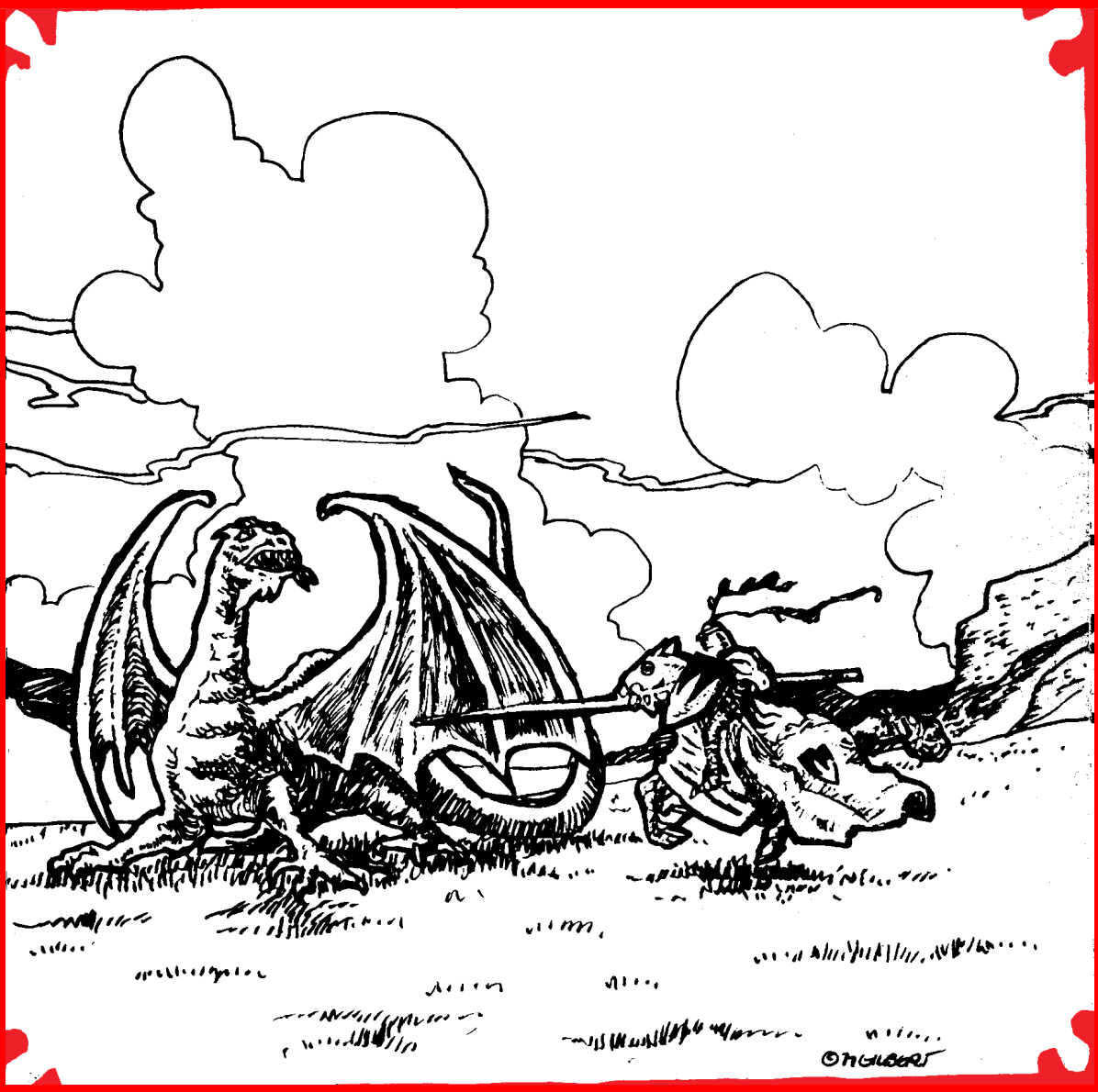
Chivalry & Sorcery

Red Book 7th ed.

Warfare & Wizardry in the Feudal Age



Edward E. Simbalist & Wilf K. Backhaus

FANTASY GAMES UNLIMITED

Chivalry & Sorcery

Red Book 7th ed.

Warfare & Wizardry in the Feudal Age

Dedicated to the memory of Wilfried K. Backhaus who passed away in october of 2009
Dedicated to the memory of Edward E. Simbalist who passed away in march of 2005
Dedicated to the memory of Jan Vrapcenak who passed away in the fall of 1998
Dedicated to the memory of Wesley D. Ives who passed away in 1995
Dedicated to the Society for Creative Anachronism (the S.C.A.)
Dedicated to the Loyal Order of Chivalry & sorcery (the L.O.C.S.)

By Edward E. Simbalist and Wilf K. Backhaus

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FANTASY GAMES UNLIMITED

Introduction

You now hold in your hands one of the largest efforts, in terms of development and testing time, ever published in the wargame industry. The sheer mass of these rules has made it necessary to print in small type rather than in our usual format, but this saving in pages will cause substantial savings in the purchase price of the book.

A rule booklet the length of a novel requires several readings to fully absorb the rules and concepts. Once again, to save excess wordage, in some cases you will come across terms which have not yet been explained. Don't despair, all terms are clearly defined and explained. Keep reading and the definitions of all terms will be found in that area of the text where the full explanation makes the most sense. An example of this is the term BMR, which refers to the basic magical resistance of any item. The term is used often before the section of the rules on the casting of spells and the enchanting of items. Naturally, the full explanation of BMR can be found in this section, where it will be most clear. The rules require mare than one reading, and the uses of BMR in sections prior to its definition will be that much more clear in the second reading of the rules or on referring back to those sections where it has been mentioned.

Chivalry & Sorcery is the most complete rule booklet ever published. Its very completeness creates problems in the mass of rules to be absorbed. However, the useful suggestions within the rules for how to run a C & S campaign will more than compensate for any difficulty in mastering the volume of rules.

Each rules section is optional so that C & S can be used for a complete medieval campaign without the use of any of the fantasy rules, or for a fantasy campaign without the mass action or siege rules that are so necessary for a medieval world. The key element is that whatever your tastes and needs, they will be satisfied by C & S and all sections are designed to work with each other and be compatible. there is no need to frantically seek and adapt another set of rules when your characters build their castles and are suddenly attacked by large forces. It's all there.

The complete fantasy or medieval world that is a part of the world and has laws is now possible. Player characters must function within a very definite society and are no longer limited to the simple aspirations of dungeon crawling to achieve a measure of success in the world.

SCOTT B. BIZAR
Editor, Fantasy Games Unlimited



Let me tell you, O my Liege, the tales of our ancestors.

Let me tell you about the time when the mighty elven lords were fighting the Dark Enemy before their return to the west.

A time when the proud dwarven kings were digging the depths to find precious gems and metals of unthinkable beauty.

After the sunk of middle earth and the rising of new kingdoms, centuries passed and the age of men came out.

A dark age that saw the fall of Lucifer and deadly struggles between valiant knights and vile sorcerers.

This was the age of the Chivalry and the Sorcery.

Close thy eyes and listen...



...We shall see battle axes and swords, a-battering colored haumes and a-hacking through shields at entering melee; and many vassals smiting together, whence there run free the horses of the dead and wrecked. And when each man of prowess shall be come into the fray he thinks no more of (merely) breaking heads and arms, for a dead man is worth more than one taken alive.

I tell you that I find no such savor in eating butter and sleeping, as when I hear cried "On them!" and from both sides hear horses neighing through their head-guards, and hear shouted "To aid! To aid!" and see the dead with lance truncheons, the pennants still on them, piercing their sides.

Barons! put in pawn castles, and towns, and cities before anyone makes war on us.

Papiol, be glad to go speedily to "Yea and Nay", and tell him there's too much peace about.



Forward

Dungeons and Dragons arrived on the scene only recently up here in Edmonton, Alberta, and it immediately acquired a small but fanatically devoted circle of "dungeon crawlers" who ate, drank, and slept the campaign. We developed maps showing the extent of the fantasy world we had created, including a number of nations and the like. But that was a crude effort at best, with only a few rules and guidelines to govern the action. Still, it worked after a fashion. Yet, something was lacking.

Chivalry & Sorcery began innocently enough with a discussion about the relative vacuum our characters were living in between dungeon and wilderness campaigns. Also, a degree of dissatisfaction emerged over the relatively limited goals available to our characters. Besides, we had managed to make all-of the beginner's mistakes--too much gold and Magic was being found, and everyone was on an "ego trip" of Gargantuan proportions.

Putting our heads together, We found that we had a lot going in Dungeons and Dragons. Warlock gave further ideas. And Petal Throne presented the concept of an integral world. Wilf Backhaus turned to me at that point and asked why we couldn't do something about it. I replied, "Why not? Chivalry & Sorcery emerged. It is a clearly feudal world, but not anywhere as constrained as if might appear on the surface. The full range of fantasy adventures is possible in it. While we had ideas about developing an entirely new set of spells (quite a few emerged, however), we felt that our attachment to Dungeons and Dragons was too strong to do away with many of the spells and the devices that had been so meticulously developed by Gary Gygax and Company. Thus a good number of spells have remained the same and are reprinted here with modifications to fit it to the new Magick System we developed.

To supplement the rules, we recommend acquiring a good basic text about life in the feudal period. For that is the setting of the action. The transition to this social atmosphere should not be very hard, as most fantasy in fact occurs in it. Nations can be developed, with as many identifiable non-player characters as one desires. The only restriction is that the customs and manners of the feudal age are in effect, complete with class distinctions and privileges. "Muscle men" are no longer free to throw their weight around unless they have the social rank to back them up.

My special thanks to the intrepid band who assisted me in developing this first edition of Chivalry & Sorcery: Wilf Backhaus, who deluged me with an avalanche of innovations in the practice of the Art of Magick and assisted in the development of the Combat Systems; Ron Gillies, who painstakingly reconstructed in playable form the Medieval science of Castle Building and Seigecraft; Wayne Wittal, whose short but delightful treatment of Courtly Love should bring about many an adventure; and John Wrapcenak, general critic and factotum.

We all realize that Chivalry & Sorcery still has flaws, but at the same time we feel that it should provide new perspectives for any dungeon campaign. Fantasy wargaming being what it is, the product of pure imagination, there probably will never be an end to the innovations. It is our hope that Chivalry & Sorcery will assist dungeon crawlers everywhere to develop their own campaigns along fresh lines.

Ed Simbalist

July, 1976



You are quite correct about Chivalry & Sorcery filling the detail of D&D. That was a deliberate intent on our part. The inspiration of the whole project was EPT. I had been playing D&D for about 9 months in 1975 when I got my hands on a copy of EPT. It proved to me what I had always suspected, that it was possible to set out an entire world. I also concluded that unless you had a fine ear for language and a great memory for detail that it would be very difficulty to GM a session of EPT (This situation is now much improved with the two novels Barker wrote). The same serious treatment, however, I determined, could be achieved with the well known legends of Robin Hood and King Arthur. Everyone knows those stories so that GMing them would be a lot easier. The other game which influenced me personally was En Garde - where you actually had to play the social structure.

I had a long discussion with Ed Simbalist, who I had been playing D&D with for about 8 months, one May evening in 1976 and we decided that we would do a Medieval EPT/En Garde. While we conceptualized a theoretical kingdom we settled instead on Medieval France/England as our rule of thumb for the purpose of speeding up the design process.

We wrote an MSS in 6 week which was about 360 pages long. We self-published 40 copies of it under the title of Chevalier. It was our intent and our hope to sell our material to TSR as a sort of "Advanced" D&D. We traveled to GENCON for that purpose in August '76. We never did show it to TSR because we took an instant dislike to Gygax and so sought out another publisher. It required us about 4 months to completely de-D&D our manuscript - it was during part of that process that we decided on the term "Game Master". The Chivalry & Sorcery 1st was published in the summer of 1977.

The sheer complexity of Chivalry & Sorcery 1st is well taken but it is not as complex as Ed's subsequent Space Opera- I, on the other hand, have ever since been an advocate for simpler systems. Chivalry & Sorcery 3rd was an attempt to simplify which I carried further with my most recent contribution C&S Light.

I was asked one time about all of the innovations which could be traced to Chivalry & Sorcery and I completely forgot the point about "Game Master".

BTW I can tell you that e-book version C&S1, which will be called C&S Red Book, is already in the can and will be marketed by Gamestuff Inc in the near future.

Wilf Backhaus

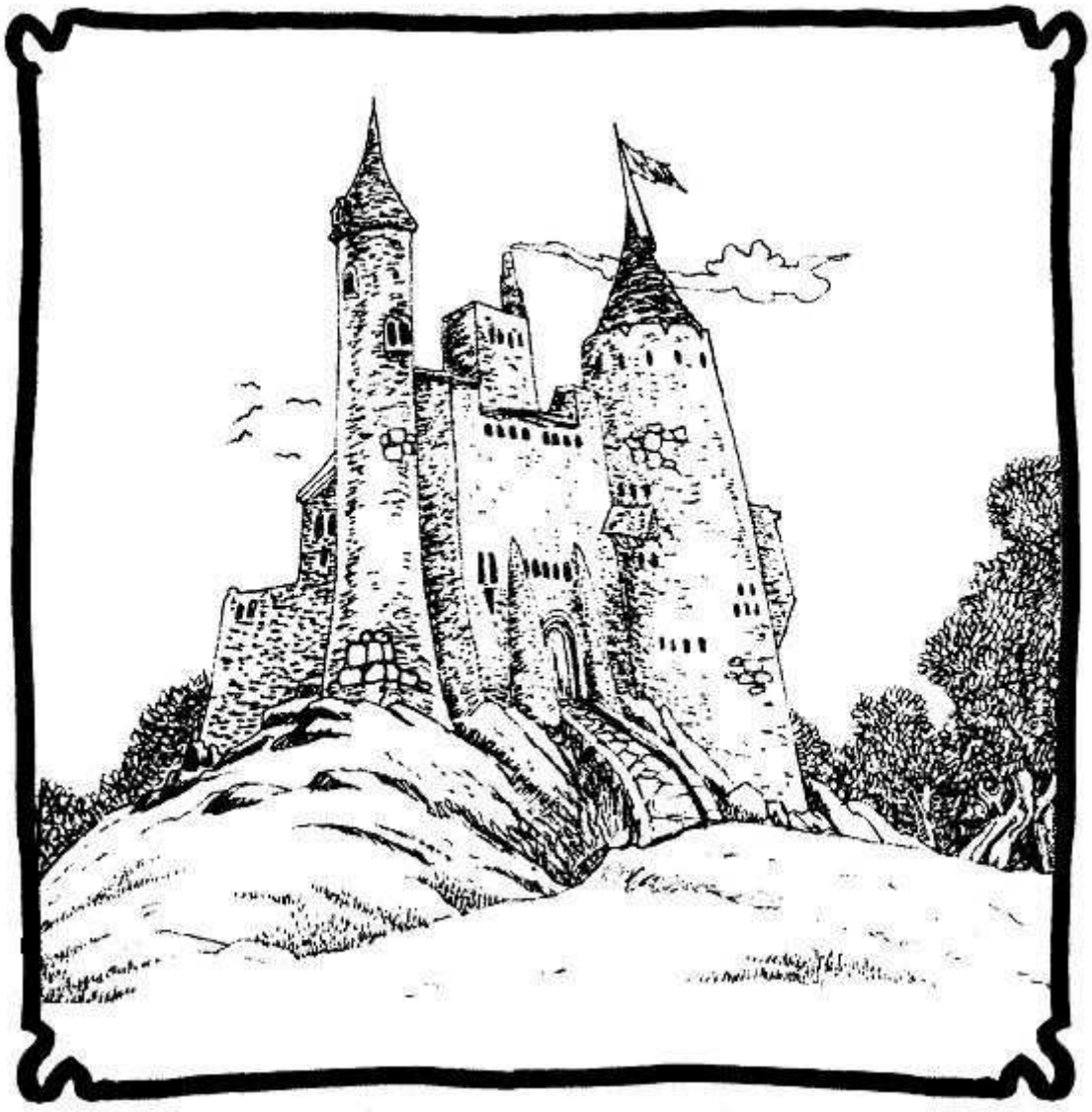
December, 2000



Book 1

The Grand Campaign

Dedicated to Scott Brian Bizar



Chivalry and Sorcery

Contents

Chivalry & Sorcery: The Grand Campaign....5
The Feudal Setting....5
The Time Frame....6
Races....7
Men....7
Man names for a middle-earth campaign....7
Dunedain....8
Black Númenóreans....8
Rohirrim....9
Gondorians....9
Man Names for a middle age campaign....9
Saxons....10
Celts....10
French....10
Picts....10
The Celtic People....11
Social & Political Organisation....11
Law....11
Alliances....11
The Kingship....12
Fortifications & Dwellings....12
Designing Celtic Kingdoms....12
Celtic Warriors....12
The Nordic Barbarians....12
Nordic Names....13
Weregeld....13
Social Organisation....13
The Nordic Warrior....14
Law....15
Nordic Attitudes Towards Death....15
Women....15
Elves....16
Social Status....17
The Noldor....17
The Sindar....18
The Nandor....19
Origin and acts....20
List of the Valar....20
Lifestyle....21
Elf names....22
Half-elven....22
The Choice of the Half Elven....22
Dwarves....23
Origin and acts....23
Lifestyle....24
Dwarf names....25
Social Status....25
The Forge's Fire....25
Mining....26
Hobbits....27
Origin and acts....28
Lifestyle....28
Hobbit names....29
Social Status....29
Nephilim....29
Starting Mutations....30
Mutations....31
Religions....33
Christianity....33
Paganism....33
Heathenism....34
Wotanism....34
Ilúvatarism....34
Melkorism....34
Languages....34
Black Speech....35
Quenya & Noldorin....35
Sindarin....35
Nandorin....35
Khuzdul....35
Entish....35
Westron....36
Goidelic....36
Late Latin....36
Ancient Greek....36
Hermetic Language....36
Alchemical Language....36
Dark tongue....36
Enochian....37
Character Prime Requisites....37
Sanity....44
A Guide to Sanity Loss....44
Insanity....45
Regaining Sanity Points....45
Treatment Of Insanity....46
Private Care....46
Hospitaler order....46
Wandering and Homeless....46
Virtues And Flaws....46
+1 Virtues....47
+2 Virtues....47
+3 Virtues....47
+4 Virtues....47
-1 Flaws....48
-2 Flaws....48
-3 Flaws....48
-4 Flaws....49
Other Personal Characteristics....49
The Characters Body....49
Fatigue Levels....49
Carrying Capacity....49
Life Horoscope....49
Mental Health....49
Characteristics Rolls....51
Character Classes & Ability Scores....52
Monster Characters....53
Honour....54
Gaining Honour....54
Honour Awards....54
Group Honour Awards....55
Participation in Notable Events....56
Bonus Points....56
Losing Honour....56
Villainous Knights....56
Skills....56
Using Skills....56
Secret Skill Rolls....56
Measuring Skill Ratings....57
Evaluating Success or Failure....57
Skills Descriptions....57
The Three Orders of Society....61
Those who work....61
Those who fight....62
Those who pray....62
Customs & Laws....62
Hospitality....63
Family....63
Loyalty....63
Honor....63
Social Class....63
Outcast....63
Commoner....64
Freeman....64
Lesser Noble....64
Greater Noble....64
Class & Culture....65
Inheritance....68
Marriage & Inheritance....69
Rules of Marriage....69
Illegitimacy....69
Divorce....70
Social Status....70
Influence....71
Determining One’s Influence....71
Temporarily Increasing One's BIF....71
Acquiring A Friend....71
Exerting Influence....72
Concluding Alliances....72
Influence....72
The Royal Bureaucracy....73
Nobles....74
Privileges & Responsibilities....74
Lord's Homage....74
Noble Ranks....74
Vassals....74
Common Interest....74
Transactions....74
Truce....74
Warfare....74
Titles....75
Squire....75
Vassal Knight....75
Banneret Knight....75
Baron....75
Earl/Count....76
Duke....76
King....76
Pennath....76
Officers....77
Money in the Middle Ages....77
Making a Living....78
Cost of Food, Shelter, and Clothing....79
Knights....81
The Chivalric Code....81
Knights In The Medieval Tradition....82
Mercenaries & Soldiers....82
Mercenaries....83
Soldiers....84
Thieves, Brigands, Spies and Assassins....85
Thieves....85
Doors....86
Locks....88
Breaking In....90
Thieves' Guilds....92
Guild Organization....92
Daily Income....92
Non-Members in Guild Territory....92
Membership in a Thieves' Guild....92
Thieves' Guild Fencing....93
Thieves' Guild Services....93
Brigands....93
Spies....94
The Holy Vehm....94
Assassins....95
Daughters of Medea....96
Making Of Poisons....96
Making Of Antidotes....97
Drugs & Poisons....97
Using Poison on Weapons....99
The Foresters....100
Forester Types....101
Forester Weapons....102
Forester Magick....102
The Fantasy Campaign....102

Time and Movement....102
Designing the Place of Mystery....103
Underground Complexes....103
Falling....104
Types of Dungeons....104
Treasures....104
“Surprise”....105
The Outdoors Adventure....105
Hazards on the Road....105
Obstacles....107
Villages, Towns and Cities....108
Random Encounters....109
Encounters During Travel....109
Designing Outdoors Adventures....112
Cities....122
Rise of the Medieval City....122
Perils of Freedom....122
Roads & Bridges....122
City Streets....123
Entering and Leaving Towns....123
The Watch....123
Violence....123
Fire....123
Street Stalls....123
Markets....124
Fairs....124
Building Projects....124
Inns....124
Taverns....124
Guilds....124
Advancement....125
Education....125
Copyists....125
Lepers....125
Loose Women....125
Guilds....125
Guild Members....126
Guild apprentices....126
Journeymen....126
Guild Masters....126
Senior Masters....127
Guild Officials....127
Guild Dean....127
Graft Guilds....127
Specific Guilds....128
Blacksmiths....128
Tanners....128
Armorers....128
Masons....128
Slavers....129
The Commoners’ Lot....129
Serfs....129
Yeomen....129
The Peasants’ Contribution....129
The Agricultural Year....129
Two or Three Field Rotation....129
August and September....130
October....130
November....130
December....130
January....130
February....130
March....130
April....130
May....130
June....131
July....131
Character Levels and Experience....131
Treasure....132
Slaying and Vanquishing Enemies....132
Knights and Warriors....132
Clerics....133
Magick Users....133
Thieves, Brigands, Spies and Assassins....133
Limitations on Advancement....133
Experience Levels....134
Of Men and Monsters....135
Non-Player Characters....135
On Being a GameMaster....135
Mastering the Rules....136
Mastering Oneself: playing fair....136
The Art of Storytelling....137
Creating a C&S World....138
Developing Scenarios....139
Running a game session: preparation....139
Running a game session: interaction....139
Running a game session: role playing the others....140
Running a game session: long range perspective....141
Running a game session: the wider world out there....141
On being a Role Player....141
The Player....141
The Player Character....141
Power Gaming....141
Role Playing....142
Who wins in a role playing game?....143
Starting a Campaign....143
Published Adventures....144
Building An Adventure....144
Preparing for the Game....144
During the Game....144
Campaign Tips....145
Creating Adventures....145
Creating a medieval World....146
Feudalism in History, Legend & Fantasy....147
The Phases of Feudalism....147
The Dark Ages (c. 550-1000 A.D.)....147
The Early Middle Ages (c. 1000-1200 A.D.)....147
The High Middle Ages (c. 1200-1350 A.D.)....148
The High Chivalry of Legend....148
The decline of Feudalism (c. 1350-1450 A.D.)....148
Setting up a Medieval World....149
Mythic Europe....149
Anno Domini 1170....149
The British Isles....149
Scotland....149
Wales....150
England....150
Ireland....150
France....150
Burgundy....151
Savoy....151
Provence....151
The Holy Roman Empire....151
Italian City States....152
Iceland....152
Scandinavia....152
Iberia....153
Byzantium....154
Middle Earth with Chivalry & Sorcery....154
Evil Campaigns....155
Evil Acts....155
Lying....155
Cheating....155
Theft....156
Betrayal....156
Murder....156
Vengeance....156
Worshipping Evil & Demons....156
Creating Undead....156
Damning or Harming Souls....156
Consorting With Fiends....156
Greed....156
Bullying Innocents....157
Bringing Despair....157
Tempting Others....157
Managing Evil Characters....157
Common Enemy....157
Patron....158
Evil Adventuring....158

Chivalry & Sorcery: The Grand Campaign

Chivalry & Sorcery began innocently enough with a discussion about the vacuum that our characters seemed to be living in between dungeon and wilderness campaigns. In the Fantasy Wargames Society of the University of Alberta a degree of dissatisfaction emerged over the limited goals that were available to our characters. The solution was to develop an all-encompassing campaign game in which dungeon and wilderness adventures were just a small part of the action.

The Feudal Age was chosen as the setting of the action. There is a powerful and most appealing tradition of glorious deeds and stirring events surrounding the whole period of Chivalry. Furthermore, most fantasy occurs in societies that are generally feudal in nature, and the richest traditions of "Magick" belong to that period as well. To make the life of the Feudal Ages live again and to provide an authentic setting in which to play out the campaign, ***C&S*** is filled with aides and guidelines which make the creation of an entire world possible. Our group has chosen France, 1170, as the center of our world, although it is a France drawn with a liberal brush indeed. It could just as easily been one of Howard's Hyborean Kingdoms or the world of Tolkien. It could even have been a purely imaginative world never before encountered in history, legend, or fiction.

Some planning and preparation is unfortunately necessary. A map of the "world" must be drafted and nations must be established. Within each nation should be located several large baronies. Economic and military resources may then be determined for these areas. Leaders and other important non-player characters should also be determined, as such men affect the entire conduct of affairs in the land.

At this point, players who are interested only in military miniatures battles are ready to stage an ongoing campaign that can last over a series of battles. Possible scenarios include the War of the Roses, the Hundred Years War, one of the Crusades, Richard I's land campaigns in France, or any of a score of other possibilities. Attention would be focused on marshalling economic and military resources. Castles can be built or strengthened, mercenaries hired, and replacement troops trained to replace casualties. Alliances can be formed, and players may enter into political intrigues to improve their positions. Raids, sieges, and open battles can be staged. In short, the full range of events arising out of medieval warfare may be simulated in as much or as little detail as possible. The skill of players in handling political and strategic factors, as well as skill in tactics, will determine the final victor.

If players wish to proceed further and develop individual characters, they may do so. Again, the military miniatures enthusiast will probably elect to deal only with Knights and Nobles. Tournaments can be staged and individual characters may be involved in the battles that are a part of the larger campaign. This adds a degree of intensely personal commitment to the proceedings as identification with characters is impossible to avoid. Small scale actions on an individual level are also possible, employing the Individual Combat matrixes and the Horse Combat rules.

Many players will desire to go "the whole route" and develop a fantasy campaign. In this instance, the added dimensions of Magick and a host of Legendary Monsters fill out the possibilities offered by ***Chivalry & Sorcery***.

The essential feature of ***Chivalry & Sorcery*** is the flexibility built into all of the campaign types. Players may choose the type of campaign that they desire and may ignore all elements that are not relevant to their needs and aims. For example, Magick is not essential and a miniatures enthusiast my ignore it completely if he finds it distasteful. On the opposite side of the coin, a player interested in staging dungeon expeditions may choose to ignore the larger event that are Occurring in the nation as a whole (although many opportunities for some exciting adventures could be lost.) After all, miniatures and fantasy campaigners are a highly creative lot, and the greatest enjoyment is found by adding the "personal touch. ***Chivalry & Sorcery*** provides the guidelines by which players may easily create the kinds of worlds they want and does not attempt to "dictate" in any way what must be.

The Feudal Setting

All feudal societies are characterized by fairly rigid class structure. Thus player-characters are subject to conditions of birth and social status. In general, it is the circumstances of one's birth that determine the opportunities open to a man, although an "exceptional" personality may rise above even the lowest beginnings and make a place for himself in the world (if he is lucky and canny enough.) Thus, provision is made for random determination of a player-character's birth and status in society.

The code of Chivalry pervades feudal society. It is binding upon all within the campaign, and some things simply are not done if a character wishes to maintain his reputation for honourable conduct. Honour is more important than any other form of currency. Without honour, a Knight's followers fall away from him, he is barred from tournaments and cast out of polite society, and he cannot hope to exert any real or effective influence upon the political life of the state. Nor can a commoner ignore the need for honour, as he depends upon the favor and respect of others to advance in the world. Success in the campaign is dependent upon having "friends," not just attaining many levels of experience or winning a few battles.

To fill out the "grey" area of other miniatures and dungeon campaigns, the entire social order of the feudal state is assumed to exist at all times. Military campaigns and individual adventures occur fully within a society as well as in a geographic area. The complete superstructure of Church and State overlooks the activities of characters. The commander of armies must bear in mind the reluctance of vassals to serve for more than 40 days and must respect the hidebound customs and traditions of Knights and commons alike. His noble peers are invariably proud, haughty, and jealous of anyone who seems to threaten their own power or position; and thus, alliances are fraught with dangers. Barons are aligned against each other and all resist the King's every attempt to bring about strong central government. Church and State are locked in a struggle over who shall be supreme in the land: the Crown or the Lords Spiritual. On the individual level, a bullying Knight could find that his enemies are ganging up on him in the Grand Melee, or that he has been challenged to a Trial by Combat à l'outrance -- "to the death." Indiscriminate practice of Magick, especially for "evil" ends, might result in excommunication and a painful auto-de-fe, ending at a burning stake. A notorious thief or killer can be declared "outlaw," the fair game of anyone able to kill him on sight. Even the doughtiest fighter will blanch at the thought of being the prey of a hundred villagers answering the "hue-and-cry", eager to collect the reward for capturing him, or worse. Then there are taxes to be paid, and treason or sedition bring quick death at the hands of the King's executioner. Chaotic conduct, while loads of fun, carries risks appropriate to the evil practiced. No man stands invulnerable and unassailable. In the Great Chain of Being, there is always a strong adversary ready to confront and destroy a man who goes "too far."

Authenticity is the hallmark of ***Chivalry & Sorcery***. Creativity and imagination are vital, but realism and attention to the facts of human nature and the nature of any reasonable society is necessary as well. Players are therefore urged to acquire a good general knowledge of feudal life in general so as to provide the "colour" and detail that breathes life into the campaign and provides models of general behavior.

Realism demands that a character maintain himself and his followers. The economic facts of everyday life play an important part in the campaign. One has to eat, find shelter, and clothe himself. One's followers have to be paid, cared for, and rewarded for faithful service. One's horse must be shod, stabled, and fitted out with saddle and harness. Arms and armor must be purchased and kept in good repair. All this takes money, and money is not to be had easily in the feudal society. Work or entering into feudal service is necessary, and ***Chivalry & Sorcery*** provides for this in the sections on Feudal Fiefs and Making a Living. Whether an army is being outfitted for war or a dungeon expedition is being prepared, money is required. Some attention to acquiring a steady income and managing it well is called for. The warlord who ignores his warchest may find that his army has disappeared. The individual character who tries to make ends meet by plunging into dungeons may find that he has starved to death.

In any feudal society, a person must have a "place" in the social order, and the place he occupies will determine his manner of conducting himself. Commoners should never "put on airs" in front of the nobility and cannot afford to feel too much resentment at harsh treatment by their social "superiors." Great lords cannot treat loyal vassals like mindless robots to be ordered here and there without regard to their needs and desires, unless personal loyalty is of no importance to them. Independent-minded characters find that they are universally regarded with suspicion and distrust. Even Knights-errant lack the status enjoyed by a Knight-in-service because they have no feudal lords. To benefit fully from the system, one must live within it and abide by its rules of conduct. When the society demands that a man occupy a definite place in the rank order of things and conduct himself accordingly, anyone who proves to be a "maverick" counts for little.

One of the features of social class that dominates ***Chivalry & Sorcery*** is the rather great distinction made in the matter of bearing arms. Knights have the prerogative of bearing weapons that are forbidden to the lesser classes in society. Only Knights and Sergeants-at-Arms are permitted to own warhorses of superior quality. Commoners go on foot or else ride "nags." Non-fighters are also restricted with respect to the kinds of armor they may wear- although this is a reflection of their lack of training and not a prohibition as such. These things are as they actually were and to be realistic they are included in the campaign. It is a question of one's place in society.

Every man has a "Master" unless he has arrived at a high point in his career and is successful enough to be a great Lord or has established his own business. Player-characters begin their careers at a youthful age, inexperienced and relatively poor. They must learn some trade or enter some vocation. Thus they are all placed under a non-player "Master" who instructs and protects them until they are able to assume their own place in the world. Such apprenticeship generally lasts until a character reaches experience level 5. The "Master" is controlled by another player or by a "Game Master" and manages the life of his apprentice, setting him tasks and sending him on missions. Many adventures can be generated by the use of the Master, who has need of some article or who is going to some distant place and must be attended by his young assistant. A complete range of non-player characters appears in the "Monster" section and these may be used to obtain many of the characteristics of "Masters."

Unique features of the medieval period have been incorporated to add realism to the campaigns. "Courtly Love" provides motivation for young Knights to go out and do deeds of great valour in the name of their ladies, for much honour and

experience may be won. "Knightly Orders," "Magick Orders," and "Secret Societies" exist, providing characters with allies in times of need, and also serving to generate adventures. The same is true of the great Guilds which dominated medieval business and finance. For players interested in political careers, there is even provision for entering the "Royal Bureaucracy" and rising to the highest levels of government.

The campaign, then, is pervaded by the elements of feudalism. Players are urged to absorb as much of the "mental set" of the period as possible to permit role-playing that is authentic. To think as a 20th Century man while conducting a campaign based upon feudal society is an unfortunate thing to do, as most of the "fun of the thing will be lost.

Feudalism begins with the belief that everything belongs to the king, as highest lord of the land. All rights derive from the king, who has distributed some of his rights and responsibilities among his lords; they, in turn, distribute some of these rights and responsibilities to their knights. All obligations are personal, dependent upon the relationship between a lord and his followers. The followers swear fealty to the lord, and afterwards are known as vassals of that lord.

The lord ensures the loyalty of his favored followers by giving them land, the single most valuable and permanent commodity in the realm. To receive gold is a slightly dubious honour, since even a peasant can be bribed with gold. However, a transfer of land is sacred. Two types of land transfer are common:

- A gift is given for the duration of the recipient's life but upon death reverts to the lord.
- A grant is given for the life of the recipient and his heirs.

A vassal does not really own the land he is given, but he does own all the granted benefits collected from that land. The vassal receives his grant in return for loyalty and services. As long as the knight's obligations are satisfied, the benefits are legally his and cannot be justly taken away. Typically, a knight's obligations are to serve loyally in his lord's military campaigns and to advise his lord on important matters. In return, the lord owes his vassal protection, sustenance, and livelihood. Thus, there is a non-equal but reciprocal agreement between lord and vassal.

Obligations may be changed only if both parties agree. Usually they are only changed when one person has done something significant for the other. If the vassal rescued the king on the battlefield, he might receive his former gift as a permanent grant. If the knight violates his loyalty, he can lose the land he has of the lord. Typical reasons for land to revert to the lord include treason, failure to support the lord, or the lack of an heir when the grant holder dies. Daughters may inherit their father's grants only if there are no male heirs.

In some rare cases, a knight may become a vassal without a gift or grant of land. Church officials and monasteries also rely upon land grants to knightly vassals in return for loyal service. Monasteries often became powerful landowners with their own knights to protect them.

The Time Frame

The time frame of ***Chivalry & Sorcery*** as a game is different from other games of its general type, for the one day = one game day concept has been dropped in favour of a more telescoped time period. To a degree, the peculiar nature of the Magick System accounts for this, as Magick Users must spend considerable periods of time simply learning the spells they will want to cast in an expedition. Also, if large-scale actions are going to be fought, anxious War Lords are going to be very frustrated by a real-time winter period in which no campaigning is possible. To permit a few good wars, time had to be compressed. Also, time was compressed to permit characters to live out a reasonable proportion of their lives, and perhaps even descendants to take up the struggle.

The recommended time period for individual adventure campaigns is roughly on a one to four basis, with one real week equal to one Game Month. Also, the year is seasonal in nature, and winter is always a quiet period because conditions are simple too bad for anyone to seriously attempt an adventure outside settled areas. Even the monsters get out of the winter storms. The four seasons therefore break down as follows:

Spring:	April and May:	2-3 real weeks
Summer:	June to October:	8-10real weeks
Fall:	November and December:	2-3 real weeks
Winter:	January to March:	1 real week

Clearly, most of the action occurs in the summer months, which are at least twice as long as any other months to permit active adventuring. Winter is simply the time that players devote to "bookkeeping chores" to get ready for the next round of gaming. As is typical of many aspects of ***Chivalry & Sorcery***, the time periods are always optional so that, if an important or exciting adventure is occurring, the real time period can be extended to the convenience of the players. Players devoted to purely military campaigns could telescope time even further, so that 5 or 10 years were covered in a real year, if not more, permitting entire generations to pass in a relatively short space of time. The Hundred Years War is not an impossibility using this system.

Keeping a Calendar

The important thing to establish is the relation of real time to game time, so that all of the players know what the game date is in a particular week of play. Once general agreement is reached among the players, everyone knows how much time is passing. This fixing of a definite calendar for the game is especially vital for Magick Users, who operate on a very strict time scale when learning spells or doing enchantment.



Races

Choosing a race is a vital part of character creation. Race establishes a character's abilities and weaknesses. In a more literary sense, the character's race helps to define the character's identity. Where attributes and class answer very important questions about the character, race is an equally if not more important defining factor in a character's persona. Imagine a short, stocky, dour- faced, bearded warrior girded in iron, with a fearsome axe and rimmed shield – you could very well be imagining a dwarf. Imagine a character that is tall and lithe, clear of vision, has golden hair, and is wrapped in the mysticism of the fey, and you could be imagining an elf. Characters that are small and nimble, with strong hearts, might just be hobbits. If your image is of a tall bearded man, wrapped in the shimmering folds of a vermilion robe while leaning on a staff, it's probably a human. The races are designed to have some latitude, allowing the player room to create a personal flavor for their character.

When choosing a race, the player should make an effort to understand the basic personality and culture of the selected race. Whether using the social descriptions developed for ***Chivalry & Sorcery***, or creating your own societies and cultures, successful roleplaying results from a melding of the character's personality with its racial background. Furthermore, each race has a number of inherent racial abilities. These range from full vision in inky blackness, to finding hidden doors, to hiding well in the wilderness. Read the description of each race carefully, to gain familiarity with their extraordinary abilities and limitations.

Each race has certain physical characteristics that make it unique. These characteristics are not only reflected in their various abilities, but also in their basic attributes.

Men

Most player-characters will be human beings. As such, they will have the widest range of characteristics enjoyed by any character type. Men can become virtually any type of character in the game: Knights, Fighting-Men, Thieves, Clerics, or Magick Users. Also, because the world is essentially dominated by Mankind, they enjoy the greatest degree of freedom of movement and acceptance. Elves, Dwarves, and Hobbits, while often made to feel welcome, are not really a part of daily life in human society and cannot hope to establish themselves as great lords beloved by their subjects. They are "foreigners" and they are "different," two serious penalties to be overcome in any Feudal society.

Humans are the most adaptable and ambitious people among the common races. They have widely varying tastes, morals, and customs in the many different lands where they have settled. When they settle, though, they stay: they build cities to last for the ages, and great kingdoms that can persist for long centuries. An individual human might have a relatively short life span, but a human nation or culture preserves traditions with origins far beyond the reach of any single human's memory. They live fully in the present—making them well suited to the adventuring life—but also plan for the future, striving to leave a lasting legacy.

Just as readily as they mix with each other, humans mingle with members of other races. They get along with almost everyone, though they might not be close to many. Humans serve as ambassadors, diplomats, magistrates, merchants, and functionaries of all kinds.

Dwarves. *"They're stout folk, stalwart friends, and true to their word. Their greed for gold is their downfall, though."*

Elves. *"It's best not to wander into elven woods. They don't like intruders, and you'll as likely be bewitched as peppered with arrows. Still, if an elf can get past that damned racial pride and actually treat you like an equal, you can learn a lot from them."*

Hobbits. *"It's hard to beat a meal in a hobbit home, as long as you don't crack your head on the ceiling—good food and good stories in front of a nice, warm fire. If hobbits had a shred of ambition, they might really amount to something."*

The Elves call the race of Men Atani in Quenya, literally meaning "Second People" (the Elves being the First), but also Hildor (Followers), Apanónar (After-born), and Firimar or Firyar (Mortals). Less charitably they were called Engwar (The Sickly), owing to their susceptibility to disease and old age, and their generally unlovely appearance in the Elves' eyes. The name Atani becomes Edain in Sindarin, but this term is later only applied to those Men who are friendly to the Elves. Being the second born race of Middle-earth, Men are generally weaker than Elves, and have poorer coordination and reflexes.

Man names for a middle-earth campaign

Dunedain	Numénoreans	Rohirrim	Gondorians
Amlaith	Ailinel	Baldor	Adrahil
Arador	Almarian	Brego	Aglahad
Araglas	Almiel	Brytta	Aldamir
Aragorn	Amandil	Ceorl	Alphros
Aragost	Ar-Adunakhor	Déor	Amrothos
Arahad	Ardamir	Déorwine	Anardil
Arahael	Ar-Gimilzor	Dunhere	Anarion
Aranarth	Ar-Pharazon	Elfhelm	Anborn
Arantar	Ar-Sakalthor	Elfhild	Angbor
Aranuir	Ar-Zimrathon	Éofor	Angelimir
Araphant	Atanalcar	Éomer	Aratan
Araphor	Aulendil	Émund	Arciryas
Arassuil	Axantur	Eorl	Artamir
Arathorn	Beregar	Éothain	Atanatar
Araval	Caliondo	Éothéod	Alcarin
Aravir	Cemendur	Éowyn	Barahir
Aravorn	Ciryatur	Erkenbrand	Baranor
Argonui	Earendur	Fastred	Belecthor
Arvedui	Elatan	Fengel	Belegorn
Arvegil	Elentir	Folca	Beregond
Arveleg	Elros	Folcred	Berelach
Beleg	Erendis	Folcwine	Beren
Celebrindor	Gimilkhad	Fram	Bergil
Celepharn	Gimilzagar	Frea	Beruthiel
Dírhael	Hallacar	Freca	Borlas
Earendur	Hallatan	Frealaf	Boromir
Eärendur	Hatholdir	Freawine	Borondir
Eldacar	Henderch	Frumgar	Calimehtar
Elendil	Herucalmo	Gálmód	Calimmacil
Elendur	Ibal	Gamling	Calmacil
Estelmo	Inzilbeth	Garulf	Castamir
Gilraen	Irilde	Gleowine	Cemendur
Halbarad	Isilme	Goldwine	Cirion
Isildur	Lindisse	Gram	Ciryon
Ivorwen	Lindorie	Gríma	Ciryandil
Malbeth	Mairen	Grimbold	Damrod
Mallor	Malantur	Guthlaf	Denethor
Malvegil	Manwendil	Haleth	Derufin
Ohtar	Miriel	Háma	Duilin
Tarcil	Nessanie	Harding	Dervorin
Tarondor	Nolondil	Helm	Dior
Valandil	Numendil	Herefara	Duinhir
Valandur	Nuneth	Herubrand	Earendil
	Orchaldor	Hild	Earnil
	Oromendil	Horn	Earnur
	Silmarien	Léod	Ecthelion
	Soronto	Marhari	Egalmoth
	Tar-Alcarin	Marhwini	Elboron
	Tar-Aldarion	Morwen	Eldacar
	Tar-Amandil	Saruman	Eldarion
	Tar-Anarion	Thengel	Elendil
	Tar-Ancalime	Théoden	Elendur
	Tar-Ancalimon	Théodred	Elphir
	Tar-Ardamin	Théodwyn	Eradan
	Tar-Atanamir	Vidugavia	Erchirion
	Tar-Calmacil	Vidumavi	Faramir
	Tar-Ciryatan	Walda	Findegil
	Tar-Elendil	Widfara	Finduilas
	Tar-Meneldur	Wulf	Firiel
	Tar-Minastir		Forlong
	Tar-Palantir		Galador
	Tar-Surion		Gilmith
	Tar-Telemmaite		Golasgil
	Tar-Telperien		Hador
	Tar-Vanimelde		Hallas
	Tindomiel		Herion
	Ulbar		Hirgon
	Valandil		Hirluin
	Vardilme		Hurin
	Veantur		Hyarmendacil
	Yavien		Imrahil
	Zamin		Imrazor
			Ingold
			Ioreth
			Iorlas
			Isildur
			Ivriniel
			Lothiriel
			Mablung
			Mardil
			Meneldil
			Minardil
			Minastan
			Minohtar
			Morwen
			Narmacil
			Ondoher
			Ornendil
			Orodreth
			Ostoher
			Pelendur
			Rian
			Romendacil
			Siriondil
			Tarannon
			Falastur
			Tarciryan
			Targon
			Tarondor
			Telemnar
			Telumehtar
			Umbardacil
			Thorondir
			Turambar
			Turgon
			Turin
			Valacar
			Vorondil

Dunedain

The Dúnedain (singular: Dúnadan, "man of the west") are the Men who descend from the Númenóreans who survived the fall of their island kingdom and came to Eriador in Middle-earth led by Elendil and his sons. They are also called the Men of the West and the Men of Westernesse (direct translations of the Sindarin term). They settled mainly in Arnor and Gondor.

The Westron name for Dúnadan was simply Adûn, "westerner", but this name was seldom used. This name was reserved to those Númenóreans who were friendly to the Elves: the other, hostile survivors of the Downfall were known as the Black Númenóreans.

The Dúnedain were descended from the Elf-friends, the few Men of the First Age who sided with the Noldorin Elves in Beleriand. Their original leader was Elros, a half-Elf. They were given Númenor as a homeland by the Valar at the start of the Second Age and later created fortress-cities along the western coasts of Middle-earth which dominated the lesser men of these areas. In time, Númenor was drowned and a small number of the Faithful (led by Elendil) escaped the destruction.

Sauron's spirit fled from Númenor to Middle-earth, and he again raised mighty armies to challenge the new Dúnedain kingdoms, Gondor and Arnor. With the aid of Gil-galad and the Elves, Sauron was defeated, and he vanished into the wild East for many centuries. Gondor and Arnor prospered during this time.

As Sauron began to re-form and gather strength, a series of deadly plagues came from the East. These tended to strike harder in the North than the South, and caused a population decline in Arnor. Also the chief of the Nine Ringwraiths, known commonly as the Witch-king of Angmar, began assaulting the divided Northern Dúnedain kingdoms from a mountain stronghold (Carn Dûm). Eventually, he succeeded in destroying Arthedain, the last of the Northern kingdoms.

After the fall of Arnor and then Arthedain, some of the northern Dúnedain became the Rangers of the North in Evendim. The surviving Dúnedain population of Arnor retreated to the Angle south of Rivendell. In the meantime the southern Dúnedain intermarried more and more with so-called Middle Men, except in some regions (such as Dol Amroth). In general, Dúnedain Rangers mainly took care of themselves and of lands of the Free Peoples, though if they were called upon to battle they were quite willing to do so.

After the fall of Arthedain, a remnant of the northern Dúnedain became the Rangers of the North, doing what they could to keep the peace in the near-empty lands of their Fathers. The surviving Dúnedain population of Arnor retreated to the Angle south of Rivendell, while smaller populations made isolated settlements in far western Eriador.

Over the centuries, the southern Dúnedain of Gondor intermarried more and more with so-called Middle Men. Only in regions such as Dol Amroth did their bloodline remain pure. Their lifespan became shorter with each generation. Eventually, even the Kings of Gondor married non-Dúnedain women occasionally.

The Dúnedain were superior to other Men in nobility of spirit and body, although they were still capable of evil if corrupted, and tended to do more evil in such circumstances. They were tall, with dark hair, pale skin and grey eyes.

In addition, direct descendants of the Dúnedain are known to live longer than normal Men. It is said that Dunedain live three times longer than normal Men; that would translate into 240 to 250 years of average lifespan, given normal human lifespan of 80 years.

Men are not tied to Arda (the Earth) in the way that the First Born are. Eru gave to the race of Men the Gift of Death. As such the average lifespan of Men is very much shorter than that of other races. The Wise amongst the Elves do not know what happens to the spirits of Men when they depart from the Halls of Mandos, but it is believed that they return to Eru directly, there to await the fulfilment of the purpose of the creation of Arda. As such Men gain a passion for life and are often regarded as impetuous by other races of the Free Peoples. However, such susceptibility to death leaves them vulnerable to disease, a fact the Enemy has exploited to devastating effect all too often. The race of Men gain no special bonuses when resisting disease or poison.

Dúnedain have ready access to steel weapons of the best quality. A player character can be expected to begin the game with:

- Either a broad-sword, long-sword, mace, battle-axe, or morning star;
- A dagger, throwing dagger, spear or longbow.

Dúnedain warriors have access to some of the best armour possible. The Dúnedain of Gondor will have full plate armour embossed with the emblem of the White Tree. The Dúnedain of the North, as they are now Rangers, will tend towards wearing stealthy armour such as leather. A player character can be expected to begin the game with soft leather and a chainmail hauberk. They will have a heavy helmet and a round shield. If the soft leather armour is chosen, it is a sleeved Hauberk of soft leather that covers their abdomen, chest and arms. The Dúnedain of Gondor, if in military service, will have access to full plate armour custom fitted to their size, a heavy helmet and a full shield embossed with the emblem of the White Tree. The Dúnedain of Gondor who are Rangers will have rigid leather instead of plate armour.

Arnorian Males: linen, silk, or woollen undershirt, in a rich colour (maroon, blue, purple, navy blue), with close fitting sleeves; woollen under-hose; silk or woollen outer hose; flowing silk or woollen tunic (again in rich hues) with wide, flowing sleeves ornamented with fine embroidery; decorative leather belt often set with precious stones; silk or woollen collar covering the shoulders and often the neck, decorative bands of embroidery at the top and bottom edges; soft leather shoes or stout boots; quilted cape with generous hood and wide sleeves; fur over-cloak.

Arnorian Females: linen, silk or woollen undershift, in a rich colour (royal blue, deep red, sky blue, violet, midnight blue), with close fitting sleeves; woollen hose; flowing silk or woollen gown (rich hues as above) with wise, flowing sleeves ornamented with embroidery and appliqué; decorative leather belt or girdle often set with precious stones; silk or woollen collar covering the shoulders and often the neck, decorative bands of embroidery at the top and bottom edges; headpiece of lace or embroidered fabric, crescent shaped, with one point hanging onto the forehead; soft slippers; leather ankle boots; quilted cape with generous hood and wide sleeves; fur over-cloak.

Gondorian Males: silk or cotton undershirt, usually white or a pastel; richhued silk or cotton waistcoat with elaborate sleeves (gathered, slashed), close-fitting bodice, and wide shirt pieces; belt of finely dyed leather and gold or silver links; decorative collar, elaborately embroidered, covering the shoulders but revealing the neck; sandals or soft shoes, quilted cape with generous hood and wide sleeves.

Gondorian Females: silk or cotton undershift, usually white or a pastel, often sleeveless; rich-hued silk or cotton gown with elaborate sleeves (gathered, slashed, multiple puffs) and close-fitting bodice; silk sash or girdle; decorative collar, elaborately embroidered, covering the shoulders but often revealing the neck and chest; ornamental headpiece; sandals or soft shoes; quilted cape with generous hood and wide sleeves.

NOTE: after the deprivations of the Great Plague and the loss of prosperity from Gondor's former self, in the latter part of the Third Age, Gondorian clothing became more austere and drab. Bright colours give way to greys, dark browns and black. Tunics rather than shirts (for males) became more the common dress attire, and clothing becomes more functional than decretive. This reflects both Gondor's loss of its former glory and the pressures of ever present enemies on its borders.



Black Númenóreans

The Black Númenóreans were originally the royalist survivors from the mightiest human kingdom that had ever been: Númenor, which was destroyed late in the Second Age of the Sun.

The Black Númenóreans, as their power and knowledge grew throughout the course of the Second Age, became increasingly preoccupied with their mortality, the purpose of which they began to question. Their growing wish to escape death, "the doom of Men" (formerly called "the Gift of Men"), made most of the Númenóreans envious of the immortal Elves, or Eldar. The Eldar sought ever to remind the men of Númenor that death was a gift from Ilúvatar to all Men, and that to lose faith in Ilúvatar would be heretical.

Nevertheless, after S.A. 2221 when Tar-Ancalimon became King of Númenor, the people became divided. The "King's Men", the larger party, "grew proud and were estranged from the Valar and the Eldar." They became increasingly predisposed to the corruption of Sauron, who, once arrived in Númenor, was able to dominate the will of most of the Númenóreans with the One Ring. In Númenor's last years, the powerful but elderly King Ar-Pharazôn, who had become "frightened of old age", was persuaded by Sauron that Ilúvatar was a lie invented by the Valar, and seduced him to the worship of Melkor, first in secret and then openly. Within Númenor, the majority followed suit, and this worship was carried across the ocean to Númenor's colonies in Middle-earth.

The remnant of the King's Men who survived in Middle-earth after the destruction of Númenor were called the Black Númenóreans since they worshipped Sauron and were "enamoured of evil knowledge". They worshipped Darkness, and believed that Melkor and Sauron were its most powerful servants.

The Black Númenóreans did not use Westron, but retained their old tongue Adûnaic, speaking a dialect of it. Three of the Ringwraiths can be considered among the first and most powerful Black Númenóreans, even though their origin predates Númenor's fall by about 1000 years: they served Sauron, being enslaved to his will, having become so because of their lust for power or knowledge...

Rohirrim

The Rohirrim are horse people, settling in the land of Rohan, named after them. The name is Sindarin for People of the Horse-lords (sometimes translated simply as Horse-lords) and are mostly used by outsiders: the name they had for themselves are Eorlingas, after their king Eorl the Young who had first brought them to Rohan.

The Rohirrim are descended from the Éothéod, a race of men who lived in the vales of the Great River Anduin, but that removed to Calenardhon, which was granted them in perpetuity by the Ruling Steward of Gondor, Cirion in reward for the assistance that they offered Gondor at a time of great need. The terms Riders of Rohan and Riders of the Mark are commonly used and refer specifically to their mounted soldiers. The King's Riders were specifically the Riders who formed the bodyguard of the King.

The Rohirrim are tall, fair, pale, and mostly have blue eyes and blond hair which they wear long and braided. Almost all male Rohirrim wear beards. They are by nature stern, fierce and grave yet generous. They prize their horses more than anything else, and Rohirrim Guards their entire culture is based around these. They have few cities, but lived in many villages on the plains of Rohan.

Rohan is an absolute monarchy. The King lead the army during wartime. The country is divided into districts, such as the Eastfold and the Westfold, lead by Marshals, though it is not clear whether their functions extend beyond the purely military. Originally the First Marshal was responsible for the area around Edoras, while the Second and Third Marshals were assigned various territories depending on the need at the time. After the War of the Ring the First Marshal was replaced with the position of Underking, and the Second and Third Marshals were renamed Marshals of the East-mark and West-mark, holding those lands permanently.

The armies of Rohan were largely horsemen, divided into irregular units termed éoreds (Old English for cavalry, troops), which could include up to 2,000 riders. There are also companies of infantry and archers, as seen in the Battle of the Fords of Isen. Rohan's armies were more of a very well trained militia called upon in times of war, with the actual standing army relatively small. They are described as armed with long spears, swords, axes, light helms, round wooden shields, and mail armour. The only Rohirrim soldiers described as knights were the King's Riders, the personal bodyguard of the King of Rohan.

In time of war, every able man was obliged to join the Muster of Rohan. They were also bound by the Oath of Eorl to help Gondor in times of peril, and the latter asked for their aid through the giving of the Red Arrow. Also, the Rohirrim could be notified to aid Gondor by the lighting of the warning beacons of Gondor, a line of beacon fires on the White Mountains that were constantly manned. In times of war, the starting beacon at Amon Dîn would be lit, until the last one could be noticed in Edoras.

Weapons: Rohirrim have ready access to steel weapons. A player character can be expected to begin the game with:

- Either a dagger, broadsword, battle axe, short spear;
- A throwing dagger, composite bow.

A player character can be expected to begin the game with soft leather under chain or scale armour, possess either a light or a heavy helmet, and a large round shield. Chain or scale armour is a sleeved Hauberk that covers the abdomen, chest and arms and upper part of the legs (all the leg hit location is considered to be covered by the hauberk). Leather armour covers the same hit locations.

Clothing: long-sleeved cotton shirt (dark grey, red, yellow or blue); wool jerkin (maroon, brown, grey, blue) falling to the mid-thigh, embroidered bands at its hem and neck; wool trousers wrapped with linen strips around the calves to keep the fabric snug; high boots or shoes; woollen cloak or surcoat (charcoal grey, dark blue, forest green, black).

Females - wear the shirt, jerkin, trousers, and boots typical of male garb when they ride, preferring lighter hues (pale grey, sky blue, sea green) and more ornate embroidery; at home they don low shoes and cotton or woollen gowns (white or pale grey favoured) with simple, form-fitting lines and extensive embroidery on the sleeves, shoulders, skirt hem, bodice, and about the neck; their outer capes are also richly embroidered and usually bright blue or light green.

Since most Rohirrim spend the summer away from their homes, travelling with their horses and herds, every adult has at least one small tent, a bedroll and a mess kit.



Gondorians

The Men of Gondor were descended from the Númenórean colonists who settled there throughout most of the Second Age and their noble kin who escaped the destruction of Númenór.

Being mostly of Númenórean stock and ruled by exiled Númenórean overlords, the people continued most of the customs and traditions of Númenór but over the centuries they mixed more and more with the men of Middle-earth. One of these peoples was the Northmen who lived in Rhovanion, and Gondor ever needing allies as well as friends began acquainting themselves with these men by the mid Third Age. Brave and valiant but by the standards of the Dúnedain shorter lived, the Northmen gradually had more and more to do with Gondor and one of its heirs to the throne Valacar, who lived and worked with them in their own land as an ambassador married one of their noble ladies setting the stages for the Kin-strife.

Over the next few hundred years afterward, war, rebellion, and plague severally weakened the blood of the Dúnedain in Gondor. The Men of Gondor are often described to have ruddy good looks. Their rulers though survived and retained some of the ancient customs. As the centuries rolled on into the late Third Age, the Men of Gondor accustomed to war and invasion became a hardy and stern people more likened to Middle-earth. They became summed up in the phrase, "when heads are at a loss, bodies must serve."

By the time of just before War of the Ring, the Men of Gondor grappled constantly with the forces of Mordor giving and regaining ground to the Dark Lord's armies. Their leader Denethor II could foresee nothing but a victory in single combat on the battlefield against him or total doom, so when it became clear that Sauron's lost Ring of Power had been found, he and people like his son and others wanted the Ring to be taken by Gondor and be used against the enemy as a weapon. The Men of Gondor were spared the folly of this choice when Denethor youngest son Faramir lets Frodo and Sam continue to Mount Doom to destroy the One Ring.

Gondorians have ready access to steal and iron weapons. A player character can be expected to begin the game with:

- Any one of the following: battle-axe, broadsword, long sword, great sword, bastard sword, rapier, cutlass, foil, dagger, mace, morning star, halberd, spear (1H or 2H), hand axe, club, or quarterstaff;
- A composite bow, or a long bow, or a javelin.

A player character can be expected to begin the game with a sleeved Hauberk of rigid leather to cover their abdomen, chest and arms. No helm or shield. Inhabitants of larger cities (Minas Tirith, Tharbad, Fornost etc) have more reliable access to chain and plate mail than do those in towns or small cities. They may use any monies they possess (outlined below) to purchase such armour before their adventuring begins.

Clothing: Warm local - knee-length tunic (linen, fine cotton, or silk, often finely embroidered) and wide leather belt or short tunic belted over a full skirt (linen, fine cotton, or silk); boots; short wool cape. Cool local such as in the White Mountains - shirt (linen or silk) under a tunic (wool or silk); leather belt; woollen breeches or full woollen skirt (wool or silk over a wool petticoat) over wool or silk leggings; boots; long, hooded, wool cloak. Colours depend on the wealth of the wearer. Poorer folk wear linens on undyed, unbleached soft white and woollens of a subdued green, grey, or brown. Wealthier individuals display snow-white linens and woollens and silks tinted with expensive dyes - maroon, purple, forest green, deep brown, indigo.

Man Names for a middle age campaign

Saxon		**Celt**		**French**	
Male	Female	Male	Female	Male	Female
Aelfric	Arleigh	Aeddan	Adwen	Aimeri	Adeline
Aescwine	Audrey	Amig	Amena	Aimon	Aelis
Alden	Bliss	Amlyn	Annest	Aiol	Agnes
Alton	Blythe	Athrwys	Angarad	Aleaume	Aiglante
Bassa,	Britt	Arddur	Antha	Amils	Alais

Beorhtric
Brant
Brigham
Caedwalla
Caewlin
Centwine
Cenwalch
Cerdic
Coelred
Coelric,
Coelwulf
Coenhelm
Conerad
Conewalch
Coenwulf
Cuthbert
Cuthred,
Cuthwulf
Cyneagils
Cynewulf
Cynric
Dell
Danton
Dudley
Eadbald
Eadberht
Eadric
Eardwulf
Edwin
Edgert
Edwyn
Ethilfrith
Ethelheard
Ethelred
Ethelwulf
Fenton
Ferad
Ford
Garvin
Godwine
Hengest
Hlothere
Horsa
Ingram
Jeffrey
Kenton
Kenway
Kipp
Landry
Lucan
Lyndon
Morton
Octa
Oeric
Osric
Oswald
Oswine
Oswulf
Oswy
Patton
Peada
Penda
Rand
Seward
Sheldon
Sigebryht
Stevert
Stuart
Sutton
Tedmund
Teller
Tolan
Torr
Upton
Ward
Ware
Wihtred
Wilbur
Winchell
Woodrow
Wulfhere

Clover
Cuthburh
Cyneburh
Daisy
Eadgifu
Eadgyth
Eadhild
Ealhred
Edwina
Edyt
Elva
Elwyna
Eonnenburh
Ethal
Hereswith
Hollis
Kendra
Mildred
Queenie
Quenna
Raedburh
Sexburht
Tait
Tate
Wihtburh
Whitney
Zelda

Buddfannan
Blaen
Bledri
Bradwen
Bleddig
Cadfannan
Cadfael
Cadwallon
Cilydd
Cynon
Cynfan
Cyfulch
Cynrain
Cunvelyn
Caradoc
Cibno
Ceredig
Cadlew
Cynwal
Clydno
Cynhafal
Dafydd
Defi
Dwyai
Edar
Edern
Eiddef
Erthgi
Elad
Eudaf
Elffin
Gwefrfawr
Gwegon
Gwion
Gwyn
Gwarddur
Gwem
Gwyleged
Gwrien
Gwraid
Gorthyn
Gwaednerth
Gwengad
Brugyn
Gwenabwy
Gwrfellin
Gwair
Graid
Geriant
Gwanon
Hyfaidd
Hywel
Ieuan
Llywel
Marchlew
Moried
Morien
Madog
Morial
Mynyddog
Merin
Neilyn
Nwython
Nai
Nerthaid
Neddig
Nidian
Owain,
Padern
Pedrog
Ricerch
Rhodri
Rhufon
Rhun
Sawel
Seriol
Sywno
Taliesin
Tathal
Tathan
Tristram
Tudfwlch
Tyngyr
Uren
Uwain
Varden
Varney
Vaughn
Ysganan

Apirka
Arianwen
Birkita
Briant
Brietta
Bryann
Cara
Carmel
Cary
Collwen
Coventina
Dacey
Dana
Deheune
Doirean
Duddug
Dwynwen
Eleri
Enid
Engl
Etain
Ethne
Fedeln
Ffraid
Fianna
Findabair
Galena
Glenda
Glesig
Glesni
Gwen,
Heledd
Idelisa
Idelle
Indeg
Ione
Jennyver
Keelia
Keelin
Kennis
Kyna
Lavena
Leri
Lleucu
Llio
Lynette
Lyonesse
Mabina
Maeveen
Maureen
Mavis
Meadghbh
Melangell
Meleri
Mirna
Moina
Moira
Moreen
Morgan
Morgance
Morna
Moyna
Nara
Nareen
Naera
Nest
Nia
Nola
Oifa
Oilell
Olwyn
Penarddun
Reaghan
Rhiannon
Rhonda
Rowena
Selma
Treva
Tydfil
Ulna
Una
Venetia
Vevila
Wynne
Yseult

Amis
Amyon
Andre
Archembaud
Arnoul
Aubri
Aurel
Baudouin
Beaudonnier
Begon
Begue
Bernier
Beauve
Brantome
Bretonnet
Brunehaut
Bruyant
Charles
Doolin
Elie
Ernaut
Eustache
Fierbras
Fluvant
Foulque
Fromondin
Fromony
Fouqueret
Gaidon
Galafre
Galien
Gaumadras
Gautier
Gilles
Girard
Girars
Girbers
Godfroi
Gontier
Gueri
Cui
Guibert
Guicharde
Guillame
Guinemant
Hardouin
Harde
Hernaudin
Hernaut
Hervis
Huges
Huidemar
Huon
Isore
Jacquelin
Jean Marc
Jehan
Jerome
Jourdain
Julian
Landri
Louis
Mainet
Maugis
Mercadier
Milon
Naimes
Namus
Pepin
Piccolet
Philippe
Pierre
Rabel
Raimon
Raoul
Renaud
Rene
Renier
Renouart
Richard
Robert
Tancred
Thierry
Turpin
Varocher
Vincent
Vivien
Yon
Yves

Alicia
Alienor
Alix
Amalon
Ameline
Anseir
Aude
Aye
Beatrix
Belle
Bellisent
Berthe
Blond
Brunissent
Catherine
Cecilia
Clarissa
Elisabeth
Erembourg
Ermengart
Esclarmonde
Fabiola
Faileuba
Fara
Fausta
Frédégonde
Galienne
Genevieve
Guiborc
Helissent
Helouise
Hermengart
lngegarde
Ingetrude
Ingonde
Irénée
Isabelle
Jacqueline
Jehanne
Jeannette
Joie
Josiane
Laurence
Lubias
Lutisse
Marguerite
Marie
Mathilde
Margalie
Mirabel
Nanthilde
Nicole
Nicolette
Olive
Oriabel
Osburge
Passserose
Patronille
Pernelle
Placidine
Plectrude
Poette
Radegonde
Ragnetrude
Regelindis
Rita
RognedaRosa
monde
Salaberge
Septimine
Sibylle
Sichilde
Thomassa
Urraca
Vera
Viviane
Vulfégonde
Vultetrade
Wanda
Wisigarde
Yde

Saxons

The Saxons first entered Britain en masse as part of a deal to protect the Britons from the incursions of the Picts. The British king Vortigern allowed the Germanic warlords Hengist and Horsa to settle their people on the Isle of Thanet in exchange for their service as mercenaries. Hengist manipulated Vortigern into granting more land and allowing for more settlers to come in, paving the way for the Germanic settlement of Britain

Saxons have no king, but they are governed by several ealdormen (or satrapa) who, during war, cast lots for leadership but who, in time of peace, are equal in power." The regnum Saxonum is divided into three provinces — Westphalia, Eastphalia and Angria — which comprised about one hundred pagi or Gaue. Each Gau had its own satrap with enough military power to level whole villages which opposed him.

The caste structure is rigid; in the Saxon language the three castes, excluding slaves, are called the edhilingui, frilingi, and lazzi.

The Lex Saxonum regulates the Saxons' unusual society. Intermarriage between the castes is forbidden by the Lex and wergilds are set based upon caste membership. The edhilingui are worth 1,440 solidi, or about 700 head of cattle, the highest wergild on the continent; the price of a bride is also very high. The gulf between noble and ignoble is very large, but the difference between a freeman and an indentured labourer is small.

The Saxons held an annual council where they confirm their laws, give judgment on outstanding cases, and determine by common counsel whether they would go to war or be in peace that year.

Saxon pagan practices are closely related to Saxon political practices. The annual councils of the entire tribe begin with invocations of the gods. There are also sacred rituals and objects, such as the pillars called Irminsul, which connect heaven and earth. The pagan Saxons offer cakes to their gods in February (Solmonath) and there is a religious festival associated with the harvest, Halegmonath ("holy month" or month of offerings", September). The pagan calendar begins on 25 December, and the months of December and January are called Yule (or Giuli) and contains a Modra niht or "night of the mothers".

A Saxon is of a big, bluff, handsome blond man without much sophistication, easy to anger or to please, and given to violence as a possible solution to any problem.

The people are actually several tribes distinct to each other, but generally indistinguishable by outsiders. Thus knowledge of tribes is irrelevant except to provide some inside Saxon Cultural knowledge. The three tribes come from different parts of northern Europe, and their major differences are in dialect, favored style of pot-making, and some customs.

Celts

Celtic society is divided into three groups: a warrior aristocracy; an intellectual class including professions such as druid, poet, and jurist; and everyone else.

The Gauls generally wear long-sleeved shirts or tunics and long trousers. Clothes are made of wool or linen, with some silk being used by the rich. Cloaks are worn in the winter. Brooches and armlets are used, but the most famous item of jewellery is the torc, a neck collar of metal, sometimes gold.

Women participate both in warfare and in kingship and act as ambassadors to avoid a war among Celts chiefdoms. Tribal warfare are a regular feature of Celtic society to exert political control and harass rivals, for economic advantage, and in some instances to conquer territory. The principal Celtic weapon is a long bladed sword which is used for hacking edgewise rather than stabbing.

Celts have a reputation as head hunters. Amongst the Celts the human head is venerated above all else, since the head is to the Celt the soul, centre of the emotions as well as of life itself, a symbol of divinity and of the powers of the other-world.

French

The French people are the descendants of the Franks, a tribe of ax-wielding Germans who conquered northern Gaul. The King of the Franks rules over France proper (the Isle de France), a rich holding on the Seine River. His royal rank is a mark of membership in the proud Merovingian dynasty, but actual control over the other noblemen depends upon the individual, not the position.

The Franks adopted Roman Christianity at the command of their king, Clovis.

The usual French knight is proud of himself and his people. He is a strong warrior, courageous to the extreme, perhaps a bit reckless, and faultlessly loyal to his lord. He despises the soft, effeminate ways of the southerners, and loves the hunt, war, and raiding.

Picts

Pictish history begins in the Dark Ages. Seven kings rule over the seven Pictish kingdoms. The kingdom of Fortriu is dominant. Kings have to be successful war leaders to maintain their authority. Pictish nobles, hunters and warriors, male and female tattoo themselves when they go to war.

The Picts are farmers living in small communities. Cattle and horses are an obvious sign of wealth and prestige. Wool is the main source of fibres for clothing, and flax is also common. Fish, shellfish, seals and whales are exploited along coasts and rivers. The most common sort of buildings would have been roundhouses and rectangular timbered.

A Pict is a large and quick wild man, tattooed and used to painting himself blue. He is a man of the natural world, ignorant of civilized ways. He is superstitious, probably knows some very minor magick, and carefully maintains his personal contact with the wild.

The Picts see themselves as the caretakers of the Earth Mother.

They scorn the idea of ownership of land, and pride themselves in their ability to live in the wild.

The Pictish rulers are jealous of their independence and proud of their ancient ways. They command unruly clans who still maintain mysterious and dangerous contact with distant relatives in the interior.



The Celtic People

There is a vast gulf separating us from the Celts and Picts, for much of their history, customs, mythology, religion and vitually every other aspect of their cultures have not survived the passages of years intact. This was due, in part, to the fact that the Celtic peoples were given to oral, not written, forms of communication.

Historically, the Celts were divided into European Celts (Gauls) and British Celts (Irish, Britons, Welsh "Picts" and Scottish Gaels or "Picts"). Howard's Hyborian Age fantasy works also introduced the wild Pictish tribes and portrayed them as forest dwellers exhibiting much of the ferocity of the Caledonian Picts of Southern Scotland and Wales who fought the Romans. As an alternative or as companions to Nordic Barbarians, the Celts and Picts offer considerable dimension to fantasy campaigns modelled either on a historical location or on a purely fictional and player-created level.

The earliest and most detailed information we possess about the institutions and culture of the Celts comes from Ireland. The early Irish had no towns whatsoever, as we understand them. Rather, their earth and stone forts were either protected households or royal and military strongholds, with the common populace living in cottages and hovels in the countryside. The Welsh, Britons and Picts or Caledonians were essentially similar in their approach to urban living, preferring individual holdings or small settlements to towns and cities. Only in Gaul did the town begin to take on a "civilized" character, and urban life had become a significant part of Gallic life by the coming of the Romans.

Social & Political Organisation

Society appears to have been characterised by definite distinctions between social classes amongst all of the Celtic peoples. The Irish and Britons appeared to have numerous "Kings" and "kingdoms". The Welsh and Gaels tended to use the title "king" less freely, with "princes" or "war chieftains" being equivalent to the many petty kings of Irish and Briton tribes.

For consistency's sake, Irish and Briton peoples will be organised using the Irish terminology; for enough of the Irish social organisation remains for us to reconstruct it, while the societies of the Britons were obscured and much knowledge about them lost because of the disruptions of the Roman conquest and occupation, followed by the Nordic invasions. Using Irish terms, then, the land was divided into provincial kingdoms or coicedah, each ruled by a ri ruirech or High King. Under each ru ruirech would be a number of ruired or smaller kingdoms, each rules by a ri or king. Each ruired contained its tuath or "people", roughly equivalent to a tribe or a major division of a tribe.

The society of the Irish and Britons were divided into five distinct groups:

1. The ri and his immediate family and relatives to the fourth generation were the "royalty" and highest ranking families of the tuath.

2. The "nobility" was composed of the warrior aristocracy, the clan chieftains and leaders of warbands, their families and their relatives. They were known as the flaith and were large landholders and patrons of the arts.

3. The aes dana were the intelligentsia of the society and enjoyed special privileges. For, unlike members of other classes, the aes dana had complete freedom of movement throughout the land and were fully protected by local law. Membership in this group was gained through merit and training, not birth, and it included Druids, bairds (bards), filids (seers), jurists, physicians and skilled craftsmen.

4. The freemen formed the basis of society. In peace, they were the small farmers, hunters, herdsmen, shepherds, fishermen and minor craftsmen. In war, they provided the bulk of the military force.

5. The slaves were usually captives taken in battle and provided the labour for the nobility. They were the absolute property of their owners.

The Welsh and Gaels, as mentioned, tended to use the title of Prince rather than King for the lesser leaders, with only High Kings assuming the full title. However, for all intents and purposes, their social organisation was very similar to that of the Irish and Britons. Only the terminologies are different, with the leadership (Princes, War Chieftains) followed by the noble uchelwr, breyr or innate bonnedig as they were variously called. The commons were known as the theog, aillt or alltud, and were originally the people conquered by the Celts during an invasion long past. They were freemen but had not the same rights of status as the noble classes. The slaves made up the bottom group. There was also the equivalent of the aes dana, only this group tended to have much more partisan ties with a particular people and were numbered amongst the cenedl ("kindred") who formed the tribal nobility.

Law

The rights and obligations of each freeman within a tuath or people were clearly defined and were enforced largely by custom. Within the tuath, parties to legal disputes agreed in advance to submit to the rulings of professional jurists (brithem, in Ireland) who had memorised the laws and precedents. There was no police force as such, as the power of custom and tradition was usually sufficient to bring an offender to the judgment of the brithem.

Blood relationship was the heart of Celtic law. The "tie of the kindred" operated to give any relative up to four generations removed a claim on his relatives for assistance. In return, he was obligated to meet his share of responsibility for any fines payable as the result of any legal dispute lost by a member of the "kindred". In general, the "kindred" stood or fell together. Obligations to the "kindred" depended upon one's wealth and family rank, and the kinship group took full responsibility for the actions of its members.

Irish legal tradition provided for a system of "honour prices" for murder on downwards. In Wales, the galanas ("blood-feud") applied in cases of murder and homicide, and the sarhad ("insult" or "injury") applied in the case of lesser crimes. Like the Irish, the Welsh (and undoubtedly the Britons and Gaels) made provision for a system of compensation in the form of fines. Imprisonment was unknown. Either the appropriate fines were paid, or a vendetta would be waged by the kinfolk of the injured or slain party until the galanas or sarhad was wiped out in blood or property taken by force. Generally, such blood feuds and raids for cattle, etc., were carried out against offenders from other peoples. Within a given tuath or "nation" the judgement was automatic and the offender more or less had to bow to it to prevent excommunication or civil war.

Legal protection was extended only to the aes dana and to the members of one's own tuath. "Foreigners" took their chances. However, when several kingdoms were linked together by common allegiance to a High King, the law was extended to one's allies.

Marriage was a close tie, and women appear to have enjoyed a high position in society. In the land of the Britons, the Iceni Queen Boedicia ruled her people after the death of her husband and even led her warriors into battle against the Romans, arguing for almost the equality of men and women.

Alliances

All of the Celtic peoples were divided into semi-independent groups. In the absence of strong central government, the small kingdoms of principalities practiced the system of fosterage. Fosterage involved sending some of the sons of the flaith (nobility) to be raised by their neighbours. This was done both within the tuath and also between different tuatha. Thus, strong personal bonds were forged between leading members of a particular people as well as between the leaders of different peoples. When a tuath was ruled by a High King, the ri of the subject tuath would send a son to be "fostered" in the household of the ri ruirech. Close bonds of affection and loyalty resulted between foster brothers, and foster fathers often assumed the status of trusted advisor to a fosterling. Fosterlings also served as possible hostages against disloyalty and treachery.

Alliances were otherwise established through marriages. These were not taken lightly, for the "ties of kindred" were forged through marriages, with corresponding legal obligations as outlined above.

The Kingship

Kings were not born to the throne. Rather, anyone who was within four generations of relationship to the present King could succeed to the title (being a member of the royal "kindred"). It is not clear exactly how Kings were chosen, but some appear to have been chosen by election and others by royal designation as the heir apparent. It is clear from the flaitheus h'Erenn ("the sovereignty of Ireland") that marriages of Kings were made with wives of royal blood. The laws of succession for the Scottish Picts were through the female, so one had to marry the former Queen or else her eldest surviving daughter to gain the kingship.

Fortifications & Dwellings

The houses of Celtic freemen were on the small cottage model, the slaves living in hovels. In Ireland and western and northern Britain a fogou, uamah, or weem consisting of a stone-lined trench covered with a roof of timbers and turf formed an "earth house". These were often dug into the side of a hill, with several underground rooms, and were used variously as dwellings, storehouses and places of refuge in times of danger.

Crannogs or artificial islands were constructed near the shores of lakes and inland rivers from layers of timber, brushwood, stone, clay and peat with vertical posts anchoring the mass to the subsoil. A strong wooden palisade usually enclosed the crannog, with the dwelling and other farm-buildings inside.

Numerous cashels (ring forts with earthen banks and stone walls) or raths (ring forts with wooden palisades) can be found in Ireland, and were not uncommon in the rest of Britain. Many were quite small and likely represent fortified households. Inside the defences would be placed the dwelling of a well-to-do family, along with the other farm buildings. Indeed, fortified homesteads appear to have been the rule, indicating the degree of raiding that went on in Celtic lands. The larger fortification provided extensive security, with palisades or walls, earthen banks, trenches and the like all linked in often complex and strong defence works. Some of the ring forts are more than 250 feet in diameter and served either as places of refuge for the people of the region or as the strongholds of chieftains and kings. Inside such fortifications would be located the dwellings and other buildings of the nobleman's holdings. Chieftains and kings also had large banqueting halls for the entertainment of warriors and important visitors. The ring-fort at Tara has, for example, the Tech Midchuarta or "house of mead circling".

As mentioned previously, there were few towns as such, although oppida or hilltop towns with extensive fortifications were the seats of the kings, princes and powerful chieftains of the Welsh tribes. These towns were not, however, true towns but rather a collection of dwellings within a common wall. Few, if any, public buildings would be found in such settlements. Similarly, the "towns" of Ireland tended to be powerful ring forts used as meeting places, markets, fairgrounds and military marshalling centres. As for the Britons, it is on the record that they never took to the Roman towns and, with the departure of the Romans and the collapse of Roman Britain, the towns were quickly abandoned. Celts were country dwellers. Ring fort settlements were one thing; "cities" were quite another.

Designing Celtic Kingdoms

Since the economic basis of Celtic culture was agricultural, most warriors could be considered as equivalent to feudal Yeoman and followed comparable livings in peacetime.

The basic military/social/economic/political unit is the "kindred" or clan. The "kindred" is governed by a War Chieftain who is answerable to the ri or king of the tuath.

		Households			Total
Clan type	Warrior no	Warriors	Family	Slaves	population
#1	50	150	350	100	600
#2	75	225	525	150	900
#3	100	300	700	200	1,200
#4	125	375	875	250	1,500
#5	150	450	1,050	300	1,800
#6	175	525	1,225	350	2,100
#7	200	600	1,400	400	2,400
#8	225	675	1,575	450	2,700
#9	250	750	1,750	500	3,000
#10	500	1,500	3,500	1,500	6,500

"KINGDOMS"

The small "kingdoms" are often nothing more than a grouping of several clans under a single chieftain. The size of these grouping is highly variable, ranging from one or two clans up to nine or ten.

THE HIGH KINGDOMS

The High Kingdoms were composed of a number of small "kingdoms" ruled by a High King who had managed to obtain their allegiance. The names of the ancient coicedah of Ireland are virtually unknown, so I have given more modern names. The ruireds which comprise them could be made to correspond with the present counties of Ireland. There were also a number of kingdoms in Wales, but I have chosen to use the names of Welsh divisions of more recent years rather than the Roman names. The northern kingdoms of the Caledonian Picts are largely unknown, the Romans preferring to group them together under the heading of the "Caledonian Confederacy", so players are on their own when naming them. The kingdoms of the Britons are a curious mixture of large (relatively) and small tribes. The names given us by the Romans are used.

The strengths of the kingdoms is more or less arbitrary and can be modified up or down to suit the campaign designers aims. Whether or not one wishes to create the actual British Isles, these divisions can be used for tribal groups. Gallic tribes have been omitted because they probably belong to a period beyond the purview of C&S. If desired, any good history text will provide the tribal divisions and approximate strengths. Caesar's Commentaries would also be of significant use.

Irish: 5 coicedah: Ulster, Leinster, Connaught, Munster and Meath, with 125-150 clans to divide between them in 32 ruireds.

Welsh: 7 coicedah: Gwynedd, Clwyd, Powys, Dyfed, Glamorgan, Carmarthen and Radnor, with 100-125 clans to divide between them. Each might contain several lesser principalities corresponding to ruireds.

Britons: 19 "kingdoms" of widely varying size. Kingdoms marked with a "*" are considerably larger and more powerful than those left unmarked. Between 100-125 clans would be divided between them:

Brigantes**	Dobunni*	Setantii	Regeneses
Iceni**	Voltadini*	Selgovae	Parisi
Trinovantes**	Dumnonii*	Cornovii	Carveteii
Cantiaci*	Coritani*	Belgae	Dumnonii
Catuvellauni*	Novantae	Atebates	

** the largest of the Briton tribes.

Celtic Warriors

Like the Nordics, the Celts considered personal honour to be everything. To be dishonoured was to bring dishonour upon one's "kindred" as well, and therefore was to be avoided.

The Celtic Warrior sought fame and went to great lengths to perform deeds of valour of which the bards would sing throughout the land. The mark of greatest recognition was to be given a "Hero's portion" in the hall of one's Chieftain or King, the first and best cut of meat from a roast pig or ox, symbolic of being the first Warrior in the land.

Again, like the Nordics, boasting was commonplace. Indeed, eloquence was much prized amongst the Celts. Oratory or public speaking was a skill vital to success in public life as well, for the prestige of a leader depended upon his ability to impress his own personality on others. A continuous and active propaganda program was needed to maintain a leader's reputation. This was accomplished through his own boasting about his deeds and services to the community, and through the praises sung to him and his ancestors by the bards. Since his illiterate followers believed their eyes as well as their ears, the political figure would also make a great show of power and wealth by displaying fine clothes, weapons and chariot teams. He also showed great generosity and bestowed fine gifts upon his followers and important visitors. The poor he provided for whenever possible. In Celtic society, a splendid and generous appearance went far to establish one's greatness. Needless to elaborate others in society attempted to imitate the example of their leaders, with much eloquent boasting and shows of finery.

Celtic characters should therefore be played with bravado, long periods of verbose displays and incessant reminders of just how great they are. They also tend to be very quarrelsome, quick to be offended by real or imagined slights, and exhibiting pride and insolence towards those they do not respect. Arguing over practically everything of a contentious nature is characteristic of social equals, although one would likely defer to his social superiors.

The Celts were no less warlike than the Nordics, as Roman accounts attest. Indeed, many practiced the grisly custom of riding home from battle with the heads of enemies they had slain fastened to their horses' necks. Once home, these trophies would be affixed over the entrance to their homes as evidence of their battle prowess. Their superheroes, who corresponded to the Nordic Beserkers, were capable of uncontrollable battle fury. Thus characters possessing superhuman strength may be granted Beserker Rage.

Celtic armaments tended toward use of the Barbarian Longsword, the saex (a dagger the size of a light sword), the javelin, the short bow and perhaps the sling. Armour tended to be light, with most wearing little or no armour, carrying only a large shield and wearing a leather or metal helmet. Thus most warriors will wear little more than leather cuirasses, although nobles might wear birnies (hauberks) of scale or metal rings sewn to leather coats, or chain shirts.

About 50% of a Celtic force were armed with short bows or slings, the remainder carrying javelins for close-in work, so they were well armed in terms of missiles.

The Nordic Barbarians

The Nordic Barbarians originated in lands too barren and cold to nourish a truly dynamic political and economic life; rather, the struggle just to survive bred a hardy and an enduring warrior culture in which the weak had little place.

It was the warrior who stood at the top of the social scale. He entered the service of a war chieftain and attached his star to that of his leader. For it was from his Lord that all things flowed – arms and armour, wealth, land and honours.

The bond between warrior and chieftain was intense. The warrior was sworn to stand by and defend his chieftain unto death, and if his Lord was slain the obligation reached beyond death to demand that vengeance be paid upon the slayers. For his part, the chieftain was honour-bound to provide for the welfare of his men, to lead them often and successfully into battle, to accord them the honours due their deeds of valour, and to bestow upon them generous gifts. War was a way of life, and men had to know that they were bound by steadfast loyalty to one another. Treachery was despised and punished without mercy, cowardice was never forgiven nor forgotten, and men sought as their goal an undying glory forever preserved in the songs of heroic deeds sung by the Skalds, the bards and poets of the nation. At the end, a warrior desired death in battle, weapon in hand, the bodies of his enemies heaped around him; for such was the way to gain Valhalla and service in the armed host of Odin Allfather.

To a Nordic, honour was everything. Dishonour was a reflection not only upon himself, but also upon his family, his ancestors and his descendants. Once dishonoured, only the greatest of deeds could re-establish his reputation – and even then, not always. Thus it was that a Nordic would prefer death to oathbreaking, cowardice and treachery.

A man's oath is his bond; and in a culture where writing was a mystery to all except those who could read the sacred runes, a single failure to stick to one's spoken commitments could ruin any future chance of others believing that he would abide by his spoken contracts. Breachs of oaths of loyalty and friendship, of course, were intolerable and never forgiven.

Boasting was commonplace. However, when a Nordic said he did something or would do something, he could except someone to ask him to prove it. A little "honest" exaggeration about past deeds was acceptable and, indeed, expected. But in the final analysis, one either "put up or shut up", and bragging "idly as the wind blows" was greeted with hoots of derisive laughter and ridicule. Boasting was, after all, the method by which a warrior made his prowess known to others – an honoured method of establishing his "credentials", as it were – and empty boasting was an abuse of the custom.

The very nature of Nordic society is that one's own identity was tied to one's birth and lineage. You are literally who your ancestors were, for their honour is yours. Even the introductions one makes will be literally stocked with references to one's father, grandfather, and other illustrious relatives and their deeds ("I am Beowulf, son of Ecgtheow, famed among all the nations..."). A warrior was proud of his identity.

To hide one's identity is to deny everything of importance. Worse, it is hard to do, for someone always knows the people you mention and can ask embarrassing questions which will quickly reveal any lies about your background. All that is open to the Black Sheep driven from his clan in disgrace, to the coward, or to the false traitor who betrayed his friends is to flee far away, taking service as a mercenary in a distant land or becoming a nameless man working an oar on some trading ship. For never, never will a dishonoured man be accepted or trusted in the society of warriors proud of their honour and their loyalty to one another.

The worst breaches of the warrior's code were cowardice, treachery and desertion of one's friends. Such offences were punished by ostracism – the deliberate shunning and casting out of the offender. The chieftain will banish such a man – or have him slain. The Skald singers will sing of the event far and wide, naming names and telling all – often embellished to make the deed even more terrible that it really was – so that there can be little hiding from such misconduct. One's own family will disown the offender regarding him as dead and forgotten.



Nordic Names

Surnames were often a matter of adding –son or –sson on to the name of the father. For example: Ari Thorgilsson, Bjorn Einarsson, Eirik Thorvaldsson, etc. Also, many colourful "nick-names" found their way into names: Eirik Bloodaxe Haraldsson, Harald Greycloak, Harald Bluetooth, etc. Often the "nick-name" became the one identifying a famous person.

Aelgifu*	Egill	Haki	Knut(e)	Strybjorn
Aethelweard	Eirik	Hakon	Leif	Sven
Alfhild*	Elsa*	Halfdon	Olaf	Thora*
Alrik(elrik)	Elva*	Hall	Ottar	Thorfinn
Anlaf	Eric	Hallffred	Ragnar	Thorgeir
Anskar	Erica*	Harald	Ragnhild*	Thorir
Ari	Einar	Heardred	Rognvald	Thorkell
Arinbjorn	Erling	Helga*	Rolo	Thorleif
Arngrim	Fjolnir	Helgi	Rorik	Thormod
Arnulf	Floki	Hemming	Rurik	Thorolf
Asaf*	Freydis*	Hengist	Saemund	Thorvald
Asfrid*	Gerloc*	Herigar	Sigred	Thyri*
Askold	Godfred	Herjolf	Sighvat	Tosti*
Askr	Gorm	Hjorleif	Sigmund	Tovi*
Astrid*	Gudrid*	Horik	Sigrid	Tryggvi
Aud*	Gunnar	Hrethel	Sigtrygg	Ubbi
Beowulf	Gunnorn	Hrothgar	Siglinde*	Ulf
Bjarni	Grunnhild*	Hrolf	Sigvaldi	Uni
Bjorn	Gunnvor*	Horsa	Skapti	Volund
Brynhild*	Guthorm	Hygelac	Snorri	Yrsaf
Buri	Guthrum	Ingjald	Sokki	Sigrid*
Ceolwulf	Gyda*	Ingrid*	Sturla	

*Female name

Weregeld

In a harsh, violent society, men will slay men during arguments or disputes. Where plain murder was committed, nothing less that the life of the slayer would satisfy the relatives and friends of the victim. However, many instances of "man slaying" were not as clear-cut, and to preserve the peace of the clan or nation a system of paying Weregeld ("man-gold") as blood payment for the life of the victim was established. Weregeld was also paid for injuries short of death – loss of an eye, an arm etc. If virtual civil war threatened when the relatives and friends of a victim refused to accept Weregeld (always a possibility) a man had little choice but to flee to distant parts. Such was the case of Ecgtheow, the father of the illustrious Anglo-Saxon hero, Beowulf, and for many years he had to live in exile in the land of the Danes until tempers had cooled at home. Ecgtheow was a Prince of the Jutes, closely related to the King, so it can easily be seen that rank had to give way in the face of a blood feud with a powerful family.

Offended parties always have the option of refusing Weregeld when offered, particularly when questions of honour arise. To do so declares a blood feud, a most serious matter which can be settled only when all the members of one side or the other are dead, or when there is a powerful enough Lord to step in and enforce a peace.

Weregeld is split equally between the family of the slain man and his Lord. The maiming price is split between the victim of the wounding and his Lord. This division occurs because the Lord is compensated for the loss of trusted follower, etc.

Social Class of Victim	Man Slaying	Maiming
Unskilled Thrall	100 sp	25 sp
Skilled Thrall	250 sp	100 sp
Clan Warrior*	1,000 sp	250 sp
Chieftain's Guard*	1,500 sp	500 sp
Jarl's Clan Warrior*	1,250 sp	300 sp
Jarl's Guard*	2,000 sp	750 sp
King's Clan Warrior*	1,500 sp	500 sp
Royal Huscarl*	2,500 sp	100 sp
Clan Officer(Guard)*	2,000 sp	750 sp
Jarl's Officer (Guard)*	2,500 sp	1,000 sp
Huscarl Officer*	3,500 sp	1,500 sp
Clan Guard Commander**	5,000 sp	1,750 sp
Jarl's Guard Commander**	8,500 sp	3,500 sp
Mages & Priest of Odin**	8,500 sp	3,500 sp
Huscarl Commander**	10,000 sp	4,000 sp
War Chieftain #1-3**	15,000 sp	7,500 sp
War Chieftain #4-7**	25,000 sp	12,000 sp
WarChieftain #8-10**	50,000 sp	20,000 sp
Jarl/Relative of King**	100,000 sp	50,000 sp
Prince**	125,000 sp	50,000 sp
King**	500,000 sp	200,000 sp

* Add 5% for each experience level over 6
**Add 5% for each experience level

Social Organisation

Nordic society was based upon blood relationships. With the clan being the base upon which most loyalties were built. A number of clans would be linked together under Jarls or Warlords and these nobles in turn would be bound by marriage and oaths of loyalty to a King. Kings were, themselves, only the dominant chieftains and military leaders of the "folk", often ascending to high rank by virtue of force of arms and staying there because they had the wisdom to outwit and defeat their enemies. In the case of succession to the leadership of a clan or Earldom or Kingdom, a minor was often passed over in favour of an elder member

of the ruling family. Sometimes plain usurpation of the position resulted, but often it was done by general consent of the folk in the best interests of the group (children can not be war leaders). On occasion, a strong relative would act as guardian and regent until the heir reached maturity.

Individual status was based upon one's lineage and the station one occupied in society. However, it is a man's deeds which speak the loudest and a warrior could rise to high rank and reputation through his battle prowess and wise leadership of others.

Inheritance largely went to the eldest son (or daughter, if no sons were left). Women, however, could not rule and usually were married off to a strong warrior who could properly lead the clan. Women of lesser rank could live as widows under the general protection of their families.

The Lord's maintained great mead halls, wherein warriors and guests would feast often and long between raiding and making war. Hospitality to the stranger was most generous with both host and guest bound by the strictest of prohibitions against any treacherous behaviour. While under his roof, a host's obligation to a guest included ensuring his personal safety (see Weregeld above). For his part, a guest was obligated to refrain from any hostile act against his host or any breach of hospitality.

Strangers to a land were greeted by the coastguard (a strong patrol capable of fighting a rear guard action for long enough for the strength of the area to be gathered against invasion) or by land patrols. Proper identification of one's self was instantly required if trouble was to be avoided. If one came in war, one said so there and then. No deception or subterfuge was tolerated by the warrior's code.

Introductions were a matter of (often lengthy) statements of one's lineage and deeds, with as much name dropping about illustrious friends and relatives as possible to perhaps establish that one had powerful friends and allies. This often gain stayed others from possible violence, for one's friends and relatives would be sure to avenge one's death. It also was a method of obtaining prestige in the eyes of others. Needless to say, any lies that were found out led to the total discrediting of a person's truthfulness.

JARLDOMS

A jarl is essentially a warlord. Through force of personality, force of arms, marriage, inheritance, or any combination of these factors, the jarl managed to gain sway over 2-5 clans besides his own. Roll D6 with 1-2 equals two clans; 3-4 equals three clans; 5 equals four clans and 6 equals five clans. The Jarl's own clan will always be a #10 clan type.

KINGDOMS

Kingdoms are nothing more than a collection of 1-6 Jarldoms. If only one, a Jarl had probably chosen to name himself "king" or else a formally more powerful kingdom had declined. The Royal Clan is equivalent to two #10 clan types so double all figures. The Royal Huscarls will number 1,000 men (not 600) with the extra 400 men being men of good families who have come from other clans to serve the King. Thus the King's personal troops and clan relations can muster 4,000 fighting men alone with 40 ships to carry war to their enemies. The King is after all nothing more than a powerful noble raised to royal rank.

To design a Nordic world, decide how many kingdoms there will be (2-6 is advisable). For each Kingdom find the number of Jarldoms plus the King's own "Jarldom". Determine the number of clans in each Jarldom, then roll a D10 for each clan to find its strength. There is also the possibility for independent clans and breakaway clans. A number of these should be established to permit kings the opportunity to invade and so consolidate their power. Needless to say, such independent clans will turn to the enemy of an invader for aid, starting a real war.

Clan type	Warrior no	Households Warriors	Total Family	Total Thralls	Total population
#1	50	150	350	100	600
#2	75	225	525	150	900
#3	100	300	700	200	1,200
#4	125	375	875	250	1,500
#5	150	450	1,050	300	1,800
#6	175	525	1,225	350	2,100
#7	200	600	1,400	400	2,400
#8	225	675	1,575	450	2,700
#9	250	750	1,750	500	3,000
#10	500	1,500	3,500	1,500	6,500

The Nordic Warrior

Most warriors were clad in leather armour (hard leather is equal to heavy skins or studded soft leather), although those of some experience may have had scale or mail shirts, along with conical helmets and large round shields of linden wood. Nobles, guardsman, huscarls and royal warriors tended to have metal armour – chain shirts at least – conical helmets (sometimes with nasals), and round shields. Huscarls often wore birnies of ring or scale armour equivalent to Class 7 mail hauberks.

Characters are born into service. That is, the son of a guardsman, huscarl etc. will learn arms as befits a member of his social class. He will also have a place waiting for him whenever he attains experience Level 6 (the mark of the blooded proven fighter).

Beserkers are automatically enrolled in the guard of a Chieftain or Jarl, or in the Royal Huscarls. Beserker is derived from a Norse word meaning "bare sark" or "without metal armour". The beserkers will never check morale because of their sheer ferocity. Dedicated to Odin and sworn to die in battle, they are terrible in battle.

NPC warriors are considered to be average fighting men for levels 1- 6 after which they are rated as average knights (but with less armour). Nobles, guardsmen and royal NPC's will be considered as average or superior knights, for the most part, although an exceptionally mighty fighter may appear (these are beserkers). Huscarls are always superior knights when determining fighting prowess, with experience of 6-20. They wear full armour – ring or scale birnies. Berserkers are always mighty knights of level 1-20.

Characters possessing super-human strength are "berserkers" for such men are clearly marked by Odin to die gloriously in battle so that they may join the host in Valhalla. Beserkers tend to gain protection from missile fire. Before battle, beserkers may build up a battle rage (ie Ferocity) and once beserk, strike with Ferocity. Each blow is also considered to be a Great Blow but the cost is only two blows (not the usual three), a bonus from Odin Allfather!

All Nordic warriors can fight with ferocity whenever they choose, but can not strike the Great Blow unless of royal, noble or huscarl rank (in this instance, Great Blows with Ferocity cost three blows or two blows by themselves).

Warrior	Guardsman	Noble/Royal
Dagger	Dagger	Dagger
War Axe*	War Axe*	War Axe*
Two-handed War Axe*	Two-handed War Axe*	Two-handed War Axe*
Spear/Javelin	Spear/Javelin	Spear/Javelin
Sling	Bastard Sword*	Bastard Sword*
Short Bow	Barbarian Sword*	Barbarian Sword*
Barbarian Longsword*	Short Bow	Short Bow
Short Sword (Saex)*	Short Sword (Saex)*	Short Sword (Saex)*

*denotes weapons on the "Chivalric" Combat Matrix.

THROWING WEAPONS

Probably the most widespread weapon was the spear. Skill in casting spears was greatly valued and was constantly practiced. Give all Vikings +5% hit probability when casting the javelin if they choose the spear for special weapons skill and add +1% x WDF at close range.

Throwing the axe was also a popular skill. Either a hand axe or a Norman (Northman) war axe could be used as a missile in the hands of a Viking warrior. Give all Vikings +5% hit probability when casting the axe if they choose it for special weapon skill.

Vikings of exceptional dexterity (+16) and superior strength (+16) were able to cast two spears or axes at once. Count such a casting as one blow and drop the hit probability of the first cast by -5%. An enemy will be able to defend against only one cast with an active shield unless he is a Viking of similar capability (only one blow need be expended for a double active shield in this instance) or a fighter of Dexterity 20. Such skill was one of the most famous feats of King Olaf Tryggvason. After Olaf's death, a man called Tryggvi and claiming to be Olaf's son by a foreign marriage, tried to win the Norwegian throne. His rivals mocked him and declared he was only a priest's son, but in his final battle Tryggvi stood flinging spears from both hands at once, crying, "that was how my father taught me to say mass!" Skilled axe men could do the same with throwing axes.

Another skilled feat often described in Nordic sagas was catching a spear in mid flight and hurling it back at the enemy without a pause. This was done by dodging to the side, catching the spear with a back-handed motion, and swinging one's arm around in a backward circle so that the javelin was brought round and up again all in one movement, pointing the right way for the return cast. Nordics of Dexterity 18+ and superior Strength 16+ have a 5% chance per experience level to a maximum of 40% of successfully accomplishing such a manoeuvre when they dodge a thrown spear or axe. If successful, the missile can be returned without further cost besides the blow expended in dodging.

In mass combat situations, Nordic missile fire was intense immediately before charging or receiving a charge. Add +3 missile tactical factors to Nordic hurled weapon firepower.

NORDIC SHIELD WORK

Nordic warriors were exceptionally skilled with the shield. In sword play, they did not try to parry with the blade against blade, which could spoil the weapon (reduce weapon parry by -5%) but rather preferred to turn the blow of the enemy with the shield, which was held well away from the body and kept constantly in motion. There is a 2% chance per experience level of the Nordic to a maximum of 20% that if he successfully parries a blow, with an edged slashing weapon, he has managed to catch the enemy blade wedged in his wooden shield. If so, there is a 40% - 2% chance per experience level of the enemy that the blade is broken (01-30%) or twisted out of his hand (31% - 100%).

NORDIC WEAPON PLAY

Nordics trained to use weapons in both hands. They could shift a weapon from hand to hand and so confuse an enemy. There is a 5% chance of dropping a weapon when doing this, but if successful +5% is added to hit probability unless facing a Nordic of equal or superior experience.

Nordics with exceptional dexterity (+16) and superior strength (+16) often employed a weapon in each hand, usually axe and sword or two axes. When using such a combination, +1 blow is obtained and a 50%chance of a second blowsimultaneous with the first. Of course, no defence is possible when simultaneous blows are struck. If

neither blow lands, expend two blows for the attack; but if one or both land expend only one blow for the simultaneous attack.

Law

Nordic law was, in essence summed up by the axiom: "An eye for an eye and a tooth for a tooth". Payment for crime was taken in blood or in money. There was no imprisonment or whipping (except for thralls). Prisoners of war being held for ransom were expected to give their parole (word) not to escape or else were heavily guarded; but they were given the freedom of the hall and village, and treated as honoured guests. Warriors were not punished by imprisonment or whipping because that was "dishonourable" treatment; rather, they were either put to death or exiled. When blood payment was required, one either paid or ran for one's life.

Nordic Attitudes Towards Death

The Nordics welcomed death in battle as a sure ticket to Valhalla if a man died bravely and well. Thus there is no provision for "resurrection" of slain Nordics. If a Christian priest, etc. is used to resurrect a Nordic, he will not welcome the event; for he will receive only 50% experience for the following year and his skill at Runecraft will be lost (see Nordic Rune Magick). Generally Nordics were cremated at death, and everyone knows of the elaborate ritual of burning a chieftain or great hero in his warboat surrounded by his prized possessions.

If a Nordic character is resurrected, he will be unable to show his face at home every again. Valhalla will be closed to him. And if he is a beserker, he loses that special status. For the rest of his life, he will have "bad luck" (5% modification of all D100 and -1 point modification of all other die rolls against his favour). If foretellings of the future bode good, the "bad luck" remains through the power of Odin. If bad luck is foretold, double the penalties. You can have your favourite Viking character, in other words, but he won't have the same edge as before!



Women

Women in ***Chivalry & Sorcery*** are classified as one of three types, based on the typical roles found in Malory's Le Morte DArthur. They are: ordinary women, important women, and extraordinary women.

Ordinary women fulfill all non-epic functions without complications. Their anonymous existence is implied or accepted through the feudal world. They remain faceless and nameless.

As Wife: Wives are a natural part of life, and of the game, and provide great roleplaying opportunities. The game changes significantly when another person, other than the GameMaster, operates a personage in interaction with player knights.

As Mother: The home must always be tended to, and though business is resolved in a few die rolls, it is very important for wandering knights to have someone at home tending things.

As Widow: A lady is likely to outlive her suitors and husbands, accumulating some of their Honour, and further collecting her own along the way. Thus a widow becomes even more desirous as a wife. Widows also often have young children whose interests require attention until they come of age. Such rights are given to the official Ward of the heir, and so women seek to gain that right over their own son. Finally, widows always keep (by law) 1/3 of their husband's holding as their own source of income, as a widow's gift. This could be quite a sum.

The second type are Important Women.

In the literature they usually have names, or (at the worst) are known as daughters of their fathers. Many of the important women are named Elaine, or some misspelling of that name. Important women are often widows, mothers of vengeful men, heiresses, or healers of note. They are commonly suspected of, accused of, or found to be using minor magick.

Heiress Women: usually daughters of men with no sons, often come into property in their own right. Although rich, they are without power under the law of the land, as if held in a state of perpetual childhood. An heiress is placed under the care of her father's liege lord, who has the right to choose her husband. This effectively makes her a pawn in her lord's hands. The liege lord generally takes control of all the property of an heiress, taking its income for himself for the duration of her spinsterhood, and providing for her appropriate welfare out of his own coffers. Since the income is usually much more than the expense of keeping a rich maiden, lords like to have heiresses in their care, and are often in no hurry to have them wed. Because the hand of a rich heiress is the greatest prize which could be awarded to a loyal retainer for his service, many knights maintain their bachelorhood in the hopes of obtaining one. Perhaps the best historic example of this patience is found with Sir William Marshall, a landless knight who faithfully served as head of the household knights for Prince Henry of England (the "Young King"), his father King Henry II, and finally King Richard the Lion-hearted, before obtaining the hand of the Countess of Pembroke at the ripe old age of 43. Law also holds that a woman can not be forced by her lord to marry a third time. The heiress must obtain her lord's permission to marry, as before, but she has no obligation except to herself. All other rights of possession can also be exercised, unencumbered.

Nun: Religious women can hold great power, even in a man's world. Their claim of loyalty to a higher power gives them authority denied to people with only mundane pursuits. Their proximity to spiritual powers often makes them feared as well as respected. Historically, religious communities serve many functions relevant to women. They provide:

- a place for women to follow a religious vocation.
- a place where orphaned girls can be raised until they are of marriageable age.
- a refuge for widows who are trying to avoid another marriage or completing
- a period of mourning for their husbands.
- refuge to women deposed from their rightful lands until their lord return, or until their lands are otherwise returned.
- education and training for women.
- sanctuary and care for travelers, outcasts, the sick, and the wounded.
- a socially acceptable means of removing troublesome women from positions of power without violence.

The Monastic Life of Women: Nunneries, sometimes called convents or more often, monasteries, are places for Christian women. These are usually part of a double monastery, with the women's section less important than the men's. Sometimes, however, the nunnery is completely independent, with the Abbess responsible only to the local bishop. The abbess of such a nunnery is a landholder, with all the usual rights and obligations, holding the land in trust for the Church in general, or her abbey in particular. Thus it is possible that a knight's lord is actually an abbess. Nunneries are always under the protection and control of one of the larger monastic orders. Thus there are Cistercian or Benedictine nuns. They owe allegiance to their father organization, and to the Church beyond. Nunneries are organized along formal lines, with several possible roles for membership. Guests hold no special position, and are simply expected to obey the rules of the house. Once entering a convent the following ranks were recognized:

- Third Order Vows. These bind the woman to the rules of the order while residing there, but she can be absolved at any time if she wishes to depart. This is very convenient for women seeking temporary refuge until a husband, lover, or son returns from crusade or war. Widows often take these vows if they prefer to shun the hustle of their lord's court while awaiting another marriage.
- Novice. Anytime after age 16 a girl can enter the convent. She will remain a novice for at least 1 year.
- Postulant. Novices who have proved themselves capable thus far are promoted, and serve at this rank for at least 2 years.
- Nun. Final Vows commit a woman to the religious life of the nunnery. It is not impossible for her to leave (especially if a good marriage awaited), but is extremely difficult, often requiring papal dispensation (and appropriate hefty bribes).
- Abbess. Head of the monastery, responsible for the maintenance of its lands, membership, and rights. She is probably a powerful landholder, and always a respected figure.

The third type of women are the Extraordinary Women.

They are major characters with rights and powers and a personality to match any man's. Extraordinary women in Malory include Queen Guenever, the beautiful wife of King Arthur; Queen Morgan le Fay, the mistress of faeries, an enchantress supreme who has a passion for Sir Lancelot, hates Guenever, and plots trouble for her brother, King Arthur; Lady Viviane of the Lake, who gave Arthur his sword.

Eleanor of Aquitaine: early in her life, was the Queen of France. She accompanied her husband on crusade, and outraged her contemporaries by dressing herself and her ladies in armor and riding with the army instead of accompanying the baggage. No record exists of them having engaged in combat.

Duchess Constance of Brittany: When her husband was captured and their land was attacked, the Duchess donned armor to rally the men of the city of Hennedont. She urged the local women to cut short their skirts to make it easier for them to carry rocks and pitch to the ramparts to help in the defense. During a pause in the fighting, she led a body of men out of a secret gate on a surprise attack that destroyed half the enemy camp, defeating the siege. Later, she bore a sword during a desperate sea battle, and continued to lead her people's resistance against the French heroically.

Joan of Arc: This heroine comes right at the end of the feudal era, and far too late to influence the seminal literature. She was a peasant girl inspired by angelic voices who worked her way through ordeals and tests to find the heir to the French throne, inspire him and his army, and then lead them to drive the English out of France. Her efforts were quite successful, to the delight of the king, and the despair of the English. The French noble class was appalled at her common origin and the fact that she dressed like a man, bore arms, and led the army into battle. She was wounded twice in combat. She was eventually captured by the Burgundians. They sold her to the English, who trumped up outrageous charges of heresy and witchcraft, and then burned her to death at the stake.

Elves

Perhaps the most ancient and magical of all the character races, the Elves are divided into the Noldor or High Elves, the Sindar or Grey Elves and the Nandor or Wood Elves. While both kinds of Elf are rare indeed, the Noble Elves are perhaps the rarest of all characters, for most have long since passed into the West in response to the call of the Valar, they are the Great Fey of European Legend.

Elves are immortals, giving them a broad perspective on events that might trouble the shorterlived races more deeply. They are more often amused than excited, and more likely to be curious than greedy. They tend to remain aloof and unfazed by petty happenstance. When pursuing a goal, however, whether adventuring on a mission or learning a new skill or art, elves can be focused and relentless. They are slow to make friends and enemies, and even slower to forget them. They reply to petty insults with disdain and to serious insults with vengeance.

Although they can be haughty, elves are generally gracious even to those who fall short of their high expectations— which is most non-elves. Still, they can find good in just about anyone.

Dwarves. *"Dwarves are dull, clumsy oafs. But what they lack in humor, sophistication, and manners, they make up in valor. And I must admit, their best smiths produce art that approaches elven quality."*

Hobbits. *"Hobbits are people of simple pleasures, and that is not a quality to scorn. They're good folk, they care for each other and tend their gardens, and they have proven themselves tougher than they seem when the need arises."*

Humans. *"All that haste, their ambition and drive to accomplish something before their brief lives pass away— human endeavors seem so futile sometimes. But then you look at what they have accomplished, and you have to appreciate their achievements. If only they could slow down and learn some refinement."*

To obtain an Elvish character, two sets of conditions must be met. First, there must be a probability of even having an Elvish character. Second, the character's Prime Requisites must meet the minimum requirements. These will be dealt with in a later section.

Elves are not to be had with any regularity, and with good reason. Elves always are powerful creatures for they may become "combination characters." High Elves or Grey Elves may become Fighter-Magick User-Clerics. Wood Elves become Fighter-Clerics or Fighter-Magick Users (Any conflict in the rules arising from combination status is always resolved in the favour of the Elf.)

In addition to combination status, Elves possess some unique talents:

1. Elves have +5% chance of striking, parrying, or dodging blows. Furthermore, they are master bowmen and hit their targets with +10% advantage. They may make magick arrows and bows as well, but these are for exclusive Elvish use until they reach a high enough level to make arrows and bows for other races (experience level 12).
2. Elves, being most observant, possess exceptional hearing and keen eyesight. They have an infallible chance of revealing secret and hidden things, such as secret doors or all but the best concealed hiding places.
3. Elves have a +10% chance of moving silently and a +15% chance of hiding in shadows and undergrowth, such percentages being subtracted from an enemy's chance of detecting the Elf.
4. Elves are so dexterous that they never fumble weapons or drop things when surprised.
5. Elves do not have to write Magick Books in order to remember spells.
6. Elves have the ability to penetrate Illusions with TRUE SIGHT and gain this ability automatically every other Experience Level (Exper/1, 3, 5, etc.). The ability allows penetration of 1 Circle of Adeptness at Illusions for each rise.
7. Elves are proficient with languages and know the tongues of orcs, goblins, and such -- in addition to Elven Tongue, Westron (Common Tongue), and one human language. There is no limit to the number of languages they may learn to speak or to read and write.
8. Elves possess the ability to speak with the beasts. One Beast Language is gained per 25000 exp obtained.
9. Elves possess exceptional constitutions and are rated two levels higher with respect to recovering from wounds and resistance to disease and infection.
10. Elves do not require sleep, but rather rest their minds in remembrance of past ages or in contemplation of beautiful things.
11. Elves are always of Lawful Alignment, initially, if High Elves.
12. Elves may call upon Elbereth Githoniel as if Praying or Blessing.
13. Elves are sensitive to the presence of magick (Detect Magick) when within 10 feet of any magical item or within personal casting range of any spell in operation. The ability is always operating (like a sense) and has no cost to Fatigue Levels. High Elves also have the power to communicate with Lawful characters and creatures without speech (Telepathy) and to know the moral character of others (Detect Alignment) with-out expending any energy.
14. Elves are immune to all forms of disease.
15. Elves are virtually indetectible by ordinary means when hiding silently in the undergrowth (05% chance). This advantage will replace all higher detection probabilities arising from watching or listening. Also, in Elvish lands, an Elf has 1/2 the normal chance of detection by ordinary means when moving about in the undergrowth, stalking, enemies, etc.
16. Trees are of special importance to Elves, and they resent destruction of forestlands or even single trees in their territory. Nearly all trees have some sacred association, with some more sacred than others. Elvish Oak, Ash, and Thorn form a magical trilogy: within the bounds of such groves, Elves may reduce the magical resistance (BMR) of an object in -5D6% of the usual time required. Birch, Alder, Willow, Oak, Holly, Hazel and Apple and are all sacred as well, with Elves obtaining -1 BMR for Enchantment purposes on these as well as the Sacred Three.
17. Due to their inner light, Elves are resistant to the effects of cold, though concentrated cold effects from magical attacks will affect them.
18. The ghosts of Men hold no terror for Elves, who are immune to any fear effects that ghosts may create.
19. High Elves are cursed due to the Doom of Mandos. Whatever their Horoscope, treat High Elves as poorly aspected.

Some Elves may occasionally reach heights in excess of seven feet and are deceptively slim in appearance. Graceful and dexterous, they are also very husky and sturdy. The hardships of nature they bear without sign of fatigue. They possess an almost insatiable curiosity. Ancient Lore they value highly and will seek it out at great risk, but Black Magick and evil devices they abhor and will destroy whenever possible. All forms of beauty are beloved by the Elves, especially the beauty of growing things, while all things evil and ugly are the objects of their hatred and revulsion.

Elves do not need sleep. Instead, they receive rest through meditation involving memories, past events they recall with remarkable vividness. Normally they go into this trance-like state for approximately two hours each day, although they can function for many days with little or no relief. While in their meditative state, Elves are extremely difficult to awaken; they rise at a point previously decided. This manner of rest is in keeping with the Elven fondness for the night. Men have often referred to them as people of the stars with good reason, for Elves see as well on a star-lit evening as a man would at the height of day. Elven sight is ideal for the partial darkness of the shadowy forest or cloudy sky, and allows them mobility unlike that of any other race. In absolute darkness, however, they suffer as others do; they can not see at all.

No race sees better outside during the darkness of night than the Elves. Eldar vision under moonlight or starlight is as good as a Man's during the height of daylight on a clear sunny day. Eldar also have excellent long distance vision and do not suffer any penalties to Spot rolls when gazing into the distance to make out objects or details. In other situations when there is any light source, Eldar can see at least 50 feet perfectly and fairly well up to 100 feet. In absolute darkness, however, they are no better than Men (ie they can't see at all).

Their sense of hearing is also superb, and no doubt accounts for the Elven skills with music. Their hearing range is three times that of a normal Man. Their reverence for song is unparalleled and has affected their language and way of keeping precious records. The Elves were first to use spoken words and have taught the other races of the gift of speech. Thus their own name for their kind: "Quendi" -the "Speakers." All of their speech has a musical quality when spoken properly, lending itself well to verse. Elven Bards, then, have had little trouble in maintaining the histories and epics of their race as a collection of wondrous songs and spoken poetry.

Elves are naturally secretive and, since their falling out with Men and Dwarves, they tend to prefer their own kind. Rare indeed is the man who is named "Elf-Friend," and to him is unlocked the secret halls of the First People. No Elf will take service with anyone who is not an Elf. They have an especial fondness for lawful, interesting Hobbits. Themselves highly gifted in the arts, they welcome poets, singers, any others with true artistic talent. Men

of good-will and wisdom are held high in their regard, but they are implacable enemies of all those who serve Chaos.

As a final note, Elves are immortal, and age in a graceful, nearly imperceptible manner. Elves commonly die from only two causes: through violence or as a result of a weariness of the world. In the latter case an Elf is simply overcome with grief over the course of time, thereby losing the will to live. All the Elves who pass away are gathered in the Halls of Mandos, the Place of Awaiting, in the far west of Aman (Valinor). There they await the End of the World, or are released back into the world to replace another of their line who has perished. In a sense, Elves are often reborn as descendants of themselves.

Social Status

Instead of choosing a starting profession characters can roll once on the table below to determine what the player character's background within the Elven Haven has been.

D100	Background
01-02	Farmer
03-04	Cook
05-10	Bard
11-12	Healer
13-74	Artificer (chose one:, Alchemist, Armourer, Jeweller, Leatherworker, Smithy or Stonemason)
75-80	Wondering Company*
81-90	Forester**
91-93	Loremaster
94-97	Warrior (Warden Guard)**
98	Courtier
99	Prince/Princess
100	Lord of the Haven

* Wondering Companies are those Elves who have taken to journeying in secret across Middle-earth in order to visit lands and places they love. They will from time to time venture into an Elven Haven and stay for a time there before moving on, but generally these Elves are wonderers and do not hold any particular Haven as their home, nor will they pay fealty to any particular Elven Lord. During times of trouble, however, they will gather to the call of their brothers and take up arms to defend the Free Peoples, but on the whole they are pilgrims with no permanent place of abode. They will have well hidden and protected (by enchantment) camp sites that they will journey to, spending the night walking or riding under the stars, gazing out upon the beauty of Arda, singing and making merry. Some of the non-elven Wise amongst the Free Peoples believe that this act of wondering and merry making is in fact an act of worship and a part of the religious beliefs of the Elves. But this is not certain. A Wondering Company will have a leader of a kind themselves and those Elves of the Company will look to the "leader" to set the direction of travel and the time period for staying at any Haven. Few of the Wondering Companies comprise Noldor Elves, however, as they are the least likely to wonder the lands and permanently forsake their Havens. Noldo will join a Wondering Company for a time in order to venture forth to learn more about the world around them. They will attach themselves to the Company in order to journey to someplace and then take their leave. However, when a Noldor Elf permanently attaches themselves to a Wondering Company, it usually means that they are weary of the struggles of life, suffering from some deep hurt of the soul or heart, and are preparing to venture to the Grey Havens in order to leave Middle-earth forever and to sail to the Undying Lands. During the Second and early Third Ages, some of the Wondering Companies comprised exclusively of Noldor Elves who have escaped the destruction of their Haven by the forces of the Enemy. These Elves journeyed aimlessly and without an Elven lord till they encountered a safe place, or another Elven Haven. There they would then settle down and either join the Haven's existing Elven residents, make for themselves a new Haven, or travel to the Grey Havens and depart Middle-earth forever.

** The Elven Warden's are the standing Guard of any Elven Haven. It is there job to perform the role of the defenders and protectors of the Haven and always be prepared for action. They will patrol the immediate surrounding countryside to the Haven to ensure that the area is safe and visit any outlying Elven Mansions or dwellings to ensure the safety of the Elves living within the area. The Rangers are attached to the Wardens and provide the scouts that venture further afield to collect information on the surrounding lands and to assist those of the Free Peoples whom may venture into the Elven lands and be of need of assistance. The Rangers will also undertake hit and run raids on known strongholds of the Enemy and spy on the actions of his forces.

The Noldor

The Noldor (meaning those with knowledge in Quenya) are Elves of the Second Clan who migrated to Valinor and lived in Eldamar. The Noldor are called Golodhrim or Gódhellim in Sindarin, and Goldoi by Teleri of Tol Eressëa. The singular form of the Quenya noun is Noldo and the adjective is Noldorin. They were the Second Clan of the Elves in both order and size, the other clans being the Vanyar and the Teleri. Like the Teleri, they typically had grey eyes and dark hair (except for those who had Vanyarin blood, most prominently the members of the House of Finarfin).

All Noldor are noble of bearing and carry themselves with assurance that some would ignorantly mistake for arrogance. Indeed, they are haughty and often appear to be arrogant for they are proud of bearing not, generally, proud of spirit. Of all the Elves, they are the most inquisitive and passionate, being full of a desire for experience and expertise in the arts and the ways of the world. Because of this thirst for knowledge, the Noldor have often fallen prey to lust and strife, and been tricked by the machinations of the Enemy.

The Noldor are accounted the greatest of the Elves and all the peoples in Middle-earth in lore, warfare and crafts. In Valinor "great became their knowledge and their skill; yet even greater was their thirst for more knowledge, and in many things they soon surpassed their teachers. The Noldor are changeful in speech, for they have great love of words, and sought ever to find names more fit for all things they knew or imagined". They are beloved of Aulë the Smith, and were the first to discover and carve gems. Their chief dwelling-place was the city of Tirion upon Túna. Among the wisest of the Noldor were Rúmil, creator of the first writing system and author of many books of lore. Fëanor, son of Finwë and Miriel, was the greatest of their craftsmen, "mightiest in skill of word and of hand", and creator of the Silmarils.

The Noldor earned the greatest hatred of Melkor, who envied their prosperity and, most of all, the Silmarils.

The Noldor hate Orcs, Trolls, Balrogs and Dragons, for at the hands of these creatures, the Noldor have suffered greatly. Due to their pride and previous betrayals, they tend to look with distrust upon non- Dúnedain Men. They are more quick however, to trust Dwarves than their Sindarin cousins and have close bonds with Dúnedain Men.

However, the Noldor are the proudest of the Elves; in the words of the Sindar, they came to Middle-earth because "they needed room to quarrel in". It was this pride that Melkor used to turn the Houses of Fëanor and Fingolfin against each other. The pride of the Noldor also led to their Fall and Exile (and their continued quarrels in Middle-earth, as noted by the Sindar).



Those Noldor whom have lived among the Valar across the Sea have power against both the Seen and the Unseen. Only Noldor who have journeyed to the Undying Lands and now live within Middle-earth posses this power. As Gandalf discussed with Frodo:

"...those who have dwelt in the Blessed Realm live at once in both worlds, and against both the Seen and Unseen they have great power."

"I thought that I saw a white figure that shone and did not grow dim like the others. Was that Glorfindel then?"

"Yes, you saw him for a moment as he is upon the other side: one of the mighty of the First-born. He is an Elf-lord of a house of princes."

When a Noldor so chooses, he may unveiled his inner glory. The sight and presence of the Noldor is frightening, causing dread to the servants of the Shadow. Any evil creature will ckeck morale at a -40% penalty (the penalty will be higher if the Noldor is a great Elven lord or prince). Those who are not under the influence of the Shadow, and to whom the Noldor is providing aid, will instead feel inspired by the Noldor's presence and receive a boost of confidence in their efforts of +20% to all combat skills, Effort, Luck and Agility rolls. It costs the Noldor 1d6 fatigue points to reveal their inner glory and project it for all to see.

Should the Noldor's fatigue points be reduced to zero, their inner glory will suddenly diminish and the Elf will collapse and fall unconscious due to exhaustion and be unable to utilise this power again until they have rested and regained back some power points.

All Noldor have ready access to finely crafted steel weapons. A player character can be expected to begin the game with:

- Either an Elven dagger, quarterstaff, Elven longsword or Elven spear.

- an Elven longbow and a quiver of 40 Elven arrows.
- a sleeved Hauberk that covers their abdomen, chest and arms.
- a visored helm.
- an Elven Leaf (Kite) shield.

Noldor wear fine linen, cotton, or silk shirt often pure white in colour. A velvet or silk tunic (often of a jewelled colour: sapphire, emerald, ruby. amethyst, topaz), sometimes with slashed sleeves revealing the shirt beneath, sometimes sleeveless, usually embroidered or appliqued with geometric or nature-inspired motifs; velvet or brocade mantle with wide sleeves, cape-like body, and varying in length from the hip to the ankles; close fitting hose; soft boots rising only to the ankles or as high as the knee. Females: fine linen, cotton, or silk shift often pure white in colour; jewel-hued silk or velvet gown, sometimes wish slashed sleeves to reveal the sleeves of the shift underneath, sometimes sleeveless, often embroidered or appliqued at the neck, hem and sleeves; belt of silk, velvet, or decorative cord that encircles the waist and the hips to be knotted or otherwise secured in front; soft slippers or ankle boots; velvet or brocade mantle with wide sleeves, cape-like body, and hanging to the ankles. Females who leave the Elven havens to go adventuring often don garb similar to that worn by males due to its practicality for travel.

First Age

Fëanor (son of Finwë by Míriel) was the greatest of their craftsmen, and their second and briefest-reigning High King. When Melkor killed Finwë and stole the Silmarils, Fëanor renamed Melkor: Morgoth ("Black Enemy"), and persuaded the Ñoldor to pursue him to Middle-earth and wage war against him.

The Noldor led by Fëanor went north and demanded that the Teleri let them use their ships. When the Teleri refused, the Ñoldor led by Fëanor destroyed the port of Alqualondë, which had been built by the Teleri, committing the Kinslaying. The Ñoldor led by Fëanor then took possession of the ships. A messenger from the Valar came and delivered the Prophecy of the North pronouncing doom on the Noldor for the Kinslaying and warning that if they continued they would not recover the Silmarils and moreover that there would be great grief in the tragedy that would befall them.

The Noldor led by Fëanor crossed the sea to Middle-earth leaving those led by Fingolfin, his half-brother, behind. Upon his arrival in Middle-earth, Fëanor had the ships burned. When the Noldor led by Fingolfin discovered their betrayal, they went farther north and crossed the sea by means of the Grinding Ice. Many of them died while crossing the ice. The departure of the Noldor out of the Undying Lands marked the beginning of the First Age, and the years of the Sun.

Finally, the Valar came down to Middle-earth and in the year 583 the War of Wrath was fought and Morgoth was cast into the Void. However, Beleriand sank into the sea, except for a part of Ossiriand (Lindon), and a few isles. The defeat of Morgoth marked the start of the Second Age.

Second and Third Ages

Most of the Noldor sailed back to Aman at the End of the First Age; but some, like Galadriel (daughter of Finarfin) or Celebrimbor (grandson of Fëanor), refused the pardon of the Valar and remained in Middle-earth. Gil-galad founded a new kingdom at Lindon, and ruled throughout the Second Age, longer than any of the High Kings except for Finwë. He was also accepted as High King by the Noldor of Eregion. But after a while Sauron had replaced his master Morgoth as the Dark Lord. With the aid of the Ruling Ring he fortified Mordor and began the long war with the remaining Elves. He attacked Eregion, destroying it, but was withstood in Rivendell and Lindon. With the aid of the Númenóreans, the Noldor managed to defeat him for a time.

However, in the year 3319 of the Second Age Númenor fell due to Ar-Pharazôn's rebellion against the Valar, in which Sauron had a great part. When Elendil with his sons escaped to Middle-earth and established the realms of Arnor and Gondor, Sauron tried to conquer Gondor before it could take root. Both Elendil and Gil-galad set out for Mordor in the Last Alliance of Elves and Men and defeated Sauron in the Battle of Dagorlad and finally in the Siege of Barad-dûr. There Gil-galad perished, and so ended the High Kingship of the Noldor. No new High King was elected, as no one claimed the throne; for this reason, the High Kingship of the Noldor was said to have passed overseas, to the Noldor of Valinor, ruled by Finarfin, the third son of Finwë who had never left. In Middle-earth of the descendants of Finwë only Galadriel and Elrond Half-elven remained (and the Númenórean Kings through Elrond's twin brother Elros).

In the Third Age, the Noldor in Middle-earth dwindled, and by the end of the Third Age the only big communities of Noldor remaining in Middle-earth were in Rivendell and Lindon. Their further fate of fading utterly from the World was shared by all Elves.

The Sindar

Sindar (meaning "Grey People"), singular Sinda, are Elves of Telerin descent. The name that the Sindar used for themselves was simply Edhil ("Elves", singular Edhel). They are also known as the Grey Elves.

Never having actually set foot in Valinor, the Sindar are not counted among the Elves of the Light. Neither were they Avari, since they did accept the invitation and set out on the Great Journey (and therefore were technically counted among the Eldar). They are therefore sometimes referred to as "Elves of the Twilight".

The language of the Sindar diverged from common Telerin over the long ages they were sundered from their kin, and became known as Sindarin. By the time the Noldor arrived in Beleriand, the languages had become mutually unintelligible, but the Noldor were quick to learn it. In the Second and Third Age, Sindarin became known as the "Noble Tongue", and became the Elvish tongue used in daily speech throughout Middle-earth. It was also adopted for daily use by the Númenóreans.

The Sindar are perhaps the most accomplished musicians, singers and poets amongst the Elven races, having a more natural disposition towards the making of music and poetry than their more serious Noldor, and their less skilled Silvan cousins. This is not to say that the Noldor and the Silvan Elves are not capable of making wonderful and haunting melodies, song and poetry. It is simply that the natural disposition of the Sindar gives them an advantage in this area of skill. As such their musicians and singers receive a bonus of +30% to the die roll when undertaking any Perform, Sing or Play (instrument) skill attempt, or in an appropriate writing skill when making poetry. The Sindar, more than any other race of the Free Peoples, make excellent Bards.



All Sindar have ready access to finely crafted steel weapons. A player character can be expected to begin the game with:

- Either an Elven dagger, quarterstaff, Elven longsword, or Elven spear
- an Elven longbow and a quiver of 40 Elven arrows.
- a leather or lamellar armour.
- a nasal or visored helm.
- a Target, Round or Elven Leaf (Kite) shield depending upon the largest sized shield the character has the required STR/DEX to use.

Somewhat scorned by the Noldor, the Sindar did not play a very active offensive role in the The Battles of Beleriand in the Great War of the Great Jewels, although of course they suffered heavily from the forces of Morgoth. At the end of the First Age many Sindar went over sea, and throughout succeeding ages, there was a steady migration of Sindar to the West. Those of the Sindar who remained in Middle-earth dwelt in Lindon or in Elven-realms such as the Woodland Realm. In later ages the Sindar were counted fully among the Eldar.

The Sindar are great friends of most races of the Free Peoples but have remained particularly cautious and suspicious of the Dwarves due to the sad history of the first sacking of Menegroth in Beleriand by abound 500 Dwarves during the First Age of the Sun. The Sindar hate Orcs, Trolls, Balrogs and Dragons, for at the hands of these creatures, they have suffered greatly, though perhaps not as greatly as their Noldor cousins have suffered.

The Sindar were happy in Middle-earth, but once the desire for the Sea was aroused in them, they could not be content until they sailed to Eldamar. The Sindar spoke Sindarin; they invented the Cirth. Although less learned and powerful than the Calaquendi and less interested in crafts than the Noldor, they were extremely gifted in music, and their voices were very fair.

Of the three Elven races of Middle-earth, the Sindar are the quietest and calmest, and appear to be the most content. They are less frivolous and playful than the Silvan Elves and are less fiery and passionate than the Noldor. Sindar feelings are deep and not easily aroused, but when they are they cannot be stayed. This is the root of their Sea-longing, an irresistible longing that, once awakened, calls them to the sea. Hence the Sindar, though they may make their communities within the forests of Middle-earth, when the Sea-longing awakens within them, will always be drawn back to the seaside and eventually will settle there.

After the destruction of Beleriand at the end of the First Age, those Sindar who stayed in Middle-earth joined with the few remaining Noldor in surviving settlements such as Lindon (former Ossiriand). Several of these Sindar joined with Noldor in establishing new realms among the Wood Elves. Oropher of Doriath fled to northern Mirkwood where he established the Woodland Realm, with his small minority of Sindar nobles ruled over a predominantly Silvan population. Oropher was killed in the Battle of Dagorlad, and was succeeded by his son Thranduil, father of Legolas.

Although their love for the wide lands of Middle-earth is strong, since the end of the First Age they have slowly been departing for the Uttermost West. Once awakened in them, the Sealonging amongst the Elves does not die, but grows ever stronger, calling them to travel westwards across the Bending Sea to Aman.

Although considered less powerful and wise than the Noldor, the Sindar remain more numerous in Middle-earth during the Third Age, and they are renowned for their gifts of music and song. They are also renowned shipwrights and make the ships that carry the Elves into the West to Aman. The Lords Cirdan and Celeborn are Sindar Elves, so too is King Thranduil of the Woodland Realm in Mirkwood and his son Legolas. Lord Elrond's Elven heritage comes partly from the Grey Elves as well.

The Nandor

The Nandor (sg. Nando), later known as the Silvan Elves or "Wood-elves", were one of the Telerin races of Elves. The Nandor were the original elven inhabitants of Middle-earth east of Beleriand, but eventually they also stretched out across the Ered Luin as well into Ossiriand. They were the "green elves", loving forests, and easily the most common kindred of elf by the Third Age in Middle-earth.

The Nandor were originally simply a group of the Teleri indistinct from the others who were afraid to cross the Hithaeglir, and content to remain in the wide forested lands to the east, along the river Anduin. One of the Teleri, of the silver-haired kindred of Olwë that would later become the Falmari, rose to lead them. He was named Lenwë, and led a great number of the Teleri south along the Great River, where they fell out of the histories for a long time. They called themselves the Nandor, and they loved water and green things. Under Lenwë they developed great knowledge and skill with herbs and living things, tree and beast alike. Their culture became very distinct.

Gradually, the Nandor spread out. They may have moved on to live in Eriador, or by the mouth of the Sea at the outpouring of Anduin. They were a simple folk, with no weapons of steel. They made friends, too, with the Naugrim, and were contented. But evil beasts came from the north, and they had no defense against such terrible weapons. They had been told by the Naugrim about King Thingol and the might of the Sindar, therefore Denethor, Lenwë's son, crossed over the Ered Luin into Beleriand, the western lands of Middle-earth. There they settled in the green and many-rivered Ossiriand, welcomed by Thingol as long-lost relatives. They were called the Laegrim.

Nandor are fun-loving and appear to be a care-free folk, but they are also a guarded folk to outsiders. Outward mirth often hides their grim intentions. Once they know they can trust an outsider, they become fierce and loyal friends. Outsiders have often commented on the Silvan Elves child-like playful antics and see that they have a love of life, music and merriment that is in stark contrast the their more serious cousins, the Noldor. This love of the joys of life often hides the Silvan Elves capacity for serious endeavour and determination in action. In a moment, a Silvan Elf can go from seeming child-like in innocence to a lethal warrior on the battlefield. Many who have fought side by side with Silvan Elves have often underestimated their capacity to cause serious harm to their enemies. This serious endeavour is also seen in the works of their hands. Even with a childish demeanour, Nandor make the most exquisite of woodworks.

Of all the Elven groups, they make the best Foreters. They are the quickest to employ spells, and often use magick for simple uses such as misdirecting travellers within their lands, hiding their paths in the forest, and for practical jokes.

The Silvan Elves are renowned for secluding themselves away from the troubles of the world. Hidden within the great forests of Middle-earth, they often build their strongholds underground and in natural cave systems. They are therefore the most secluded of the Elves, more so than the Eldar, for they have less friendly history of relations with Men. This stems back into the past when the servants of the Enemy were many and many races of Men fell under his influence. As such, the Silvan Elves learned to hide themselves away and defend their strongholds with all vigour. For during the years before the coming of the Sun and Moon the Silvan Elves bore the brunt of the assaults of the Enemy. As such all Silvan Elves are slow to trust and wary of all strangers, even other Elves. They despise Orcs and Trolls, dislike and distrust Dwarves and are openly suspicious of all races of Men. Their trust is only earned slowly.



All Nandor have ready access to finely crafted steel weapons. A player character can be expected to begin the game with:

- Either an Elven dagger, quarterstaff, Elven longsword, or Elven spear
- An Elven longbow and a quiver of 40 Elven arrows.

Silvan Elves are a varied group. Some prefer to wear enchanted leather armour, whilst others prefer no protective armour at all and guard themselves with spells like Protection. As such a player character can be expected to begin the game with leather armour. Helm will be a leather hood. They will have a Target, Round or Elven Leaf (Kite) shield depending upon the largest sized shield the character has the required STR/DEX to use. Their armour will be a sleeved Hauberk that covers their abdomen, chest and arms.

Males and Females when travelling: Silk or cotton blouse (white, beige, pale green or pale grey in colour) or trim-fitting tunic (length varies from mid-calf to mid-thigh) of heavy silk, cotton or leather works so finely as to drape like fabric (dark brown, leaf green or storm grey in colour); bandoliers crossing the chest (when adventuring), belt around the waist, straps around the limbs to accommodate weapon sheaths; leggings of sturdy canvas or supple leather; sandals or soft boots. Elven cloak with hood (dark brown, leaf green or storm grey in colour).

Males and Females when not travelling: Flowing gauze blouse, smock or tunic (white, beige, pale green or pale grey fabric with embroidery from a similar colour spectrum), sometimes restrained by a gauze or silk sash, otherwise hanging free; silk leggings, flowing gauze pants similar to a divided skirt, or a many-gored gauze skirt (matching the blouse/smock/tunic, dark brown, leaf green or storm grey); heavy silk or gauze mantle fashioned like a cloak with sleeves or elongated (shoulder to waist) arm openings, usually falling to the ankles, often embroidered all over to create a leafy texture; sandals ornamented with gems or carved wood.

First Age

Thingol took advantage of their friendship on the first opportunity, when he was in great need. The Dark Lord Belegurth invaded Beleriand, cutting Thingol off from his other strong allies, the Falathrim. But Ossiriand was wide and Morgoth could not sever that connection. Thingol called Denethor to his aid, and the Laegrim came. Thingol attacked the orc-host from the west, and the Laegrim from the east, creating a hammer-and-anvil technique that succeeded. But this victory came at great cost. The Laegrim were lightly-armed, and the orcs shod in iron. Denethor was cut off at Amon Ereb; he and all those nearest about him were killed before Thingol could rescue him. The Laegrim loved him and mourned his loss, and henceforth would take no king. They became reclusive, pulling away from the many troubles of Beleriand, and fighting no longer against Belegurth.

When the Noldor returned from over the Sea, they gave the Laegrim the name (in Quenya) Laiquendi. The Laiquendi did not participate in the great events of Belegaer throughout the First Age. The Laiquendi accepted Beren and Lúthien, who came to Tol Galen in the midst of their lands, and made it one of the most beautiful places in Beleriand. After the dreadful sack of Doriath and death of Thingol, many of the Laiquendi joined Beren in the Battle of Sarn Athrad. The green elves later sent the news to King Dior Eluchíl news of the final deaths of Beren and Lúthien.

After the Nirnaeth Arnoediad, the Sons of Fëanor wandered in the lands of the Laiquendi, bereft of lands, often mixing with them.

Second Age

After the War of Wrath, Ossiriand survived no longer, and the survivors of the Laiquendi once more merged back into the main Nandorin population, who now were spread over the face of Middle-earth. The Nandor on both sides of the mountain range were of a somewhat less pure strain, those in Ossiriand having mixed blood with some Sindar, and those in the east having mixed blood with the Avari who came westwards. As the Second Age went on, the blood became even more mixed. Even their language changed from Nandorin to Sindarin. Gradually, the Nandor were changing into what became known as Silvan Elves or Tawarwaith, meaning "Forest People".

The Nandor, now known in their impure state as Tawarwaith, were soon pushed into refuge when Sauron rose to challenge elven power in Middle-earth. Some were forced to take refuge with the Noldor, who although weakened were still very powerful, in Lindon and Imladris. Others dwelt with Círdan the Sinda in Mithlond, and still others hid in their ancient forest homes Lórinand and Eryn Galen. They took leaders from the pure-blood clans of Noldor and Sindar; in the case of the latter two refuges, the Sindarin lords Amdír and Oropher respectively.

The Tawarwaith of Lórinand (the Galadhrim) and Eryn Galen played mostly a small role in the events of the Second Age, as they had in the First. Amdír and Oropher built up their kingdoms as the shadow of Sauron grew longer and longer, and evil more powerful. Both Amdír and Oropher took great hosts to join the Last Alliance of Elves and Men, and fought in the war that followed. Both hosts suffered immense losses; Amdír was cut off and killed in the Battle of Dagorlad with many of his followers, while Oropher rashly disobeyed King Gil-galad in Mordor and fell beside two thirds of the entire company. The Tawarwaith entered the Third Age greatly weakened and disheartened, despite the seemingly final defeat of Sauron.

Third Age

Lórinand, now known as Lothlórien, and Eryn Galen, now known as Mirkwood, continued to host the larger populations of Tawarwaith. Amroth took over in Lothlórien, later passing the rulership on to Galadriel and Celeborn, while Thranduil became king in Mirkwood. Under these rulers the Tawarwaith prospered and became numerous once more, while the Noldor and Sindar were in slow but steady decline. Yet though mostly inactive, they were watchful of the growing of men and the ominous change the Third Age would bring.

But the elves of both Lothlórien and Mirkwood were threatened by a new evil growing in south Mirkwood. The Necromancer was building Dol Guldur. As the Third Age continued and Sauron rose, the White Council was formed. Sauron was driven from Dol Guldur several times, but the Tawarwaith were still for the most part impassive. Eventually the War of the Ring came. Legolas, Thranduil's son, became a hero of that war, while both Lothlórien and Mirkwood were invaded by Dol Guldur in the Rhovanion Campaign. All attacks were repulsed, and Dol Guldur was thrown down at last in a grand counterattack by Celeborn and his forces. Mirkwood was renamed Eryn Lasgalen. Yet the Silvan population was again diminished. Galadriel and Celeborn passed west, and the light of Lórien faded.

Throughout the Fourth Age they aided the rising Reunited Kingdom, making Ithilien green, for instance. Their eventual fate was to pass west to the land they had never seen, or else to remain in Middle-earth Changed and fade into forgetfulness.

Origin and acts

The Valar (singular Vala) are angelic powers, the Ainur that chose to go into the World (Arda) and complete its material development after its form was determined by the Music of the Ainur (Ainulindalë). Eru Ilúvatar first revealed to the Ainur his great vision of The World through musical themes.

... unfolding a history whose vastness and majesty had never been equalled... — The Music of the Ainur, The Silmarillion.

This World, fashioned from his ideas and expressed as the Music of Ilúvatar, was refined by thoughtful interpretations by the Ainur, who then created their own themes based on each unique comprehension. No one Ainu understood all of the themes that sprang from Ilúvatar. Instead, each elaborated individual themes, singing of mountains and subterranean regions, say, from themes for metals and stones. The themes of Ilúvatar's music were elaborated, and the Ainur added creative touches to blend with the themes of other Ainur. Melkor, however, added discordant themes: he strove against the Music; his themes became evil because they sprang from selfishness and vanity, not from the enlightenment of Ilúvatar.

Once the Music was complete, including Melkor's interwoven themes of vanity, Ilúvatar gave the Ainur a choice — to dwell with him, or to enter the world that they had mutually created. Those that chose to enter the world became known as the Valar, the 'Powers of Arda', though the Elves generally reserved that term for the more powerful of them. (The lesser Valar they called the Maiar.) Among the Valar were some of the most powerful and wise of the Ainur, including Manwë, the Lord of the Valar, and also Melkor, his brother. The two are distinguished by the selfless love of Manwë for the Music of Ilúvatar, and the selfish love that Melkor bore for himself and no other — least of all for the Children of Ilúvatar, as the Elves and Men became known.

Melkor (later named Morgoth, 'dark enemy') arrived in the World first, causing tumult wherever he went. As the others arrived, they saw how Melkor's presence would destroy the integrity of Ilúvatar's themes. Eventually, and with the aid of the Vala Tulkas, who entered Arda last, Melkor was temporarily overthrown, and the Valar began shaping the world and creating beauty to counter the darkness and ugliness of Melkor's discordant noise.

The Valar dwelt originally on the Isle of Almaren in the middle of the world, but after its destruction and the loss of the world's symmetry, they moved to the western continent of Aman and founded Valinor. The war with Melkor continued: the Valar realized many wonderful subthemes of Ilúvatar's grand music, while Melkor poured all his energy into the corruption of fell beings like Balrogs, dragons, and orcs. Most terrible of the deeds of Melkor was the destruction of the Two Lamps, and with them the original home of the Valar, the Isle of Almaren. Melkor was then captured and chained for many ages in the fastness of Mandos until he was pardoned by Manwë.

With the arrival of the Elves in the world and later in Valinor, a new phase of the regency of the Valar began. Summoned by the Valar, many Elves abandoned Middle-earth and the eastern continent for the West, where the Valar concentrated their creativity. There they made the Two Trees, their greatest joy because it gave light to the beauty of Valinor and pleased the Elves.

At Melkor's instigation, however, Ungoliant destroyed the Trees. Fëanor, a Noldorin Elf, had with great forethought and love captured the light of the Two Trees in three Silmarils, the greatest jewels ever created. Melkor stole the Silmarils from Fëanor and killed his father, Finwë, chief of the Noldor in Aman, and thereupon fled to Middle-earth. Many of the Noldor, in defiance of the will of the Valar, swore revenge and set out in pursuit. This event, and the poisonous words of Melkor that fostered mistrust among the Elves, led to the exile of the greater part of the Noldor to Middle-earth: the Valar closed Valinor against them to prevent their return.

For the remainder of the First Age Ulmo alone of the Valar visited the world beyond Aman. At the end of the First Age, the Valar sent forth a great host of Maiar and Elves from Valinor to Middle-earth, who fought the War of Wrath in which Melkor was defeated. The lands were changed, and the Elves were again called to Valinor.

During the Second Age, the Valar's main deeds were the creation of Númenor as a refuge for the Edain, who were denied access to Aman but given dominion over the rest of the world. The Valar, now including even Ulmo, remained aloof from Middle-earth, allowing the rise of the Morgoth's lieutenant, Sauron, to power as a new Dark Lord. Near the end of the Second Age, Sauron convinced the Númenóreans to attack Aman itself.

Then Manwë upon the Mountain called upon Ilúvatar, and for that time the Valar laid down their government of Arda. — Akallabêth, The Silmarillion.

With the Akallabêth, the destruction of Númenor, Aman was removed from the earth (though not from the World, for Elvish ships could still reach it). In the Third Age the Valar sent the Istari (or wizards) to Middle-earth to aid in the battle against Sauron.

List of the Valar

These are the names and attributes of the chief Valar as they were known to the Eldar in Aman. In Middle-earth, they were known by other names of Sindarin origin; Varda, for example, was called Elbereth. Men knew them by many other names, and sometimes worshiped them as gods. With the exception of Oromë, the names listed below are not actual names but rather titles: the true names of the Valar are nowhere recorded. The males are called "Lords of the Valar"; the females "Queens of the Valar," or Valier.

The Aratar (Quenya: Exalted) or High Ones of Arda are the eight greatest of the Valar: Manwë, Varda, Ulmo, Yavanna, Aulë, Mandos, Nienna, and Oromë. Lórien and Mandos are brothers and are referred to collectively as the Fëanturi or "Masters of Spirits".

Manwë: He is the King of the Valar, husband of Varda Elentári and King of Arda. He lived atop Mount Taniquetil, the highest mountain of the world, in the halls of Ilmarin. The winds and airs were his servants, and he was lord of air, wind, and clouds in Arda. He was the noblest and greatest in authority, but not in power, of the Aratar and Ainur.

Ulmo: Lord of Waters. He lived in the deep water of the ocean, and seldom troubled to come to the Ring of Doom unless the need was dire. He was not married. Ulmo was one of the chief architects of Arda.

Aulë: Aulë is given lordship over the matter that composes Arda and is a master of all the crafts that shape it. He created the Dwarves, who call him Mahal, the Maker. During the Music of the Ainur, Aulë's themes concerned the physical things of which Arda is made; when Ilúvatar (God) gave being to the themes of the Ainur, his music became the lands of Middle-earth. Other of his works include Angainor (the chain of Melkor), the Two Lamps and the vessels of the Sun and Moon.

Oromë: Brother of Nessa and husband of Vána, also known as Araw in Sindarin, Aldaron ("Lord of the Trees"), Arum, Béma, Arâmë, The Huntsman of the Valar, and The Great Rider. During the Years of the Trees, after most of the Valar had withdrawn completely from Middle-earth and hidden themselves in Aman, Oromë still hunted in the forests of Middle-earth on occasion. Thus, he was responsible for first finding the Elves at Cuiviénen. Being a powerful huntsman, he was active in the struggles against Morgoth, and was renowned for his anger, being the most terrible of the Valar in his wrath. He has a great horn called Valaróma and a great steed called Nahar.

Mandos: Judge of the Dead. Originally named Námo, but referred to

more commonly as Mandos, after the Halls of his dwelling. Chief advisor to Manwë and keeper of the souls of elves. He is the husband of Vairë the Weaver. Mandos is stern and dispassionate and never forgetting a thing. He was the Vala who cursed the Noldor leaving Aman, and counselled against allowing them to return. But unlike Morgoth, his Dooms are not cruel or vindictive by his own design. They are simply the will of Eru, and he will not speak them unless he is commanded to do so by Manwë. Only once has he been moved to pity, when Lúthien sang of the grief she and her lover Beren had experienced in Beleriand.

Lórien: Master of Visions and Dreams. Originally named Irmo, but referred to more commonly as Lórien, after his dwelling place. Lórien and Mandos are the Fëanturi, masters of spirits. Lórien, the younger, is the master of visions and dreams. His gardens in the land of the Valar, where he dwells with his spouse Estë, are the fairest place in the world and are filled with many spirits. All those who dwell in Valinor find rest and refreshment at the fountain of Irmo and Estë.

Tulkas: Champion of Valinor, also called Astaldo. He was the last of the Valar to descend into Arda, and helped to tip the scales against Melkor after the destruction of the Two Lamps. He is a wrestler and physically the strongest of all the Valar. He is the husband of Nessa, and is described as slow to anger, but slow also to forget; as such, he opposed the release of Melkor after his prison sentence.

Varda: Queen of the Stars, spouse of Manwë, entitled Elentári in Quenya and Elbereth Gilthoniel in Sindarin. She kindled the first stars before the Ainur descended into the world, and later brightened them with the gold and silver dew from the Two Trees. Melkor feared and hated her the most, because she rejected him before Time.

Yavanna: Giver of Fruits, spouse of Aulë, also called Kementári. She created the Two Trees, and is responsible for the Kelvar and Olvar (plants and animals). It was she who requested the creation of the Ents, as she feared for the safety of the trees once her husband had created the Dwarves. The Two Lamps are created by Aulë at Yavanna's request, and their light germinates the seeds that she had planted. Following the destruction of the Two Lamps by Melkor and the withdrawal of the Valar to Aman, Yavanna sang into being the Two Trees of Valinor.

Nienna: Lady of Mercy. She was the tutor of Olórin, and weeps constantly. However, her tears are those of healing and pity, not of sadness, and often have potency; for example, she watered the Two Trees with her tears, and later washed the filth of Ungoliant away from them once they were destroyed. She was in favour of releasing Melkor after his sentence, not being able to see his evil nature. She has no spouse.

Estë: Referred to as the Gentle and "the healer of hurts and of weariness". Her name means Rest. "Grey is her raiment, and rest her gift." She is the wife of Irmo, and lives with him in his Gardens of Lórien in Valinor. She sleeps at day on the island in the Lake Lorellin.

Vairë: Entitled the Weaver. She is espoused to Namo, and lives with him at Mandos. She weaves the story of the World in her tapestries, which are draped all over the halls of Mandos.

Vána: Called the Ever-young. She is the younger sister of Yavanna and wife of Oromë. "All flowers spring as she passes and open if she glances upon them; and all birds sing at her coming." She dwells in gardens filled with golden flowers and often comes to the forests of Oromë.

Nessa: Entitled the Dancer. She is the wife of Tulkas and is noted for her agility and speed, able to outrun the deer who follow her in the wild, and for her love of dancing on the ever-green lawns of Valinor.

Melkor: The Dark Lord. His name means "he who arises in might" and he was the first of the Ainur to be created by Eru. In origin he was the spiritual brother of Manwë, and the most powerful of the Valar, as he possessed all aspects of Eru's thought, whereas all the others possessed only some. He turned to evil, and was taken back to Valinor in chains after the Awakening of the Elves, where he remained on parole for several Ages. But after the poisoning of the Two Trees and the theft of the Silmarils, he fled from Valinor. He was no longer counted among the number of the Valar, and Fëanor called him "Morgoth Bauglir", The Great Enemy, by which name he was known in Middle-earth ever after. He was cast out of Arda at the end of the War of Wrath.

Lifestyle

Elves are born about one year from their conception. The day of their conception is celebrated, not the actual birthday itself. Their minds develop more quickly than their bodies; by their first year, they can speak, walk and even dance, and their quicker onset of mental maturity makes young Elves seem, to Men, older than they really are. Physical puberty comes in around their fiftieth to one hundredth year (by age fifty they reach their adult height), and by their first hundred years of life outside the womb all Elves are fully grown. Elven bodies eventually stop aging physically, while human bodies do not.

Elves marry freely and for love early in life. Monogamy is practiced and adultery is unthinkable; they only marry once (Finwë, first High King of the Noldor, was an exception, as he remarried after his first wife died).

Spouses can choose each other even long before they are married, thus becoming betrothed. The betrothal is subject to parental approval unless the parties are of age and intend to marry soon, at which point the betrothal is announced. They exchange rings and the betrothal lasts at least a year, and is revocable by the return of the rings; however, it is rarely broken. After their formal betrothal, the couple appoint a date, at least a year later, for the wedding.

Only the words exchanged by the bride and groom (including the speaking of the name of Eru Ilúvatar) and the consummation are required for marriage. More formally, the couple's families celebrate the marriage with a feast. The parties give back their betrothal rings and receive others worn on their index fingers. The bride’s mother gives the groom a jewel to wear.

The Elves, particularly the Noldor, preoccupy themselves with various things such as smithwork, sculpture, music and other arts, and of course, what to eat. Males and females can do almost everything equally; however, the females often specialize in the arts of healing while the men go to war. This is because they believe that taking life interferes with the ability to preserve life. However, Elves are not stuck in rigid roles; females can defend themselves at need as well as males, and many males are skilled healers as well, such as Elrond.

Eventually, if they do not die in battle or from some other cause, the Elves of Middle-earth grow weary of it and desire to go to Valinor, where the Valar originally sheltered their kind. Those who wish to leave for the Undying Lands often go by boats provided at the Grey Havens, where Círdan the Shipwright dwells with his folk.

Elves are naturally immortal, and remain unwearied with age. In addition to their immortality, Elves can recover from wounds which would normally kill a mortal Man. However, Elves can be slain, or die of grief and weariness.

Spirits of dead Elves go to the Halls of Mandos in Valinor. After a certain period of time and rest that serves as "cleansing", their spirits are clothed in bodies identical to their old ones. However, they almost never go back to Middle-earth and remain in Valinor instead.

Eventually, their immortal spirits will overwhelm and consume their bodies, rendering them "bodiless", whether they opt to go to Valinor or remain in Middle-earth. At the end of the world, all Elves will have become invisible to mortal eyes, except to those to whom they wish to manifest themselves.

The lives of Elves only endure as the world endures. It is said in the Second Prophecy of Mandos that at the end of time the Elves will join the other Children of Ilúvatar in singing the Second Music of the Ainur. However, they do not believe that Eru will abandon them.

The tengwar script, invented by Fëanor, was used to write a number of the languages of Middle-earth, including Quenya and Sindarin.



Elf names

Male	Female
Aegnor	Altáriel, Alatáriel
Aerandir	Amarië
Amdir	Aredhel
Amras	Arwen
Amrod	Celebrían
Amroth	Eärwen
Anárion	Elenw
Angrod	Elwing
Annael	Faelivrin
Aranel	Finduilas
Aranwé	Idril
Beleg	Indis
Caranthir	Galadriel
Celeborn	Lúthien
Celebrian	Melian
Celebrimbor	Míriel
Celegorm	Mithrellas
Círdan	Nellas
Curufin	Nerdanel
Curufinwë	Nerwen
Daeron	Nienor
Denethor	Nimloth
Dior	Nimrodel
Eärendil	Níniel
Ecthelion	Tatië
Edrahil	Tinúviel
Elemmakil	
Elenwe	
Elladan	
Elrohir	
Elrond	
Elros	
Eluréd	
Elurín	
Elwë	
Eöl	
Ereinion	
Erellont	
Erestor	
Falathar	
Fëanor	
Finarfin	
Finduilas	
Fingolfin	
Fingon	
Finrod	
Finwë	
Galadhon	
Galathil	
Galdor	
Galion	
Gelmir	
Gil	
Gildor	
Gil-galad	
Glorfindel	
Guilin	
Gwindor	
Haldir	
Ingwë	
Legolas	
Lenwë	
Lindir	
Maedhros	
Maeglin	
Maglor	
Mahtan	
Mithrellas	
Nellas	
Nimrodel	
Olwë	
Orodreth	
Oropher	
Orophin	
Rúmil	
Saeros	
Thranduil	
Turgon	
Voronwé	

Half-elven

The Half-elven (Sindarin singular Peredhel, plural Peredhil, Quenya singular Perelda) are the children of the union of Elves and Men, and must ultimately choose to which race they belong. This is significant because although Elves and Men are able to crossmate and produce fertile offspring, their final fates are separate: Elves are immortal (they do not die, or if killed are re-embodied, whilst Arda endures), whereas Men are mortal (after death their souls depart the world for an unknown place and future).

Half-elves are rare indeed, few have ever existed and all have lived in Middle-earth. Halfelves are usually the offspring of Men and Elves, though some have been born the offspring of Elves and Maiar. While the Edain (whose descendants are the Dúnedain and the Black Númenóreans) were blessed by the Valar for their faithfulness shown during the First Age, and as such show a degree of Elvish longevity and hardiness, they are not true Half-elves. True Half-elves have one Elven parent and one Mannish (or Maiar) parent.

Two important marriages in the First Age of Middle Earth resulted in the mixing of elvish and mortal blood.

The first of these was between the mortal Beren of the House of Bëor and Luthien, daughter of the elf Thingol, the King of Doriath and High King of the Sindar and his Queen Melian the Maia. Beren died in the quest for the Silmaril, and in despair, Luthien's spirit departed her body and made its way to the Halls of Mandos. Mandos allowed them a unique fate, and they were re-bodied as mortals in Middle-earth, where they dwelt until their deaths.

Their son Dior was thus one-quarter elvish by blood, although since he was born after their embodiment, the nature of his mortality is quite unclear. He died young in any case, when the Sons of Fëanor attacked Doriath.

Dior's wife was Nimloth, a Sindarin elf, and with her he had three children: Elwing, Eluréd and Elurín. During the Sack of Menegroth by the Sons of Fëanor, Elwing escaped to the Mouths of Sirion while Eluréd and Elurin were seized by servants of Celegorm and abandoned in the forest to die. They were never found and were presumed to have perished in the forest.

The second marriage of men and elves in the first age was between Tuor of the House of Hador and Idril of the Noldor and Vanyar. Their son was Eärendil. After the fall of Gondolin, Eärendil also escaped to the Mouths of Sirion, and married Elwing. They had two sons, Elrond and Elros.

Patient, reserved and considerate, they naturally embody the characteristics of their Elven parent. Half-elves will also be balanced and thoughtful, never impulsive and seem to possess a wisdom well beyond their years. They have, in addition, a number of unique talents and advantages:

1. Half-elves are virtually immune to poison and disease.
2. Half-elves are capable of travelling 16-20 hours a day.
3. Immortal Half-elves do not require sleep to rest; instead they may choose to rest in a trance for 1D4 hours a day. Whilst in this trance, they cannot be awakened, but when the trance ends, they will have restored all lost fatigue points.

As a final note, mortal Half-elves will live anywhere between 250-500 years. Immortal Half-elves will only die due to violence or if they weary of life and lose the will to live.



The Choice of the Half Elven

After the conclusion of the War of Wrath, Manwë determined that the surviving Half-elven would have their choice of fates: to be counted among Elves, and granted eternal life in the Undying Lands; or to be counted among mortals, and granted the ineffable Gift of Men. This choice could be delayed, although not indefinitely.

When a Half-elf reaches adulthood, they must decide whether to live as a mortal or chose the Light of the Eldar and become immortal as all Elves are. Those who become Men receive the Gift of Death and are no longer bound to Fate like their Elven kin.

Eärendil would rather have chosen the kindred of Men, but he chose the Elves for his wife Elwing's sake, who also chose the Elves. Eärendil would thereafter forever sail the heavens in his ship Vingilot, the Silmaril of Beren and Lúthien on the prow. In Middle-earth, he was seen as the evening star, and the light of his Silmaril was captured in the Phial of Galadriel. Elwing built a tower in the Shadowy Seas and often met him on his return.

Elros chose to be counted among mortals, and became Tar-Minyatur, the first king of Númenor. He finally took his death at the age of five hundred years. The heirs of Elros were not given this choice, but their lifespan was enhanced many times that of normal Men, and they had the freedom to take death when they willed. In later times the Kings of Númenor, descendants of Elros regretted their

forefather's choice, and this helped lead to the Downfall of Númenor.

Elrond chose to be counted among the elves, serving the household of Gil-galad until the end of the second age, and founding Rivendell in the third. He married the elf Celebrian, daughter of Celeborn and Galadriel, and sailed into the west at the conclusion of the War of the Ring.

The children of Elrond and Celebrian were also given free choice of kindred, and therefore Arwen could choose to be counted amongst the Edain even though her father had chosen to be counted as Elven. She exercised this option, marrying Aragorn II Elessar, king of the Reunited Kingdom, and finally dying at the age of 2,901 years. Their son Eldarion and their daughters were not counted as Half-elven, but rather as Dúnedain restored.

It was a tradition in Dol Amroth that Imrazôr the Númenórean had married an elf, and therefore the Princes of Dol Amroth were of elven descent.

Dwarves

As one of the elder speaking races, the Dwarves claim descent from Seven Fathers who lived in the First Age, and consequently this Free Folk is divided into seven Folk or nations, each with its own king and ancestral halls. They have withdrawn into the wilderness, for, never having been numerous, they have concentrated their strength in the mountain fastnesses for protection.

Dwarven kingdoms stretch deep beneath the mountains where the dwarves mine gems and precious metals and forge items of wonder. They love the beauty and artistry of precious metals and fine jewelry, and in some dwarves this love festers into avarice. Whatever wealth they can't find in their mountains, they gain through trade. They dislike boats, so enterprising humans and hobbits frequently handle trade in dwarven goods along water routes. Trustworthy members of other races are welcome in dwarf settlements, though some areas are off limits even to them.

While not immortal like the Elves, they live for long periods of time, perhaps 250 years, so the oldest living dwarves often remember a very different world. This longevity grants them a perspective on the world that shorter-lived races such as humans and hobbits lack. They marry about the age of 100, if they marry at all, for there are few Dwarvish women.

Dwarves (or Khazâd in their own tongue, Naugrim in Sindar) are short, averaging about four and a half feet in height, but broad in shoulder and extremely strong for their size. They are solid and enduring like the mountains they love, weathering the passage of centuries with stoic endurance and little change. Dwarves respect the traditions of their clans, tracing their ancestry back to the founding of their most ancient strongholds in the youth of the world, and don't abandon those traditions lightly.

Individual dwarves are determined and loyal, true to their word and decisive in action, sometimes to the point of stubbornness. Many dwarves have a strong sense of justice, and they are slow to forget wrongs they have suffered. A wrong done to one dwarf is a wrong done to the dwarf's entire clan, so what begins as one dwarf's hunt for vengeance can become a full-blown clan feud.

The chief unit of dwarven society is the clan, and dwarves highly value social standing. Even dwarves who live far from their own kingdoms cherish their clan identities and affiliations, recognize related dwarves, and invoke their ancestors' names in oaths and curses. To be clanless is the worst fate that can befall a dwarf. Dwarves in other lands are typically artisans, especially weaponsmiths, armorers, and jewelers. Some become mercenaries or bodyguards, highly sought after for their courage and loyalty.

Dwarves get along passably well with most other races. "The difference between an acquaintance and a friend is about a hundred years," is a dwarf saying that might be hyperbole, but certainly points to how difficult it can be for a member of a short-lived race like humans to earn a dwarf's trust.

Elves. *"It's not wise to depend on the elves. No telling what an elf will do next; when the hammer meets the orc's head, they're as apt to start singing as to pull out a sword. They're flighty and frivolous. Two things to be said for them, though: They don't have many smiths, but the ones they have do very fine work. And when orcs or goblins come streaming down out of the mountains, an elf's good to have at your back. Not as good as a dwarf, maybe, but no doubt they hate the orcs as much as we do."*

Hobbits. *"Sure, they're pleasant folk. But show me a hobbit hero. An empire, a triumphant army. Even a treasure for the ages made by hobbit hands. Nothing. How can you take them seriously?"*

Humans. *"You take the time to get to know a human, and by then the human's on her deathbed. If you're lucky, she's got kin—a daughter or granddaughter, maybe—who's got hands and heart as good as hers. That's when you can make a human friend. And watch them go! They set their hearts on something, they'll get it, whether it's a dragon's hoard or an empire's throne. You have to admire that kind of dedication, even if it gets them in trouble more often than not."*

Dwarves are a prideful people, easily angered and very long of memory. They will NEVER forget wrongs done to them or their Folk. Greedy for riches, they are ruled by a gold-lust that once awakened, is very hard to quell. Except for their greed, they are fair and often generous to those they owe a debt of honour. Noted for their superb craftsmanship and mastery of the art of weaponsmithing, they are very shrewd businessmen as well - usually driving a hard bargain for their wares and near impossible to cheat in matters involving precious things. They have, in addition, a number of unique talents and advantages:

1. Dwarves are superlative miners able to tunnel six times as fast as men. They easily note slanting passages, shifting walls, new underground works, geological formation, and other features of importance beneath the earth. Instinctively, they know the depth they are standing below the surface.
2. Dwarves possess night vision and can see clearly in the dark up to 60 feet.
3. Dwarves possess facility with mechanical devices, being able to open locks and disarm small traps at a +5% and +15% advantage, respectively, if "Thieves."
4. Dwarves hide in shadows and move silently with a +5% advantage when underground. They need not check morale underground either, as they are quite at home.
5. Dwarves, being expert craftsmen, can accurately appraise coins, jewelry, and gems.
6. Dwarves are all smiths and armorers. Apprentices may forge armor under the guidance of a Master armorer and may make repairs to arms and armor. Armorers and Master armorers may forge arms and armor of quality. Weaponsmiths may forge magical weapons and armor. Rate of magick weapon making is three times normal speed, so a Dwarf may turn out quality work in quantities unthinkable for Men.
7. Dwarves are highly resistant to all forms of Magick and save against magical spells four experience levels higher.
8. Dwarves dodge with a -5% advantage because of their size.
9. Khuzdul, the dwarvish tongue, is the ancient and secret language known only to Dwarves. Khuzdul is the medium in which the Dwarves preserve all of their many secrets of weaponmaking, and a Book found by a Dwarf containing such information will turn him into Master armorer instantly, whatever level he is at. In public the Dwarves use the tongue of their neighbours, and they understand the languages of their traditional enemies, the Gnolls, Kobolds, and Goblins.
10. Dwarves will not reveal their 'inner' names, their true names, to people of other kin, nor would allow them ever to be carved or written. They therefore take names by which they could be known to their allies in Mannish forms.
11. Dwarves never check morale when fighting the Goblin races.

Dwarves have excellent low light vision. In most darkness outdoors and in dimly lit tunnels Dwarves can see 50 feet perfectly and fairly well up to 100 feet. In absolute darkness, they can see up to 10 feet.

On a final note, Dwarvish women are so scarce that they are the objects of instant feelings of protectiveness in Dwarvish males. If a female Dwarf appears on the scene, she will soon acquire a non-player protector to escort her on adventures. A Dwarvish protector will possess minimum Dwarvish prime requisites and is determined as any other character.

Origin and acts

The Dwarves are a very ancient people who awoke, like the Elves, at the start of the First Age, before the existence of the Sun and Moon.

The Dwarves (in the form of seven patriarchs) were created during the Years of the Trees (also known as the Ages of Darkness), when all of Middle-earth was controlled by the forces of Melkor. They were created by the Vala Aulë, in secret from the other Valar, although Ilúvatar knew of their creation, despite Aulë's efforts. He decided that their creation was not an evil deed and sanctified them, though he did not allow them to "awake" before the Elves (whom he had designated as "The Firstborn"), and Aulë sealed the Seven Fathers of the Dwarves in stone chambers in far-flung regions of Middle-earth. Dwarves were originally divided into seven clans or 'Houses':

House	Founder	Homeland	Chief Delving
Longbeards	Durin	Misty/Grey Mountains	Khazad-dûm
Firebeards	Uri	Blue Mountains	Nogrod
Broadbeams	Linnar	Blue Mountains	Belegost
Ironfists	Sindri	Far North	Gamil-nâla
Stiffbeards	Thulin	Far North	Kibil-Tarag
Blacklocks	Var	East of East	Nargubraz
Stonefoots	Vidís	East of East	Baraz-lagil



First Age

Some time after the Elves had awoken at Cuiviénen, the Seven Fathers of the Dwarves were released from their stone chambers. The eldest of them, called Durin, wandered until he founded the city of Khazad-dûm in the natural caves beneath three peaks: Caradhras, Celebdil, and Fanuidhol (known in Khuzdul as Baranzinbar, Zirakzigil, and Bundushathûr, respectively). The city, populated by the Longbeards or Durin's folk, grew and prospered continuously through Durin's life (which was so long that he was called Durin the Deathless, also a reference to the belief by his people that he would be reincarnated seven times). It was the only of the Dwarf mansions to survive the First Age.

Far to the west of Khazad-dûm, the great dwarven cities of Belegost and Nogrod were founded in Ered Luin (The Blue Mountains) during the First Age, before the arrival of the Elves in Beleriand. The Dwarves of Belegost were the first to forge chain mail, and they also traded weaponry with the Sindar and carved the Thousand Caves of Menegroth for the Elf king Thingol. In Nogrod, the smith Telchar forged Narsil and Angrist, two of the most fateful weapons in the history of Arda.

The dwarves of Beleriand fought against the forces of Melkor during the first age, and the dwarves of Belegost were the only people able to withstand dragon-fire in the Battle of Unnumbered Tears, when King Azaghâl, who died in the battle, stabbed Glaurung, the first dragon.

The dwarves of Nogrod fought against Melkor as well. However, they slew Thingol out of greed and stole the Silmaril they had been charged to set into the necklace called Nauglamír. A number of retaliatory actions ensued, and the Nogrod army was destroyed by a force of Laiquendi and Ents. Both dwarf kingdoms would eventually be destroyed, along with nearly all of Beleriand, after the War of Wrath, with the dwarven refugees mainly resettling in Khazad-dûm.

Second Age

Refugees from Belegost and Nogrod added to the population of Khazad-dûm, and its wealth was also enriched with the discovery of mithril, a magical and extremely valuable metal found only in its mines. During this time the Dwarves continued to trade with neighboring Men and the Elves of Eregion. When the Elven-Smiths forged the Rings of Power, seven were made as gifts to the heads of the seven Dwarf clans. The Dwarves of Moria at first fought in the War of Sauron and the Elves, but in the year 1697 of the Second Age, the doors of Khazad-dûm were shut and its inhabitants no longer ventured forth into the world. Thereafter it was known by the elven name of Moria, meaning "dark chasm".

Third Age

During the Third Age the Dwarves of Moria continued to prosper until the year 1980, when, in pursuing a vein of mithril, they broke open a chamber containing the last balrog known in the histories of Middle-earth, called Durin's Bane. They battled against the demon for one year, and after the death of two kings, the Dwarves who had not been killed fled from the Misty Mountains. For more than a century they had no kingdom, but in the year 1999, Thráin I founded a kingdom at the Lonely Mountain. This kingdom prospered for a time, and the great jewel known as the Arkenstone was discovered.

In 2210 Thorin I founded a kingdom in the Grey Mountains to the north of Mirkwood. Both of these realms would eventually be consumed by dragons—the Grey Mountains in 2590 by a horde and The Lonely Mountain in 2770 by the dragon Smaug. The refugees from the Grey Mountains who did not return to The Lonely Mountain colonized the Iron Hills, one of the only Dwarf kingdoms never to be abandoned or taken. The main body of the Dwarves became a wandering people, and Thrór, who had been king of the Lonely Mountain when it was captured, was slain by Orcs in the year 2790 and his body mutilated. This led to the War of the Dwarves and Orcs, in which nearly all of the Orc hordes of the Misty Mountains were exterminated but half of all Dwarf warriors (at least 35% of the total Dwarven population) was killed, a blow from which their population would never recover.

For a time an exile kingdom was founded in the Blue Mountains, but Thráin II, was driven to wandering the wilderness by his Ring, the last of the Dwarven Rings not yet taken by Sauron or consumed by dragons. He was soon captured by Sauron, then reigning as the Necromancer in Dol Goldur. Thráin was tortured, his Ring of Power taken, and finally died. In 2491 Thorin II Oakenshield, grandson of Thrór, recolonized the Lonely Mountain after Smaug the dragon was slain by Bard, the future King of Dale. After the ensuing Battle of the Five Armies, in which the Eagles, the Elves of Mirkwood, the Men of Dale, and the Dwarves of the Iron Hills (as well as Thorin's band) defeated an invading horde of Goblins and in which Thorin was killed, his cousin Dáin II Ironfoot, already King of the Iron Hills, became King Under the Mountain, and the Lonely Mountain was not abandoned again.

Lifestyle

Dwarves are a proud and stern race and are made to be sturdy to resist the dangers of their time. They are physically stronger than humans and had great endurance, especially in the ability to resist great heat and cold, and they made light of heavy burdens. Dwarves live up to 250 years and have the ability to learn new skills quickly. A 30 year old Dwarf is very much considered a young stripling, having not yet reached full adulthood. Thus it was considered very remarkable when the young Dain Ironfoot slew Azog the Orc chieftain of Moria, at only 32 years old. Once a Dwarf has reached maturity, he will stop aging almost entirely, remaining in prime physical condition, or perhaps middle-aged at the most, for over two centuries. However, when Dwarves reach 240 years old, they will begin to age very rapidly and their physical condition drastically worsen, essentially condensing the aging process that Men experience from 40 to 80 years of age into only ten years. It is not, however, unheard of for an elderly Dwarf to live beyond 250 years. Once again Dain Ironfoot was renowned for his health in this matter as he died in the Battle of Dale at the age of 252 years, still wielding his battle-axe and cleaving dozens of enemies during a rearguard action. Even Gandalf the Wizard was astonished that Dain was still healthy and hale enough to lead troops into battle at an age when most Dwarves would be lucky to be on their deathbed, much less engaged in close-quarters combat.

Despite being 4.5-5 feet tall, they were known for their strength and endurance in battle, as well as their fury, particularly when avenging their fallen kin, and for being some of the greatest warriors in all of Middle-earth. They fought valiantly in many wars and battles over the Ages holding axes. In appearance their more distinctive characteristic was their beard which they have from the beginning of their lives, male and females alike; and which they shave only in shame.

Also, as creations of Aulë, they were attracted to the substances of Arda and crafts. They mined and worked precious metals throughout the mountains of Middle-earth but were noted for their gold lust; they committed their share of rash and greedy acts. Among these are the slaying of Elu Thingol and the dispute over the Nauglamír, which first brought suspicion and hate between Elves and Dwarves. An interesting trait of the Dwarven nature was that they would not be controlled or tamed by the Rings of Power, nor shift into the Wraith-world like Men did. The Seven Rings only augmented their greed and power to generate wealth.

The Dwarves although sometimes flourished, were marked for their waning numbers, suffering heavily in the wars. Dwarves married around the age of 100; few Dwarf-women were born and not all did wed and made up only about a third of the total population. They seldom walked abroad, and that only in great need. Dwarf-women are also so alike in voice and appearance, and garb when they must travel, that it is hard to tell them apart from Dwarf-men. It is because of the fewness of women that the Dwarf population increases slowly. Dwarves only take one husband or wife in their lifetime, and are jealous, as in all matters of their rights. The number of Dwarf-men that marry is actually less than a third, and not all the Dwarf-women take husbands either; some desire none, some want one they cannot have, and will have no other one. There are also many Dwarf-men that don't want a wife, because they are obsessed with their crafts.

They breed slowly, for no more than a third of them are female, and not all marry; also, female Dwarves look and sound (and dress, if journeying — which is rare) so alike to Dwarf-males that other folk cannot distinguish them, and thus others wrongly believe Dwarves grow out of stone.

Women are seldom named in genealogies. They join their husbands' families. But if a son is seen to be 110 years than his father, this usually indicates an elder daughter. Thorin Oakenshield's sister Dís was named simply because of the gallant death of her sons Fíli and Kíli.

The scarcity of women, their scarce mention and their identical looks with the males, coupled to their idiomatic culture, led many to mistakenly believe that Dwarves were born out of stone, and upon death they returned to that stone.

A normal dwarf is usually stubborn and secretive, but they have the capacity to be loyal friends. Dwarves are not hurt by insults, but their hate last a very long time. Dwarves are greedy, but still much less corrupt than Men, as shown by what happened to the Dwarven Rings of Power and their owners. Whereas the Men who owned the nine Rings were corrupted and became the Nazgûl, the Dwarves

were uncorrupted. The only power that the rings had over them was the power to inflate their greed for gold.

Dwarves are great metalworkers, smiths and stoneworkers. Fierce in battle, their main weapons are axes, but they also use bows, swords, shields and mattocks.

They seem to favour simple durable clothing, coloured hoods and heavy cloaks for travelling, and belts of gold or silver. For battle they don elaborately crafted armour and helmets bearing masked visors (after the manner of those used in forges for shielding the eyes) hideous to look upon.

Since they lived underground, Dwarves did not grow their own food supplies if they could help it, and usually obtained food through trade with Elves and Men. Dwarven and human communities often formed relationships where the Men were the prime suppliers of food, farmers and herdsmen, while the Dwarves supplied tools and weapons, road-building and construction work.

Throughout the First Age and most of the Second Age, the Dwarves maintain mostly friendly trading relationships with Men and Elves (the Dwarves of Nogrod's treachery of Thingol being an exception). However, in the Third Age, particularly after the closure of Moria, they grow mistrustful of Elves, though in later times cordial relations are established with the Elves of Mirkwood and the Men of Dale. They also maintain somewhat ambivalent relations with Hobbits for most of the Third Age, although after the mission to retake the Lonely Mountain Bilbo Baggins is held in great esteem there.

The Elves claimed that the Dwarves will have no future in the Arda Unmarred, but the Dwarves hope that Mahal will gather them to the Halls of Mandos with the other Children of Ilúvatar. About their death, some other peoples believe that Dwarves melt into the stones they are made of.

From their creation, the Dwarves spoke Khuzdul, a constructed language made for them by Aulë. Because it was a constructed (though living) language, it was not descended from any form of Elvish, as most of the languages of Men were, although the language may have had influence on the early languages of Men. Khuzdul was for the most part a closely guarded tongue (one of the few recorded outsiders to have a knowledge of it was Eöl), however, and the Dwarves never revealed their Khuzdul names to outsiders, going so far as to omit them from even their tombs. Khuzdul was written in Cirth, a runic alphabet developed by the Elves. There is no extant corpus for the Khuzdul language other than the battle cry: Baruk Khazâd! Khazâd ai-mênu! (meaning "Axes of the Dwarves! The Dwarves are upon you!") and the inscription on Balin's tombstone, reading: BALIN FUNDINUL UZBAD KHAZAD-DÛMU, or Balin son of Fundin Lord of Moria. The remainder of the Khuzdul lexicon is composed of single words.

ANGERTHAS

Often erroneously referred to as 'Dwarf-letters' because of their frequent use by the Khazâd, the Cirth - or, in their more developed form, Angerthas - are in reality an Elvish invention. Though accounts vary as to the exact lineage of their transmission, all agree that the Grey-elf Daeron of Doriath was the ultimate source of the forms that came to the Dwarves. Uri and Linnar's kindreds seem to have employed their own versions of this runic alphabet, but as these houses either died our or merged with Durin's folk, it was the Longbeards whose tradition of rune-carving eventually gained dominance.

Durin's folk adopted the version of Daeron's runes used by the Noldor of Eregion, but they modified their form according to their tastes. This mode came to be known as the Angerthas Maria, which appears in Narvi's inscription on the West-gate of Khazad-dûm. Further changes over-came the alphabet during the Dwarves' exile from Moria, and this new set was called the Angerthas Erebor. This was used on Balin's tomb as well as in portions of the Book of Mazarbul. All Dwarf-adventurers of the late Third Age use the Mode of Erebor.



The Cirth runes used to write Khuzdul.

Dwarf names

Ashar	Frór	Náli
Azaghâl	Fuin	Náj
Balin	Fundin	Nar
Barak	Galar	Narkad
Bifur	Gamil	Narvi
Blàin	Gimli	Nori
Bofur	Ginnar	Óin
Bombur	Gord	Ólin
Borin	Gloin	Ori
Brùni	Gróin	Orin
Bukhor	Grór	Oxdís
Dáin	Ibûn	Pabbi
Dís (female)	Jófi	Rekk
Dori	Kàin	Réni
Duin	Kalin	Skirvir
Dulin	Khîm	Telchar
Durin	Khorra	Thekk
Dwalin	Kíli	Thorin
Fàr	Kùri	Thráin
Farin	Kurin	Thrór
Farli	Linn	Tindri
Fili	Liómi	Utal
Floi	Loki	Vali
Frar	Lóni	Vegg
Frerin	Mîm	Vigg
Fíli	Nabbi	Vinn
Finn	Náin	Virvir
Flói	Naj	
Frár		
Frerin		

Social Status

Instead of choosing a starting profession characters can roll once on the table below to determine what the player character's background within the Dwarf clan has been, and any additional starting monies they may have saved or been given.

D100	Background
01	Alchemist
02-03	Healer
04-20	Artificer (chose one: Jeweller, Armourer, Smithy, or Stonemason)
21-40	Labourer*
41-70	Labourer (Miner)**
71-80	Farmer
81-90	Hunter***
91-93	Merchant
94	Scholar
95-98	Warrior (Guard)****
99	Chieftains Bodyguard
100	Chieftain

* Labourer's will be those Dwarves who are learning an apprenticeship from a Dwarven Craftsman but are not yet skilled enough to be classed as a craftsman themselves. They will be working in the field of the apprenticeship they are learning.

** Labourer (Miners) are the backbone of the Dwarven clan and gather the wealth of that clan from the riches of the earth. They are skilled in mineral exploration, exploitation and refining of precious metals. In times of conflict they are also stout warriors that defend their strongholds.

*** Hunter's gather the game that Dwarves are so fond of eating, but they also act as the scouts of the Dwarven clan, keeping an eye on the surrounding countryside and gathering information about the goings on around them.

**** Warrior (Guard) are those Dwarves that act as the guardsman and police of the Dwarven clan. When trouble rears its ugly head, these are the first to defend their clan, giving all other war-worthy Dwarves the time to gather their armour and weapons and rally to the defences.

All Dwarves have ready access to steel weapons. A player character can be expected to begin the game with:

- Either a dagger, battleaxe, shortsword, war hammer, or mace
- A throwing axe, light crossbow, or a selfbow.

A player character can be expected to begin the game with cuirbouilli leather or leather and ring mail armour. Helm will be a leather hood. They will have a Target, Round or Kite shield depending upon the largest sized shield the character has the required STR/DEX to use. Their armour will be a sleeved Hauberk that covers their abdomen, chest and arms.

Outer garb Dwarven characters begin the game with includes a detachable hooded heavy cape with flaps sewn into it, permitting the face to be covered. The heavy cape will have a decorative brooch signifying the clan the Dwarf hales from. They will also have tall boots made of heavy leather. Garments are bright solid colours - scarlet, forest green, indigo blue, golden yellow, royal purple. Inner garb worn will include a leather or cotton jerkin or a woollen tunic, or a wool or linen shirt and close fitting trousers of deep-hued leather or wool. All inner garb is available in the same bright solid colours as the outer garb.

The Forge's Fire

Dwarves are chiefly known by the work of their hands, be it arms or armour, inscriptions in stone or tracery on steel, the cut gem, or the cunning device.

Dwarves have a love of crafted works, in particularly the things they make. Their works of silver, gold and precious gems are masterful works of art and rival that of the jewellery of the Eldar. But their greatest works and love of precious metals is best revealed in their love and craftsmanship of the rare metal Mithril.

Other races of the Free Peoples hold the Dwarves in high esteem for their hardiness as a race, their general incorruptibility to the Shadow, and for their skill as smiths, miners, jewellers, carvers, and toy makers. But their love of wealth and crafted things has often produced jealous desires and greed. For the love of precious things holds dominion over the minds of many Dwarves.

ARMOUR OF BELEGOST

In two works, the armourers of Linnar's folk excel above all other peoples. The first were the Dragon-helms, visored masks capable of with-standing worms' breath.

The second armouring art for which Linnar's folk are known is the weaving of a fine metal mesh which can be used for chainmail. During the late Third Age, the centre of its making is Barukkhizdín in the Iron Hills. After the desolation of Smaug, the armourers of Dáin Ironfoot kept their works mostly to themselves, but since the restoration of Erebor and the rebuilding of Dale, they have become more open-handed, at least toward the Northmen and Thranduil's folk. The ever-increasing threat of the Easterlings has made this lightweight mail in great demand.

A full hauberk of this fine armour-which otherwise counts as Dwarf chainmail-does not cause the wearer to suffer the usual penalty.

BLASTING FIRE

The incendiary substances devised by Vigdís's folk with the aid of Saruman require a number of ingredients. These are, needless to say, a closely guarded secret of the Dwarves of Baraz-lagil. However, one critical component is well known (or at least widely-alleged): the red stone of the Mountains of the East, accessible only at Baraz-lagil itself. This effectively prevents anyone else from concocting the deadly substance without the Dwarves leave.

Sauron failed to procure either the stone or the secret of its making during his occupation of neighbouring Nargubraz. Only Saruman enjoys the trust of the Khazâd and so receives periodic shipments of the rock in Isengard. Should the true nature of the White Wizard's designs or his ties with Mordor be discovered, the Sons of Vigdís would swiftly terminate their friendship with him.

Originally designed for the Dragon Wars, blasting fire-which the Dwarves call baraznâd-can also be deployed in siege warfare to deliver structural damage to a defender's fortifications.

DRAGON-FELL

The dragonslayers of Thulin's folk wear the hides of their slain adversaries as armour. When enchanted by the riimut, these hauberks render their wearers impervious to the fiery breath of Dragons. It also affords damage absorption equal to the value of the Armour special ability belonging to the Dragon from which it was made. A Dragon-fell weighs 50 Dr.

The eager customer desiring to purchase a dragonslayer's fell meets with disappointment, if not outright hostility. It is a law among Thulin's folk that none may don a Dragon-fell who has not slain the worm it once belonged to. A Dwarf who dares defy this law is treated as an enemy by Thulin's folk and is hunted by the dragonslayers as though he were a worm himself.

DRAGONSLAYER SPEAR

The harpoon-like spears wielded by the dragonslayers of Thulin's house are regarded as inalienable possessions of their owners-as inseparable to their existence as their own limbs. Woven with baneful enchantment, these spears ignore Dragons' Armour special ability when dealing damage and grant the attacker a +5 to Armed Combat and Ranged Combat against Dragons. Being wrought of Dragon-bone, these spears cannot be broken by natural forces.

DWARF-STONES

This is the name the Easterlings give to the mystical gemstones cut by the earth-readers of Sindri's folk, who gift such talismans to their friends and make use of them for their own secret purposes. Typically, these are cut from precious or semi-precious stones found beneath the Spine of Arda-especially garnets and rubies-though the Easterlings sometimes convey rarer gemstones, such as sapphires, from distant sources beyond the great steppe-lands of Rhûn.

A person who seizes a Dwarf-stone from its rightful owner is likely to fall under a curse, usually reversing the intended effect of the gem.

FELAKMÊK

The felakmêk are ancient pictographs that comprise the written language of Thulin's folk. Unlike the Cirth, however, the signs of felamêk are believed to be magical in and of themselves. Thulin's folk refer to these symbols collectively by their outer name of riimut. To know the inner name of one of these signs is to wield its power. The Sons of Thulin willingly share the benefits of the riimut with their friends, the Lossoth, an act of open-handedness rarely seen among Dwarves of the other kindreds.

Since the age of the Dragon Wars, much of the lore of the rümut has been lost. By the late Third Age, the dragonslayers of Thulin's folk remember the inner names of only thirteen pictographs of what was originally a more extensive system. These thirteen fragments are concerned mainly with survival in the arctic wilderness and the deception and slaying of worms. The Lossoth may preserve others, but they, like the Sons of Thulin, are a scattered folk, so that knowledge tends to remain localised.

The secret name of one of the riimut can only be bestowed by one who is wise-either a dragonslayer or a Lossothren shaman. The act of transmitting this name is regarded by both cultures as a gesture of the high-est confidence and deepest intimacy with the recipient, who is usually a firstborn son or an apprentice of many years standing. Acceptance of the inner name is equivalent to learning the spell with which that sign is associated.

ITHILDIN

Ithildin is an enchanted ink used by the Dwarves to write 'moon-letters' script that is invisible to the naked eye except when viewed under moonlight or starlight. The chief ingredient of ithildin is mithril, so naturally its use and availability have grown exceedingly rare since the exile of Durin's folk from Moria. In the days of their prosperity, the Longbeards often employed ithildin for the aesthetic enrichment of their works, especially their stonework, as with the inscription on the West-gate of Moria. During their exile, what little of it remained was put to more pragmatic uses, such as the encryption of Thror's map of Erebor.



Mining

Individual characters may go prospecting if they have a knowledge of metals. One Dwarf may explore 10 sq. miles every season (spring to fall), at the end of which time a check is made to see if a strike was made.

The chance of a 'strike' is determined by the nature of the terrain being explored. Roll percentage dice at the end of the prospecting season:

Mountains:	20% per year.	Up to 2 different mines can be found per 20 sq. miles.
Hills:	15% per year.	One mine may be found per 20 sq. miles.
Rivers:	10% per year.	One mine may be found per 50 sq. miles.
Others:	10% per year.	One mine may be found per 50 sq. miles.

MINES IN MOUNTAIN AND HILL COUNTRY

Roll percentage dice if a strike is made:

D100 Roll	Strike	Profit
01-20	COAL:	01-25 SOFT COAL: annual profit of 100 GP x 1-10 26-50 SOFT COAL: annual profit of 100 GP x 1-20 51-80 HARD COAL: annual profit of 200 GP x 1-20 81-00 HARD COAL: annual profit of 250 GP x 1-20
21-40	IRON:	01-20 LOW GRADE: annual profit of 100 GP x 1-10 21-80 AV. GRADE: annual profit of 200 GP x 1-20 81-00 HI. GRADE: annual profit of 300 GP x 1-20
41-45	MARBLE:	annual profit of 500 GP x 1-20
46-50	COPPER:	01-25 LOW GRADE: annual profit of 200 GP x 1-10 26-75 AV. GRADE: annual profit of 200 GP x 1-20 76-00 HI. GRADE: annual profit of 300 GP x 1-20
51-60	SILVER:	01-35 LOW GRADE: annual profit of 200 GP x 1-20 36-80 AV. GRADE: annual profit of 300 GP x 1-20 81-00 HI. GRADE: annual profit of 600 GP x 1-20
61-65	JADE:	01-40 LOW GRADE: annual profit of 100 GP x 1-20 41-85 AV. GRADE: annual profit of 300 GP x 1-20 86-00 HI. GRADE: annual profit of 500 GP x 1-20
66-70	SEMI-PRECIOUS STONES:	annual profit of 100-1000 GP x 1-6
71-75	LEAD:	01-80 AV. GRADE: annual profit of 100 GP x 1-10 81-00 Quicksilver present; annual profit of 500 GP x 1-10

76-80	TIN; ZINC; BISMUTH:	annual profit of 200 GP x 1-20
81-85	SULPHUR:	annual profit of 100 GP x 1-20
86-90	RICH STRIKE:	Roll again; all minerals 1-85 doubled in value at highest level.
91-95	GOLD!!!:	01-20 SMALL VEIN: one season's profit of 20 GP x 1-100 21-50 LOW GRADE: annual profit of 1000 GP x 1-10 51-90 AV. GRADE: annual profit of 1000 GP x 1-20 91-99 HI. GRADE: annual profit of 1500 GP x 1-20 100 GLORY HOLE: annual profit of 2500 GP x 1-20 (+1—10 Dr. Platinum).
96	EMERALDS:	annual profit of 100-1000 GP x 1-20
97	SAPPHIRES:	annual profit of 100-1000 GP x 1-20
98	RUBIES:	annual profit of 200-2000 GP x 1-20
99	DIAMONDS:	annual profit of 300-3000 GP x 1-20
00	SEEDS OF METALS:	1-6 'seeds', with a 1% chance first off that a Mithril strike was made.

MINES IN RIVER VALLEYS:

Roll percentage dice if a strike is made:

D100 Roll	Strike	Profit
01-50	COAL:	01-50 SOFT COAL: annual profit of 100 GP x 1-10 51-80 SOFT COAL: annual profit of 100 GP x 1-20 81-00 HARD COAL: annual profit of 200 GP x 1-20
51-60	SEMI-PRECIOUS STONES:	annual profit of 100-1000 GP x 1-6
61-65	OPALS:	annual profit of 100-1000 GP x 1-10
71-75	GOLDIII:	01-20 SMALL PLACER POCKET: one season's profit of 100-1000 GP x 1-6 21-50 LOW GRADE: annual profit of 1000 GP x 1-10 for 1-10 years 51-90 AV. GRADE: annual profit of 1000 GP x 1-20 91-99 HI. GRADE: annual profit of 1500 GP x 1-20 100 GLORY HOLE: annual profit of 2500 GP x 1-20
76-00	Roll again, -20. If 76-80 turns up, use Mountain Mines Table.	

MINES IN OTHER REGIONS:

Roll percentage dice if a strike is made:

D100 Roll	Strike	Profit
01-40	COAL:	01-60 SOFT COAL: annual profit of 100 GP x 1-10 61-90 SOFT COAL: annual profit of 100 GP x 1-20 91-00 HARD COAL: annual profit of 200 GP x 1-20
41-50	IRON:	01-40 LOW GRADE: annual profit of 100 GP x 1-10 41-90 AV. GRADE: annual profit of 200 GP x 1-20 91-00 HI. GRADE: annual profit of 300 GP x 1-20
51-55	SULPHUR:	annual profit of 100 GP x 1-20
56-68	SALTPETRE; NITRE:	annual profit of 100 GP x 1-20
69-70	NAPTHA:	annual profit of 100 GP x 1-20
71-00	Roll again, -25. If 70-75 turns up, use Mountain Mines Table.	

MINE INVESTMENT

Minerals and ordinary metals require an investment of 50% of the maximum possible annual yield for equipment, buildings, and transport equipment (mules, wagons). Increase this figure by 1-6 in wilderland areas more than 5 hexes from a road.

Precious metals and gems require an initial investment of 10%-200% of the maximum annual yield.

MINE PERSONNEL

Mines for minerals and ordinary metals will have 1 worker for every 50 GP of profit that could be taken out of the mine (based on maximum values).

Mines for precious metals and gems will have 1 worker for every 200 GP of profit that could be taken out of the mine, and 1 Guard for every 5 workers.

MINE PRODUCTION

COAL:	2 Tons per GP of profit
IRON:	100 Dr. per GP of profit
MARBLE:	1 cu. ft. per GP of profit
COPPER:	8 Dr. per GP of profit
SILVER:	1 Dr. per 3 GP of profit
GOLD:	1 Dr. per 80 GP of profit
JADE:	50 Ct. per GP of profit
S. P. GEMS:	400 Ct. per GP of profit
LEAD:	40 Dr. per GP of profit
TIN:	75 Dr. per GP of profit
ZINC:	75 Dr. per GP of profit
BISMUTH:	5 Dr. per 4 GP of profit
SULPHUR:	175 Dr. per GP of profit
EMERALD:	60 Ct. per GP of profit
SAPPHIRE:	60 Ct. per GP of profit
RUBY:	50 Ct. per GP of profit
DIAMONDS:	40 Ct. per GP of profit
SALTPETRE:	200 Dr. per GP of profit
NAPTHA:	1 Keg per GP of profit



Hobbits

Originally closely related to Men, the Hobbits have remained unobstrusive through much of their history. For centuries they lived in the Vales of Anduin, largely unnoticed by other races until late in the Third Age. They fled westward from the evils of Kirkwood and founded the legendary Shire. Under the protection of Gandalf the Wizard and the Dunedain, the Hobbits lived in peace and security until the Wars of the Ring. In the days that followed the Third Age, the exact location Of their land was lost. However, on occasion, travellers have reported a charming, almost enchanted land inhabited by "heaflings", "little folk" with large, hairy feet, a great fondness for food and conversation, and distrust of the "Outside."

Despite their general distrust of strangers, the provincial Hobbits may be characterized as hospitable and comfort loving. They cherish the bonds of family and friendship as well as the comforts of hearth and home, harboring few dreams of gold or glory. Even adventurers among them usually venture into the world for reasons of community, friendship, wanderlust, or curiosity. They love discovering new things, even simple things, such as an exotic food or an unfamiliar style of clothing.

Hobbits are easily moved to pity and hate to see any living thing suffer. They are generous, happily sharing what they have even in lean times.

Hobbits practicality extend beyond their clothing. They're concerned with basic needs and simple pleasures and have little use for ostentation. Even the wealthiest of hobbits keep their treasures locked in a cellar rather than on display for all to see. They have a knack for finding the most straightforward solution to a problem, and have little patience for dithering.

They dress in bright colours, favouring yellow and green. They are usually very shy creatures, but are nevertheless capable of great courage and amazing feats under the proper circumstances. When faced by danger, they show a remarkable courage and are undaunted by terrors that would cause brave men to draw back.

Most hobbits live in small, peaceful communities with large farms and well-kept groves. They rarely build kingdoms of their own or even hold much land beyond their quiet shires. They typically don't recognize any sort of hobbit nobility or royalty, instead looking to family elders to guide them. Families preserve their traditional ways despite the rise and fall of empires.

Hobbits stand at roughly between two to four feet in height, and as such they have been more commonly known as 'Halflings' among Men due to the fact that they are roughly half the height of a man. One of the most distinguishing features of Hobbits (other than their diminutive height and pointy ears) is that their feet are overly large for the Hobbits size, and are leathery tough and covered in curly hair (usually brown, as was the hair on their heads). Hobbits therefore, rarely wear foot covering like shoes, as their feet are as tough as hard leather. Hobbits therefore need no footwear to protect their feet.

Generally, because of their dexterity, Hobbits make excellent Thieves. They are adept with slings and throwing stones. For the most part, they cannot grow beards, but a few of the race of Stoor can. Hobbits can sometimes live for up to 130 years, although their average life expectancy is 100 years. The time at which a young Hobbit "comes of age" is 33, thus a fifty-year-old Hobbit would only be entering middle age. They have a strong leaning toward lawfulness, however, and a chaotic Hobbit is an impossibility--at least, initially.

Hobbits try to get along with everyone else and are loath to make sweeping generalizations—especially negative ones.

Dwarves. *"Dwarves make loyal friends, and you can count on them to keep their word. But would it hurt them to smile once in a while?"*

Elves. *"They're so beautiful! Their faces, their music, their grace and all. It's like they stepped out of a wonderful dream. But there's no telling what's going on behind their smiling faces—surely more than they ever let on."*

Humans. *"Humans are a lot like us, really. At least some of them are. Step out of the castles and keeps, go talk to the farmers and herders and you'll find good, solid folk. Not that there's anything wrong with the barons and soldiers—you have to admire their*

conviction. And by protecting their own lands, they protect us as well."

Hobbits rarely fall ill. As Gandalf states in The Fellowship of the Ring: ' "Soft as butter they (Hobbits) can be, and yet sometimes as tough as old tree-roots." ' As such they receive a bonus of +60% to the die roll when attempting to resist the effects of any disease or poison that enters their system. Such "poison" will also include such effects as the power of the Shadow inflicted on the Hobbit. One such example of this is "poison" of the Shadow is the effect of the Morgul Blade on Frodo and his resistance to falling under the power of the Shadow and becoming a Wraith. Hobbits also possess a number of special qualities.

1. For their diminutive size, rarely reaching a height over four feet, the Hobbits are the strongest and most resilient of all the speaking races. They never tire when carrying burdens and even when the weight is very considerable they fatigue slowly.
2. Being burrow dwellers, Hobbits are quite at home beneath the earth.
3. Hobbits do not employ magical spells and use few magical devices. However, they save against magical spells four experience levels higher as Dwarves do.
4. Hobbits possess exceptional constitutions and enjoy increased chances to be resurrected, to recover from wounds, end to be resistant to diseases. Rate these at two levels high on the constitution tables.
5. Hobbits possess superior eyesight and dexterity and shoot missiles with a +5% advantage and throw missiles with a +15% advantage. They dodge with -15% because of their small size.
6. Hobbits are clever with their fingers and open locks with a +10% advantage, remove small traps with +5%, pick pockets with +5%, and strike with a dagger or short sword with +5% hit probability.
7. Hobbits move silently and hide in shadows or undergrowth with -10% advantage.
8. Hobbits hear noises with an advantage.
9. Hobbits are shrewd judges of character, readily recognizing "nasty" people for what they are 50% of the time.



Origin and acts

Historically, the Hobbits are known to have originated in the Valley of Anduin, between Mirkwood and the Misty Mountains. They have lost the genealogical details of how they are related to the Big People. At this time, there were three "Hobbit-kinds", with different physical characteristics and temperaments: Harfoots, Stoors and Fallohides. While situated in the valley of the Anduin River, the Hobbits lived close by the Éothéod, the ancestors of the Rohirrim, and this led to some contact between the two. As a result many old words and names in "Hobbitish" are derivatives of words in Rohirric.

The Harfoots, the most numerous, were almost identical to the Hobbits as they are described in The Hobbit. They lived on the lowest slopes of the Misty Mountains and lived in holes, or Smials, dug into the hillsides. The Stoors, the second most numerous, were shorter and stockier and had an affinity for water, boats and swimming. They lived on the marshy Gladden Fields where the Gladden River met the Anduin (there is a similarity here to the hobbits of Buckland and the Marish in the Shire. It is possible that those hobbits were the descendants of Stoors). The Fallohides, the least numerous, were an adventurous people that preferred to live in the woods under the Misty Mountains and were said to be taller and fairer (all of these traits were much rarer in later days, and it has been implied that wealthy, eccentric families that tended to lead other hobbits politically, like the Tooks and Brandybucks, were of Fallohide descent).

About the year T.A. 1050, they undertook the arduous task of crossing the Misty Mountains. Reasons for this trek are unknown, but they possibly had to do with Sauron's growing power in nearby Greenwood, which was later named Mirkwood because of the shadow that fell on it as Sauron searched the area for the One Ring. The Hobbits took different routes in their journey westward, but as they began to settle together in Bree-land, Dunland, and the Angle formed by the rivers Mitheithel and Bruinen, the divisions between the Hobbit-kinds began to blur.

In the year 1601 of the Third Age (year 1 in the Shire Reckoning), two Fallohide brothers named Marcho and Blanco gained permission from the King of Arnor at Fornost to cross the River Brandywine and settle on the other side. Many Hobbits followed them, and most of the territory they had settled in the Third Age was abandoned. Only Bree and a few surrounding villages lasted to the end of the Third Age. The new land that they founded on the west bank of the Brandywine was called the Shire.

Originally the Hobbits of the Shire swore nominal allegiance to the last Kings of Arnor, being required only to acknowledge their lordship, speed their messengers, and keep the bridges and roads in repair. During the final fight against Angmar at the Battle of Fornost, the Hobbits maintain that they sent a company of archers to help but this is nowhere else recorded. After the battle, the kingdom of Arnor was destroyed, and in absence of the king, the Hobbits elected a Thain of the Shire from among their own chieftains.

The first Thain of the Shire was Bucca of the Marish, who founded the Oldbuck family. However, the Oldbuck family later crossed the Brandywine River to create the separate land of Buckland and the family name changed to the familiar "Brandybuck". Their patriarch then became Master of Buckland. With the departure of the Oldbucks/Brandybucks, a new family was selected to have its chieftains be Thain: the Took family (Pippin Took was son of the Thain and would later become Thain himself). The Thain was in charge of Shire Moot and Muster and the Hobbitry-in-Arms, but as the Hobbits of the Shire led entirely peaceful, uneventful lives the office of Thain was seen as something more of a formality.

- Harfoots. The most numerous of the Hobbits, Harfoots tend to be shorter than most of their folk, beardless, and have browner skin than other Hobbits. Their neat and nimble fingers make them good at craftwork, and they have better relations with Dwarves than other Hobbits do. They favour highlands and hillsides, and they have retained the longest that most ancient of Hobbit customs of living in tidy and comfortable tunnels and holes built into the hillside. Hobbit-holes are very comfortable indeed and very spacious, for a Hobbit.
- Fallohides. The Fallohides were the least numerous group and the second group to enter Eriador. They were generally fair haired and tall (for hobbits). They were often found leading other clans of hobbits as they were more adventurous than the other races. They also have more skill with language and song than with craftwork and preferred hunting to the tilling of fields. Oft possessing a streak of boldness and a sense of adventure unusual in Hobbits, they love trees and woodlands and enjoy the company of Elves. Like Bilbo and Frodo, both of whom had a strong Fallohide strain in their ancestry, they often become leaders amongst their people.
- Stoors. The Stoors were the second most numerous group of Hobbits and the last to enter Eriador. They were broader than other hobbits. They mostly dwelt beside rivers and were the only hobbits to use boats and swim. Broader and heavier than other Hobbits, and with larger feet and hands, Stoors are most common in the Marish and Buckland of The Shire. They have less shyness of men than their cousins do, and they are the only Hobbits who know aught of swimming, boats and fishing.

Lifestyle

Hobbits are fond of an unadventurous bucolic life of farming, eating, and socializing, although they will defend their homes courageously if the need arises. They enjoy at least seven meals a day, when they can get them - breakfast, second breakfast, elevenses, luncheon, afternoon tea, dinner and (later in the evening) supper. They enjoy simple food—such as bread, meat, potatoes, tea, and cheese—and have a passion for mushrooms. Hobbits also like to drink ale. Hobbits also enjoy an ancient variety of tobacco, which they referred to as "pipe-weed", something that can be attributed mostly to their love of gardening and herb-lore. They claim to have invented pipe-weed.

The Hobbits of the Shire developed the custom of giving away gifts on their birthdays, instead of receiving them, although this custom was not universally followed among other Hobbit cultures or communities. They use the term mathom for old and useless objects, which are invariably given as presents many times over, or are stored in a museum (mathom-house).

Some Hobbits live in "hobbit-holes", traditional underground homes found in hillsides, downs, and banks. By the late Third Age, they were mostly replaced by brick and wood houses. Like all Hobbit architecture, they are notable for their round doors and windows, a feature more practical to tunnel-dwelling that the Hobbits retained in their later structures.

The Hobbits had a distinct calendar: every year started on a Saturday and ended on a Friday, with each of the twelve months consisting of thirty days. Some special days did not belong to any month - Yule 1 and 2 (New Years Eve & New Years Day) and three Lithedays in mid-summer. Every fourth year there was an extra Litheday, most likely as an adaptation, similar to a leap year, to ensure that the calendar stayed synchronised with the seasons.

Hobbits speak their own subtle variant of Westron which is called Hobbitish. This adoption of the Common Speech is indicative of their subtle adaptability, for the whole of the tribes abandoned

the original Kuduk tongue when they migrated out of Rhovanion in the 13th and 14th centuries of the Third Age.

Hobbit names

Male	Female
Adalgrim	Adaldrida
Adelard	Adamanta
Andwise	Amaranth
Balbo	Angelica
Bandobras	Asphodel
Berilac	Belba
Bilbo	Bell
Bingo	Belladonna
Bodo	Berylla
Bowman	Camellia
Bungo	Celandine
Deagol	Chica
Dinodas	Cora
Doderick	Daisy
Drogo	Diamond
Dudo	Donnamira
Erling	Dora
Everard	Eglantine
Fastolph	Elanor
Fastred	Esmeralda
Ferdibrand	Estella
Ferdinard	Firiel
Ferumbras	Goldilocks
Filibert	Hanna
Flambard	Hilda
Folco	Lily
Fosco	Linda
Fredegar	Lobelia
Frodo	Malva
Gerontius	Marigold
Gorbadoc	May
Gorbulas	Melilot
Gorhendad	Menegilda
Gormadoc	Mentha
Griffo	Mimosa
Gundabald	Mirabella
Halfred	Myrtle
Hamfast	Nina
Hamson	Pansy
Hending	Pearl
Hildibrand	Peony
Hildifons	Pervinca
Hildigrim	Pimpernel
Hobson	Poppy
Hugo	Primrose
Ilberic	Primula
Isembold	Prisca
Isengar	Rosa
Isengrim	Rosamunda
Isumbras	Rose/Rosie
Largo	Rowan
Longo	Ruby
Lotho	Salvia
Madoc	Tanta
Marmadas	
Marmadoc	
Marroc	
Matta (Matt)	
Meriadoc (Merry)	
Merimac	
Merimas	
Milo	
Minto	
Moro	
Mosco	
Moto	
Mungo	
Odo	
Odovacar	
Olo	
Orgulas	
Otho	
Paladin	
Peregrin (Pippin)	
Polo	
Ponto	
Porto	
Posco	
Reginard	
Robin	
Rorimac	
Rudigar	
Rufus	
Sadoc	
Samwise (Sam)	
Sancho	
Saradas	
Saradoc	
Seredic	
Sigismond	
Smeagol	
Togo	
Tolman	
Tomba (Tom)	
Wilcome	
Wilibald	

Social Status

Instead of choosing a starting profession characters can roll once on the table below to determine what the player character's background within Hobbit society.

D100	Background
01-03	Healer
04-20	Craftsman (chose one: Jeweller, Miller, Smithy, or Stonemason, Tanner, Toymaker)
21-80	Farmer
81-90	Hunter/Trapper*
91-92	Merchant
93	Scholar
94-97	Warrior (Bounder)**
98	Thain's administrators (Mayor, Postmen, Civil Servants)***
99	Sheriffs**
100	Gentry****

* Hunter/Trappers hunt wild game and trap animals for pelts used by Hobbit craftsmen and to sell to travelling Dwarven merchants.

** Warrior (Bounder) are those Hobbits that act as the militia ready to be called to arms to defend their lands. Most of the time the Bounders will be farmers, and even some merchants, who spend their day doing their normal labours but will act as guards and warriors when need demands it. The Sheriff's are the "standing army" and police of the Hobbits and ensure the keeping of the peace. During times of travail, the Bounders will be under the command of the Sheriff's who will guide the defence of the Shire and the protection of Hobbit settlements.

*** The Thain is the traditional ruling office of Hobbit society and the Thain himself is the ruler of the Hobbits (although this really amounts to no more than just being an administrative coordinator for the equivalent of Hobbit societies "public service"). All Mayors and their administrative assistants, who include the postmen who deliver the mail within the Shire, are under the direction and administration of the Thain.

**** Hobbit Gentry are those well to do, respectable, Hobbits who have come into inheritance of a sizable sum of money. Interestingly, these family fortunes have oft come through "unrespectable" means such as going on adventures. Two examples of such well to do Hobbit families are the Tooks and the Bagginses. The Gentry will own lands as well as have amounts of disposable income and often other Hobbits will work the land for them or rent parcels of land off them in order to farm it.

All Hobbits have ready access to steel weapons. A player character can be expected to begin the game with:

- Either a dagger, handaxe, shortsword (if they can find a merchant who has one for sale, and this is highly unlikely unless the merchant is a travelling Dwarf), pitchfork or club;
- A self-bow or sling.

A player character can be expected to begin the game with soft leather or hard leather or no armour at all. Helm will be a leather hood. They will have a Target shield. Their armour will be a sleeved Hauberk that covers their abdomen, chest and arms. Lower coverings will be armour shaped as trousers that cover their lower legs and will be reinforced by the Hobbits natural hardness in their legs.

Males: white or cream linen shirt; colourful (royal blue, scarlet, grass green) waistcoat or vest, often embellished with embroidery or made from an ornate brocade; leather belt with a pewter, gold, or brass buckle; loose woollen trousers with legs that reach anywhere from just below the knee to just above the ankle, often coloured (bright yellow, green, blue, orange) in a vibrant dye.

Females: white or cream linen blouse and petticoat; dirndl-styled woollen jumper in bright hue (lemon yellow, fuchsia pink, sky blue, apple green, turkey red), reaching to mid-calf; bodice (in a contrasting colour) that laces up the front; lace or crocheted shawl knotted around the top of the shoulders; white or cream linen apron.

Nephilim

Nephilim (or sometimes referred to as nefalim) are hybrid offspring of human women and angels called The Watchers. The Watchers numbered a total of 200 but only their leaders are named. They soon begin to lust for the human women they see, and at the prodding of their leader Samyaza. The other leaders are: Araqiel, Râmêêl, Kokabiel, Tamiel, Ramiel, Dânêl, Chazaqiel, Baraqiel, Asael, Armaros, Batariel, Bezaliel, Ananiel, Zaqiel, Shamsiel, Satariel, Turiel, Yomiel, Sariel. The Watchers were turned into fallen Angels due to their taking wives, mating with human women, and teaching forbidden knowledge. Nephilim are orphaned of mother because human women all die in childbirth.

"Azâzêl taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways. Semjâzâ taught enchantments, and root-cuttings, Armârôs the resolving of enchantments, Barâqîjâl, taught astrology, Kôkabêl the constellations, Ezêqêêl the knowledge of the clouds, Araqiêl the signs of the earth, Shamsiêl the signs of the sun, and Sariêl

the course of the moon."

Fallen angels are angels who have been exiled or banished from Heaven as a punishment for disobeying or rebelling against God. Azâzêl was bond by Archangel Raphael hand and foot, and cast into the darkness. Semjâzâ and the Watchers were bond by Archangel Michael for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation.

When God sent His host of warrior angels to banish the Watchers, He also had them hunt and kill the Nephilim. God even caused the Great Flood to cleanse the world of these monstrous creatures. But, as later scriptures from several cultures testify, the Nephilim survived.

The Nephilim lived on, and through the ages, they were variously described as heroes or as monsters.

Over time, 'though, the superhuman and the monstrous aspects of the Nephilim retreated, that is, they were no longer visible; the genes lay dormant. These dormant genes are called the Strain. Some Nephilim and humans know how to awaken the Strain, mostly through magick, but also through trance. In some parts of the world, the spell is cast on every new-born so that he or she may develop Nephilim powers if they have Nephilim blood in them.

Awakened Nephilim may mutate into various forms, depending on the type of Strain that they carry. Some become heroic in mind and physical stature, are handsome and charismatic and become great leaders and warriors. Others turn into monsters, growing various animal features, a result of the early Nephilim laying with beasts as well as men. Some can pass as normal humans, while others have to hide away lest they be killed as were the monsters of old.

The same variety occurs with respect to the intelligence of these creatures, which can range from bestial and barely sentient to absolute masterminds.

There exists a certain hierarchy within the Nephilim ranks. At the bottom are the Emim (the Terrors), tall, strong and intelligent. Then come the Zamzummim (the Strong), tall, powerful almost humans who make cunning officers and leaders, and the Awwim (the Devastators), their "shock troops". The top tier then is made up of the Gibborim (the Mighty), superhuman in body and above all mind, and the Anakim (the Long-necked), the sorcerer cast.

Initially, Nephilim have the same characteristics as humans, so the same rules for character creation apply. What makes the Nephilim special is the amount and degree of angelic (or demonic) mutations and magical abilities that come to the fore over time.

The Nephilim appear to be perfectly normal humans. They rarely contract any childhood diseases, however, and sometime between the ages of twelve and eighteen they experience an amazing growth spurt. Rare is the Nephilim who stands less than six feet tall by the time he reaches adulthood. By the time they reach maturity, the Nephilim's dual nature becomes evident. Their strength and other physical attributes become superhuman, and they recover from injuries at an amazing rate. Fire inflicts longer-lasting injuries, although even then the recovery is completed eventually. Although they can be killed through mundane means, it is very difficult to do so. Furthermore, their aging process stops sometime alter their early twenties, and from then on the Nephilim may continue to live forever.

The following should be kept in mind when designing a Nephilim character: in a world as intolerant as the European Middle Ages, it is difficult for anyone not looking human to mingle in society. Wherever Nephilim live in great concentration, they are able to set up a parallel society where strange looking individuals have a place. But outside these centers, only those Nephilim can openly move around who can pass as human and hide their otherness.

As mentioned above, a certain caste system has established itself over the years in Nephilim society. The social hierarchy is based on genetic markers and the purity of the Nephilim Strain, however, the distinction isn't always cut and dry. In general, the more powerful castes have more powerful magical talents and less physical mutations.

Basically, the following guide lines apply:

- the Emim, the Terrors, feature a number of minor, beast-like mutations. The horned-men fall into this category. An Emim must have CON/16+, DEX/15+ and WIS/16+.
- the Zamzummim, the Strong, feature a few mostly minor mutations, which are physical in nature ('though not necessarily animal-like). Zamzummim are the most widely represented.
- the Awwim, the Devastators, sport a number of mostly minor, combat oriented mutations; possibly also one or the other major mutation. The Awwim are mostly warriors. An Awwim must have CON/16+, STR/16+ and DEX/16+. Awwim are Fighters.
- the Gibborim, the Mighty, are the leaders and generals. They have almost no mutations, but have extensive magical abilities. A Gibborim must have STR/20+, CON/18+, DEX/16+, INT/17+ and WIS/16+.
- the Anakim, the Long-Necked. They are the sorcerers among the Nephilim, with access to powerful magick. Many of them have minor or major mutations that grow more numerous as they grow old (i.e: Mutations develop later in play.) An Anakim must have INT/20+, WIS/18+ and BAV/16+.

Even 'though Nephilim hierarchy is mostly caste based, it does allow for exceptions. Awwim may rise to be generals, and Zamzummim can end up being mighty political leaders.

To obtain a Nephilim character, two sets of conditions must be met. First, there must be a probability of even having a Nephilim character. Second, the character's Prime Requisites must meet the minimum requirements of 14 in each characteristics.

Nephilim always are powerful creatures for they may become "combination characters." Gibborim may become Fighter-Magick User-Clerics. Emim become Fighter-Clerics or Fighter-Magick Users. Note that Chaotic Nephilim are not inclined to become Clerics.

In addition to combination status, awakened Nephilim possess some unique talents:

1. Nephilim start with Divination. This power lets them get in touch with their ancestor, the Fallen One from whom they descend; and likewise their progenitor can get in touch with them. Nephilim growing up outside their cultural centers have no direct knowledge of their history and background. However, they have a sense of who and what they are as the tap the common Nephilim consciousness.
2. Nephilim possess the Gift of Tongues (glossolalia) including those of animals and plants.
3. The wings of the Nephilim are hidden under his skin. It takes 1 melee round for the Nephilim to spread his wings and fly away.
4. Nephilim never check morale.
5. Nephilim are highly resistant to all forms of Magick and save against magical spells five experience levels higher.
6. Nephilim possess night vision and can see clearly in the dark up to 100 feet.
7. Nephilim are immune to all forms of disease.
8. Nephilim are immune to poison.
9. Nephilim are always of Lawful or Chaotic Alignment.
10. The wings' color of a Nephilim reflects his alignment, depending he is Lawful (white feathers) or Chaotic (black feathers).
11. Nephilim do not have to write Magick Books in order to remember spells.
12. Nephilim cannot be resurrected.

As a final note, Nephilim are immortal but may be slain in battle.



Starting Mutations

When determining the number of starting mutations, a major mutation is the equivalent of two minor mutations and two minor mutations are worth one major mutation. Each mutation begins as a minor mutation, and if the character picks or randomly rolls the same result twice, it becomes a major mutation.

Caste	Chance of Mutation	Number of mutations
Emim	55%	1-6
Zamzummim	25%	1-3
Awwim	15%	1-2
Gibborim	5%	1
Anakim	80%	4-10*

*The character starts with 1 mutation and develops one mutation for every 100 years of life.

Mutations

Following is a basic list of mutations. Mutations that affect the Nephilim in a negative way are called adverse mutations, while those with positive effects are beneficial. They are not particularly balanced, and all should be subject to the GameMaster's approval when selected.

1d100 Roll	Mutation	Description
01-03	Adaptability	Survival in unusual environments.
04-05	Allergy*	Skills reduced by contact to an allergen.
06-09	Biped (Quadruped)*	If two-legged, forced to walk four-legged.
10-12	Camouflage	Skin has a concealing texture or color.
13-15	Coloration	Unusual coloration (minor only).
16-19	Congenital Disease*	Suffers from a debilitating disease.
20-22	Decreased Characteristic*	Characteristic decreased.
23-25	Disease Carrier*	Carries (but is immune to) an infectious disease.
26-30	Hands	Has extra hands or prehensile limb.
31-33	Hardy	Resistant to damage.
34-36	Hybrid	Has an animalistic trait.
37-44	Increased Characteristic	Characteristic increased.
45-48	Keen Sense	Has one or more sharp senses.
49-50	Luminescence	Emits a light from body.
51-53	Metabolic Improvement	Has a beneficial but unusual metabolism.
54-57	Metabolic Weakness*	Has a disadvantageous and unusual metabolism.
58-60	Natural Armor	Has natural armor (scales, horn, hide, etc.).
61-65	Natural Weapon	Has natural weapon (spine, claw, teeth, etc.)
66-67	Pain Sensitivity*	Low resistance to pain.
68	Pheromone	Emits chemicals that can affect others.
69-70	Reduced Sense*	Impaired or missing primary sense.
71-72	Regeneration	Able to heal rapidly.
73-74	Sensitivity	Has an unusual affinity for a substance.
75-76	Speech (Mimicry)	Can imitate animal noises, or speak clearly.
77-81	Structural Improvement	Has an unusual and beneficial body form.
82-86	Structural Weakness*	Has an unusual and disadvantageous body form.
87-89	Venom	Emits a natural poison.
90-00	GameMaster or player's choice	Pick or roll again.

*adverse mutation

Adaptability

This mutation permits your character to instantly adjust himself to particular extreme conditions, chosen when this mutation is selected. Alternately, your character continually has the ability to survive the specific condition and does not actually adapt to it. Sample types of minor adaptability include ability to breathe both air and water, and the ability to digest metal and/or stone, Major adaptability types include immunity to extreme heat or cold. If a resistance roll is required, your character's relevant characteristic is doubled against the potentially harmful condition.

Allergy

This is an adverse mutation. This mutation causes hypersensitivity to a particular substance, plant, or animal. When in contact with this substance, your character has an unpleasant reaction, such as sneezing, a rash, swollen eyes, etc. If your character has this as a minor mutation, subtract 20% from all of your skill ratings for the duration of contact with the allergen, and for 15 minutes afterwards. If this mutation is major, your character takes 1D6 hit points in damage when exposed to the substance (damage is only inflicted once per 15 minutes) and he suffers the loss of 40% from all skills during that time period.

Biped (Quadruped)

This is an adverse mutation. Due to some deformity of your character's musculature or skeletal structure, he has a quadrupedal (four-legged) stance rather than a bipedal (two-legged) one. As a minor mutation, your character can stand upright for brief periods equal to his CON in combat rounds, before resorting to a more comfortable stance on hands and feet. If the mutation is major, your character must make a successful DEX CR and a successful CON CR for each combat he is upright, or revert to a quadrupedal stance. Failing the DEX CR means your character falls prone, and failing the CON CR means he loses one fatigue point for the effort if that optional system is being used. Other characteristics and attributes are unaffected, unless they are rendered impossible by the mutation.

Camouflage

Your character has an unnatural coloration, exterior form, or an ability to change coloration to help conceal him from enemies, or perhaps imitate an object or other type of being. As a minor mutation, this is limited to coloration or some form of unusual skin texture, and as a major mutation it allows for the character to change color and/or skin texture according to his background, as if he were a chameleon. For example, a hairless mutant with stony appearing skin could curl up and resemble a rock, or a very thin human might have bark-like skin and be able to imitate a tree. The minor version of this mutation provides a +20% bonus to the Hide skill, while the major version confers a +40% bonus.

Coloration

This is a minor mutation only. Your character's skin is a different color or colors from your species' natural color, often strikingly so. It may glisten like gold, be tigerstriped, or be one solid color.

Congenital Disease

This is an adverse mutation. Your character suffers from an incurable and possibly painful non-contagious ailment. It may have hemophilia, deformed bones, or lung trouble. As a minor mutation, one of your character's characteristics (CON) is reduced by 1D6 points, according to the severity of this disease. As a major mutation, two of your characteristics (CON and another of your choice) are reduced by 1D6 points. Any bonuses or derived attributes using those characteristics are similarly modified.

Decreased Characteristic

This is an adverse mutation. For a minor mutation, first determine which characteristic is decreased through mutation, roll a D10 and refer to the following chart:

1d10 Roll	Characteristic Change
1	STR
2	CON
3	BAV
4	INT
5	WIS
6	DEX
7	APP
8	Both STR and BAV
9	Roll twice, using a 1d8 instead of a 1d10
10	Roll three times, using a 1d8 instead of a 1d10

Roll another 1d6 to determine how much the characteristic is altered by:

1d6 Roll	Reduction
1-3	-1D6
4-5	-2D6
6	-3D6

No characteristic can be reduced to 0 or less, so any decreases in excess are lost and the characteristic's value is set at 1. For a major mutation, the characteristic reduction is doubled. Any bonuses or derived attributes using those characteristics are similarly modified.

Disease Carrier

This is an adverse mutation. Your character carries a disease, though he or she is immune to that disease. The disease may be promulgated by touch, or by some specific mode of contact, such as through your character's saliva, blood, or some other appropriate means. Any other character exposed to your character in the appropriate fashion must make a CON CR or will contact the disease. As a major mutation, your character carries two separate diseases.

Hands

This mutation describes any type of manipulative limb, not just hands. With the minor form of this mutation, your character has one or two extremely mobile, ape-like feet, prehensile lips or a snout, or a long and prehensile tail. The major version of this mutation offers two such manipulative limbs (prehensile feet and a tail), or an extra set of such organs (two tails, two extra arms, etc.).

Hardy

Your character can withstand considerable damage before falling unconscious. As a minor mutation, your character is highly resistant to damage from a particular type of injury, taking

only half rolled damage (rounded down). The GameMaster must determine the type of damage, such as fire, falling, cutting weapons, etc. As a major mutation, in addition to the resistance to a particular type of damage, your character can be reduced to 0 or negative hit points and will still be able to keep fighting or performing actions unhindered, until he reaches a number of negative hit points equal to his CON characteristic. At this point, your character will die unless healing is provided in the next five minutes to bring him or her to a positive hit point value.

Hybrid

Your character is a generic hybrid with the traits of two or more different types of animals. He might have lobster-like claws, a tiger head, or anything else imaginable. The degree of the crossing is left to the GameMaster's imagination. If this is a minor mutation, your character has a few defining elements clearly marking him as a hybrid, and if the mutation is a major one, he is more animal than human, and may find it impossible to blend in amongst humans. Generally, regardless of the amount of hybridization, characteristics and skills are relatively unaffected, though if your character possesses some animalistic elements that may be used in combat, you should assume that large claws do 1D6 points of damage, a pointed beak or teeth do 1D4 damage. At the GameMaster's discretion, the major version of this mutation includes a minor version of the Natural Weaponry mutation (below).

Imitation

This mutation allows your character to imitate some natural trait of an animal species. This can potentially be an ability the creature has like web spinning, wall-crawling, leaping, amphibiousness, etc. As a lesser mutation, your character will add +20% as a temporary bonus to a relevant skill (or skills) that would apply. For example, being able to climb walls like a spider would add +20% to the Climb skill as a temporary bonus. As a greater mutation, the trait is entirely natural and your character is not merely imitating the trait: your character possesses the trait, as well as any biological or anatomical structures required to use it. Any skills receive a temporary bonus of +40%.

Increased Characteristic

Use the same chart as "Decreased Characteristic" though the result is positive rather than negative. For a minor mutation, use the results from the chart; for a major mutation, the characteristic increases are doubled. No Characteristics can be higher than 25. Any bonuses or derived attributes using those characteristics are similarly modified.

Keen Sense

With this mutation, one of your character's primary senses is heightened, raising any corresponding skills. This mutation may have a physical aspect, at the GameMaster's discretion, such as enlarged or unusually shaped sensory organs (eyes, ears, nose, etc.). Following are the senses affected:

- HEARING: A minor mutation doubles the range at which your character can use the Listen skill effectively, while a major mutation quadruples it. As a minor mutation, the bonus to Listen is +20%, and as a major mutation, the bonus to Listen is +40%.
- SMELL/TASTE: Your character can use his or her Sense skill to detect the taste or scent of something a normal human would be unable to detect or discern, such as a tasteless poison. As a minor mutation, the bonus to the Sense skill is +20%, and as a major mutation, the bonus to Sense is +40%.
- TOUCH: With this as a minor mutation, your character can to use his Sense skill to detect subtle changes in texture through fingertips or other body parts. With this as a major mutation, your character can "see" with exposed skin and therefore act in darkness as if in normal daylight, ignoring any penalties from darkness. As a minor mutation, the bonus to the Sense skill is +20%, and as a major mutation, the bonus to Sense is +40%.
- VISION: As a minor mutation, this doubles the distance your character can see detail in, therefore doubling the range at which he or she can use skills such as Spot. It also doubles the distance at which your character is capable of performing skills at. As a minor mutation, the bonus to the Spot skill is +20%, and as a major mutation, the bonus to Spot is +40%. This mutation is accompanied by a heightened (harmful) sensitivity as well, linked to each sense. If the mutation is minor, your character must make FER CR to avoid being stunned for a round if exposed to an intense form of the sensation. For example, a character with the major mutation Keen Sense (Vision) might be blinded by bright light, and would need to make a FER CR to avoid being stunned if someone shines a bright light in his eyes, or a light is turned on while the character is in a darkened room.

Luminescence

Your character can generate a type of light from his body. The minor form of this mutation allows your character to faintly glow in the dark, or emit a beam of light from his eyes or some other organ. The major version of this mutation allows your character to emit a harsh beam of light, able to temporarily blind an opponent if it is shone into his eyes. To do this requires a successful DEX CR, and the target can make a similar roll to avoid the light (or can simply close his eyes).

Metabolic Improvement

This mutation confers upon your character an unusual but advantageous metabolic condition. This metabolic change can be represented in a number of ways, from a minimal or unusual appetite, or abnormal growth (perhaps your character is only a few years old, but has grown at an accelerated rate). He could perceive the world at a faster rate than a normal person, or be able to shut down bodily functions and go into a comatose state, perhaps like a bear's ability to hibernate. The minor mutation should give your character some unusual advantage, but not be of considerable significance, while the major version of this mutation is a tremendous asset to your character.

Metabolic Weakness

This is an adverse mutation. As with the Metabolic Improvement (above) this mutation confers upon your character an unusual metabolic condition, though in this case it ranges from inconvenient to debilitating. This metabolic change can be represented in a number of ways, from a ravenous or unusual appetite (difficult to find foodstuffs), or abnormal growth (perhaps your character is even shrinking slowly, or aging backwards). He could perceive the world at a slower rate than a normal person, or be forced to occasionally fall unconscious without control. The minor mutation should make life inconvenient for your character, while the major version of this mutation is a serious hindrance.

Natural Armor

Your character has an unnaturally tough hide, scales, shell, carapace, or some other thickened outer skin affording some armor protection. The minor mutation offers 3 points of natural armor protection, while the major version of the mutation is worth 6 points of armor. These are in addition to the protection afforded by any armor worn, though the major mutation requires that custom armor be prepared to accommodate your character's mutation. The minor version of the mutation can be disguised, while the major version is obvious and cannot be easily concealed.

Natural Weaponry

Your character has a type of natural weaponry (claws, teeth, spines, horns, etc.) above and beyond those normal to your species. As a minor mutation, this adds +1WDF damage to your character's normal Brawl damage if the weapon is a part of his body. The mutation can be a single weapon, like a stinger or teeth, or on multiple places (such as both hands clawed, or even hands and feet). As a missile weapon, the range is equal to your character's DEX in yards. As a major mutation, the damage is +2WDF and the range is doubled. The GameMaster should determine the nature and appearance of the natural weapon.

Pain Sensitivity

This is an adverse mutation. With this mutation, regardless of his CON characteristic, your character possesses a particularly delicate construction or is unable to tolerate pain as well as he should normally be able to. The reasons for this are varied, such as a weakened epidermis, a low pain threshold, or increased nervous sensitivity. The minor version of this mutation forces your character to make a successful CON CR whenever he is impacted or jostled in any significant manner in order to avoid being blinded with agony as if stunned. If your character takes any damage, he must make a FER CR. If the roll fails, he is knocked unconscious from the pain and will remain so for 1D6 combat rounds or until woken up. The major version of this mutation includes that weakness, and makes your character particularly susceptible to a particular form of attack. Choose a type of damage (fire, edged weapons, arrows, cold, etc.) that your character is particularly vulnerable to, and whenever he takes damage from that form of attack, the hit point loss is doubled.

Pheromone

With this mutation, your character produces complex organic pheromones that can affect the emotions or behavior of other beings. These chemicals may have a distinctive odor (such as cinnamon, ammonia, musk, perfume, flowers, or some other strong smell) which your character may or may not be able to shut off at will. Alternately, there may be no odor at all to the chemicals released. The emotion or emotions produced by this mutation might be rage, fear, sorrow, nausea, or lust. As a minor mutation, your character emits special pheromones that can elicit one type of emotional or behavioral response. The targeted creature or creatures must succeed on a FER CR or succumb to the behavior it evokes. With this as a greater mutation, your character is not limited to a single type of pheromone, and is able to choose which emotion or behavior is to be evoked each full turn. In either case, the range of this power is your character's CON in yards, though wind and weather conditions may increase or decrease this range as appropriate.

Reduced Sense

This is an adverse mutation. This mutation reduces or eliminates one or more of your character's senses, potentially affecting any skills linked to those senses. For the minor mutation, pick one sense to be affected. See "Heightened Sense" for the skills linked to each sense. At the minor level of this mutation, the sense is impaired seriously, but still functions. For the major level of this mutation, the sense does not exist, and the

character is utterly blind, deaf, or cannot feel, smell, or taste. The skills linked to that sense are fixed at 0% and cannot be improved through experience.

Regeneration

This mutation allows your character to heal extremely rapidly. The minor mutation heals 1 hit point of damage every minute of game time. The major version of the power heals 1 hit point in the powers phase of each combat round. Regeneration will not bring your character back from the dead, but will heal damage that would normally require healing. Regeneration will also heal the effects of any major wound, though the effects of this healing will only take place once all hit points from the injury have been completely restored. When this mutation is picked, the GameMaster should determine one type of injury (fire, acid, drowning, etc.) your character cannot heal from.

Sensitivity

Your character is attuned to a certain item or substance which it can detect automatically at a distance. This could be something as varied as gold, oil, water, specific prey animals or plants, gems, or power sources. The substance must be natural to the campaign setting (it can't be "magick" in a no-magick setting), and it doesn't work on a specific object or being, just a class of substances or beings. For example, it can't be "silver coins", but it could be silver. At the level of a minor mutation, your character can detect these within his CON in yards. As a major mutation, he can detect the desired substance within his CON in miles. If more than one example of the substance or being is within range, your character must make an INT CR to distinguish aspects such as the intensity of the substance and its relative distance.

Speech (Mimicry)

With this mutation, your character is gifted in some fashion with the ability to communicate. It may be a form of low-grade telepathy, or a simple facility for language learning. He may be able to have a natural knack for human languages. Alternately, he can imitate sounds with great accuracy, including voices, machinery, etc. As a minor mutation, your character can imitate any animal noise he tries; gains a +20% to any Speak Language skill attempts, and can use vocal mimicry to add a +20% bonus to Disguise attempts using vocal mimicry. Additionally, he has a starting value of INT x 2 (plus the aforementioned bonus) in a particular animal "language". As a major mutation, add +40% to Speak Language and Disguise attempts, and your character can imitate a wide variety of mechanical and environmental sounds with facility. He also speaks two animal languages at INT x 2 (with the bonus), and can imitate any other at INT x 1 starting skill, assuming he is able to spend an hour or so in close proximity with the animal type. The GameMaster should determine what animals would have a rudimentary language and how much cross-species communication is allowed.

Structural Improvement

If your character has this mutation, he has an advantageous evolution in his skeletal structure. He may have an exoskeleton (potentially adding to his natural armor), extra legs or heads, larger or smaller body parts, or new parts such as wings, horns, or spines. The GameMaster should determine the nature of the mutation. For the minor version of this mutation, roll 1d6 and add those points to any characteristics potentially affected by this mutation. If the mutation is major, roll 2d6 and distribute the points as you choose, with the caveat that no characteristic can go above 25. However, this mutation is utterly impossible to disguise or hide, and your character may have difficulty purchasing equipment and clothing that he can easily use or wear.

Structural Weakness

This is an adverse mutation. If your character has this mutation, he suffers from a genetic abnormality in his skeletal structure that causes inconvenience or otherwise hinders normal life. This mutation covers a wide variety of alterations. Your character might be deformed, obese, or extremely thin. He may even have ridiculous appendages such as ten extra legs that only hinder movement. The GameMaster should determine the nature of the mutation. For the minor version of this mutation, roll 1d6 and subtract those points from any characteristics potentially affected by this mutation. If the mutation is major, roll 2d6 and distribute the points as you choose, with the caveat that no characteristic can go below 1 point. This major mutation is utterly impossible to disguise or hide, and your character will have difficulty purchasing equipment and clothing he can easily use or wear.

Venom

Your character is able to naturally manufacture a type of venom within his body. This venom may be injected with sting, bite, spine, or claw, or it may coat your character's entire body. Alternately, this venom might be a gas your character exudes, projected spittle, or might take effect only if something bites your character. If the venom is projected in some fashion, you must make a successful Throw skill roll to strike the target; if it is dealt hand-to-hand, you should use your character's Brawl skill. This poison may cause paralysis, sleep, attribute reduction, or blindness, or have another effect. Whether minor or major, a ranged venom attack has range equal to CON in yards.

Religions

In middle age, atheism is a non sense. Christianity is the dominant religion, even the most ignorant worshiper knows the information contained below.

Christianity

Christianity's beliefs and attitudes characterize its worship and differentiate it from Paganism. Though Christians may differ among themselves, and perhaps even argue or fight about their religion, they have much in common. Worshipers believe that they can find personal salvation through Jesus Christ. Literacy is common among the clergy and records are available, copied by hand by monks. This religion is hierarchical, with various ranks of people and offices arranged in ascending levels of importance, holiness, and geographic influence.

Throughout history the Church became stronger, until it became a vast political machine which tried to rule both the temporal a spiritual spheres.

Naturally this growth of temporal power offended many people whose traditions and privileges were being eroded, most notably the noblemen and knights. Conflict, especially as the Church entered the temporal realm, was inevitable.

Various forms of Christianity might be found in ***Chivalry & Sorcery:***

- ***Roman Christian*** belief resembles the dogma of the Roman Catholic Church today. The priestly hierarchy follows orders from the Pope in Rome – "One God, One Bishop, One Church." Zealots of this faith are noted for their fierce piety and limitless vigor in preaching the damnation which awaits all sinners and unbelievers.
- ***Celtic Christians*** are gentler, acknowledging no central authority and allowing salvation as a possibility to all.
- ***Grail Christianity*** is a henotheistic earth religion which acknowledges the Creator and his incarnate Son, Jesus Christ, but also acknowledges the divinely feminine in religion and life. Sometimes the feminine is characterized as Mother Church; Sophia, or Divine Wisdom; as the Virgin Mother Mary; as a man's wife; or even as a pagan divinity, recognized as a mythic archetype.
- ***Satanism*** is the final type of Christian heresy in which the usual practices of the Church are done backwards. Rather than adoring God, the Christian anti-god called Satan is worshipped. By dismissing their chances for personal salvation worshippers get immense, but temporary, powers available to them. Minor devils serve the satanic knights, and their power is manifest as fire-breathing shields, monstrous horses, or other supernatural powers.

Paganism

Paganism is the native religion of the people. Pagans never abandoned their ancestral beliefs. Paganism is characterized by and attitudes which differentiate it from Christianity. The most important One is acknowledgment Of human limitations, especially where it comes to knowing the Truth. Truth, for Pagans, has many forms, of which deserve respect within their limited sphere. Pagans do not proselytize, nor do they adhere to a hierarchy of leadership, or to a central authority. Paganism is built upon oral tradition, shunning the written word. It reveres experience over education.

Paganism recognizes a life force and consciousness in all things. It acknowledges many powerful entities, called gods and spirits, which can be contacted to lend help to the daily lives of practitioners. By living in harmony with these natural forces individuals will live happier, healthier, safer lives.

Paganism is a religion of nature, and generally holds ceremonies at outdoor sites such as megalithic circles or ancient oak groves. The seasonal celebrations in different parts of the land are similar, although they probably invoke deities with different names. The patterns are the same, though details differ from place to place.

Paganism believe in an afterlife, on the Other Side, and Druids also teach that souls reincarnate back onto our side as well.



Heathenism

Heathenism is the root of Paganism. It is a spiritual practice, not an organized religion. It is practiced by individuals working independently, or informally allied for mutual support. There is no hierarchical structure.

Heathens are of the earth, one creature among many, and have little intellectualized morality; they do what feels right, following the directives of their own spiritual center. To Heathens, every thing, every act, every breath is sacred. Or perhaps more accurately, it is not so much that everything is sacred to a heathen, but rather that nothing is profane — nothing — not killing, or illness, or anything else; everything belongs and has its proper place and time in the greater cycles.

Heathens have a strong sense of being part of a larger whole — of the tribe and of the earth. Their sense of self, their individuation, is not as great as with a more civilized people. This is how a heathen can, in the midst of battle fury, throw himself on a knight's spear, or in ritual, offer himself as a sacrifice for the good of the tribe.

Heathenism differs from Paganism in several ways. Understanding comes from experience, where Pagans also understand through philosophy. Heathenism is shamanic, personal and entrepreneurial where Paganism is philosophical and hierarchical.

Heathens realize that time is not linear, but instead follows a great cyclical pattern, like the seasons of the earth. Life is not necessary — this is simply the way things are. Without the profane, there is no original sin and no fall from grace, and thus no imperiled soul — we will all rejoin the world of spirit when we die. To a Heathen there is no point to proselytizing, because Heathens believe that ultimately the spiritual world will prevail, and that other religions are only aspects of the greater whole to which the Heathen is privy.

Similar to Paganism, Heathenism is built entirely upon oral tradition. They do not have written religion or written laws. They believe that to commit a thing to writing is to give it power over you. Law and religion need to change as a peoples' condition and needs change. Writing a thing down does not make it Truth; its permanence is only illusion. Change is the way of things. Trying to make a thing permanent ensures that it will some day be wrong, and makes it more painful when change finally does come.

Heathens understand that the mind is not everything; real experiences can be and are had without the involvement of the mind or thought. Experience precedes and underlies thought. To them, the mind is like a flame dancing on the wick of a candle, and our soul — our true nature — is the candle itself. Spiritual knowledge cannot be grasped intellectually, but must be experienced to be understood. Therefore Heathens believe that experience is the best means of education.

Heathens do not worship gods as we think of them; nor do they properly worship as we think of it. They are themselves spirits, and they entreat with other spirits like themselves. Of these spirits, some are large, some small, some good spirits and some bad. There exist spirits of ancestors, of animal masters, of woods and glens, of trees and standing stones. Everything is alive, and the world is made of spirit.

Wotanism

Wotanism has been carried by the migrating Saxon peoples, and elsewhere by other barbarians. The emphasis of Wotanism upon the materialistic rather than spiritual prohibits them taking religion at all seriously, except to incite a battle frenzy.

Saxons are famous for arrogance, boasting, and overweening confidence in their own strength over that of any god's. Saxons rely upon no outside power, claiming that only Death rules all, and that their god Wotan gives them the personal strength to do well. Worshipers of Wotan scorn ordinary worship, and dedicate their victims in battle to their god, hoping Wotan accepts them into his household after death. To bow and scrape to an invisible force, such as the Christian God, is contemptible. They claim that their military victories prove their truth.

Wotan began this religion at the dawn of time when he and his brothers killed the first giant and carved up his body to make the world. Ever since then Wotan has been the god of chieftains and of war.

The Wotanic warrior wants only the simple things of life. First, a good fight is better than anything. When there is not a fight then a good meal and a better drink are the best things. Death is not a threat, because it will come to everyone sooner or later, and so we might as well get what we can now.

Public ceremonies are led by Priestess, who are often diviners, healers, and keepers of sacred objects as well.

Baresarks, or "bear-shirts," are the chosen elite of the God of War who gain supernatural powers when possessed by his battle frenzy.

- **Foiste (Forseti):** He is the ancestor of the Frisian nation who gave them their laws. Since the Frisians control most shipping in the North Sea, everyone also honors him as god of boats.
- **Friia (Nerthus):** The Earth Mother is revered by the simple farmers who live close to the earth and depend upon it for life and security. She is the wife of Thunor.
- **Hler (Aegir):** This is the malign deity of the Deep Sea who receives the drowned and shipshipwrecked into his home. Propitiatory sacrifices are made to him before sailing. Eoster The Goddess of the East is recognized as the bearer of newborn life. Her holy day is the spring equinox, which mark the renewed fertility of the earth.
- **Phol:** The God of Life, Healing, and Light confers his blessings upon crops, and also aids healers and chirurgeons. He is the dying and resurrected god.
- **Seaxneat (Ziu):** This god is the ancestor of the Saxon Mtion. He is noted for his Justice, and for originating the seax, the standard barbarian sword.
- **Thunor:** The Thunderer, or God of Storms, also oversees the welfare of peasants who pray for good crops, good weather, and healthy children.
- **Wotan:** The God of Kings, War, Eloquence, Magick, and Death favors the noble and warrior classes who benefit most from his violent ways.

Ilúvatarism

The worship of Eru Ilúvatar is the religion of the Free peoples of Middle-earth (Elves, Men, Dwarves and Hobbits). The temples are for the most part secluded with no buildings or shines.

Melkorism

After Morgoth's defeat, his lieutenant Sauron gradually rallied his other dark servants, and during the Second Age built a new power base for himself in the land of Mordor. Mordor was built in imitation of Angband, though it was not nearly as strong. Sauron lacked the raw power and malice of his master, but he was far more cunning, and seduced many to his allegiance with lies and false promises. With the remaining Elves too weak to counter him after the destruction of Beleriand, Sauron spread his control across large portions of Middle-earth during the Second Age, which became known as the Dark Years. However, Sauron always remained faithful in his allegiance to Melkor; as Sauron expanded his empire into new lands, with it he would also spread a cult devoted to Melkor-worship, promising that one day he would return from the Void. Temples dedicated to Melkor were built by Sauron's servants throughout Rhûn and Haradwaith, where human sacrifice was practiced.

Eventually, Sauron even managed to seduce the King of the Númenóreans to his allegiance, and the Cult of Melkor spread throughout the island until only a few of the Faithful remained, led by Elendil. Sauron became very powerful by seducing Ar-Pharazôn to the worship of Melkor, establishing a Cult in which it was only natural that, as Melkor's foremost former disciple, he became high priest. This cult exploited the Númenórean fear of death by claiming that human sacrifice to Melkor would grant the Men of Númenor immortality. In actuality by turning away from Eru and the Valar they only dwindled more rapidly. Sauron used this religion among his means of encouraging Ar-Pharazôn's invasion of Valinor, which resulted in the destruction of Númenor by Eru. Númenor was then destroyed, but even by the end of the Third Age, the Cult of Melkor was effectively the "state religion" of Mordor.

The Worship of Melkor is the religion of the Black Númenóreans as well as most of monsters. Melkorism teaches that Arda is a False Creation, an illusion perpetuated by the Demiurge and his servants the Valar. It exists solely to entrap the Children of Darkness within the confines of matter so that the Demiurge might rule over them. The High Priest of Melkorism is Sauron, the faithful servant of Melkor on earth. Those who profess the religion of Melkorism seek the eventual destruction of the False Creation and a return to the unbounded freedom and bliss of the Darkness. For this reason they follow Sauron, who has been entrusted with the sublime task of preparing the way for Melkor's eventual return at the end of days. After the Last Battle, Arda will be unmade, and the Children of Darkness will be liberated.

The Temple to Melkor in Númenor are domed with a hole in the top to allow smoke from the fire below to exit as wood and human sacrifices are burned. Sauron, since the downfall of Melkor has had himself worshiped as a god by his subjects. Other dark entities such as the Witch-king of Angmar are also worshiped as deities in Melkorism.

Languages

The character automatically knows his native language (i.e. a dwarf automatically knows how to speak khuzdul). Humans generally know only their regional language — the language they grew up speaking. The maximum number of languages a character can know is dictated by his Intelligence. Players characters will have the opportunity to learn new languages as they progress.

Black Speech

The Black Speech was created by Sauron as an artificial language to be the sole language of all the servants of Mordor, thereby replacing the many different varieties of Orkish and other languages used by his servants. this language exist in two forms, the ancient "pure" forms used by Sauron himself, the Nazgûl, and the Olog-hai, and the more "debased" form used by the soldiery of the Barad-dûr at the end of the Third Age.

The Black Speech was not intentionally modeled on any style, but was meant to be self consistent, very different from Elvish, yet organized and expressive, as would be expected of a device of Sauron before his complete corruption. It was evidently an agglutinative language.

Sauron attempted to impose Black Speech as the official language of the lands he dominated (ultimately, to include all of Middle-earth) and all his servants, but he was only partially successful. The Nazgûl, the Olog-hai (the elite Battle Trolls of Mordor), and several of Sauron's major lieutenants and officers (i.e. the Mouth of Sauron) learned and used the Black Speech, but it never really caught on with the Orcs, or the various groups of Men from the east and south that Sauron conquered. The Orcs tended to corrupt and debase any language they were exposed to, so while Black Speech strongly influenced their vocabulary and perhaps grammar, it soon mutated into the myriad Orcish dialects, which are not mutually intelligible. By the end of the Third Age, while Orc vocabulary was peppered with certain terms from Black Speech, even they generally communicated using Westron, albeit heavily debased. The Elves refuse to utter Black Speech, as it attracts the attention of the Eye of Sauron.

After the overthrow of Sauron in the Second Age, this language in it's ancient form was forgotten by all but the Nazgûl. When Sauron arose again, it became once more the language of Barad-dûr and of the captains of Mordor. The Inscription on the Ring was in the ancient Black Speech, while the curses of the Mordor-orc in the Third Age was in the more debased form used by the soldiers of the Dark Tower.

The Black Speech flourished at the time of the fall of Mordor and was used as the common tongue among the many tribes and clans of Uruks that populated the Plain of Gorgoroth; from Udûn to Cirith Ungol to Barad-dûr. Without the Black Speech, it would have been impossible to have ordered the movements of such large forces in his war against the West. Sauron above all others, understood the value of order amid chaos, and so wanted to rule all of Middle-earth under the iron fist of the Orc, ruled by the will of the Dark Lord.



Quenya & Noldorin

Quenya is one of the many Elvish languages spoken by the immortal Elves, called Quendi in Quenya. The tongue actually called Quenya was in origin the speech of two clans of Elves living in Eldamar ("Elvenhome"), the Noldor and the Vanyar. Quenya translates as simply "language", or in contrast to other tongues that the Elves met later in their long history "elf-language".

Later Noldorin Quenya became Exilic Quenya, when most of the Noldorin Elves followed their leader Prince Fëanor in exile from Eldamar back to Middle-earth, where the immortal Elves first awoke.

In the Third Age, Quenya was no longer a living language for the Noldorin Elves of Middle-earth. Exilic Quenya was learned at an early age by all Elves of Noldorin origin, and it continued to be used in spoken and written form, but their mother-tongue was another Elven-tongue, Sindarin.

Quenya was used ceremonially by the Númenórean Men of Gondor and Arnor: for official names and writings. Quenya had in the Third Age almost the same status as the Late Latin language.

Sindarin

Called "Grey-elvish" or "Grey-elven", Sindarin is the primary language of the Sindar Elves. These are Elves of the Third Clan, often called Teleri, who remained behind in Beleriand after the Great Journey. Their language became estranged from that of their kin that sailed over sea. Sindarin derives from an earlier form usually called Common Telerin. It had evolved from Common Eldarin, the tongue of the Eldar before their divisions, e.g. those Elves who decided to follow the god or Vala Oromë and undertook the Great March to Valinor. Before that the Eldar Elves spoke the original speech of all Elves, Primitive Quendian.

When the Quenya-speaking Noldor returned to Middle-earth, they adopted the Sindarin language to appease Elu Thingol, king of the Sindar. Quenya and Sindarin were distantly related, sharing many words but differing greatly in grammar. Sindarin is more changeful than Quenya, and there were during the First Age a number of regional dialects.

In the Second Age, many Men of the island of Númenor spoke Sindarin fluently. Their descendants the Dúnedain of Gondor and Arnor continued to speak Sindarin in the Third Age and it was the language most commonly spoken by Elves in the Western part of Middle-earth.

Nandorin

Nandorin is the language of the Nandor Elves. It gradually disappeared from Middle-earth after the end of the First Age, when Sindar elves merged with the Silvan folk and were taken as their lords. Nandorin/Silvan gradually became extinct, surviving only in placenames such as Laurelindórinan/Lindórinand (old names for Lórien) and proper names such as Amroth. The daily tongue of the Silvan elves became Sindarin, or Sindarin with some Silvan influences.

Khuzdul

Khuzdul is the secret language of the Dwarves and they are very reluctant to teach it. Their own language is "a secret they did not not willingly unlock, even to their friends", except for their battle-cry: Baruk Khazâd! Khazâd ai-mênu! meaning Axes of the Dwarves! The Dwarves are upon you!. This secrecy extended to Dwarven real names: with the exception of the Petty-dwarves. All Dwarven names are "outer-names" either from another language (Dalish) or nicknames/titles. Dwarves do not even record their true names on their tombstones. The runes written on Balin's tomb in Moria can be transliterated to read BALIN FUNDINUL UZBAD KHAZAD-DÛMU, meaning "Balin, son of Fundin, Lord of Moria". Placenames, like Khazad-dûm, were not subject to the secrecy.

They feel that Khuzdul belongs exclusively to their own race, and that no others has any right to understand it. When they want to communicate with other races, usually for the purpose of trade, they would much rather learn the language of the others than teach them Khuzdul - even if the other party is willing to learn.

Only two or three times did the Dwarves willingly teach their tongue to people of alien race. In the First Age, when the House of Hador first came into Beleriand from the east and met the Longbeards, a special friendship arose between the two races because these Men, being skilled riders, could offer the Dwarves some protection against Orcs. Much later, in the Second Age, the Dwarves reluctantly allowed a few Elves to learn a little Khuzdul purely in the interest of science: "They understood and respected the disinterested desire for knowledge, and some of the later Ñoldorin loremasters were allowed to learn enough to understand their systems."

Besides their aglâb, spoken tongue, the Dwarves used a sign language, or iglishmêk. It was learned simultaneously with the aglâb from childhood. The Dwarvish sign language was much more varied between communities than Khuzdul, which remained "astonishingly uniform and unchanged both in time and in locality".

Entish

Originally, the Ents had no "language" of their own. However the first Elves encountered the first Ents in the primeval forests of Middle-earth, not long after the dawn of both of their races. Apparently recognizing the sentience of Ents and the more "awake" trees, the Elves taught them the concept of communicating using sounds. Having been cured of their "dumbness" by the Elves, the Ents developed a language of their own, described as long and sonorous, somewhat like a woodwind instrument; it was a tonal language.

It is unknown if a non-Ent could even pronounce Old Entish correctly: it was filled with many subtle vowel shades, and was very longwinded. Only Ents spoke Old Entish; not because they kept their language a secret, as the Dwarves did with Khuzdul, but because no other could master it. It was quite an alien language to all others. The Huorns and trees of Fangorn forest could understand Old Entish and converse with the Ents and each other with it. The only extant sample, a-lalla-lalla-rumba-kamanda-lindor-burúme, the word for hill (or possibly even just part of the name of a specific hill), was described as a very inaccurate sampling. Even the Elves, master linguists, could not learn Old Entish, nor did they attempt

to record it due to its complex sound structure. The grammar structure of Old Entish was also quite bizarre, often described as a lengthy, long-winded discussion of a topic. There may not even have been a word for yes and no: such questions would be answered by a long monologue on why the Ent in question did or did not agree with the Ent who asked the question. The Ent Quickbeam was regarded as a very "hasty" Ent for answering a question before another Ent had finished: the end may only have been another hour away. Ents as a rule would say nothing in Old Entish unless it was worth taking a long time to say. For everyday language function, they usually resorted to "New" Entish.

Due to contact with the Elves, the Ents learned much from them. The Ents found the Elvish language Quenya to be a lovely language, and adapted it after their fashion to everyday use. However, they basically adapted Quenya vocabulary to Old Entish grammatical structure. Thus, unlike Old Entish, the individual words of "New Entish" that characters such as Treebeard spoke were easily translatable. However, in context they formed lengthy run-on sentences of redundant adjectives that could still stretch well over an hour in length. For example, when Treebeard essentially wanted to tell Merry and Pippin, "There is a shadow of the Great Darkness in the deep dales of the forest", he literally said in New Entish "Forest-golden-leaves, deep-dales-winter, forest-many-shadowed, deep-valley-black". Unlike Old Entish, a non-Ent conceivably could speak "New" Entish. Even when speaking the Common Speech, Westron, Ents fell into the habit of adapting it into their grammatical structure of repeating compound adjectives used to express fine shades of meaning.

Westron

Westron is the closest thing to a lingua franca in Middle-earth. The Westron speech is derived from contact between the Adûnaic tongue of Númenor, and the languages of the western coastlands of the continent of Middle-earth, when the Númenóreans began to establish trade outposts and forts there.

From these early trade outposts and forts Westron spread throughout Eriador and neighbouring lands, with the notable exception of Mordor.

The term Westron is used as a translation of the original name Adûni. In Sindarin the language was called Annúnaid (Westron), or Falathren (Shore-language). The alternate term "Common Speech" translates the Westron term Sôval Phârë, of identical meaning.

Goidelic

The Goidelic language or Gaelic language (teangacha Gaelacha) is one of the two branches of the Insular Celtic languages, the other consisting of the Brythonic languages. The Goidelic language is spoken by the Druids to teach their philosophy, to conduct their rituals and to invoke Divine Magick.

Late Latin

Late Latin is the scholarly name for the written Latin of Late Antiquity. Being a written language, Late Latin is not identifiable with Vulgar Latin. Although Late Latin reflects an upsurge of the use of Vulgar Latin vocabulary and constructs, it remains to a large extent classical in overall features, depending on the author. Some are more literary and classical, some more inclined to the vernacular.

Late Latin formed during a time when mercenaries from non-Latin-speaking peoples on the borders of the empire were being subsumed and assimilated in large numbers and the rise of Christianity was introducing a heightened divisiveness in Roman society, creating more of a need for a standard means of communicating between widely separated regions. A new and more universal speech evolved from the main elements: classical Latin, Christian Latin, which featured sermo humilis, "ordinary speech" in which the people were to be addressed, and all the various dialects of Vulgar Latin.

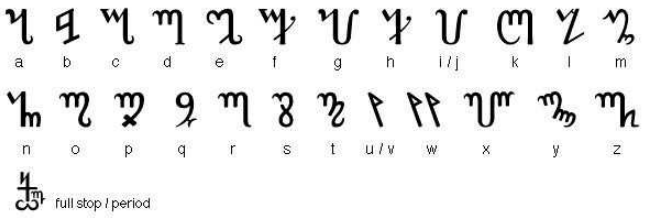
Ancient Greek

Ancient Greek is the historical stage in the development of the Greek language spanning the Archaic, Classical, and Hellenistic periods of ancient Greece. Its Hellenistic phase is known as Koine ("common") or Biblical Greek, and its late period mutates imperceptibly into Medieval Greek. Prior to the Koine period, Greek of the classic and earlier periods included several regional dialects.

Ancient Greek was the language of Homer and of classical Athenian historians, playwrights, and philosophers. Latinized forms of Ancient Greek roots are used in many of Hermetic terminology.

Hermetic Language

Also known as “the Witches’ Alphabet”, the Hermetic Language is used for the practice of Magick. Many Magick Users choose to write in a Hermetic language. That is to say, an old language of history and mystique, which is not in common usage. This language is used to write a Book Of Shadows and keep its secrets concealed, to write spells, and to bring a greater air of ambiguity about the Magick User and his works.



Alchemical Language

Alchemical texts often use elaborate extended allegories as a means of communicating key philosophical points, or to illustrate a particular alchemical process. In these allegorical texts a figure, with which the reader is supposed to identify, goes on a journey in search of wisdom or understanding of the mysteries of alchemy. There this figure meets various archetypal characters, kings, queens, various alchemical birds and animals, and witnesses a process of transformation. This parallels the use of series of symbolic illustrations in various alchemical books and manuscripts - these allegories are in essence the working out in text of similar alchemical ideas and processes as are found in the sequences of emblematic symbols. Imagery and symbolism are important facets of alchemy. There are the little graphic signs for alchemical substances and processes, the images of alchemical apparatus and laboratory equipment, and the beautiful and enigmatic emblems and series of emblems that adorn many alchemical books and manuscripts.



Dark tongue

Dark Tongue is the language of Demons and creatures of Hell. It is used by Magick Users who are dealing with Infernal powers and followers of Evil.

There exists a language so dire, so inherently full of spite, malice, corruption, and hatred that it is simply called the Dark Tongue. This is the secret language of evil gods, so foul and so potent that even demons and devils refrain from its use, lest it consume them.

Not surprisingly, very few mortals know even a few words of the Dark Tongue. But those who do are wise to never underestimate the power of words. The Dark Tongue is extremely difficult to master, for mortal tongues were not designed to utter these words of pure evil.

To actually communicate by means of the Dark Tongue— that is, for a knowledgeable speaker to convey some information to a knowledgeable

listener—the speaker must take great care, or both listener and speaker will be harmed. There are no words in the Dark Tongue for good concepts such as kindness, mercy, and purity. However, evil characters can speak of misery, anguish, hate, and betrayal with an accuracy impossible in any other tongue.

The Dark Tongue has no written form. It cannot be transliterated into another language's written form without losing all of its meaning and power.

Enochian

Enochian is also referred to as Angelic Script and is used in ceremonial Magick when working with Angelic beings, particularly in the calls used to summon them. Enochian script is properly written from right to left. Enochian is chanted and vibrated and both Demons and angels understand and use Enochian.



Character Prime Requisites

All players will have a number of "characters" with which to play the game. Characters are projections of the players own identity but also have traits and quirks uniquely their own. It is strongly recommended that players do not play every character as if they themselves were in the adventure. If a character is stupid, role-play and have him act stupidly. If he is a fumble-fingered boob who has the dexterity of a hobbled camel, have all the fun you can with him (these make good comic Thieves). The whole idea is to have fun, to live out fantasies that could never happen in real life. As much as possible, let the characters play themselves. The traits they acquire from their Prime Requisites often contain guides to conduct or descriptions of abilities which will prove of assistance here.

The Prime Requisites are the characteristics upon which player-characters are based. A model Character Profile Record is included and may be Xeroxed to record the details. It is recommended that the Record be enclosed in a plastic cover or laminated, with all of the variable entries made with grease pencil to preserve the sheets as long as possible.

The players will need a set of percentage dice and normal 1-6 dice. Once all of the Prime Requisites have been found a player can then complete his Character Profile. There can be no "trading" of points to raise one characteristic at the expense of another. If "well aspected" on his "Life Horoscope" a character may make one die roll to correct a low characteristic, but not Alignment.

There are 9 Character Prime Requisites--physical and mental trait which influence many of the abilities and skills which a character depends upon in the course of the game:

Dexterity [DEX]	Intelligence [INT]	Appearance [APP]
Constitution [CON]	Wisdom [WIS]	Bardic Voice [BAV]
Strength [STR]	Ferocity [FER]	Alignment [ALI]

Players may choose between 3 methods to determine their Character Prime Requisites:

- Roll a 20-sided die.
- Roll two 10-sided die.
- Begin with 60 points plus 8d10 points. Thus from 68 to 140 Character Prime Requisites points are available to purchase the Prime Requisites of a Character. The minimum is 1 level and the cost per Prime Requisite level is 1 point up to 20. Thereafter, the additional cost is 13 points for level/21, 17 points for level/22 or 20 points for level/23.

The human range for each of these characteristics is 1 - 23; this range is adjusted for non-humans (see the Characteristic Modifier tables for the non-human races). These ranges represent the minimum and maximum capabilities of the races. The player should assign the points and then make any adjustment for race.

Prior to assigning the characteristic points, the player should give some thought to what kind of character they wish to have and what weapons, spells, and/or skills are desired for the newly created individual. Some weapons require a great deal of Physical Strength or Manual Dexterity, and the player should be sure to assign enough points in those areas to use the weapons of their choice. All magical colleges require a minimum Prime Requisite to join and the player should be aware of these restrictions. Most skills do not have any special requirements, but many give bonuses for exceeding a minimum value in certain characteristics.

Race

A player may always elect to have a human character. However, if he or she wishes to have a character in one of the special categories, they could always adopt one with Game Master approval or they must roll percentage dice:

1-80% = Human

81-90% = Elf, Dwarf, or Hobbit: The player may choose the category.
If an Elf is chosen, the character will have minimum of 13 in Dexterity, IQ, Wisdom, and Appearance, and scores below these minimums are corrected upward. A Noldor, Sindar or Nandor is possible only if the minimums had been obtained the initial rolls, without correction. Dwarves possess a minimum 13 in Strength and 15 in Constitution, while Hobbits have a minimum 13 in Constitution and Dexterity. Again, adjust scores accordingly.

91-95% = Lycanthrope: The player's character is a human who has a were-personality and form. Refer to the Monster chapter for the section on "Lycanthropes."
Lycanthropes are a hidden race amongst humans, with the ability to change into the form of a particular animal. They are identical in appearance to humans when not in animal form. They are somewhat bestial in nature, adopting traits one might expect from an anthropomorphised wolf, tiger, bear or boar. There exists a love/hate relationship between humans and Lycanthropes: Lycanthropes possess some degree of animal magnetism, but, if discovered, can expect severe treatment at the hands of humans. Lycanthropes are, on the whole, bitter towards humans, and are not above using humans to their advantage. There are very few ways to tell a Lycanthrope from a human (e.g. they will be discomforted by wolfbane) and these vary by Lycanthrope type.

96% = Nephilim: The character is the child of a Human woman and a Fallen Angel. The character will have minimum of 14 in all his characteristics, scores below these minimums are corrected upward.

97-100% = Monster: The character will be one of the following types of monster. Monsters are often a cruel, violent folk, liking nothing better than to loot and pillage. Individuals test themselves against their peers, bullying anything weaker but cowering away from anything stronger. A strong individual will form a pack around them, and the pack leader's word is law. The characteristics of each type is provided in the Monster chapter. Roll the percentage dice again:

1-5% = Kobold	76-80% = Troll
6-10% = Goblin	81-85% = Vampire
11-15% = Orc	86-90% = Dragon
16-20% = Bugbear	91-95% = Legendary Beast
21-70% = Uruk-Hai	96-99% = Balrog
71-75% = Ogre	100% = Player's Choice

Age (Optional)

Once the basic type of character is decided, his age may be determined at the start of his adventures. The base age is 13, with 1 year added for each 10% rolled on percentage dice. This guideline is applicable to Men, Elves, Dwarves, Hobbits, and most monsters except specials like Dragons, Undead, and the like, who must be rated with an arbitrary fairness by the Game Master or according to special guidelines given in the Monster descriptions.

Sex (Optional)

Whether a character is male or female is important. Men have a good chance of being one or the other, but Elves, Dwarves, and Hobbits tend to be male because their women are not as adventurous. Roll percentage dice:

- Men, most Monsters: 1-75% = male, 76-100% = female.
- Elves, Dwarves, Hobbits: 1-85% = male, 86-100% = female.

Women players may either choose to be female characters or opt for the percentage roll (in ***Chivalry & Sorcery***, women always have special treatment).

Size

The size of a character affects his ability to perform most feats of physical prowess. All determinations are made with a set of 20-sided dice.

The Height and Frame of a character are used to determine the over-all size and weight of a character.

Height of a Male	Frame of a Male
1-7 = Short	1-7 = Light

8-15 = Average	8-15 = Average
16-20 = Tall	16-20 = Heavy
Height of a Female	Frame of a Female
1-8 = Short	1-8 = Light
9-16 = Average	9-17 = Average
17-20 = Tall	18-20 = Heavy

The weights of characters are found by comparing their height to the value that is printed beside it. However, the Frame of a character will affect his weight.

Males with Light Frames reduce their weights by 1 level, so that a man with a 6' height would have the weight of a man of 5'11". Males with Average Frames have the weight printed alongside their height in the following table. Males with Heavy Frames increase their weights by 1 level, so that a man with a 6' height would have the weight of a man of 6'1".

Females with Light Frames are quite petite, so reduce their weights by 4 levels. Females with Average Frames reduce their weights by 3 levels. Females with Heavy Frames reduce their weights by 2 levels.

Weight affects attractiveness, so add 1 Appearance point to females with Light Frames and subtract 1 Appearance point from females with Heavy Frames.

Weights of characters are computed by rolling a 20-sided die and comparing the Height and Frame of a character to the printed score:

Short Characters

20-sided Dice:	Men*** Height	Men*** Weight*	Elves**** Height	Elves**** Weight*	Dwarves Height	Dwarves Weight*	Hobbits Height	Hobbits Weight*	Body**
1	4'7"	87	-	-	3'9"	64	2'4"	16	-
2	4'8"	91	-	-	3'9"	66	2'5"	17	-
3	4'9"	96	-	-	3'10"	68	2'6"	19	-
4	4'10"	101	-	-	3'10"	69	2'7"	20	-
5	4'11"	106	-	-	3'10"	70	2'8"	22	-
6	5'	111	-	-	3'11"	73	2'9"	23	+1
7	5'1"	117	-	-	3'11"	74	2'10"	25	+1
8	5'2"	123	-	-	3'11"	75	2'11"	27	+1
9	5'3"	128	-	-	4'	77	3'	29	+1
10-13	5'4"	143	-	-	4'	79	3'1"	31	+1
14-15	5'5"	141	-	-	4'1"	82	3'2"	33	+2
16-17	5'6"	147	-	-	4'1"	84	3'3"	36	+2
18-20	5'7"	153	-	-	4'2"	86	3'4"	38	+2

Average Characters

1-4	5'8"	160	5'3"	115	4'3"	91	3'5"	40	+3
5-8	5'9"	167	5'4"	121	4'4"	96	3'6"	43	+3
9-12	5'10"	174	5'5"	126	4'5"	102	3'6"	44	+3
13-16	5'11"	182	5'6"	132	4'6"	107	3'6"	45	+4
17-20	6'	189	5'7"	138	4'7"	113	3'7"	46	+4

Tall Characters

1-4	6'1"	197	5'8"	144	4'8"	119	3'8"	49	+5
5-8	6'2"	205	5'9"	150	4'8"	122	3'8"	50	+5
9-12	6'3"	213	5'10"	157	4'9"	125	3'9"	52	+5
13-14	6'4"	222	5'11"	164	4'10"	131	3'9"	53	+6
15	6'5"	231	6'	170	4'10"	133	3'10"	55	+6
16	6'6"	240	6'1"	177	4'11"	138	3'10"	57	+7
17	6'7"	249	6'2"	185	4'11"	140	3'11"	59	+8
18	6'8"	258	6'3"	192	5'	145	4'	62	+9
19	6'9"	268	6'4"	200	5'	148	4'1"	66	+10
20	7'	278	6'5"	208	5'1"	152	4'2"	70	+11
			6'6"	216					+11
			6'7"	224					+11
			6'8"	232					+11
			6'9"	241					+11
			6'10"	250					+11
			6'11"	259					+11
			7'	268					+11
			7'1"	278					+12
			7'2"	288					+12
			7'3"	298					+12
			7'4"	308					+12
			7'5"	318					+12

*The weights of characters are measured in "Dragons," a unit roughly comparable to one pound.

**The "Body" refers to the physical body of a character. The values given here and elsewhere are used to determine the degree of physical damage a character is able to sustain before he is killed by his wounds. The Body points awarded for various Prime Requisites should be totaled up and the final sum entered on the Character Profile sheet.

***Númenóreans and Nordic Barbarians of short stature roll on average characters table.

****Elves of short stature roll on average characters table.
High Elves add 1' and 20 dr.
Grey Elves add 10" and 10 dr.

The Goblin Races

20-sided Dice:	Kobolds Height	Kobolds Weight	Bugbears Height	Bugbears Weight	Orcs Goblins* Height	Orcs Goblins* Weight	Uruk-Hai Hobgoblins** Height	Uruk-Hai Hobgoblins** Weight	Body
					4'2"	57	5'7"	185	-
					4'3"	62	5'8"	190	-
					4'4"	66	5'9"	195	-
1	3'6"	51	6'5"	275	4'5"	73	5'10"	200	-
2	3'7"	54	6'5"	275	4'6"	79	5'10"	200	-
3	3'8"	57	6'6"	280	4'7"	86	5'11"	205	-
4-5	3'9"	60	6'6"	285	4'8"	93	5'11"	205	+1
6-7	3'9"	60	6'7"	290	4'9"	100	6'	210	+1
8-9	3'9"	60	6'7"	295	4'10"	106	6'	215	+1
10-11	3'10"	62	6'8"	300	4'11"	113	6'1"	220	+2
12-13	3'10"	62	6'9"	305	5'	119	6'1"	220	+2
14-15	3'10"	62	6'10"	310	5'1"	124	6'2"	225	+3
16-17	3'11"	65	6'11"	315	5'2"	128	6'3"	230	+4
18	4'	68	7'	325	5'3"	932	6'4"	235	+5
19	4'1"	71	7'1"	330	5'4"	137	6'5"	240	+6
20	4'2"	75	7'2"	340	5'5"	140	6'6"	250	+7

*Goblins reduce Height by 3".
**Hobgoblins reduce Height by 3" and weight by 30 dr.

The Giant Races

20-sided Dice:	Gnolls Height	Gnolls Weight	Ogres Height	Ogres Weight	Cave & Hill Giants Height	Cave & Hill Giants Weight	Cloud Giants Height	Cloud Giants Weight	Body*
1	5'7"	200	6'	250	11'	1400	11'	1400	-
2	5'8"	210	6'2"	280	12'	1700	12'	1700	-
3	5'9"	220	6'3"	310	13'	2000	13'	2000	-
4-5	5'10"	230	6'4"	350	14'	2400	14'	2400	+2
6-7	5'10"	240	6'5"	380	15'	2800	15'	2800	+2
8-9	5'11"	250	6'6"	400	16'	3200	16'	3200	+2
10-11	6'	260	6'8"	450	16'6"	3400	17'	3600	+4
12-13	6'2"	280	6'10"	500	17'	3600	17'6"	3900	+4
14-15	6'3"	300	7'	600	17'4"	3800	18'	4200	+6
16-17	6'4"	320	7'2"	650	17'8"	4000	18'6"	4500	+8
18	6'5"	340	7'4"	700	18'	4200	19'	5000	+10
19	6'6"	360	7'6"	725	18'6"	4500	19'6"	5500	+12
20	6'7"	390	7'8"	750	19'	5000	20'	6000	+14

*Gnolls & Ogres divide Body bonus by 2.

The Giant Races (Trolls)

20-sided Dice:	Cave Trolls Height	Cave Trolls Weight	Stone & Mtn. Trolls Height	Stone & Mtn. Trolls Weight	Hill Trolls Height	Hill Trolls Weight	Wood Trolls & Olog-Hai Height	Wood Trolls & Olog-Hai Weight	Body
1	11'	1900	13'	2400	11'	1600	9'	1100	-
2	12'	2200	13'1"	2420	11'2"	1650	9'2"	1150	-
3	13'	2500	13'2"	2440	11'4"	1700	9'4"	1200	-
4-5	14'	2800	13'3"	2460	11'6"	1750	9'6"	1250	+2
6-7	15'	3200	13'4"	2480	11'8"	1800	9'8"	1300	+2
8-9	15'6"	3400	13'5"	2500	11'10"	1900	9'10"	1350	+2
10-11	16'	3600	13'6"	2520	12'	1950	10'	1400	+4
12-13	16'6"	3800	13'7"	2540	12'2"	2000	10'2"	1450	+4
14-15	17'	4000	13'8"	2560	12'4"	2050	10'4"	1500	+6
16-17	17'6"	4200	13'9"	2580	12'6"	2100	10'6"	1550	+8
18	18'	4500	13'10"	2600	12'8"	2150	10'8"	1600	+10
19	18'6"	4900	13'11"	2620	12'10"	2200	10'10"	1650	+12
20	19'	5300	14'	2650	13'	2300	11'	1700	+14

Dexterity [DEX]

Dexterity is a character's ability to handle weapons and tools with a sure hand, to parry blows, to dodge blows and missiles, and generally to perform acts requiring agility and coordination. Dexterity is the prime requisite of Thieves and Assassins, but no character can do without it and hope to prosper. Roll a 20 sided die:

Die Roll	Dexterity	Disarm Trap	Pick Lock	Pick Pocket	Move Silently	Hide in Shadows
1	All Thumbs	-15%	-15%	-25%	-20%	-15%
2	Bungling	-13%	-13%	-20%	-18%	-13%
3	Uncoordinated	-11%	-10%	-15%	-15%	-10%
4	Clumsy	-9%	-8%	-13%	-10%	-8%
5	Awkward	-7%	-5%	-10%	-5%	-5%
6	Unhandy	-5%	-	-5%	-	-
7-8	Lo Average	-	-	-	-	-
9-10	Average	-	-	-	-	-
11-12	Hi Average	-	-	-	-	-
13	Skillful	-	+5%	-	-	-
14	Deft	+5%	+8%	+5%	-	+5%
15	Dexterous	+10%	+10%	+7%	+5%	+8%
16	Nimble	+13%	+13%	+9%	+7%	+10%
17	Adroit	+15%	+15%	+12%	+10%	+15%
18	Agile	+18%	+20%	+15%	+12%	+20%
19	Quick	+20%	+25%	+20%	+15%	+23%
20	Masterful	+25%	+30%	+25%	+17%	+25%
21	(13-16)	+26%	+30%	+26%	+20%	+30%
22	(17-19)	+27%	+30%	+27%	+21%	+31%
23	(20)	+28%	+30%	+28%	+22%	+32%
24	Inhuman					
25	Demoniac					

- Elves must have DEX/13+.
- Hobbits must have DEX/13+.
- Monsters must have have between DEX/9 and DEX/20.

All of the abilities acquired through one's Dexterity tend to be peculiar to Thieves and Assassins and are dealt with in the section concerning their class. Hobbits and Elves, however, will have the ability to Hide in Shadows and Move Silently.

Characters of exceptional Dexterity are very graceful and hence are more comely. Increase Appearance by 1 point if Dexterity is over 14.

Females with Light Frames possess more Dexterity than those with Average or Heavy Frames. Increase Dexterity by 1 point.

Males with Light Frames possess more Dexterity than those with Average or Heavy Frames. Increase Dexterity by 1 point if not Tall.

Constitution [CON]

Constitution is a character's "health" and "life-force"--the capacity of the body to endure great suffering and hardship, to be restored to life, to save from magical spells, to recover from wounds, and to resist disease. It is also one of the factors affecting the actual strength of a character and, most important, his fighting ability. Roll a 20 sided die:

Die Roll	Constitution	Resurrection Probability**	System Shock***	Resistance to Disease	Body
1	Scrawney	20%	25%	-15%	-1
2	Feeble	25%	30%	-10%	-1
3	Unfit	25%	35%	-10%	-1
4	Puny	30%	40%	-5%	-
5	Weak	35%	45%	-5%	-
6	Low Average	40%	50%	-	-
7	Low Average	45%	55%	-	-
8	Low Average	50%	60%	-	-
9	Average	55%	65%	-	-
10	Average	60%	70%	-	-
11	High Average	65%	75%	-	+1
12	High Average	70%	80%		+1
13	Healthy	75%	85%	+1%	+2
14	Healthy	80%	88%	+1%	+2
15	Sturdy	85%	90%	+2%	+3
16	Hardy	90%	95%	+3%	+3
17	Robust	95%	97%	+4%	+4
18	Vigorous	97%	99%	+5%	+5
19	Vital	99%	99%	+6%	+6
20	Weatherproof*	100%	99%	+10%	+7
21 (13-16)	Shatterproof	100%	99%	+15%	+8
22 (17-19)	Unbreakable	100%	99%	+20%	+9
23 (20)	Indestructible	100%	99%	+30%	+10
24	Inhuman				
25	Demoniac				

- Men must have between CON/1 and CON/20.
- Númenóreans and Nordic Barbarians must have CON/11+.
- Elves must have between CON/13 and CON/20.
- Dwarves must have between CON/13 and CON/20.
- Hobbits must have between CON/13 and CON/20.
- The Goblin Races must have between CON/11 and CON/20.
- Giants and Ogres must have between CON/18 and CON/20.
- Trolls must have CON/21+.

*Regenerate 1 damage point per melee turn per weatherproof constitution level (13+).

**Resurrection probability lists a character's percentage chance to be successfully resurrected or raised from death by magick. The player must roll the listed number or less, on percentile dice, for the character to be revived. If the dice roll fails, the character is dead, regardless of how many times he has previously been revived. Only divine intervention can bring such a character back again. A character's initial Constitution score is the absolute limit to the number of times the character can be raised or resurrected from death. Each such revival reduces the character's Constitution score by one.

***System Shock states the percentage chance a character has to survive magical effects that reshape or age his body: petrifaction (and reversing petrifaction), polymorph, magical aging, etc. It can also be used to see if the character retains consciousness in particularly difficult situations. For example, an evil magic-user decides he wants his hireling to be able to slip into a window of the tall tower of a noble's castle to grab a particular magical ring than the noble-mans wife keeps on her dresser. So, he polymorphs his dim-witted hireling into a crow. The hireling, whose Constitution score is 13, has an 55% chance to survive the change. Assuming he survives, he must successfully roll for system shock again when he is changed back to his original form or else he will die.

Constitution affects the ability of a character to restore his Fatigue levels. The following table gives the rate that Fatigue points may be restored, depending upon the character's Constitution and activity levels:

Type of Activity	Constitution Level of the Character 1-3	4-5	6-10	11-12	13-15	16-17	18-19	20
Walking Unencumbered/hr	0	0	1	1	2	2	3	4
Resting/hr	2	2	3	4	5	5	6	8
Sleeping/hr	3	4	5	6	7	8	9	12

Fatigue levels may also be restored by Water of Life, Waters of Healing, or Curative Miracles performed by Clerics.

Constitution also affects the ability of a character to recover from wounds and other forms of physical damage. The following table gives the rate that Body points may be restored, depending upon the character's constitution and activity levels:

Type of Activity	Constitution Level of the Character 1-3	4-5	6-10	11-12	13-15	16-17	18-19	20
Strenuous Activity/day	-2	-1	-1	0	0	0	+1	+1
Moderate Activity/day	-2	-1	0	0	0	+1	+2	+3
Rest/day	+1/2	+1	+1	+1	+1	+2	+3	+4

Body levels may also be restored by Waters of Life, Waters of Healing, or Curative Miracles performed by Clerics However, all damage to the Body "cured" by such means must be subjected to rest and recuperation time equal to the time needed to repair the damage naturally. If no rest and recuperation occurs within 30 days after the "cures" are performed, the character suffers double the loss to his Fatigue maximums until the recuperation is completed.

Broken Bones, Vital Hits, Spinal Hits, and damage caused by Mummies require 10 times the normal recuperation time for complete recovery.

Strength [STR]

Strength measures a character's muscle power. This ability is the Prime Requisite of all Fighters, for it has a significant effect on physical prowess and fighting ability. Fighters must be physically powerful in order to wear armor, wield heavy weapons and generally kick ass. However, it is important to all classes of character. Roll a 20 sided die:

Die Roll	Strength	Opening Doors** Standard	Secret	Bend Bars/ Lift Gates	Constitution Minimum****	Body
1	Disabled	1	1	-	1	-1
2	Feeble	2	1	-	1	-1
3	Unfit	2	1	-	1	-1
4-5	Puny	2	1	-	2	-
6-7	Weak	2	1	-	2	-
8	Low Average	3	1	-	3	-
9	Average	4	2	-	4	-
10	Average	4	2	-	5	-
11	Average	4	2	-	6	-
12	High Average	4	2	-	6	-
13	Muscular	5	2	-	7	+1
14	Strong	5	2	-	7	+1
15	Powerful	6	2	1	8	+2
16	Mighty	7	2	2	9	+3
17	Puissant	8	2	3	10	+4
18	Lordly	9	3	4	11	+5
19	Herculean	10	3	5	12	+6
20	Superhuman*	10	4	6	13	+7
21 (13-16)	Titanic	10	5	7	13	+8
22 (17-19)	Irresistible	10	5	8	13	+9
23 (20)	Invincible	10	6	9	14	+10
24	Inhuman					
25	Demoniac					

- Númenóreans and Nordic Barbarians must have STR/9+.
- Women and Female Elves cannot exceed STR/17.
- High/Grey Elves must have STR/13+.
- Wood Elves must have between STR/11 and STR/20.
- Dwarves must have between STR/13 and STR/20.
- Female Dwarves cannot exceed STR/19.
- Hobbits cannot exceed STR/17.
- Female Hobbits cannot exceed STR/14.
- Kobolds must have between STR/9 and STR/15.
- Goblins and Orcs must have between STR/9 and STR/16.
- Bugbears, Hobgoblins and Uruk-Hai must have between STR/12 and STR/20.
- The Giant Races must have STR/20+.

*Superhuman strength is possessed only by Men and Elves. Roll a 20-sided die again. If the second result is over 12, the character's Strength is taken from one of the bracketed Strength levels. Add 1 x WDF per superhuman strength level (13+).

**Doors in dungeon complexes are opened by rolling a 1-10 die. Doors are opened by obtaining a result within the limits indicated for a particular Strength. For example, a man with Strength 11 will open a standard or ordinary door on a roll of 1-4 and a secret door or panel on 1-2. Only one attempt may be made to open any door per turn, and only one character may attempt to open it. Locked doors cannot be opened until the lock is picked, but characters with Strengths of 17+ can break the lock and open a door on 1-2.

***Bend Bars/Lift Gates stares the character's chance (rolled on a 1-10 die) to bend normal iron bars, lift a vertical gate (portcullis) or perform a similar feat of enormous strength. If the attempt fails, the character can never succeed at that task but he can try to bend the bars on a gate that he couldn't lift, and vice versa.

****The Constitution of a character affects his Strength. If a character's Constitution level is below the minimum value needed for a particular Strength level, reduce the Strength of the character to the level indicated by the Constitution Minimum.

Females are weaker than males. Strength Factors must be reduced for females. For women with Heavy Frames, reduce the Strength Factor by .1; Average Frames by .2; and Light Frames by .3.

The Strength Factor is used to compute the fighting capability and the weight bearing capacity of a character.

Intelligence [INT]

Intelligence is a character's ability to reason in a logical manner. It is also the index of his ability to engage in scholarly research, to acquire new languages, and to remember and understand magical spells. Only those of the highest Intelligence can comprehend the mighty magick of 11th-level spells. It reflects an ability to make an accurate assessment of combat situations and to choose effective tactics. It is, last of all, the Prime Requisite of all Magick Users. Roll a 20 sided die:

Die Roll	Intelligence	Language Facility	Detect Secret Door	Detect Traps	Limit to Level of Research	Ability to remember Spells	Ability to Read Well	Body
1	Drooling Idiot	1 spoken	-20%	-20%	0	10%	None	-1
2	Cretin	1 spoken	-18%	-18%	0	15%	None	-1
3-4	Lack-wit	1 spoken	-15%	-15%	0	20%	None	-1
5	Dim-wit	1 spoken	-12%	-12%	0	25%	None	-1
6	Half-wit	1 spoken	-10%	-10%	0	28%	None	-1
7	Dull-wit	1 spoken	-5%	-5%	I	30%	None	-
8-9	Lo-Average	1/L 1wr	-	-	II	35%	40%	-
10	Average	1/L 2wr	-	-	III	40%	50%	-
11	Average	1/L 3wr	-	-	IV	50%	55%	-
12	Hi-Average	2/L 4wr	+5%	-	V	55%	60%	-
13	Bright	3/L wr	+6%	-	VI	60%	65%	-
14	Very Bright	4/L wr	+7%	+5%	VII	65%	70%	+1
15	Smart	5/L wr	+8%	+6%	VIII	70%	75%	+1
16	Ingenious	6/L wr	+10%	+8%	IX	75%	80%	+2
17	Scholary	7/L wr	+12%	+10%	IX	85%	85%	+2
18	Brilliant	8/L wr	+15%	+12%	X	90%	90%	+2
19	Genius	9/L wr	+18%	+15%	XI	95%	95%	+3

20	Visionary	10/L wr	+20%	+20%	XI	100%	96%	+3
21	(13-16)	11/L wr	+22%	+22%	XI	105%	97%	+4
22	(17-19)	12/L wr	+25%	+22%	XI	105%	98%	+5
23	(20)	13/L wr	+27%	+25%	XII	110%	98%	+6
24	Inhuman							
25	Demoniac							

- Númenóreans must have INT/10+.
- Elves must have INT/13+.
- Monsters must have between INT/1 and INT/12.

This ability gives only a general indication of a character's mental acuity. A semi-intelligent character (INT 3-4) can speak (with difficulty) and, lets just say, he's not the sharpest tool in the shed. He is apt to react instinctively and impulsively. He is not hopeless as a player character, but playing such a character correctly is nor easy unless you are an extremely skilled player. A character with a low intelligence (INT 5-7) could also be called dull-witted or slow. An intelligent person (INT 11-12) picks up new ideas quickly and learns easily. A highly intelligent character (INT 13-15) is one who can solve most problems without even trying very hard. One with exceptional intelligence (INT 16-18) is noticeably above the norm. A genius character (INT 19+) is brilliant.

A character beyond genius is potentially more clever and more brilliant than can possibly be imagined. However, the rare capabilities of a mind lie not in numbers such as IQ, Intelligence scores, or whatever. Many intelligent, even brilliant, people in the real world simply fail to apply their minds creatively and usefully, thus failing far below Men own potential. Don't rely too heavily on your characters Intelligence score; you must provide your character with the creativity and energy he supposedly possesses!

Language Facility refers to the ability of a character to learn to speak, read, and write new languages. Characters below INT 8 cannot learn to read and write at all (but they may be able to read after a fashion if their INT's have been reduced magically), and they are limited as to the number of languages they can speak. At INT 8, a character acquires the ability to read and write.

Remembering Spells refers to a character's ability to concentrate on spells which he has committed to memory and his chance of remembering them correctly.

Reading Well refers to a character's ability to read correctly. Since accuracy is vital in the casting of spells, errors here can be disastrous.

Research Limits refer to a character's limits of understanding when attempting to learn the secrets of Magick spells.

Detecting Secret Doors and Detecting Traps refer to a character's ability to find such hidden things. These are dealt with in the chapter on Thieves and Assassins.

To read a "modern" language (currently used in the world) requires 2 language points. To speak a "modern" language requires 1 language point.

To read an "ancient" language requires 3 language points. Since all Magick Books and Scrolls are written in the ancient tongues, a Magick User is in need of as many languages as he is capable of learning if he is to be proficient in the Arcane Arts.

Language points are awarded for INT's of 8+. An entry of 1/L means that 1 language point is awarded per level. "Wr" indicates that a character may read and write. Any number preceding a "wr" means that no more than the number of languages indicated may be learned for purposes of reading and writing, but there is no limit to the number of languages that may be spoken.

Language Points are expended to learn a language. One language point may be expended according to the following time scale:

Average of INT + BAV	Time to Learn Spoken Language	Average of INT + BAV	Time to Learn Written Language
1-7	18 weeks	8-11	24 weeks
8-11	16 weeks	12-14	18 weeks
12-16	12 weeks	15-16	15 weeks
17-18	9 weeks	17-18	12 weeks
19	6 weeks	19	9 weeks
20	3 weeks	20	6 weeks
21-23	2 weeks	21-23	4 weeks

Spoken Languages may be acquired according to the following expenditures of language points:

Language Type	Minimal Fluency	Fluency	Like a Native
Human Tongues	1 (9)	3 (14)	5 (23)
Elven Tongue	3 (9)	5 (15)	8 (25)
Dwarvish	3 (9)	5 (15)	8 (25)
Goblin Tongues	2	3	5
Feline Tongues*	4	7	9
Canine Tongues*	4	7	9
Hooven Tongues*	4	6	8
Rodent Tongues*	4	6	8
Avian Tongues*	6	9	12
Saurian Tongues*	6 (1)	9 (2)	12 (3)
Intelligent Saurian	9 (1)	15 (3)	25 (6)
Ancient Tongues	1 (6)	3 (12)	5 (16)

*Languages: Animal languages, usually accessible only to Forester Mages and to Enchanters, although other Mages specializing in "nature" magick could acquire them. Shaman Mages, for instance are able to learn the tongue of their Totem Spirits and thus the animals their Totems protect, etc.

- Human Tongues: All languages spoken by members of the human or Hobbit races.
- Elven Tongue: Elven language; must be taught by an Elf.
- Dwarvish Tongue: Khuzdul, virtually never taught to non Dwarves; Dwarves normally speak in Nordic languages when amongst strangers.
- Goblin Tongues: Language(s) spoken by all Kobolds, Orcs, Goblins, Hobgoblins, Trolls, etc., (Trolls may also have Nordic as their native tongue).
- Intelligent Saurian: Hss'Taathi tongues, languages so difficult that only truly high-ability characters can begin to master them. Also "Auld Wormish" or Dragonish. Bracketed values are costs for Saurians to learn.
- Ancient Tongues: "Dead Languages"; all high-level magical spells and especially ancient lore and black magick are written in these languages and must be incanted in them to cast such magick.

Minimal Fluency: Character is able to understand and to speak just well enough to understand basic concepts, ask simple questions, etc. Roll (INT + WIS)/2 - 5 Understanding Language CR.

Fluency: Character is very capable of expressing himself or understanding what is said to him. Roll (INT + WIS)/ 2 - 2 Understanding Language CR.

Like a Native: Character is so fluent that a native-born person cannot detect an accent. Understanding is automatic.

Dialects: A language may have several dialects; cost to learn these once basic language is acquired is 1/3 normal cost of Like a Native, rounded off. (Otherwise, treat Understanding a Dialect as equal to Fluency, once the basic language is learned. Minimal Fluency cannot understand dialect variations.)

The cost expenditures are cumulative. Thus once minimal fluency is attained with a Human Tongue, for instance, 2 additional points must be expended for Fluency and 4 for "Native" fluency.

Written Languages cost a standard 3 points to learn, once Fluency is acquired in the oral tongue. Ancient Tongues are an exception in that they cost 3 points for minimal understanding (-2d20% from Ability to Read Well), 6 points for Fluency (-1d20% from Ability to Read Well), and 12 points for "Native" skill (Reading Ability). The penalties applied for fluency only with a "normal" language is -1d20% from Reading Ability, and none for "Native" skill.

A Game Master could have as many Human Tongues as he wants for his campaign. The same is, in fact, true for all other tongues except Elven and Dwarvish.

The most significant point about languages is that a character cannot read something unless he has learned to do it. Depending upon the type of society one has in a fantasy campaign, some characters would not be inclined to read at all (attitudes of some knights and fighting men on the idea of a member of their class actually learning such "sissy" and "unchivalric" stuff).

Since scrolls and books are written in one language or another, it is in the interests of a character working with such items to acquire a wide knowledge of languages as possible, especially the Ancient Tongues in which magick tends to be written. This sort of thing occupies a large portion of an Apprentice Magick User's spare hours. (Treat each language point expended as equivalent to learning a level 1 spell for experience. Languages can be learned simultaneously with other magical activities, such as learning a spell, enchanting, etc.)

Clearly, if a character cannot read something, anything like a Manual or Book that could have an effect on him (character change: increase/decrease in experience, etc.), then nothing will happen to him. One must read an Evil Book to have one's mind affected, not merely hold it in one's hands. One must read a book on combat in order to have one's fighting efficiency increase as a result of the new insights learned. That kind of magick isn't "hocus pocus".

Reading a scroll is a function of the person's fluency. A character fluent in the oral language could read a scroll (page) in 60 minutes - INT - WIS. By extension, a Book would be read in the time taken to read a scroll (page) x number of pages. "Native" skill with the oral language would reduce the time by 1/2.

If the time taken to read seems a bit long to you, consider the following remarks by St. Augustine. It seems that there was a man who literally attracted scholars from all over. Those scholars came to be amazed at his ability to actually read without moving his lips or using his finger to keep his place on the page! Be thankful that your fantasy character can read at all -- in actual history, only a fractional percent of the population could read or write. Don't ask for the moon.

Incidentally, reading magical scrolls to cast spells will not necessarily be such a simple matter. With 60 minutes - INT - WIS, a character with INT/18 and WIS/18 will require 14 minutes -- almost 1 turn. This is not significantly different from standard practice. But without "Native" fluency, his reading ability can drop -1% to -20%. That can make life interesting!

Seeing as a character now has the time to realize what he is reading, the potentially damaging effects of some Books can be guarded against by a simple WIS CR. A wise man will know enough to stop reading, unless there is a curse on the book which prevents the exercise of Wisdom. Roll 1d20; if the dice are equal to or lower than Wisdom of the reader, he can stop under normal conditions. Also, a Wisdom CR could be made to see if the character sees the Wisdom in following the advise given for possible benefits: Will the Fighter train according to the directions in the Manual or not? That's a Wisdom decision.

Wisdom [WIS]

Wisdom denote's a character's ability to make wise decisions in accordance with his philosophic, religious beliefs and describes a composite of the character's enlightenment, judgment, guile, willpower, common sense and intuition. It also is all indication of how effectively a character can take learned knowledge and apply it. Wisdom also affects the characters resistance to magical attack. It is the prime requisite of clerics and druids. Roll a 20-sided die:

Die Roll	Wisdom	
1	*Witless*	The character is utterly unpredictable and will be directed by random determinations whenever faced with difficult decisions. Reduce INT by 5 points. (However, if INT is over 15, increase Wisdom by 1 point before the INT reduction.)
2-3	*Foolish*	The character will behave in a brash and headstrong manner. He is not Clerical material. Random determinations should be made whenever he must make difficult decisions. Reduce INT by 3 points. (However, if INT is over 15, increase Wisdom by 1-3 points before the INT reduction.)
4-5	*Simple*	The character is naive and simple-minded. Reduce INT by 2 points. (However, if INT is over 15, increase Wisdom by 1-3 points before the INT reduction.)
6-7	*Unwise*	The character is imprudent when faced with decisions, often jumping to a conclusion when he bestirs himself to act on the dimly perceived facts. Reduce INT by 1 point. (However, if INT is over 15, increase Wisdom by 1-2 points.)
8-12	*Average*	The character is fairly wise when faced with most problems.
13-14	*Discerning*	The character reads other men's characters well and tends to make sound decisions.
15	*Penetrating*	The character is a shrewd judge of others and acts wisely.
16	*Astute*	The character is a careful, meticulous thinker. Increase INT by 1 point.
17	*Wise*	The character sees deeply into any problem and never acts hastily. Increase INT by 2 points.
18	*Inspired*	The character is a man of great breadth and depth of thought. Increase INT by 3 points.
19	*Profound*	The character is a deeply contemplative personality who gains full insights into problems confronting him. If a Magick User or Cleric, he gains +5% when casting spells or performing miracles. Increase INT by 4 points. In adventures, he has a 20% chance of calling upon his "higher faculties" (the Game Master) to give him added insight (extra hints about what he sees in front of him), expending 1 turn in inactivity and 1-3 fatigue points to do so.
20	*Visionary*	The character is truly wise and he gains +10% when casting spells or performing miracles if he is a Magick User or Cleric. Increase his INT by 5 points. He also has a 25% chance of calling upon his higher faculties.
21	(13-16)	
22	(17-19)	
23	(20)	
24	Inhuman	
25	Demoniac	

- Elves must have WIS/13+.
- Monsters must have between WIS/1 and WIS/14.

Understanding Mechanisms: Characters with INT and Wisdom scores above are able to intuitively understand the operation of mechanisms such as large traps, machines, and the like. From a basic chance of understanding of 10%, add +5% for each Wisdom point above 14. Only one attempt may be made by a character to understand a mechanism, with understanding coming in 1-6 turns. If he is successful, the basic function of the mechanism must be revealed to him. Artificers must possess this talent if they are to be truly successful in their trade as Mechanicians.

Ferocity [FER]

Ferocity is far more than a simple blood lust that might be observed in battle. Rather, it is a peculiar kind of determination to win through, no matter what the activity might be. Ferocity is the morale level of the Character, a driving force behind his entire personality which prevents him from despairing and giving up in difficult situations. Ferocity is simply the refusal to give in to defeat. Ferocity is also a measure of a character's self control of mind and body, especially in stressful situations. The Ferocity represents a character's ability to concentrate, and the degree to which their will can be used to counter their instincts (when, for instance, the character might be attempting an action which could be suicidal). Such a quality is vital to ambition, and any Character desiring to better himself needs it in abundance if he is to overcome his ingrained tendency to accept things as they are. Roll a 20 sided die:

Die Roll	Ferocity	Description
1	Spineless	*Coward:* The character is sadly lacking in natural Ferocity and had a limited chance of resisting any form of fear or intimidation.
2	Craven	
3	Cowardly	
4	Fainthearted	
5	Fearful	
6	Timid	*Mild Temperament:* Inwardly, the character doubts his real abilities and can easily be pushed around by others if he is not careful. When faced by truly serious opposition, he could back clown to avoid unpleasantness. In a battle, such people require the example of their leaders to steady them and give them heart in adversity. If let clown by the leader, they can easily desert or rout in droves. Also, since the FER CR of the leader is used to check the morale of a group, those of Mild Temperament should not be used as commanders if at all possible.
7	Meek	
8	Hesitant	
9	Cautious	
10	Prudent	
11	Confident	*Determined:* The character is capable of putting up fair resistance to adversity, but he has his limits. In extreme situations, he may find the courage to go on within himself, but will look to his leaders if they are present.
12	Bold	
13	Stout-hearted	
14	Courageous	
15	Stalwart	*Ferocious:* The character has a decidedly "ferocious steak" and an exceeding good chance of meeting any threatening situation with defiance and resolution.
16	Resolute	
17	Dauntless	
18	Valiant	
19	Fearless	
20	Heroic	*Heroic:* The character has the stuff from which true Heroes are made. He can summon the reserves of courage needed to attempt dangerous and desperate deeds, inspiring others as he does so. Surrender? Never!
21	(13-16)	
22	(17-19)	
23	(20)	
24	Inhuman	
25	Demoniac	

- Númenóreans and Nordic Barbarians must have FER/11+.
- Wood Elves must have FER/11+.
- Grey Elves must have FER/13+.
- High Elves and Dwarves must have FER/15+.
- Ogres must have FER/18+.
- Trolls must have FER/15+.
- Giants must have FER/9+.

Appearance [APP]

Personal Appearance is the degree of attractiveness or ugliness of a character as perceived by the humanoid races. Appearance is a characteristic representing a character's Physical Beauty compared to the aesthetic standards of the main sentient races. It is in no way a reflection of a character's personality. Specific reactions to Appearance are also influenced by the observer's race and gender. The Appearance values for monsters describe how that monster appears to a character, and not to another monster of the same race. Appearance can be increased or decreased temporarily by magick, and decreased permanently by disfigurement. Roll a 20-sided die:

Die Roll	Appearance	
1	*Hideous*	The character is ugly enough to frighten himself when he looks in a mirror provided the mirror survives the experience long enough for him to see his reflection. Those viewing a character with Appearance this low are repulsed and horrified, so as to turn away or attempt to destroy the creature that is so offensive to the sight. If the individual is powerful, his appearance will make others tend to want to escape. If both viewer and creature are of Chaotic alignment, the effect is that of a positive Appearance of the same total. +15% chance of Surprise and reduce Charisma score by 5 points. He has no chance of romance -- even with magical help.
2	*Frightful*	The character is incredibly repulsive in appearance. Those viewing creatures with Appearance in this range display disgust, evidenced by a tendency to look away. They will revile the individual, and act hostile in general. Under no circumstances will the viewers accept this character unless all are of Chaotic alignment, so that the negative Appearance can be regarded as positive. +5% chance of Surprise and reduce Charisma score by 4 points.
3-4	*Ugly*	The character is extremely unattractive and others will not look at him often. All viewers will evidence aversion and a desire to be away from so ugly a creature. If given an excuse, those near the individual will be hostile and openly aggressive: otherwise they will merely tend toward rejection. Reduce Charisma score by 3 points.
5-6	*Unsightly*	Such an individual is simply ugly. The reaction evidenced will tend toward unease and a desire to get away from such brutishness as quickly as possible. If given the opportunity, the character's Charisma can offset ugliness, but this requires a fair amount of conversation and interaction to take place. Reduce Charisma score by 2 points.
7-8	*Plain*	The character is not attractive nor unattractive. Reduce Charisma score by 1 point.
9-12	*Average*	The character possesses no particular beauty but is not unpleasing to the eye. Being average makes it easy to "blend in with the crowd," a trait most valuable to Thieves, Assassins, and Spies because it permits successful disguise.
13-15	*Fair*	The character is rather handsome or pretty.
16-17	*Attractive*	The character is quite comely. Increase Charisma score by 1 point.
18	Handsome	The character is most attractive to members of the opposite sex. Increase Charisma score by 2 points.

19	*Striking*	The character possesses beauty and grace enough to cause heads to turn and is almost irresistible to members of the opposite sex. Increase Charisma score by 3 points when dealing with members of the opposite sex but only 2 points with members of own sex. Frightful and Hideous people hate the character on sight, if of the same sex.
20	*Beautiful*	The character is so fair of face or figure that all members of the opposite sex are literally "putty" in his/her hands. However, most members of the same sex are extremely jealous if Hideous to Plain. Increase Charisma by 5 points with members of the opposite sex, by 3 points with same sex; but reduce Charisma by 3 points when dealing with Hideous to Plain people. Also increase the chance of Surprise by +10%.
21	(13-16)	
22	(17-19)	
23	(20)	
24	Inhuman	Fascinate-like power affects all except those with Wisdom 20+. An individual of the opposite sex who is consciously sought by the possessor of such unearthly beauty will always be under the "spell" of the individual with such beauty. The Fascinate-like power of high Comeliness is similar to the charm person spell. Those subject to this power will be captivated by the user, and treat him as a trusted friend, mentor and companion. Fascinated creatures will follow the orders of characters with high Appearance, provided a WIS CR does not exceed the Appearance of the character. Requests that are not in the best interest of the creature or are hazardous can add up to +6 or more to this roll. If the roll is higher than the user's Appearance, the Fascinate-effect is broken. If a once-Fascinated creature has been badly treated and breaks free of this enrapturement, the creature will react as if the character's Appearance was a negative amount. If the creature has been well treated, it may still be friendly to the character even after the Fascination has worn off.
25	Demoniac	

- Humans, Dwarves & Hobbits cannot exceed APP/20.
- Númenóreans and Nordic women must have APP/10+.
- Elves must have APP/13+.
- The Goblin Races must have between APP/1 and APP/8.
- Ogres must have between APP/1 and APP/5.
- Trolls must have between APP/1 and APP/8.

Wounds to the head have a 50% chance of marring looks and reduce Appearance by 1 point. Women have a 50% chance of hiding 3 points of damage with cosmetics.

Bardic Voice[BAV]

Bardic Voice is the Prime Requisite of all artists and entertainers and represents all artistic talent in general, but especially the power of the spoken and the sung word. It can be substituted for Charisma, for the man with a "silver tongue" can "enchant" his listeners with the power and beauty of his words. Roll a 20 sided die:

Die Roll	Bardic Voice	
1-4	*Inarticulate*	The character is practically unable to express even the simplest thoughts. Reduce Charisma by 3 points if not above average in Appearance.
5-6	*Halting*	The character can make himself understood, but his listeners have to be patient and considerate. Reduce Charisma by 2 points if not above average in Appearance.
7	*Colourless*	The character can speak more or less clearly, but his style is so lacking that he cannot hope to impress anybody by the weightiness of his ideas. Reduce Charisma by 2 points if not above average in Appearance.
8-14	*Average*	The character is not particularly lacking in power of voice.
15-16	*Eloquent*	The character is capable of catching the attention of others with the force and fluency of his speech. Increase Charisma by 1 point.
17	*Elegant*	The character cannot help but impress his listeners whenever he speaks. Increase Charisma by 2 points.
18	*Poetic*	The character has a real talent, for his voice has caught the "music" of speech and always finds the right rhythm, tone, and pitch to suit the occasion. Increase Charisma by 3 points.
19	*Bardic*	The character is a true poet, and his words carry a "visionary" quality which enthralls the listener. Increase Charisma by 4 points. If a military leader, increase Military Ability by 1 point.
20	*Orphic*	The character has, literally, the ability to charm a creature with the beauty and wonder of his voice. Increase Charisma by 5 points. If a military leader, increase Military Ability by 1 point.
21	(13-16)	
22	(17-19)	
23	(20)	
24	Inhuman	
25	Demoniac	

- Humans, Dwarves & Hobbits cannot exceed BAV/20.
- Elves must have BAV/11+.
- Monsters must have between BAV/1 and BAV/14.

Charisma [CHR]

Charisma is the ability of a character to arouse popular loyalty and enthusiasm by the force of his own personality and reflects his ability to command men in battle. It is a natural talent growing out of his other characteristics. To find a character's basic Charisma, add his Intelligence, Wisdom, Appearance, Bardic Voice, and Dexterity scores, and divide the total by 5. If he is over 6 feet tall, add 1 point. If he is over 15 in Strength, add 1 point, and if Superhuman add 3 points. Add all bonuses to the total.

1-2	*Insignificant*: The character has no appeal as a leader whatsoever.
3-4	*Unappealing*: The character can command small numbers of men if delegated the authority but cannot inspire large numbers. Reduce morale checks by -15%.
5-7	*Unimpressive*: The character is "charismatic" enough to be able to lead men but is not a tower of strength to them. Reduce morale checks by -10%.
8-12	*Average*: The character can command men, but characters of equal rank or Charisma will prove "difficult" to handle. Reduce morale checks by -5%.
13-15	*Influential*: The character commands by force of his own will and personality, but does his best when delegated authority by a more charismatic leader. Still, his men will follow him with enthusiasm and confidence.
16-17	*Commanding*: The character is a "leader of men" and his followers tend to be loyal and steady in battle. Increase morale checks by +5%.
18	*Dominant*: The character has all of the makings of a successful leader, for so strong is his influence over his followers that they will often march into the very "jaws of death" if he orders it. Increase morale checks by +10%.
19	*Command Presence*: The character has a "noble" bearing that impresses all who meet him, commands unswerving loyalty from most of his followers, and cuts a lordly figure at all times. Increase morale checks by +15%.
20+	*Charismatic*: The character has a "royal" bearing, the "look of Eagles" that one expects of a mighty leader. His followers are totally loyal (no thought of any betrayal) and never check morale in battle so long as he can be seen. When he fights alongside a particular unit (Campaign Battles), his men fight with +1 on all morale and combat determinations because his eyes are upon them. In close individual combats, increase morale checks by +20%.

Alignment [ALI]

Alignment is an important factor in developing a character and a crucial aspect of "role" playing. Whether we are consciously aware of it or not, every person has his or her own code of ethics and morals as a sense of justice and what constitutes good and evil, right and wrong. It is this sense of right and wrong that helps to build out moral fiber and mold our behavior and reactions to people, events, and circumstances in the world. It is this code that makes the thought of stealing or hurting somebody abhorrent to one person, but acceptable to another.

The alignment of a character is his or her view of world, justice, honour and the value of life. Alignments should be regarded as a guideline for the character that will indicate how he or she is likely to react to any given situation, violence, and good and evil.

It is natural to have conflicted emotions and want to give in to hatred or anger and kill or hurt, but characters of a good alignment are not likely to give in to such dark emotions. Similarly, a chaotic character may, to his surprise, suddenly find compassion, or a sense of loyalty to another character, and find himself wanting to help him (which he may or may not do). Moral dilemmas and the conflict they bring are part of life. It is natural to have such feelings even when playing a fictional character. It's also what adds to the drama of a situation and part at makes role-playing fun.

Lawful characters are those serving the forces of Good. They tend to be quite restricted in their moral options, for they usually do the "right" or "just" thing. Game Masters and other players should point out errors in behavior immediately, for they are totally out of "character."

Neutral characters are not overly moral, but neither are they evil.

Chaotic characters tend to opt for dishonesty, evil, and treachery, but may be steadfast in their loyalty to a leader who rewards them.

Alignment should not be regarded as meaning that Lawful and Chaotic

characters must immediately attack each other, or even that they have a "right" to do it. It is in fact possible for characters of opposite Alignment to develop deep respect for each other, and friendship is not impossible. Even the most Chaotic of characters will have his code of honour. Alignment is merely a guide to players so that they can build their character's personality in an orderly manner. Roll a 20-sided die:

Die Roll ***Lawful Alignment***

1 *Saintly*: The character will take Holy Orders or join a Fighting Order. Wisdom is a predetermined 15+. He is an implacable foe of all Chaotics and "heretics."

2 *Devout*: The character will take Holy Orders or join a Fighting Order. Wisdom is a predetermined 13+.

3 *Good*: The character chooses the "right" path at all times, eschewing the ways of evil and temptation.

4 *Virtuous*: The character seeks the "best" path and, though he fails at times to do the right thing, he makes restitution afterward and does penance.

5 *Worthy*: The character tries to live by a high standard but slips on occasion.

6 *Trustworthy*: The character has flaws in his moral fibre but attempts to meet his commitments and do his duty out of a firm sense of self-respect.

7 *Honourable*: The character can be counted on to do the hourourable thing.

Neutral Alignment

8-9 *Law Abiding*: The character is tempted by self-interest but does the "socially correct" thing, particularly with respect to all matters governed by custom and legality.

10-13 *Wordly*: The character is knowledgeable in the ways of the world and sees moral issues in the grey half-tones of his self-interest. He will not be a party to truly evil conduct but sees no real impediment to a little larceny or mayhem if it brings a profit.

14-15 *Corruptible*: The character sees his duty as beginning with himself. He is not evil, but he has his price.

Chaotic Alignment

16 *Unscrupulous*: The character has no real scruples when it comes to his picking a pocket or slitting a throat. If he can he will try to weasel out of any of his obligations or cheat his friends. Yet he also cares about his reputation.

17 *Base*: The character will stoop pretty low on occasion, pays lip service to all of the conventional prattling about good and decency, and never lets himself be blinded to a profitable deal when he sees it.

18 *Immoral*: The character is corrupt to the core; Capable of great iniquity and depravity, he enjoys every minute of it. This is the character of the true "robber baron."

19 *Villainous*: The character is capable of real depths of evil and no moral code or conscience worth speaking of. If he has any friends they have learned to count their fingers after shaking hands with him and never leave their backs unguarded in his presence.

20 *Diabolic*: The character is the complete Chaotic -- so utterly void of any sense of right and wrong and devoted to hellishness in all its forms that there is no crime, no atrocity, no sacrilege that he will refrain from committing. This malevolent personality is true Evil Incarnate, so fiendishly demoniacal that even the Dark One is ashamed of his excesses at times.

- Elves must be of Lawful Alignment except for those having a cursed destiny.
- Hobbits must be of Lawful or Neutral Alignment.
- Nephilims must be of Lawful or Chaotic Alignment.
- Monsters must be of Neutral or Chaotic Alignment.

ALI Score Code of Honour

1-2 *Saintly, Devout*

1. Always keep his word.
2. Avoid lies.
3. Never kill or attack an unarmed foe.
4. Never harm an innocent.
5. Never torture for any reason.
6. Never kill for pleasure.
7. Always help others.
8. Work well in a group.
9. Respect authority, law, self-discipline and honour.
10. Never betray a friend.
11. Never break the law unless conditions are desperate. This means no breaking and entry, theft, torture, unprovoked assaults, etc.

3-7 *Good, Virtuous, Worthy, Trustworthy, Honourable*

1. Keep his word to any other good person.
2. Lie only to people of selfish or evil alignments.
3. Never attack or kill an unarmed foe.
4. Never harm an innocent.
5. Never torture for pleasure, but may use muscle to extract information from criminals or evil characters.
6. Never kill for pleasure; will always attempt to bring the villain to justice alive no matter how vile he may be.
7. Always help others.
8. Attempt to work within the law whenever possible.
9. Bend and, occasionally, break the law when deemed necessary. This means they may use strong-arm techniques, harass, break and enter, theft, and so on.
10. Never betrays a friend.

8-13 *Law Abiding, Wordly*

1. Have a high regard for life and freedom.
2. Keep his word of honour.
3. Lie and cheat if necessary (especially to those of anarchist and evil alignments).
4. Will not kill an unarmed foe (but will take advantage of one).
5. Help those in need.
6. Not use torture unless absolutely necessary.
7. Work with a group, especially if profitable.
8. Never harm an innocent.
9. Never kill for pleasure.
10. Dislike authority.
11. Never betray a friend.

14-15 *Corruptible*

1. May keep his word.
2. Lie and cheat if he feels it necessary.
3. Not likely to kill an unarmed foe, but will certainly knockout, attack, or beat up an unarmed foe.
4. Never kill an innocent (but may harm or kidnap), particularly a child.
5. Not likely to help someone without some ulterior motive (even if it's only to show-off).
6. Seldom kill for pleasure.
7. Use torture, although distasteful, if necessary means of extracting information.
8. Does not work well in a group (this is the cocky loudmouth who is likely to do as he damn well pleases).
9. Have little respect for self-discipline or authority.
10. May betray a friend.

16-17 *Unscrupulous, Base*

1. Always keep his word of honour (he is honorable).
2. Lie to and cheat those not worthy of his respect.
3. May or may not kill an unarmed foe.
4. Not kill (may harm, kidnap) an innocent.
5. May or may not kills for pleasure.
6. Use torture to extract information.
7. May or may not help someone in need.
8. work with others to attain his goals.
9. Respect honour and self-discipline.
10. Will betray a friend if it serves his needs.

18-19 *Immoral, Villainous*

1. Not necessarily keep his word to anyone.
2. Lie to and cheat anyone; good or evil.
3. Most definitely attack an unarmed foe (those are the best kind).
4. Use or harm an innocent.
5. Use torture for extracting information and pleasure.
6. May kill for sheer pleasure.
7. Feels no compulsion to help without some sort of tangible reward.
8. Work with others if it will help him attain his personal goal.
9. Kill an unarmed foe as readily as he would a potential threat or competitor.
10. Has no deference to laws or authority, but will work within the law if he must.
11. Will betray a friend.

20 *Diabolic*

1. Rarely keep his word (and has no honour).
2. Lie to and cheat anyone; good or evil.
3. Most certainly attack and kill an unarmed foe.
4. Use, hurt and kill an innocent without a second thought or for pleasure.
5. Use torture for information and pleasure.
6. Kill for sheer pleasure.
7. Likely to help someone only to kill or rob him.
8. Not work well within a group (consistently disregarding orders to do as he please).
9. Despise honour.
10. Betray anyone.



Sanity

Sanity is crucial to Exorcists and Summoners. It is find by multiplying FER x5. The characteristic SAN (Sanity) is the register of character flexibility and resilience to emotional trauma. Those characters who start with high SAN find it easier to rationalize traumatic events or to repress horrific memories. Those with lower SAN are mentally fragile and more susceptible to emotional upset. Most Demons and some supernatural events cost Sanity points to encounter, and Black Magick spells cost Sanity points to learn and to cast.

In an unnerving or horrifying situation, the character will check a FER roll. An unsuccessful FER roll always costs the character Sanity points. A successful roll costs no points or relatively few. Insanity in a character is triggered when too many Sanity points are lost in too short a time, causing temporary insanity or indefinite insanity. To remain active the character's insanity must be of a sort that can be effectively role played. If time is of the essence, the GameMaster may roll on the Mental Health table, but as a matter of course the GameMaster should choose the insanity to match the situation which prompted it, and attempt to characterize the insanity in concert with the player and the character. An insane character may return to sanity after a few rounds, or may need months to recover. If Sanity points reach zero, the character needs lengthy rest.

War, abuse, or any other strong personal experience can scar feelings. Sanity is ordinarily lost in a few specific ways.

1) In casting summoning spells, characters perform visualizations of the unimaginable, and their minds must follow alien ways of thought. These wound the mind. Such traumas are ones for which the casters volunteered, it is true, but they are shocks all the same.

2) When studying and comprehending Demonic books, all that we know as true becomes like shadow. The burning power of a greater and more horrible reality seizes the soul. Whether we try to retreat from the experience or hunger greedily for more of it, we thereby de-emphasize and lose confidence in what we once believed.

3) Nearly all creatures and entities of Hell cost Sanity points to encounter. Demons are intrinsically discomforting and repelling. We never lose awareness of their slimy, stinking otherness, often characterizes as obscene or blasphemous. This instinctive reaction is part and parcel of every human being. Even losing Sanity does not erase this antipathy.

4) Witnessing untimely or violent death, experiencing personal mutilation, supernatural events or agents, curses, and whatever else the GameMaster can devise as a challenge, can also cost Sanity points.

At some point, constant exposure to the same Demonic tome or to the same Demon has no added effect. For instance, having read and comprehended a particular Demonic tome and taken the Sanity loss, a character can consult the book over and over without further penalty. Similarly, once a character has lost as many Sanity points for seeing a particular Demon as the maximum possible for the Demon, he should not lose more Sanity points for a day, a week, or the duration of an adventure.

After a time, the horror of them will rise up freshly in any character. Neither does learning and casting Black Magick spells or Demons summoning ever become a normal thing to do. Every spell is discrete, and most are cast with malevolent intent. The necessary recreation of horrible effect and alien mind-set always costs Sanity. Summoning or Black Magick is a bargain with darkness, and must be paid for.

A Guide to Sanity Loss

Not all wounds bleed. The horrors of war, torture, abuse, or other extremely stressful experiences can drive a character beyond his or her limit of mental stability, resulting in shock or even madness. Whenever the character confronts an unnerving or horrifying situation, his emotional stability and resiliency should be tested.

The character should only make one SAN check for a specific cause or monster per encounter, though subsequent events might require other sanity checks. Meeting a demon in battle requires a SAN check, and watching it devour another character two rounds later would prompt another!

1 or 1D2 SAN: Discomfort or slight confusion. A tiny loss, barely noticed by most characters. Losses like these don't create much excitement or apprehension in players, either, but do serve to remind them that greater horrors may lurk ahead. These losses mostly cover mundane events, and should only be used for the weakest of creatures or spells.

1D3 SAN: Fright, confusion, or disgust. Three or four such experiences in a short time might drive an unstable character insane. Most natural events that are not extremely awful or shocking should cost this much SAN.

1D4 SAN: Panic, disorientation, or loathing. Few will go insane from one instance of SAN loss at this degree. Bizarre natural events might provoke such a loss. Oversized variants of normal animals or extreme predators (Shelob's Spawns, for example) might also qualify, if the character is endangered by them. Lesser Black Magick falls into this category.

1D6 or 1D6+1 SAN: Nausea or Stupefaction. This is the lowest level of SAN loss that can cause temporary insanity, and should serve as the average SAN cost for extremely dangerous animals or monsters (Shelob or zombies, for example). Powerful Black Magick should cost this much SAN to employ.

1D8, 1D6+2, 2D4 SAN: Shock. The average loss of these rolls is close to 5 SAN, making temporary insanity a real danger. Few natural events are this shocking, and most patently bizarre or impossible events should fall into this range. Monsters in this category should be truly horrific, and worthy of respect or terror (Dragons or a Balrog for example). Spells in this category have impressive and horrifying results.

1D10 SAN: Major shock. From this level on, temporary insanity is increasingly likely from a single roll: the average result here is 5-6 SAN. Weird events or rash actions should rarely cost this much. Lesser Demons might fall into this category.

2D6 or 2D8 SAN: Mind-damaging horror. Around half of the time, normal characters will be sent screaming into indefinite insanity with a single loss at this level, and roughly a quarter will go permanently insane. Rarely used for monsters or spells. This level of SAN loss can devastate an entire group or derail a storyline, particularly in the early stages. Greater Demons might fall into this category.

1D20, 2D10, 3D6 SAN: Extreme horror. This is the highest level of SAN loss most characters can be expected to weather—most will risk indefinite insanity; temporary insanity is nearly certain. Monsters in this range should be appalling, diabolical, hideously lethal, or utterly alien. Major Demons fall into this range, as do Michael Moorcock's Lords of Chaos. Few experiences other than resurrection after a gruesome death should so mangle a character's SAN.

3D10 SAN: Ultimate Evil. Few encounters in, on, or off this world are worthy of such SAN loss. Single-handedly and willingly causing the destruction of the entire human race or an entire continent might qualify. The End of Time or the Prince of Hell might fall into this category.

You may rule that conditions may modify the number of SAN lost from a specific event. For example, if seeing a zombie costs 0/1D6 SAN, seeing several hundred at once might cost 1D2+4, or even the full 6 point maximum. Seeing lots of monsters, or being injured by a monster in the same round as seeing it can also cause a maximum SAN loss. Losing more than a few SAN for one check or in a short period of time may drive the player character temporarily or indefinitely insane, as described below. If the player character's SAN is reduced to 0, he or she goes permanently insane and should be removed from play immediately.

Over time, a player character can grow numb to horror, accustomed to a specific kind of event or creature. As a general guideline, once a character has lost as many SAN points from a specific type of monster or encounter as that event's maximum SAN loss, no further SAN checks are required for a reasonable interval. The interval might be a day, a week, the duration of an adventure, or even forever, at your discretion. The character can become permanently used to mundane horrors (finding dead bodies, for example), but fear of unnatural monsters or Black Magick should always creep back into a character's soul eventually.

Furthermore, if a player character succeeds in a number of SAN checks against a particular type of creature equal to the maximum number of SAN points the creature's appearance can cause, the player character is assumed to automatically succeed against further viewings of the creature and only loses the lesser amount of SAN (if any) from subsequent encounters. However, this method does require that you or the player keep track of each successful SAN roll against a specific type of creature.

Sample Sanity Losses

SAN lost	Unnerving or Horrific Situation
0/1	Suffer a shock or extreme surprise.
0/1D3	Surprised to find mutilated human corpse.
0/1D3	Having a close brush with death.
0/1D3	Surprised to find severed body part.
0/1D4	Seeing a stream flow with blood.
0/1D4	Casting "Black Magick".
1/1D4+1	Finding a mangled human corpse.
0/1D6	Awakening trapped in a coffin.
0/1D6	Witnessing a friend's violent and horrific death.
0/1D6	Seeing a terrific monster.
0/1D6	Casting powerful "Black Magick".

0/1D6	Seeing something supernatural or patently impossible.
1/1D6+1	Meeting someone you know to be dead.
0/1D10	Undergoing severe torture.
0/1D10	Casting supremely powerful "Black Magick".
1/1D10	Seeing a corpse rise from its grave.
2/2D10+1	Seeing a gigantic severed head fall from the sky.
1D10/1D100	Seeing a Demon or god of Chaos in monstrous form.

Failed SAN rolls (or even some successful ones) result in SAN loss. The sanity cost for an event is written as two numbers separated by a slash; 0/1D6 for example, or 1/1D4+1. The number before the slash equals the number of SAN lost for a successful roll, the number after the slash (usually the product of a die roll) indicates how many SAN are lost if the SAN check fails. The Sample Sanity Losses table on the preceeding page serves as a guide to potential SAN losses.

Insanity

Traumatic experiences and exposure to unnamed horror can drive the character insane. The character needs to worry about three different types of insanity, each with a specific trigger and set of effects. Depending on the amount or rate of SAN loss, the character can suffer from temporary insanity, indefinite insanity, or permanent insanity.

Temporary Insanity

If a character loses 5 or more Sanity points as the consequence of one Sanity roll, then he has suffered enough emotional trauma. The effects of temporary insanity begin immediately. In any occurrence of insanity, GameMaster and player together should choose an appropriate form, or else agree to a random roll on the Mental Health table. When the temporary insanity is over, an ailment might remain as a reminder of the experience, but the most likely souvenir will be some degree of post-traumatic stress disorder.

Short Temporary Insanity (5 or more, less than 1/2 character FER)

1D10

Roll	Result*
1	Screaming fit or the character faints.
2	The character flees in blind panic.
3	Physical hysterics or other emotional outburst (laughing, crying, etc.)
4	Babbling, incoherent rapid speech, or logorrhea (an uncontrollable torrent of coherent speech).
5	Intense phobia, which may root the character to the spot.
6	Homicidal or suicidal mania.
7	Hallucinations or delusions.
8	Echopraxia or echolalia (the character does/says what others nearby do/say).
9	Stupor (the character is awake and can stand but has no will or interest; may be led or forced into simple actions but takes no independent action).
10	Catatonia (the character assumes fetal position, and is oblivious to all events).

*Short temporary insanity lasts 1D10+4 combat rounds.

Longer Temporary Insanity (5 or more, more than 1/2 character FER)

1D12

Roll	Result*
1	Character performs compulsive rituals (washing hands constantly, praying, walking in a particular rhythm, never stepping on cracks, constantly checking to see if crossbow is loaded, and so on).
2	Character has hallucinations or delusions (details at the discretion of the GM).
3	Character becomes paranoid.
4	Character gripped with severe phobia (refuses to approach object of phobia except on successful DC 20 Will save).
5	Character has aberrant sexual desires (exhibitionism, nymphomania or satyriasis, teratophilia, necrophilia, and so on).
6	Character develops an attachment to a "lucky charm" (embraces object, type of object, or person as a safety blanket) and cannot function without it.
7	Character develops psychosomatic blindness, deafness, or the loss of the use of a limb or limbs.
8	Character has uncontrollable tics or tremors (-4 penalty on all attack rolls, checks, and saves, except those purely mental in nature).
9	Character has amnesia (memories of intimates usually lost first; Knowledge skills useless).
10	Character has bouts of reactive psychosis (incoherence, delusions, aberrant behavior, and/or hallucinations).
11	Character loses ability to communicate via speech or writing.
12	Character becomes catatonic (can stand but has no will or interest; may be led or forced into simple actions but takes no independent action).

*Longer temporary insanity lasts 1D10 x 10 game hours.

Indefinite Insanity

If a character loses a number of Sanity points equal to or greater than his FER in one game hour, he goes indefinitely insane. The average duration for indefinite insanity is 1-6 months. Indefinite insanity can take a day or as much as a week to manifest itself. Once the madness appears, however, the condition lasts until it can be cured. The symptoms of some indefinite insanities are continuous (amnesia, depression, and obsession, for example). Other indefinite insanities are transient and only manifest themselves at particular moments (multiple personality or dissociative identity disorder, conversion disorder, intermittent explosive personality, etc.). Both sorts of symptoms offer good opportunities for roleplaying.

For such situations and stresses that characters come to know, some sort of anxiety disorder can often be the most appropriate. For instance, after a life-threatening event, a person persistently re-experiences the trauma in some way, perhaps through images, dreams, flashbacks, or mental associations. There are marked symptoms of increased anxiety. Dissociative symptoms may also follow. These include:

(1) a subjective sense of numbing, detachment, or absence of emotional response;

(2) decreased awareness, dazedness;

(3) the world seeming like a stage or having a two-dimension feel to it;

(4) the person perceiving that he is not real;

(5) amnesia.

Permanent Insanity

If the player character's SAN score is reduced to 0, he will go permanently insane: the combined weight of previous shocks and terrors destroys his personality utterly to a degree from which there is no recovery. You may rule that an existing disorder now dominates the character's brain, or choose a new psychosis to sweep in and dominate the character's behavior. Permanently insane characters are not functional, not curable, and should be removed from play. You may even choose to have the character might become a villain—a victim of criminal psychoses, or the pawn of an evil cult or ancient demons. Magick or miracles might be able to undo the damage, at your discretion.

1D12

Roll	Result
1	Anxiety (includes severe phobias)
2	Dissociative (amnesia, multiple personalities)
3	Eating (anorexia, bulimia)
4	Impulse control (compulsions)
5	Mood (manic/depressive)
6	Personality (various neuroses)
7	Psychosexual (sadism, nymphomania)
8	Psychospecies
9	Schizophrenia/psychotic (delusions, hallucinations, paranoia, catatonia)
10	Sleep (night terrors, sleepwalking)
11	Somatoform (psychosomatic conditions)
12	Substance abuse (alcoholic, drug addict)



Regaining Sanity Points

If the player character constantly confronts terror and the unnatural, you may find the constant loss of SAN points too relentless and fatalistic. There is hope, however. Just as there are many ways to lose SAN points, there are numerous ways to regain a measure of lost SAN. You should make careful use of these methods, and the "Growing Numb to Horror" option to ensure that characters in horror-based campaigns are not driven mad too quickly. Any of the following conditions can restore lost SAN points.

Through GameMaster Award: At the end of a successful adventure or under other special circumstances, you can assign SAN rewards to characters. Foiling plots to destroy the world or saving loved ones from gruesome fates should definitely be worth SAN points. Use the SAN loss guidelines as benchmarks for determining the amount rewarded (for example, thwarting someone trying to cast supremely powerful Black Magick may be worth 1-10 SAN). Rest and relaxation, typically in a very calm or luxurious setting, is another mental balm. You can reward 1 point of Sanity to the character if he is able to get away from it all for at least one month, if the character is willing to pay the price in money and lost time.

Through Defeating the Unnatural: Animals or natural enemies might terrify, but they usually do not horrify their victims. As a general rule, whenever the character defeats any creature or force that caused or could have caused loss of SAN, the character regains some SAN as a measure of relief and renewed confidence. "Defeat" is intentionally left vague: slaughtering an unnatural entity, dispelling a ghost or demon, or even foiling an Evil Priest's plans all qualify. The number of SAN points rewarded should be proportional to the enormity of the victory. As a general guideline, killing or otherwise defeating a creature should reward a number of SAN points equal to the SAN cost for encountering it (for example, defeating zombies will reward 1-6 SAN). Driving a creature away without destroying it might grant 1/2 the normal reward (round up).

Treatment Of Insanity

Temporary insanity ends so quickly that schedules of treatment are essentially pointless; it runs its course soon enough that one merely need protect a deranged character from further upset or harm. On the other hand, treatment of permanent insanity has no real meaning. By definition, a permanently insane character never recovers, no matter how good the therapist or the facility. Thus, indefinite insanity is the only form of mental illness that might be addressed by intervention and treatment.

After 1d6 months, if undisturbed by further trauma and with the agreement of the GameMaster, an indefinitely insane character finds enough mental balance to reenter the world. Three kinds of nonmagical care may help the character regain Sanity points during this recovery period. When choosing among them, the GM should consider the character's resources, his friends and relatives, and how wisely he has behaved in the past.

Intensive treatment can return Sanity points to a troubled character. However, Sanity points restored in this manner can never cause the patient's Sanity score to exceed his starting Sanity or maximum Sanity, whichever is lower. A character can have only one healer at a time. Such treatment can also be used to help a character snap out of an episode of temporary insanity (for example, from an acute panic attack). It does not speed recovery from indefinite insanity, but it can strengthen a character by increasing his Sanity points.

Recovery from indefinite insanity only comes with time and it is not dependent upon the character's Sanity points and is not connected to them. A character can be sane with 24 Sanity points and insane while possessing 77 Sanity points.

The GameMaster should decide whether rare herbs can provide the same benefits that modern psychiatric drugs can deliver. It is quite believable, for example, that the physicians of The Order of Saint Lazarus discovered alchemical means of isolating substances that affect the mind in profound ways, offering many of the same benefits of modern medicine.

As long as a character can afford the correct herbs substances and is able to ingest them, the symptoms of indefinite insanity can be ignored. Ingesting these drugs does not make a character immune or even particularly resistant to further Sanity losses.

Long-term treatment can restore lost Sanity points, just as use of the Heal skill can. For each month the character takes an accurately prescribed psychiatric medication, he regains 1d3 Sanity points. As with treatment through the Heal skill, long-term drug therapy can never raise a character's current Sanity above his starting Sanity.

A character cannot regain Sanity from both treatment with the Heal skill and alchemical treatment in the same month.

Private Care

The best care available is at home or in some friendly place (perhaps a small church or the home of a wealthy friend) where nursing can be tender, considerate, and undistracted by the needs of competing patients.

If mental healing or drugs medications are available, roll a percentile dice for each game month that one or the other is used. A result of 01-95 is a success: Add 1d3 Sanity points for either mental therapy or alchemical medications, whichever is used (a character cannot benefit from both in the same month). On a result of 96-100, the healer fumbles the diagnosis or the character rejects the alchemical treatments. He loses 1d6 Sanity points, and no progress is made that month.

Hospitaler order

The next best alternative to private care is commitment to a good insane asylum, but these are extremely rare, if they are present at all. GMs are free to rule that Hospitaler orders are simply not available.

Asylums may be said to have an advantage over home care in that they are relatively cheap or even a free service provided by Hospitaler orders. These institutions are of uneven quality, however, and some may be potentially harmful. Some are creative places of experiment, while others offer mere confinement. In any setting, concentrated and nourishing treatment by strangers is rare.

Therapy using the Heal skill is usually the only treatment available, but in most cases, primitive institutions offer no treatment at all. Sometimes an institution can convey an uncaring sense that undermines the useful effects of alchemical medications, leaving the character with a sense of anger and loss. He is likely to be distrustful of the organization and its motives. Escape attempts are common by inmates.

Roll a percentile dice for each game month a character is in the care of a Hospitaler order. A result of 01-95 is a success; add 1d3 Sanity points if therapy with the Heal skill was available, or 1 Sanity point if no treatment was present. On a result of 96-100, the character rebels against the environment. He loses 1d6 Sanity points, and no progress can be made that month.

Wandering and Homeless

If no care is available, an insane character may become a wandering derelict struggling for survival. Such a wanderer gains no Sanity points unless he is able to join a group of the homeless and find at least one friend among them. To find a friend after joining such a group, the character can make a Charisma CR once per month. If a friend appears, the character recovers 1 Sanity point per game month thereafter.

For each game month during which an insane character lives as a derelict, roll a percentile dice. On a result of 01-95, the character survives. On a result of 96-100, the character dies as the result of disease, exposure, or violence.



Virtues And Flaws

Since characters are exceptional people, they have many unusual strengths and weaknesses. Virtues are exceptional attributes that confer a benefit; Flaws are attributes that hinder or limit characters. Once play begins, they cannot change unless the GameMaster decides that drastic story events warrant some sort of modification.

Virtues are each assigned a positive value, and Flaws a negative value, the size of the number indicating how much they affect the character. The only way to get Virtues is to spent characteristic points. On the other hand, if a player wants to enhanced his characteristics he has to acquire flaws. Both are made on a 1 to 1 basis on d20 score.

Players may spend up to five points on Virtues and gain up to five points on Flaws. Virtues and Flaws that are directly contradictory, or that deal with the same aspect of the character, are mutually exclusive and may not buy both. Some Flaws are twisted forms of Virtues, in which case they also cancel one another out and are again not allowed. Virtues which provide bonuses on the same activity or statistic are not cumulative.

Roll percentage dice:

Die Roll	*Points*
1-60%	0

61-70%	1
71-80%	2
81-90%	3
91-95%	4
96%-100%	5

+1 Virtues

Ambidextrous: You can use either hand equally well. You never suffer penalty for using a weapon in your off hand.

Animal Companion: You are accompanied by a loyal, intelligent (but mundane) animal that can obey simple commands. Your relationship with it is very close. If it should die, you would be profoundly upset.

Animal Ken: You have a profound empathy with animals that allows you to understand their motivations and feelings. This engenders a solemn love and respect for beasts of all kinds. Animals are not bothered by your presence. By stroking and speaking softly to a wild (but not enraged) animal, you can tame it to your touch in a matter of minutes.

Berserk: You are capable of entering a blinding rage when in combat or frustrating situations without FER check.

Clear Thinker: You think logically and rationally. You get a +15% bonus on all rolls to resist spells of command.

Close Family Ties: Your family is one of the most important things in your life, and still supports and aids you whenever possible, even at personal risk. Family members do not hesitate to do you any favor that is within their power, and can call on their friends and neighbors to help you. It works both ways, however; your family may require help from you some day.

Direction Sense: You have an uncanny ability to orient yourself and can determine which way is north.

Dousing: You have the ability to find things beneath the earth through the use of a dousing rod (usually a forked stick) and your own intuitive sense. You concentrate on the thing to be found, hold your dousing rod out in front of you, and follow its subtle motions to the target. If you're looking for something specific, you must have an appropriate sympathetic connection to the thing sought (such as bottled water from a stream when searching for running water).

Educated: You have been educated in a Grammar School, and may have attended a university or cathedral school. You can speak and write in Latin.

Empathy: You can intuitively understand the emotional needs of others and can therefore respond to them more appropriately.

Enduring Constitution: You can withstand pain and fatigue. Decrease the penalties for reduced Body and Fatigue levels by one point.

Good Armaments: You can start with any standard armaments and one expensive weapon or piece of armor.

Keen Vision: You can see farther and more clearly than most. You get a +20% bonus to all attacks with missile weapons.

Light Sleeper: You can wake up almost instantly when disturbed and can take action immediately once awake, without the usual penalties.

Perfect Balance: You are skilled at keeping your balance, especially on narrow ledges or tight ropes.

Premonitions: You intuitively sense whenever something is wrong, or is likely to go wrong soon. This Ability can be called upon by you or the GameMaster, as appropriate, whenever there is a chance to avoid danger.

Read Lips: You have a limited, self-taught Ability to understand the speech of people you cannot hear, simply by watching their mouths.

Second Sight: You are able to see ghosts, demons, and other invisible spirits.

Secret Hiding Place: You know of a spot that is out of sight or just very difficult to get to, unknown to all but a few (or just yourself) and so is an excellent hiding place when you are in trouble. You may occasionally have problems getting there, but once hidden you are basically safe. However, there is always the risk that someone may find your hiding place, putting you in some kind of a predicament.

Sense Holiness and Unholiness: You are able to feel the auras of good and evil. In auras of particularly strong divine or infernal influence, your sensitivity may overwhelm you.

Strong-Willed: You cannot easily be coerced into activities, beliefs, or feelings. You get a +15% bonus on all rolls to resist spells of illusion.

+2 Virtues

Blackmail: You have information that some powerful person would prefer kept hidden. You receive payments or services in return for your silence, and you may occasionally demand special favors. Don't push your luck—your victim may decide it isn't worth the cost, or silence you permanently. This benefit has a yearly value of about 50 silver pennies, possibly more if you keep the pressure on. You should detail and record the specifics of this arrangement.

Faerie Friend: You have an ally among the fey. How much assistance you can get depends on the power of the friend—a small faerie with (relatively) minor powers can accompany you on a day to day basis. Powerful faeries have other business, and may only be available to answer questions and provide guidance, not to accompany you around on your adventures. Your ally is fully sentient, has its own powers, and can speak when it chooses. You may want to have another player act the part. While a faerie companion can be a great boon, it can also be a terrible burden. If it is nasty or mischievous, it could cause trouble for you everywhere.

Gossip: You have regular social contacts in the area that provide you with all kinds of information about local social and political goings-on. You hear interesting news before almost everyone else. You quite likely have a Reputation too—as a gossip.

Hex: You have the power to bring injury or ruin to your enemies. You must wish a specific calamity upon a person by cursing him aloud (see curse). Divine power or magick might offer protection, but a hex can often bypass this by affecting the victim indirectly. Sometimes the Church punishes those whose curses are widely known to have come true.

Indulgences: You have a number of indulgences (remissions of sin), which have been bestowed upon you by the Pope. You may sell these, keeping some money for yourself, or you may grant them to individuals in return for "services to the Church" (that is, doing something for you). Each indulgence confirms the remission of one sin, and you can have no more than 20 at any time (roll two dice). When all have been granted or sold, you may purchase more by returning to Rome.

Arcane Lore: You are privy to Hermetic knowledge, so you are a natural talent.

Lightning Reflexes: You respond to surprises almost instantly. In fact, your reflexes are sometimes so fast that you don't have a chance to think about how you are going to respond. You only react to threats that you are not fully aware of, so you don't get a bonus against an assassin you watch sneak up on you. Note that you do not get a choice about whether to react. You could just as easily skewer a friend sneaking up in fun as you would an assassin about to strike. Also note that you must perceive an action to react to it—you can still be easily killed in your sleep.

Luck: You perform well in situations where luck is more of a factor than skill or talent. You get +1 on all die rolls. You do well at games of chance, but may be labeled a cheater if you play them too often.

Superior Armaments: You can start with expensive arms and armor.

True Love: You have found the one person meant for you in all of creation, and the bond between the two of you cannot be sundered. Whenever you are suffering, in danger, or dejected, the thought of your love will give you strength to persevere. Thus, you may add +3 to FER check.

Visions: You often see images related to emotionally or magically laden events. A vision might be of the past, a possible future, or a distant occurrence, and is often symbolic or confusing. Visions usually come to you at quiet times in places connected with a powerful emotional or magical event, such as the site of a patricide or diabolic sacrifice.

+3 Virtues

Charmed Life: Fortune protects you from the most terrible injury and harm. Whenever you fail, you may reroll the original roll and take the better result. You should describe in detail how you manage to avoid the terrible fate. The GameMaster should also be lenient where there is a chance of your rescue or protection.

Giant Blood: The blood of the ancient race of giants flows in your veins. Though you are not as large as your ancestors, you are up to eight feet tall and can weigh as much as 500 pounds. Your Size is +2. You gain two additional Body and Fatigue levels.

Guardian Angel: You have learned to hear the words of a divine watcher who gives you practical and spiritual advice. The angel whispers in your ear and tells you what is best for you spiritually, rather than materially. It approves of violence only when there is a holy reason— often difficult to demonstrate. If you act against the angel's advice, it may leave you until you correct your ways. Your guardian angel may help you by bestowing +3 to rolls when you are resisting infernal powers, depending on the current state of your soul. The angel has only a limited awareness of your thoughts, but when you speak aloud, it can hear and converse with you.

Protection: You are under the aegis of a powerful person, usually a noble or high-ranking Church official (though other options are possible, if the GameMaster approves). Those who know of your favored status treat you carefully; those who do not often pay the price. You have a Reputation (good or bad, your choice), which could be higher if your protector is particularly great or well-known.

+4 Virtues

Destiny: Your life is heading toward a definite, though as yet unknown, culmination, whose nature is hinted at in prophecies and

dreams. This sense of purpose gives you the strength to overcome fear, depression, and discouragement caused by anything not relevant to your destiny; you gain +3 on appropriate rolls. If an untimely demise ever threatens the fulfillment of your purpose, then something, somehow, will likely preserve you. You will meet your fate at the proper time, though it may cost you your life. You must have the approval of your GameMaster to select this Virtue.

Ghostly Warder: A ghost watches over you. It might be a grand a childhood friend, or anyone else who cares for you enough to stay around after death. The ghost is invisible and silent to all but you and those with Second Sight. It can see and hear what is going on around you and makes an excellent spy, since it can leave your presence once per day for up to half an hour. However, death does not leave people in their normal state of mind, so the ghost probably has some quirks that make it less than dependable—it might even encourage you to join it on the other side.

Magick Resistance: You have an innate immunity to magical effects and may possess some unusual physical sign, such as a birthmark or iron fingernails. You possess a +20% Magick Resistance.

Ways Of The (Land): You have a deep understanding of a type of terrain, feeling more natural and at home there than anywhere else. Examples include Ways of the Forest, Ways of the Mountain, or Ways of the Steppe. You are not normally molested by animals of the terrain, and though particularly vicious creatures may still attack you, at least they'll accord you proper respect.

-1 Flaws

Enemies: Someone is causing trouble for you, such as a local baron or bishop, a band of outlaws, or a really nasty innkeeper. The enemy must be powerful enough to endanger you—this is best agreed on with the GameMaster. The value for a local enemy with moderate means is -1. Vastly powerful enemies with considerable means and spare time to spend making your life miserable are worth up to -4.

Vow: You have sworn to do something difficult, and breaking your vow is a serious matter. Examples vows include never raising a weapon, never speaking, or living in poverty. If you do fail to uphold your vow, you must perform some kind of atonement, whether it be religious penance or coming to terms with your failure in some other way. Furthermore, you lose one point of Confidence. Depending on your vow, some people may respect your dedication, giving you a good Reputation among those people. The cost of this Flaw depends on the severity of your vow and the frequency with which it is tested. The GameMaster is the final arbiter of the cost of this Flaw.

Dark Secret: You are haunted by something that would lead to shame, rejection, and possibly revenge if discovered. Hints about the secret continually arise, and there might be others who know it and could betray you. This makes you avoid certain places, dislike certain people, or fear certain things.

Deep Sleeper: When you sleep, you don't go halfway. You can sleep through loud noises and generally only wake up when shaken, or when good and ready. Even then you suffer -3 on your rolls for half an hour or so after awakening, and you're likely to head back to bed if at all possible.

Delusion: You believe wholeheartedly in something that just isn't so. Examples include that you are a Magus (if you are not), that you are the Pope's child, or that your imaginary friend is real. This can cause real problems for you and your associates.

Dependent: You are responsible for someone, like a young child or a decrepit grandparent. This restricts your freedom and time in a variety of ways, which may change with time—a child grows up and moves away, a grandparent gets seriously ill and requires constant care. You may take this Flaw repeatedly to reflect several dependents.

Driving Goal: You have some personal objective that you feel compelled to attain, even if it gets you into trouble or jeopardizes the group. Such goals are ideal or open-ended—you can never finally accomplish them. Examples include freeing peasants from oppression, harassing and killing brigands, or amassing vast amounts of personal wealth. You may take this flaw more than once.

Duty bound: You adhere to a restrictive code of conduct that forbids certain behavior, probably including prohibitions against lying, killing prisoners, stealing, and other occasionally useful actions. You follow this code out of guilt or fear rather than high-flown moral standards, and may spend more time justifying yourself than keeping your conduct pure.

Faerie Enmity: Faeries dislike you and take every opportunity to pester you. Faerie forests are extremely dangerous, but even field faeries may spoil your food, plague your dreams, or otherwise torment you. Luckily, your life is not in danger—they prefer to let you live so they can continue to harass you.

Favors: You owe a boon to someone (or to a great many people), and may be called upon to return the favor at any time. The consequences of ignoring such a request can range from mild to deadly serious, at the GameMaster's discretion.

Hatred: You are consumed with hatred for some person who is so powerful that exacting proper vengeance is impractical or impossible. Nevertheless, you constantly pursue opportunities to gain power over or hurt the object of your hatred, so much so that your reason is clouded.

Infamous Family: Your family is very well known, but not very well liked. You have a bad Reputation among those who know your family, and have a particularly hard time losing it because it applies to the whole family, not just you. You have trouble trusting others because the community has always acted against you.

Missing Ear: You cannot accurately locate the direction of sounds, and suffer a penalty of -20% to hearing rolls.

Obligation: You are required to perform certain services for someone. These duties typically occupy at least one season out of every year, occasionally longer. This may be out of personal choice (like protecting a family member) or a true duty, like that of a knight to a lord. Whatever the nature of your services, failure to perform them may have serious or lasting consequences.

Obsessed: You are fixated on some prized object, action, or ideal. This interferes with your accomplishment of more immediate tasks. Examples might include obsessive protection of clerics to the point that you attack those who insult them, or obsessive neatness where you keep yourself spotless and deride those who do not.

Oversensitive: Something that others find merely unpleasant you consider intolerable. Examples might include an oversensitivity to disrespect, to slovenliness, or to impiety. If you are the violent type, you may start fights with those who offend you.

Soft-Hearted: You cannot bear to witness suffering, and causing it brings you sleepless nights. Even the deaths of enemies are painful for you. You avoid danger and try to keep your friends out of it as well. Life and health mean so much that you would rather give up important goals than let another person risk combat. You are easily moved by song and story.

Tainted With Evil: An air of corruption surrounds you as result of something you, your parents, or your ancestors did. Others naturally feel very ill at ease around you, and can easily grow to hate you. Gaining a positive Reputation is impossible.

-2 Flaws

Curse of Venus: You are very attractive to people whom you do not wish to attract. People you detest keep getting crushes on you, and will not be dissuaded. Furthermore, you tend to fall in love with inappropriate people, and in inappropriate circumstances. These people you are interested in tend to think you are vain and shallow.

Diabolic Upbringing: Your parents were covenants, and though you have escaped their evil ways, you are still haunted by your upbringing and the memory of acts best left unspoken. Thoughts of demons plague you, and you live in a constant state of dread and hatred. The powers of Hell might have a special interest in your soul.

Haunted: You are plagued by a ghost that only you (and those with Second Sight) can see and hear. It insults, berates, and distracts you—especially when you need to keep your cool. It might steal and hide your smaller items, give others near you the chills, or cause a buzzing in your ears that prevents you from hearing clearly. In no case, however, does the ghost have any powers when more than seven paces away from you. The GameMaster should use his imagination in making the ghost irritating but not fatal. Yelling can drive the ghost away for a time, but also confuses those around you. Unless you are exceptionally strong-willed, you might have to aid the ghost in its purpose in order to be rid of it.

Missing Hand: Perhaps it was an accident or a punishment in your past that cost you one of your hands. Climbing, combat, and other activities normally requiring both hands are at a penalty of -20% or greater.

Poor: You have almost no wealth, and for some reason you can never seem to hang onto the valuables you do gain. You automatically begin the game with inexpensive arms and armor, and whenever you put your hands on something of value, you can bet you won't have it for long.

Sheltered Upbringing: You grew up completely separated from society, knowing only your parents or mentor. Recently you have been introduced to a wondrous new world of strangers, and you are overwhelmed. Depending on your personality, you might react with contempt, fear, or wonder. You are unable to function normally because you cannot understand most human customs.

-3 Flaws

Feral Upbringing: You grew up in the wilderness, either raised by wild animals or surviving on your own. For much of your life you could not speak, and knew nothing of human ways. Now that you have joined human society, you have learned to understand some basic spoken phrases, but civilized life is still a mystery you want little part of. You may only choose beginning Abilities that you could have learned in the wilds or picked up at the covenant (such as how to use a mace instead of a club). You have neither the inclination nor the capacity to learn more refined skills, and have no Speak or Scribe Own Language Ability.

Fury: A violent temper sometimes overwhelms you, sending you into a destructive, uncontrollable rage. You are likely to be provoked by some sort of specific event, such as being insulted or being hurt. Roll a FER check to avoid flying into a rage when such an event occurs, with another roll every round to try to calm yourself should you fail the first. On a fail, you try to kill everyone around you.

Mute: You cannot speak; perhaps your tongue was cut out. You

probably use rudimentary hand gestures and grunts to communicate your needs. Not only is this inconvenient, it can annoy your companions.

Sense of Doom: You have gained knowledge best left unknown—perhaps a vision of your demise or eternal fate, perhaps secrets about your true nature. At times you are listless, as nothing can shake your feeling of impending doom. Whenever you are defeated in a meaningful attempt at something, you are incapable of taking any energetic action for up to a day. If forced to defend yourself during this time, you suffer -3 on all scores.

-4 Flaws

Dwarf: You are the size of a child. Your comfortable walking speed is two-thirds that of a normal person. Though your muscles are mature, you lack the leverage that benefits larger folk. Even if you are strong, this prevents you from using any weapons that require a positive Strength.

Plagued by (Supernatural Entity): You have somehow earned the enmity of a powerful ghost, an angel, a demon, or a very powerful faerie. The entity does not harass you constantly, but usually affects you in dangerous ways during important times of your life.

Other Personal Characteristics

In addition to the Prime Requisites, a character will possess a number of other talents, abilities, and traits which affect his performance.

The Characters Body

The amount of damage that a character can sustain represents his physical body. This is found by adding the "body" bonuses given for Size, STR, CON and INT. When the player has chosen a vocation for his character one of the following factors will be added as well, and the total is recorded in the Character Profile:

Fighting Man	= 7	High Elf	= 8	Kobold	= 2	Gnoll	= 8
Assassin, Spy	= 6	Grey Elf	= 7	Goblin	= 4	Ogre	= 10
Forester	= 6	Wood Elf	= 6	Hobgoblin	= 6	Cave Troll	= 35
Druid	= 5	Dwarf	= 5	Bugbear	= 8	Stone Troll	= 25
Frocked Cleric	= 5	Hobbit	= 4	Orc	= 5	Mtn. Troll	= 25
Thief	= 5			Uruk-Hai	= 7	Hill Troll	= 20
Magick User	= 4					Wood Troll	= 15
Other Man	= 4					Olog-Hai	= 15
						Giant	= 30

Additional bonuses will be added as a character advances in skill and physical condition, as reflected by his "Experience Level." Consult the "Experience" section for details.

All "critical" hits are automatically scored against the body of a character. Wounds and injuries done to the body will heal at a rate governed by his Constitution. See the "Constitution" section above for details.

Fatigue Levels

Characters have "fatigue" levels. As a character progresses in experience, he develops endurance. Blows which would have struck his body, when he was a youth are parried or blocked by experienced fighters, resulting in no physical damage but rather a loss of vital energy through absorbing the force of the blow. Normal "damage" is therefore assessed against a character's Fatigue Level. Only if there are not enough "fatigue points" to absorb damage, or if there is a critical hit, will damage be done to the body directly. Fatigue points are also lost because of severe physical exertion, prolonged fighting, or the casting of spells.

To compute Fatigue Levels see the "Experience" section. Find the Experience Table for the type of character concerned. Each time the character rises to a higher level of experience, the new Fatigue Level is rolled. The new level is used if it is higher than his old level. Otherwise, the old level is retained.

Recovery of lost fatigue points is governed by the Constitution. See the "Constitution" section for details.

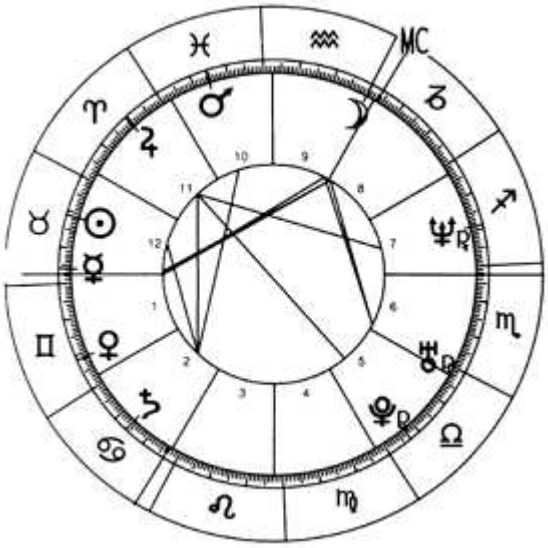
Carrying Capacity

A character must be able to carry weight. His Carrying Capacity is a measure of his true strength, not just a determination of his talent as a beast of burden. Carrying Capacity is found by adding a character's Strength and Constitution Factors and multiplying the sum times the character's weight:

Carrying Capacity = (Str. Factor + Con. Factor) x Weight

Score	Strength Factor	Constitution Factor
1	0.2	-0.3
2	0.3	-0.2
3	0.4	-0.2
4-5	0.5	-0.1
6-7	0.6	0
8	0.8	0
9	0.9	0
10	1.0	0
11	1.1	+0.1
12	1.2	+0.1
13	1.5	+0.2
14	1.6	+0.2
15	1.7	+0.3
16	1.8	+0.4
17	2.0	+0.5
18	2.2	+0.6
19	2.5	+0.7
20	3.0	+0.9
21	3.5	+1.0
22	4.5	+1.2
23	5.0	+1.4

Suppose a character weighed 200 Dr. (1 Dragon = 1 pound) had a Strength of 14, and also had a Constitution of 12. He could carry 1.4 + 1.2 = 2.6 times his own weight or 520 Dr.



Life Horoscope

Each character will have a Life Horoscope cast at his birth. The Horoscope is cast by consulting the Horoscope table in the "Divination" section of the chapter of ***Magicians, part II***. In the Horoscope Table are given percentages. These percentages should be used to increase or decrease experience won by a character, as outlined in the chapter on Experience.

The degree of fortune enjoyed by a character is determined by the aspect of the Stars toward the vocation he has chosen. Players are encouraged to choose callings for their characters which are most favourable, Astrologically speaking, if they desire maximum success.

Mental Health

As the saying goes, "nobody is perfect." For players who would like a realistic Achilles Heel in even the mightiest superman so ***Chivalry & Sorcery*** offers this section as an option. Few men exist who do not have some deeply hidden fear of something. When faced with that fear in the flesh, they must check morale instantly.

Phobias and mental ailments can be of considerable use to players to provide motivations for characters and also to engineer the discomfiture or even the removal of enemies. If used in a controlled manner, this option can produce more than a few laughs. To really have fun, Monsters might have phobias checked too. After all, a Troll just might be deathly afraid of a mouse.

A cleric has a 20% chance of curing a phobia for a character. Only one attempt to be cured may be attempted by any character each year.

Roll percentage dice:

1-25%	= no severe phobias	Peasants subtract -20%
26-60%	= one phobia check	Yeomen subtract -10%
61-95%	= two phobia checks	
96-100%	= two phobia checks plus one ailment check	Townsmen add +5% Guildsmen add +7% Knights add +10% Nobles add +15%

Die Roll	*Name of Phobia*	Fear
1-10%	No phobia	

11-15%	acrophobia	Of heights
16-30%	xenophobia	Of strangers
31-35%	nyctophobia	Of the night
36-40%	neophobia	Of the new
41-45%	mysophobia	Of contamination
46-50%	hydrophobia	Of water
51-53%	astrophobia	Of thunder & lightning
54-56%	ophidiophobia	Of snakes
57-59%	hypocondia	Of one's health
60-61%	zoophobia	Of animals
62-63%	musophobia	Of mice
64-65%	ailurophobia	Of cats
66-67%	cynophobia	Of dogs
68-69%	acniphobia	Of spiders
70-71%	florophobia	Of plants
72-75%	agoraphobia	Of open spaces
76-80%	claustrophobia	Of close spaces
81-82%	bathophobia	Of death
83%	autophobia	Of being alone
84%	demophobia	Of crowds
85%	dromophobia	Of crossing roads
86-87%	thanophobia	Of death
88%	toxicophobia	Of poison
89-90%	algophobia	Of pain
91%	kronophobia	Of old age
92%	hypnophobia	Of sleeping
93%	hemophobia	Of blood
94%	photophobia	Of light
95%	heliophobia	Of the sun
96%	sitophobia	Of eating
97%	heptephobia	Of touching
98%	gynophobia	Of women
99%	androphobia	Of men
100%	genophobia	Of sex

Usually the symptoms of the affliction are obvious. You can roll on the table below, but given the profound effect ailment can have on the character, tailoring a disorder is far more satisfying.

Die Roll	Ailment
1-30%	No ailment, the Character is mentally healthy.
31-34	Addiction
35-38	Amnesia
39-42	Catatonia
43-45	Criminal Psychosis
46-50	Fetish
51-55	Hysterical Disability
56-58	Megalomania
59-61	Multiple Personalities
62-64	Obsession
63-65	Panzaism
66-74	Paranoia
75-83	Phobia
84-87	Quixotism
88-94	Schizophrenia
95-97	Stupefaction
98-00	Physical Symptoms

Addiction: Overcome by the terror and stress of what the character has experienced, he finds solace in alcohol, opium, stimulants, or other chemicals. The drug has deleterious effects on physical and mental skills, depending on the specific drug. Details are left to you, but anywhere from a -5 to -20% penalty is appropriate. Over time the addict grows tolerant of the drug, and must consume more of it to get the proper buzz or kick. Issues of expense and legality can ruin an addict's life, and in extreme cases addicts are driven to violent crime to support their habit. Prolonged drug use can also lead to characteristic loss (DEX, CON, INT, or APP are all possible), and even death. The character must succeed a FER CR to endure a stressful situation without a fix. If denied his drug, the character must succeed a FER CR - 4 or suffer debilitating consequences, including tremors, hallucinations, or skills penalties that surpass the normal effects of the drug.

Amnesia: The player character locks away unbearable experiences, effectively erasing his memories. The severity of the disorder indicates how selective or total the amnesia is. Amnesiacs tend to lose memory of specific incidents first, followed by the names and identities of friends and loved ones, their own identity, and finally all mental skills. If confronted with forgotten faces or facts, the character must succeed a INT CR to gain a bit of recall, usually no more than a cryptic hint or short flash of memory.

Catatonia: As with temporary insanity, the character assumes a fetal position, and is oblivious of events around him or her. A catatonic character will not resist being moved and can be made to stand, but will always revert back to his fetal position if left alone. Unlike most indefinite insanities, catatonia becomes the character's default state: in time of stress, succeeding a FER CR brings the character a brief (1D6 rounds) window of lucidity.

Criminal Psychosis: A dangerous disorder, suffered by sociopaths and serial killers. If the character suffers from criminal psychosis, he has the calm belief that human beings are absolutely separate from one another, and that social bonds like love, truth, friendship, and compassion are all lies, tools to be used for personal gain. Life has no ultimate meaning. Once the character has this insight, temptations like bullying, threats, fraud, or even murder become simple calculations about being caught, not questions of right or wrong. The character becomes a slave of his desires and impulses, and must succeed a FER CR to refrain from resorting to extreme methods to get what he wants, or to feel remorse for something he may have done.

Fetish: The opposite of a phobia (see above), victims of a fetish become unreasonably attracted to a thing or condition. The fetish becomes an emotional security blanket or the object of an obsession (see below). If denied the fetish, the character must succeed a FER CR to keep in control. If the character fails, he suffers severe distress (treat this as an episode of temporary insanity). See "Phobias" for a list of potential fetishes.

Hysterical Disability: The character's mind "turns off" a sense or limb as part of a coping mechanism, leaving the character physically disabled. You should describe to the player the ways in which the disability manifests: either a particular sense (sight or hearing are the most common) is compulsively ignored, leaving the character blind or deaf, or a limb or limbs (a hand, one arm, or both legs) become paralyzed. The character, despite his best effort, cannot control or respond to stimuli that affect the paralyzed limb or sense. Medical examinations will reveal nothing physically wrong with the character, but he will continue to steadfastly refuse to see, hear, or walk. If the character's life is in danger, he can act morally to preserve himself if succeeding a FER CR, but as soon as the crisis ends, the handicap returns (possibly in a more severe state).

Megalomania: The character's ego and self-confidence surpass all reasonable bounds—he has a personal understanding of reality that surpasses all others. Once in the grips of megalomania, the victim believes that he cannot be wrong, and is only misunderstood. The character feels singled out for future greatness, and exudes an unshakeable confidence that some may find attractive. Should events prove the megalomaniacal character wrong or should the results of plans not suit his sense of destiny, then clearly the character has been the victim of faulty or deceptive information, or has run afoul of the incompetence or treachery of their friends or subordinates. The character must succeed a FER CR to listen to reason, or to avoid bitter or even violent outbursts when his wishes are unfulfilled.

Multiple Personalities: The character is host to their original personality and an increasing number of 1-6 derived personalities who evolve as strategies in response to or compensation for perceived dysfunctions or inabilities of his original personality, or to give voice to thoughts or emotions the original personality normally represses. The additional personalities need not be the same gender or age as the character: a fractured psyche might create a fearless, aggressive persona to deal with adversity, or a helpless child who regresses into helplessness to hide behind other adults, or both. Each personality will have a name and a distinct mode of behavior: they are often associated with a general emotional quality such as sweet, merciless, pushy, childlike, angry, nurturing, or frightened. During times of stress, if the FER CR is failed, a new personality takes over the character's functioning— you should decide which one as appropriate. Each personality may or may not be aware of the others: the character's original personality is usually oblivious to their existence, or perceives the other personalities as separate beings. In time, the personalities can evolve into well-rounded beings, with distinct mental skill sets.

Obsession: Obsessed characters are preoccupied with a particular goal (avenging a loved one's death, clearing their name, or rescuing lost kittens) or a personal behavior (checking locked doors ten times a night, etc.). The preoccupation overshadows every other aspect of life; friends and family are ignored, a quest is forgotten, and communication becomes erratic and secretive. Penalties to Communication skills become commonplace. The exact obsession is usually based on fear (failure, etc.). The obsessed character must succeed a FER CR to avoid these behaviors, and must make this roll to embark on any course of action that does not help achieve this goal. In time, the victim becomes insomniac, and experiences random fits of manic exhilaration and deep depression.

Panzaism: Overwhelmed by the terror of the supernatural, the character resorts to extreme denial, refusing to see even the most extraordinary things as anything but ordinary. Hideous monsters are simply men, or at most men in suits. The character must succeed a FER CR to see the paranormal for what it is. A panzaic character does not need to make SAN rolls for seeing monsters, though gruesome sights and stress still affect him. While panzaism seems like a blessing, denial can leave the character oblivious to danger.

Paranoia: Creeping suspicion rules the character's mind: he cannot trust anyone. In such cases, the character enters rooms last, compulsively stands against walls, never eats anything he did not prepare, etc. Even fellow characters become suspicious, though strangers are far more threatening, especially people who are somehow different. Some paranoids give voice to their feelings, becoming disagreeable misanthropes, while others turn inward, keeping a brave face while developing complex rituals of protection or schemes of revenge. The character must succeed a FER CR to be convinced that another person is not trying to harm him. Over time, a paranoid character will become convinced that a particular person or a shadowy conspiracy is watching him, plotting to do harm. If the paranoia is severe enough, the insane character may become afraid to leave home, or may murder his own family.

Phobia: Terror takes hold, manifesting as an irrational fear of something associated with the experience that drove the character mad. Whenever confronted with the object of the phobia, the character's first impulse is to flee or avoid it; he must succeed a FER CR to take any other action. If the character fails but is forced to deal with the object of the fear, an episode of temporary insanity results. See the list of phobias for an appropriate one.

Quixotism: The opposite of panzaism, a victim of this disorder becomes obsessed with the supernatural, and believes that he is constantly surrounded by and confronted by unnatural creatures. Every passing dog is obviously a werewolf and any abandoned house is obviously haunted. Even the slightest headache must be the product of a curse. A quixotic character must succeed a FER CR to avoid hallucinations and realize that his suspicions are groundless. You may decide that quixotic characters can make SAN checks for seeing hallucinatory horrors and may even suffer symptoms of temporary insanity for major shocks, but all SAN lost to delusions should regenerate after a few hours.

Schizophrenia: Victims of this disorder cut themselves off from reality, building a web of private delusions that serve as the foundation for a different reality. These delusions can take the form of hallucinations or simple beliefs, but are often systematic and intricate. The character believes that a single unseen cause (faeries, ghosts, divine intervention, or some conspiracy) is at work in his life, and its actions form an unseen link that binds together every significant event. Discovering and confronting this mysterious cause reveals the secrets and mysteries of life itself, and the character becomes obsessed with researching or searching for traces of the cause. Delusions and hallucinations ensure that he will always find meaningful evidence, but that the truth is still out there. Life, family, and even personal well-being become secondary concerns, and the schizophrenic character is convinced that his delusions are completely normal and understandable. The player character must succeed a FER CR in order to not seem completely crazy in conversations, or to lead normal lives, remembering to groom him- or herself, or go to work instead of embarking on some new scheme to find it or them. Confinement, restraints, and medication are needed to keep the character under control. Advanced schizophrenics withdraw from reality altogether, going on endless quests through interior dream-worlds and talking to the voices in their heads. Note that some characters who run afoul of the paranormal and insist on telling the truth or their experiences are dismissed as schizophrenics with alarming frequency.

Stupefaction: As with temporary insanity, the character is stupefied but awake but unaware: he can stand and walk (if led), but has no will or volition of his own: if an arm is lifted, the character will hold it there. The character is incapable of speech, and does not react to any outside stimuli. Unlike most forms of indefinite insanity, stupefaction becomes the character's default state: in time of stress, succeeding a FER CR brings the player character a brief (1D6 combat rounds) window of lucidity.

Physical Symptom: Powerless in the face of fear or anxiety, if the character suffers from this disorder, he will experience extreme symptoms. Character has the "bleeding" sickness, and his wounds will not heal unless "cured" by Clerical miracles. While not a mental illness, hemophilia is characteristic of inbred groups like the upper nobility, and victims always have deep fears about personal injury.

Characteristics Rolls

The various Prime Requisites are often ignored in actual gaming, except as they incidentally give rise to fighting abilities, spell casting abilities, etc. This is unfortunate, as they do help to define a Character's nature and capabilities in a wide range of areas.

The Characteristics Roll or CR is intended to reduce often complex situations and actions to a mathematical probability, so that some decision can be reached fairly and objectively by using a game system in- stead of arguing and discussing the point. The CR represents the operation of the laws of Nature as the Character performs some action in the fantasy world.

Some CRs are enabling determinations concerned with whether or not a Character can succeed in some chosen course of action. These may be saving throws to find out if a Character has avoided some form of unpleasantness. Others may gauge the effect produced on others by some quality possessed by the Character- enabling mechanisms involving the personal sphere.

The CRs should not be regarded as replacing the responsibilities on the Players and the Game Master for good role playing. As much of the action as possible should be decided by good role play, to avoid the incessant dice rolling and rule thumbing that results when every situation is always made subject to the dice. After all, the random dice are idiots whose mindless dictates are a matter of mathematical probability, and nothing more. Dice cannot match plain common sense and a fair assessment of a situation. They should not be used as an excuse to impose a course of action on a player when he strongly disagrees and can offer a legitimate and reasonable alternative available to his Character. The CRs do apply, however, when it is necessary to determine the effect of purely natural events on a Character.

The Prime Requisites also have an effect upon specific skills associated with some or all of the Character Classes. Often, these skills are assigned a percentage chance, and the Prime Requisites (and/or the Character Class experience levels) carry a bonus or penalty applied to the 1D100 roll. Such operations might be termed Characteristics Rolls, but we prefer to call them Abilities Rolls. These will all be dealt with in the appropriate sections of the rules.

DEXTERITY CRs: Dexterity represents the ability of a Character to manipulate things with his hands or to move in an agile way. The Dexterity CR thus be- comes a measure of the possibility of performing actions which are not covered in other rules, and which need to be reduced to a probability because the action is important. The DEX CR is the number, rolled on 2D10, which the Character must roll equal to or lower to perform a dexterious task. In the case of very difficult tasks, a negative penalty might be assigned by the Game Master, or by the rules, reducing the CR level. Similarly, easy tasks might be assigned a positive bonus, increasing the CR level- Indeed, many easy tasks might be performed automatically by most Characters. When the Game Master is assigning his own penalties or bonuses, he should give careful thought to what is appropriate to the situation, what is fair, etc.

CONSTITUTION CRs: Constitution measures the resiliancy and resistance of the Character. The CON CR is the number, rolled on 2D10, which the Character must roll equal to or lower to save from injurious effects of falls, poisons, critical hits, etc. It can also be used to temporarily draw upon deep body reserves of energy when Fatigue Levels have been totally drained.

STRENGTH CRs: Strength is a measure of a Character's physical power. The STR CR is the number, rolled on 2D10,which the Character must roll equal to or lower to succeed at certain feats of strength. For example, a character might be attempting to lift an especially heavy weight. A successful STR CR permits him to raise a weight up to double his Carrying Capacity over his head and hold it there for a few seconds. Of course, this and other feats of Strength will be likely to produce a loss of Stamina points if one persists in the strenuous activity for any length of time, or if one attempts several feats of strength in a short time period. The Fatigue Levels lost (usually 1 or 2 points) should be determined by the Game Master so that the loss is appropriate to the situation and the nature of the Character's Strength and Constitution.

WISDOM CRs: Wisdom is a measure of a Character's ability to make wise decisions, especially in moments of extreme stress or confusion. The WIS CR is the number, rolled on 2D10, which the Character must roll equal to or lower to act wisely. One type of WIS CR is a form of save and might be applied in those moments when a Character is faced with resisting some temptation to give into weakness-- as in the case of a PC who enjoys his drink but should not imbibe at that time. Another type of WIS CR is used to save from Command spells.

INTELLIGENCE CRs: Intelligence is supposed to represent the capacity of a Character to think clearly, especially under stress, but no gaming system can save a smart Character from the mistakes of a foolish Player. Similarly, a clever Player should not be required to sacrifice a stupid Character simply because the character has a low INT score. Put bluntly, no game system can ever replace Player cunning and discretion. The INT CR is the number, rolled on 2D10, which the Character must roll equal to or lower to succeed. INT CRs are used in situations when a Character is faced with some puzzle or problem requiring the exercise of Intelligence to solve it. If a party of Characters is involved, the Character who is the expert in the situation should logically make the CR. An example of an INT CR might be to determine whether the Character can figure out an interaction situation which clearly has the Players baffled. Success means that the Game Master will provide a few more clues as to what is really going on, and what is likely meant by it all. Suppose that a Character is being cheated in some way. The INT CR can reveal the fact to him. But the problem of what to do about it is left to the Player to decide. The INT CR merely gives the Character a mathematical chance to detect the cheating. INT CRs are also used to save a Character from the influence of spells of illusion.

BARDIC VOICE CRs: Bardic Voice represents the ability of a Character to use his powers of speech to good effect. It is also a measure of musical and poetic talent. The BARD CR is the number, rolled on 2D10, which the Character must roll equal to or lower to perform a task requiring a melodious voice and/or a persuasive manner. In small matters, in which the Character is attempting to sway NPCs in some way, one can employ BARD CRs alone. For example,a Character may be a Troubadour singing for his supper at the castle. His BARD CR can be used to sec whether he has pleased his audience, Success in such a case might mean something extra besides food and a straw pallet for the night. Failure requires a second BARD CR

roll. A success here means a ho-hum performance-- not spectacular but at least minimally adequate. Failure means that the performance was displeasing, and the Lord of the castle and his family and guests could react accordingly.

APPEARANCE CRs: Appearance measures the attractiveness or unattractiveness of a Character. The APP CR is the number, rolled on 2D10, which the Character must roll equal to or lower to have an effect upon an NPC which requires good looks. For example, if one wished to catch the eye of a barmaid to obtain a quicker service, an APP CR could be rolled. After all, a high rating in the good looks department does attract attention from the opposite sex.

CHARISMA CRs: Charisma measures the sheer impact of personality one has on others, especially the effects a Character has on NPCs. The CHA CR is the number, rolled on 2D10, which the Character must roll equal to or lower to have an effect upon an NPC. A CHA CR can be used to determine the first impression an NPC (or even a Player Character) has of the individual making the CR. A success means that the individuals influenced have been won over to the belief that the Character is someone who might be a friend. They are predisposed to see questionable behaviour in a tolerant or more favourable light than they might otherwise. CHA CRs can be combined with Bardic Voice CRs, in matters involving persuasiveness during interactions with NPCs. The concept of Charisma involves the idea that force of personality operates as a tangible force in the affairs of men. Even a villain can win and hold the loyalty of his followers and servants-- provided he does not give them personal reasons to doubt his good will and concern for their welfare. This requires that the Character, in his role play, reinforce the initial impression so that an NPC would reasonably believe that the Character really is a friend. If the Character does something which would reasonably give the NPC cause to doubt that the Character is a friend, the NPC rolls a WIS CR. A success here means that doubt is established, and the NPC will now require tangible proof that the Character means well. This bond of trust is especially important in the feudal relationship between Lord and vassal. The vassal must believe that his best interests are matters for concern for his Lord, or his loyalty and willingness to make sacrifices for his Lord will begin to falter. Charisma as a measure of the strength of one's image as a friend helps to explain why 'good' men have often supported leaders or friends who are often demonstrably 'evil' inclination can very easily follow a 'good lord or friend into the very jaws of death and spurn the richest bribes out of his sense of personal loyalty.

FEROCITY CRs: Ferocity largely determines the morale of a Character. The FER CR is the number, rolled on 2D10, which the Character must roll equal to or lower to maintain morale, etc. Morale is checked by a FER CR when the Player Characters encounter a monster of fearsome aspect, when the party is greatly outnumbered, or when half the members of the party have been slain or put hors de combat by capture or wounds. The FER CR of the leader can be used to determine the morale of the group, or each Player Character and NPC in the party can make an individual FER CR. Success means that morale is maintained. A failure, on the other hand, requires a fighting withdrawal. This is especially true if NPCs are with the adventurers, for they have a desire to go home to friends and family and are now doubtful that they will if a retreat is not forthcoming immediately. If the leader wish to continue a combat in the face of failed morale, the leader must make a CHA CR by rolling 2D10 + 1D6 to rally the demoralized NPCs. Failure means that the NPCs will break in the following turn of combat if a retreat is not begun immediately. Success means that the NPCs will hold fast for 1/2D6 turns before another FER CR is made. Player Characters failing a FER CR have the option of remaining anyway, unless faced by an adversary with the quality of magical or supernatural Fear emanating from it. In that case, failure means panicked flight. Monsters and NPCs (including beasts) will also make FER CRs under the conditions noted for Characters on adventures. Monsters are 'people,' too, and have little interest in dying simply to satisfy their lord (the Game Master), if there is a better alternative. This prevents the Game Master from using hordes of monsters as cannon fodder to exhaust and overwhelm the intrepid adventurers. Role play combat is a direct development from war gaming, and in any battle situation the morale of troops is a major factor and cannot be ignored. Monster morale has to be handled with a degree of sensitivity by the Game Master. Some will clearly be more ferocious than others. But even a great Troll will reach a point when he must decide if it is wise to continue the combat or beat a retreat-that is, if he hopes to survive at all. With 60% or 70% wounds suffered, it would be time to question the sanity of remaining. The FER CR can be employed by Superhumans and by truly superior Knights and warriors (like Viking Berserks) to enter a beserker rage-- which increases their capability to inflict damage and to wit. The FER CR can also be used to check morale when a Character or NPC is faced with an especially dangerous (non-combat) action. For instance, a Character with a low Dexterity might have to ease his way along a narrow ledge, with a deep chasm below. A FER CR might be in order to prevent him from freezing or refusing to continue. Failure might necessitate extraordinary methods on the part of his comrades to get him past the obstacle. Role play is crucial in such instances.



Character Classes & Ability Scores

Character class refer to the profession of the player wish to take to the game, how he believes he can most successfully meet the challenges which it poses, and which role he desires to play. Some classes— particularly those with very high ability score requirements, such as paladin— should be very rare within the campaign, and even if some exceptional player character qualifies for the class, non-player characters of that class will be very uncommon. Note that only the Elven race is multi-classed.

	Man/ Nephilim	High Elf/ Grey Elf*	Wood Elf**	Dwarf	Hobbit
FIGHTER	yes	yes	yes	yes	yes
Squire, Knight	yes	yes	yes	yes	no
Paladin	yes	no	no	no	no
Dark Knight	yes	no	no	no	no
Forester	yes	no	yes	no	yes
Brigand	yes	no	no	no	no
Crowner	yes	no	no	no	yes
CLERIC	yes	yes	yes	yes	yes
Friar	yes	no	no	no	yes
Inquisitor	yes	no	no	no	no
Exorcist	yes	yes	yes	yes	yes
Druid	yes	no	no	no	no
THIEF	yes	no	no	no	yes
Assassin	yes	no	no	no	no
Spy	yes	no	no	no	no
MAGIK USER	yes	yes (1)	yes (2)	yes (3)	no

*High Elves or Grey Elves may become Fighter-Magick User-Clerics.
**Wood Elves may become Fighter-Magick User or Fighter-Clerics.

1. Elves abhor Black Magick or Necromancy.
2. Wood Elves are “Primitive Talent” Magick Users.
3. All Dwarves are Fighters, but they can also practice Magick as “Alchemists”, “Artificer Weaponsmiths” or “Goldsmith”.

As noted previously, the 4 races must meet certain minimum ability scores, and some races have lower maximum ability scores as well. No character can exceed or be below the given figures. The table below shows these minimum and maximum at a glance:

	DEX	STR*	CON	APP	BAV	INT	WIS	FER	ALI**
Man	01-23	01-23	01-20	01-20	01-20	01-23	01-23	01-23	01-20
Nephilim	14-23	14-23	14-20	14-20	14-20	14-23	14-23	14-23	01-20
High Elf	13-23	13-23	13-20	13-20	11-20	13-23	13-23	15-23	01-07
Grey Elf	13-23	13-23	13-20	13-20	11-20	13-23	13-23	13-23	01-07
Wood Elf	13-23	11-20	13-20	13-20	11-20	13-23	13-23	11-23	01-07
Dwarf	01-23	13-20	15-20	01-20	01-20	01-23	01-23	15-23	01-20
Hobbit	01-23	01-17	01-20	01-20	01-20	01-23	01-23	01-23	01-15

*Women and Female Elves cannot exceed STR/17.
Female Dwarves cannot exceed STR/19.
Female Hobbits cannot exceed STR/14.
**Nephilim must be of Lawful (01-05) or Chaotic (16-20) alignment.

FIGHTERS: The Fighters are the warrior class in society, the professional soldiers, so to speak. They enjoy considerable advantages over most other Character classes in combat. They should be fairly big (small Characters have disadvantages in combat). Dexterity, Constitution, Strength, and Ferocity are of particular importance, though some stress can also be laid on Intelligence, Wisdom, and Bardic Voice if the Player desires to be a real leader.

SOUIRES/KNIGHTS: To qualify as a Squire (candidate for Knighthood) a character must be of noble birth and should have DEX/12, STR/16, CON/12, BAV/8, INT/10 and FER/12. Nor should he be too small in stature. PCs with lower scores can qualify for Knighthood, but they are asking for trouble. Better to choose some other calling suitable for nobles.

SERGEANTS-AT-ARMS: To qualify for Sergeantry (armored cavalry), a PC must be a free man and must have DEX/12, CON/12, STR/12, and FER/12. Serfs can qualify if they obtain freed man status.

MAN-AT-ARMS: To be a common footsoldier (no training in horse

combat), a PC must be a freeman and must have DEX/10, CON/10, STR/10, and FER/9. Barbarian Warriors also have equivalent requirements.

PETIT SERGEANT: The offspring of Petit Sergeants can qualify for the country militia cavalry. He is expert with horses and knows horse combat. In effect, he is a Sergeant-at-Arms but does not have to satisfy all of the requirements for the professional at the castle or in a mercenary company, The PC must have his own horse and arms, however.

PALADIN: A knight of alignment 1-2 may enter a clerical fighting order to become a defender of the Faith. To qualify for Paladinhood a character must be well aspected (see "Astrology") and have at least DEX/12, STR/16, CON/12, APP/13, BAV/15, INT/12, WIS/13 and FER/17.

DARK KNIGHT: A knight of alignment 19-20 may join a Covent or a church of Evil. To qualify for the Dark Path a character must be poorly aspected (see "Astrology") and have at least DEX/14, STR/18, CON/13, INT/12 and FER/17.

FORESTER: Foresters are fighters who are adept at woodcraft, tracking, scouting, infiltration and spying. The minimum requirements to become a Forester are DEX/12, STR/12, INT/13, WIS/14, CON/12 and FER/11.

BRIGAND: Brigands are "outlaws" forced to flee to the wilder parts of the forests. The minimum requirements to become a Brigand are DEX/10, STR/10, CON/12 and FER/11.

CROWNER: Crowners are itinerant magistrates who investigate important crimes (typically suspicious deaths) and administer justice. The minimum requirements to become a Crowner are DEX/10, STR/10, CON/11, INT/11 and BAV/9.

ASSASSINS & THIEVES: Any Character can elect for a life of thievery and mayhem, although it is probably a member of the lower classes (the social dregs, so to speak) who would likely volunteer for such duty. Dexterity is the most important Prime Requisite for a Thief, followed by Strength, Intelligence, and Bardic Voice, in that order. The minimum requirements for a Thief are DEX/12, STR/10 and INT/10 and BAV/10. If he is an Assassin the Character should meet at least the minimum requirements: DEX/12, STR/12, INT/11 and FER/9.

SPY: Spies are members of the Opus Dei (a secret branch of the Roman Catholic Church formally known as The Prelature of the Holy Cross). The minimum requirements to become a Spy are DEX/12, STR/12, INT/11, CON/12 and FER/15.

CLERICS: We have taken as a model for the Clerics of C&S the medieval Church, with Priests, Monks, and Friars as the main Character types. A fourth class, the Chivalric Fighting Orders, is actually a specialized branch of the Fighters which makes war on the enemies of the Faith. Strictly speaking, it is not a group of true Clerics, although Priests may be found in its ranks as Fighting Clerics (Knights with Clerical Powers). Priests must have a Lawful alignment so that they may perform their good works. Intelligence and Wisdom are also of use while Bardic Voice is essential to good preaching and converting the unbelievers. Minimum Requirements: INT/10, WIS/12, BAV/11 for Ordination to the Priesthood; otherwise, no limitation.

INQUISITOR: An inquisitor was an official in an Inquisition, an organisation or program intended to eliminate heresy and other things frowned on by the Roman Catholic Church. Literally, an inquisitor is one who "searches out" or "inquires" (Latin inquirere, "to seek"). The minimum requirements to become an Inquisitor are INT/14, WIS/12 and FER/11.

EXORCIST: An exorcist is a person who performs the ridding of demons or other supernatural beings who have possessed a person, a place or even an object. A priest, a nun, a monk, a healer, a shaman or other specially prepared or instructed person can be an exorcist. The minimum requirements to become an Exorcist are INT/12, WIS/14, CON/10 and FER/13.

DRUID: The Druid is a priest of the ancients traditions. Celtic magick also placed great emphasis upon the spoken word, and thus Druids with high Bardic Voice could also become Enchanters. Conjuration was also part of the Druidic arts, and those with high Dexterity could qualify for this Mage-type as well. Finally, since Druids were priests of the Natural Forces, they often were Forester/Shaman. In the rarest cases, the truly wise became Seers (filid) of great power and vision. The minimum requirements to become a Druid or Ban-Drui (woman Druid) are CON/10, INT/15, WIS/13 and BAV/14. A Druid with BAV/16+ may also become an Enchanter. A Druid with DEX/15+ may also become a Conjuror, with spell limits to level 9. A Druid with WIS/18+ may also become a filid. A Druid possessing STR/12+, CON/12+ and DEX/12+ may also become a Forester Mage. Only in this mode may he enjoy the advantages of a Fighter.

MAGES: There are a wide range of Mages available for role play in ***Chivalry & Sorcery***. What types are available is left to the Game Master to decide. For not all types will fit into his conception of the fantasy world. Nor may he necessarily be ready to deal with all of them, as each has a degree of complexity he must master before he can deal with them effectively in the game.

Intelligence is this Prime Requisite which determines how high a level of Magick they can learn, the languages they can come to know, etc. Similarly, Wisdom is a quality that should not be ignored, considering the largely intellectual nature of Magick in practice.

Mages also have a Second Requisite associated with the specific college of Magick they are practicing. The Second Requisite often spells the difference between rapid and mediocre advancement in the chosen field of Magick:

Mode of Magick	Second Requisite
Primitive Talent:	Dexterity
Drug Trance:	Constitution
Dance/Chant:	Bardic Voice
Shaman:	Charisma
Medium:	Wisdom
Alchemist	Dexterity
Artificer:	Dexterity
Diviner:	Wisdom
Hex Master:	Charisma
Evil Priest:	Charisma
Enchanter:	Bardic Voice
Conjuror:	Dexterity
Thaumaturgist:	Charisma
Necromancer:	Wisdom
Power Word:	Bardic Voice
Cabbala/Symbolist:	Intelligence
Sacred Square:	Wisdom
Summoner:	Ferocity

Monster Characters

Provided that the Game Master agrees, Players may run Monsters as Characters. To qualify, a Player must roll Poor Omens at birth for his PC. The Game Master has the right to designate which of the following Monster types will be eligible as Player Character types in his campaign.

WERECREATURES: A Player may have a Werecreature PC. The nature of the beast dominates the Character's behavior and outlook once the change takes place. But in his everyday life, the Character evidences little or nothing of his Were nature. No Werecreature will practice Magick or Clerical vocations. Nor will the human form of the PC possess any Prime Requisite exceeding 19. For a Shape-shifter able to transform more or less at will, CON/19 is needed.

VAMPIRES: A Player may have a Vampire PC if he has at least DEX/16+; CON/21+; STR/21+; WIS/12+; INT/12+; BAV/17+; APP/14+; and FER/20+. Nor should the PC be especially small or tall: males = 5'6" to 6'3"; females = 5' to 5'10". Vampires do not practice Magick or Clerical vocations, but they may possess 2d6 Magical spells of Level I and II (Game Master's choice), which they can cast at the equivalent level of a practicing Mage. Such spells should tend to be in the Command category. Vampires are rated as Chivalrics (Knights) for fighting purposes and advance only through slaying others.

KOBOLDS: Like all of the Goblin Race, Kobolds are a minimal group in some respects. A Kobold must have STR/4-15, WIS/1-16, and APP/1-8. Kobolds are Fighters, but it is also possible for a PC to be a Mage instead (Shaman or Conjuror) able to practice Magick up to Level IV.

GOBLINS: A Goblin must have STR/4-15, WIS/4-16, and APP/1-8. Goblins are Warriors, but a PC could also practice Magick like Kobolds.

ORCS: Orcs are a superior Goblin Race. An Orc must have STR/4-15, WIS/1-16, and APP/1-8. Orcs are Warriors, but a PC could also practice Magick like Kobolds.

URUK-HAI: An Uruk-Hai must have CON/13+, STR/14+, WIS/4-16, and APP/1-8. All Uruk-Hai are Warriors.

HOBGOBLINS: A Hobgoblin must have CON/13+, STR/8+, WIS/4-16, APP/1-8. All Hobgoblins are Warriors.

GNOLLS: A Gnoll must have CON/19+, STR/12-19, WIS/4-16, APP/1-8, and FER/14+. All Gnolls are Warriors.

CAVE TROLLS: A Cave Troll must have CON/21+, STR/21+, WIS/4-9, APP/1-8, and FER/15+. All Cave Trolls are Warriors.

MOUNTAIN TROLLS: A Mountain Troll must have CON/21+, STR/20+, WIS/4-12, APP/1-8 and FER/16+. Mountain Trolls are Warriors.

WOOD TROLLS: A Wood Troll must have CON/21+, STR/20+, WIS/4-12, APP/1-8 and FER/17+. Wood Trolls are Warriors.

STONE TROLLS: A Stone Troll must have CON/21+, STR/20+, WIS/4-12, APP/1-8 and FER/18+. Stone Trolls are Warriors.

OLOG-HAI: An Olog-Hai must have CON/21+, STR/20+, WIS/4-16, APP/1-8 and FER/16+. Olog-Hai are Warriors.

OGRES: An Ogre must have CON/19+, STR/19+, WIS/4-16, APP/1-5 and FER/18+. Ogres are Warriors.

GIANTS: A Giant and must have STR/19+, WIS/4-16, and FER/9+. Most Giants are Warriors, but Mage types can be Artificers, Conjurors, or Nordic Mage types.

As noted previously, monsters must meet certain minimum and maximum ability scores. The table below shows these minimum and maximum for NPC monsters at a glance:

	DEX	STR	CON	APP	BAV	INT	WIS	FER	ALI
Kobold	06-15	09-15	09-15	01-10	01-12	01-13	04-15	09-15	14-20
Goblin	06-15	09-15	09-15	01-10	04-12	01-13	04-15	09-16	14-20
Orc	06-15	09-15	09-15	01-09	04-14	04-13	04-15	09-16	14-20
Uruk Hai	08-18	10-19	12-19	01-09	04-10	04-15	04-14	14-19	14-20
Ogre	06-12	19-22	18-20	01-03	01-04	01-06	01-06	18-20	17-20
Cave Troll	08-16	20-23	21-23	01-06	01-06	01-06	01-06	15-19	14-20
Mtn. Troll	07-12	20-23	21-23	01-06	01-10	01-08	01-08	16-20	14-20
Wood Troll	07-12	20-23	21-23	01-06	01-08	01-08	01-08	17-20	14-20
Stone Troll	08-15	20-23	21-23	01-06	01-10	01-10	01-08	15-20	14-20

Hill Troll	08-15	20-23	21-23	01-06	01-08	01-08	01-06	15-19	14-20
Olog Hai	12-17	20-23	21-23	01-06	05-12	09-13	07-12	18-20	14-20
Cave Giant	06-12	12-19	12-19	01-10	01-08	01-08	01-08	09-20	14-15
Hill Giant	06-13	12-19	12-19	01-10	01-05	01-11	01-11	09-20	14-15
Frost Giant	06-15	12-19	12-19	01-12	01-12	01-16	01-16	14-20	14-15
Fire Giant	06-16	12-19	12-19	01-10	01-13	01-13	01-13	09-20	14-15
Storm Giant	06-13	12-19	12-19	01-10	01-07	01-12	01-12	10-20	14-15

Honour

Honour measures a character's fame, success, confidence, importance, influence, and status; Honour is expressed in minstrels' songs, court gossip, peasant chatter, the prayers of holy men, enemies' curses, traders' tales, and nobles' praises. People are thus aware of each others' Honour because they all participate in the same society; while characters do not really know their exact number, everyone is extremely conscious of their status relative to others.

Honour is very different from the alignment-based code of Honour to which a paladin must adhere. Honour is not a judgement of good and evil. Individuals of high Honour are not necessarily good and those with low Honour are not necessarily evil. A cruel tyrant may very well possess high Honour, while a goodly knight, through unfortunate circumstances, might possess a miserable Honour.

Honour is more a measure of the deeds accomplished by both the individual (and sometimes his bloodline/clan) as well as those individuals he associates himself with (his party, peers, etc).

In many ways Honour is about respect and how others view you. This is why Fame ties in so closely with Honour. Your Honer causes your Fame to rise and fall. A lowly zero level blacksmith in a backwater rows can't have Honour no matter how great he is at his job. Though Honour will he very important to that individual and he may very well refuse to do work for someone he deems to be dishonourable.

To have Honour is to command respect. When a character loses Honour he loses face. Honour is so essential to the hero that it is reflected in his very continence. People and even monsters can sense how much Honour a PC has just by standing in his presence. And sometimes (if his Honour is through the roof) just by looking at him. So much gravity is placed on individual and group Honour in ***chivalry & Sorcery*** that characters have been known to commit suicide when it is deemed their Honour has been trashed and is irreparable.

Thus, the Honour number is a quantification of the character's personal social position in comparison to that of others. That is, Honour is not about the quality of a character's reputation, but about the quantity. A glorious knight might walk about proudly, revered beyond other knights, yet be despised for his cowardly or treacherous deeds. It is important for players to understand the fact that, since Honour measures not reputation but status, successful evil knights may attain the same Honour as some chivalrous knights. Evil knights lose reputation, not Honour, for their vile deeds.

Gaining Honour

Characters can get Honour by many different means, so players may choose entirely different paths to Honour for their characters. This promotes roleplaying and ensures that not all characters are the same, and that they do not need to compete for the same rewards.

Any dramatic event taking place in the game offers a potential Honour award. However, routine or mundane events rarely provide much opportunity for Honour. At times, simple participation in a significant event is enough, but successful action is generally required to gain Honour.

Almost any action that an ambitious knight performs can gain Honour. Examples of events that normally provide Honour include defeating an enemy in personal combat, getting married, being made a lord, successfully exhibiting a skill at court, spending a great deal of money, and finding the solution to an eerie magical riddle.

In addition, because society is concerned with personal behavior as well as combat and daring, Honour can also be earned from evidence of high passion and from faithful service to chivalrous, romantic, or religious ideals.

Any person, whether peasant or king, may gain Honour. Further, any two characters gain the same amount of Honour for the same action. However, knights and higher-ranking members of the noble class are very jealous of their prerogatives: They alone do the deeds of knights.

Most courtly situations in which Honour can be gained are thus off-limits to characters of less than knightly status. For example, feasts and tournaments are held for knights and their ladies only. Squires are expected to serve humbly, not to dance with the ladies or show off their other skills before the court.

On adventures, all sergeants or squires must be under the orders of a knight, whether a player knight or a NPC's knight. As the premier warriors, knights are expected to do most of the fighting, while their squires render assistance by fetching new lances and horses, providing first aid, and possibly fighting off foot soldiers and other rabble. Squires and sergeants are expected to fight when the combat is unchivalrous or when the knights ask for help, and not at any other time.

In many cases, only the knights fight, so they get all the Honour from such events. During combat, any sergeant or squire who rudely shoulders aside knights in order to grab Honour may be declared outlaw or simply killed immediately. In non-combat situations, a presumptuous or insolent sergeant or squire is simply removed from the room, or placed in a dungeon if he resists.

Once a character begins to accumulate Honour, it is inevitable that the player will want to know where his character stands relative to other famous knights of the realm. The chart below answers this question in general terms, and defines the range of Honour.

Honour points	Quality of Knight
1–1000	Non-knight (serf, merchant, squire, damsel, etc.)
1001–2000	Average knight
2001–4000	"Notable" knight
4001–8000	"Famous" knight
8001+	"Extraordinary" knight

Tremendous heroes such as Sir Lancelot du Lake are far superior in Honour to almost all other knights, with good reason. It is unlikely that player characters will attain Honour similar to that of Lancelot.



Honour Awards

In ***chivalry & Sorcery***, honour represents the respect of one's peers, not something palpable like gold. Thus, to a great extent, Honour is dependent on the reaction of the Gamemaster and the other players to your roleplaying. This section offers guidelines, but not absolute rules, for earning Honour.

If a player impress everyone with his character's actions, chances are that he receives some Honour. If his actions during the game are banal or uninspired, or if he relys on a powerful fellow character to gain attention and success, he should expect to receive less than the usual Honour for his actions.

Many successes in the game are not worth Honour, and those that are usually gain a character only ordinary Honour. The high points in a character's career, though, such as the ceremony of knighthood, are extraordinary events. Those occasions from which more than 1,000 points can be gained are invariably unique and deadly (the Battle of Crécy, for instance).

GameMasters may be tempted to award excessive Honour during moments of excitement and drama. Do your best to keep to the guidelines printed here: once a bad precedent is set, every player begins to expect similarly high amounts of Honour in subsequent games. "Honour inflation" can ruin a campaign very quickly.

First, determine the appropriate category for the event: mundane, minimal, ordinary, heroic, or extraordinary. In some situations, important events take place but no Honour is gained; this occurs when the action, though successful, is dishonorable.

Accomplishment	Honour Won

Mundane	0
Minimal	1
Ordinary (Default)	10
Heroic	100
Extraordinary	1,000

Mundane: Some actions are beneath notice in the game, and do not accrue Honour. For instance, a knight does not gain Honour simply for drawing his sword from his scabbard, no matter how impressive the flourish. Occasionally an act deserves 0 Honour, but certain oblique effects of the action might result in great Honour. For example, when Sir Balin decapitates the Lady of the Lake in King Arthur's Court, he receives no Honour for the killing, for he commits a dishonorable act of treason by so offending the king's hospitality.

Minimal: The minimum Honour that a character can gain from a significant event is 1 point. Killing a snake might be worth 1 Honour point if circumstances are appropriate. In most cases, though, if an event is worth Honour at all, the character should gain more than 1 point. If the GameMaster is dividing Honour among a group, and each individual would receive less than 1 point by a strict division of the Honour, then each individual gains 1 point.

Ordinary: The common amount of Honour that should be awarded for a significant action or event is 10 points. Most normal actions during the game that are worth praise should receive 10 Honour. These might include victory over a bandit, a successful speech, or an act of courage. As a default, the GameMaster should hand out 10 Honour whenever he is unsure of how much to award, or whenever an argument over Honour seems likely. GameMasters may reward excellent roleplayers with 10 Honour (per action) as a reward for their fine play-acting and believable choices.

Heroic: Most heroic acts or important events should earn 100 points of Honour. By this definition, a heroic event is an order of magnitude more significant than an ordinary event. Keep in mind that even 100 points is a substantial amount for a single action or event. Still, some heroic events and actions are worth as much as 250 to 500 points.

events or actions	Honour points
Behaving in accordance with all the religious virtues for one year	100
Being the Grand Champion in a medium or large tournament	250
Being the champion of a small tournament	100
Fighting successfully through 8 rounds of a large battle	400
Fighting successfully through 8 rounds of a medium size battle	250

Extraordinary: For an action or event that signifies a once-in-a-lifetime opportunity, 100 Honour is clearly not enough. Such extraordinary actions or events gain 1,000 points, an order of magnitude over that gained from heroic actions. Adventures yielding opportunities for extraordinary Honour are extremely rare; only something incredible, an awesomely heroic and successful action, or a unique magical or sacred ritual qualifies as extraordinary. Perhaps one adventure in twenty, at best, might offer this opportunity. Such adventures must involve great risk or demand great roleplaying from players.

For example, defeating an extraordinary monster like a huge fire-breathing dragon might gain 1,000 points, should the GameMaster feel it appropriate. But such creatures are rare indeed, and should easily kill most knights foolish enough to go against them single-handed.

Adventures involving tasks crucial to the realm, such as rescuing the Queen, might yield extraordinary Honour if completed successfully. However, only Extraordinary knights (those already having 8,000 or more Honour) would ever be considered for participation in such important events. Until they attain great fame, player knights must accustom themselves to tasks of lesser significance.

The fact that it usually takes a group of knights to achieve such great things (unless the knight is of Lancelot's stature) means that few will gain a full 1,000 Honour for successfully completing any adventure of this sort.

A few extraordinary non-adventuring acts might gain extraordinary Honour, and each of these, with one exception, can occur only once in a knight's life:

• being knighted

• being made a king

• dying heroically in battle

• participating in the High Mass of the Holy Grail

The following list is by no means complete but represents just some of the many actions that can increase one's Honour. Note that one's Honour might preclude some of the actions on the following list.

- Allowing a disarmed opponent to pick up his weapon.
- Allowing the enemy to draw first blond.
- Allowing the enemy to remove their dead and wounded from the field of battle.
- Being associated with someone with a higher Honour
- Being blessed by certain classes or creatures.
- Delivering the coup de grace to a superior opponent.
- Entering into mortal combat without armor.
- Fighting a 'worthy adversary' or battle-hardened adversary.
- Picking up the funeral expenses of someone you slew in combat.
- Refusing medical treatment (so others may be treated first.)
- Taking an arrow or hit for someone else.
- Taunting an enemy into fighting.
- Winning a mano-on-mano challenge.

The following list represents just some of the many actions that can decrease one's Honour. Some characters seem to seek out new and creative ways in which to diminish their group's Honour. Note that one's Honour might preclude some of the actions on the following list.

- Being admonished by another character for a wrongdoing.
- Being associated with someone with a lower Honour.
- Being cursed or vexed by certain classes or creatures.
- Being publicly insulted or disparaged. (Especially by an NPC or someone of a lower experience level than yourself.)
- Getting caught in violation of ones alignment.
- Getting caught 'bragging' about deeds which rightfully belong to someone else (or which someone else shares Honour in).
- Killing a host who has provided you food or shelter.
- Neglecting to properly bury the body of a member of one's own family.
- Losing a battle standard, flag, crest during combat.
- Losing a mano-on-mano challenge.
- Paying off an extortionist or shake-down.
- Putting up with bad service from a waiter or barkeep.
- Snitching or ratting out another.
- Surrendering.
- Walking away from a challenge.
- Being eye-balled can affect your Honor if the event is nor properly challenged.
- Letting someone take advantage of you.
- Attacking an unarmed or obviously inferior opponent.
- Fleeing combat.

Group Honour Awards

Honour is often attained by a lone individual, but this is not always the case. Sometimes player characters cooperate to achieve some task or goal. The GameMaster divides his Honour award among several characters whenever it is clear that more than one individual was responsible for a success. For example, if five characters cooperate to defeat a group of bandits, each of the five receives some of the credit.

The GameMaster always determines the division of Honour. Usually Honour is divided equally among all the participants, perhaps with an extra portion awarded to any particularly deserving individual for heroic behavior. However, the GameMaster may choose to award most of the Honour to one of the participants, rather than giving anything extra, with the rest receiving very small awards. The wise GameMaster always confers with the players about such matters, but the decision, once made, is final.

Knights are warriors first and foremost, and their fame is increased most significantly by combat, whether against bandits, monsters, soldiers, or other worthy knights. The basic rationale is simple: the more fearsome or important the foe a knight overcomes, the greater the Honour.

If the loser had an unusual advantage in the combat, such as a large damage value or a magick shield then more Honour for the winner is appropriate, since the risk was greater. Creatures follow the same rationale as human opponents: A creature with an unusual power or statistic yields the victor extra Honour. Likewise, if the enemy defeated has its own Honour, or is significant in some way beyond its simple combat ability, then the victor's Honour should be increased. Thus, an old but famous knight would be worth somewhat more Honour to defeat than a bandit with the same skills and equipment.

Mortal combat with another knight is the supreme challenge, and great Honour may thereby accrue.

Consider "defeat" to mean that the enemy surrendered or was captured, incapacitated, or killed. If the enemy's plans were quashed but he escaped, no Honour is gained for the defeat. Note that if several knights cooperate to defeat an enemy, the Honour is

divided equally among them.

Honour may be gained from chivalrous actions even without a roll. For example, a player may state that his character performs a remarkably generous act. As long as this is consistent with the character's normal behavior and reputation. Of course, in such cases the GameMaster has no starting number of points to award. Usually he should award 10 points of Honour, the normal amount, or — if the action was heroic — 100 points.

Honours and Titles: In addition, Honour is gained for receiving honours significant to a knight and his society. Being knighted or celebrating the High Mass of the Holy Grail are all examples of this type of honour.

Rank	Honour points
Banneret knight	1000
Duke	7500
Earl	3500
King	10000
Officer to a duke	750
Officer to a king	1000
Officer to an earl	350
Vassal knight	500

Participation in Notable Events

Great events such as tournaments, battles, and religious or feudal ceremonies are at the heart of the game. Simply participating in such exciting events can net Honour of a magnitude based on the importance of the event. Note that qualification to receive such honours may require many successful actions.

Battles: Honour awards for participation in battle depend on how well the character and the army fought. Honour is gained on a per-round basis, and is derived from the size of the battle, with adjustments for various factors.

Tournaments: Honour in tournaments is normally gained through individual combat. However, a small amount is gained simply for participating, and a larger sum can also be earned by winning either of the two main events, the joust or the melee.

Successful Quests or Tasks: Members of any quest group or adventuring party gain Honour when the task is successfully completed. Task Honour should be awarded whenever a task is important, as long as it offers some challenge.

The Honour awarded for successful completion of a task may supplement incidental Honour gained for defeating enemies, participation in important events, etc. If a knight is specifically ordered by his lord to slay a famous ogre, he gains both defeating enemy Honour and task Honour.

Bonus Points

Characters with 100 or more Honour derive measurable benefits from their status: For each 100 Honour points, a character may add 1 point to his Status. Honour indicates status and importance, not just notoriety. In formal situations where characters interact, such as the courts of nobles, great status may enhance the character's capabilities to influence or impress others. Normally the character must have a respectable reputation to do so, though: Evil knights with no honour, even if very powerful and influential, won't usually be invited to court.

When characters are in a social situation among chivalrous folk, the character with the highest Honour takes precedence over others of equal title. Titles of rank still maintain their precedence, of course, so a king or other lord is unlikely to defer to an ordinary knight, no matter what the knight's Honour.

In situations where feats of arms may be called for, it is the privilege of the greatest to make the first attempt. In social situations, "precedence" means that the person of lower rank goes first. For example, when entering a feast, the lower-ranked individuals go first and the highest-ranked person is last.

Losing Honour

If a knight's actions are villainous he will lose honour. Avenging a kinsman is not villainous, nor is slaughtering hapless commoners. Adultery, accidental murder, stealing herds and castles, and participating in ambushes are not villainous. Death, slaughter, and misery are a normal part of a knight's life. Mercy is not required, and so real villainy must be totally vile.

The Game Master may take away honour from knights who perform these depraved actions. No witnesses need see the act. Use this power wisely.

A villainous act must be utterly unchivalrous and unknightly. It must violate both social and moral norms. Common villainous acts and suggested values are given below.

Loss	action
50	killing a squire
50	being captured
50	raping a noblewoman
100	desecrating a chapel or church
100	killing a cleric or priest
100	killing a herald
100	killing a woman
100	killing an unarmed knight
100	killing a knight who surrendered
100	showing cowardice
100	offending a liege lord
200	killing a bishop/druid
250	ganging up on a knight
500	killing an archbishop/archdruid
500	killing a kinsman
all	denouncing or betraying liege
*	killing liege lord

*the killing of one's liege lord results in a loss of honour equal to twice that lord's honour upon death.

If a player-character becomes villainous and loses part or all of his honour, the benefits which he had previously gained are still kept.

Villainous Knights

Knights become villainous when they attain negative honour. They have done so many bad things that they have become nothing but depraved, base-minded scoundrels.

Most villainous knights are Game Master characters but if your players all want an all-villain campaign, you may do it.

The only advantage which villainous knights have is that they are hard to recognize. They always travel under false arms, so heraldry is useless to find them.

Breuse Saunce Pitie is the most famous villain knight of Le Morte D'Arthur. He appears, deceives the best knights, decapitates women, tramples unhorsed knights, and then vanishes into the brush, often wounded, never killed, never captured. Sir Carados of the Dolorous Tower and his brother, Sir Turquine, are also famous villains. King Mark performs his share of villainy, but never wipes out all the honour he receives for his landholdings.



Skills

A skill represents a specific set of knowledge and aptitude. Every skill is rated on a percentile scale from 0 to 100 or higher. This is called a skill rating. Skills essentially define what kinds of actions the character can perform.

Having chosen a profession, the player multiplies the character's INT x10 and allocates at least half of the resulting total as percentiles among those skills listed for the profession. All the skills do not need to have points given to them, but points undistributed are lost.

Add to these allotted points those pre-printed on the character sheet alongside the skills. For instance, allotting 25 percentiles to Throw, we see 25% printed beside the skill: the player should total the two numbers and write in 50% as the current amount for the skill.

Using Skills

Whenever the character wishes to take an action or accomplish a task where the outcome is in doubt, you must declare the desired action, and the GameMaster will call for a D100 roll against the appropriate skill rating. In general terms, a D100 roll under the modified skill rating grants success at the task, while a roll higher than the rating fails.

The difficulty of the task or other circumstantial modifiers can adjust a skill's rating up or down. The difficulty modifiers are Automatic (no roll required), Easy (the skill is doubled), Average (no modification to the skill), Difficult (the skill is halved), and Impossible (no roll, or a 01% chance at the GameMaster's discretion).

Secret Skill Rolls

The GameMaster may also make skill rolls for the character, in cases where the GameMaster either does not want him to know the outcome of the skill roll or that a skill roll is being made at all. The GameMaster may wish to keep a copy of

the character sheet on hand, or may ask for a list of the character's current values of relevant skills (particularly Perception skills) so secret rolls can be made without alerting him and the other players that his characters might be missing something when the skill rolls fail. This method allows the GameMaster to use failed rolls to potentially mislead or misdirect him.

Measuring Skill Ratings

Any reasonably healthy and normal person can swing a club, climb a tree, or speak his or her native tongue. Every skill, therefore, has a base chance associated with it: the character is assumed to have this basic rating in the skill before any additional skill points are added.

The character's skill ratings define his capabilities during play. The following guidelines gauge the character's proficiency. Guidelines are provided as to when rolls would be required—under routine conditions, characters at a certain level of competence can regularly perform these skills without needing to roll for success.

05% or less: **Novice**. A character with a skill rating this low is a complete amateur, and has little hope of succeeding even at Easy tasks. At this low level of competency, you should roll each time you wish for your character to attempt this skill, regardless of whether in a stress-filled situation or routine under ideal circumstances.

06–25%: **Neophyte**: A character with ratings in this range is either a beginner or has a small amount of knowledge of the subject at hand. The phrase 'knows enough to be dangerous' applies well here, your character will get lucky enough to succeed once in a while, and may become overconfident as a result. You should have to roll whenever your character attempts this skill, even if the task is Easy.

26–50%: **Amateur**. Ratings in this range indicate a little talent, some rudimentary training, or hobby level dabbling in a skill. Your character is barely qualified, and is usually entrusted with Automatic or Easy tasks. At this level of competency, in non-stressful situations your character can perform routine activities relating to the skill without needing to roll.

51–75%: **Professional**. A 50% rating in a skill allows your character to make a living using that skill. At the professional skill rating, your character does not need to worry about failing Easy tasks, and is experienced or proficient enough to serve as a leader or manager of others. Most skills cannot be raised above 75% through training alone: your character must advance further through practical use. At this skill rating, most of the time your character can perform routine or even complex activities relating to the skill and you are only required to roll when there is an element of risk, or when the chance of failure is dramatic.

76–90%: **Expert**. Skills in this range indicate advanced expertise in a given field: your character has a reasonable chance to succeed even at Difficult tasks. Few people ever attain such mastery of a given skill, and those that do are respected and relied upon for their expertise. Most average characters cannot begin play with any skill higher than 75%. With this skill rating, your character should be able to perform complex and difficult actions relating to this skill under routine circumstances.

91% or higher: **Master**. Only a handful of true geniuses attain this level of mastery. Only the most difficult tasks are beyond their abilities, and their expertise has likely made these masters famous or legendary, either within their field or in the world at large. When your character has this rating in the skill, in routine situations he is able to perform miracles, and you will rarely need to roll the dice except at most difficult of tasks or in dire situations.

Evaluating Success or Failure

Sometimes the character's efforts in performing an action can have very different results: a good toss at darts will hit the board, while a lucky or exceptional throw hits the bull's-eye. There are five degrees of success for any type of action roll. Ranked from worst to best, they are as follows:

Fumble: roll > or equal to top 5% of the chance to fail

Bad luck or incompetence sometimes conspires to produce the worst possible result. Spectacular failures are called fumbles. The chance of fumbling an action roll equals 5% (1/20th) of the chance of failure.

Fumbled actions never yield any beneficial results, and always end up impeding or harming the character (or his friends) through disastrous or unintended results.

Failure: roll > target

Die rolls that are higher than the base chance fail. Some failures cost the character nothing more than perhaps a little dignity, while others can be costly in terms of time, money, or physical damage. Unless an action is deemed automatic, there should always be some chance of failure: no matter how high the modified base chance, action rolls fail on results of 99 or higher.

Success: roll < or equal to target

Any roll with a result in the upper 4/5 of the base chance qualifies as a success. Successes accomplish the action with average results.

Special Success: roll < or equal to 20% of target

Some skill attempts are better than average, and yield extra benefits for the character. Actions achieve special success if the die roll is equal or less than 1/5 the character's skill rating. Round fractions using normal rounding.

Critical Success: roll < or equal to 5% of target

Sometimes the character will perform an action so well that the results are truly extraordinary. Rolls that are equal to or less than 1/20 of the skill rating are a critical success. Round fractions using normal rounding. Critical successes yield the best of all possible results.

Skills Descriptions

Acrobatic

A skill enhancing the use of Climbing and Leaping Capabilities. Greater control and effectiveness in these actions is achieved by "lightening" the body through precise use of balance and muscular tension, permitting remarkable feats.

Appraise

Successful use of this skill allows the character to estimate an object's worth, be it an old painting, a gemstone, a weapon, or a riding horse.

Arrow cut

A special method of defending against missile attacks with hand weapons. The character may "cut," ie. deflect, small missiles out of mid-flight as they hurtle at him. The skill is applied only against missiles which actually would hit the character. Those that would miss anyway are ignored. When a missile scores a hit on a character, the attacker's hit probability is reduced by the Arrow cut skill. If this reduces the missile's hit probability below 0, the attack has been deflected. There 1 chance out of 10 that the missile is shattered. This skill may be applied against all arrows, hand-hurled missiles, and javelin.

Awareness

This skill measures the character's attentiveness to his immediate surroundings, using both his five physical senses and the mysterious "sixth sense." A critical success might reveal extra information (such as the precise location of the bandits hiding in the trees, as opposed to the simple realization that there are bandits there), while a fumbled Awareness roll reveals incorrect information.

Bargain

The skill of obtaining something for an agreeable price. The bargainer must state the price at which he wishes to purchase the item and, for each 2% difference between that price and the asking price, he must subtract 1 percentile from his Bargain skill. The seller will not take a loss, no matter how good the bargaining. The GameMaster usually determines the bottom-line amount secretly. By implication, use this skill in any negotiation which features an exchange of value. Combination rolls with Credit Rating, Fast Talk, or Persuade might help in bargaining. A simple bargain may be struck in a few minutes. A complex contract might take weeks, and Bargain might then work in combination with Law.

Battle

This skill applies to tactical decisions when individuals are separated from their larger unit; this use of the Battle skill is used only in battles. Leaders use this skill to inspire, direct, and coordinate subordinates, guiding them in complex tasks and improving the effectiveness of the group as a whole. The character with this skill compels his followers to obey, not out of fear, but out of personal loyalty and commitment.

Battlefield Tactics

Battlefield Tactics involves leading formations of troops in the field. The skill confers advantages when two groups confront each other. Provided the character knowing Battlefield Tactics has been able to survey the battle area and has enough information about the opposition, he will be able to make a Battle Plan. If successful in his skill roll, all those under his command have an advantage in the first round of their attacks. This bonus is available to each PC and NPC whom he makes contact with and who can attack the foe. Some in the group may enjoy this first round attack bonus later on if they are not committed to battle from the first (according to the Battle Plan). Initial attacks gain a bonus of +10%. However, a Critical Success yields a bonus of +30% to initial attacks. If both sides have leaders with the skill of Battlefield Tactics, then it becomes resisted:

1. If both leaders succeed, they neutralise each other and both side use normal attack values.
2. If one side succeeds and the other fails, the successful side enjoys a standard first attack bonus.
3. If one side has a Critical Success and the other is unsuccessful, the leader has a Brilliant Plan and maximum first attack bonuses apply.
4. If one side has a Critical Success and the other an ordinary success, the Critical Success is downgraded to

an ordinary success and the standard first attack bonus applies.

Blasphemous Lore

The study of horrific occult secrets and ancient evils. A field of knowledge gleaned from the grimoires of madmen, scribbled on the walls of madhouses, and whispered in the uttermost dark of the night. The more of this peculiar knowledge your character has, the less his grasp on sanity.

Bribery

This skill gives a character expertise in paying bribes—allowing him to know exactly who and how much to bribe on a successful skill roll. A failure on the roll indicates that the person he is attempting to bribe has refused to accept it and will not act as the briber desires. (He may, however, still take the bribe and do nothing, at the GM's discretion. Or he may even be offended at the insult to his integrity.) On a failure roll of 96-00%, the person refusing the bribe will turn the briber in to the authorities. The GM may, at his option, make the roll for the player to keep an NPC's true reaction a secret. On a regular failure, the briber may offer more money and try again immediately. If the second roll fails, the person cannot be bribed at that time, and the PC must try again at a later date if he still wishes to bribe the person. The GM should determine in advance how much a particular NPC will accept as a bribe. If the PC offers more than the GM has determined is the minimum bribe an NPC will accept, the GM may add to the player's chance of success—up to twice normal, depending on the amount; if he offers less, the success chance should be lowered accordingly, to a minimum of 5%. Bribery skill can be used to persuade a guard to turn a blind eye to extralegal activities, influence a judge to give a character a reduced or deferred sentence, convince an informant to nark on a buddy, and so on.

Conceal

Allows the visual covering up, secreting, or masking of an object or objects, perhaps with debris, cloth, or by making a secret panel or false compartment, or perhaps by repainting or otherwise changing an item's characteristics to escape detection. With it, a person might be secreted from sight, but could not be disguised to evade even a cursory inspection. Larger objects of any sort should be increasingly hard to conceal.

Courtesy

Courtesy is a skill defining a knight's knowledge of courtly manners, from etiquette to matters of precedence and table manners; from modes of speech, including protocol, vocabulary, style, and forms of address, to all types of decorum appropriate to a lord's court, such as around superiors, around women, and around disfavored people. A successful Courtesy roll means that the knight performed correctly in the formal manner appropriate to the relative situation, making a suitable impression upon his audience. Courtesy is inappropriate for use with commoners. A critical success indicates great elegance and style in the performance. A fumble indicates that a silly or even offensive act occurred, with consequent humiliation. Haughty or cruel lords may become insulted and angry at characters who fumble their Courtesy roll in court, possibly with dramatic consequences.

Cult Lore

This is knowledge of the beliefs, stories, ritual practices, and prayers associated with a particular God, pantheon, or Mystery Cult. There are also several Mystery Cults which require special initiations involving the comprehension of Mysteries in order to become members. The Cult Lore of each Great and Mystery Cult is considered a separate sphere of knowledge and practice and must be learned individually. Cult Lore is used to interact with the Heavens and the Underworld through Offering and Sacrifice Rituals, thus gaining the attention and favor of divine powers that can be called upon with Invocations.

Disguise

By using this skill, the character employs posture, costume, voice, and other tricks to seem like a different person, or a different kind of person. Dim light, theatrical makeup, and significant facial alterations (a haircut or wig, false beards or a quick shave) can add up to a +25% bonus, at the GameMaster's discretion. Onlookers who scrutinize the disguised character or engage him in conversation can make and opposed Spot or Insight skill check against the character's Disguise to see through the ruse. The disguised character can use his Fast Talk skill for the opposed check if he engages the onlooker in conversation.

Etiquette

All social castes or special groups have their own codes of conduct, defining what is or isn't acceptable behavior. Proper dress, modes of speech, specific behaviors, and even eye contact or trials by combat can all play a part in a group's etiquette. Etiquette rolls might be required to gain an audience with an important non-player character, and should accompany any requests made of that character. Etiquette skill is very culture specific—conduct that is allowed in one country may be a major breach of etiquette in even a closely related one, such as France and Britain. In such a case, whenever visiting a country with a related but different culture, one's Etiquette skill is halved; it would increase at a rate of about 10% for every week spent in that culture (except on a failed roll), up to its maximum. In a very different culture—most Elven and Dwarven countries for Human player characters, for example—the skill would be lowered to one-fifth normal percentage at best, until the ins and outs or that culture are learned (often the hard way).

Fast-drawing

A technique for fast-drawing the sword and cutting at the foe in one movement. It permits the character to draw the weapon and make a strike attack in the same action at the expenditure of 1 blow. It may be used when engaged at no penalty. Both hands must be free to use this skill or a 50% penalty is applied to the hit probability. A normal miss means the sword is out but the blow missed. A Critical Failure means the sword has indeed been dropped.

Fast Talk

The preferred weapon of salesmen, spies, or confidence men, this skill convinces a target that what the character is telling them is true, or that he agrees with whatever the character is telling them. The target will sign the paper, ignore something suspicious, pass off faulty goods as valuable or take false facts on faith. Fast Talk is quick to use, and almost always temporary. To truly change someone's mind, the character should use the Bargain or Persuade skills. Fast Talk will not work on targets whose minds are made up; use Persuade instead.

Faerie Lore

Faerie Lore quantifies how much a character knows about the mysterious ways of Faerie and the invisible world of the Other Side. It may be used to identify a particular type of faerie that was sighted, to recognize a faerie encounter as such, or to aid communication with the inhabitants of the Faerie Realm. Everyone knows that whenever something uncanny occurs it is due to some faerie, and anything strange that is not immediately recognizable as the influence of faeries is quite possibly made by them as well. A Faerie Lore success reveals magical information, which the GameMaster should present in an entertaining way. However, this information may be sheer superstition, or incorrect in detail. A failure or fumble gives erroneous information. A critical success always reveals some important fact, as secretly communicated to the player of that character by the GameMaster — for example, "Lancelot realizes that the three witches are actually the mad daughters of the king."



First Aid

This skill represents knowledge of triage and rudimentary medical care. Use it to stop bleeding, bandage wounds and treat minor burns, set a broken limb, resuscitate someone who's drowning, or revive an unconscious person. First Aid has no effect on poisons, diseases, or subtle physical ailments. This skill takes a full combat round to perform, and cannot normally be undertaken while in the midst of combat. If the character attempting the First Aid attempt is interrupted, the GameMaster may declare that the attempt must be restarted, or that the interrupted attempt inflicts 1 point of damage upon the intended recipient. Failure in applying First Aid requires that the user wait some reasonable amount of time to try again (something new, presumably, since what was done didn't work), but another practitioner could make an attempt in the next round.

1. A success with this skill allows the user immediately to heal 1D3 hit points of a single attack or injury.
2. In the same or the succeeding combat round, a character who has just died may be returned to life if the emergency treatment raises hit points to at least +1.
3. A success with First Aid immediately awakens any victim of a knock-out attack.

Once a character has had First Aid successfully applied to an injury, further applications either of First Aid or of Medicine have no effect on that injury. A new injury would be treated independently.

Folk Lore

This is your knowledge of the folk tales, superstitions, and the traditional rituals and lore of common folk; while the folk tales and superstitions of different Cultures may vary, the actual practice of Folk Lore is surprisingly the same throughout the Known World, so there is only a single Folk Lore Skill rather than many different Cultural Folk Lores. Folk Lore represents the inherited wisdom of generation after generation of people who have observed the workings of the Known World and gleaned some idea of how to interact with the magick that flows through it. Magicians and common folk alike raised in the tradition of Folk Lore manipulate the inherent magick of the world around them, both the visible physical world and the normally invisible Otherworld of Spirit, through Incantations, Rituals, Charms, and Amulets.

Forgery

Forgery is skill in successfully imitating someone else's handwriting or signature; faking official forms, documents, or seals. A successful skill roll is required whenever a character attempts to forge anything; success indicates that the forgery will fool all but experts or those especially familiar with the forged work. A successful roll of one-fifth one's Forgery skill or less means the forgery is so perfect that even the experts will be fooled unless they, too, make a roll of one-fifth their skill in attempting to detect a forgery. A failed roll indicates that a forgery is so clumsy, anyone will see through it on more than a casual glance (unless the forger can distract him with Fast Talk or in some other way).

Gaming

The Gaming skill allows the user to perform certain types of medieval play effectively and with aplomb, whether in competition or for entertainment. This skill does not include ability in physical sports such as wrestling and jousting, and has nothing to do with them. This skill covers all manner of games and diversions, from ordinary contests of chess or Roman Tabula (backgammon) to gambling contests involving cards, dice, or other games. Quick wits and decision-making are essential, and knowledge of the rules of the game and the odds involved is vital.

Gambling

The character can increase his chances of winning at games of chance, either honestly or dishonestly. The two forms of gambling governed by this Skill are cards and dice. To determine the outcome of a normal round of gambling, the players with characters involved roll 1D100. High roll wins. The character(s) using Gambling Skill may increase his die roll honestly by rolling his Gambling skill and adding his score on the 1D100 roll. If his Effect Number is negative, he will reduce his score by that amount. This represents "playing the odds." If he wishes to cheat, the character simply adds his skill to the die roll. In this instance, his actions are a Hidden Thing as far as the other gamblers are concerned. But their INT CR to detect the cheating is increased by half the bonus the cheater gave himself. A cheat does not have to use his full skill when cheating. Cheating in this manner is punishable if discovered. This is assuming the other gamblers leave anything to turn over to the law. Gambling Skill may be substituted for the INT CR when trying to detect cheating The stakes in a gambling situation vary. Since actually playing each pass of the dice or cards is boring, we recommend that one die roll give the net result of 1 hour of gambling. The players involved agree on stakes with the GameMaster. The winner of the die roll collects an amount equal to the stakes times his winning die roll, which cost is equally divided among the other gambling characters.



Heraldry

A knight is known by his coat of arms. When in armor, everyone looks the same, except for the coat of arms blazoned on the shield and banner. Surcoats also carry this identification. Members of families commonly display similar arms; sons often design their arms to resemble their fathers'. Quite by accident some coats of arms are similar to one another, making perfect identification difficult. Successful use of this skill indicates the character knows the members of the group or family for that coat of arms, or the several most likely holders of the arms. A critical success indicates the precise person is recognized, as well as the general group. Failure means the character has no idea who it is, and a fumble means he will not recognize it even if it is as obvious as the King, or alternately it means that he identifies the coat of arms positively, but wrongly. The GameMaster may require a Heraldry roll to see if the characters properly identify the coat of arms of someone they already know. Success means the GameMaster will state who the individual is (or at least whose shield the individual bears).

Herbal Lore

This Lore is closely related to Folk Lore and is concerned with herbs and other natural magical elements in the Known World. This Lore is used to identify and harvest herbs and other natural ingredients for use in potions and draughts created through potion and poultice formulas called Herbal Recipes.

Hide

The art of concealing an object or oneself from view. Your character should use this skill to escape during pursuit, keep an object from easy detection, or avoid surveillance. As opposed to Conceal, Hide concerns the individual user's ability to escape detection in an unprepared position. Use this skill only in a pursuit situation, or when under surveillance or patrol. It lets the user choose objects, bushes, deep shadows, etc., in which to lurk for a while. Some sort of cover must be present. In an area being watched, the user can move while hiding. Figure the chance for successful movement by halving the Hide skill amount.

History

Enables a character to remember the significance of a country, city, region, or person, as pertinent. Lessen the chance if the facts are obscure. A successful History roll might be used to help identify tools, items, or ideas familiar to ancestors, but little known today.

Insight

The character will use this skill to evaluate another person's character, emotional state, and motives based on body language, speech patterns, and other intangible factors. Insight allows a gambler to sense a bluff, or a judge to sniff out a lie.

Intrigue

This skill allows one to know what is going on at court. Everyone has access to gossip, but hard work and clever conversations help to pry out the real facts. The Intrigue skill is needed to know who to ask, when to ask them, what to say to them to learn of a secret, and how to sift truth from lies. Intrigue is not used to poison people in secret, to foment rebellion, or to assassinate rivals. Such dark practices must be roleplayed, not left to random die rolls. Personal contacts cultured through long, often secret relationships can be established and maintained using this skill. Many modifiers may be applied to an Intrigue roll. For instance, trying to find out secrets in a castle whose entire staff has been briefed on a plan, and who agree with its intent, likely imposes a negative modifier. A resident who is sympathetic because both he and the characters are from the same homeland, on the other hand, might give a positive modifier. A normal castle or court situation, with nothing unusual going on, gives no modifiers. Success with Intrigue indicates that the character learns something true and probably useful; a critical success indicates he learns a special and important fact known only to the direct participants (perhaps a fact overheard at a critical juncture, or seen by accident, or discovered in a lost note). Failure indicates nothing new was learned, while a fumble means that a close contact lies, or is thought to have lied, to the character. The GameMaster can exploit this uncertainty at his leisure.

Intimidation

Intimidation is threatening others so that they do the character's bidding. In effect, he "flexes his muscles" and carries "a big stick", or rather, he seems to be doing that, which makes others apprehensive and compliant. Failure to intimidate can backfire and bring aggressive reactions.

Jump

A character may jump horizontally to cross a wide chasm or hole, or vertically up or down. Both types of jump require a DEX roll. Encumbered characters who are jumping suffer the usual modifiers to DEX. As well, a jump may have a modifier for difficulty assigned to it, based on the distance in yards. (This is intended to make certain jumps impossible, as they should be.) For simplicity's sake, a jump's distance imposes a -3 modifier per yard of distance beyond the first. For this purpose, treat each fraction of a yard as a full yard. Assume that a horizontal leap also has a vertical component equal to half its length, but this imposes no further penalty. Thus, for example, a 1-yard-high wall imposes no modifier to DEX for jumping (most relatively fit people can jump that high without much trouble), while a 7-foot-high wall imposes a -6 penalty to DEX (round to 3 yards, with a -3 penalty for each yard beyond the first). A 9-foot-wide ditch imposes a -6 penalty to DEX for characters trying to jump across, making the jump difficult, yet possible for an agile character. A moat 22 feet across imposes a -21 modifier (round to 8 yards, with a -3 penalty for each yard beyond the first) — it is simply too wide ever to jump. Keep in mind that realism should always assert itself in these situations: No human can cleanly hurdle a 10-foot wall, for example, even with a critical success, but a fit person can capably jump up and haul himself to the top.

Law

Represents the chance of knowing pertinent law, precedent, legal maneuver, or court procedure. The practice of law as a profession can lead to great rewards and political office, but it requires intense application over many years. A high Credit Rating is crucial to it.

Library Use

Library Use enables a character to find a given book, scroll or reference in a library or collection of documents, assuming that the item is there. Each use of this skill marks four hours of continuous search. A character rarely gets more than two tries per

day. This skill can locate a locked case or rare-book special collection, but Fast Talk, Persuade, Bargain, Credit Rating, a bribe, or special credentials might be needed to get at the books.

Listen

Measures the ability of an investigator to interpret and understand sound, including overheard conversations, mutters behind a closed door, and whispered words in a tavern. Use this skill to see if a noise wakes a sleeping character, or to see if the character can recognize a specific sound or voice. The normal range for hearing a human voice speaking at a polite volume is 15 yards—louder voices will carry farther and quieter ones will have a shorter range.

Occult Lore

This skill represents an individual's historical knowledge of occult practices and lore. Use of this skill enables a character to recognize occult paraphernalia, jargon, and philosophy, as well as to identify various occult texts and codes. Reading and understanding certain works can yield skill in this area. Occult Lore, like Cult Lore, can also be applied to several specific forbidden Cults but unlike with Cult Lore, the Occult Lore of each forbidden Cult is considered part and parcel of the Occult Lore Skill, so the different Occult practices of the Forbidden Cults are not learned separately.

Orate

The art of speaking fluently, with poetic grace and charismatic delivery, is useful in any situation that requires a character to speak, but especially in public. A successful Orate roll indicates that the speech was effective and well-delivered. A critical success indicates the listeners were genuinely moved by the speech, as the Gamemaster decides. Failure shows that the speech was boring; a fumble indicates that the speaker made a fool of himself.

Persuade

The tool of priests, lawyers, and politicians, this skill convinces a target that a particular idea or belief is right, correct, or otherwise acceptable. It can be used to make reluctant listeners take action or grant a request. Persuade attempts can employ Socratic logic, structured debate, fiery oratory, empathy, or brute intimidation. Like Fast Talk, the truth of the matter has no bearing on the use of this skill. Unlike Fast Talk, the effects of successful persuasion last indefinitely, until a second Persuade attempt or undeniable circumstances batter down the target's convictions.

Read

Several esoteric forms of writing exist in ***Chivalry & Sorcery***, each generally known only to initiates of ancient lore. They are generally used not for messages or books, but for documenting magical powers; they often serve as foci for spells and rituals. Latin is the closest equivalent to modern writing, and even that tongue is rarely encountered except within the church. Otherwise, characters might encounter symbols written on sticks, on stone menhirs, or inscribed over mysterious cave mouths. This skill is specific for each individual type of symbol; characters with this skill should choose a written "language". Most characters, even scholars, are familiar with only one form of written symbols; if a character wishes to know more than one kind of symbol, he must record and develop each type as a separate Read (symbol) skill.

Recognize

Not everyone is adept at putting names to faces — or, in ***Chivalry & Sorcery***, faces to coats of arms. When people mingle at court, there may be hundreds of nobles and knights, along with thousands of servants and commoners. In such a crowd, the character might see someone or perhaps even be introduced, yet forget him almost immediately as one among many. Likewise, after viewing several hundred young knights at a tourney, the character might find that all but the best tend to blur into one indistinct figure. Recognize lets the character put together clues — a face with a jousting style or some distinctive feature, for example — that help identify a person. However, the character must have reason to recall facts about that person at all. Thus, if he'd never seen or heard of someone before, even a critical success would not help; it is impossible to use this skill to learn something about a complete stranger. On the other hand, the GameMaster may have the character make a Recognize roll, and might also assign a positive modifier to the skill if the personage is actually an unrecognized acquaintance. A successful Recognize roll indicates that he remembers a character and recalls everything he knows about him. A critical success means that he recognizes a person even if he is in disguise. A failed roll indicates that he doesn't remember this person. A fumble indicates that he thinks he recognizes him, but the GameMaster can give a false (or true information if that might be misleading…); a character who fumbles a Recognize roll is thus always unsure about his identification.

Religion

This skill quantifies what a character knows concerning the beliefs, rites, sacred calendar, and practices of a religion. It also indicates a person's ability to follow ceremony and to do what is appropriate to his station within a sacred context. This skill is specific for each individual religion; characters with this skill should choose a religion appropriate to his culture. Most characters, even priests, are familiar with only one form of religion; if a character wishes to know more than one religion, he must record and develop each type as a separate Religion skill. For example, a character might have Religion (Roman Christianity) and, entirely separate, Religion (Wotan). Note that a high Religion skill does not necessarily indicate the strength of one's belief. Neither does it indicate the fervency of one's faith. This skill simply allows one to know the forms, ceremonies, and ideologies of a religion, as would be acquired by attending normal worship. Non-believers may have this skill for any religion. The most common religion for player knights is Christianity; many knights still adhere to Paganism, however.



Ride

This skill grants knowledge of the care, saddling, and handling of a specific kind of animal. Use this skill to steer a steed through special maneuvers or difficult terrain, drive it to top speed, or to keep control if the mount rears or stumbles. Should a steed unexpectedly rear or stumble, the rider's chance of remaining mounted equals his Ride. If a character falls from a mount, either because the animal has collapsed, fallen, or died, or because a Ride roll failed, he loses 1D6 hit points in the accident. A successful Jump roll saves 1D6 hit points. Wielding a weapon effectively while riding takes both a weapon skill and a Ride skill in excess of 50%.

Romance

A Romance roll might be required to know how to approach a woman for the first time; how to properly avert one's eyes; to properly kiss a hand, wrist, elbow, or other part of the body; and, most especially, what is the best type of present to give a lover. For a woman, this skill includes knowing when to refuse an audience, when to accept a tryst, how to say no, how to be "constructively cruel," how to tell whether entertainment is new or customary, and how a man lies. The Romance skill also concerns the practice of fine amor.

Spot Hidden

The art of noticing details. This skill allows the user to spot a secret door or compartment, notice a hidden intruder, find an inconspicuous clue, recognize a horse or a disguised foe, become aware of ambushers, notice a bulging pocket, or anything similar.

Stealth

The art of moving without being heard, this skill allows the character to sneak through an area without drawing attention to himself. No cover is required, but a light tread, confidence and discipline are both called for. To avoid being seen while immobile, use the Hide skill. Stealth is applied to any action one wishes to pull off in total silence, often doubled up with other skills such as climbing, pouring poison into a sleeping person's water cup, letting loose a scorpion from a sack, drawing a weapon from a sheath, walking through the woods toward a camp fire to discover who is there, etc.

Streetwise

The Streetwise character acquires expertise in making those contacts so necessary to obtaining information on who to talk to about purchasing or selling contraband or weapons, obtaining needed documents (through less than official channels) finding out who is bribable, hiring subordinates who may be on the other side of the law, obtaining a hiding place, and so forth. Success means that an NPC will be receptive and either is willing to talk or else to 'pass the message along' to someone who 'might be interested.' He might simply agree to 'keep his ears open' and let you know if 'something comes up.' A failure means just about anything, depending on the circumstances, The NPC might be unreceptive or perhaps really doesn't know the information sought. A critical failure could signify that the PC had contacted the wrong person. The Local authorities might then get the word from a stoolie' that the PC is up to no good, or the local guild might decide to muscle in on the outsiders trying to operate on their turf, etc.

Survival

Characters with Survival expertise are adept at locating food and water, constructing or finding natural weapons and shelter, and finding their way across harsh terrain, in a wilderness. Each area provides expertise in meeting the environmental challenges and dangers unique to that environment. For example, Arctic Survival gives a character comprehensive knowledge and skill in coping with frigid weather, frostbite, making a shelter, etc.

Swim

This skill lets the character keep his head above water and propel

himself through liquid. Swim rolls should be used for dangerous or stressful situations. Floating, dog paddling, and treading water are Automatic tasks under normal conditions and do not require skill rolls. If already swimming, the character can move 5 yards per combat round. If foundering or drowning, the character successfully surfaces and starts treading water. If his next Swim roll succeeds, the character begins to move again. A Swimming roll also can be used to remove armor while underwater. A successful roll removes 2 points of armor. However, during this time, the character suffers drowning damage with no CON CR possible.

Tactics

This is a skill at managing a large-scale battle effectively and efficiently, and deploying and maneuvering military forces to maximum effect on the battlefield. This Skill is mostly a wargaming Skill (to be used primarily in forthcoming Mass Combat Rules), but can be used to represent Tactical Surprise.

Throw

To have a character throw a rope to a drowning person or hurl a stunned enemy over the parapet, use a DEX roll. Success indicates that the objective was achieved. The GameMaster rules on the modifier, if any, that should be applied to the task. Throwing a heavy object at a tiny target far away might suffer a -10% modifier, while a throw from the top of a wall at a huge target below might gain a +10% modifier. Encumbrance or footing does not normally hinder a throw unless the GameMaster feels the circumstances warrant a negative modifier. The maximum range for any object that may be hurled as a weapon should be decided by the GameMaster, but should rarely exceed 20 yards.

Torture

The Torture is of most interest as regards using duress to get information out of characters. The Torturer is assumed to be improvising, using his hands and available edges, points, fire, etc., to cause pain to the victim. For every turn of Torture (usually 10 minutes), the character will roll his Torture skill. 1/5 of the result is the damage done to the victim. Thus, whether the die roll fails or succeeds, the victim takes damage. When a Torture roll succeeds and the victim survives, the victim must make a FER CR or answer the interrogator's questions. He may refuse to speak if either die roll succeeds. Player Characters have yet a second way to resist Torture available. They have a special Saving Throw equal to their Level, rolled on 1d20! If the die roll is less than or equal to their Level, they may refuse to talk. In other words, Torture cannot break the will of a 20th Level character. The use of "sophisticated" equipment will give a bonus to the Torture skill. This also means that a character having no Skill but with access to a rack (+50%) or some thumbscrews (+25%), or even some boiling oil or hot irons (+10%), can try to torture a victim with an effective skill equal to the bonus received for using the implements. Victims rendered unconscious by Torture must be nursed back to consciousness by normal means. Victims who die under the question are dead. The GameMaster will have to determine the success of giving false answers. Usually, a Non-Player Character will believe false answers if they get the same response three turns in a row. The trick here is for the victim to avoid missing his Saving Throw for those turns, lest his pain betray him into giving the right answer.

Tourney

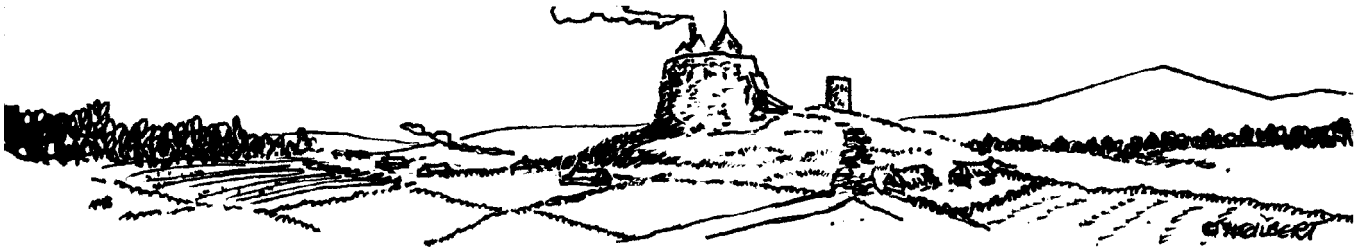
This skill is used to understand the correct procedures, customs, and behavior at that spectacle of chivalrous entertainment known as the tournament. A Tourney roll is required to find out if a knight has registered with the correct person at the right time, or whether he has embarrassed himself by arriving at the last minute. A roll could be used to see if the knight understands what certain trumpet blasts at a tourney mean; a failure might indicate that he did not have his squire place his helmet and surcoat out for the helm show, or that he missed an important feast or speech. Alternately, a failed roll might mean that the knight did not know whom to address; what do upon winning a joust; or how to properly ask for, receive, or handle a lady's favor. A fumble, as with most knightly skills, is almost invariably humiliating.

Watch

This skill is used to conduct surveillance on a place or a person that is in a fixed location without being detected. Simply observing a place or person without caring whether they notice the PC or not is handled by a simple Awareness test; the Watch Skill is watching something or someone without them realizing they're being watched. The character can watch a hideout, a potential target, a group of spies in a meeting, etc.

Write Language

In the Dark Ages, writing is a different skill from reading, and is taught separately. This skill gives the user the rudimentary ability to write the specified language, provided he has proficiency in reading it, and provided the language has a written form.



The Three Orders of Society

Feudal society is traditionally divided into three "estates" (roughly equivalent to social classes). The "First Estate" is the Church (clergy = those who pray). The "Second Estate" is the Nobility (those who fight = knights). It is common for aristocrats to enter the Church and thus shift from the second to the first estate. The "Third Estate" is the Peasantry (everyone else, at least under feudalism: those who work which support those who pray and those who fight). The image of a tripartite society divided by function has become a hallmark of medieval history. These are two passages that were written at the beginning of the 11th century, the first was by Bishop Adalbero of Laon and the second by Gerard of Cambrai.

"...some pray, others fight, still others work"

"...from the beginning, mankind has been divided into three parts, among men of prayer, farmers, and men of war..."

Those who work

In the early part of the period that this game covers, the vast majority of French or English men and women were peasants who were the property of their lords. There is comparatively little recorded about these people, simply because the clergy and nobility had little to say about them and they were the ones who kept written records. When the peasantry was mentioned, it was usually in relation to the obligations they owed their superiors.

Throughout the long history of medieval serfdom, the serf was required to perform labour services for his lord. This was generally in the form of farming the lord's fields and looking after his livestock amongst other duties. Although the number of days devoted to working the lord's land varied from place to place, it was usually three days a week. At harvest time, the lord would demand even more of his serfs' time. Furthermore, the serf was tied to the land. In other words the serfs were unable to leave.

With the rise of towns, the increased productivity of the land, long distance trade and the development of a money economy, more and more serfs managed to break free of this virtual slavery. What this really meant was that the peasants could now rent his land from the lord for a certain period of time. Equally importantly, with the passage of time many serfs no longer owed their lords a labour obligation. Instead they were taxed direct and indirectly on almost every task on the medieval manor.

The medieval manor varied greatly in size and could include one village, a few villages, or none at all. The land of the manor was divided into two parts: the demesne was the lord's land worked by the peasants. The other part was held by the peasants. Their plot was usually much larger based on the condition that they cultivate the lord's demesne before their own. The land itself was divided into long strips and it was entirely possible that one serf would have to work a number of different strips spread out across the manor.

The medieval estate required cooperation among all serfs since there were very few horses and ploughs. Medieval manors also had tracts of forest as well as open meadow for the grazing of cattle and sheep. Serfs and villeins could subsidize their meagre diet, which consisted largely of barley (made into either bread, porridge or soup - supplemented by a few onions, carrots or cabbages) by gathering firewood or thatch and go fishing and hunting in the forest and meadow. In England, they had to take extra care not to take or damage anything in the Royal Forest.

Life on the medieval manor was quite simple and uncomplicated. But by the same token it was probably also dull and uninspiring. Most serfs were unable to travel outside of their home manor, without their lords' permission. Not that many would have a reason to do so as their family would all live in close proximity, since the children were expected to work for their lord from the age of 12. Nearly every day of the medieval peasant's existence was dedicated to farming arable land and so there was little time left over for things of an intellectual or cultural nature.

Of all the characteristics of medieval peasant society, none was perhaps more important than the Christian religion as practiced by ordinary men and women. Christianity was a matrix of ideas and modes of behaviour that was the medieval community. Nearly all of

the important events in the short life of medieval men and women took place within the confines of the church or churchyard. A person was usually baptized within hours of birth. Men and women confessed their sins to the priest and received the sacraments of Eucharist on Holy Days. There were also feasts that accompanied baptisms and weddings that were held in the churchyard. The village priest also read messages from secular and church authorities. Popular medieval religion was shot through with rituals and symbolism. For instance, before slicing bread a woman would tap the sign of the cross on it with her knife. The entire calendar was created with reference to many Holy Days. Everyone participated in village processions and religious days.

For the most part the peasants accepted what their family, custom, and the village priest had told them. Although the mass was in Latin, the priest delivered sermons, usually on the Gospel, in the vernacular. Peasants had a strong sense of the existence of God, believing that God was directly involved in human affairs and could reward the virtuous. Of course, they believed that God punished men and women for their sins with disease, plague, poor harvest, and war. But life in the village community did entail cooperation and the values of a simple life.

Those who fight

The nobility influenced all aspects of medieval politics, economics, religion, and culture. As the second Estate, the medieval nobility had special legal status. A man who was a member of the nobility was free in his person and in his possessions. The only limitation of the nobility concerned their military obligation to their own lord. As members of the nobility, they had certain rights and responsibilities: they could raise troops and command them in the field, they held their own courts of justice and they could even coin their own money. The nobleman was the lord of all those people who settled on his land. The medieval nobility was, of course, was an Estate of warriors, - those who fight.

The nobility had a social function to protect the weak and the poor. They accomplished this with a horse and a sword, the two visible signs of their standing. They were also encouraged to display the virtues of chivalry; a code of conduct created by the clergy to curb the brutality of this order of knights.

When a young member of the nobility finally came into possession of his property, he acquired authority over land and people. The nobility rarely lived up to the standard required. The reasons for this may be that the nobility wanted immediate gratification. The problem was there were many times when the nobility were not involved in warfare either with foreign enemies or rival lords. In other words, in times of peace the nobility needed an outlet for their warlike aggression. This came with their participation in the medieval tournament.

The medieval nobility lived without working. They also ate far better than the people under them. Their bread was made of wheat, rather than barley. They ate far more meat than the serfs as they could hunt boar and deer on their own lands. They imported spices from exotic places to flavour their food. Even salt was an expensive commodity that only the rich could afford. Wine was a far more common drink amongst the nobility than the ale that the poorer folk had to drink.

Those who pray

At the top of medieval society was the first Estate, the clergy, those who pray. It was the village priest who was to oversee the spiritual life of his flock on the medieval manor. His duties were to administer the necessary sacraments with regularity and consistency. He was also important to absolve men and women of their sins for the act of confession. His role, then, in the medieval village was extraordinary. Of course, not all village priests were as dedicated to the holiness of their flock as they should have been. However, it was the village priest with whom medieval men and women identified the Church, its teachings, and authority.

Apart from the manor, the church was the main focus of community life. Church parishes were usually the manor villages. The parish priest was appointed by the lord of the manor and was given a house. He was obliged to carry money for alms with him, keep up the church, and provide hospitality to travellers. The priest was usually a commoner by birth, though serfs were tied to the land and were not allowed to become priests. The priest officiated at his living from the income for parish lands, fees for services, and tithe money.

Tithing was a system whereby each person was expected to give 1/10 of their earnings to support the church. The tithe income was divided up evenly between the parish priest, the church maintenance fund, the poor, and the bishop.

The chancel (where the altar is) belonged to the lord. The nave and the tower belonged to the people of the parish. Manor courts were often held in the nave, and tenants came there to pay their rent. A free meal was given to those who paid their rent. The church tower occasionally served double duty as the priest's residence and often was built to be defended in times of trouble. School was held in the church porch or in a room over it. The church's role went far beyond religion; it was the centre of village community life.

Originally, people stood in the nave to hear the church service. Pews were not introduced until the 15th century. Because few could read, Biblical stories were often acted out for the congregation in the form of miracle plays. The plays were performed in the churchyard or porch. In the 12th and 13th centuries markets were often held in the churchyard, though this practice was officially banned in 1285. A special hut, or tollbooth, housed a court that regulated the affairs of the market. In time the tollbooth became a permanent fixture of the Town Hall.

Monasteries were the other main form of church presence. They were self-contained enclaves where monks or nuns chose to live a simple life of prayer and work. At least that was the theory. In practice monks at least were often criticized for their laxity and concern with worldly matters.

Although the details of daily life differed from one order to the next, monastic life was generally one of hard physical work, scholarship and prayer. Some orders encouraged the presence of 'lay brothers', monks who did most of the physical labour in the fields and workshops of the monastery so that the full-fledged monks could concentrate on prayer and learning.

The day of a monk or nun, in theory at least, was regulated by regular prayer services in the abbey church. These services took place every three hours, day and night. When the services were over, monks would be occupied with all the tasks associated with maintaining a self sustaining community. Abbeys grew their own food, did all their own building, and in some cases, grew quite prosperous doing so. Fountains Abbey and Rievaulx, both in Yorkshire, grew to be enormously wealthy, largely from raising sheep and selling the wool.

Throughout the medieval period the monasteries were practically the only repository of scholarship and learning. The monks were by far the best educated members of society - often they were the only educated members of society. Monasteries acted as libraries for ancient manuscripts, and many monks were occupied with laboriously copying sacred texts (generally in a room called the scriptorium). In the areas where Celtic influence was strongest, the monks created "illuminated" manuscripts; beautifully illustrated Bibles and prayer books with painstakingly created images on most pages.

The abbey was under the authority of an abbot or abbess. The abbot could be a landless noble, who used the church as a means of social advancement. Under the abbot was the prior/prioress, who ran the monastery in the absence of the abbot, who might have to travel on church business. There could also be a sub-prior. Other officers included the cellarer (in charge of food storage and preparation), and specialists in the care of the sick, building, farming, masonry, and education.

One of the main sources of revenue for monasteries throughout the medieval period was pilgrims. Pilgrims could be induced to come to a monastic house by a number of means, the most common being a religious relic owned by the abbey. Such a relic might be a saint's bone, the blood of Christ, a fragment of the cross, or other similar religious artefact. The tomb of a particularly saintly person could also become a target for pilgrimages. Pilgrims could generally be induced to buy an insignia to prove they had visited a particular shrine. Some popular pilgrimage centres built hotels to lodge pilgrims. The George Inn in Glastonbury is one such hotel, built to take the large number of pilgrims flocking to Glastonbury Abbey.

Customs & Laws

Every player must remember that these rules of society are the keystones of his character's society and of the world. They are what make people into people, and set them apart from beasts. Certain customary laws — hospitality, family, loyalty, and honor — are universal among all the peoples. Their characters know these unwritten laws well. From childhood on, they have been a part of life for every knight.

These laws are respected even between enemies. For instance, when an enemy Pictish king accepts the hospitality of King Arthur, he is confident that he can eat and relax in the Pendragon's halls without fear of murder, even if he is dead drunk. Similarly, if the enemy Pict king was conquered by Arthur and swore loyalty, then Arthur can be confident that his new vassal will obey him. Finally, if someone marries into a family, even that of his enemy, he becomes a kinsman and can therefore be trusted.

This is not to say that the character must always abide by the four laws, or that he must assume that others will. He controls his own character, and tricky issues such as consistency of behavior or the character's reputation are handled by the game rules, not just left to the Gamemaster to enforce or ignore.

Players must understand that these laws precede and underlie the bold concepts of chivalry. Even the most barbaric or vicious groups accept these ancient traditions as necessary and essential for survival in an unforgiving world.



Hospitality

This unspoken law, of the four mentioned above, deserves a little more attention here. Among the divergent cultures, there is one matter upon which all agree — the rules of hospitality. The host may never act against his visitor, but must treat him as an honored guest. The visitor, in turn, must be civil and not insult his host.

A person's house is considered to be sacrosanct, protected by whatever powers watch over mankind. This is true whether one lives in a hovel or a mighty castle. This sanctity does not mean the powers intervene to protect a house if it is attacked. It does mean, though, that the offender is never trusted in anyone's house again if he breaks the rules, and that an ill fate will dog the offender's footsteps from then on.

A person need not invite anyone into the safety of his hearth, but if he does, then both people must obey certain rules of respect and safety. Once inside, peace must reign between them, even if they later discover that they are deadly enemies. They can go outside and fight, or one of them can leave and then return with hostile intentions, if he is permitted back in. But while inside, both parties must be peaceful, and the visitor must even aid the owner of the hearth to defend it if they are attacked.

Any breach in this unwritten contract is viewed and corrected by the powers that oversee the laws of hospitality. Such powers ensure that justice is eventually delivered. Hence, common superstition assures your character that, if a person abuses this rule, something terrible will occur to him at the most inconvenient time, whether delivered by God, Llew, or Wotan, all of whom protect the hearth.

Family

The world is a dangerous place, and it is easy to mistrust in others, even if they are not strangers who speak a different tongue and worship alien gods. Foreigners are, a priori, hostile and threatening. The loyalty and affection of a person for his family is considered to be inherent to nature. It is unthinkable that someone would turn against his family. A kinslayer is inhuman, almost demonic.

One's own kin should always be trusted. Even if a kinsman acts despicably to others, he is still to be trusted. Only one's family can be counted upon in an emergency — any emergency. Given this understanding, an individual is not helpless against the world, but can always count on his kin for aid.

Sometimes a knight has to choose between loyalty to his kin and loyalty to his lord. There may be no way to resolve such problems without offending someone important. Such dilemmas fuel some of the greatest stories, and thus offer the best chances for roleplay.

Some of the commonly used family terms are as follows:

- Clan: All people who claim descent from a common ancestor.
- Family: The nuclear family, consisting of a husband and wife, and their dependants.
- Lineage: All people who can actually trace their ancestry to a common ancestor. This is the "extended family."
- Kindred: All people who are relatives of an individual, including those who are outside his lineage (e.g., his wife's family).

Loyalty

Loyalty is acknowledged as the basis for all of society beyond the family. All members of society, excepting the mad, hold loyalty to someone. For warriors and soldiers, loyalty is particularly important because it is the foundation of military organization and the basis of survival in battle.

Logic and self-interest both provide a basis for loyalty. No one would consider it fair or just to perform hostile acts against the person who supports them with food, protection, and comfort. Moreover, loyalty to a leader extends a person's influence outside of his own family, giving him a place in the larger world.

Loyalty is assured by ritualized pledges and oaths that establish the relationship between two people. As noted earlier in this chapter, feudal loyalty is an agreement between two parties: a leader and a follower.

Those who break an oath of loyalty are outcasts from society and will never again be trusted by right-thinking people. As with the laws of hospitality and kinship, the supernatural powers that watch over man may intervene to bring oathbreakers to a terrible end.

Honor

Honor is the last and least of the four universal laws of society. It is required of knights, but not of everyone else. Having honor is one of the things that sets a knight apart from all others. Churchmen do not need honor, for they are supposed to put the interests of God and the Church before their own. Commoners do not need honor, for they have enough difficulty simply staying alive. Women do not need honor because they are "merely women," although women who do have honor are esteemed above others.

Knights, however, must have honor because they have agreed to take the oath of knighthood. Without honor, no oath is worth taking, for without it the sworn word will soon be broken. It is conceivable that a knight could cheat and connive yet maintain his own sense of honor, as long as the oath of knighthood was never violated.

Honor includes your character's personal code of integrity, pride, and dignity, which is important enough to be backed up by force of arms. Beyond these words, however, definition gets more difficult. Difficulty stems from using the critical adjective "personal." Every knight has agreed that it includes some things, such as killing a woman, for example.

However, the concept of a personal definition of honor is important. It means two things: First, some aspects of honor are determined by the individual, not by common social consent. Secondly, "personal" is used to separate honor from the other sworn or innate social obligations, including the other unwritten laws of society or any others, which are determined socially.

Social Class

In ***Chivalry & Sorcery*** every character is assigned a position in society which will affect the manner in which he may behave and the goals which he can achieve. As a campaign game, ***Chivalry & Sorcery*** attempts to simulate the features of a feudal society. Feudal societies are marked by a fairly rigid social structure, but for enjoyable play some flexibility is built into the campaign to permit the player-characters to advance in social rank. Initially, one's social class, his opportunities for advancement, and his ability to influence others are determined by the rank and position of one's father (or mother, if illegitimate and unacknowledged).

Social Class represents the lineage a character holds, not just from his mother and father, but a heritage handed down from ages past. In ***Chivalry & Sorcery***, social status is not just an accident of birth, but a combination of destiny, opportunity, and determination. Characters can rise from the son of a lowly blacksmith or dishwasher to become a Knight Hospitaler, and mighty kings can be led into desolation and servitude.

Each of the following Social Classes give a player a set of rough guidelines from which to build their character. Players should record all relevant information like their starting wealth; attribute adjustments, etc on their characters sheets. Each social class also lists a number of possible occupations available to that class. This should be used in developing a believable background for each character.

There are 5 basic social classes in ***Chivalry & Sorcery***:

- Outcast
- Commoner
- Freeman
- Lesser Nobility
- Greater Nobility

Players should note that with great power often comes great responsibility. While we all have romantic notions in our heads about being great Kings, Queens or Dukes, these types of player characters will often have much less flexibility to them than characters from other social classes. Great nobles spend most of their time administering their lands, navigating the dangerous waters of courtly intrigue and avoiding the assassin's blade or toxin. This is not intended to discourage players from playing Greater Noble characters but rather to make sure they understand the type of player they are selecting.

Outcast

There will always be those who slip through society's cracks. Perhaps they violated the laws of the land and fled from the punishment they deserved, and now live a life on the run from justice. Perhaps misfortune denied them a chance to succeed in trade or craft, and their only chance is a life on the choked streets of the cities. Sinister as it may be, there are those that are career criminals and choose the life of a bandit or beggar, in order to further their selfish and malicious ends.

There are advantages to this life, make no mistake. It is an age of booming population and expansive growth in every land – and opportunities to scam coins from the hands of the foolish exist in every street, in every alley, in every corner of every city. The lack of reliable communication between regions means that identifying a criminal or outlaw on sight is next to impossible unless the tracker knows exactly who he's hunting and has seen his face. For those that slip through the world's cracks, High Medieval Europe presents many excellent hiding places.

The drawbacks to living an outcast's life are definitely significant. As nebulous as the threat of capture might seem, when justice does finally catch up to these characters, it is often swift and without mercy. A constant source of income is very difficult to come by, and the outcast's skills and lifestyle rarely lend themselves well to the character remaining in one place for

too long. Even "harmless" outcasts, such as beggars, are firmly banished to the lowest social strata – usually for the duration of their entire lives.

Outcasts often adventure to right wrongs... or to create them. A beggar or landless farmer might take to the road in order to earn money or acceptance by his good deeds, or seek out lost relics in the hope of building a fortune. A criminal might adventure to shake the local lord's justice off his trail, or to seek fresh pickings elsewhere. It is common for any outcast to walk the world in the hope of leaving an old life behind, or to put his skills into use in new ways.

Commoner

In every society, there must be a caste of folk that bear the brunt of the labor. In the Middle Ages, this falls upon the peasantry of the time; commoners and freemen. Commoner characters usually come from a rural background and were born into the life of a serf, where they worked on the lands of their local liege lord. It is not an enviable position, but it does come with valuable rights that put any serf far above the station of a slave. Serfs are a nobleman's tenants and workers. They are not his property.

A commoner works hard in his labors; from dawn to dusk, six days of the week, excepting Sundays and religious holidays. This work consists of sowing and harvesting in the fields rented from the local lord, or service in the landowner's manor house / castle as a servant. No matter where he works, a commoner is protected by the law. He is a tax-paying member of society and entitled to a fair trial if accused of a crime, as well as the protection of both his lord and the local church.

Of course, rights or not, it is rarely an easy life for a commoner. Few own property themselves, instead living (and working on) land rented from the local lord, or in some cases, the church. When assistance from the liege isn't forthcoming, it falls to the commoner himself to defend his family and belongings. A single harsh season could wipe out his earnings and ruin his family. A corrupt lord might impose heavy taxes and break previous agreements, thereby destroying a commoner's livelihood and banishing him from his own home. There are few certainties in a commoner's life, and most of those revolve around a hard day's work.

Commoners adventure for any number of reasons. Pilgrimage is probably the most likely and such a journey can lasts for many years, if the character decides to visit more than one site across Europe. Such an adventurer might become a travelhardened explorer and mercenary. A land that has fallen on misfortune might leave its peasantry disaffected or abandoned and any number might take to the road in order to earn their coin. There are also those that seek out penitence for their sins. These commoners in search of redemption might seek out evils to destroy as best they can, or might become relic hunters, finding lost holy items and returning them to agents of the Church.

Freeman

In ***Chivalry & Sorcery***, the freeman class applies to those peasants that live in towns or rural settings and don't offer fealty to a local lord. Rural freemen still lease their farmland from the local noble, but they do not suffer the burdens of heavy taxation that serfs must bear, nor do they need to dedicate half of their week to working on the lord's behalf. More commonly, this class defines characters that live in the ever-expanding towns and cities of the age, and owes no oath of service to a noble.

Unskilled or unspecialized freemen are typically farmers themselves, and often make enough money to live in a townhouse, within the protection of the city walls. Other freemen work in the trades and the crafts, perhaps initially as an amateur or an apprentice, perhaps one day reaching the position of journeyman or master in the guilds. In High Medieval Europe, there are hundreds of guilds, for almost every craft or trade imaginable, and each seeks to increase its pool of reliable and skilled freemen through apprenticeship and recruitment.

Freemen most often make up the skilled craftsmen of the time. These are the laborers that band together to build towns, construct wondrous works of art, or simply endeavor to provide the local community with whatever services or skills they can offer. It is a rewarding (though demanding) lifestyle and a skilled freeman, free from the heavy taxes many villagers must endure, can amass a great deal of personal wealth over the course of his life.

A freeman might take up adventuring for all the reasons a commoner would, and more. Perhaps the local church makes a claim for his land, and reduces him to the station of serf against his will. Such a character may take to the road out of spite or refusal to pay taxes to the local priests. War, plague or famine might drive a freeman from his town, as would lucrative job offers elsewhere in the nation. A freeman might also adventure seeking to increase the fortunes and good reputation of his guild, perhaps for noble reasons, or perhaps to make up for errors or crimes in his past that have displeased the guild leaders.

Lesser Noble

The majority of the noble classes and the aristocracy are comprised of lesser nobles that owe fealty to the great rulers of the realms. These vassal rulers are the landowning allies of the monarchs of Europe, or the landless members of noble families. These are the thanes, counts, barons, lords and esquires of the world – aristocrats of noble blood, but not true royalty or the highest rank of nobility.

There are undeniable advantages to belonging to a landowning, wealthy family – not the least of which might include education in history and the arts, and the right to learn the skills of war that many nobles prize above all else. Financial security is a given, as long as the character maintains his holdings or keeps in the good graces of the relative with all the money. Social status is also a right of this class, for wherever he goes, he can identify himself as the scion of an aristocratic bloodline. This also means such a character must ever be aware that he represents the honor and reputation of his family. Evil, ignoble or criminal actions will damage that reputation, and there might be a price to pay somewhere down the line for besmirching the family name. Lesser noble characters might also be bound to an oath to defend the local peasantry from harm, and grave threats must be met with force of arms.

Some of these characters, the younger sons of other nobles (both lesser and greater), may find themselves forced into a position or rank they have no desire to fulfill. Many sons and daughters are dispatched to monasteries and nunneries once the family has enough heirs to ensure lineage, and a lesser noble might show equally less aptitude and eagerness for the ranks of knighthood or an arranged marriage.

Lesser nobles have many reasons to take to the road and seek adventure. In fact, disinherited or landless nobles have little other choice. Such a life might consist of endless tournaments and galas at the estates of other nobles, or they may take the form of acting as an ambassador or diplomat for another ruler. Other nobles might adventure infrequently, seeking out additional fortunes or attempting to hinder the efforts of a rival house and bloodline. And of course, there will always be those reckless souls who seek glory and fame because they are simply bored of an indulgent life at the castle.

Greater Noble

Exalted above the insignificant lives of the world's workers and laborers, the greater nobility are the characters whose decisions affect the course of the Europe's future. They are the dukes, duchesses, princes, kings, queens and emperors of the many nations, and it is by their will that empires and kingdoms rise to glory and fall into dust. Born into a life of complete privilege and often taught by generals, knights and scholars, these nobles frequently have a very real understanding of the great game of politics, and an equal mastery in the art of war.

Rare is the man or woman that can ever rise to this position, for it is almost always a right of birth. Depending on whom one believes, the world's rulers are chosen by God himself, and keep their positions by divine right.

By fate of birth and the character's pure blood, it is likely a greater noble will have access to almost any education or training he desires – as long as he is not forced into the Church or into the knighthood against his will. More than any other people in the current age, the lives of the greater nobility are often valued in what they can bring through political alliances, marriages, or by their actions on the field of war.

A greater noble character will only leave his life of privilege and plenty for a solid reason, or if he is presented with no other choice. Like lesser nobility, penitence and the hunt for holy relics in the name of the Church is a popular path for pious nobles to take. Others quest to seek glory and fame, perhaps in order to strengthen their kingdom or attain the popularity and wealth required to stage an overthrow of the current monarchy.

Greater nobles that hide their bloodline and walk the world are not unheard of, for it is every man's wish to be free and the demands of the highest courts can be a burden that one might choose never to shoulder again. More philosophically-minded nobles might venture across the land in order to gain a better understanding of the world and the people that populate it, and would return to their courts greatly enriched by the experience – if they survived the dangers they faced. Reckless and brash characters might even flee from an arranged marriage that they want no part of. Such a life outside the castle walls would be plagued by bounty hunters and trackers hired by the family, seeking the wayward character's return.



Class & Culture

In ***Chivalry & Sorcery***, Mankind is the dominant race and human culture the dominant culture in the world. When using this section to provide a background for medieval miniatures campaigns, only the Human Society section is employed. Fantasy campaigns will employ the "special" sections to determine the ranks of Elves, Dwarves, Hobbits, and Monsters in their own social orders.

All determinations for Social Class are made with a set of percentile dice.

HUMAN SOCIETY

Human characters will determine the social class of their fathers, their sibling rank within the family, their status in the family, and the vocation of their fathers.

FATHERS SOCIAL CLASS

A human character is born into the social class of his father, if legitimate. If illegitimate and unacknowledged, a character assumes the class of his mother and her father.

1-20 = Serf
21-40 = Yeoman
41-60 = Townsman
61-80 = Guildsman
81-99 = Noble
100 = Royal

SIBLING RANK

From 1 to 6 children are assumed to exist in an average family. The eldest son inherits all of the family's property or business, titles, and wealth if the father dies (daughters inherit in order of sibling rank if there are no sons). Other members of the family receive a modest bequest of 10% of the estate, divided between them equally. If a character is an acknowledged bastard, he has full claim on the estate; if unacknowledged, he has no claim and may find himself in trouble if he even mentions his father's identity publicly.

1-20 = Bastard
21-35 = 6th Son/Daughter
36-50 = 5th Son/Daughter
51-65 = 4th Son/Daughter
66-75 = 3rd Son/Daughter
76-85 = 2nd Son/Daughter
86-95 = 1st Son/Daughter
96-00 = Inheritor

There is a possibility that a bastard son or daughter will be acknowledged by the father. An acknowledged bastard had full legal status in the feudal society. He could claim the rank and the prerogatives due to him as his father's son and, if noble, has right to bear the family coat of arms marked with a baton sinister. He could make full use of his father's influence as well. But he would inherit only when all of the legitimate offspring were dead, although he could expect some provision to be made for him out of the estate.

A Royal Bastard who is acknowledged by the father (check Royal Family Table to determine the father's identity) has status to burn. If he is a son of the King he will be granted lands equal to those of a Bannerette or Baron. Otherwise, he will be either a squire or a novice in the Church. Females will be made Ladies in Waiting at Court or married off to Influential Barons.

Serf = Never Acknowledges.
Commoner = Acknowledges on 1-15%.
Guildsman = Acknowledges on 1-20%.
Nobleman = Acknowledges on 1-25%, so long as no Prime Requisite is below 8.
Royal = Acknowledges on 1-10%, but on a result of 11-50%, mother is noble and the bastard is known to have a "trace of royal blood."

STATUS IN THE FAMILY

There is sometimes a possibility that a son or daughter does something that brings disgrace to the family. Since honour is paramount in importance, Father will "take steps" to ensure there will be no reflection on the honour of the family.

A "good" son or daughter is welcome to stay as long as he/she wishes. A modest monthly allowance is provided, if possible, and Father will assist his offspring to attain his/her ambitions.

A "credit to the family" fulfills the parents' expectations but must, for various reasons, set forth in the world to win fame and fortune. Father will assist in the obtaining of a suitable position or marriage, however. Noble children remain in the family, especially if male and potentially good fighters.

"Black Sheep" have disgraced the family name and are kicked out of the household without ceremony or hesitation. Generally, there are bad feelings on both sides and the offspring may even work against his Father's interests to further himself.

1-25 = A "good" son or daughter
26-75 = A "credit to the family"
76-00 = Black Sheep

ROYAL RANK

The Royal Family is the most powerful and prestigious family of the nobility. Whether related by blood or by marriage a character who is born to a close relationship to the King has a decided advantage with respect to advancement in society. Members of the Blood Royal are always under escort by Knights of the Household and will have free access to the person of the King unless they are currently out of favour. All other relatives of the King will tend to be favoured unless they are also political rivals of the King or are out of favour.

1. Family Relationship of Parent

1-70 = Cousin of the King
71-75 = Brother-in-Law of the King
76-85 = Uncle of the King
86-90 = Father-in-Law of the King
91-92 = 6th Prince/Princess
93-94 = 5th Prince/Princess
95-96 = 4th Prince/Princess
97 = 3rd Prince/Princess
98 = 2nd Prince/Princess
99 = Crown Prince
00 = His Royal Highness

2. Father is Cousin of the King

1-60 = Landed Knight
61-75 = Bannerette
76-85 = Baron
86-90 = Earl or Count
91-95 = Marquis
96-00 = Duke

3. Brother-in-Law

1-40 = Landed Knight
41-55 = Bannerette
56-70 = Baron
71-85 = Earl or Count
86-95 = Marquis
96-00 = Duke

4. Uncle of the King

1-20 = Landed Knight
21-40 = Bannerette
41-65 = Baron
66-80 = Earl or Count
81-90 = Marquis
91-00 = Duke

5. Father-in-Law

1-40 = Baron
41-75 = Earl or Count
76-85 = Marquis
86-95 = Duke
96-00 = King of a Neighbouring Kingdom

6. Mother is a Princess

There is a 25% chance that the character's mother is a Princess of the Blood. She is married to a noble of high rank or to the Prince or King of a neighbouring state:

1-40 = Father is an Earl or Count
41-60 = Father is a Marquis
61-80 = Father is Duke
81-95 = Father is a Foreign Prince
96-00 = Father is a Foreign King

7. Father is a Prince

5th or 6th Prince=Baron
4th Prince = Earl or Count
3rd Prince = Marquis
2nd Prince = Marquis or Duke
1st Prince = Duke
A Prince will also hold feudal rank, with attendant holdings.

NOBLE RANK

The nobility form the privileged class in society by virtue of their military power. So the highest offices in the land, military command, and holding of fiefs are reserved to them. The titled barons, the *noblesse de race*, tend to be of long and very proud lineage.

1-60 = Landed Knight
61-70 = Bannerette
71-85 = Baron
86-95 = Earl or Count
96-98 = Marquis
99-00 = Duke

THE CHIVALRIC CLASS

The Chivalrics are the Knights, Knights-Bannerette, and lesser Barons of the land. They all have the signal advantage of having their livings and those of their immediate family, armed retainers, and servants taken care of by the production and rents of the manor.

			Status			
d100	Chivalric	Holding	Lord	Lady	Heir	Child
01-06	Knight	Interior SFMH 1	6	5	4	2
07-12	Knight	Interior SFMH 2	7	5	4	2
13-18	Knight	Interior SFMH 3	8	5	4	2
19-24	Knight	Interior LFMH 4	9	6	4	2
25-30	Knight	Interior LFMH 5	10	6	5	3
31-36	Knight	Interior Castle 1	11	7	6	3
37-42	Knight	Frontier SFMH 1	8	5	4	2
43-48	Knight	Frontier SFMH 2	8	5	4	2
49-54	Knight	Frontier LFMH 3	9	6	5	3
55-60	Knight	Frontier SK 4	11	7	5	2
61-66	Knight	Frontier SK 5	12	8	6	4
67-72	Knight	Frontier Castle 1A	13	8	6	4
73-78	Bannerette	Frontier Castle 1A	15	10	7	5
79-84	Bannerette	Frontier Castle 1B	17	11	8	5
85-89	Baron	Frontier Castle 1C	20	13	10	6
90-94	Baron	Frontier Castle 1D	21	14	10	7
95-98	Baron	Frontier Castle 1E	22	15	11	7
99-00	Baron	Frontier Castle 1F	23	15	11	7

ROYAL BLOOD

The Royal Family is the most powerful and prestigeous line of nobles in the land. Whether related by blood or marriage, a PC born in close relationship to the King has a decided advantage. Members of the Blood Royal may always have an escort of Knights and troops of the Household Guard. They also have fairly free access to the King so long as they are not entirely out of favor. All other relations of the King tend to enjoy some Royal Favor if they are not outright political rivals or have not done some dishonorable or disgraceful act earning the Royal displeasure.

If a Character is rated as of Noble Birth but is not related to the Royal Family, the same table is used. A Landed Knight/Bannerette result = Baron of the Realm as if 41-60 were rolled on 1D100. A result of 00 = Duke with Royal Holdings!

d100	Chivalric or Baronial rank	Holding	Status
01-20	Landed Knight	Frontier Castle 1A	13
21-40	Bannerette	Frontier Castle 1B	17
41-60	Baron	Frontier Castle 1F	23
61-64	Baron	Interior Castle 2	25
65-69	Baron	Frontier Castle 2	29
70-74	Baron	Interior Castle 3	29
75-79	Count/Earl	Interior Castle 3	32
80-84	Count/Earl	Frontier Castle 3	38
85-89	Count/Earl	Interior Castle 4	45
90	Count/Earl	Frontier Castle 4	57
91	Marquis/Duke	Interior Castle 4	47
92	Marquis/Duke	Frontier Castle 4	60
93	Marquis/Duke	Interior Castle 5	63
94	Marquis/Duke	Frontier Castle 5	77
95	Count/Earl*	Interior Castle 1A**	16
96	Count/Earl*	Interior Castle 1C**	23
97	Count/Earl*	Interior Castle 1E**	25
98	Count/Earl*	Interior Castle 3**	28
99	Duke*	Interior Castle 5**	63
00	King*	Interior Castle 6 & Frontier Castle 6	75

*If a member of the Royal Family; Nobles are Marquis/Duke with Frontier Castle 5, as in 94.
**Held directly from the King for life. These are Royal Castles.

The personal holdings of the brothers are equivalent to those of a lesser Baron. To be blunt, the King assures himself that revolt is not going to succeed easily: the Royal Castles are still held by Royal Constables, even if the Princes of the Blood enjoy the revenues.

GUILD RANK

The Guilds dominate the social, political, and economic life of the towns. Most Guildsmen tend to be employees, but some of them are business owners of wealth and influence. All political offices in the towns are held by Guildsmen. The Guilds are very independent and proud, and their economic power gives them a voice in the halls of government. While the Guilds tend to become allied with the Crown and cooperate with each other in undermining the overbearing power of the nobility, they are intensely jealous of each other as well.
Depending upon one's Guild and Specialization within the Guild, a Guildsman has a definite and secure place in the social order. This factor is reflected in the order in which the various crafts and professional Guilds are listed, with precedence from top to bottom in each list, and also within each Guild.

1. Type of Guild
1-65 = Father is in a Craft/Trade Guild
66-00 = Father is in a Professional Guild

2. Father's Guild Rank
1 = Guild Master
2-20 = Syndic (Guild Councillor)
21-50 = Master (business owner)
51-00 = Journeyman (employee)

3. Craft Guilds and Trade Guilds
1-10 = Merchants' Guild
11-12 = Banker's Guild
13-17 = Goldsmiths' & Silversmiths' Guild
  1-10 = Appraiser
  11-20 = Jewel cutter
  21-50 = Goldsmith
  51-00 = Silversmith
18-20 = Perfumers' guild
21-30 = Clothiers' Guild
  1-20 = Tailor
  21-40 = Dyer
  41-80 = Weaver
  81-00 = Tanner
31-33 = Glassblowers' Guild
34-60 = Builders' Guild
  1-10 = Architect
  11-30 = Stonemason
  31-70 = Carpenter
  71-00 = Bricklayer
61-65 = Shipbuilders' Guild
  1-10 = Naval Architect
  11-20 = Shipbuilder
  21-70 = Shipwright
  71-85 = Sailmaker
  86-00 = Cordage Maker
66-70 = armorer's Guild
71-75 = Foundry Man's Guild
76-80 = Chefs' Guild
  1-20 = Maitre Chef
  21-90 = Chef
  91-00 = Cook
81-85 = Cabinetmakers' Guild
  1-25 = Cabinetmaker
  26-50 = Joiner
  51-00 = Millwright
86-00 = Artists' & Entertainers'
  1-10 = Artist
  11-20 = Poet
  21-55 = Troubadour
  55-60 = Sculptor
  61-70 = Dancer
  71-80 = Jonguleur
  81-00 = Musician
Ship Man's Guild: If a costal town is the birthplace of the character, there is a 1-35% chance that his father is a seaman:
1-10 = Ship's Captain
11-20 = Navigator/Mate
21-30 = Ship's Cook
31-00 = Sailor

4. Professional Guilds
1-10 = Guild of Barristers & Solicitors
11-40 = Guild of Scholars & Scribes
  1-5 = Sage (at a University)
  6-10 = Scholar (at a University)
  11-30 = Interpreter
  31-35 = Astronomer/Astrologer
  36-40 = Mathematician
  41-45 = Botanist/Zoologist
  46-90 = Scribe/Accountant
  91-00 = Paper & Ink Maker
  There is a 25% chance of a Royal appointment in the Bureaucracy.
41-45 = Guild of Arcane Lore
46-55 = Guild of Physicians
  1-40 = Physician
  41-00 = Apothecary
51-60 = Guild of Military Engineers
61-75 = Guild of Beggars & Thieves
76-00 = Guild of Mercenaries
  1-10 = Mercenary Captain
  11-30 = Mercenary Sergeant
  31-70 = Mercenary Man-at-Arms

71-00 = Mercenary Crossbowman

TOWNSMEN

Townsmen tend to be tradesmen. Most are employees of Master tradesmen and small business owners, but some are shopkeepers or self-employed businessmen. This class is characterized by an almost arrogant sense of smug superiority over the "hicks" of the surrounding countryside. A close look reveals that they are not much more knowledgeable or travelled than the folk of the countryside. They are aware of their social and political independence from feudal obligation, as many of the towns are ***chartered*** by the Crown and have no feudal suzerain except the King. Thus they may show the customary respect toward the nobility but are not in awe of them.

1-90 = Self-Employed (Master)
41-00 = Employed
Self-employed townsmen own their own shops or conduct small businesses. If an employee result oc34 curs, the father of the character is in a position that resembles a Journeyman in a Guild. If a self-employed Father obtains a servant result, roll again.

1-5 = Innkeeper
6-10 = Brothel keeper
11-15 = Blacksmith
16-20 = Baker
21-25 = Butcher
26-30 = Barber
31-35 = Cobbler
36-40 = Cartwright
41-45 = Ealhordan (Beer Peddler)
46-50 = Greengrocer
51-55 = Higler/Tinker/Peddler
56-60 = Miller
61-65 = Miner
66-70 = Moneylender
71-75 = Ostler
76-80 = Tinker
81-00 = Servant

YEOMEN

Yeomen are freemen of the countryside. While many hold their own lands, some have taken service with a local nobleman and wear his "livery." They traditionally look to the nobility for leadership and are intensely loyal to their liege lords.

1-50 = Yeomen of the Countryside
- 01-50 = Freehold farmer
- 51-65 = Freehold Stockman
- 66-70 = Freehold Miller
- 71-85 = Forester/Fisherman
- 86-90 = Cartwright
- 91-95 = Carpenter/Mason
- 96-00 = Rural Innkeeper

51 = 00 Yeomen in livery
- 1-8 = Blacksmith
- 9-15 = armorer
- 16-20 = Animal Trainer
- 21-25 = Falconer
- 26-30 = Cook
- 31-40 = Forester
- 41-90 = Man-at-Arms
- 91-00 = Skilled (Check Guilds men & Townsmen for type. 1-60 = Townsman, 66-00 = Guildsman type.)

SERFS

Serfs are bound to the land and are not free to leave it except by permission of their lords. Any character born into serfdom may be accepted into a higher form of vassallage by his lord (eg: as a free Man-at-Arms), but generally he has to make his escape to the town. Once inside a town, he will be safe from apprehension. In a year and a day he may present himself to the town magistrate to be declared a free man. After that, he is his own man and need not fear being returned to his lord.

1-50 = Farmer
51-75 = Herdsman
76+ = Castle Servant:
- 76-80 = Ostler
- 81-82 = Blacksmith's Assistant
- 83-84 = armorers Assistant
- 85-86 = Animal Trainer's Assistant
- 87-90 = Cook's Assistant
- 91-92 = Carpenter
- 93-00 = Servant

ELVES

The Elves have a social order very similar to that of Mankind, except that no Elf is ever a serf or townsman. For the rank of an Elvish character in Elvish lands, check the human social tables:

1-75 = Yeoman
76-90 = Guildaman
91-00 = Noble

High/Grey Elves, unlike Wood Elves, or what peasants call the Fey - Brownies and the like, are always of titled rank and are treated as such both in their own lands and in the lands of all other races. Wood Elves are accorded Knightly status, and titled Wood Elves are recognized as having equivalent status in human lands.

DWARVES

The Dwarves have a social order which is highly tribal in nature. All Dwarves of a particular Folk are vassals of their king. A Dwarf is invariably a craftsman or a professional in Dwarvish lands, and all members of the nobility are Magick Users of the Artificer Class: In human lands, Dwarves are regarded as commoners and often are snubbed. Even nobles are not always recognized as such. However, Dwarves and Hobbits always recognize the true social rank of a Dwarf.

d100	Dwarvish rank	Holding	Status Father	Status Child
01-90	Guildsman: Roll for Guild	Guild Rank	Guildsman	Guildsman
91-95	Earl Commander of the Host	Host of 1000	25	12
96	Earl: Cousin of the King	Host of 1000	30	15
97	Earl: Brother-in-Law	Host of 1000	33	16
98	Earl: Uncle of the King	Host of 1000	38	18
99	Earl: Brother of the King	Host of 1000	50	25
00	His Royal Highness	Folk of 25000	100	50

HOBBITS

Hobbits are "commoners" and are checked on the human social tables:

1-75 = Yeoman
76-85 = Townsman
86-00 = Guildsman

Hobbits are accorded equivalent ranks in Human, Elvish, and Dwarvish lands. However, because of their smallish size, Men do not take them as seriously as they might.

GOBLIN RACES

Goblin society is structural along the lines of a military raiding party, with ranks and racial type determining status:

d100	Goblin rank	Holding	Status*
01-50	Warrior	none	0
51-70	Commander of 10	**unit of** 10	2
71-85	Commander of 20	unit of 20	3
81-95	Commander of 100	unit of 100	5
96-99	Warband Leader	unit of 500	12
100	Warlord (King)	unit of 5000	30

*Increase status in Goblin society by +1 every experience level gained. Also add the following values for Goblin racial type:

- Kobold: +0
- Goblin: +1
- Orc: +2
- Uruk-Hai: +7
- Hobgoblin: +10

Advancement in the Goblin society is strictly on merit-- that is, a PC has to eliminate his superior without appearing to be indulging in open mutiny. This means assassination or duels of honour are in order.

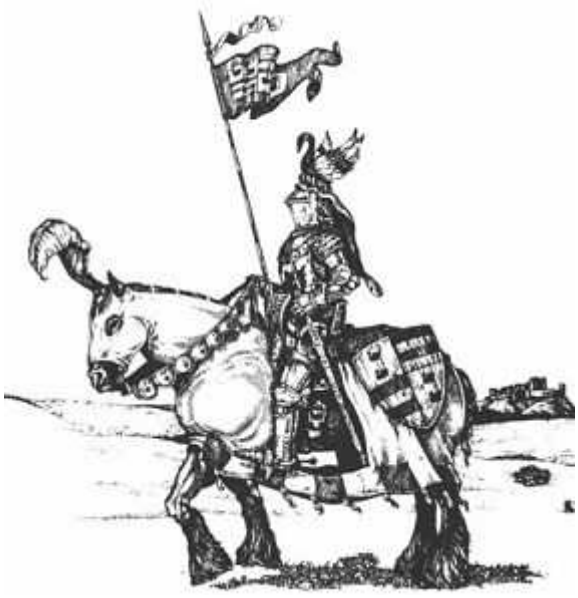
GIANT RACES

Strictly speaking, Trolls do not have a society as such. However, when associated with Goblins, they tend to assume command.

d100	Troll rank	Holding	Status*
01-75	Family Group	1d6 Trolls	5
76-90	Warband	500 Goblins	12
91-00	Warlord	5000 Goblins	30

* Increase status by +2 every experience level gained. Also add the following values for Troll racial type:

- Stone Troll: +12
- Mtn. Troll: +15
- Cave Troll: +16
- Wood Troll: +17
- Olog-hai: +20



Inheritance

In feudal society, the eldest surviving male inherited the bulk of the father's estates and also his titles, if any. Other legitimate or acknowledged offspring will share in 10% of the money value of the estate. Daughters inherit only when males are all dead.

The typical estate contains money and saleable "chattels" equal to 1 month of the deceased's income plus 10%-100% of 1 year's income. The inheritor of the estate receives 90% of this, the remaining 10% going to the other offspring. In addition, any lands, buildings, titles, etc., held by the deceased are now the inheritor's.

In the case of deceased characters who have acquired greater estates or who have lost portions of them as a result of game play, adjustments are made accordingly.

Most characters will have living Non-player parents. There is a 10% chance per year that a parent will die, leaving his estate to the eldest surviving son, then to the eldest daughter if all the sons are dead. The estate is usually equal to 1 month's income (see "Making a Living") plus 10% to 100% of 1 year's income. Nobles, of course, also possess manors or castles and other resources. These should be established by the GM. The same is true of Magick Users, who may have considerable magical scrolls and devices on hand.

A character's social class and his status in the family will determine his initial resources. Below are listed three categories of family status. Depending upon the social class of a character, he will have a basic percentage chance of receiving each of the benefits listed under "Good Child," "Creditable Child," or "Black Sheep."

Serf's Son:	20% chance
Yeoman in Livery's Son:	40% chance
Yeoman Freedholder's Son:	50% chance
Yeoman Petit Sergeant's Son:	65% chance
Townsman's Son:	50% chance
Master Townsman's Son:	65% chance
Craft Guildsman's Son:	60% chance
Master Craft Guildsman's Son:	70% chance
Professional Guildsman's Son:	65% chance
Master Professional Guildsman's Son:	75% chance
Guild Syndic's or Guildmaster's Son:	80% chance
Knight's Son:	75% chance
Baron's Son:	80% chance
Titled Noble's Son:	85% chance
Royal Son:	90% chance

If a character is a daughter, her chances are 1-10% lower than a son's. If a character is an acknowledged bastard, chances are 1-10% lower than legitimate children's. First sons enjoy a 1-10% better chance than other sons. Finally, whether or not a character's horoscope is well aspected, neutral, or poorly aspected will alter the basic chance of receiving benefits:

Well Aspected (1-33):	+5%
Neutral (34-67):	no effect
Poorly Aspected (68-00):	-5%

A Good Child enjoys the maximum benefits of his/her family's financial resources and influence. Parents will use all of their influence to obtain him/her a vocation or marriage that is appropriate and filled with good prospects. Preference will be given to the father's calling if he is a Master (owns his own business or farm) or is of Noble or Knightly rank.

Determine the parent's NPC level and BIF (roll a D10 for experience level + age of eldest child, roll a D20 for Charisma, then compute BIF. Under the direction of the Games Master, the parent then may approach desired Masters or Lords or parents of prospective spouses and act accordingly.

A Good Child also has a chance at the following finances and equipment:

1. Money equal to one month's income (30 days) of Father + a monthly allowance equal to 1 day of Father's income. If not received, a Good Child receives a Creditable Child's allotment (see below). Serfs will have an average daily income of 5CP + 1D20CP, 73SP-365SP per year, in addition to the "living" of the family.

2. If a male, a Good Child receives one weapon (unmagical) appropriate to his class if a yeoman or townsman, two weapons if a Sergeant's son or Guildsman's son, and three weapons if of Knightly or Noble birth. Girls may aspire to a fighter's status, but no encouragement is given by the family, which prefers that girls marry and settle down to a "respectable" wifely role.

3. If a male, a Good Child receives one item of armour plus an appropriate piece of headgear: Peasants have no armour. Yeomen and Townsmen may receive soft or hard leather. Petit-Sergeants and Guildsmen may receive a brigandine (1-60) or a chain shirt (61-00). Nobles will provide a chain shirt, chain coif, norman helm, and shield to their sons.

4. A Good Child is provided with a new suit of clothes appropriate to the family's social standing. Girls may have a wardrobe equal to 1 month's income of Father if of Guild or Noble status in addition to a new outfit. Children not so outfitted will have clothes up to 50 months old (roll d100/2). Clothes more than 3 years old are becoming quite ragged.

5. First and second sons of Master Guildsmen, Knights, and Nobles may receive a horse. Guildsmen roll D6 for type of horse, Knight's sons roll 2D6+1, and Titled Noble's sons roll 3D6. Royal sons (all of them) roll 3D6, with results under 10 = 10.

6. A girl, if the eldest, receives a dowry of 7-12 weeks (49-84 days) of Father's income. Other daughters receive a dowry equal to 1 month of Father's income.

A Creditable Child also enjoys the maximum benefits of his family's financial resources, but only 1/2 of the parent's BIF when obtaining a suitable vocation or marriage. In addition he may look forward to:

1. Money equal to 5D6 of Father's daily income + a monthly allowance equal to 1 day of Father's income for the first year the character is on his/her own. If not received, character is given 3136 of Father's daily income.

2. If a male, a Creditable Child receives one weapon appropriate to his class.

3. A Creditable Child receives a suit of clothes 6-36 months old. Children not so outfitted will have clothes up to 50 months old.

4. A girl will receive a dowry equal to 1 month of Father's income.

A Black Sheep is firmly shown the door and is bidden "never to darken this house again" with his presence. The family will do nothing to exert its influence on the character's behalf.

1. Money equal to 7 day's of Father's income is stolen by the Black Sheep before he leaves. One week's food is also taken.

2. The Black Sheep has a suit of clothes up to 50 months old.

3. Sons or Daughters of Guildsmen and Nobles are paid a monthly allowance of 1 day of Father's income to stay away. The allowance ends forever if the child returns to the region. (Black Sheep of rank are "remittance men.")

4. Unless of noble rank, legitimate Black Sheep are disinherited and cannot succeed to their Father's titles or lands unless Royal Favour is obtained.

Bastards have very different prospects, depending upon whether they are acknowledged or unacknowledged. An acknowledged bastard has the same chances as a "Good" or "Creditable" child. If he is a "Black Sheep," however, he receives only what an unacknowledged bastard receives. An unacknowledged bastard resides with his mother, who is a "fallen woman." In the case of Nobles and Guildsmen, she has been quickly married off in an attempt to preserve her family's honour and reputation; the marriage is usually to a person of roughly comparable rank, but is not especially advantageous. In the case of mothers of lesser rank, they were cast from their homes in disgrace and make out as maidservants, beggars, thieves, or women of "ill-repute.

Unacknowledged bastards have a suit of clothes no less than 10 months old and up to 50 months old. They have managed to acquire by means which are, shall we say, quite disreputable 3D6 in silver (SP) and have stolen a dagger for a weapon. Such characters will find it difficult (-20% when using influence) to obtain a legitimate position with a Master or Lord, but will have a +20% chance of being accepted into the Thieves and Beggars Guild upon applying to the Guildmaster for admission.

An acknowledged bastard is in "line of succession" to his father's estates and will inherit all titles, properties, etc., if all

legitimate children are dead - provided he is not a Black Sheep. An unacknowledged bastard inherits nothing, unless his mother has had no legitimate children.

Although title usually passes to male children, a noblewoman may inherit lands if she has the luck, courage, and political acumen to survive the succession. In this case, she inherits the family's titles, rights, and powers.

Since most noblewomen are not trained in the ways of war, one who fails to inherit lands usually can't win her own by impressing a lord with swordplay. If she is not an heir, a noblewoman's title and position come from her husband; she is lord over no lands and cannot have vassals. She can settle for simply being a good wife and mother, or she can exert power behind the throne of her husband. However, she may make an outright bid for her husband's lands if he's away for an extended time, or if he dies leaving no heir or one who is too young to fight.

Female lords can be formidable, for while their brothers were learning swordplay, they were becoming skilled in the arts of diplomacy and conversation, reading and writing, and foreign languages. By the law, however, noblewomen have the right to lead armies and go on crusades.

In many areas, the lands of a father are divided between his sons at death. In those that are influenced by Norman culture, this is seen only as a way of dividing the family's estate into a patch of squabbling petty knights, and so all land goes to the nominated heir. If no heir is nominated, this is the eldest, or the strongest as selected by the dead father's liege. This method keeps the family estate together, but gives younger sons motive to oppose the head of their family in war.

Four measures are taken to limit fratricide. First, younger brothers and nephews are given choice offices in the retinue of the family's head. Second, the lands that a father inherited from his father are kept together as demesne, but land gained by conquest or marriage may be split away to endow younger sons. Third, if the lord gains wardship of an heiress, she will be married to a landless son to provide for him. And fourth, sections of the estate called appanages may be given to younger sons for the length of their lifetime only.

These non-heritable appanage lands are frowned upon by many. They assert that appanages are not usually resumed by the primary line of a family without warfare, and so they are a way of dividing the estate in slow stages. This does occur in some families, but in the majority, war and infant mortality prevent this from occurring. The French royal family has divided its lands somewhat through appanage. In contrast, the English crown has not, since the Conquest, been able to create a cadet branch that has held its land separate for more than two generations.

If there is no male heir, the lands of families in many areas are divided between the daughters of the last lord. This prevents his sons-in-law from going to war, and provides lands to the Church through daughters who have taken the veil. This is one factor that prevents nobles having contiguous territories. The average noble family fails to provide a male heir every fourth generation, so this churning of lands is common.



Marriage & Inheritance

Marriage is a sacred and legal institution that is supposed to secure certain inheritance rights for all members involved. It is sanctioned and blessed by the Church, and is recognized by all government authorities. Divorce is not allowed.

Note that there are absolutely no emotional requirements for marriage. It is an entirely political act, with little care evident for individual feelings. Thus it is not surprising that both men and women seek love, emotional expression, and satisfaction in extramarital affairs. These affairs eventually acquire unofficial sanction in the Courts of Love, wherein the art of fine amour is developed and exercised.

Rules of Marriage

In marriage, a woman leaves her blood relations and takes up residence with her husband, thereby joining herself and her children to his family. A critical function of marriage is to produce an heir (a son being vastly preferable) who will obtain control of the properties of both father and mother, as ordained by law.

Marriage is a legal institution, and children born to a legally married couple are legitimate, or "within the law," and can inherit things without problem or question. Children born outside of wedlock are illegitimate, commonly called bastards (see Illegitimacy, below). Marriage also serves to increase property holdings, and is thus usually arranged for political ends; on rare occasions, however, it serves emotional needs as well.

In general, marriage and love are entirely separate matters for most medieval couples. Many marriages are arranged, and some couples see each other for the first time on their wedding day. The occasional happy marriage inspires bards to write poetry, spiteful overlords to become jealous and cruel, and other lovers to take heart. Most, however, are not so loving.

Marital fidelity was a constant issue in the Middle Ages. The desire for the lord to maintain his bloodline demanded complete fidelity from his wife, and fearful punishments could be invoked upon her for having a lover. Churchmen, themselves servants of a jealous Father God, thundered constantly about chastity from their pulpits. Undoubtedly, most women followed the social norm and remained faithful to their loveless marriage, just to keep things simple and safe.

Such fidelity was not expected, however, or at least not as expected, from married men. The now-infamous "double standard" was in its heyday. Women could be murdered for having a lover, but men were, in some circles at least, admired for their capacity to engender children upon numerous women. The Church has recently ruled that a marriage requires, at minimum, only a spoken intent to marry and a dowry, although it prefers the addition of a priest and two witnesses.

In many areas, the father of the bride must consent to her marriage. This allows him to threaten his daughter, by saying he will approve no man other than his choice. A father does not, however, formally choose the husband of his daughters in any Christian part of Europe. The sacrament of marriage requires voluntary participation.

Marriage may occur at very young ages for the heirs of greater nobles. The average groom of the lower noble class is, however, in his late twenties. This is lower if he has an opportunity to marry well and establish himself financially. Women marry slightly younger than men.

Dowries are an important part of the marriage contract. A dowry is a sum of money or goods paid by the bride's family to the bride upon marriage. Dowries are the usual way for parents to pass wealth intergenerationally to daughters.

In most of Italy and much of France, a husband has the right to invest and manage his wife's dowry, but not spend it. He may be sued for mismanagement, and must be able to give it back to the wife's family if the couple separates. In Italy, if the wife dies before the husband, her dowry must be given to her children or be returned to her parents. In parts of France, the husband may keep much of the dowry. In England, the husband owns all of the goods of the wife, including her body. In all three places, a free woman has the right to use a portion of her husband's property for support, if he predeceases her.

Illegitimacy

Many children are born out of wedlock. Noblemen seem especially subject to propagating this vice. Their partners are sometimes called lovers, concubines, courtesans, or paramours, and are frequently of a social class significantly lower than that of the nobleman.

Children of such issue are illegitimate, or, basely said, "bastards." The issue is not one of knowing one's father or not. Often the children know quite well who their father is, but because they were born outside of marriage they have fewer rights than legitimate children. Most importantly, illegitimate children have no rights to inherit any property from their father.

Illegitimate children can be legally adopted and therefore allowed to inherit, but only if no legitimate children are living. Even

then, other kinsmen close to the deceased father can challenge their rights.

Noblemen, at least the truly honorable ones, often provide for their concubines after they are dismissed. Sometimes such women are married off to one of the noble's retainers as a reward for his loyalty. The women might even receive valuable properties to be passed on to the bastard afterwards. Noble fathers often keep half an eye on their illegitimate sons, too, and might even use their own influence to help their unacknowledged children advance in station beyond their mother's class. This influence may be quite overt. In many cases, illegitimate sons help their legitimate brothers as loyal, reliable retainers.

Divorce

Divorce is the dissolution of the sacred bond of matrimony. It is a legal matter, but more importantly a religious one. However, the parts are so bound together that no one in the Middle Ages ever gets a legal divorce without Church approval. (That doesn't occur until Henry VIII.)

Divorce is allowed only in cases of adultery and consanguinity. Adultery means the woman had or has a lover; the term is never applicable to men. Occasional annulments are granted on grounds of consanguinity — i.e., the person whom you married is more closely related to you than you originally believed. In general, marriages between any persons more closely related than third cousins are prohibited. Proving consanguinity is an expensive and laborious option, usually available only to kings or others who can afford the immense cost of pontifical procedure.

Social Status

All characters whether player or non-player types, have a social status. That status depends initially upon the status of one's father (and mother too, if she is of noble blood), but it may be modified by one's own deeds and experiences. Add +1 status point for each.

Social Class	Rank in Social Class	Status	
SERF	Born Serf	0	
YEOMAN	Born Freeman	2	
TOWNSMAN	Born Freeman	1	
TOWNSMAN	Born Guildsman	2	
KNIGHT	Gentle Birth	5	Father Is a Knight or Baronet
NOBLE	Noble Birth	7	One parent is of the noblesse de race
NOBLE	Noble Birth	10	Both parents are of the noblesse de race
ROYAL	Royal Birth	15	Royal Parent
BASTARD	Acknowledged	-	Parent's rank - 1
BASTARD	Unacknowledged	-	Parent's rank - 2

In addition to one's basic status in society, there are bonuses to be added for the position one personally holds in the feudal hierarchy. No more than one of the following bonuses may be added to the basic status (except sibling class.)

Social Class	Rank in Social Class	Status	
SIBLING	1st Son	+1	
SERF	Field Serf	0	
SERF	Castle Serf	+1	
YEOMAN	Freeman	+1	
YEOMAN	Freeman in Livery	+2	
YEOMAN	Archer (Longbowman)	+3	
YEOMAN	Man-at-Arms	+2	
YEOMAN	Freeholder	+4	There is a 30% chance that a "Freeholder" has feudal service (Petit Sergeantry) and 15% as a Sergeantry-at-Arms.
YEOMAN	Petit Sergeant	+5	
YEOMAN	Sergeant-at-Arms	+6	
TOWNSMAN	Peddler, Unskilled	+1	
TOWNSMAN	Apprentice Tradesman	+1	
TOWNSMAN	Journeyman Tradesman	+2	
TOWNSMAN	Master Tradesman	+3	
TOWNSMAN	Innkeeper	+3	
GUILDSMAN	Apprentice	+1	
GUILDSMAN	Journeyman	+3	
GUILDSMAN	Master	+4	
GUILDSMAN	Syndic	+6	Merchants add +7; Bankers +8
GUILDSMAN	Guild Master	+7	Merchants add +9; Bankers +10
PROFESSIONAL	Apprentice	+1	For each rank, the following add to their basic status: Lawyer +1; Scholar +1; Sage +2; Scribe +1; Physician +1.
PROFESSIONAL	Journeyman	+3	
PROFESSIONAL	Master	+4	
PROFESSIONAL	Syndic	+6	
PROFESSIONAL	Guild Master	+7	
MAGICK USER	Shaman	Class rank +1 per Level over VIII*	
MAGICK USER	Minor Arcane	Class rank +1 per Level over VII	
MAGICK USER	Major Arcane	Class rank + 1 per Level over VI	
MAGICK USER	Mystic	Class rank + 1 per Level over V Note: When a Shaman of the Serf Class attains Level X, he has +10 status with Serfs.	
MERCENARY	Crossbowman	+1	
MERCENARY	Archer (Longbowman)	+3	
MERCENARY	Man-at-Arms	+2	
MERCENARY	Sergeant-at-Arms	+4	
MERCENARY	Knight-Errant	+5	
MERCENARY	Mercenary Captain	+9	
MERCENARY	Military Engineer	Guild rank	
KNIGHT	Squire-in-Training	+2	
KNIGHT	Squire-at-Arms	+6	
KNIGHT	Knight-Errant	+7	
KNIGHT	Knight-Bachelor	+8	
KNIGHT	Baronette	+8	
KNIGHT	Landed Knight	+10	
KNIGHT	Bannerette	+15	
KNIGHT	Baron of the Realm	+20	
NOBLE	EARL	+30	1 Royal Favour/yr.
NOBLE	COUNT	+30	2 Royal Favours/yr.
NOBLE	MARQUIS	+35	3 Royal Favours/yr.
NOBLE	DUKE	+45	4 Royal Favours/yr.
ROYAL	PRINCESS	+20	2 Royal Favours/yr.
ROYAL	PRINCE	+20	3 Royal Favours/yr.
ROYAL	CROWN PRINCE	+20	3 Royal Favours/yr. (G.M. of Silver Plume)
ROYAL	QUEEN	+35	5 Royal Favours/yr.
ROYAL	KING	+60	
ROYAL FAMILY	Variable	-	All members of the Royal Family receive 1 extra Royal Favour/yr. in addition to any basic Royal Favours given them.
CLERGY	Novice	+1	
CLERGY	Reader	+2	
CLERGY	Deacon	+3	
CLERGY	Postulant	+4	
CLERGY	Priest	+5	
CLERGY	Curate	+6	
CLERGY	Chaplain	+6	
CLERGY	Rector	+10	
CLERGY	Rural Dean	+15	
CLERGY	Canon of a Cathedral	+15	
CLERGY	Archdeacon	+20	
CLERGY	BISHOP	+40	2 Royal Favours/yr.

CLERGY	ARCHBISHOP	+50	3 Royal Favours/yr.
CLERGY	PRIMATE	+60	4 Royal Favours/yr.
CLERGY	CARDINAL	+65	
CLERGY	POPE	+70	
MONK	Lay Brother (Conversi)	+2	
MONK	Brother	+4	
MONK	Cellerer	+6	
MONK	Precentor	+7	
MONK	Sacristan	+8	
MONK	Almoner	+9	
MONK	Circatore	+10	
MONK	Prior	+15	
MONK	Abbot	+20	1 Royal Favour/yr.
MONK (F)	Knight of the Order	+8	
MONK (F)	Knight-Cmdr (House)	+15	
MONK (F)	House Master	+30	
MONK (F)	Provincial	+40	2 Royal Favour/yr.
MONK (F)	Marshal of the Order	+45	
MONK (F)	Seneschal of the Order	+50	
MONK (F)	Grand Master	+55	
VARIABLE	Unmarried Girl	-	Unmarried girls have 1/2 of their father's status so long as they remain in the home. She may count on him for Favour, except in the matter of marriage, which is his sole prerogative to arrange to his best advantage.
VARIABLE	Warrior Maid	-	A girl who leaves her father's household to take up arms achieves status as does any man. She may even be knighted. But she takes the same risks as do all males--eves if she may insist on polite language in her presence.
VARIABLE	Widow	-	A Widow possesses 2/3 of her husband's status and may call upon her guardian for a favour as if she is a feudal vassal. It is her guardian, however, who administers her estate and who can marry her off at will. He may also arrange the marriages and vocations of her children, according to their rank and station. (Boys of 18 are at the age of majority, however at 18 the 1st son may inherit his portion of the estate, and the others as they gain 18.
VARIABLE	Orphan, Ward	-	An orphan or ward is under the complete control of his/her guardian. At 18 boys become of age; girls are not free to do as they like until 25.
CHIVALRY	Disgrace	-	A "disgraced" Knight loses 1/3 of his BIF until he redeems his honour.
CHIVALRY	Dishonour	-	A "dishonoured" Knight loses all of his feudal BIF until he redeems his honour.
ALL CLASSES	Royal Displeasure	-	Except for the clergy, who always labour under Royal suspicion, any member of the society who has earned Royal Disfavour loses 1/2 of his BIF when dealing with the King or the Royal Bureaucracy until his Displeasure has passed.

Influence

In feudal society, the "influence" that a character has will ultimately decide his destiny. Influence is the capacity of a character to win personal support from another character.

Influence is a form of currency, like gold and silver, only it appears in the form of FAVOURS and DEBTS OF HONOUR. These may be inherited or even assigned to others. Often, Favours and Debts of Honour are manifested in symbolic acts, such as the giving of an identifiable ring, sword, or other token. The *pledge* token is always appropriate to the station of the giver and the original receiver. Indeed, this custom seems to have been one of the origins of the Rings of Power, the power being all of the Favours or Debts owed to the bearer.

If a character succeeds in influencing another, he obtains a FAVOUR, which is the doing or refraining from doing of something. His request must be reasonable, honourable, and appropriate to both his station and that of the person he wishes to influence. Also, the request must be within the powers of the influenced person to grant without providing him with an onerous burden or expense. The request must also be acted upon within the year the influence is brought to bear.

Most Favours take the form of a petition for preferment in the matter of obtaining a fief, membership in a feudal Order grants of arms, a position in the entourage of a tenant-in-chief, employment in the Royal Bureaucracy or with some Master, and the like. Some petitions will be requests for aid or assistance. Others will take the form of a suit for the hand of a man's daughter. In short, many circumstances will give rise to the need for a Favour.

A Favour which is successfully carried out gives rise to a DEBT OF HONOUR. This is nothing more than the owing of a Favour for a Favour. However, a Debt of Honour can be carried from year to year, and it may be inherited or assigned to others. A binding obligation to honour the Debt lies upon the character's heir as well as upon himself. A Debt of Honour cannot be cancelled by the death of the one pledging it.

Favours should not be lightly sought. The character who seeks too many Favours acquires a reputation as an "upstart" or as a "danger" to the status quo. He may find that he cannot redeem his Debts of Honour because they are too many and are held by men in conflict with one another. Like any currency, an over-abundance of personal Debts of Honour may make one's word of little value. The best rule of thumb is to exercise the privilege of seeking Favour as rarely as possible. Each Favour must be returned in kind or degree. If a character is unsure of his chances of redeeming his pledges, he should not seek Favour.

Determining One's Influence

Influence is a nebulous thing. Normally a person would have only a vague idea of just how much influence he really possesses. In order to provide a consistent guide, use the following formula to establish the ***BIF*** (Basic Influence Factor) of a character. Record the BIF on his Profile sheet and make adjustments as they are necessary:

BIF = (Charisma/2) + Social Status + Experience Level + (Honour Points/100)

Suppose a character had a Charisma of 14, was a Duke with fully noble birth, and had reached level 14. He has won 375 Honour Points. BIF =(14/2) + (10 + 10) + 14 + 14 + (375/100) = 74

Temporarily Increasing One's BIF

A character will have little chance of influencing another if his BIF is lower than that of the person whose favour he seeks. The BIF of a character may be temporarily increased if he does any of the following:

1. *Spend Gold*. If the petitioner has a lower BIF, he may increase it by 1 point for every 10 Gold Pieces x 1/2 difference between his BIF and that of the person he wants to influence. If he is higher in BIF, he may gain +1% advantage for each 100 Gold Pieces he expends on gifts and bribes, less 2 x the difference in BIF per 100 Gold Pieces spent. 2. *Call upon a Friend*. A petitioner may ask a "Friend" to support him. The Friend must always be higher in BIF and must be influenced before he will give his help. If successful, a petitioner will gain 1/2 of his Friend's BIF, and his Friend will assist him once.

Acquiring A Friend

A character may acquire a higher-placed "Friend" in several ways. Members of one's own family are Friends so long as the character has not disgraced or in any way dishonoured himself or his family. One's Liege Lord or Master is also a good Friend. One's companions and allies may be Friends if they are

influenced on a 1 to 1 basis. There is a flat 90% chance that a Friend will Support you the first time you ask him but the probability drops by 10% each time you subsequently ask for help in each yearly period. After all, Friends resent being "used." When the probability drops to 60%, a refusal means that a character cannot call upon his Friend for support for 1 to 6 months.

Exerting Influence

To exert influence, a petitioner will compare his Total Influence Factor (TIF) to the BIF of the person he wishes to influence. If a particular honour or some position is sought the influence factor attached to that honour or position will be added to the BIF of the person to be influenced. Three possibilities arise:

1. The petitioner has a higher TIF, with 90% chance of success.
2. The petitioner has an equal TIF, with 60% chance of success.
3. The petitioner has a lower TIF, with 50% chance of success minus 1% for each BIF of difference.

Factors Affecting Chances of Exerting Influence

The base percentage chance of influencing a person may be modified upward or downward, depending on the situation. The following factors may raise or lower the percentage:

1. There is a 25% chance that the petitioner or his Friend are out of favour with the person to be influenced. Being out of favour means that no favour will be granted. Disfavor may last from 1 to 6 months.
2. If in favour but the person to be influenced is of different alignment (Law Neutral Chaos) subtract 10%. This is charged against the character who is most divergent in alignment.
3. If the character is of a different political faction, subtract 20%. If he is of the same faction, add 20%.
4. If the character is of a different social class or race, subtract 10%.
5. If the character is of the same Order or Guild, add 10%.
6. A Debt of Honour may be presented to increase chances by 20%. Whether it is successful or not, a Debt is extinguished forever when it is used.
7. If dealing with an enemy, reduce chances by 25%.
8. If the character is a "foreigner" and has no Friend who is a citizen of the land in which he is dealing, reduce chances by 25%.
9. If dealing with a member of the Royal Bureaucracy in his official capacity, reduce chances by 25%. (This does not apply to his relatives and allies.)
10. If dealing with anyone who is an enemy of any relative or ally, reduce chances by 25%.
11. If the character possesses a Royal Favour, or his Friend possesses one, add 10%. But if either is under Royal Displeasure, subtract 20% for each one who is out of favour if influence is being exerted in a state with a strong central government (eg: England) and by 10% when the Crown is not overly powerful (eg: France).
12. If the character is dealing with a Lawful character of alignment 1 to 3, subtract 5% for each point his alignment is above 3.

Concluding Alliances

Alliances are the keystone of feudal power. However, they should not be sought lightly because of the great obligations placed upon the parties. Prior to exerting influence a character must determine the receptiveness of his potential ally:

1. Among untitled Knights and Barons, there is a basic 25% chance that any form of alliance is unacceptable at this time. Check for Disfavour. If the one seeking the alliance is in Disfavour, he in fact has an enemy.
2. Among titled Nobles, there is considerable jealousy and distrust, for each has his own irons in the fire and is unwilling to accept the leadership of another. There is a basic 50% chance that any alliance is unacceptable at this time. Check for Disfavour. If the one seeking the alliance is in Disfavour, he (in fact) has an enemy.
3. If seeking to undermine an enemy alliance by wooing a member Of that alliance to one's own side, there is a 75% chance of failure. Failure alerts all of one's enemies to the plot and causes them to close ranks. This prevents any subsequent attempts in such matters for 7 months to 21 months.
4. If a Knight or Noble of higher rank is seeking an alliance with a Knight or Noble of lower rank, he has a 10% advantage in concluding alliances with any non-aligned person.

These probabilities apply only when there is no period of Civil War. During a Civil War, "all bets are off," so to speak and the nobility will make and break alliances at will. *Chacun pour soi.*

Alliances include military treaties of offense and defense, marriages, and the placing of sons and relatives as squires in the castles of neighbours.

Influence

All of the offices in the Royal Bureaucracy are obtained through Influence. All high offices in each of the levels of government may be held for 1-3 years where upon there is a chance of dismissal (Influence must be brought to bear to remain). Failure to retain office means that the character has fallen into disfavour for 1-6 months.

Only those characters whose titles of office are CAPITALIZED have ready access to the King, for they are all members of the Royal Council and are the Advisors of the King.

To see the King, one must first influence the Lord High Chamberlain or one of the other Advisors. A Prince, Princess, or Queen always has access to the King, and if one influences them, they may conduct you into his Royal Presence for an audience.

To see any ranking member of the Bureaucracy, one must first overcome the resistance of the Chief Scribe, etc., of that particular official; for this official stands in the relation of a Personal Secretary and oversees all the appointments, etc., made with his Superior. Non-player characters in such positions are invariably neutral in their attitude to any petition and will not assist a petitioner.

Most of the offices are relatively self-explanatory with regard to duties. For instance, the Sheriff of any County is charged with "keeping the King's peace" and oversees the collection of taxes and Royal revenues in his jurisdiction. Foresters are "Ranger" type characters charged with enforcing the Game Laws and patrolling the Forests and Wilderlands. A constable of a Royal Castle is a Knight placed in charge of one of the King's own holdings. And so on.

Some of the offices, especially the highest ones in the land, cannot be described in a few words. Players are advised, if they are unfamiliar with the political structures of the Feudal Period, to consult a good reference text on England of the period 1200 to 1300 A.D. for details. However, a few comments are in order here:

THE CHANCELLOR OF THE REALM occupies a position equivalent to a Prime Minister. He is the Chief Advisor to the King and heads the Civil Service. In his possession is the Great Seal of the Realm, under which are issued all of the most important documents and Royal Proclamations.

THE KEEPER OF THE PRIVY SEAL has in his possession the personal seal of the Sovereign and is charged with many of the "security" matters arising in and outside of the nation.

THE LORD HIGH CHAMHERLAIN is the "manager" of the Royal Court and sees that all matters of protocol have been observed, oversees the operations of the Royal Household, and arranges all of the Royal Audiences.

THE MARSHAL OF THE REALM is the Captain-General of the Armies of the Realm and is charged with maintaining the military security of the State.



The Royal Bureaucracy

Level	Title or Office	Status	Rank Required	Daily Income*	Political Superior	Royal Favor	No
Parish	Bailiff of the Hundred	1	Yeoman	2sp	L.H.S of Shire	None	100
County	Sheriff	5	Knight	30sp	L.H.S of Shire	None	1
	Justice of the Peace	3	Yeoman	4sp	L.H.J of H.C	None	10
	Lord Justice of Assize	5	Yeoman+	35sp	HRH the King	Baronetcy (1)	1
	Lord High Justice of County	7	Yeoman+	50sp	HRH the King	Baronetcy (1)	1
	Royal Forester	2	Yeoman	3sp	Chief Forester	None	1
	Forester	1	Yeoman	2sp	Royal Forester	None	1
	Chief Scribe of County	3	Guildsman	10sp	Sheriff of county	None	1
	Scribe/Accountant	2	Guildsman	5sp	Chief Scribe of county	None	10
	Collector of Taxes	2	Commoner	3sp	Sheriff of county	None	10
Shire	Lord High Sheriff	8	Knight	50sp	Chancellor of Exchequer	1/yr	1
	Lord Justice of High Court	8	Yeoman+	75sp	HRH the King	1/yr	1
	Constable of the Royal Castle	5	Knight	40sp	HRH the King	1/yr	2
	Armorer of the Royal Castle	2	Armorer	20sp	Constable of Castle	None	1
	Armorer	1	Armorer	10sp	Armorer of Castle	none	2
	Chief Forester of Shire	3	Yeoman	5sp	Forester Royal	None	1
	Chief Scribe of Shire	5	Guildsman	20sp	L.H.S of Shire	None	1
	Scribe/Accountant	2	Guildsman	8sp	Chief Scribe of Shire	None	10
	Royal Commissioner of Custom & Excise in the Shire	5	Yeoman+	25sp	Chancellor of Exchequer	None	1
Town	Lord Mayor	8	Guildsman	50sp	HRH the King	Baronetcy (1)	1
	Lord Justice of the Town	8	Guildsman	50sp	HRH the King	Baronetcy (1)	1
	Chief Clerk of the Town	5	Guildsman	25sp	Lord Mayor	None	1
	Scribe/Accountant	2	Guildsman	8sp	Chief Clerk	None	5
	Collector of Taxes	3	Guildsman	20sp	Lord Mayor	None	2
	Captain of Mercenaries	2	Knight/Sergeant	30sp	Lord Mayor	None	1
	Captain of Militia	4	Guildsmen	10sp	Lord Mayor	None	1
Province	Royal Governor	10	Baron	5gp	HRH the King	1/yr	1
	Lord Justice of the High Court of Appeals	9	Yeoman+	4gp	HRH the King	Baronetcy (1)	3
	Provincial Scribe-Royal	6	Guildsman	40sp	Royal Governor	None	1
	Scribe/Accountant	3	Guildsman	10sp	Prov. Scribe-Royal	None	20
	Governor of the Royal Gaol	6	Knight	50sp	Royal Governor	None	1
	Royal Torturer	3	Commoner	15sp	Royal Governor	None	1
	Royal Inquisitor-Major	6	Cleric	20sp	Bishop	None	1
	Crown Prosecutor	7	Lawyer	35sp	Royal Governor	None	1
	King's Counsel	6	Lawyer	25sp	Crown Prosecutor	None	5
	Master Armorer Royal	4	Armorer	25sp	Royal Governor	None	1
	Armorer	2	Armorer	10sp	Armorer Royal	None	5
Chancery	CHANCELLOR OF THE REALM	25	Yeoman+	10gp	HRH the King	Title (4)	1
	Keeper of Privy Seal	18	Yeoman+	5gp	HRH the King	Baronetcy (2)	1
	Keeper of Charter Rolls	8	Guildsman	4gp	Chancellor of the Realm	1/yr	1
	Chief Scribe of Chancery	8	Guildsman	4gp	Chancellor of the Realm	1/yr	1
	Scribe/Accountant of Chancery	4	Guildsman	20sp	Chief Scribe of Chancery	None	25
	Constable of The Tower	10	Knight	50sp	Chancellor of Realm	1/yr	1
	Ambassador	8	Baron	4gp	Chancellor of Realm/King	1/yr	10
	Captain of the Watch	5	Knight	50sp	Keeper of Privy Seal	None	1
	Agent of Chancery	5	Yeoman	20sp	Keeper of Privy Seal	None	50
Chamber	LORD HIGH CHAMBERLAIN	20	Yeoman+	10gp	HRH the King	Title (4)	1
	Keeper of the Rolls	10	Guildsman	4gp	LH Chamberlain	1/yr	1
	ROYAL ASTROLOGER	15	Astrologer	10gp	LH Chamberlain	1/yr	1
	Royal Magus	10	Magick User	10gp	LH Chamberlain	1/yr	1
	Royal Alchemist	10	Alchimist	25gp	LH Chamberlain	1/yr	1
	Royal Physician	10	Physician	3gp	LH Chamberlain	1/yr	1
	Master of Heraldry	15	Banerette	10gp	HRH the King	Title(1)	1
	Interpreter-Royal	8	Interpreter	4gp	LH Chamberlain	1/yr	1
	ROYAL JESTER	15	Entertainer	2gp	HRH the King	2/yr	1
	Royal Musician	5	Entertainer	1gp	LH Chamberlain	1/yr	1
	Musician	3	Entertainer	40sp	Royal Musician	None	10
	Poet Laureate	10	Poet	3gp	HRH the King	1/yr	1
	Royal Chef	6	Chef de cuisine	4gp	LH Chamberlain	1/yr	1
	Royal Food Taster	10	Commoner	1gp	HRH the King	1/yr	1
	Chief Scribe of the Chamber	8	Guildsman	3gp	LH Chamberlain	1/yr	1
	Scribe of the Chamber	4	Guildsman	15sp	Chief Scribe of Chamber	None	20
	Staff Member of the Chamber	2	Commoner	3sp	Chief Scribe of Chamber	None	200
Exchequer	CHANCELLOR OF THE EXCHEQUER	20	Yeoman+	10gp	HRH the King	Title (4)	1
	Chancellor’s Clerk	15	Guildsman	5gp	Chancellor of Exchequer	1/yr	1
	Chancellor’s Scribe	8	Guildsman	4gp	Chancellor of Exchequer	1/yr	1
	Exchequer Scribe/Accountant	4	Guildsman	15sp	Chancellor's Scribe	None	40
	TREASURER OF THE EXCHEQUER	18	Yeoman+	8gp	HRH the King	Title(1)	1
	Treasurer's Clerk	12	Guildsman	4gp	Treasurer of Exchequer	None	1
	Treasurer's Scribe	7	Guildsman	3gp	Treasurer of Exchequer	None	1
	Treasurer Scribe/Accountant	4	Guildsman	15sp	Treasurer's Scribe	None	20
	Chief Assayer of Treasury	7	Alchimist	5gp	Chancellor of Exchequer	None	1
	Governor of the Royal Mint	8	Yeoman+	5gp	Chancellor of Exchequer	Title(1)	1
	Engraver-Royal	7	Goldsmith	4gp	Treasurer of Exchequer	None	1
	Master of Coinage	7	Goldsmith	4gp	Treasurer of Exchequer	None	1
	Chief Scribe of the Mint	6	Guildsman	3gp	Governor of the Mint	None	1
	Scribe/Accountant of the Mint	3	Guildsman	10sp	Chief Scribe of the Mint	None	5
Militia &	MARSHAL OF THE REALM	25	Baron	10gp	HRH the King	1/yr	1
Royal Army	Chief Constable of the Realm	15	Banerette	5gp	Marshal of the Realm	1/yr	1
	Captain of the Royal Guard	12	Knight	5gp	HRH the King	1/yr	1
	Knight Bachelor of the Guard	8	Knight	1gp	Captain of the Guard	None	50
	Sergeant of the Guard	4	Yeoman+	10sp	Captain of the Guard	None	100
	Captain of Royal Mercenaries	8	Knight	Var.	Marshal of the Realm	None	Var.
	Forester-Royal	10	Yeoman	5gp	HRH the King	1/yr	1
	Sergeant-At-Law	7	Yeoman+	35sp	Royal Governor	None	1
	Master Armorer Royal	4	Yeoman	25sp	Royal Governor	None	1
	Armorer	2	Yeoman	10sp	Master Armorer Royal	None	5

Note: “Yeoman+” means the minimum social class is Yeoman but that the holder of the office is probably been made a noble by the King. A Baron is the lowest rank of the Nobility.

Nobles

GameMasters should be careful of making a player character a powerful lord in the campaign. An earl is one of about 100 such noblemen — a tremendously significant person! A duke is one out of ten or so earls. Even the seemingly many kings in the whole of the Arthurian world number only about 25.

Such lords have a right (conventional, spiritual, and legal) to take command and, in general, to act superior in whatever manner they feel appropriate. Even a very humble individual of this class may greatly overbear the roles of less influential landholding knights.

Upper class lords are most playable if a majority of the regular players wish to run comparable lands and, hence, characters. A minor baron may not overwhelm a party. Though he may be very glorious, a certain equalizing attitude may set in if the other knights recognize that the baron's Honour is largely accrued from sitting on fat lands.

Since a character with even a minor barony is "set for life". A baron is no longer compelled to follow the life of an adventuring knight errant. When a player character receives such a grant, he should retire for a while to learn about the land, pay off the relief, create an heir, and so on. As a lord, he can now grant knighthood to his own squires and other loyal men; for all intents and purposes, he enters the ranks of "semi-retired player knights."

The oldest son of a baron, trained for a noble's life, is too precious to allow him to go off adventuring (an occupation with a much higher mortality rate than that of landlord). Barons and their heirs thus stay home, collect easy land Honour, and generate more heirs.

However, the younger sons of minor lords are normally sent from home to fare for themselves. They get a hefty bonus of Honour to start, and may be accorded great respect if they identify themselves through their heraldry (or are otherwise recognized). Sometimes one player in a campaign wants to play a lord while the others do not. At the GameMaster's discretion, special solo opportunities may be given for noble characters.

Privileges & Responsibilities

A noble lord gains many privileges. His precedence and prestige are enhanced, he gains Honour for holding land and castles, and he controls a contingent of personal knights. He may appoint new knights, arrange marriages for widows who hold his lands, and has the duty and privilege of attending his lord's court.

Such a character also has many responsibilities, however. He must protect the people who tend his land, and he must uphold Low Justice (and High Justice too, if allowed or directed to do so by his lord). He must maintain his castles, bridges, and towns, and keep a specified number of knights (and sometimes men-at-arms) for his lord's army. He must feed his lord and his lord's retinue whenever they arrive during their progress, and must sponsor tournaments and feasts.

Finally, a lord must maintain a lifestyle appropriate to his station, and provide appropriate compensation to his household knights and servants as well. This cost reflects the required tournaments, feasts, gifts, and ceremonies which a lord is expected to sponsor. A lord who fails to expend the proper amount on himself and his estates is failing in his duty and loses the yearly Honour benefits of his title. Great lords are expected — nay, required! — to look the part.

For a player character lord to be effective, the player must acquire a wider view of the realm than a player of a simple adventuring knight. The recommended path to gain this overview is to require that each lord's player must become a part-time GameMaster for short-duration events. Thus, the lord must, at some time, sponsor an event and his player must run the required game session. The precise nature of the event depends upon the size of the holding, and, especially for wealthier lords, sponsoring such an event may be required by the GameMaster more than once during a year.

Lord's Homage

Each vassal lord, before taking his office, must swear homage to his own lord. GameMasters may wish to have characters take such an oath, as they did when becoming a knight. Here is an appropriate oath, derived from the oath taken by Count Baldwin IX of Flanders and Hainault, sworn to King Philip Augustus of France:

I [NAME AND TITLE], make known to all men present and to come that I have agreed and sworn to my liege lord [NAME AND TITLE], to give him aid, openly and in good faith, all the days of my life, against all mortal men; and moreover I will never withhold or withdraw such aid from him as long as he shall be ready to do right to me in his court and to let me be judged by those who ought to be my judges in his court.

Noble Ranks

Player characters may progress beyond the office of banneret; such advancement is extraordinary, but they might be assigned to a high office or even become a ruling lord. Such a position of power is not within everyone's goals and ambitions, and even less likely to fall within someone's actual accomplishments.

However, all characters are likely to encounter people of these ranks during play, so this is a good opportunity to define them. The nobles form a social class that does not work the land directly or make a living by production. Instead, nobles are supported by goods and food collected from the lower social classes. Virtually all knights are nobly born, as are many squires; still, several higher social classes of nobles also exist. These are the lords and are the leaders of their world. There are several methods whereby a man may be ennobled. The first is to work directly for the sovereign, for all nobility stems from the king. The second is to inherit it from his forefathers; third is to live "an honorable life" and be rewarded for it; fourth, to earn it by profession of arms; and fifth, to receive it from the lord by letters of patent.

Vassals

A lord's vassals are theoretically his chief lieutenants. Flaws in the feudal system, however, force many lords to operate through officers, some of whom are traditional vassals, but many of whom are drawn from their mesnies. Lieges are in a state of constant negotiation with their senior vassals, able to utilize their resources fully only through a combination of friendship, charisma, and menace. The fundamental function of vassals is to provide resources to their liege during crises.

Some kings try to minimize the role of their vassals in the politics of the kingdom. A land governed by royal officers, without a hereditary caste of landowners, would be more stable and provide greater revenue to its ruler, they assert. These attempts usually end badly. Regardless of its efficiency, the noble class exists, and when the king is weak, it has the financial and military power to crush the commoners raised as opponents by earlier, stronger kings.

Common Interest

Initially, in most kingdoms vassalage was voluntary. The great landholders of the kingdom came together and elected their kings. They did this so that a central figure of authority could lead them in war and settle their disputes. This method of selecting kings is failing, though. The current king of England was still a baby when loyalists defeated the army of the barons, who had offered the throne of England to the crown prince of France, forcing them to accept primogeniture on the English throne. Philip Augustus, the current king of France, has not forced the nobles of his kingdom to appoint his son co-king, as Phillip's father did just before dying. Again, primogeniture has been accepted as the proper way for the crown to pass to the next generation.

Transactions

Vassalage allows a noble to pay a supporter with land, while not losing some of the rights associated with that land. When the Normans invaded England and William divided its lands between his retainers, he was paying them the fee expected for their service. Mustering an army and conquering territory is best rewarded with land. This encourages the supporters of a noble to excel themselves in future conflicts.

Truce

A feudal bond places two powerful men in a relationship to each other. It is considered heinous for either to threaten the other, at least in theory. Either could still cause the other harm, but it would do such damage to the Reputation of the aggressor as to make future political activity difficult. The lord and his vassal, although they have conflicting interests, agree not to directly assail each other.

Warfare

If a noble invades a neighboring lord, it is rarely possible to carry the war to the extinction of the neighbor's family. The nobility of Europe are too tightly connected by marriage. If an invader kills a sufficient number of heirs to most pieces of land, eventually one or more senior nobles will claim to be the closest relation still alive. This noble will then challenge for the land, particularly if this series of wars has weakened the aggressor. A way around this is to kill the neighbor and then select a claimant from his extended family from whom to accept vassalage. Most significant families have some disaffected cousins suitable for this purpose.

Titles

The level at which a character is considered noble varies by kingdom. A knight is part of the nobility in much of France, but in England a lord needs to have a great deal more influence than a knight to be considered noble. In parts of Iberia, nobility is more functional and its lower reaches can be grasped by anyone playing the role of knight for this moment, in the employ of the king, regardless of his birth. Churchmen claim to be noble by virtue of their station, a claim taken more or less seriously depending on the power of the Church in the affairs of a kingdom. Although there are a multitude of titles for landed nobility, few have practical meaning to players.

Squire

A squire is, strictly, a young person who attends upon a knight as part of his training, but it has evolved to have a second meaning. In many areas there are people who could be landed knights, and who do service like landed knights, but have chosen not to formally accept the higher status. The reason for this varies a little between kingdoms. In England it is because knights must pay a tax in exchange for their ascension. It is rare for these people to be called squires: each local version of this class has its own name, but for players this is the most convenient term.

Vassal Knight

Knights may obtain special honors from their lord(s). Simple gifts are common, usually as horses, better armor and weapons, and so on. The most prestigious honour is to receive a fief — a manor to be held by the vassal — which raises a bachelor knight to the status of vassal knight. First-time player knights normally receive this great honour upon being knighted, immediately after starting the game. The GameMaster may wish to have player knights created subsequently in his campaign begin as household knights, not vassal knights, in which case gaining a fiefdom becomes an ambition of great importance.

The land received by a vassal knight may be either a gift or a grant. Player knights hold their land as a grant unless the GameMaster chooses to have it otherwise.

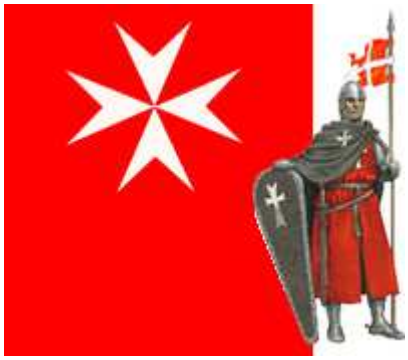
A vassal knight holds at least one manor and its land. This gives him enough income to provide his own food and equipment, and supports him as an Ordinary knight in terms of economic quality. He usually lives on his land, which has a nice (but not extravagant) hall, when he is not serving his share of castle garrison duty, serving summer active duty time, or visiting court to offer his advice.

REQUIREMENTS AND DUTIES

To be a vassal knight, a character must inherit land, gain land (as a grant or a gift) from a lord, or conquer new lands. The duties of a vassal knight are the same as those of any knight — to serve and protect his lord. As a knight given a special honour by his lord, though, it is expected that a vassal knight perform his duties with consummate skill and energy.

BENEFITS

- Eligibility. A vassal knight usually receives a wife (if he does not already have one) soon after gaining his holdings, completely at the will of his lord. The woman may be the heiress of other lands, or simply be provided to maintain stewardship.
- Honour. A vassal knight receives 50 Honour points upon receiving his title (once only). He receives annual Honour for his land equal to the income generated by the fief, usually 6 points, but perhaps more. If he maintains himself at higher than Ordinary quality (i.e., Rich or Superlative) during any given year, he receives annual Honour based on the grade maintained that year.
- Income. A vassal knight's manor provides enough annual revenue for him to maintain an appropriate (usually Ordinary) life style.
- Influence. His land gives him rank and prestige, and raises him in the hierarchy of knighthood over all landless knights.
- Safety. A vassal knight has a higher price for ransom than bachelor knights, and is thus more likely to be spared in a fight.
- Security. A vassal knight's economic future is secure beyond his life. A knight with a land grant receives the knowledge that his heirs, should he have any, can inherit his property and status after he dies.



Banneret Knight

The lowest rank of lord knight, and that rank most accessible to the player knights, is that of banneret. A knight banneret holds several manors and estates. He must have at least three vassal knights of his own holding land from him, but typically has seven or eight. He also has a hall much nicer than that of a vassal knight, but usually not a fortified estate or castle.

REQUIREMENTS AND DUTIES

Like a vassal knight, a banneret must inherit land, gain land (as a grant or a gift) from a lord, or conquer new lands. Because he has enfeoffed other knights, the banneret's responsibility as a leader (both in peaces and war) is greater than that of a vassal knight. When summoned to battle, the banneret must bring his knights as well.

BENEFITS

A knight banneret has all the benefits of a vassal knight, with the following additions or addendums:

- Army. A banneret knight has a private army pledged to obey him, composed of perhaps a handful of household knights and sergeants, plus 3 or more vassal knights and their own followers.
- Eligibility. The GameMaster must ensure that a banneret's wife is more individualized and wealthier than the wives of mere vassal knights.
- Honour. A banneret receives 100 Honour points during the Winter Phase of the year in which he is first entitled. This Honour is added during the Winter Phase that concludes that year. The banneret gets annual Honour thereafter equal to the total income of his estate (in libra) for as long as he holds it. This is at least 30 points, often much more.
- Income. A banneret knight receives an income to maintain his appropriate lifestyle as a Rich knight, as long as famine or raids do not interfere; when he travels, he can go with a full retinue, and he usually has disposable income.
- Influence. A lord knight has increased rank and prestige, and is raised in the hierarchy of knighthood over all landless and vassal knights. He is always seated higher at table, enters the room later, and is served before lesser knights.

Baron

This title is used for anyone who holds land directly from his king. Baron means "a royal landholding vassal," and theoretically all recipients of small holdings directly from their king are barons, even if only bannerets. However, most of those small fief holders get a gift from the High King that is held through one of his intermediary barons.

The term "baron" usually means the Great Barons who hold rich and widespread estates, and who command large armies of knights. All earls and dukes are technically barons as well, but if a baron holds another more prestigious title he will use it.

On average, a baron has about 25 vassal knights, and holds 30 to 40 manors from either the High King or one of the many other kings in the land. When traveling, a baron has a retinue typically of 25 people or more, including his wife, another knight, three or more squires, two maids-in-waiting, four pages, a cook, a groom, a herald, and other menials.

REQUIREMENTS AND DUTIES

Barons must spend at least 500 GP per year to support themselves and their retainers adequately — any less than this, and the baron is not showing the proper appurtenance of his estate. The baron himself lives as a Rich knight at least. A baron must provide military aid and counsel, in matters both personal and social, to his lord. He must provide for the well being of his vassals and household knights, and must also maintain the health and prosperity of his holding. He is also (at least putatively) responsible for making sure his vassals meet their own responsibilities as

landlords.

Player Responsibilities: The player of a baron must take on the role of GameMaster for a hunt (or a similar excursion) when asked by his GameMaster, and he must also run a Neighborhood Tournament at least once annually. He must also make certain command decisions when required by the campaign in addition to playing the character in role as needed.

BENEFITS

A baron has all the benefits of a knight banneret, with the following additions and addendums:

- Army. A baron has at least 15 knights under his command, plus their own followers.
- Honour. Barons receive yearly Honour equal to their landholding, up to 100 points annually. (Thus, they usually receive 100 Honour points per year.)
- High Office. A baron may wear a crown with eight large pearls as a sign of office. Barons and their sons are addressed as "Lord," and their wives and daughters as "Lady."
- Influence. A baron is raised in the hierarchy of knighthood over all lesser knights.

Earl/Count

"Earl," like "Count," is a title that implies rule over a large region called a county or an earldom. Saxons use the term ealdorman, later shortened to earl. Frenchmen use the term count, which is roughly equivalent. To illustrate the degree to which these terms are interchangeable, in England the wife of an earl has always been called a countess. Commonly, an earl holds most of the land in his county and lesser lands in other counties. Earldoms are sometimes named after the chief seat or after the county itself. An earl has received his lands and title when he has had the "Sword of the County" belted onto him during the proper investiture ceremony.

On average, an earl controls 75 knights and has about 100 manors. An earl's retinue while traveling typically numbers approximately 50 people, including the countess, eight additional knights, twelve or more squires, five maids-in-waiting, at least eight pages, two messengers, a herald, two grooms, a cook and two assistant cooks, a clerk, a priest, a dog boy, a hawk keeper, and perhaps five miscellaneous varlets.

REQUIREMENTS AND DUTIES

Earls must support themselves, their families, and their retainers in the proper style and manner, costing at least 1600 GP annually. The earl himself must live as a Superlative knight.

Otherwise, aside from the increased breadth of responsibility, an earl's duties are much like those of a baron. Player Responsibilities: As the player of a baron, but he must GameMaster a hunt and a feast (or other such diversions) and also a Local Tournament at least once annually.

BENEFITS

An earl has all the benefits of a baron, with the following additions or addendums:

- Army. An earl has at least 50 knights under his command, plus their own followers.
- Castles. A county always has at least one medium castle and typically 1 to 3 small castles.
- High Office. As a sign of office, an earl may wear a crown with eight strawberry leaves alternating with eight small pearls on spikes. He is always supplied with the honorific "Right Honorable" and is styled "My Lord"; his wife is "Countess," referred to as "My Lady." An earl's eldest son bears his father's second title (usually Lord or Baron) and younger sons are "Honorable," while all daughters are "Lady."
- Income. In addition to other revenues, earls always receive the "third penny" from the county courts. This is a great source of income for them.

Duke

The title of "Duke" denotes the highest rank possible other than those given to royalty. Dukes are invariably rich and powerful. They hold the equivalent of several counties and have lesser holdings throughout several kingdoms.

A Duke usually commands 100 to 200 knights from across his domains, and holds 150 or more manors and other sources of income. Ducal retinues are typically 80 to 100 people, including 15 to 20 knights plus other servants.

REQUIREMENTS AND DUTIES

Dukes must support themselves, their families, and their retainers in the proper style and manner, costing at least 3200 GP per annum. The duke himself must live as a Superlative knight. Otherwise, aside from the increased military responsibility, a duke's duties are much like those of an earl.

Player Responsibilities: As the player of a baron, but the duke's player must take on the role of GameMaster for a hunt, a feast, a session of court, and a Regional Tournament at least once annually.

BENEFITS

A duke has all the benefits of an earl, with the following additions or addendums:

- Army. A duke has at least 100 knights under his command, plus their own followers. In addition, dukes are often given leadership over large portions of their king's armies during times of war.
- Castles. Ducal holdings usually have at least one large castle as a primary residence, 1 to 3 medium castles, and 2 to 6 small castles. Due to the military nature of the office, many more castles and watchtowers are likely under the duke's command.
- High Office. A duke is addressed with the honorific "Your Grace" and is styled "Most Noble"; his wife is "Duchess," also referred to as "Your Grace." The eldest son of a duke takes his father's second title (likely Earl), and the other sons are addressed as "Lord," and the daughters as "Lady."

King

Kingship is the highest rank of nobility. A king normally owes no vassalage, but feels responsibility to whatever personal ideals he swears by. Thus he might owe ultimate allegiance to his people, to ancient Roman law, to the divine right of kings, or to some act of history which made him king.

To qualify as king, a landholder must be politically independent and be liege to 100 or more knights. If a player assumes the role of a king, he controls a kingdom. Royal retinues are typically 100 or more people, including 15 to 25 knights as escort, and appropriate servants and auxiliaries.

REQUIREMENTS AND DUTIES

A king must support himself and his family, and must provide for the wellbeing of his vassals and maintain the health and prosperity of his kingdom. The king himself must live as a Superlative knight.

Player Responsibilities: As the player of a baron, but the king's player must take on the role of GameMaster for a hunt, a feast, and a session of court when asked, and must hold a Regional or Regal Tournament at least once annually.

BENEFITS

A king has all the benefits of a duke, with the following additions or addendums:

- Army. A king effectively commands all the forces of all of his vassals.
- Castles. Royal domains have at least one large castle, 2 to 5 medium castles, and 3 to 8 small castles.
- High Office. A king is addressed with the honorific "Your Highness" and is styled "His Majesty"; his wife is "Queen," and is also referred to as "Your Highness." The eldest son is the Royal Prince, and the other sons and daughters are princes and princesses.

Pennath

Pennath is a title given to independent landholders whose status is similar to but less than that of a king. Pennaths may be called "King" by their subjects and contemporaries because of their independence from vassalage. Their wealth and prestige are comparatively minor, though, warranting this category.

Pennaths' holdings are usually located within a single small region, often isolated from easy outside contact. They might also lie completely within the borders of a larger kingdom whose king is not recognized as the pennath's lord. (This is the case for the numerous kings of Gomeret and Norgales who appear in Arthurian stories.)

The size and strength of a pennath's holding may vary widely, but should be judged in comparison with standards set above, including annual personal maintenance costs.

REQUIREMENTS AND DUTIES

Like the king, a pennath knows no lord. He must see to the well being of his holding.

Player Responsibilities: The duties of a pennath vary according to the size of the character's holding, but should be judged by the standards set above.

BENEFITS

Pennaths receive yearly Honour appropriate to the size of their holding(s), up to 100 per year. They may wear a crown decorated in whatever their tradition dictates — be imaginative: perhaps crenellations, oak leaves made of gold, laurel wreaths from ancient Roman times, or a crown made with spearheads. Other benefits are comparable with the equivalent status of lord listed above.

Officers

Some estates are so large that they require the attention of more than one knight and his wife. These estates have officers, as listed below. Smaller estates have fewer officers of course, who may each perform several of these tasks at once.

When a person is appointed to be an officer, the job is usually treated as neither a gift nor a grant, but a temporary office held at the pleasure of the liege lord, who may remove the holder for any or no reason whatsoever.

The attention required to the duties involved in these positions generally does not allow much time to go adventuring, except on the lord's most important business. Thus it is possible for a player character to retire into one of these positions when he stops active play.

Given below are listings of common tasks, plus the name of the man who holds that job for King Arthur. Note that the definitions given here are feudal, and many of these titles have changed in meaning, sometimes drastically, since the Middle Ages — if they are still in common usage, that is.

CASTELLAN

A castellan is an officer in charge of a castle for his lord; he is responsible for both its maintenance and defense. Unlike most other offices, this office is often filled as the result of a grant or a gift.

CHANCELLOR

The chancellor is in many ways the second most powerful man in the kingdom, the holder of the Royal Seal that must mark all official documents. Generally, only kings have a chancellor. Effectively, this makes the chancellor the king's chief advisor on foreign relations and the state of the Church. It is a lucrative and powerful role, because it controls the vacant Church lands within the gift of the king. This role is almost always held by a priest, and in lesser courts it is sometimes combined with the role of personal confessor to the nobleman. It is an unusual chancellor who does not have private agents and criminals at his disposal.

BUTLER

A butler is responsible for his lord's food, especially the procurement and storage of goods. He is in charge of many workers, carters, servants, etc. This requires a tremendous amount of money, and the butler is also the officer charged with overseeing those parts of the royal demesne set aside to produce food for the court. A direct parallel of this role is found in lesser courts. A butler, then, commands vast wealth on behalf of the lord, and has the right to nominate prices for things that the court requires, effectively controlling a taxing power used against towns.

SENESCHAL OR STEWARD

This is the man in charge of feeding the court, especially the part of the process between the storage cellars and the plate. He commands all the cooks, servers, and so on. Such a nebulous and useful role is found in every lesser court, although it tends to combine with the roles of butler, chancellor, and chamberlain. The steward, as controller of the king's household, is the leader of the king's household army, but his subordinate the marshal actually leads it in battle. Stewardship is often vested in women, such as the mothers of infant lords, or the wives of lords

CHAMBERLAIN

This officer is the keeper of the King's Chamber, including all things in it. Since the king's chambers are the most protected part of a castle, the most valuable things are often kept there as well, such as the treasure. Thus, the chamberlain is both chief body servant to the king, commanding other servants such as tailors and laundresses, and also his treasurer. Chamberlains lack the raw power of some of the other officers, but are highly influential, having access to the king far exceeding that of any of the other officers. In many small noble holdings, the lord's wife acts as his chamberlain.

CONSTABLE

This person is responsible for the order and comfort of the court, performing tasks such as arranging lodgings for the king and commanding messengers, watchmen, musicians, sergeants, huntsmen, horn blowers, and so on. This term has split in different realms to mean different things. In Britain, it is used indiscriminately for anyone who holds a royal office, so that the castellan of a royal castle may be called its constable. In France, it has a similar wide variety of meanings, but often refers to the leader of the French army, whom English people would call its marshal. The Constable of France is permitted to countermand the orders of the king in battle.

COUNSELOR

It is the duty of all vassals to attend their lord when summoned, and give him advice. This duty is described more fully in a later section. It is recognized, however, that certain persons give more-useful advice than others, and so it is convenient to have them on hand for the lord's select councils. These people assist the lord in governing his territory. If a person is a member of this group, he is called a counselor. This office is often gained with one of the other offices of the royal household, but there are some counselors who are not part of the royal household. Women of political inclination are often members of the councils of their relatives.

MARSHAL

The Marshal is the commander of his lord's forces during war, and is also responsible for the protection of the household. Marshals also have the responsibility to raise and provision the army. There are marshals in lesser courts, although their role as leader of the army is weaker. The position of marshal rose to prominence in England during the reigns of King John, who was averse to personal supervision of his army in the field, and his infant heir.

JUSTICIAR

The individual responsible for making sure that justice is delivered in the High King's courts, this officer is also overseer of his lord's sheriffs. He may also sit in as judge for cases presented before the High King himself. The enforcement of the law is a lucrative business for most kings, and in many kingdoms this office has proven too mighty for the king to easily control its holders. This has led to the king resuming the title, and creating lesser posts that serve as his aides in selected parts of the realm. The title of justiciar is usually given to the person acting as regent for a king who is a minor or insane. This is sometimes the mother of a child-king, if she is known for her political acumen and she either has the support of most of the nobility or she is considered a useful compromise between rival groups

SHERIFF

A shire is a county-sized division of land, and the reeve is the person in charge of making sure that the king's justice is properly delivered in the courts held there. He (or his appointed representative) circulates through the shire and is one of the two judges of the shire court (the other is the local Earl).

TREESURER

The treasurer of a king is the guardian of the lord's wealth. The exact role the treasurer plays varies by location. He may have a strong legal role, overseeing the collection of rights, or may have a far more limited role, as the master of the castle where the king keeps much of his minted money. The treasury of a kingdom tends to be highly defensible, because loss of the treasury makes it difficult for a king to raise mercenary armies, or keep his feudal retainers in the field longer than their obligated days. Many kings have several treasuries; they may assign separate treasurers to each, or have them supervised by a single officer.

FOREST WARDEN

The forests are all of the areas that have been declared sole hunting preserves of the king. "Forest," in this sense, is a specialized legal term. There are forests that are not wooded, and most woods are not forest. The forest is administered by the forest warden, who has a deputy for each major forest, also called a warden. These roles are noble, but their servants — the rangers and surveyors — are not.

All of the great royal forests contain hunting lodges. Some lodges are small castles, and these are held by a castellan who also acts as the deputy forest warden for the vicinity. A corrupt warden therefore has accommodation, land associated with his office, the fines he collects for breaches of the forest law, as much meat as he can poach, and as much wood as he can sell.

The lands of the office are supposed to provide wages for the warden's retainers, but in many cases those persons pay him for their positions. Rangers extort money from peasants who make use of the wood, or accept bribes to look the other way when poaching and illegal wood collection occur. They also poach game and have all the wood they can use or surreptitiously sell.

Every third year, a separate group of four knights called regarders is appointed in each county containing forest to make a census of everything that might harm forest animals. Four more knights of each county, the agistors, guard the king's rights with regard to animals permitted to pasture in the forest.

Money in the Middle Ages

Money in the Middle Ages was used as currency in the form of metal coins. These coins came in varying qualities and weights. In addition, people also used the currency of promise (or fiat currency) which was often used in large-scale transactions. For general transactions, coins were predominantly used. Small silver coins or deniers (also known as denarius) and copper coins or sous were the most commonly used coins. Rich people also used gold coins or écus.

The value of the écu varied considerably over time, and the denier was also introduced by Charlemagne in the Early Middle Ages. Ecu (from Latin scutum) means shield, and the coin was so called because its design included a shield bearing a coat of arms. Over the years, French kings had granted numerous nobles and bishops the right to strike coins and their "feudal" coinages competed with the royal coinage.



Making a Living

The coins used in ***Chivalry & Sorcery*** are of three basic types: gold, silver, and copper. In each case 25 coins of the lower type is equal to 1 coin of the next type:

1. The Copper Penny: also know as sous or shilling. There are 100 CP in 1 Dragon.
2. The Silver Penny: also know as denier or penny. There are 100 SP in 1 Dragon. **1 Silver Penny = 25 CP.**
3. The Gold Piece: also know as écu or pound. There are 100 GP in 1 Dragon. **1 Gold Piece = 25 SP.**

The value of money in ***Chivalry & Sorcery*** is considerably higher than in other campaign games, and players will have to become used to the fact that gold does not come in bushel baskets. To give a general idea of the value of money, consider the following:

The average day's wage for an unskilled laborer is 1 or 2 SP.

An average room at an inn costs a person 10 CP per night.

A pint of cider costs about 2 CP.

A "bushel" of wheat (about 50 Dragons) costs 65 CP.

A good Knight's Fee yields the lord about 1 to 3 GP in excess revenue per day. This is not, incidentally, historical. A real Knight in the middle ages in fact would be lucky to see a few silver pennies at any one time.

To make game play easier, a greater number of coins is assumed to exist than was actually the case in the feudal period, and the value of money is really deflated. For instance, a Count in Germany once fed 2000 children during the ill-fated Children's Crusade for a mere 7 Gold Pieces. However, accuracy would make 5 or 10 silver pieces a fortune, so the designers have taken a few liberties.

Most characters who do not have a "living" from a holding will have to take service with some Master or great Lord. Usually, such service provides food, shelter, and a limited amount of money in the form of wages. Characters will probably have to settle for such positions simply to stay alive until they strike it rich and can set themselves up.

There follows a general guide for income per day for most of the different classes of trade, etc. When working for someone or when hiring others, this list should be used.

Type of Work	Apprentice	Journeyman	Master	Guild Officer	Self-Employed
Freehold Farmer	-	-	-	-	5sp+LF
Freehold Stockman	-	-	-	-	5sp+LF
Freehold Miller	-	-	-	-	10sp+LF
Petit Sergeant	-	-	-	-	15sp+LF
Forester	5cp+L	1sp+L	10sp+LF	1gp+LF	2sp+LF
Fisherman	5cp+L	-	5sp+LF	-	2sp+LF
Blacksmith	5cp+L	1sp+L	10sp+LF	-	5sp+LF
Cartwright	5cp+L	1sp+L	10sp	-	5sp+LF
Carpenter	5cp+L	2sp+L	10sp	1gp	-
Mason	5cp+L	2sp+L	10sp	1gp	-
Rural Innkeeper	5cp+L	1sp+L	-	-	10sp+LF
armorer	5cp+L	5sp+L	15sp	5gp	-
Animal Trainer	5cp+L	1sp+L	15sp	-	-
Falconer	5cp+L	2sp+L	10sp	-	-
Cook	5cp+L	1sp+L	5sp+L	10sp+LF	-
Town Innkeeper	5cp+L	1sp+L	-	-	10-60sp+LF
Brothelkeeper	5cp+L	2sp+L	-	-	10-40sp+LF
Baker	5cp+L	1sp+L	-	-	5sp+LF
Butcher	5cp+L	1sp+L	-	-	4sp+LF
Barber/Surgeon	5cp+L	1sp+L	-	-	10-30sp+LF
Cordage Maker	5cp+L	2sp+L	10sp	-	4sp+LF
Town armorer	5cp+L	3sp+L	1-2gp	1-10gp	-
Foundryman	5cp+L	3sp+L	1-2gp	1-5gp	-
Cabinetmaker	5cp+L	3sp+L	15sp	1gp	-
Joiner	5cp+L	3sp+L	10sp	20sp+LF	-
Ship Captain	5cp+L	3sp+L	1gp	-	1-6gp
Navigator	5cp+L	3sp+L	1gp	-	-
Sailor	5cp+L	3sp+L	15sp+L	-	-
Lawyer	5cp+L	3sp+L	1-6gp	5-10gp	-
Bootmaker	5cp+L	1sp+L	-	-	3sp+LF
Ealhordan	-	-	-	-	4sp+LF
Greengrocer	-	-	-	-	2sp+LF
Higler	-	-	-	-	2sp
Miner	5cp+L	1sp+L	5sp	-	-
Ostler	5cp+L	1sp+L	-	-	-
Servant	5cp+L	1sp+L	-	-	-
Tinker	3cp+L	-	-	-	3sp
Merchant	5cp+L	1sp+L	2gp	10-35gp	1-60sp
Banker	5cp+L	1sp+L	1-60gp	50-100gp	-
Money Lender/Pawn	5cp+L	1sp+L	1-3gp	-	1-6gp
Money Changer	5cp+L	1sp+L	1-2gp	-	-
Appraiser	5cp+L	3sp+L	1-6gp	5-10gp	-
Jewel Cutter	5cp+L	3sp+L	1gp	-	-
Goldsmith	5cp+L	3sp+L	1-3gp	1-10gp	-
Silversmith	5cp+L	3sp+L	1-2gp	1-10gp	-
Perfumer	5cp+L	3sp+L	1-6gp	5-10gp	-
Tailor	5cp+L	3sp+L	15sp	1gp	-
Dyer	5cp+L	3sp+L	10sp	1gp	-
Weaver	5cp+L	3sp+L	5sp+LF	1gp	2sp+LF
Tanner	5cp+L	3sp+L	5sp+LF	1gp	2sp+LF
Glassblower	5cp+L	3sp+L	1-3gp	5-10gp	-
Architect	5cp+L	3sp+L	1-6gp	5-10gp	-
Naval_Architect	5cp+L	3sp+L	1-3gp	1-10gp	-
Ship Builder	5cp+L	3sp+L	1-6gp	5-10gp	5sp+LF
Sail Maker	5cp+L	2sp+L	10sp	-	4sp+LF
Sage	5cp+L	7sp x experience level after 5			
Scholar	5cp+L	4sp x experience level after 5			
Interpreter	5cp+L	2sp x number of languages known + 1sp per experience level after 5			
Physician	5cp+L	3sp x experience level after 5			
Apocathary	5cp+L	2sp x experience level after 4			
Entertainers	5cp+L	1sp x BAV after experience level after 5			
Artists	5cp+L	1sp x DEX after experience level after 5			
Scribe	5cp+L	7sp + Salary Grid of Royal Government - if in Royal Bureaucracy.			
Paper & Ink Maker	5cp+L	5sp x experience level after 7. 10sp per day there after.			
Major Arcane	5cp+L	9sp x experience level after 5			
Minor Arcane	5cp+L	5sp x experience level after 5			
Alchimist	5cp+L	1sp x experience level after 5			
Natural Magician	5cp	3sp x experience level after 5			

L = Living: Food, shelter, and 1 outfit of "poor" clothes per year.
LF = Living for entire family, usually in good style.

All Lords, Knights, Fighting Men, and Clergy are dealt with in the section on the Feudal Fief. (See Knighthood.) Knights-in-service, Sergeants, and Men-at-Arms receive 1/5 pay plus "maintenance" in their lords household, but after 60 days' service in the field they receive 1/4 pay and "maintenance," and they revert to full pay and "maintenance" the moment they take to the field in war. Pay scales are given under "Cost of Weapons," Armor, and Pay in the chapter on Warfare in the Age of Chivalry.

"High ranking Clerics" are equal to great lords with regard to income, while Parish Priests receive 10-100 SP per month plus free food donated by parishioners. The Fighting Clerics receive fighting-man pay scales but never go to full pay. All other Clerics receive 3-18 CP per day plus food given by devout people.

Prices and Weights of Arms and Armor

Below is a comprehensive list of the prices of various kinds of arms and armor. In the listing and pricing of the items, several factors have been considered:

1. Prices were set to reflect the actual cost of the item relative to income in the middle ages. Some prices may seem very high, but they simply reflect the effort and expense of production. The prices are artificial to a degree, but this was determined by the Chivalric class. Prices were set high to ensure that only those with the funds to hold their stations in the feudal hierarchy and execute the many responsibilities of their positions could, in fact, purchase the weapons that were symbolic of that high rank.
2. The actual costs and times indicated are minimums. Better or more elaborate weapons and armor could be found at an additional price negotiated between buyer and seller. The prices given are for well-made weapons that are not especially ornate.
3. Some weapons are reserved for the use of noble or near-noble ranks (Knights, Sergeants, Elves, Dwarves). Historically, permission was occasionally granted to those normally prohibited to bear such arms, but that right was considered a high honour. Persons allowed the use of Chivalric Arms were well known, and their right was not challenged.
4. In the case of Thieves, Assassins, and other criminals, additional fees were imposed by manufacturers or sellers as a form of insurance that the source did not inform the authorities of the existence of the sale.

Table 1: Infantry Weapons

Weapon	Cost (SP)	Weight (Dr.)	Time (day)	Producer	cost to Feudal Lords for Troops
Dagger	25sp	2	1	Armorer	15sp
Light Sword	80sp	5	2	Armorer	50sp
Sword	100sp	7	2	Armorer	60sp
Norman War Axe	50sp	10	1	Armorer	35sp
Quarterstaff (iron)	40sp	10	1	Armorer	-
Quarterstaff (unshod)	5sp	6	1	Yeoman	-
2-H Sword	150sp	18	5	Armorer	75sp
2-H Battle Axe	120sp	15	2	Armorer	50sp
Thrusting Spear	30sp	7	1	Armorer	10sp
Pole Arm	40sp	10	1	Armorer	15sp
Halberd	100sp	18	2	Armorer	50sp

Table 1: Infantry Weapons

Pike	50sp	15	1	Armorer	15sp

Table 2: Non-Fighter Weapons

Weapon	Cost (SP)	Weight (Dr.)	Time (day)	Producer	cost to Feudal Lords for Troops
Thief 's Dagger	60sp	2	1	Armorer	-
Hatchet	15sp	5	1	Blacksmith	-
Wood Axe	35sp	10	1	Blacksmith	20sp
Light Club	-	5	Made by anyone in very short time		
Heavy Club	-	5	Made by anyone in very short time		
Light Sword	100sp	5	2	Armorer	50sp
Pitchfork, Scythe	25sp	5	2	Armorer	-

Table 3: Chivalric Arms

Weapon	Cost (SP)	Weight (Dr.)	Time (day)	Producer	cost to Feudal Lords for Troops
Dagger	40sp	2	1	Armorer	15sp
Hand Axe	40sp	7	1	Armorer	15sp
Short Sword	65sp	5	2	Armorer	40sp
Mace	65sp	10	2	Armorer	40sp
Dwarf Hammer	150sp	10	2	Dwarf*	50sp*
Light Sword	100sp	5	2	Armorer	50sp
Scimitar	100sp	7	3	Armorer	-
Sword	125sp	7	3	Armorer	65sp
Falchion	100sp	10	2	Armorer	50sp
Norman Axe	60sp	10	1	Armorer	35sp
Knight's Great Sword	250sp	10	9	Armorer	125sp
Barbarian Sword	100sp	10	3	Armorer	-
War Hammer	150sp	15	5	Armorer	80sp
Bastard Sword	200sp	15	5	Armorer	125sp
2-H Sword	200sp	18	5	Armorer	75sp
2-H Battle Axe	120sp	15	2	Armorer	50sp
Flail	175sp	18	5	Armorer	100sp
Thrusting Spear	30sp	7	1	Armorer	10sp
Cavalry Lance	40sp	18	1	Armorer	15sp

Table 4: Missile Weapons

Weapon	Cost (SP)	Weight (Dr.)	Time (day)	Producer	cost to Feudal Lords for Troops
Sling	5sp	1	1/2	Anyone	2sp
Light Bow	50sp	3	3	Armorer	25sp
Short Composite Bow	100sp	3	8	Armorer	75sp
Long Composite Bow	175sp	4	12	Armorer	125sp
Long Bow	100sp	4	10	Armorer	75sp
20 Arrows & Quiver	5sp	5	1	Fletcher	5sp
Light Crossbow	100sp	10	8	Armorer	75sp
Heavy Crossbow	250sp	20	15	Armorer	150sp
20 X-Bow Bolts	12sp	6	2	Armorer	6sp
Javelin	30sp	6	1	Armorer	10sp

Table 5: Armor

Armor	Cost (SP)	Weight (Dr.)	Time (day)	Producer	cost to Feudal Lords for Troops
Leather Jerkin	10sp	10% wt	1	Anyone	10sp
Hardened Leather	45sp	10% wt	4	Armorer	35sp
Splint/Brigandine	65sp	20% wt	10	Armorer	50sp
Banded/Scale	80sp	25% wt	15	Armorer	60sp
Chain Mail Shirt	150sp	25% wt	25	Armorer	120sp
Plate Cuirass	200sp	20% wt	25	Armorer	160sp
Chain Mail Hauberk	550sp	30% wt	40	Armorer	450sp
Superior Mail Hauberk	750sp	30% wt	50	Armorer	650sp
Chain Mail & Plate	1000sp	30% wt	75	Armorer	900sp
Full Plate	2000sp	30% wt	120	Armorer	1750sp
Leather Helmet	15sp	2 Dr.	1	Armorer	10sp
Conical Helmet	35sp	4 Dr.	1	Armorer	25sp
Norman Helmet	40sp	5 Dr.	2	Armorer	30sp
Bascinet	55sp	6 Dr.	3	Armorer	45sp
Crusader's Helm	90sp	10 Dr.	10	Armorer	80sp
Visored Helm	125sp	10 Dr.	12	Armorer	100sp
Light Shield	35sp	7 Dr.	3	Armorer	10sp
Heavy Shield	50sp	15 Dr.	5	Armorer	20sp

Table 6: Other Items & Accessories

Item	Cost (SP)	Weight (Dr.)	Time (day)	Producer	cost to Feudal Lords for Troops
Padded Undercoat	10sp	10 Dr.	2	Tailor	7sp
Plain Surcoat	20sp	2 Dr.	1	Tailor	15sp
Embroidered Surcoat	100sp	4 Dr.	10	Tailor	75sp
Splint Surcoat	60sp	10% wt	10	Armorer	45sp
Quilted Surcoat with steel Plates	75sp	10% wt	12	Armorer	55sp
Plain Scabbard	25sp	3 Dr.	1	Leatherworker	10sp
Decorated Scabbard	75sp	4 Dr.	7	Armorer	50sp
Plain Sword Belt	5sp	1 Dr.	1/2	Leatherworker	2sp
Fancy Sword Belt	100sp	4 Dr.	7	Armorer	75sp

Cost of Food, Shelter, and Clothing

Below is a comprehensive list of the prices of various "necessaries" which characters are obliged to provide for themselves. If a character is a Lord, yeoman farmer, or a forester, food for himself, his family, and possibly his retainers is provided for by his production capacity. The prices were set to reflect the actual relationship between such commodities and the income of the various classes. Players may add additional items, but prices should be in keeping with the guidelines given here. All prices are quoted in copper or silver pence, and weights are in terms of the standard "Dragon."

Table 1: Food

The "average" person in the campaign is assumed to require 5 Dr. of mixed foods per day or 4 Dr. of meat or 3 Dr. of field rations to maintain good health. Increase these basic requirements by 50% when characters are involved in highly exhausting activities. Food intake below the minimum levels prohibits healing and increases fatigue recovery times by 50%.

Item		Cost per Unit	
Bread	1 Dr		
	White	7cp	
	Whole Wheat	3cp	
	Rye	2cp	
	Rolls (White)	10cp	
	Trencher	5cp	
Fish	1 Dr		
	Common	2cp	
	Good Fish	4cp	
	Shellfish, etc	5cp	
Meat	1 Dr		
	Beef Steak	6cp	
	Beef Roast	4cp	
	Beef	3cp	
	Pork	3cp	
	Ham	6cp	
	Bacon	5cp	
	Sucking_Pig	15cp	
	Mutton	2cp	
	Lamb	5cp	
	Chicken	2cp	
	Small Birds	3cp	
	Duck	3cp	
	Goose	4cp	
	Swan	5cp	
	Vension	1sp	
	Wild Boar	1sp	
Fruit	1 Dr In Season/Out Season		
	Apples	5cp/7cp	
	Cheeries	5cp/-	
	Plums/Prunes	2cp/2cp	
	Strawberries	6cp/1sp	
	Lemons	1sp/5sp	
	Pears	5cp/-	
	Grapes/Raisons	3cp/3cp	
	Berries/Currents	2cp/2cp	
	Oranges	1sp/5sp	
Dairy Products	1 Dr Equivalent		
	Eggs	5cp/dozen	
	Cheese	3cp	
	Milk	2cp/quart	
	Butter	4cp	
	Cottage Cheese	2cp	
	Fine Cheese	2cp	
	Salted Butter	10sp	
Vegetables	1 Dr In Season/Out Season		
	Beans	3cp/3cp	
	Peas	2cp/2cp	
	Beets	2cp/2cp	
	Carrots	1cp/1cp	
	Lettuce	3cp/-	
	Watercress	3cp/-	
	Lentils	3cp/3cp	
	Onions	1cp/1cp	
	Cabbage	2cp/3cp	
	Turnips	1cp/1cp	
	Parsnips	1cp/1cp	
	Parsely	1cp/1cp	
	Cucumbers	10cp/20cp	
	Garlic	5cp/5cp	
		Serving	Cask*
Beverages	Cider	2cp/Flagon	8sp
	Wine (Poor)	3cp/Flagon	12sp
	Wine (Good)	10cp/Flagon	40sp
	Wine (Fine)	20cp/Flagon	80sp
	Small Beer	4cp/Pint	16sp
	Beer	5cp/Pint	20sp
	Double Beer	6cp/Pint	24sp
	Ale	7cp/Pint	28sp
	Stout	10cp/Pint	32sp
	Brandy	1sp/Flagon	100sp
	Brandy (fine)	2sp/Flagon	200sp
Seasonings	1 Dr		
	Sea Salt	10cp	
	Rock Salt	1sp	
	Honey	1sp	
	Lump Sugar	2sp	
	Pepper	1gp	
Field Rations	1 Dr		
	Salt Pork	5cp	
	Salt Beef	6cp	
	Salt Fish	4cp	
	Smoked Meat	3cp	
	Smoked Salmon**	20cp	
	Waybread**	20cp	
	Sausage	7cp	

*Cask = 100 Servings
** = Double Food Value

Table 2: Grain and Feed

Horses require 10 Dr. of grain and 20 Dr. of hay per day or 15 Dr. of wheat per day. One "bushel" holds about 50 Dr.

Item	Cost per Unit
Wheat	65 cp/bushel
Oats	40 cp/bushel
Barley	50 cp/bushel
Rye	25 cp/bushel
Hay	20 cp/50 Dr.
Straw	15 cp/50 Dr.

Grains may also be used to make bread or bannocks. The amount of bread produced is equal in weight to the amount of grain used. Thus 50 Dr. of Wheat will produce 50 Dr. of whole wheat bread. Milling costs are incurred if one wishes to grind grain into flour. The cost of flour is 2 x the cost of the raw grain.

Table 3: Staying at an Inn

Item	Cost per Unit
Cheap Stew & Bread	10cp/person
Good Stew & Bread	15cp/person
Joint of Meat	20cp/serving
Good Meal	1sp/person
Superb Meal	2sp/person
Banquet	5sp/person
Poor Room	5cp/person/night
Average Room	10cp/person/night
Good Room	1sp/night
Stable Mule/Donkey	10cp/night
Stable Horse	15cp/night
Stable Charger	1sp/night
Stable Great_Horse	2sp/night

Guests at an Inn (those staying for the night) are under the full protection of the house. Casual customers who have entered for a meal or drink are not. A poor or average room at the inn is a "common" room shared by a number of guests. Privacy is acquired only when a "good" room is rented outright. Stabling costs include currying the animals and one may have blacksmithing done as well, at extra expense. Chargers and Great Horses receive very special attention and a diet of fine grain and an apple.

Table 4: Long-Term Accommodation

Accommodation	Poor	Average	Good
Room in Country	3sp/mo	5sp/mo	10so/mo
Room in Country 7 Board	7sp/mo	10sp/mo	18sp/mo
House in Country	10sp/mo	15sp/mo	25sp/mo
Room in Town	5sp/mo	10sp/mo	20sp/mo
Room in Town & Board	10sp/mo	20sp/mo	35sp/mo
Floor in small Town House	10sp/mo	20sp/mo	30sp/mo
Floor in large Town House	20sp/mo	40sp/mo	60sp/mo
Small Town House	30sp/mo	50sp/mo	75sp/mo
Large Town House	40sp/mo	75sp/mo	90sp/mo

Rents apply to shops as well as to residences.

Table 5: Clothing

The clothing a character chooses to wear is often determined by his status in society. Needless to say, men of rank would not be seen in rags, but on the other hand a man of low rank would not wear rich clothing even if he could afford it because such behavior would be frowned upon by his "betters."

Item	Poor	Average	Good	Well-to-Do	Noble	Titled
Men's hose	1sp	2sp	4sp	10sp	15sp	1gp
Men's chemise	1sp	2sp	5sp	15sp	20sp	1gp
Men's pellison	1sp	3sp	6sp	20sp	1gp	2gp
Men's tunic	2sp	5sp	9sp	1gp	2gp	5gp
Mantle/Cloak	4sp	9sp	1sp	5gp	5gp	5-25gp
Women's Chemise	1sp	2sp	5sp	10sp	1gp	2-5gp
Women's pellison	1sp	2sp	9sp	15sp	1gp	2-5gp
Women's bliant	2sp	5sp	1gp	2gp	5gp	10-50gp
Women's girdle	1sp	2sp	5sp	1gp	3gp	5gp
Mantle/Cloak	4sp	9sp	2gp	5gp	5gp	5-25gp
Clogs	2cp	-	-	-	-	-
Sandals	5cp	7cp	-	-	-	-
Lady's Slippers	-	6sp	9sp	15sp	1gp	1-5gp
Work Boots	1gp	1gp	-	-	-	-
Riding Boots	-	-	2gp	3gp	4gp	5-10gp
Dress Boots	-	-	-	5gp	5gp	5-10gp

Clothing is, needless to say, costly indeed. However, clothes last up to 3 years before they become too worn to be "respectable." Of course, characters wishing to make strong impressions on their peers will tend to dress as well as possible.

Table 6: Cost of Adventuring Equipment

Item	Cost	Weight	Characteristics
50 feet of rope	5 sp	3 Dr.	5% chance of breaking when used.
10-foot pole	-	5 Dr.	5% chance of breaking when used.
10 iron spikes	3 sp	3 Dr.	20% chance of slipping out when placed.
Water/Wine Skin	2 sp	1 Dr.	Holds 1 gallon of water.
5 torches	-	5 Dr.	Burns for 1 hour, cast light 10' all around.
Lantern	15 sp	3 Dr.	Burns for 6 hours, cast light 20' ahead.
Flask of oil	2 sp	1 Dr.	Refills a Lantern once.
Small sack	1 sp	-	Holds 1 cubic foot, maximum of 50 Dr.
Large sack	2 sp	-	Holds 2 cubic feet, maximum of 100 Dr.





Knights

Knights, like soldiers, are given military discipline and trained in the arts of hand to hand combat and swordsmanship. Unlike the average soldier, knights are usually of royal or noble birth and begin their lessons in combat in early childhood. In addition to the arts of combat, knights of noble birth are also taught horsemanship (they are excellent horsemen), military strategy and the use of a variety of weapons, as well as scholastic or noble pursuits such as dancing, singing, math, lore and science. About 60% are literate in at least one language and speak at least three.

Most knights are landowners or governors over an area of land (farms or villages), so they had a say, and a vested interest, in the affairs of the kingdom. Knights who are land barons (or the members of a land baron's family) are often charged with defending the land they held, keeping peace and order, maintaining production of farmlands or manufacturing, and collecting taxes. They also frequently served as judges, administering justice, punishment and settling disputes, as well as being the regional representative of the people under his jurisdiction.

All knights of noble birth are raised with a strong sense of duty and political protocol. However, those who are too outspoken or dare to challenge authority, or defy convention (particularly when the ruler is a despot, tyrant or puppet; or the character hungers for power; or is himself a brigand), may be considered a "rogue" or "black knight." Such characters are blacklisted from noble society, avoided, publicly chastised, or, in the most extreme cases, his lands are seized, the knight is driven from the kingdom, and declared an outlaw!

The legendary knights-errant travel and fight in distant lands, often engaged in a political, religious, or personal quest or military campaigns. Some become self-proclaimed witch or monster hunters, others set out to build a new empire, or amass a fortune, and some are wandering champions of light. Still others suffer from wanderlust. They enjoy the life of an adventurer, exploring new lands, learning about different people, discovering new things, and fighting evil wherever it is encountered.

Approximately 70% of all knights are of noble or royal heritage. As the sons of aristocracy, these lords have the benefits of wealth, higher learning and social/political clout. This "birthright" makes them the heirs apparent of the land holdings and royalty, and automatically eligible for knighthood at an early age (often as an indication of rank within society at the age of 16). However, 30% are ordinary folk, often born of peasant stock. They have been "knighted" as a direct result of acts of patriotism, heroism, courage, valor, and honour in defending king or country.

All knights bear the heraldic colors of his own family and the king, or kingdom.

In ***Chivalry & Sorcery*** a Squire requires four levels of training before he may qualify for Knighthood. However, if he is an experienced Sergeant, with seven levels of experience, he may qualify immediately. Yeomen and others who have not trained in the use of the lance, heavy armor, and horse, must do six levels of training if inexperienced, and four if experienced. Knighthood is not easily won. Only those born to it may attain it relatively quickly. A deed of great valour must be performed to qualify as a candidate for Knighthood.

Knights have the following abilities:

Experience Level	Favored Weapons	Hurled Weapons	Wrestling	Mounted Combat	Ambi dextrous	Precise Blow	Sense Danger
1 Squire	5	20%	35%	60%	-30%	-	-
2 Squire	5	22%	37%	62%	-28%	-	-
3 Squire	5	25%	40%	66%	-25%	-	-
4 Squire	5	28%	42%	68%	-25%	-	-
5 Knight	5	30%	45%	70%	-25%	-	-
6 Knight	6	35%	47%	72%	-20%	1	-
7 Knight	6	40%	50%	74%	-20%	1	4%
8 Chevalier	6	45%	52%	76%	-20%	1	6%
9 Chevalier	6	50%	55%	78%	-15%	2	8%
10 Chevalier	6	55%	57%	80%	-15%	2	10%
11 Champion	7	60%	60%	82%	-10%	2	12%
12 Champion	7	65%	62%	84%	-10%	3	14%
13 Champion	7	70%	65%	86%	-8%	3	16%
14 Lord	7	75%	67%	88%	-8%	4	18%
15 Lord	7	80%	70%	90%	-5%	4	20%
16 Lord	8	85%	72%	92%	-5%	5	22%
17 Warlord	8	90%	75%	94%	-	5	24%
18 Warlord	8	95%	80%	96%	-	6	26%
19 Warlord	8	98%	82%	98%	-	6	28%
20 Overlord	9	100%	85%	100%	-	7	30%

FAVORED WEAPONS: Rarely will a man become proficient with all of the weapons available. Warriors have a number of weapons for regular practice and use as Favored Weapons. Such weapons can be used with the full Hit and Parry Bonuses for PCF. Weapons not included as Favored Weapons are rated at 1/2 the Hit and Parry bonuses, and have -1 WDF for damage done. Although a knight can use a bow for hunting, Bows or Crossbows are considered 'coward weapons' in combat. Thus knights never use bows when fighting except for knights errant who have loosed their status and are ruling a band of Brigands.

HURLED WEAPONS: In addition to the use of the particular weapon in close combat, the PC must learn to hurl it as well. Hurled weapons are daggers, hunting spears, hatchet/woodaxe/waraxe/broadaxe (all of which are treated as one axe for hurling purposes), and the javelin, which is actually a heavier version of the hunting spear modified for military use and which can be included in hurling hunting spears or vice versa.

WRESTLING & FISTICUFFS: Any warrior is able to use his fists, feet, and grappling holds.

FIGHTING AMBIDEXTROUSLY: This ability confers the ability to fight with a weapon in each hand. The warrior must have DEX/16+ and STR/16+, however, if using a LH or H class weapon in the left hand; otherwise, he is restricted to using L weapons. The number of blows available with the second weapon is halved, rounded up to the next whole number. The number in the column is deducted from the Hit and P&D probabilities. The PCF Hit and Parry Bonuses can be shifted immediately to the other hand/arm.

MOUNTED COMBAT: The Skill confers the ability to control a mount in combat. Control will be checked every time these types are involved in close combat on horseback when an emergency arises. It enables to employ full Hit and Parry Bonuses when fighting from Horseback with Favored Weapons, +5% Hit and -5% Parry when fighting foot troops. Untrained Riders have 1/2 their Bonuses at all times - being occupied with staying on the horse.

PRECISE BLOW: This ability allow the warrior to aim at a specific location. When a critical hit is scored, it indicates the number of pips to add or to subtract on the critical hit location table, according to the attacker wish.

SENSE DANGER: Experienced warriors have developed a sixth sense and may be forewarned of any immanent danger. They may sense something wrong ahead, or they will notice a possible ambush. Such premonitions do not reveal the nature of the peril, only a rising of the hackles at the back of one's neck and a general sense of danger.

The Chivalric Code

As the new class of warriors rose to prominence, the Church authorities put forward a moral code to regulate the brutal business of war. This code included regulations how the fighting class should treat the working and the praying classes (the peasants and the clergy): "Protect the weak, defenseless, helpless, and fight for the general welfare of all". More importantly, this moral code set forth the ideals by which the warriors should live: honor, loyalty as a vassal, generosity as a

lord, prowess on the battle field, and courteous behavior in society. Thus the chivalric code was born, and it is what set the knights apart from both other fighters and other nobles.

Honor was the highest of these ideals, and dishonorable behavior could lead to loss of prestige, power and land; even to ex-communication. The moral code thus became also a means of keeping the knighted warriors in check.

Fame was another ideal, one which knights were ambitiously pursuing through war, travel and participation in tournaments. In order to gain fame, a knight needed to see and be seen.

The chivalric code also called for polite and cheerful behavior, elegant dress, moderation, well mannered speech, and a respectful attitude towards ladies.

Often, 'though, the chivalric code was only the theory. In reality, many knights were ambitious, power hungry and unscrupulous. The Middle Ages were a violent time: violence was the main way to settle disputes, enlarge territories and gain fortune and power. The chivalric code was put in place to cap the fighting class' readiness for violence, but often enough it failed to do so.

Knights In The Medieval Tradition

Knights have a fine opportunity to carve out a piece of territory for themselves. There are considerable tracts of uninhabited and unclaimed territory on the borders of established baronies, and plenty of wilderlands well away from anyone.

It should not be hard finding a group of commoners in need of protection. It is in the very nature of the times that there are plenty of villages lacking a noble protector and probably even more eager to find one. A knight was more of an heroic barbarian warrior than anything else, and he was not overly constrained by considerations of chivalric courtesy and gallantry. Several broad approaches offer themselves quite readily:

The Landless Knight Errant: The character has nothing save his arms, armour, horse and prowess at arms going for him. He is a knight, but without land he is of no-account in the eyes of feudal landholders. Such a character can engage in almost any activity he wishes, but in the end, he will be seeking to win land.

Brigandage: A knight-errant can go into the robbery and violence business. Solitary travellers, merchant caravans, unprotected villages, even small manors are all prey for him and his companions. He can be as villainous as he likes. However, remember that there are heroic knights of virtue who will hunt such brigands down and give them a taste of justice.

Mercenary Service: A knight errant can enlist as a mercenary - as a caravan guard or a hired lance in the army of a baron embarking on a war with a neighbour. There is plenty of trouble in the land, and fighting men are always in demand. Just wandering about the countryside looking for work throws a character into "interesting situations that offer opportunities for advancement. Maybe it is just a chance at some loot, but sometimes it is a moment in which he car distinguish himself and receive a grant of land from a grateful lord

Professional Tournament Knight: A knight errant can always try his hand at the tournament circuit, riding from tourney to tourney to break lances with landed knights of substance. Mind you, he had better be good at his work or he can end up without horse and armour. On the other hand, with skill and luck, he can win a handsome stake to back his efforts to win a fief of his own. A variation on this theme is to defend a bridge - to take up a blocking position at one end and refusing to let any knight pass without a pas des armes in an impromptu tournament, "winner take all", of course.

On a historical note, as a young knight, William Marshal teamed up with the son of a French count. In one season, the two knights unhorsed several hundred opponents. That amounts to a lot of ransomed armour and horseflesh!

Chivalric Knight Errant: From an historical perspective, the Chivalric Knight Errant would be a man before his time, but a landless knight of the Early Feudal Period could have been such a person Possessing an unusual courtesy and modest manner, he would ride out to right wrongs and bring justice to the land - thereby winning for himself great renown. His prey would be brigands, robber barons. evil sorcerers and assorted supernatural and monstrous things that go bump in the night! He might also evidence considerable gallantry in his treatment of women. Rescuing ladies in distress might also single him out as a very unusual and special kind of knight.

The Landed Knight: Inheriting land or receiving a grant of land is the ambition of all knights, but it is especially true in the Early Feudal Period. A Knight Errant might well acquire land by seizing it by force of arms or winning it as a reward for exemplary service. A "brigand", for instance, could kill a local knight and move into the manor house. If he could hold the place, he might well legitimise his claim Alternatively, a knight might be told to carve out a new fief on the border and hold it for his lord. It might be an abandoned manor pillaged by raiders. It could be a wilderness that needs taming, right down to clearing the land and building a fortified manor house and village for the peasants.

Robber Barons: Not only landless brigand knights, but even those with lands (including powerful lords) are not above villainy. Holding up rich merchants and caravans for ransom, and calling it a "road tax" provides a source of added income and luxury. Taking prisoner any unknown knights passing through one's lands brings handsome returns in the form of ransom. So long as one is not overly heavy handed with one's peasants and does not outrage a powerful neighbour, a robber baron can get away with quite a bit and enjoy many interesting diversions.

A Great Lord: The opposite to the robber baron is the goodly lord who protects his people and puts things right in his demesne. He also makes war on unruly and troublesome neighbours. Indeed, robber barons and outlaw knights are his special prey. Not being overly constrained by chivalric notions, he is quite free to swing them from the nearest tree when they do fall into his hands, and he is, of course, very prepared to take over their lands and rule them "properly"!

Indeed, a character might well start out as a Knight Errant wandering about on the tournament circuit. Losing his armour, he turns to brigandage for a time to recoup his losses, then finds a war to enlist in as a mercenary. During that war, he leads a successful attack on a manor which his employer promised to grant him if he takes it. However, his lord, a robber baron of the worst kind, reneges on his promise, so our hero becomes a chivalric Knight Errant who wages personal war against the baron, righting wrongs done by him and his minions, rescuing their victims, avenging their outrages, winning the hearts of his oppressed people etc. In time, he acquires a large enough following to lead a rebellion against the baron, overthrows him, and seizes the entire barony to become a goodly lord beloved by his people.



Mercenaries & Soldiers

Warriors have diverse backgrounds and different styles. Bodyguards, adventurers, former soldiers, invading bandit kings, or master swordsmen are all fighters, yet they come from all walks of life and backgrounds and often find themselves on very different alignments, goals, and sides in a conflict.

In battle, there is no law. Man maims man. Horribly wounded men scream for mercy as their life's blood pours out from cruelly hacked wounds. Their cries are ignored and their lives extinguished by those too cruel or frightened to listen. Poets and politicians speak of the honor of battle for a just cause, but in battle there is no justice. There is just death from metal implements that crush, slash, and stab.

To be willing to slaughter at another's command in the name of peace and nobility, to be hardened to the deaths of loved companions, to be immersed in this worthlessness of life, that is the life of a soldier.

Warriors are these soldiers that have seen the cruelty of battle, have committed atrocities that in any just universe will damn them to Hell, and have survived.

Warriors have the following abilities:

Experience Level	Favored Weapons	First Aid	Intimidate	Armorer	Running	Precise Shot	Scout
1 Militiaman	4	30%	35%	20%		-	-
2 Militiaman	4	32%	37%	22%		-	-
3 Militiaman	4	36%	40%	25%		-	-
4 Militiaman	4	38%	42%	28%		-	-
5 Man-at-Arms	5	40%	45%	30%		1	-
6 Man-at-Arms	5	42%	47%	35%		1	-
7 Man-at-Arms	5	44%	50%	40%		1	4%
8 Petit Sergeant	5	46%	52%	45%		2	6%
9 Petit Sergeant	5	48%	55%	50%		2	8%
10 Petit Sergeant	5	50%	57%	55%		2	10%
11 Sergt-at-Arms	6	52%	60%	60%		3	12%
12 Sergt-at-Arms	6	54%	62%	65%		3	14%
13 Sergt-at-Arms	6	56%	65%	70%		3	16%
14 Lieutenant	6	58%	67%	75%		4	18%
15 Lieutenant	6	50%	70%	80%		4	20%
16 Lieutenant	6	52%	72%	85%		4	22%
17 Captain	7	54%	75%	90%		5	24%
18 Captain	7	56%	80%	95%		5	26%
19 Captain	7	58%	82%	98%		5	28%
20 Combatant	7	60%	85%	100%		6	30%

FAVORED WEAPONS: Warriors have a number of weapons for regular

practice and use as Favored Weapons. Such weapons can be used with the full Hit and Parry Bonuses for PCF. Weapons not included as Favored Weapons are rated at 1/2 the Hit and Parry bonuses, and have -1 WDF for damage done.

FIRST AID: See First Aid. Chapter 'Skills Description'.

INTIMIDATE: See Intimidation. Chapter 'Skills Description'.

ARMORER: This ability allow the warrior the working of iron, steel, and other materials used to fashion arms and armor. The character may repair armors and weapons damaged in battle at 10-60% of the cost and in ½ the time to repair them.

RUNNING: The ability to catch a second breath during a long race or a forced march.

PRECISE SHOT: This ability allow the warrior to aim at a specific location with a bow, crossbow or hurled. When a critical hit is scored, it indicates the number of pips to add or to subtract on the critical hit location table, according to the attacker wish.

SCOUT: This skill covers tracking and camouflage whilst in the field. The art of noticing details. Use this skill to spot enemies lying in ambush.

Mercenaries

The mercenary is a soldier of fortune and world adventurer. Most are rough and tumble warriors without the benefit of noble birth or the expert training available to the knight. Yet these characters are often natural born fighters, with an innate talent for combat, great strength and the heart of a lion.

All mercenaries make their living by their sword, fighting abilities and cunning. Most are independent operators with their own agenda. This could be a desire to destroy evil monsters, avenge the innocent, accomplish a quest, defend their homeland, amass great wealth, or the desire to become famous. These heroes dare to travel into uncharted wildernesses, war zones and the domains of monsters in search of fortune and Honour. They rummage through ancient ruins in search of forgotten secrets and treasure, and associate with all manner of beings. Of course the life of a mercenary is not an easy one. In addition to the obvious dangers, many will find the hand of fortune will bless them at one point and seemingly abandon them at another. When times are tough, mercenaries are likely to scavenge what booty they can from their defeated opponents and sell it for whatever they can get. Likewise, a hungry fighter will consider jobs that he would normally refuse, and may accept a hot meal and a warm bed as payment for his services (especially from the poor who may have nothing more to offer).

During these periods, warriors of chaotic alignment may turn to crime to support themselves. Even during the best of times, there will be battles mercenaries fought where their only reward may be the satisfaction of knowing that they have helped somebody. Traditional mercenaries are soldiers for hire. They have no roots or allegiance to a particular king, suzerain or cause — when their job is done they are paid and move on. As a result, they are constantly in search of military conflicts and adventure where their services may earn them some money. Thus, many mercenaries offer their sword and skills to any employer who will pay a good salary, often without concern for politics or justice. Such employers are typically a king, queen, baron or ruling council, but might also be a knight, priest, wealthy merchant, wizard, or a person or group representing a particular cause or goal (rescue of a hostage, retrieval of a holy artifact, revenge, theft, assassination of a rival, etc.).

When employed as soldiers in an army, the mercenary fights for pay and will have a commanding officer and chain of command to answer to, as well as his employer. Like any soldier, the mercenary is expected to obey orders, follow some measure of military protocol, and serve his leaders and employer to the best of his ability. To do otherwise is to be dismissed without pay. Many governments, kings, barons, lords and even wealthy merchants find it convenient to hire professional soldiers, rather than train and maintain a large, standing army of their own. In some instances, the employer may think it safer to hire outsiders than to trust their own countrymen. In other cases, the employer may regard the mission as so dangerous that he'd rather hire strangers than risk friends, trusted servants, or troops he holds in high regard.

The warrior's path chosen by the mercenary is a difficult one. He sees much more combat that the average soldier, because the character needs a constant state of war to make a living. However, this also means the average mercenary is more experienced and deadly than the average soldier who spends a comparatively small amount of time in actual battle (more time is typically spent on patrols, guard duty, drills, and so on). Another negative aspect to life as a mercenary is the character has few places he can call home, and few friends other than comrades in arms. Furthermore, most mercenaries face countless opponents and terrible danger without ever finding the fame or fortune they seek. Those who become disillusioned, desperate or bitter may become bandits, smugglers, or black-hearted villains without compassion or honour. Some form their own gang of bandits, others hire themselves out as the henchmen of tyrants and crime lords, or serve as the minions of monstrous non-humans, or evil sorcerers.

Mercenaries are rough and tumble men of adventure who sell their sword and muscle for gold and Honour. Their skills are usually directly oriented to combat and self-preservation. They are jacks of all trades when dealing with the fundamentals of combat and adventuring, often skilled in such areas as tracking, trapping, picking pockets and prowling. However, as with most men of arms, they seldom deal in subtleties. If a door is locked, they kick it in, if a man won't reveal a secret, they slap him around a little; reading and writing are generally considered unimportant on the field of combat. These warriors tend to fight hard, work hard, and play hard.

Most mercenaries prefer the medium and heavy types of armor that provide good physical protection when in combat. These include full suits of chain or splint armor. Typically, the type of armor worn will reflect the character's personal taste and needs. Many meres will have more than one suit of armor. For example, studded leather may be used when stealth and maximum maneuverability is desired, while double mail, scale or splint may be used for battle.



The type of work and payment for mercenary services will vary from place to place, and from employer to employer. Some may pay great amounts, while others pay a handful of gold or a share of the booty. As a rule of thumb, the more dangerous the mission the higher the pay, but this will always depend on the wealth and generosity of the employer and the circumstances involved. Many employers prefer to pay nothing or very little, but allow the mercenary group to keep some percentage, to all the booty they can carry, provided they accomplish the mission they were hired to do. Many employers will include basic room and board as part of the payment.

The types of assignments a mercenary can expect, especially one traveling with a group of comrades typical of the average playing group, can include the following:

- A quest of any kind. This is likely to be for a noble or good cause and may be religious in nature.
- Investigating the ruins of an ancient city, temple or underground catacomb. May involve the retrieval of artifacts.
- Retrieval of a valuable item; typically from bandits, a cult, wizard, monsters, or a terrible evil. Chaotic employers may hire the characters for outright theft, or trick good characters into unwittingly doing their dirty work.
- Retrieval of stolen goods, treasure, heirlooms or magick item; typically from bandits, monsters or a terrible evil. Employer is likely to be a wealthy merchant, noble, or priest/church.
- Rescue! This can be the rescue of a peasant woman, child, or entire village, to the rescue of a merchant, lord, princess, queen, king, priest, holy person, etc. Peasants often need rescuing from an evil force such as a witch and her minions, evil cult, villainous sorcerer, bandits, pirates, dragon, marauding monsters, etc. Pay is often minimal, especially from desperate and impoverished peasant villagers. The rescue of wealthy merchants, churchmen, nobles, and royalty may include the same dangers that plague the peasants, but the culprit behind these acts of villainy are likely to be involved in political intrigue and treachery. The villain may be trying to seize political or military power, and may even be a rogue member of the royal family, a treasonous knight or commander, a sorcerer or any number of elements. These powerful malcontents are likely to wield more power, command more (or more powerful) minions (including fellow mercenaries) and be much more organized than the misanthropes who plunder peasants — so mercenaries beware.
- Search for a lost person(s). A mission to find one or more characters in a wilderness or dangerous setting. Foul play may be suspected and could involve any number of evil monsters, bandits, or settings. A search can easily turn into a rescue mission.
- Bodyguard work requires the characters to either stand guard over someplace, thing, or person, and protect it/him from danger. Merchants and wealthy individuals are often the employers for such a task.
- Defend a caravan. This work involves escorting travelers

or a merchant caravan from one place to another, and defending it from bandits, and dangers of all kinds. Merchants, noble families and private individuals are often the employers for such a task.

- Soldiering! This job typically requires the warrior to serve as a soldier in an army. Missions will include infantry combat, siege, defense, reconnaissance and other missions typical of the military, combat and war.
- Militia. Hired as a law enforcement officer and charged with keeping the peace and/or to defend the community. Typically hired by a baron, mayor, or city council in a community with problems from bandits, monsters, rowdy mercenaries, and so on. Often located away from civilization and other authorities.
- Spy work can include reconnaissance along a defensive perimeter or into enemy territory, or undercover work inside an enemy encampment, army, city or stronghold. This can lead to sabotage, retrieval, robbery, rescue, or combat.
- Revenge! The employer hires the mercenary to extract vengeance against an enemy, villain or competitor. This could include a duel to the death, assassination, beating, public humiliation, robbery, vandalism, theft, and similar acts, to an all-out war.
- • Kidnapping: The mercenaries are hired to kidnap somebody. Only Chaotic characters are likely to take this job.

Soldiers

Soldiers are professional fighters who are part of a large military force. Being the instruments of war (defensive or offensive), the majority of their skills and training are directed toward developing weapon proficiencies, hand to hand combat, scaling walls, laying siege to fortified strongholds, military procedure and operating as part of a combat group. Hand to hand training focuses on inflicting lethal damage to one's opponent as quickly and accurately as possible. Attacks are frequently aimed at where they'll do the most harm in an attempt to quickly kill, cripple or incapacitate an opponent, so the soldier can move forward and engage his next target — one does not have to kill every opponent to win a battle. Likewise, soldiers are taught to fight toward a specific objective. This is typically a position/location of strategic advantage or importance, as well as an opportunity to target and eliminate enemy commanding officers. Capturing or killing an enemy army's leader(s) will usually cause the troops to become confused, break ranks, and lose their will to fight.

Military life can be restrictive, repetitive and petty. The soldier is required to account for his actions, obey orders, and show respect toward his military superiors. Typically, the soldier cannot pick or decline an assignment, or the location where he is to be stationed. Nor can he pick his superior or fellow teammates. He is told what to do, how to do it, and where to go. He must obey orders, his superiors and military law or be punished. Punishment can include reduction in rank and responsibilities, assignment to the worst (or most dangerous) posts and missions, imprisonment, execution, and/or dishonorable discharge from service.

The soldier is expected to obey orders without question or hesitation and follow the chain of command. The soldier is usually under the direct command of a sergeant or a knight. The sergeant (and those under his charge) answers to his company commander, and all other of superior rank. The ultimate Commander and Chief of such troops will be the King, Chieftain, High Council, or other head of State. In many instances, wealthy nobles, royalty, merchants, supply and command small armies; this is especially true of royalty (Barons, Dukes, etc.). It is the king, kingdom or other power who has commissioned the army who is responsible for training the troops, keeping them supplied and well maintained.

The soldier player character will serve a particular King, Kingdom, country, or suzerain, to whom he has pledged an oath of loyalty and allegiance. Most soldiers are loyal to king and country, and gladly serve to protect their homeland and defend the honour of their king. Under the best circumstances, the soldier serves a king or master who is just and noble; a supreme leader who cares about his troops and subjects. Unfortunately, all too often the soldier is little more than a pawn or cannon fodder with whom the king or master has little compassion.

Soldiers and war are often a means to an end, whether it be a show of power, intimidation, peacekeeping or conquest. Thus, it is the ruler of the land who will determine the duties and goals of his army and all who serve in it.

An army may be committed to the defense of a kingdom, its borders, people, property, holdings/outposts, crown and honour, or aggression, in which case the soldiers are part of a military campaign of conquest and expansion. The troops may be located in their homeland or sent on campaigns in distant lands. In both cases, military assignments may include reconnaissance, infiltration and spying, exploration, investigation, communications (message delivery), seek and destroy missions, sabotage, defending strategic positions, maintaining outposts, keeping the peace, supervising slave operations, protecting supply lines, and so on.

Assignments which afford the most freedom and informalities are reconnaissance patrols, espionage missions (seek and destroy, sabotage, spying, etc.), law enforcement, and duty at border towns in the wilderness.

Outposts in remote regions often require a journey that spans weeks or even months of travel over hostile enemy territory, so communication is minimal and the troops are expected to be self-sufficient. These posts are usually more relaxed and informal because they are far away from the prying eyes of a high command, kings, nobility, and even the average civilian. Furthermore, many are regarded as low priority, or in so hostile a situation that normal protocol is not expected or overlooked.

In many cases, the town, outpost, or surrounding territory is under marshal law, so the soldiers are the law. Guidance from a strong commander can mean a strong, disciplined, organized and well behaved armed force whose troops enjoy extra personal freedoms for their cooperation and dedication. Under weak or corrupt leadership, a garrison might become sloppy and careless, or corrupt, and exert little effort to enforce the law or their duty. Others can become petty tyrants that exploit and abuse the people they are assigned to protect. Such outposts as the latter may consider themselves to be "above the law" and may engage in acts of brutality and cruelty. Outposts in remote regions and hostile war zones can often escape with such reprehensible behavior for months, even years.





Thieves, Brigands, Spies and Assassins

A life of crime will either be chosen by a character or else will be forced upon him by circumstances over which he has no control. There are many kinds of Thieves. Some Thieves are brigands who rob from anyone, some focus on shadowy, assassin-like arts, and some simply crusade for a justice above "the law." To be a successful thief requires a great deal of skill, and a skillful thief can be harder to catch than a slippery fish!

Thieves

Thieves are the rogues and cutthroats of the men of arms. They, unlike most of the other, are skilled in stealth, subterfuge, trickery and robbery. The worst of the lot will use bushwhacking tactics, poisons, and torture.

These thugs are involved in all kinds of skulduggery, and may slit their victim's throat or betray a comrade in a heartbeat. These miscreant brigands are usually considered bandits who engage in blackmail, mugging, rape, kidnapping, and murder. However, the typical thief is not a murderer or bully. Most are skilled in the arts of picking pockets, picking locks and finding secret compartments in order to steal valuables. Some are simple robbers and fighters, some are masters of disguise and stealth, and others are cat-burglars skilled in climbing, stealth/prowl and acrobatics. Still others have a diverse range of talents that may include forgery, escape artistry, and spying (a stool-pigeon or blackmailer). Those with a high intelligence may become conmen who use cunning, charm, finesse and sweet-talk to get them in positions to deceive, swindle and steal from their victims; not to mention to talk themselves out of trouble. The thief in all his various incarnations is a criminal and typically treacherous and self-serving, but not quite the scum at the bottom of the barrel.

Thieves sneak furtively in the shadowed alleyways of cities, living by their wits. They are often members of the criminal underclass, usually trained by a thieves' guild in the arts of burglary and stealth. It is not uncommon for a thief to seek out the great rewards that can be gained from the adventuring life, especially when circumstances require lying low for a while.

Most thieves come from the teeming masses of a large city, wherein a thieves' guild is often the only source of justice and exercises as much power as the city's legitimate government. Of course, not all thieves are members of a guild. Some are freelancers, evading both the authorities and the guild, living on the edge of the knife. Some are even found working on the side of the law; agents or spies who use their skills in more accepted (though equally shadowy) pursuits. A thief character must be of any neutral or evil alignment.

Sensible adventuring parties will almost always include a thief, for the skills of such a character are invaluable in reaching inaccessible places via climb walls, pick locks, and so on. In addition, dungeons frequently contain traps which must be located and disarmed, and the thief's cunning and stealth conspire to make him or her very useful in a scouting role.

Although it is said that "there is no honour among thieves," this really depends on the individual. Many selfish and cunningly evil thieves recognize the fact that they need "friends" and "accomplices." Consequently, they will not betray a friend, ally or associate, unless they feel they have no other recourse. Most of these selfish characters will "sell-out" their own mother when push comes to shove, or if the reward is great enough. Furthermore, while a loyal thief may stand and fight with his friends, and never consider stealing from them (it's bad business to steal from a friend or associate), many thieves won't think twice about holding out on them or skimming a little extra off the top — "What they don't know, won't hurt them," is a common motto of the thief. In combat the thief tends to be a quick, dirty fighter, striking fast and below the belt. Most are concerned with making a quick escape rather than beating their opponent, although the strongest and most agile may enjoy combat as much as any warrior. Many thieves are particularly adept at moving silently (prowl) to avoid confrontations and to skulk in the shadows, waiting for the right moment to strike. When they do attack a victim for the purpose of robbery, or even a foe in combat, most prefer to attack from behind or use the element of surprise to gain the upper hand. To this end, the clever thief will often have a diversion planned, whether it is a fire in the pantry, flash powder, smoke bombs, starting a brawl, or a partner causing a commotion away from the thief's objective or opponent.

Thieves specialize in burglary, pickpocketing, and muggings, avoiding bloodshed where possible. The moment a character becomes a Thief by choice, his Alignment is a minimum 10. Thieves must join the Thieves and Beggars Guild in the town where they wish to ply their trade, paying 20% of all they steal as Guild dues. Failure to join a Guild or any cheating on Guild dues results in a backstabbing in a dark alley, for the Guild resents "freelance" operators. If a Thief is visiting any other town, he must apply to the local Guild for permission to steal and pays 50% of his "take" in dues for the first 1-3 months. Failure to observe this courtesy will most certainly result in the local Guild's taking stern measures to protect its member's rights. Thieves have the following abilities:

Experience Level	Disarm Trap	Open Lock	Pick Pocket	Move Silent	Hide	Climb Walls	Mugging	Hear Noises	Chance of Disc.
1 Apprentice	5%	5%	5%	-	-	55%	-	-	45%/10%
2 Apprentice	5%	5%	7%	-3%	-	60%	-	-	40%/10%
3 Apprentice	7%	7%	10%	-4%	5%	62%	-	-	35%/10%
4 Apprentice	10%	10%	12%	-5%	7%	65%	-	5%	33%/9%
5 Apprentice	12%	12%	15%	-7%	10%	67%	-	7%	30%/9%
6 Cutpurse	12%	12%	20%	-8%	12%	70%	-	7%	28%/8%
7 Cutpurse	15%	15%	25%	-9%	15%	72%	5%	8%	27%/8%
8 Pickpocket	17%	20%	30%	-10%	18%	75%	7%	9%	25%/7%
9 Pickpocket	20%	22%	35%	-11%	20%	77%	8%	10%	23%/7%
10 Pickpocket	25%	25%	40%	-12%	22%	80%	10%	12%	20%/6%
11 Burglar	35%	35%	45%	-13%	25%	82%	12%	13%	19%/6%
12 Burglar	45%	40%	50%	-15%	28%	85%	15%	14%	18%/5%
13 Burglar	50%	45%	55%	-17%	30%	87%	17%	15%	17%/5%
14 Thief	60%	50%	60%	-18%	35%	90%	20%	17%	16%/5%
15 Thief	65%	60%	65%	-19%	38%	92%	22%	18%	15%/5%
16 Thief	70%	65%	70%	-20%	40%	95%	25%	19%	14%/4%
17 Master	75%	75%	75%	-21%	43%	97%	30%	20%	13%/4%
18 Master	85%	85%	80%	-22%	45%	98%	40%	21%	12%/3%
19 Master	90%	90%	85%	-23%	48%	99%	50%	22%	10%/2%
20 Guildmaster	100%	100%	100%	-25%	50%	100%	60%	25%	5%/1%

Thieves are rated as Non-fighters until they reach level 14, at which time they convert to Fighter class for all additional Fatigue and PCF bonuses.

DISARMING TRAPS: The ability to remove small traps without setting them off. Thieves detect traps at a percentage 30% higher than their disarming ability.

OPEN LOCK: The ability to pick a lock, with 1 attempt being made every 3 turns.

PICK POCKET: The ability to cut a purse from a person's belt or pick his outer pockets without being discovered. Thieves are able to do a literal search of a victim without detection. There is, however, a chance that the victim will detect the attempt, and discovery means failure and identification of the pickpocket. For each level of experience above the 4th, a victim has a 5% chance of discovery per level, so that a level 10 victim would reduce the Thief 's chances by -30%.

MOVE SILENTLY: As a Thief rises in proficiency, he develops the ability to move silently. The bonuses are subtracted from a listener's ability to hear the Thief. Elves and Hobbits also acquire this talent as a natural ability.

HIDE IN SHADOWS: All characters and monsters with day vision have a 75% chance of seeing a Thief hiding in shadows, and those with night vision have a 100% chance. This chance is reduced by the percentage bonus allotted to a Thief. Over 30 feet away, reduce chances of those with day vision by -5%, for each additional 10

feet the Thief is standing away from the observer. Elves and Hobbits always have a Thief's talents in this respect.

CLIMB WALLS: It is assumed that the thief is successful until the mid point of the climb. At that point the dice are rolled to determine continued success. If failed, the thief slip and fall. Success indicates that safe ascent or descent has been accomplished.

MUGGING: The ability of a Thief to "sandbag" any person not protected by a metal cap and mail coif. If the Thief has crept up to the victim (human-like figure) without being detected, he has successfully placed himself for one blow at a basic probability of 25%. If the blow lands, the victim is knocked out for 1-6 turns, permitting the Thief to rifle the body for loot without further objection on the part of the victim.

HEAR NOISES: Thieves being cautious people, they have developed their sense of hearing to the maximum. Whenever a Thief is listening for noises, add this bonus to his basic chance of hearing.

CHANCE OF DISCOVERY: A Thief always runs the risk of someone witnessing his crime. The first percentage is the chance of witnesses in a public place with a fair number of people present. The second percentage is the chance of witnesses in a relatively deserted alley or other place chosen by the thief to commit his crime. It is also the nighttime chance. Discovery automatically raises the "hue and cry." with every citizen under a strict duty to apprehend the Thief. The Thief rolls a 1-100 die in a public place or a 1-20 die in a deserted place or in nighttime. The result is the percentage chance of being caught, and a second roll is made to see if the Thief has escaped. Players may wish to have the Thief attempt to fight his way out of the trap. However, if discovered, there is also a chance of identification: 10% + 5% per Appearance point over 12 or under 8. Thieves with Appearance 1, 2, 3, 18, 19, and 20 are always remembered by witnesses. Discovery requires "laying low" for 1-10 weeks until the "heat is off," and food and quarters will cost 2-6 times as much as normal to buy the silence of the person hiding the Thief.

DETECT HIDDEN DOOR

The ability to detect a secret portal, panel, trapdoor, etc. A search of a 10' x 5' section of wall may be made every 5 minutes. If searching a floor, the area covered is 100 sq. ft. per 5 minutes.

DETECT CONCEALMENT & TRAPS: This is a skill which enables the individual to spot and recognize camouflage, concealed structures, buildings, shelters, and caches of equipment, as well as concealed traps. Detecting a trap enables the character to avoid or safely "spring" it without injury to himself or those around him. He cannot otherwise deactivate or reset traps. Reduce the character's skill by half when looking for secret doors and compartments.

DETECT HIDDEN OBJECT

The ability to make a systematic search of a room, piece of furniture, or a person in order to find a deliberately concealed object of mall size and/or which is readily concealable because of its nature. The time needed for the search could vary from a few minutes to half an hour or more, depending on the size and nature of the area in which the search has to be conducted.

HIDE DOOR

The ability to camouflage a secret portal, panel, trapdoor, etc. The HIDE DOOR is subtracted from a searcher's DETECT DOOR chances.

HIDE TRAP

The ability to camouflage a trap. The HIDE TRAP is subtracted from searcher's DETECT TRAP chances. All Thievish types may learn the skill, as is is vital to the setting of proper trapping device. Non-Thieves cannot learn it unless they also learn DISARM TRAP.

HIDE OBJECT

The ability to conceal en object somewhere in a room, piece of furniture, etc., so that others will not easily find it. The HIDE OBJECT is subtracted from a searcher's DETECT OBJECT chances. If the Searcher fails in his first search, he must spend twice as long on a second search--racking his brains to find the spot where the object might be hidden—and can not have more than a 25% chance the second time. Subsequent searches double the previous time and reduce the chance by -5% each time. In short, the Concealer has been too clever for the Searcher.

HIDE OBJECT ON SELF

The personalized version of HIDE OBJECT which enables a person to conceal a readily concealable object on himself or another person.

EVALUATING LOOT

The ability to appraise the market value of any object corning into one's hands. If en error occurs, the roll represents the amount by which the Thief underhalves the item in his possession. Dwarves, Goldsmiths/Silversmiths, and Jewelsmiths have this skill when evaluating items of gold, silver, or with gems. Fighters and Armorers/Weaponsmiths have this skill when dealing with arms and these armor.

FENCING LOOT

The ability to find a buyer for stolen property, which may be checked each day for a particular item or small group of items. The agreed base price of the loot offered for sale is 25% of the EVALUATION made by the Thief. It should be noted that Thief does his own EVALUATION and does not ask a Thief with a 'higher' level of expertise for his opinion. The other might lie and try to get piece of the action himself for a bargain basement price. Without EVALUATION, the price offered is a flat 10% of base market value, take it or leave it! Of course, if one wants to get an honest price for one's loot, it necessary to travel to other town, where the goods are hopefully not 'hot'. There on e can get the price from 25% to 50% of the actual value if one FENCES the loot to an appropriate Merchant. But failure to FENCE will bring suspicion that not is all right, and the Merchant has that a 25% chance of calling in the authorities if the Thief cannot then CON him into believing that everything is on the up and up.



Doors

In the Middle Ages the standard doorway was about seven feet high and three feet wide. For the convenience of Game Masters some 91 different door-types have been developed to sprinkle through their worlds to confound adventurers.

Every door type has a shorthand notation to permit ease of recording on maps, in notes, etc.

D: Standard Door

F: Fortress Class Door

M: Metal Door

DD: Double Doors

LD: Large Door

LG: Large Gate

P: Portcullus

After each letter is a number denoting a particular door type in that class; for instance: P-3 = portcullus number 3; five inch hardwood bars, iron reinforced, seven foot by three foot doorway covered.

DOOR RESISTANCE AND DOOR TYPES

Standard Doors

Door Type	Description	Basic Strength
D-1	1 inch Softwood 7 x 3	60
D-2	2 inch Softwood 7 x 3	100
D-3	2 inch Softwood 7 x 3	125
D-4	2 inch Softwood 7 x 3	150

D-5	2 inch Softwood 7 x 3 iron-reinforced	290
D-6	3 inch Softwood 7 x 3	200
D-7	3 inch Softwood 7 x 3	225
D-8	3 inch Softwood 7 x 3	250
D-9	3 inch Softwood 7 x 3 iron-reinforced	350
D-10	1 inch Hardwood 7 x 3	80
D-11	2 inch Hardwood 7 x 3	200
D-12	2 inch Hardwood 7 x 3	225
D-13	2 inch Hardwood 7 x 3	250
D-14	2 inch Hardwood 7 x 3 bronze-reinforced	315
D-15	2 inch Hardwood 7 x 3 bronze-sheathed	425
D-16	2 inch Hardwood 7 x 3 iron reinforced	350
D-17	2 inch Hardwood 7 x 3 iron-sheathed	500
D-18	3 inch Hardwood 7 x 3	290
D-19	3 inch Hardwood 7 x 3	300
D-20	3 inch Hardwood 7 x 3	320
D-21	3 inch Hardwood 7 x 3	340
D-22	3 inch Hardwood 7 x 3 bronze-reinforced	400
D-23	3 inch Hardwood 7 x 3 bronze sheathed	520
D-24	3 inch Hardwood 7 x 3 iron-reinforced	440
D-25	3 inch Hardwood 7 x 3 iron-sheathed	600

STANDARD FORTRESS DOORS

Door Type	Description	Basic Strength
F-1	4 inch Hardwood 7 x 3	380
F-2	4 inch Hardwood 7 x 3	400
F-3	4 inch Hardwood 7 x 3	420
F-4	4 inch Hardwood 7 x 3 bronze-reinforced	500
F-5	4 inch Hardwood 7 x 3 bronze-sheathed	620
F-6	4 inch Hardwood 7 x 3 iron-reinforced	530
F-7	4 inch Hardwood 7 x 3 iron-sheathed	680
F-8	5 inch Hardwood 7 x 3	475
F-9	5 inch Hardwood 7 x 3	500
F-10	5 inch Hardwood 7 x 3 bronze-reinforced	590
F-11	5 inch Hardwood 7 x 3 bronze-sheathed	700
F-12	5 inch Hardwood 7 x 3 iron-reinforced	625
F-13	5 inch Hardwood 7 x 3 iron-sheathed	775

METAL DOORS

Door Type	Description	Basic Strength
M-1	1 inch Bronze 7 x 3	475
M-2	1 ½ inch Bronze 7 x 3	700
M-3	2 inch Bronze 7 x 3	925
M-4	2 ½ inch Bronze 7 x 3	1150
M-5	3 inch Bronze 7 x 3	1375
M-6	1 inch Iron 7 x 3	625
M-7	1 ½ inch Iron 7 x 3	925
M-8	2 inch Iron 7 x 3	1225
M-9	2 ½ inch Iron 7 x 3	1525
M-10	3 inch Iron 7 x 3	1850
M-11	3 ½ inch Iron 7 x 3	2200
M-12	4 inch Iron 7 x 3	2500

DOUBLE DOORS

Door Type	Description	Basic Strength
DD-1	2 inch Hardwood 7 x 3 x 2	300 (150)
DD-2	3 inch Hardwood 7 x 3 x 2	300 (150)
DD-3	2 inch Hardwood 7 x 3 x 2 Bronze-Reinforced	500 (250)
DD-4	2 inch Hardwood 7 x 3 x 2 Bronze-Sheathed	600 (300)

LARGE DOORS AND GATES

Door Type	Description	Basic Strength
LD-1	3 inch Softwood 10 x5	450
LD-2	3 inch Hardwood 10 x5	650
LD-3	4 inch Hardwood 10 x5	875
LD-4	4 inch Hardwood 10 x 5 Iron-reinforced	1200
LD-5	5 inch Hardwood 10 x 5	1100
LD-6	5 inch Hardwood 10 x 5 Iron-reinforced	1450
LD-7	6 inch Hardwood 15 x8	2000
LD-8	5 inch Hardwood 10 x 5 x 2 Iron-reinforced	2400 (1200)
LD-9	6 inch Hardwood 15 x 8 x 2 Iron-reinforced	4000 (2000)
LG-10	5 inch Bronze 15 x 8 x 2	6500 (3250)

PORTCULLUSES

Door Type	Description	Basic Strength	Weight
P-1	3 inch Hardwood 7 x 3 Iron-reinforced	2000	300
P-2	4 inch Hardwood 7 x 3 Iron-reinforced	2450	375
P-3	5 inch Hardwood 7 x 3 Iron-reinforced	3125	445
P-4	½ inch Iron Bars	1375	370
P-5	1 inch Iron Bars	2750	740
P-6	1 ½ inch Iron Bars	4550	1100
P-7	2 inch Iron Bars	6250	1480
P-8	5 inch Hardwood 10 x 6 Iron-reinforced	10,000	2775
P-9	6 inch Hardwood 10 x 10 Iron-reinforced	15,000	4600
P-10	3 inch Iron Bars 10 x 6	22,500	6500
P-11	4 inch Iron Bars 10 x 10	28,000	14000
P-12	5 inch Iron Bars 10 x 10	35,000	17500

SECURING DOORS

Doors may be secured by one or a combination of the following methods: locking, bolting, barring, bracing, jamming (with spikes), or by holding with physical strength.

If a door is locked, bolted, or barred, the resistance of the door to opening from the side opposite the security (locks work on both sides; bars and bolts only against the side of the door opposite the bolt or bar) is the basic strength of the door. If more than one of these locking mechanisms is used at the same time, increase the strength of the door by +10% per additional locking device used.

It is quite possible for a door to have a lock, bolt, and bar combination. Some doors could have two or three bolts, or several bars, especially large doors and fortress doors/metal doors.

Bracing with logs, timbers, etc., is possible. The brace is wedged against the door and floor, imparting a locking resistance equal to the basic strength of the door. If used in combination with a lock, bolt, or bar, a brace adds +15% to the strength of the door. One such brace may be used for every eighteen inches of door. There is a 20% chance that a battering impact will knock the timber loose on the other side of the door, with a 10% chance or replacing it before an otherwise unsecured door could swing open. There is also a chance that a timber brace will be driven through a wooden door that has sustained 50% damage to its total strength: 25% chance — 3% per inch of thickness of the door that the brace is driven through in a five minute turn of battering. Such an event reduces the strength of the door by 5d6 points, and the brace is considered useless.

Wedging with Spikes will impart a temporary locking resistance equal to 10% of the door's strength per spike used. Spikes have a 25% chance of being knocked loose by a battering impact against the door. Spikes must be wedged against the direction the door will swing open to be effective, and only one spike may be placed every six inches along the floor. Sword and dagger blades may double for spikes in an emergency, unless the space under the door is too wide for such improvised wedges. The chance of replacing a spike (if one is ready to hand) is 20% + Dexterity before a door swings open.

Blocking the door with heavy furniture, kegs, etc. If the object weighs 100 dr. (or pounds) it will impart 10% locking strength, to a maximum of fifty points. For each additional 100 dr. of blocking material, add an additional 15% or 75 points. In any event, the door's strength cannot be exceeded by the materials so used. However, the blocking material may itself be equivalent to a barricade (rate as a softwood door type, according to the nature of the blocking objects used) if it is substantial enough. A battering impact has a 20% chance of shifting such blocking material, with a loss of 2d20% of the door's basic strength if it is secured in no other way.

Holding the door with brute strength is possible. A character leans against the portal and gains 20 points of resistance per 100 dr. (pounds) of weight — including his armour and gear, plus two points per strength point over 12. Characters with superhuman strength add 1d10 points per 100 dr. of weight in addition to the foregoing. There is, however, a 50% chance -5% per 100 dr. of the character's weight that he will be bashed away from the door by a battering impact equal to or greater than his holding resistance. Each turn of blocking expends 1d6 fatigue points. Superhumans lose 1-3 when holding doors, and their chances of being battered away from a door are halved.

The resistance a door will put up is far from constant. An unsecured door, for instance, will put up no resistance and should swing open with relative ease. Of course, it could be sticking because it is rusty or the hinges are misaligned, requiring the standard opening doors dice rolls to unfreeze it. But only if a locking device is engaged will the basic strength, the hinge strength, and the strength of the engaged locking devices be used to resist entry. The moment that the securing device(s) cannot keep the door shut or the materials composing the door are shattered, the doorway will be opened.

Every door does not come equipped with all of the bolts, bars, locks, and the like which are indicated in the Door Tables. It is for the Game Master to decide whether or not they are present. For that matter, he can modify the strength of hinges, bolts, bars, and locks somewhat for variety. He can, for example, stipulate that a hinge is defective, which reduces the hinge strength proportionately, or a bar may be weakened to 50% of its apparent strength, and so on. It is similarly possible to make provision for the door itself to be damaged, thereby reducing its basic strength. Such modifications are both valid and even advisable in the case of places of mystery which have been left untended and unmaintained for years. Locks rust. Wood rots. And so on.

REDUCING THE BASIC STRENGTH: CHOPPING

The basic strength of a door may be attacked directly (ignoring all other values) if there is any wood showing. Usually, only one or two men will have the room to chop holes through the door. The damage imparted every five minute period is:

Tool/Weapon	Softwood	Hardwood	Reinforced
Hand Axe	½ WDF x blows	¼ WDF x blows	nil
Woodsman's Axe	1 ½ WDF x blows	1 WDF x blows	½ WDF x blows
War Axe	1 WDF x blows	½ WDF x blows	¼ WDF x blows
Battle Axe	1 ½ WDF x blows	1 WDF x blows	½ WDF x blows

Damage is computed by multiplying the damage number x WDF of the character x number of blows the character possesses with heavy weapons. Magical weapons add +1 point of damage per magical increment. Superhumans add +1 WDF per level of superhuman strength. Woodsmen add 1 point of damage to each blow (for expertise).

BATTERING DOORS: THE RAM

The total resistance of doors may be reduced by battering. One or more characters may batter down a door by using some solid, rather massive object such as a log, heavy table, etc.

Battering is done by multiplying the roll of 1d6 x number of men using the ram x 5 in a five minute period. Heavy rams (10+ men) do 150% damage.

Improvised rams do only 50% damage and are effective only against wooden and reinforced wooden doors. Proper battering rams are required to do the job effectively!

Superhumans count as two men on a ram. Titanic strengths count as three men. Irresistable strengths count as four men, and invincibles as five men. Small characters (excluding dwarves) and small monsters such as kobolds, orcs, etc. count as ½ man.

Such factors as the accessibility of the door, the size of the ram, and whether the rammers are working on stairs, etc. should be taken into account. Game Masters should not shrink from exercising discretion and modifying damage figures downward to account for difficult working conditions or inappropriate ramming weapons.

When a character is holding a door to keep it closed, a running total of the damage done would be compared to his locking resistance. If the damage equals or surpasses his resistance in a five minute period, check for his being bashed away at 50%. Holding, it should be noted, is effective only when the locking devices have all been ruined or are not present.

BATTERING DOORS: THROWING ROCKS

Mages may be able to throw rocks at a door if they possess Basic Magick Create/Detach/Accelerate porous rock or dense rock spells.

- Dense rock missiles will do 10 x EDF of caster x number of volumes x 1d6 points of damage.
- Porous rock missiles will do 6 x EDF of caster x number of volumes x 1d6 points of damage.

If the target is a simple wooden door, double the damage. Reinforced and metal doors take damage as outlined above.

If the damage is 51+% of the total resistance of the door (remaining resistance), check for a bash at +20% per volume of rock thrown. A successful bash signifies that the door has been broken in. The missile will continue through the door, wrecking havoc.

Until the doors are broken, the spheres of rock hurled magically at the door will shatter, sending 1d6 fragments back from the door. These ricochettes are to be treated as crossbow bolts with a 10% chance of hitting anyone in line of sight and within thirty feet of the door. Also, remember that the expended rock will begin piling up at the foot of the door and may become an obstacle and even an added protection for the door. So Remove Rock from time to time.

CRITICAL HITS ON BATTERED DOORS

When a door has suffered 51+% damage, and each subsequent 10% loss of total strength, there is a 4d6% chance of a critical hit. The percentage chance is determined and 1d100 is rolled by the attackers.

A success indicates that a hinge has given way, a locking device has failed, etc. The Game Master, at his discretion, will indicate which defense has failed. The value of that failed item is immediately deducted from the total resistance.

It should be noted that doors whose hinges have all failed will be held in place only by the resistance of the locking mechanisms. The basic strength of the door no longer applies.

BASHING DOWN DOORS

It is possible for large men, creatures, and superhumans to kick down doors — either breaking the lock, bolt, bar, etc., or dislodging spikes, blocking materials, or braces. Only one attempt is allowed per five minute turn, and a door of the following types may be so attacked with effect:

D-1 through D-14.

The chances of a successful bashing are computed as follows:

Carrying Cap./100 + 1d6 x STR = Battering Impact (x 1d6 for STR/17+)

If the battering impact equals or exceeds the total resistance of the door, it is broken open. If the battering impact is less than the resistance of the door, the door suffers 10% of the battering impact in damage if over three points.

The character also pays 10% of his battering impact in fatigue point loss if he fails to break down the door. If the character has not enough fatigue points to cover the expenditure, the remainder are lost from the body.

Characters with Constitutions under 16 will also do a CON CR or suffer an additional 1d6 points of damage.

PORTCULLUSES

Portculluses may be chopped (wood) or battered (if metal). They may also be raised by main force. The percentage chance of raising a portcullus one foot (checked each foot the portcullus is raised) is:

Carrying capacity of lifter(s)/weight of the portcullus

If a portcullus is defended from the other side, a lift cannot be attempted safely and no character or monster will try it unless insane or berserk (enemy will have an automatic hit).



Locks

Locks are at once the bane of adventurers and the delight of Game Masters. Locks deny easy access to treasures and escape routes, providing no end of frustration to desperate men as they attempt to penetrate the secrets of a place of mystery. Fortunately for them, most locks of the Middle Ages were large and cumbersome, with wards readily manipulable by a skilled thief. Such locks are typical of any prescientific technology and therefore serve as models for those likely to appear in any fantasy role-playing game, not just those taking place in a feudal setting.

LOCK TYPES & CLASSES

Locks are grouped into several basic types; door locks, padlocks, and chest/trunk/strongbox locks. Each of these types, in turn, is classified according to efficiency and security. For ease of notation in Game Masters' notebooks, the abbreviation DL is used for door locks, PL for padlocks, and CL for chest locks, followed by a class number which indicates the general degree of difficulty posed by the lock.

LOCK CONSTRUCTION

Locks will be fashioned by skilled artificers. Class 1-2 locks can be made by Blacksmiths and Armourers of superior intelligence and dexterity (INT and DEX 13+). However, they will require a working model to copy. Class 1-6 locks may be designed and fashioned by members of the Goldsmiths' Guild. Dwarves are very handy at making locks and should be generally regarded as having the capabilities of a goldsmith (non-mage craftsman).

The real experts at locksmithing are the mage classes of Goldsmith and Mechanician, who can design and fashion locks of any class. These classes should be regarded as Locksmiths.

A Locksmith can fashion a lock in 3 days + 2 days per class of lock - 1 day per three experience levels he possesses. A Locksmith can fashion on class level of lock for every two experience levels he attains. After experience level six, he may fashion a class of lock for every experience level he attains thereafter. For example, a Locksmith of experience level 9 could make a class 6 lock.

It should be noted that characters who elect for the Thief class will never become proper Locksmiths. It is possible, however, that a character with locksmithing ability might occasionally do some thieving as a sideline.

UNDERSTANDING LOCKS

In C&S provision is made for 'understanding mechanisms' as an outgrowth of Wisdom. Any character with WIS/13+ is assumed to have a respectable mechanical aptitude and a basic 10% chance of 'understanding' the likely purpose and workings of a mechanical device - such as a lock. He has an additional +5% chance per Wisdom point over 14.

In the matter of understanding locks, several bonuses may by obtained if a character is a thief or a person with locksmithing experience:

1. Thieves add +3% to understanding locks per experience level. Locksmiths add +4% to understanding locks per experience level.
2. Thieves and locksmiths require 1-6 minutes of study to understand locks. All other elates of character require 5-30 minutes of study to understand locks.

Understanding locks is essential if a character who is not a Thief

or Locksmith wishes to pick a lock. Failure to understand prevents any success at unlocking the mechanism by any means except a key.

Thieves must understand the first time they meet up with a class or type of lock they have not picked before. Failure to understand the lock prevents use of Thieving bonuses for lock-picking gained through experience, and only the basic Dexterity percentage can be used. Once a new lock class or type has been picked, the Thief will automatically understand a similar lock in the future.

Locksmiths automatically understand any lock class or type which they have learned to make. However, in the case of locks which they cannot fashion at their current experience level, they must understand in the same manner as Thieves (see above).

PICKING LOCKS

Locks present varying degrees of difficulty to those attempting to manipulate their wards. This degree of difficulty is given as a negative percentage in the Lock Tables which is deducted from the Character's chance of success at picking the lock.

The basic chance of picking a lock therefore is:

DEX Bonus + Experience Bonus — Penalty for Class of Lock

This basic chance can be modified as follows:

- Thieves who do not understand a new lock lose all experience bonuses.
- Locksmiths who meet with a lock beyond their ability to fashion and who do not understand lose all experience bonuses.
- Non-Thieves or Non-Locksmiths have only their Dexterity bonuses.
- A Thief or Locksmith without his tools (lock picks, skeleton keys, etc.) loses % of his experience bonuses.

If a Thief or Locksmith chooses to understand a lock he is already familiar with, success brings a +10% bonus for full understanding of that particular lock. Only one attempt may be made for a given lock.

TIME REQUIRED TO PICK LOCKS

Locks present varying degrees of difficulty to those attempting to manipulate the wards. Thus, time and effort will have to be expended. The time required to pick a lock can vary from less than a minute to many minutes, depending upon the type and class of lock and the effort made. The more intense the effort, the greater the chance that a lockpicker will experience a fatigue (from deep concentration) or make a mistake:

Effort	Time Required to Pick the Lock	Fatigue Loss	Penalty
Studied	3 minutes x class of lock	0	
Hurried	2 minutes x class of lock	1 pt. x Class of Lock/4	-1d6%
Rushed	1 minute x class of lock	1 pt. x Class of Lock/3	-2d6%
Frantic	½ minute x class of lock	1 pt. x Class of Lock/2	-2d6%
Desperate	½ minute x class of lock	1 pt. x Class of Lock	-3d6%

LOCK-PICKING TOOLS

Thieves and Locksmiths will tend to possess the tools of the trade. Thieves will buy a B&E (Break and Enter) Kit from the local Thieves' Guild at a cost of 5d6 GP. Honest Locksmiths can fashion their own Locksmithing Kit at a cost of 1 GP in about a week.

The kit includes a number of lock picks, skeleton keys, a coil of wire, a coil of fine cord, a cold-chisel and small hammer, and a pair of pliers.

A B&E Kit allows the Thief/Locksmith to use his full experience bonus when picking locks. If bad comes to worse, he can always use the hammer and cold-chisel.

MASTER SKELETON KEYS

Locksmiths can produce master skeleton keys once they reach experience level 10. A master key can open a lock of a particular class and type, for example, a PL-4 or padlock/class 4. The time required to fashion such a key is twice that required to construct a lock of the same type, and it increases lock-picking chances by +10% for that type and class of lock.

Such keys are expensive (black market price = 1 GP x class of lock) and cannot be readily obtained. When used, there is a good chance that the key will break in a lock if it fails to open it the first time an attempt is made, 5% x class of lock. If a key breaks in a lock, the Thief/Locksmith will have to fish it out with a chance equal to his lock-picking percentages. A B&E Kit is required to perform such an operation, especially pliers.

IMPROVISED LOCK-PICKING TOOLS

When a Thief/Locksmith does not have a B&E Kit, he may improvise with a bit of wire, etc. This reduces his experience bonus by one half. (Non-Thieves are assumed to use improvised tools when breaking in.)

ENCHANTED PASS KEYS

Mechanicians can enchant a magical pass key as a simple magical device. The pass key targets on the lock at 60% (30% if the lock is itself magical) and if targeting is successful, all penalties for that lock are negated.

A total of 39 such keys would have to be enchanted to open every type and class of lock. Each key requires 3/10 dr. of gold (plus other matter) for its construction for keys of class 9+, 3/10 dr. of silver for keys of class 5-8, and 3/10 dr. of copper for keys of class 1-4. A key may be used up to seven times in one day.

If an enchanted pass key fails to target a lock, there is a 2% chance per class of the lock that it will be broken off (and ruined forever). Also, if it fails, it cannot be used again on the same lock within a 24-hour period. Such keys break in magical locks at 4% per level of the lock.

MASTER THIEVES' B&E KIT

When a Thief reaches experience level 15 he becomes a Master Thief and acquires a truly fine B&E Kit (cost is six times that of a standard kit or 150 GP). The kit contains 10 master skeleton keys for locks up to class 6, a high-grade lock pick giving a +5% advantage on one of the three types of locks (door, padlock, or chest), a cold-chisel which does double damage to locks and chains, and a wire snake with a clamp hook on one end which can be used to manipulate small objects up to ten feet away. The kit also includes a stethoscope which permits hearing clearly through doors and walls from 1-6 inches thick (roll 1d6).

Such kits may be acquired by lower class Thieves by blind chance - or by outright assassination of a Thief who has one. They may also be purchased from the local Guildmaster (if he likes you) for the increased cost of 1d6 x 150 GP. Usually, they fall into the hands of most junior Thieves by discovery — as in a place of mystery, on the remains of a Master Thief who did not make it.

KEYHOLES

Keyholes are very interesting and useful devices:

1. It is possible to look and listen through keyholes that pass right through doors. Game Masters should face reality and stop being too secretive. A good Thief will learn a lot by keyholing a situation and, unless Undead are present in the next room/corridor, any creatures on the other side will likely be heard if not seen. Thus, no checks for listening should be necessary when keyholing is going on.
2. Keyholes may be blocked by things — such as keys thrust in from the other side of the lock. A Thief has a 3% chance per experience level of knocking an obstructing key out of a keyhole so that he can go about picking the lock. Thieves with a snake (Master B&E Kit) can use the snake to reach under the door, grapple the key from the other side, and pull it through to be used from his side! The chance of success is equal to his experience bonus for picking locks + dexterity bonus — 2% per class of the lock.
3. Spells may be fired through keyholes (generally a blind shot) of class 1 through 4.
4. Reminded of an anecdote, I recall the story of a group of anthropologists who put a chimpanzee into a room and then began observing it from a one-way mirror. The chimp had moved out of sight, so one of the anthropologists went to the keyhole to look into the room on the blind side. An eyeball was pressed up against the other side of the keyhole, looking out! Game Masters and players should take note of this lesson.
5. Keyholes will allow light to pass through from the other side and will be observed by people passing by. This is a clear tip-off that someone is in the room behind the door, etc. Game Masters should be alert to mention such facts.
6. Keyholes may be damaged because of direct attacks against the lock and may prove to be impassable to a key or lock-pick.

LOCKS WITHOUT KEYS

While most locks have keys, there are exceptions. The Chinese Box is an example, and it requires the manipulation of various parts of the box to open it. Similarly, Secret Doors could have a triggering mechanism secreted somewhere along the wall. In such instances, the mechanism must be understood to work it. If the unlocking mechanism is hidden, it must be found first and recognized for what it is.

Mechanicians will have the best chance of understanding such devices: double their understanding percentages. If they understand, the lock can be readily opened.

All others attempting to unlock such a device must understand and then pick locks as usual. Such locks will always be class 5-15. Picking the lock is manipulating the mechanism.

Further, some secret doors will require a verbal key or password like 'Open Sesame.' Usually, some clue is obtainable which can be interpreted to solve the problem.

Finally, it should be noted that some doors are intentionally designed to be locked only from one side, so their locks cannot possibly be picked from the blind side.

Lock Class	Lock Dim.	Resistance vs picking	% to Hit Squarely	Hit Points to Destroy	Range of Locking Resistance	Cost to Purchase	Thieves' Exper.
DL-1	7 x 6	—	25%	100	100-250	2 GP	20
DL-2	7 x 6	-5%	22%	110	100-250	3 GP	30
DL-3	7 x 6	-7%	20%	125	125-250	5 GP	40
DL-4	7 x 6	-10%	18%	150	150-300	7 GP	50
DL-5	7 x 6	-12%	15%	175	150-300	10 GP	60
DL-6	7 x 6	-14%	12%	200	200-350	12 GP	70
DL-7	7 x 6	-16%	10%	250	250-400	15 GP	80
DL-8	6 x 5	-18%	9%	120	75-200	16 GP	90
DL-9	6 x 5	-20%	8%	130	75-200	17 GP	100
DL-10	6 x 5	-22%	7%	140	75-200	20 GP	110

DL-11	6 x 5 -25%	6%	150	75-200	25 GP	120
DL-12	5 x 4 -27%	5%	110	50-175	15 GP	135
DL-13	5 x 4 -30%	4%	115	50-175	20 GP	150
DL-14	5 x 4 -35%	3%	120	50-175	25 GP	175
DL-15	5 x 4 -40%	1%	125	50-175	30 GP	200

Lock Class	Lock Dim.	Resist. vs picking	% to Hit Squarely	Hit Points to Destroy	Range of Locking Resistance	Cost to Purchase	Thieves' Exper.
PL-1	4 x 3 x 2	—	30%	100	100	2 GP	20
PL-2	4 x 3 x 2	-5%	27%	100	100	3 GP	30
PL-3	4 x 3 x 2	-7%	25%	100	100	4 GP	40
PL-4	4 x 3 x 2	-10%	23%	100	100	5 GP	50
PL-5	3 x 2 x 2	-15%	20%	75	75	6 GP	75
PL-6	3 x 2 x 1½	-18%	18%	75	75	7 GP	90
PL-7	3 x 2 x 1½	-20%	16%	75	75	8 GP	100
PL-8	3 x 2 x 1½	-22%	12%	75	75	9 GP	110
PL-9	2 x 2 x 1½	-25%	9%	60	60	10 GP	120
PL-10	2 x 2 x 1½	-30%	7%	60	60	12 GP	150
PL-11	2 x 2 x 1½	-35%	6%	60	60	15 GP	175
PL-12	2 x 2 x 1½	-40%	5%	60	60	17 GP	200

Lock Class	Lock Dimensions	Resistance vs picking	% to Hit Squarely	Hit Points to Destroy	Cost to Purchase	Thieves' Exper.
CL-1	3 x 2 x 2	-5%	15%	100	3 GP	30
CL-2	3 x 2 x 2	-7%	12%	110	4 GP	40
CL-3	3 x 2 x 2	-10%	10%	120	5 GP	50
CL-4	3 x 2 x 2	-15%	9%	130	7 GP	75
CL-5	3 x 2 x 2	-18%	8%	140	10 GP	90
CL-6	3 x 2 x 2	-20%	7%	150	12 GP	100
CL-7	2½ x 2 x 2	-25%	6%	70	4 GP	120
CL-8	2½ x 2 x 2	-27%	5%	80	7 GP	135
CL-9	2½ x 2 x 2	-30%	4%	90	10 GP	150
CL-10	2 x 1½ x 1½	-35%	3%	40	15 GP	175
CL-11	2 x 1½ x 1½	-40%	2%	50	25 GP	200
CL-12	2 x 1½ x 1½	-45%	1%	60	30 GP	250

DOOR LOCKS

Door Locks are set into the very structure of the door. They tend to be fairly easy to pick because of the large keyholes and easy access thus provided to the clumsy wards inside. Superior locks have smaller keyholes and thus increase the difficulty of ward manipulation.

PADLOCKS

Padlocks are also-quite large and rather cumbersome devices. Such locks are used to secure chains, chests, and even doors. They are more vulnerable to direct attack with weapons and tools than are door locks, and they cannot sustain the same amount of damage

CHEST/TRUNK/STRONGBOX LOCKS

Locks on chests and the like tend to be set into the lids (although padlocks could also be used to secure them). Chest locks tend to be rather sturdy, hard to hit squarely to smash them, and very hard to pick.

CHESTS, TRUNKS, AND STRONGBOXES

The name of the game is Security when it comes to chests and their relatives. They are constructed with an eye to strength and may prove very, very difficult to smash open.

Chest/Trunk/Strongbox Class	Dimensions	Damage Points	Weight	Comments	% to Hit Squarely
CB-1	2½ x 3 x 2½ *	150	200	2" hardwood; iron-reinforced	27%
CB-2	2½ x 3 x 2½ *	175	230	2½" hardwood; iron-reinforced	25%
CB-3	2½ x 3 x 2½ *	200	260	3" hardwood; iron reinforced	23%
CB-4	3 x 3½ x 2½ *	250	300	3" hardwood; iron-sheathed	20%
CB-5	3 x 3½ x 2½ *	300	300	3" hardwood; iron-sheathed	18%
TB-1	3 x 3½ x 2½ *	40	85	1" hardwood, wood-bound	30%
TB-2	3 x 3½ x 2½ *	50	100	1½" hardwood, wood-bound	31%
TB-3	3 x 3½ x 2½ *	60	110	2" hardwood, wood-bound	32%
TB-4	3 x 3½ x 2½ *	80	130	2½" hardwood, wood-bound	33%
TB-5	3 x 3½ x 2½ *	100	150	3" hardwood, wood-bound	35%
SB-1	8 x 12 x 6	175	25	1" hardwood, iron-reinforced	15%
SB-2	8 x 12 x 6	250	60	½" iron	14%
SB-3	10 x 16 x 8	300	100	½" iron	13%
SB-4	10 x 16 x 8	500	200	1" iron	12%
SB-5	12 x 20 x 10	750	450	1½" iron	10%
SB-6	18 x 30 x 18	1200	1075	1½ iron (actually a safe)	5%

* Note that all dimensions have been given in inches. Those followed by an asterisk (*) are given in feet.

SPECIAL LOCKS

Complex locking mechanisms can be devised by Game Masters and players who require unique and frustrating security measures. Such mechanisms are the epitome of the Locksmithing art and should not be particularly common or cheap. The rules governing special locks are:

1. They must be fashioned by Goldsmiths or Mechanicians of level 10+.
2. There may be one locking mechanism in a lock per five experience levels of the maker, to a maximum of four mechanisms.
3. The locking mechanisms will be encountered in order of ascending difficulty, beginning with the apparent class of the lock.
4. The strength of the lock (damage points) is the sum of the individual mechanisms combined in it.
5. The cost of the lock is six times the cost of each of the mechanisms in it.
6. The Thief (or whoever is picking the lock) must successfully pick the lock as it appears in order to determine that it is more complex.
7. When it is discovered to be a special lock, the Thief must attempt to understand the next mechanism in order to attempt to pick it.
8. The Thief receives basic experience for each unlocking operation as if he was opening seperate locks. If he is successful on each initial attempt, he receives three times the experience. Using Mechanician's passkeys brings only basic experience.
9. Mechanician's passkeys may be applied at the rate of one trial per 10 seconds. If the right key is used at each stage of the operation, the user will know it. Only the first attempt with the correct passkey will count as an attempt to unlock for Thieves.

The following example will illustrate these rules:

A special lock is encountered by a Thief. It appears to be a class 4 door lock, but it is actually class 4/7/8/10. The Thief gains an initial success on the class 4 lock, but the lock remains secure. He attempts to understand what has happened, and discovers that a class 7 mechanism is also present. Being a very high level Thief, he has no difficulties in unlocking it. Still the door lock remains secure. Attempting to understand again, he is unsuccessful. Normally, this would end the operation, but in such instances the Thief will be given as many attempts to understand as he requires (with a 5-30 minute time lag for each attempt). This is also the case for Locksmiths, who will have a 1-6 minute time lag for understanding attempts. Finally successful, the Thief finds that he has a class 8 mechanism to pick. He succeeds, and still the lock holds firm! Understanding is again necessary before he can find the final class 10 mechanism. With success, he receives experience for 4 locks, a total of 40 + 80 + 100 + 200 = 420 experience points. He successfully unlocked each mechanism on the first attempt as well, so he receives three times the experience or 1260 experience points. If he had failed with any of the locks on his first try, he would obtain experience only for those locks he picked on the first attempt. If he had given up before unlocking the door, no experience would have been awarded.

If the direct approach had been chosen, the resistance of such a lock would have been 50 + 250 + 120 + 140 = 660 damage points, with a percentage chance to hit squarely at 18% (class 4 lock).

The cost of such a lock to a purchaser would have been 6 x (7 + 12 + 15 + 20) = 324 GP. Clearly, considering the expense, such a lock would be used to guard only the most treasured of possessions. Incidentally, it would require 70 days to fashion. Mass production of complex devices is not a strong point with pre-industrial societies.

It is equally clear that special locks will be beyond the ability of anyone except trained Locksmiths and Thieves to understand or pick.

MAGICAL LOCKS

Mechanician Artificers and Goldsmiths who are mages may fashion locks which are completely magical. Such locks may be of any size or type, but they will always be of the highest class of lock which the mage was able to fashion. The strength of such locks is double the damage points allocated to a normal lock of the same size. Also, —2% penalties per MKL of the mage will be added to the lock-Picking resistance.

Such locks will not be special locks in that only one mechanism will be inside. However, the experience factor of the mage will determine whether a Mechanician's passkey will work. If the passkey was made by a mage at a lower experience factor, it will fail. If it is at an equal or higher experience factor than the factor of the lock, it will function normally and negate all penalties on the lock upon targeting at a 50% chance. Keys at a lower experience factor, or those failing to target on the lock, will be deemed to have suffered a backfire and will be inoperable for 1d6 days.

HOLD PORTAL/ASTRAL LOCK

If a Hold Portal spell is placed upon a lock, it will not open for the duration of the spell, even though the lock has been successfully picked. When the spell is exhausted, the locking effect is ended.

If an Astral Lock is placed upon a lock, it cannot be picked for the duration of the spell. The wards of the lock are deemed to be frozen and incapable of manipulation by any means. If an Artificer s passkey is used in such a lock, there is a 2% chance per class of the lock that it will be snapped off in the keyhole.

Breaking In

When finesse and skill don't work, locks will have to be overcome by more direct measures.

DOOR LOCK DESTRUCTION

There are several ways to attack door locks, depending upon the

type of tool being used.

Chopping Locks Out of the Door: When locks are set into wood or metal-reinforced wood doors, axes may be employed to chop around the lock. Characters do not have to aim at the lock, only the door itself, and therefore make only a roll for damage assessment. A percentage result is given, indicating the amount of the door cut away around the lock. When 101% is attained, the door has been separated from the lock:

Tool/Weapon Used	Thickness of Wooden Door 1 inch	2 inches	3 inches	4 inches	5 inches	6 inches
Hand Axe	3d6%	2d6%	1d6%	½ d6%	½ d6%	½ d6%
War Axe	5d6%	3d6%	2d6%	1d6%	1d6%	½ d6%
Battle Axe	7d6%	5d6%	3d6%	2d6%	1d6%	1d6%
Wood Axe	8d6%	6d6%	4d6%	3d6%	2d6%	1d6%

Tool/Weapon Used	Thickness of Reinforced Wooden Door 2 inches	3 inches	4 inches	5 inches	6 inches
Hand Axe	1d6%	½ d6%	½ d6%	1	1
War Axe	1d6%	1d6%	½ d6%	½ d6%	½ d6%
Battle Axe	3d6%	2d6%	2d6%	1d6%	½ d6%
Wood Axe	3d6%	2d6%	2d6%	1d6%	½ d6%

Superhumans add 1d6 to their damage per level of superhuman strength Forester/Woodsmen and Elves add 1d6 to their damage.

Hardwood reduces damage to 3/4 normal. Old and/or rotting wood doubles normal damage.

There is also a chance that a character will mishandle his weapon or tool and accidentally hit the lock or a strip of metal reinforcing. The chance is 25% — 2% per experience level, checked by the Game Master at the end of each five minutes. A hit of this kind will seriously nick the weapon/tool, reducing its damage by 10% unless it is sharpened.

When a weapon reaches 50% efficiency, it has a chance of being ruined if another nick occurs. It also will do 50% of normal damage if used in a fight.

Bash the Lock: Characters may choose to attack the lock itself. The various locks have a % to Hit to which the character's hit probabilities are added. The door lock is checked once at the end of each five minutes. If it has been hit squarely, damage is assessed. In the case of one inch or two inch wooden doors, hits are automatic.

Door locks have a damage point value which is used to determine the amount of damage the lock can sustain before it fails. Until it is destroyed, it will continue to hold the door securely. Only locks with keyholes may be attacked in this manner.

Tool/Weapon Used	Resistance of the door Lock Under Attack 400	350	300	250	200	175	150	125	100	75	50
Mace	2d6%	2d6%	2d6%	2d6%	2d6%	3d6%	3d6%	3d6%	4d6%	5d6%	6d6%
Morning Star	1d6%	1d6%	1d6%	1d6%	1d6%	2d6%	2d6%	2d6%	3d6%	4d6%	6d6%
Flail	2d6%	2d6%	2d6%	2d6%	2d6%	2d6%	3d6%	3d6%	4d6%	5d6%	6d6%
War Hammer	3d6%	3d6%	4d6%	4d6%	5d6%	5d6%	6d6%	6d6%	7d6%	8d6%	9d6%
Sledge	3d6%	3d6%	4d6%	4d6%	5d6%	5d6%	6d6%	6d6%	7d6%	8d6%	9d6%
Large Club	1d6%	1d6%	2d6%	2d6%	2d6%	2d6%	2d6%	2d6%	2d6%	3d6%	5d6%
Small Club	½d6%	½d6%	½d6%	½d6%	1d6%	1d6%	1d6%	1d6%	1d6%	2d6%	2d6%
Cold Chisel	4d6%	4d6%	4d6%	4d6%	4d6%	4d6%	4d6%	4d6%	4d6%	4d6%	4d6%
Pick Axe	1d6%	1d6%	1d6%	2d6%	2d6%	2d6%	3d6%	3d6%	3d6%	4d6%	5d6%
Crow Bar	½d6%	½d6%	½d6%	½d6%	1d6%	1d6%	1d6%	2d6%	2d6%	3d6%	3d6%
Improvised Ram*	1d6%	1d6%	1d6%	1d6%	1d6%	2d6%	2d6%	2d6%	2d6%	3d6%	2d6%
Battering Ram*	2d6%	2d6%	2d6%	2d6%	2d6%	3d6%	3d6%	3d6%	3d6%	3d6%	3d6%

The characteristics of the door will modify the damage done:

Wooden door 1 or 2 inches thick:	+1d6 if unreinforced
Reinforced door:	3/4 damage
Metal Door:	1/2 damage

Superhumans add +1d6 per level of superhuman strength.

* Battering rams are a special case. Damage is assessed per man on the ram. Superhumans count as one man per superhuman strength level. Small creatures (excluding Dwarves, but including ores, goblins, kobolds, and the like) equal Vi man. Improvised rams are heavy and stout tables, timbers and the like, which are picked up on site. They have a 10% chance per turn (cumulative) or being so bashed up themselves that they cannot be used with effect. Battering rams proper are prepared siege devices with armoured heads. The number of men working a ram depends upon the size of the device (one man per two feet of length) and the physical conditions surrounding the employment of the ram. Ramming upstairs or in confined spaces reduces the effect by ½. Thus, for example, ramming upstairs against a reinforced door would produce 1/2 x 3/4 damage = 38% damage.

Damage will not be assessed against a lock if it is missed. The damage is determined at the end of a five minute turn if the lock was struck squarely. In the case of battering rams, a miss is assessed against the strength of the door itself (see Doors).

As the damage is reduced, further damage is assessed against the new resistance of the lock. For example, if a 400-point lock was reduced to 350, damage would be read from the 350 column. The effects of damage are cumulative and work against the battered lock.

THE ROCK IN THE LOCK TRICK

Mages possessing the Basic Magick spells for Create/Detach/Accelerate Rock may attempt to fire a tiny magical missile into the keyhole and, when the rock materializes inside the mechanism, there is a chance of exploding the lock.

The rock will be targeted inside the mechanism at 60% + the mage's bonuses — 3% per class of the lock (—5% if the lock is magical).

Successful targeting will either unlock the mechanism or jam it. Such jamming will occur at +3% per class of the lock (+5% if the lock is magical). Doors with jammed locks will literally have to be bashed off their hinges or otherwise destroyed to gain passage. The same is true of strongboxes and chests. Padlocks will have to be attacked directly, if so jammed, by cold-chisels or other implements.

If the targeting is unsuccessful, the rock is deemed to have ricochetted back in the general direction from whence it came. It has a 30% chance of hitting anyone within 30 feet and in a line of sight —2% per level of the mage who cast it (minimum 10% chance of hitting). All characters who are within range roll 1d100. If several are below the required percentage to hit, the lowest man is the one hit. Damage is assessed on the basis of 1d6 x mage's volume multiplier for magical missiles. Damage is to the body, with a 25% chance of a critical hit.

PADLOCK DESTRUCTION

Padlocks may be attacked directly whenever the weapon/tool can be properly applied. Each padlock is rated for the amount of damage it can sustain from direct attack. The % to Hit given for the particular class of padlock may be augmented by the character's full hit probability bonuses plus any bonuses for using magical weapons (+5% for each +1 to a maximum of +25%).

Only if a lock is hit squarely will it suffer full damage. Misses cause 1/2 damage and have a 25% chance of nicking an edged weapon, resulting in a loss of 10% efficiency. When an edged weapon reaches 50%, it does /2 damage in all cases until sharpened.

Crowbars and cold-chisels always hit the padlock.

Damage is determined at the end of each 1d6 minute period.

Tool/Weapon Used	Resistance of the door Lock Under Attack 150	140	130	120	110	100	90	80	70	60	50
Hand Axe	½d6%	½d6%	½d6%	½d6%	½d6%	½d6%	1d6%	1d6%	1d6%	1d6%	2d6%
War Axe	1d6%	1d6%	1d6%	1d6%	2d6%	2d6%	2d6%	2d6%	3d6%	3d6%	4d6%
Battle Axe	3d6%	3d6%	3d6%	3d6%	4d6%	4d6%	5d6%	5d6%	6d6%	6d6%	7d6%
Wood Axe	1d6%	1d6%	1d6%	1d6%	2d6%	2d6%	2d6%	2d6%	3d6%	3d6%	4d6%
Mace	4d6%	4d6%	4d6%	4d6%	5d6%	5d6%	5d6%	5d6%	6d6%	6d6%	7d6%
Morning Star	3d6%	3d6%	3d6%	4d6%	4d6%	4d6%	5d6%	5d6%	5d6%	5d6%	6d6%
Flail	4d6%	4d6%	4d6%	5d6%	5d6%	5d6%	5d6%	6d6%	6d6%	6d6%	7d6%
War Hammer	5d6%	5d6%	5d6%	6d6%	6d6%	6d6%	6d6%	7d6%	7d6%	8d6%	8d6%
Sledge	4d6%	5d6%	5d6%	6d6%	6d6%	6d6%	6d6%	6d6%	7d6%	7d6%	7d6%
Cold Chisel	5d6%	5d6%	5d6%	5d6%	5d6%	5d6%	5d6%	5d6%	5d6%	5d6%	5d6%
Crow Bar	1d6%	1d6%	2d6%	2d6%	3d6%	3d6%	4d6%	4d6%	5d6%	6d6%	7d6%
Pick Axe	1d6%	1d6%	2d6%	2d6%	2d6%	2d6%	2d6%	3d6%	3d6%	4d6%	5d6%

Superhumans add +1d6 of damage per superhuman level.

BREAKING INTO CHESTS, TRUNKS, AND STRONGBOXES

Breaking into chests is approached in exactly the same manner as breaking into doors. However, locks on iron strongboxes add 20% of the strongbox strength to their damage point total. The procedures are:

1. Chop out the Lock. This procedure is possible only with wooden trunks and iron-reinforced chests and strongboxes.

2. Bash the lock. This procedure is possible with any type of chext, trunk, or strongbox.

3. Rock in the Lock. This procedure is especially useful if a mage is present.

4. Destroy the Chest. Recommended for wooden trunks, this procedure uses the bash the lock technique, only the damage is applied to the trunk as a whole at 1/3 damage. The advantage is that several characters can stand around the trunk and hit it at the same time without aiming (no % to hit rolls). Iron-bound chests may be attacked in the same manner with 1/5 damage. Iron strongboxes receive only 1/10 damage. Damage resistance over 400 appears on the table as 400.

Incidentally, battering rams cannot be used on strongboxes, trunks, or chests as they would simply push the trunk aside.

PROCEDURE FOR COMPUTING DAMAGE

Where a variable damage factor is involved, roll 1d6 and multiply the result times the number of dice indicated; eg: 4d6 = roll 1d6and multiply the result times four. In cases where characters do not know the exact nature of the material or lock they are attacking, the Game Master alone will know the correct multiplier and will score the results secretly.

For instance, a door lock has a resistance of 350. The characters decide to attack it with a sledge hammer. They do not know the resistance of the lock and thus that they can do 3-18 points of damage per solid hit. They could expect a lower class of lock and higher damage and, therefore, they might spend much longer breaking in than they first anticipated. In this way, locks, doors, etc. become real MONSTERS in their own right!



Thieves' Guilds

Many of the larger towns and cities will have one or more active thieves' guilds. These guild organizations might be considered organized crime. It is the thieves' guild that handles a large majority of (if not all) smuggling and black market sales of exotic items (drugs, poisons, etc.) and contraband; items illegal in the community. The guild also typically serves as a fence, buying and selling stolen goods and generally dominates the local underworld. Many guilds also own, operate or get a percentage of (or allow to operate in) such establishments as seedy and corrupt taverns, pawnshops, gambling houses, drug dens, houses of prostitution and other places of ill repute.

Many guilds are located in the seamy and poor sections of a community where the authorities are likely to have less of a presence (in some cases, none) and corruption and desperateness work to their advantage. Some are little more than a gang of thieves and bullies or petty criminals.

Others are powerful and very organized criminal businesses. Some even grow to become powerful political and/or economic forces, with guild members established among the heads of government, and/or the police, and commerce, particularly the operations of saloons, gambling houses, and houses of ill repute.

Most guilds have a secret code, symbol, colors, word combination, etc., that identifies its members. Usually it is a combination of words and symbols. The dragon crest guild, for example, has a small tattoo of a crimson dragon placed on the left shoulder of its members, others use brands, scarring, color codes, clothes, etc.

Guild Organization

The Thieves and Beggars Guild is organized along the lines of a Secret Society. All Thieves, Beggars, Brothel keepers, Prostitutes, and other members of the underworld are either in the Guild or affiliated with it. In small towns, the local Guild is headed by a Master Thief who has under him 1 Thief per 100 townsmen and 1 Assassin per 200 townsmen. In large towns and cities, each Master Thief has 2-12 Thieves in his "gang," and the Master of the Guild has 2-12 Thieves and 1 Assassin per 200 townsmen.

The Grandmaster and Master Thieves form the Inner Council of the Guild. They receive information from the beggars and other lesser denizens of the underworld, and know what is happening in the town 90% of the time. They also pay 10% of their income to the local authorities (if corruptible) for "protection," so they are often unassailable by "finks" who accuse them of complicity in crimes. As high officers of the Guild, they have great power over the lower ranks and complete control over all criminal activity in the town.

If there is "honour" among Thieves, it is an enforced honour. The Thieves Guild will attempt to avenge any "finking" on the part of its members with a most hideous death at the hands of the Guild Assassins. However, Thieves caught by the authorities will be subjected to torture:

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  1-25% = Thief tells everything he knows about the crime.
 26-50% = Thief passes out. Resume questioning in 1-6 hours when
          he is fit again.
 51-75% = Thief seriously injured by "rigorous questioning": 1-10
          points of damage.
 76-90% = Thief grievously injured by "rigorous questioning": 1-20
          points of damage.
91-100% = Thief dies "under the question."
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Torture can also be applied to extract information from spies and common soldiers who are captured by a patrol. The Nobility used the technique extensively. (Note: there can be no use of "curative" miracles or other means of restoring a tortured prisoner Torture is torture, and one takes his chances when using it.) Characters with scores above 15 in Intelligence and Wisdom subtract -5% from the die roll for "sophisticated" methods. Each bout of "questioning" lasts 1 hours.

Daily Income

Thieves do not have a daily income as such, but players may roll to see if a successful mugging or pickpocketing has occurred between major "jobs." Remember to check for the detection of the Thief:

Victim is a yeoman: 1-6 SP (2-12 if a Freeholder).

Victim is a Townsman: 1-6 SP (3-18 if a business owner).

Victim is a Guildsman: 1-6 SP if a Journeyman and 8-48 SP if a Guild Officer. If a Guild Officer was "mugged," expect a call on the Guildmaster by the Town Watch. The "heat" is on and the Guildmaster is angry.

Victim is a Nobleman: 1-10 SP if a Knight; 1-20 SP if a Noble. Expect the town to be turned upside down if a member of the Nobility was "mugged," with the "heat" on every member of the Guild not of Master Thief status. Everyone in the Guild is mad at the Thief.

The status of the victim may be determined by rolling on the Character Status Tables for random encounters. Penalties for bringing on the "Law" by mugging the wrong people is punishable by 50% fine for the next month's income, as soon as the offending Thief is able to come out of hiding.

In addition to their own "jobs," Guildmasters and Masters have daily incomes equal to a Goldsmith's from investments, profits on fencing operations, etc.

Non-Members in Guild Territory

Thieves' guilds, even smallish ones, are not to be trifled with unless one does not mind waking up one night with a knife between his ribs. It is wise to either avoid antagonizing a thieves' guild or be prepared for gangland style retribution.

Likewise, thieves' guilds are very territorial and do not appreciate non-guild members muscling in on their territory.

Characters involved in thieving, fencing, smuggling, assassination, spying, or other criminal operations in guild "territory" are likely to have one or all of the following happen to him. These things apply only to thieves and criminals active in guild territory (whose activities undermine the guild's profits and interferes with business). Those who are just passing through or vacationing have nothing to worry about.

1. It is suggested that the non-member should join the guild, or leave town immediately.
2. The guild demands a share, of the profit from non-members' activities; a very large share, typically 50% to 75%. If the character refuses and does not leave town immediately, he is likely to be threatened, beaten, and all of his valuables taken.
3. Activities spied upon.
4. Continual pressure for the interloper to leave town or join the guild. Pressure includes long talks, threats, brawls, mugging, robbery, blackmail, trouble with the law, getting tarred and feathered, getting cheated, being accused of wrongdoings, and all kinds of trouble. If the interloper openly defies the guild or causes trouble for them, the interloper will be framed for a serious crime or attempts will be made on his life. Thieves' Guilds do not tolerate interlopers.

Non-members, including streetwise adventurers or those who have friends with connections to the guild, and thieves who aren't actively competing with the guild can buy or use any of the many services a guild may offer. This usually includes fencing (selling) stolen items, trading or purchasing stolen goods, acquiring poisons or drugs, and purchasing or exchanging information. Some guilds (not all) may also offer forged documents or can put the inquiring person in touch with a forger and other specialists looking for work. Note that many guilds are extremely secretive and cautious, so many will not associate or cooperate with strangers or non-members. In such cases, the guild members plead ignorance to any knowledge of criminal activity and send the inquiring person away. Remember, these are predominantly evil, dishonest people who make their living cheating, lying, and stealing from others. If they think they can get away with it, they won't hesitate attacking a stranger or non-member. Foolish adventurers and non-member thieves from out of town are among their favorite targets.

Membership in a Thieves' Guild

Joining the thieves' guild is a fairly simple thing. The newcomer needs to find a member who will sponsor him. This is easy for family members and friends of thieves because they are known to their sponsor, and probably a handful of other guild members. On some occasions, an independent or promising young thief will be approached by the guild and asked to join (or leave their turf). Finding a sponsor can be very difficult for newcomers to the area, because nobody knows him or her, so there is no sense of camaraderie or trust among the thieves. It is not unusual for an unscrupulous rogue to claim to represent the guild, ask for a small sponsor's fee, proclaim the newcomer a guild member, and he goes out drinking while the stranger gets into

trouble when he crosses the guild and discovers he has no membership. Even real guild members may lie and trick a newcomer.

Once sponsored, the new member must turn over 50% of his first big take (very often an assignment imposed by the guild to prove one's merit). After that, as a member, 20% of all future income is turned over to the guild master.

The advantages of joining a guild, besides avoiding beatings and trouble, is having access to the guild's knowledge and talent pools. A clever thief can always trick some ignorant or drunken fellow member into revealing information. Also, friendly members may volunteer information and offer warnings, advice and assistance, for a cut of the spoils. Best of all, guild members can sell or trade stolen goods to the guild without having to worry about finding a fence and purchase guild services for 25% less than the normal street price. Sometimes an even better bargain can be struck, reducing the fee by as much as 50%.

Thieves' Guild Fencing

Fencing is the buying and selling of stolen goods. In most cases, the character can usually get 10% more if he is trading stolen goods for goods or trading for credit applicable only to product, rather than getting paid cash.

Guild Purchase Rates of Stolen Goods:

- 25% of current market value for: Common items, including most weapons, suits of leather and chain armors, silver and bronze works, semiprecious stones, valuable books, tapestries, expensive clothing, and miscellaneous tools and equipment.
- 35% of current market value for: Uncommon items such as quality liquor, spices, drugs, quality dwarven and elven weapons, scale, splint, and plate armor, quality jewelry, quality silver works (silverware, candlesticks, jewelry, statues, etc.), gold works/items, and precious stones of all kinds (diamonds, rubies, emeralds, etc.).
- 50% of current market value for: Rare items, including holy weapons, superior armor or armor with minor magick, rare herbs, healing potions, ancient artifacts encrusted with precious stones or of exceptional quality or size, valuable and rare religious items (holy books, relics, statues, paintings, tapestries, etc.) and rare jewelry of superior quality, like a king's crown, scepter, etc.

Note: Deduct 10-25% if an item is extremely "hot" or otherwise difficult to liquidate; this criteria will change from place to place. For example, a suit of armor in a place where there is no market for armor might get only 25% of its normally accepted value. Take it or not.

Guild Selling Rates (of fenced goods):

- Common Items: Sold at current market price.
- Uncommon: Sold at 10% to 40% above current market value.
- Rare: Sold at 60% to 200% above current market value.

Thieves' Guild Services

Guild Theft Fees

The following is what the thieves' guild charges a client to "acquire" something for him. The amount is cumulative if more than one category applies; the client is charged for each.

- Simple theft (minimal danger): 5-10 GP
- Moderately complex or dangerous theft: 20-60 GP
- Dangerous or complex theft: 100-500 GP
- Extremely dangerous theft: 500-1000 GP
- Theft from Merchant: 8-15 GP
- Theft from Clergy: 20-60 GP
- Theft from Royalty/High Political Officer: 100-1000 GP!
- Theft from low level Magick User: 50 GP per known level of the wizard's experience.
- Theft from high level Magick User (9th level or higher): 500-1000 GP
- Extortion/Blackmail of important folk: 100-400 GP
- Extortion of royalty or famous folk: 200-1200 GP
- Kidnapping common folk: 10-60 GP
- Kidnapping important folk: 100-400 GP
- Kidnapping royalty or famous folk: 400-1200 GP
- Spying/Surveillance/Reconnaissance: 10-100 GP; add extra costs if dangerous or complex assignment. Really big information can be sold for 50-100 GP per each key bit of data.

Note: Fees may vary up or down by as much as 40%, depending on the prosperity of the guild and the inclinations of its members.

Guild Assault & Assassination Fees

- 3-10 GP for assault (beat up, break an arm or leg) of an ordinary person, or very low level (1-3rd) men of arms or wizard.
- 15-40 GP for an assault against a man of arms above second level, including military personnel or law enforcer.
- 50-100 GP for an assault on a political, well known, or important person.
- 100-300 GP for an assault on a high level clergy, above 5th level.
- 100-400 GP for an assault on a high level practitioner of magick, above 5th level.
- 100-400 GP for an assault on Nobility/Royalty
- 400-2400 GP for an assault against a King/Pontiff/Ruler
- 10-40 GP for the murder of an ordinary person.
- 50-100 GP for the murder of a men of arms under 4th level.
- 60-300 GP for the murder of a men of arms above 4th level.
- 100-400 GP for the murder of clergy or Magick User under 5th level.
- 400-800 GP for the murder of clergy or Magick User over 5th level, or for the murder of a nobleman or lesser royalty.
- 500-1000 GP for the murder of clergy or Magick User over level 9.
- 3000-10000 GP for the murder of a King, Pontiff, high political leader; fee varies depending on the popularity, fame, and power of the target, as well as the difficulty of the job and the likely consequences.

Of course, all of these rates may vary greatly depending on the particular circumstances of the town, guild and game scenario.

Thieves are all men of arms who know how to fight and can wear any type of armor. Most tend to prefer light leather armor because it offers excellent maneuverability, stealth (no jingling or clunking of metal parts) and comes in dark brown, grey, and black colors, ideal for night work and remaining inconspicuous.

A player who has a Thief must make provision for “safe” quarters and a “hideout” when the “heat” is on. Thieves who are not guild members have a 90% chance of detection in the daytime and a 30% chance of detection at night; and a visit by the local Guild’s Assassins will follow within 24 hours.



Brigands

Brigands are “outlaws” forced to flee to the wilder parts of the forests for safety. Brigands form bands of 10-60 men, usually, with 20% Fighters and 80% Non-Fighters. Rarely do they have armor better than good leather or brigandines. They have no special talents as Thieves and must “fence” their loot with a Master Thief from town.

Some peasants are too afraid to do more than grumble about their lot in life. Others are willing to take up arms, whether because they feel it’s the only way justice can be served, because they are greedy or lazy and see crime as the quickest solution to securing wealth, or because they have been forced in outlawry by their own deeds or the deeds of others.

Brigands often contain men wrongfully accused of crimes, and not just hard-bitten criminals, and there is always a chance of reprieve for the innocent. Brigands rob travelers on the King’s Highway or operate out of inns run by crooked innkeepers who “tip off” the robber band when rich travelers are passing through.

Regardless of their motives, bandits are a threat to all travelers. While they may allow a heavily armed party to pass in peace, weak parties are liable to come under attack. Most assaults take place

on the open road, but some bandits hang around taverns or other rural buildings, such as windmills and farms, thus making use of cover to launch an ambush.

Brigands have the following abilities:

Experience Level	Set Traps	Set Ambush	Find Hiding	Torture*	Break-in	Beggar
1 Fighter	-	25%	-	15%	10%	5%
2 Fighter	-	27%	-	17%	10%	7%
3 Fighter	-	30%	5%	20%	12%	10%
4 Fighter	5%	35%	5%	25%	15%	12%
5 Warrior	7%	37%	7%	27%	17%	15%
6 Warrior	10%	40%	10%	30%	17%	20%
7 Warrior	12%	45%	12%	35%	20%	25%
8 Veteran	15%	50%	12%	40%	22%	30%
9 Veteran	17%	55%	15%	45%	25%	35%
10 Veteran	20%	60%	17%	50%	30%	40%
11 Swordsman	25%	65%	20%	55%	40%	45%
12 Swordsman	30%	70%	25%	60%	50%	50%
13 Swordsman	35%	75%	35%	65%	55%	55%
14 Swashbuckler	40%	80%	45%	70%	65%	60%
15 Swashbuckler	45%	85%	50%	75%	70%	65%
16 Swashbuckler	50%	90%	60%	80%	75%	70%
17 Hero	55%	95%	65%	85%	80%	75%
18 Hero	60%	97%	70%	90%	85%	80%
19 Hero	65%	99%	75%	95%	90%	85%
20 Superhero	70%	100%	85%	100%	100%	100%

*Brigands of Loyal alignment will not use Torture (see “Character Prime Requisites”).

SET TRAPS: The ability to set man-traps.

SET AMBUSHES: The ability to ambush a party. If successful, the Brigands have the initiative for the first combat turn.

FIND HIDDING PLACE: The ability to find treasure or value objects which have been hidden in an inhabited location.

TORTURE: The ability to get someone to admit where he has hidden his treasure or his money, with 1 attempt being made every 30 minutes. It can be use for any valuable information. Victim must roll a CON CR at each attempt or fall unconscious for 1-6 turns and loose 2-7 Body points.

BREAK-IN: The ability to enter a dwelling to take the inhabitants by surprise even if doors or windows are closed. Add +20% at night when people are asleep.

BEGGAR: The ability for a Brigand to be mistaken for a Beggar. Beggars are not quite what they seem. They are more than just poor panhandlers; rather, they are a highly skillful group of professionals expert in parting money from the 'bleeding hearts' in society. Considered by respectable folk to be low class types to be ignored more than anything else, they often overhear otherwise private conversations and see a lot of what is happening behind the scenes. The result is that they are the eyes and ears of the Thieves' Guild, and there is little that they do not find out.

Spies

Spies are secret agents charged with discovering (and possibly thwarting) the plans of their enemies. Everyone has spies—the King and Queen, nobles, and secret societies. Some agents may even play one group against another for their own personal gain. Spies are masters of deception and subterfuge, capable of lurking undetected in the shadows, or working in the open, using an alias. They have a variety of tools at their disposal including seduction, sabotage, and assassination, and will do whatever it takes to get the job done.

Spies have the following abilities:

Experience Level	Detect Ambush	Rumors	Disguise	Escape	Forgery	Imitate
1 Lurker	25%	10%	20%	5%	10%	10%
2 Lurker	28%	15%	23%	5%	13%	12%
3 Lurker	30%	20%	25%	7%	15%	15%
4 Lurker	33%	25%	28%	10%	20%	17%
5 Hearer	35%	30%	30%	12%	25%	20%
6 Hearer	38%	35%	33%	12%	30%	22%
7 Hearer	40%	40%	35%	15%	35%	25%
8 Informer	43%	45%	40%	20%	40%	27%
9 Informer	45%	50%	43%	22%	45%	30%
10 Informer	50%	55%	45%	25%	50%	32%
11 Spy	55%	60%	50%	25%	55%	35%
12 Spy	60%	65%	53%	30%	60%	37%
13 Spy	65%	70%	55%	32%	65%	40%
14 Infiltrator	70%	75%	58%	35%	70%	42%
15 Infiltrator	75%	80%	60%	35%	75%	45%
16 Infiltrator	80%	85%	65%	40%	80%	47%
17 Shadow	85%	90%	70%	42%	85%	50%
18 Shadow	90%	95%	75%	45%	90%	52%
19 Shadow	95%	98%	80%	47%	95%	55%
20 Master spy	100%	100%	85%	50%	100%	60%

DETECT AMBUSH: Training which develops an eye for spotting locations and terrain suitable for ambushes and being ambushed. It also provides a rudimentary knowledge of guerilla tactics used by bandits and soldiers.

DETECT/SPREAD RUMORS: The ability to get wind of any rumors currently circulating about people and events, and also the ability to spread such rumor,(no matter whether they are entirely true or not) by finding willing listeners. The DETECTING Skill permits a Character to make discreet inquiries or to overhear other so as to acquire information on specific subjects. The SPREAD Skill permits a Character to find willing listeners to hear rumors he is formenting or simply passing along. Failure in either case could raise the suspicions of others as to the motives of the Character.

DISGUISE: The character knows how to apply make-up, wigs, skin putty, dyes, and other special effects in order to alter or conceal his true appearance or that of somebody else. Reduce the character's skill by half when he tries to determine whether or not somebody else is wearing a disguise.

ESCAPE ARTIST: The methods, principles, and tricks of escape artists. Includes muscle control (tensing and relaxing muscles), flexing and popping joints, knowledge of knots, and the ability to conceal small objects on the person. The character can try slipping out of handcuffs, chains, ropes, straightjackets, etc.

FORGERY: The techniques of making false copies of official documents, signatures, passports, wax seals, and other printed or hand made documents, crests, or seals. The forger must have an original copy to work from (or have total recall) in order to make an accurate copy. Literacy in one or more languages is a plus, otherwise the character is making a visual copy with no understanding of what the document says and is -15% on his skill roll. Add a bonus of +2% if the character has the heraldry skill and +3% for the art skill. Note: Forgers can recognize other counterfeits at -10%.

IMITATE VOICES & IMPERSONATION: The ability to imitate the voice, accent and inflections and expressions of another person or regional dialect. This skill is common among thieves and assassins. A successful roll means he has disguised his normal/true speaking voice and accent, and convincingly sounds like he is from another region or part of the world. The second number indicates the character's ability to accurately imitate the voice, inflections and attitude of a specific person! This is much more difficult, and the character will either need to know the person being imitated very well, or have spent hours studying him/her.



The Holy Vehm

While the peasantry endures harsh penalties for minor infractions, the nobility commits vile crimes and escapes with nary a blemish to their name. At least, that used to be the case. Nowadays, any noble who dares traffic with demons, who feasts while his peasants starve, who tortures innocents for amusement and sport, or who otherwise acts in opposition to the sacred trust their high station demands will find himself the target of the Holy Vehm.

History

Emperor Charlemagne, considered by many to have initiated the legal system used by much of Western Europe, founded the Holy Vehm in 772 A.D. Although emperor, Charlemagne’s authority over his feudal vassals was not as absolute as he wished. In many territories, enforcement of the law was lax, and the nobility was rarely held accountable for its crimes. To help combat noble corruption and ensure justice for all, Charlemagne founded the League of the Holy Vehmgericht (Tribunal), or Holy Vehm for short.

Since those distant days the Holy Vehm has become something of a watchdog, keeping an eye on the nobility, permanently removing those whose crimes are unpunished by the regular courts. Though on the side of God’s laws, the Vehm have no legal jurisdiction. As a result, they are considered little better than common murderers in the eyes of the judicial system, and have been branded as a dangerous and subversive secret society.

Members are forbidden from acting on personal vendettas or hearsay. Facts must be ascertained, evidence uncovered, and dossiers compiled. The Holy Vehm is not a vigilante organization—all who

stand accused before them have committed vile crimes, but they are entitled to fair trial. The courts of the Holy Vehm are held in secret, with all members heavily disguised. Non-members are forbidden from attending on penalty of death—a fate which also awaits any member who discusses Vehm proceedings with the uninitiated.

By ancient law, the courts hand down only a single punishment for guilty verdicts: death. Hence, they do not worry themselves with judging minor crimes. Most punishments are carried out swiftly, but on rare occasions the Vehm releases the prisoner and allows him a head start of several hours. He is then hunted through the countryside like an animal. The Vehm's hunters are extremely efficient, and many of those released prefer to end the agony of waiting to be murdered by committing suicide.

Organization

Although a former Frankish secret society, the Holy Vehm's existence is publicly acknowledged in the Holy Roman Empire. Across the rest of Western Europe, the society operates in total secrecy. The Vehm maintains the same organizational titles used in the Holy Roman Empire, but has altered their usage somewhat.

Outside the Holy Roman Empire, each country (referred to as a Freistuhl, or Free Chair) is governed by an Oberststuhlherr (Senior Chair Leader, effectively a minister of justice), who is responsible for overseeing all Holy Vehm activity in the nation. By contrast, within the Empire, the Freistuhl is the physical location of the tribunal (a court house). The most senior Oberststuhlherr in the Vehm is the Archbishop of Cologne.

Beneath each Oberststuhlherr serve a number of Stuhlherren (sing. Stuhlherr). Theoretically there is one Stuhlherr for each county, province, or other political partition of the country, each appointed by the Oberststuhlherr. In truth the Holy Vehm cannot always guarantee such widespread coverage and Stuhlherren must be prepared to travel. They serve as senior judges and help coordinate activities on a local scale.

Acting as a senior judge and coordinator in each city or town within a province may be a Freigraf (Free Count). Again, the existence of one Freigraf per town or city is an ideal, not an absolute. Despite the title, they are not necessarily nobles, and those who are rarely hold the title of count.

The lowest ranks are the Freischöffen (Free Jurors) and Freifronen (Court Clerks). As well as serving at tribunals under the local Freigraf or Stuhlherr, they are the organization's investigators and executioners.

Members

So long as he has a basic understanding of the law, any freeborn Catholic man may be a member of the Holy Vehm. Most have and continue working in normal occupations, ranging from lawyers to farmers, soldiers to merchants. A few initiates are nobles. Members are sworn to absolute secrecy, learn a number of secret gestures and words designed to identify themselves to other members, and are routinely tested in matters of law.

Assassins

The assassin, like the mercenary fighter, is a sword for hire. Their specialty: death. Unlike the mercenary and other warrior classes, the assassin is usually a disreputable character who rarely faces his opponent in a fair fight. Instead, his goal is to kill his target quickly, cleanly and (ideally) without every being seen. Thus, the assassin will strike from behind or from a distance. Like the thief, the assassin frequently uses distractions and confusion to cover both his attack and his escape. While many men at arms consider assassins to be cowards, these villains are typically bold and experienced warriors skilled in the arts of combat and espionage.

Some assassins are self-styled patriots who only kill enemies of their king and country, others are freebooters who are good at killing. Some of these individuals try to limit their murderous ways to those whom they regard as enemies or evil. However, most enjoy the challenge of hunting and slaying humanoid prey — the worst enjoy torture and killing for its own sake. These men and women become the bounty hunters and assassins who care little about politics, justice, or good and evil.

They ply their death trade for moneying and pleasure. Such characters are often merciless, calculating and cold-blooded. Despite their occupation (or perhaps because of it), most assassins will not double-cross their employer, even for a king's ransom; it's bad for business. An assassin with a reputation for betrayal will not find employment. Likewise, these characters will show some measure of loyalty and compassion toward their friends, allies and travelling companions. Only the most boorish and miscreant individuals trust no one.

Assassins can use any type of body armor, from leather to chain mails. If stealth and sneaking around is required, the character is likely to use a light armor, if the assassin expects a major confrontation with one or more well armed opponents, he or she is likely use a heavier type. Ultimately, the personal taste and likes of the character will also determine which type of armor is preferred.

In addition to selling their services as a hired killer, many assassins will perform some of the same services as a thief or thieves' guild. This most typically includes spying/intelligence gathering, strong-arm tactics (threats, beatings, breaking bones, etc.), kidnapping, as well as breaking and entry, stealing, smuggling, and, of course, assassination. Assassins typically charge about 25-50% more for these services. The best in their field (high level) can command double and occasionally triple.

Although assassins of lower level are little more than well-trained thugs, the eminences of this reprehensible profession are so feared as to be spoken of only in whispers. High-level assassins are artists of murder, and their experience with hunting highly placed targets, coupled with extensive education and training, often gives the sinister nobility of this class a silken, refied veneer over their true, murderous natures. This veneer, like many things pertaining to the assassins, is deceptive; survival in the higher echelons of an assassins' guild requires animal cunning and a complete absence of mercy. Assassin characters must begin with an evil alignment.

Assassins' Guilds: Occasionally an assassins' guild, cult or society is established in some of the larger civilized kingdoms, but these are comparatively uncommon. These guilds operate similarly to the thieves' guild and/or magick guilds, providing information, services, and standardized fees. Assassins guilds tend to be less territorial than a thieves' guild, and much more secretive. Its members are generally acquired through invitation only. Like magick guilds, there is usually a headquarters, information pool (library), and a place for members to stay and/or hide. They seldom care about freelance assassins working in their territory, unless this activity incriminates or jeopardizes the guild or an important guild member. Assassins are sometimes members or creations of death cults that worship dark gods.

Assassins' guilds are controlled by a guildmaster of 20th level— an assassin of lower level might take control, but would be unable to inspire the fear necessary to keep rival guilds from forming. To gain 20th level, an assassin character must take control of an assassins' guild by killing (directly or indirectly) the existing guildmaster. Whenever the control of an assassins' guild changes hands, most of the assassins will abandon the guild and depart the area, normally leaving the guild reduced to a quarter of its original membership.

The grandmaster of assassins (a campaign may have one or more) is a figure of legend and fear. These dark eminences usually live far from the cities, in remote and well-guarded locations—their fame is such that those who need their services will seek them out.

Assassins have all of the abilities of Thieves, but only gain 1/2 experience for the usual thievish activities. Assassins are employed to commit murder, plain and simple, and they operate out of the Thieves Guild under the personal command of the Guildmaster. Assassins charge high fees for their work, the price being determined by the status of the victim and the danger involved. They rarely consent to killing men of influence and great wealth because of the inevitable backlash against the Thieves Guild, but they do kill men whose deaths will not arouse overmuch comment or reaction in the community. Assassins also act as "strong-arm" men when Thieves require a Fighter for a heist of a dangerous nature, but take 2 shares of the loot as a fee. There are usually 6-10 Assassins in each local Guild (6-20 in large towns and as many as 40 or 50 in cities). Assassins are characters who elect for Thief status and have chaotic Alignments. Assassins have the following abilities:

Experience Level	Back Stabbing	Use Poison	Anti dote	Disguise	Hide Object	Con Others	Chance of Evade
1 Apprentice	10%	15%	20%	1%	2%	5%	25%
2 Apprentice	12%	17%	22%	2%	4%	7%	27%
3 Apprentice	15%	20%	25%	3%	6%	10%	30%
4 Apprentice	17%	22%	27%	4%	8%	12%	32%
5 Apprentice	20%	25%	30%	5%	10%	15%	35%
6 Cutthroat	22%	27%	33%	7%	12%	17%	37%
7 Cutthroat	25%	30%	35%	10%	14%	20%	40%
8 Killer	27%	32%	37%	12%	16%	22%	42%
9 Killer	30%	35%	40%	15%	18%	25%	45%
10 Killer	32%	37%	42%	17%	20%	27%	47%
11 Slayer	35%	40%	45%	20%	22%	30%	50%
12 Slayer	37%	42%	47%	22%	24%	32%	55%
13 Slayer	40%	45%	50%	25%	26%	35%	60%
14 Assassin	42%	47%	55%	27%	28%	37%	65%
15 Assassin	45%	50%	60%	30%	30%	40%	70%
16 Assassin	47%	55%	65%	32%	32%	45%	75%
17 Master	50%	60%	70%	35%	34%	50%	80%
18 Master	52%	65%	75%	40%	36%	55%	85%
19 Master	55%	75%	80%	45%	38%	60%	90%
20 Guildmaster	60%	85%	85%	50%	40%	65%	95%

BACKSTABBING: The ability to strike a critical blow from behind with a dagger to use a garotte with killing efficiency. Success brings the roll of 3D6 plus 1 point per Expertise Level of the assassin, death is instantaneous and silent. If the damage does not exceed the body level of the victim, the damage is 1/4 of that rolled - probably critical but still bungled.

MAKE/USE POISONS: See below.

MAKE/USE ANTIDOTES: See below.

DISGUISE: The ability to create and wear some disguise so that people who know the wearer will not recognize him.

HIDE OBJECT: The ability to conceal a readily concealable object on himself or another person so that others will not easily find it.

DETECT/SPREAD RUMOR: The ability to gel wind of any rumors currently circulating about people and events, and also the ability to spread such rumors (no matter whether they are entirely true or not) by finding willing listeners. The DETECTING Skill permits a Character to make discreet inquiries or to overhear others so as to acquire information on specific subjects. The SPREAD Skill permits

a Character to find willing listeners to hear rumors he is fomenting or simply passing along. Failure in either chase could raise the suspicions of others as to the motives of the Character.

CON OTHERS: The ability to talk oneself out of a tight situation with an NPC or else to convince an NPC that one has a real deal for him, etc.

CHANCE OF EVADE: See Thieves' CHANCE OF DISCOVERY.



Daughters of Medea

Evil comes in many forms. Demons and fallen angels may stand at the pinnacle, but mankind is quite adept at using the free will granted him by God to willfully commit sins. Among those mortals willing to break the Fifth Commandment, as listed by the Catholic Church ("Thou shalt not murder"), the Daughters of Medea rank just below Satan's minions.

Daughters are trained in the arts of deception and seduction, as well as diplomacy and etiquette. They are skilled judges of character, able to size up those who might unwittingly serve their cause. They also act as spies, understanding both ciphers and lip-reading. Of course, they are also trained in the use of melee weapons, for the Daughters need to guarantee their kills, which entails staring into their victims' eyes as life ebbs away.

History

In Greek mythology, Medea was the daughter of King Aeëtes of Colchis. According to the legends, she fell in love with Jason, who visited her father's lands with the Argonauts in search of the Golden Fleece, and secretly aided him in his quest. When the task was done, she fled Colchis with Jason, and they were subsequently married. Only when back in Greece did Medea reveal her true nature.

King Pelias, who dispatched Jason on the quest, refused to relinquish his throne to the victorious Jason as promised. Medea convinced the King's daughters there was a way to rekindle their father's youth, thus ensuring his reign would be eternal. Medea killed an old ram, butchered it, and threw the pieces of flesh into a pot, from which leapt a young ram. Having fallen for the trick, the girls promptly murdered their father and hacked him to pieces. Later, when Jason left Medea for a princess, Medea poisoned the girl and her father. She then cold-bloodedly murdered the two children she had borne Jason.

Further deeds attributed to her include the attempted murder of the Greek hero Theseus, and the actual murder of her uncle, who had taken her father's throne by force in her absence.

The Daughters of Medea have no true links with the ancient assassin whose name they use—it was chosen because it fit the purpose of the organization. Founded in the Roman period, the Daughters at first comprised powerful women who worked behind the scenes to ensure their husbands and sons achieved positions of power. Among its many members was Agrippina. In her lifetime, she managed to ingratiate herself to her insane brother, the Emperor Caligula, marry and then murder Caligula's successor Claudius (her uncle), and place her son Nero (from a previous marriage) on the throne. Of history's many powerful women, Agrippina ranks very highly, and following her example, the Daughters took murder to heart as a commonplace tool.

Organization

As the centuries passed, the Daughters accepted more and more women of lesser birth into their ranks. They have become a widespread organization, with agents across much of Western Europe (and possibly further afield). Members can be found in a gamut of roles, from the wives of kings and noblemen, to dressmakers and courtesans, down to serving wenches in the roughest taverns.

Ruling over the organization is a single, shadowy individual who goes only by the name Medea. She never deals with subordinates in person, but acts through proxies or encoded letters. There is much speculation about her identity, and while many rumors hint at Queen Anne being Medea, the Daughters accept the fact that any woman on Earth could be their leader.

Senior Daughters are those with social and political influence. Most were born with such status, but a few have maneuvered themselves into positions of power. They are free to act as they desire in carrying out their plans. When conflict arises between Daughters, the strongest will survive, to the betterment of the entire organization.

Junior Daughters are the spies and assassins, the foot soldiers of the sisterhood. While they are free to spy on men as they wish, in the hope of gathering information useful to their superiors, which in turn will garner the spy a reward, they are strictly forbidden from undertaking an assassination unless given a direct command.

Members

Although willing to commit murder, there are more ways to kill a man than with poison or a dagger. A few whispers in the right ears, a casual rumor in the right place, or the creation of an incriminating letter can all bring the most powerful men to their knees. It is a rare occasion when a Daughter dons a cloak, draws her dagger, and stalks the night like a common murderer. Subtlety is the Daughters' forte.

Any woman encountered may be a Daughter, and this is what makes them truly dangerous. Is the barmaid who winked at you merely flirtatious, or is she luring you into a clandestine tryst in order to plunge a knife in your back? Was the late duke's death simply due to old age, or was his young wife poisoning him so her son would inherit his title and properties? To second-guess who might be a Daughter is to invite paranoia and gynophobia in your life.

Making Of Poisons

The ability to make one **poison per Skill Expertise Level and also the ability to administer it covertly to an unsuspecting victim.**

Exp. Level	Poison	CON CR to Save	Damage per turn	Turns of Damage	Cost (Dose)	Availability of Ingredients
01	P/1	CR -1	1D6	1-3	20 CP	80%
02	P/2	CR -2	1D6	1-3	1 SP	75%
03	P/3	CR -3	1D6+1	1-3	1 SP	70%
04	P/4	CR -3	1D6+2	1-3	2 SP	65%
05	P/5	CR -3	1D6+3	1-3	3 SP	60%
06	P/6	CR -4	1D6+3	1-4	4 SP	55%
07	P/7	CR -4	1D6+3	1-4	5 SP	50%
08	P/8	CR -5	1D6+3	1-5	6 SP	45%
09	P/9	CR -5	1D6+3	1-6	7 SP	40%
10	P/10	CR -6	1D6+3	1-6	8 SP	35%
11	P/11	CR -7	1D6+4	1-6	9 SP	30%
12	P/12	CR -8	1D6+4	1-6	10 SP	25%
13	P/13	CR -9	1D6+5	2-7	13 SP	10%

After the poison is administered, the victim attempts a CON CR to save from the effects of the poison. A save permits the victim to move relatively freely, without cramps, excessive pain, etc., and also halves all damage to the Body Levels. A failure to save results in full damage rolled, and the victim must roll his CR again to avoid incapacitation. The CR level is reduced by the negative value indicated for the poison.

The cost of poisons per dose (20 to the pint) is for Assassins, and the availability of the ingredients is based upon a visit to an Apocathary who will ask no questions (halved for honest Apocatharies, and a CON OTHERS required to make the purchases).. The ingredients may also be found in nature without cost, but at only 1/5 the availability chance.

Sleeping Potions corresponding to the poison types may also be produced. These act against Fatigue Levels only, upon failure of a CON CR, and a victim is incapacitated only when his Fatigue Level plus CON score is exceeded. The potions will produce 10 minutes of unconsciousness plus 5 minutes per level of the potion over SP/1 (SP = Sleeping Potion). Note that a save here means no effect to Fatigue Levels.

To administer a poison or sleeping potion covertly (without the knowledge of the victim) requires an SR (Skill Roll) on 1d100 equal to the DEX CR level plus the Thievish Skill Bonus. In some cases, a CON OTHERS might have to be rolled to get an intended victim to drink a potion.

The skill is also learned by Alchemists, Apocatharies, and Physicians as part of their normal vocations. It might be noted that an unscrupulous Apocathary or Physician could learn administer a poison/sleeping potion with little difficulty, as patients tend to take their medicine, however bad the taste. Fortunately, they tend to take their healing oaths seriously for the most part.

Variants on liquid potions can be in the form of powders to be blown in the face or dusted on food, or gases to be released by breaking glass spheres, etc. Such items tend to be most difficult to produce and are limited to those with Exper/13+, except for powders which could be put onto food. Powders for inhaling cost

three times normal, as do gases.

Making Of Antidotes

The ability to make antidotes for poisons and sleeping potions, and also the ability to recognize which poison/sleeping potion was used on a victim. The correct antidote will reduce damage to 1/4 if administered before the poison has had a chance to kill a victim outright. It can also be administered up to 2 turns after the kill level has been reached, and will reduce the damage to 1/2. After that point, a poison has worked. If a victim is not dead, the antidote will reduce the damage to 1/2, and except for incapacity as if seriously wounded for the next day, the victim is able to function. Antidotes for sleeping potions will revive the victim like smelling salts.

The antidotes and their costs correspond exactly to the poisons and sleeping potions, and are denoted AP/1, ASP/1, etc. To administer an antidote correctly requires a SR (Skill Roll) on 1D100 equal to the DEX CR level plus the Thievish Skill Bonus minus the level of the sleeping potion or double the level of the poison. If a sample of the drug/poison is still present, however, anyone able to make it will instantly diagnose the type and prescribe the correct antidote.



Drugs & Poisons

The Assassin needs instruction from someone knowing how to make a drug or must find directions in a book or scroll on medicine. The following provide a sample of some of the drugs.

Delay: Few drugs have an immediate effect. The delay must pass before the drug starts to work. In this period, the right antidote will have maximum effect counteracting the drug.

Duration: The time period one "dose" of the narcotic will work its effects on the Fatigue Points of the recipient.

"Damage": To simulate the impairing effect of drugs, points will be lost from the recipient's Fatigue Points over a stated period of time. When Fatigue is reduced to zero, the victim has to make a successful Resistance roll to remain conscious.

Cost: The cost of the ingredients to the maker.

Price: The usual purchase price of one dose of the narcotic. It should be noted that the more expensive a drug is, the less likely it (or some of its ingredients) can be readily purchased.

Resistance Roll: Make a CON CR roll to resist a drug and subtract the negative modifier.

In some cases, a drug will either have an effect or it will not, depending on whether the victim succeeds or fails in his resisted roll. For instance, Aquae Mendax fails to work if it is successfully resisted, but Aquae Lethe merely has its effect cut from -3 FP to -1 FP/minute because it is a powerful knockout potion.

Aqua Amore: "Water of Love"

Delay:	10 minutes
Duration:	4 hours
"Damage":	-3 FP/minutes until asleep, then sleep 4 hours
Cost:	1,680 CP
Price:	3,600 CP
Resistance Roll:	FER-2

An internally administered sleeping potion which causes the victim to fall quite hopelessly, passionately and desperately in love with the person seen in his dreams. The antidote works only if taken before the victim falls asleep. On awakening, the victim begins to pine for his (or her) dream lover and falls into a deep melancholy, is unable to eat or sleep and is not at all easy to get along with. FER checks at -2 are made daily to see if the victim "snaps out" of the dark mood for a 24-hour period. This continues until the "dream lover" is found in the flesh or till the "curse" is magically removed or exorcised by an Act of Faith.

Aquae Asinorum: "Waters of the Ass"

Delay:	5 minutes
Duration:	3 hours
"Damage":	-3 FP/5 minutes
Cost:	25 CP
Price:	50 CP
Resistance Roll:	FER-2

An internally administered drug readily disguised when mixed with alcoholic drinks, especially strong beer. It has the embarrassing effect of rapidly reducing a victim to a drunken state so that he behaves like the proverbial "total ass" until he lapses into unconsciousness. The erratic behaviour begins when the victim's Fatigue is reduced by a half and it rapidly starts to degenerate after that. One dose is sufficient for 200 dr. of creature. Tripling the required dosage will act as a very powerful knockout drug, since it reduces a person's Fatigue by -7 FP/5 minutes.

Aquae Dolce: "The Sweet Waters"

Delay:	None
Duration:	15 minutes
"Damage":	-2 FP/minutes till asleep, then sleep 4 hours
Cost:	25 CP
Price:	50 CP
Resistance Roll:	CON-3

A powerful internally administered pain-killer which increases resistance to pain by applying a penalty of -1 to a FER roll to resist any incapacitation from pain. Once a character's Fatigue falls to zero, he lapses into unconscious. If not, he experiences euphoria and is happily erratic in behaviour until the drug wears off (in about 4 to 5 hours). One dose is required per 250 dr. of creature.

Aquae Lethe: "Waters of the River Lethe"

Delay:	10 minutes
Duration:	4 hours
"Damage":	3 FP/minutes till asleep, then sleep 4-8 hours
Cost:	3,600 CP
Price:	7,200 CP
Resistance Roll:	CON-5

A most destructive sleeping potion which acts to wipe all the memories of the victim. Only the administration of an antidote will reverse the amnesia and restore all his memories and his awareness of his identity. Roll 1D100 + 10 + INT to discover the percentage of personal memories he has restored to him. This amnesia does not affect any physical skill but will impair any mental skill.

Aquae Mendax: "Waters of Falsehood"

Delay:	1 minute
Duration:	1-3 days
"Damage":	Disorientation, then affected for 1-3 days
Cost:	50 CP
Price:	240 CP
Resistance Roll:	FER-2

An internally administered potion which causes the victim to lie uncontrollably, sometimes at the most inopportune times. Characters having WIS 17+ are immune to this compulsion. The drug is sometimes taken by men facing interrogation under torture to prevent their revealing secrets, betraying their friends, etc. One dose is sufficient per 400 dr. of creature.

Aquae Nauseum: "Waters of Disgust"

Delay:	1 minute
Duration:	15 minutes then a victim sleeps 24 hours - CON
"Damage":	-3 Fatigue/minute
Cost:	25 CP
Price:	50 CP
Resistance Roll:	CON-2

Internally administered "Mickey Finn" type of knockout drug with a definite tell-tale taste that can be masked by any alcoholic drink. Once this sleeping potion wears off, the victim awakes with a severe headache and the urge to vomit hourly for the next 12 hours. A CON CR is needed to fight off the nausea. Failure causes loss of -2 FP. One dose is needed per 150 dr. of creature. The drug is often used by Thieves. Triple the required dosage could be fatal (CON CR is required for the victim to survive).

Aquae Non Compus Mentus: "Waters of the Unsound Mind"

Delay:	1-3 hours
Duration:	1-10 days
"Damage":	Psychosis
Cost:	480 CP
Price:	1200 CP
Resistance Roll:	FER-3

This insidious potion has the devastating effect of soon causing a victim to become mentally unbalanced for up to 10 days. At first, it seems to be only a very mild aberration. However, repeated administration of this vicious drug produces increasingly psychotic behaviour until the victim goes completely insane.

Flux Currente: "Running Flow"

Delay:	10 minutes
Duration:	26 hour - CON
"Damage":	Laxative effect
Cost:	20 CP
Price:	40 CP
Resistance Roll:	CON-2

A medicinal powder which is a powerful purgative. It has a bitter taste, so to disguise it, Flux Currente is given in highly spiced food. Resistance rolls are made each hour of the drug's duration to avoid the sudden onset of the laxative effect. Each failure reduces Fatigue by -2 FP. One dose is sufficient per 500 dr. of creature.

Lapsus Memoriae: "Lost Memories"

Delay: 5 minutes
Duration: 10 minutes
"Damage": -5 FP/minutes till asleep, then sleep 24 hours
Cost: 430 CP
Price: 860 CP
Resistance Roll: CON-3

A sleeping potion which acts to wipe most of a victim's memories of the previous 24 hours. The memories may begin to return in about a week. However, if the victim does not begin to remember who he is, etc., after 10 days, he never will! One dose is sufficient per 200 dr. of creature.

Laudnum

Delay: 10 minutes
Duration: 20 minutes
"Damage": -3 FP/minutes till sleeping, then sleep 6 hours
Cost: 40 CP
Price: 80 CP
Resistance Roll: CON-5

A strong opiate, internally administered, made from poppies. It is a painkiller in normal dosages, with a +50% modifier to checks versus incapacitating pain. In a double dose, it acts as a very powerful sleeping potion Men it is administered to human-sized beings. It produces a sense of euphoria at all times. Consider 1 dose as sufficient for 250 dr. of creature to kill pain and 2 doses as sufficient to induce sleep.

Vino Veritas: "Wine of Truth"

Delay: 10 minutes
Duration: 10 minutes
"Damage": Victim must answer 3 questions truthfully
Cost: 540 CP
Price: 1,080 CP
Resistance Roll: FER-2

A potion that loosens the tongue Men it is administered in an alcoholic beverage. Three questions may be asked of the victim, who can resist with a FER CR-2. If he fails, he is compelled to answer the question truthfully and completely. However, he will also respond in a totally literal manner, so the question must be carefully phrased if a misleading answer is to be avoided.

Aquae Aeternum: "Waters of Eternity"

Delay: None
Cost: 2,880 CP
Price: 6,000 CP
Type: P/10

A powerful contact poison which totally incapacitates anyone failing a Stamina roll. Aquae Aetemum is toxic Men introduced through any kind of a cut or puncture. If taken internally, it is quite harmless and is used by mystics to induce "visions". It is sale to swallow the poison, which acts as a powerful narcotic drug that produce vivid dreams (some would call them "visions") of spiritual realms and beings. Mediums and certain types of Shaman regularly use such a preparation. Sometimes, it is prepared in the form of a vapour bath, with steam arising from a heated bowl, which the mystic breathes in.

Aqua Draconis: "Venom of the Dragon"

Delay: None
Cost: 1,200 CP
Price: 2,400 CP
Type: P/8

Deadly toxin unique to the race of Dragons which sears and consumes like fire at a mere touch, causing unbearable pain. Failure of a CON CR incapacitates victims with less than CON 16. A contact toxin, it can be easily administered in strong drink, which masks its sour taste from all but the most discerning palates. It can also be readily absorbed through the skin.

Aqua Mortis: "Water of Death"

Delay: 1 minutes
Cost: 4,800 CP
Price: 9,600 CP
Type: P/9

A very slow-acting and horrific toxin that is prepared from an infusion of 3 drops of water from the mythical Lake of Death in darkest Tartarus. Aqua Mortis causes the victim to hemorrhage from his bodily orifices. Administered internally, its taste can be masked only by sweet red wine. A contact poison can be made which, if smeared onto the point or edge of a blade causes uncontrolled bleeding from a wound until it is properly staunched by cauterisation.

Aqua Dulci: "The Pleasant Water"

Delay: None
Cost: 30 CP
Price: 60 CP
Type: P/2

An internally administered poison that can be disguised by putting it in strongly flavoured food or drink. It causes drowsiness and then sleep with pleasant dreams. Victims often die with smiles on their lips! Yet It is also a most efficacious sleeping potion when employed in moderate doses: 115th the lethal dosage acts as a very powerful sleeping draught and triples natural Fatigue recovery during the 1D10 hours the patient sleeps.

Aqua Hydrii: "Venom of the Hydra"

Delay: None
Cost: 720 CP
Price: 1,440 CP
Type: P/7

A toxin unique to the Hydra, venom so poisonous that it brings immediate, excruciating pain at the slightest touch. Failure of a CON CR incapacitates victims with less than CON 15.

Aqua Meduseii: "Blood of Medusa"

Delay: None
Cost: 2,400 CP
Price: 4,800 CP
Type: P/10

This is blood drawn from the left ventricle of a Medusa's heart. This is a highly virulent poison. Failure of a CON roll fully incapacitates victims under CON 16 for 1 hour. If they fail their initial CON roll, victims under CON 12 are paralysed for 21 weeks - CON. This contact poison is best administered by a sharp point or by edged weapon. It can also be incorporated in evil-tasting potions, passed off as medication which causes -1 Body point per day (ignore victim's recovery rate) for 13 + 2D10 days or until an antidote or appropriate Healing Magick or Act of Faith is performed.

Aqua Nagii: "Venom of the Cobra"

Delay: None
Cost: 40 CP
Price: 80 CP
Type: P/4

A toxin characteristic of the venom's of the most poisonous snakes. It causes immediate and agonising pain. Failure of a CON CR fully incapacitates victims having less than CON 14. Incapacitation lasts 1 hour or until death ensues.

Aqua Papaver Somniferum Male Fide: "Water of Treachery"

Delay: None
Cost: 1,200 CP
Price: 2,500 CP
Type: P/6

"Water of Treachery" is a surprisingly tasteless, odourless toxin which can be prepared from resin of the Black Poppy. The poison has an outward effect quite like that of a related opiate drug, Laudnum. However, it is a very deadly toxin and kills in minutes. It is undetectable in red wine, but the pure poison itself is an oily, almost syrupy-thick jet-black liquid. When burned with fine incense and inhaled, it acts as a highly addictive narcotic, Black Poppy, which eventually "steals men's very souls". A CON CR at a penalty of -5 is needed to avoid addiction on every exposure. Cravings start to arise about every three days and can be frighteningly intense after a week. Addicts will do anything to get the drug. A FER check is possible once per week to shake the addiction.

Aqua Serpentis: "Venom of the Serpent"

Delay: 1 minute
Cost: 20 CP
Price: 40 CP
Type: P/2

A toxin characteristic of the venom's of most vipers. It causes immediate, severe pain and the failure of a CON CR will fully incapacitate victims with less than CON 12. Contact poison. Incapacitation lasts 1 hour or until death ensues. Some venom will do -4 Body points of initial damage on the failure of the CON CR and then -2 additional damage is done every 5 minutes the toxin still remains in the victim's system.

Aqua Scorpionis: "Venom of the Scorpion"

Delay: 15 seconds
Cost: 25 CP
Price: 50 CP
Type: P/4

A toxin characteristic of the venom's of highly poisonous insects and some arachnids. It brings immediate, racking pain and failure of a Stamina roll incapacitates all victims having less than CON 13. The incapacitation lasts 1 hour or until death. As a contact poison some venoms do -4 Body points of initial damage on failure of CON CR, then -2 additional points of damage are done every 5 minutes the toxin remains in the victim's system.

Aquae Stygium: "Waters of the Styx"

Delay: None
Cost: 2,500 CP
Price: 5,000 CP
Type: P/12

An almost sure-fire but relatively slow-acting contact poison. It is three times as toxic when administered internally (-12 Body/minute), but that is a most unlikely possibility because it has a strong reek of sulphur and brimstone that cannot be

disguised. A mere touch of «Waters of the Styx" sears like strong acid, raises instant blisters, etc., doing -1D10 points of damage to the Body, but its full effects are obtained only by injecting it into the flesh with a pointed or edged weapon.

Aqua Talionis: "Walter of Retribution"

Delay: 10 minutes
Cost: 100 CP
Price: 200 CP
Type: P/7

A truly vicious toxin if administered internally. It causes excruciating and incapacitating pain in the bowels. While odourless, its taste is unmistakable and must be masked by foods strongly flavoured with garlic or onions to disguise its presence. Few deaths are more painful (or awful to watch). However, if Aqua Talionis is sprinkled onto a wound, infection almost never occurs!

Aqua Vita Brevis: "Water of a Short Life"

Delay: None
Cost: 700 CP
Price: 1400 CP
Type: P/10

A fast-acting and almost undetectable poison (clear liquid, quite odourless and almost tasteless). Failure with the initial CON CR roll results in the victim's instant, total incapacitation. A second CON CR check may be made one minute after the poison was taken. If it fails, the victim will die unless an antidote is given in time (before damage passes the limits of his Body levels).

Arsenicum: "Arsenic"

Delay: None
Cost: 10 CP
Price: 20 CP
Type: P/3

A toxic powder fairly typical of a wide range of common poisons available at moderate prices. Most are slow-acting and generally have some kind of a telltale odour, taste, appearance, etc., which gives them away unless they are administered in food or drink. Even then, their presence may not be masked completely.

Dies Irae: "Day of Wrath"

Delay: None
Cost: 2,500 P
Price: 5,000 P
Type: P/13

A frighteningly vicious poison that kills very, very slowly and it may be administered in sweets and pastries to disguise its taste. There is no known antidote except for a miraculous Great Healing once the poison has inflicted sufficient damage to bring about negative Body levels. Victims experience intense gastric distress and also have what seems to be diarrhoea arising from "natural causes" for all the outward signs are that the victim has typhus. In several hours, victims are totally incapacitated. If an antidote is administered before Body levels have fallen to negative levels or if a Great Healing is successfully performed before the victim's actual death, he will survive. Survivors suffer a long term reduction of the Body by 10% and also -2 CON for a full year (in the campaign world, that is, not in real time!)

Using Poison on Weapons

Characters can try to apply poison to weapons in an attempt to turn the tables. Only assassins are free to do this without much risk. It takes one full round to apply poison to a weapon, and any non-assassin who attempts this has a 10% chance of misapplying it. If using contact poison or rolling a 01, the character applying the poison has dosed himself with it! Misapplied poison is simply wasted, while dosing oneself means suffering the full effects.

In civilized areas, using poison on a weapon is considered very bad form. All non-assassins within 10 feet of the bared weapon have a 10% cumulative chance each per melee round of noting the poison and attacking the poison-using character and/or calling for the city watch. If any onlooker does see the poison, roll percentile dice: 01 to 20 indicates attack, 21 to 70 indicates, a hue and cry for the watch, and 71 to 100 indicates both. The character using the poison also loses five points of Honour.

Assassin onlookers have a 50% chance +1% per assassin level to notice when someone is using poison (with a +10% cumulative bonus each round of combat), though they are less likely to call for the watch, (Percentile result 0-50: careful observation, 51-95: careful attack, 96-00: cry for the watch and flee before it appears.)





The Foresters

The Forester is a huntsman, trapper and wilderness scout capable of hunting, tracking, and trapping both animal and human (humanoid) prey. The character is usually familiar with a number of different terrains and well versed in the survival skills needed in the wild. They can identify tracks, follow them, blaze trails, conceal trails, and prowl in the wild, as well as handle themselves well in combat. The Forester is a clever, resourceful, and hardy man of arms who enjoys the freedom and purity of nature, the challenge of survival, and living off the land. The typical Forester has a good understanding about the balance of nature and a high regard for life. Most only kill only what they need and try to use as much of a slain animal as possible. Although most Foresters enjoy the thrill of the hunt and the challenge of battle, few kill only for pleasure.

The Forester's familiarity with nature also means he is likely to have some knowledge of forestry, weather patterns, animal husbandry and faerie folk. Foresters also typically have a fondness for animals.

However, few rarely acquire any animal companions other than a horse, and/or a dog. Only retired or semi-retired foresters settle down in any one place long enough to consider breeding dogs, horses, or livestock.

How a Forester lives depends on the inclinations of the individual. Some prefer the wilderness and shun civilization, others enjoy both.

Some make a living as trappers, skinning animals, selling their pelts and telling tall tales. Others market their abilities as bounty hunters, guides, scouts and trackers to the military, nobility, merchant caravans, travelers or individuals. Some are adventurers seeking wealth, honour, and power through deeds; others just crave adventure; while still others explore the land, study its wildlife and enjoy its many splendors. Those who turn to a life of crime become bandits or join outlaw bands to waylay merchant caravans, travelers and even squads of soldiers.

Most Foresters tend to prefer leather armor because it offers excellent maneuverability, stealth (no jingling or clunking of metal parts) and because it has a natural color or can be dyed in shades of green, brown, grays, and black, all of which are perfect for blending into a wilderness surrounding. Foresters whose adventures lead them into battle more often than others often wear suits of leather and chain mail, chain mail, scale mail and even splint.

They fight in a style resembling modern Guerilla Warfare; that is, stealth, sneak attacks, etc. The Foresters often conducted ambushes against enemy forces (digging traps for their horses), attacked Orc scouts, and protected the old roads. They are very deadly with a bow (which is their primary weapon) and they are nearly as skillful at stealth as the elves. The Foresters are best used in mobile ambush, using their excellent camouflage to blend into the forest. Though individually skilled as archers and swordsmen, they still needed to fight in decent numbers to survive let alone defeat the by far more numerous forces.

Foresters have the following abilities:

Experience Level	Stealth	Hear	Blend	Track	Find Direction	Intention Animals	Ident. Food
1 Strider	10%	5%	10%	25%	10%	20%	30%/10%
2 Strider	12%	5%	15%	28%	13%	23%	35%/12%
3 Strider	15%	7%	20%	30%	15%	25%	40%/15%
4 Strider	17%	10%	25%	33%	20%	28%	45%/17%
5 Strider	20%	12%	30%	35%	25%	30%	50%/20%
6 Scout	22%	12%	35%	38%	30%	33%	55%/22%
7 Scout	25%	15%	40%	40%	35%	35%	60%/25%
8 Tracker	27%	20%	45%	43%	40%	40%	65%/27%
9 Tracker	30%	22%	50%	45%	45%	43%	70%/30%
10 Tracker	32%	25%	55%	50%	50%	45%	80%/32%
11 Guide	35%	25%	60%	55%	55%	50%	85%/35%
12 Guide	37%	30%	65%	60%	60%	53%	90%/37%
13 Guide	40%	32%	70%	65%	65%	55%	95%/40%
14 Pathfinder	42%	35%	75%	70%	70%	58%	100%/42%
15 Pathfinder	45%	35%	80%	75%	75%	60%	100%/45%
16 Pathfinder	47%	40%	85%	80%	80%	65%	100%/47%
17 Ranger	50%	42%	90%	85%	85%	70%	100%/50%
18 Ranger	52%	45%	90%	90%	90%	75%	100%/52%
19 Ranger	55%	47%	90%	95%	95%	80%	100%/55%
20 Ranger Lord	60%	50%	90%	100%	100%	85%	100%/60%

PREMONITION: Foresters have a highly developed sixth sense and may be forewarned of any immanent danger in the wilderness. By his heightened awareness, he may hear or otherwise sense something ahead, or he will notice unnatural alterations to the surrounding vegetation (bent grasses, broken twigs, etc., suggesting a possible ambush, concealed trap, etc.). An encounter has a 50% chance -3% per experience level of evading his notice before it happens. A "detection" will provide both a bit of time and distance to prepare for trouble. On the other hand, if a Forester is preparing an ambush, add +3% per experience level to the chance of the impending encounter going unnoticed (less the percentages of the Forester(s) in the party to be ambushed). Such premonitions do not reveal the nature of the peril, only a rising of the hackles at the back of one's neck and a general sense of danger within 100 feet. Unavailable to non-Foresters.

STEALTH: Foresters have the ability to move stealthily through undergrowth when proceeding at normal speed. The resultant percentage is subtracted from the chance of being heard by anyone within a 100-foot radius. If a Forester is more than partially encumbered or worse, he loses -5% per 25 dr. of excess weight carried. All Elves add an extra 10% to the above probabilities, as do Hobbits.

HEARING: Foresters have keenly developed hearing and will detect sounds that do not belong in the forest. They have a bonus when attempting to hear another within 100 feet. Foresters enjoy the same hearing percentages as Elves and Hobbits and receive bonuses for experience as do Thieves.

BLENDING WITH THE SURROUNDINGS: Foresters have the ability of blending in with a forested setting and evading detection so long as they remain silent and unmoving. This check is made prior to any attempt to detect them with sight or hearing and only if it fails is there an opportunity to detect them by natural means. Elves and Hobbits have an extra 10% chance of blending.

TRACKING: After long hours spent in the woods and surrounding countryside, the Forester has developed an excellence in the Art of Tracking. A Forester can track animals or persons across country. There is a basic 25% chance plus 3% per experience level of the Forester to follow a plain trail. If an attempt is being made to cover tracks, this probability is reduced by -5% per experience level the covering Forester is above the experience level of the tracker. Note: this last probability is applied only if the covering of tracks is successful and the tracker is attempting to find the trail again.

Soft Earth/Soft Cover:	max. 100%, but -7% per day of age of track.
Hard Earth:	max. 70%, but -7% per day of age of track.
Rock:	max. 20%, but -7% per day of age of track.

Bad weather (rain, etc., which obscures tracks) reduces maximum percentages by 25%.

Cross trails, doubling back, etc., by animal reduces maximum percentages by 1-20%.

A check is made once every 15 minutes or whenever new terrain is encountered or the quarry changes direction. If the trail is lost by failing the modified probability of keeping on the trail, there is an initial chance of 5% per level of the Forester to a maximum of 30% of finding it again within 15 minutes. If this attempt fails, there is a 10% chance per hour of rediscovering the trail, checked hourly so long as daylight persists. Once the trail is found again, resume tracking. Tracking percentages may be apply to any quarry, beast, monster or man, which leaves a track. Should the weather or evasive action reduce the percentage of tracking to 0%, the trail is considered to be totally obscured to normal observation and may be found again only by the use of Magick.

COVERING TRACKS: A Forester can cover his own tracks, and also, that of a party he is leading. There is a basic 90% chance, with -10% per two persons with him not of the Forester class. (-30% per two mounted persons or pack animals). Each experience level adds +5% to this chance, but no more than a 90% chance of successfully covering tracks can exist. (The bonuses are used to increase the chance of concealing a large party's passage only). Covering tracks requires slowing down to a cross-country speed of about 1 mph or less. If a Forester is tracking a Forester who successfully covered the trail, he has a basic 10% chance +5% per level of experience above that of the quarry of finding the trail anyway. Foresters of a lower experience level than the one he is following will subtract 2% per level of difference from the basic 10% chance.

FINDING DIRECTION: Foresters have the ability to find true North whenever they are above ground, unless magical means are being used to muddle the Forester's powers of observation. This skill is not magical, and is based on observations of the sun, stars, and other signs.

INTENTIONS OF ANIMALS: Foresters are able to discern the intentions of animals from their behavior. For each experience level, a Forester learns to read the intentions of two animal types. In melee, this gives him the ability to correctly gauging the animal's tactic (dodge, parry, strike, and TAC choices), the tactical “reading” being made after the animal's tactics are chosen. The Forester thus has the advantage when choosing his own tactics. Also, general intentions (friendly, fearful, hungry, etc.) are also clear to him.

IDENTIFICATION OF WILD FOODS: A Forester have the ability of identifying any safe wild fruits, berries, nuts, mushrooms, mots, etc. He has also a chance of finding such foods, checked hourly. One check may be made per day for each two experience levels of the Forester, and he will find food enough for one person per two experience levels he possesses.

HOLDING LARGE & SMALL ANIMALS: Foresters possess this almost "magical" ability because of their knowledge of animal behavior. The confidence shown by a Forester when facing an animal causes the beast to hesitate and will forestall an attack (if that was the animal's original intention). The animal will be "held" or frozen in place 20% + 5% per experience level to a maximum of 90%, checked each turn. Only one animal may be affected at a time, with an effective range of 30 feet + 5 feet per two experience levels to a maximum of 75 feet. The For-ester must meet the animal's eyes to be effective, and the animal must not have been charging when the gaze was leveled.

Should the Forester move forward whilst holding the animal, the animal will resume its original intention 75% of the time or choose the opposite action 76-100% of the time. However, in the case of animals with which the Forester (or Animal Trainer or Falconer) enjoys rapport, he will be able to approach the animal and still "hold" it motionless. Rapport eliminates all hostility unless the animal is serving another Forester at the time. Should the Forester back away slowly whilst holding the animal, he has a 90% chance of getting away from a hostile beast.

TRAPPING WITH THE SNARE: Snares are used to catch rabbits and hares, being set on "runs" which the creatures use regularly. Snares must be set in areas frequented by rabbits and hares, such as hedgerows or copses and thickets. Non-Foresters have a 30% chance of setting a snare correctly. Foresters have a 50% chance + 5% per two levels of experience. Once the snare has been successfully set and sprung, there is a 30% chance of the plug securing the snare having filed. This is modified for Foresters by -2% per two levels of experience. This allows for the rabbit or hare to pull the plug free. If the snare is not checked once per day, there is a 50% chance + 10% per day thereafter that the catch, if any, was stolen by some other animal.

CATCHING FISH: The snare used to catch fish is made from a willow stick tied back upon itself in a "running noose". (Willow is remarkably pliant when green.) Once a fish is located, the Forester slips the noose, set for the size of fish, into the water some 3 or 5 yards upstream of the fish's head. The noose is slowly moved downstream until it slips over the fish's head and about 1/3 of the distance along its body. Once in position, the willow is given a sharp jerk up and towards the bank, pulling the fish from the water. However, the noose will not hold the fish once the tension is released, and the fish must be grabbed before it can wriggle free and fall back into the water.

Fish Encounter	Approach %	Pull %	Secured %	Time Factor
6oz-1 Dr. 01-60%	80%	50%	50%	1 encounter/10 minutes
1 - Dr. 61-75%	65%	80%	55%	1 encounter/10 minutes
2 - Dr. 76-90%	45%	60%	60%	1 encounter/15 minutes
3 - Dr. 91-95%	30%	40%	75%	1 encounter/20 minutes
5 - Dr. 96-00%	15%	25%	80%	1 encounter/20 minutes

If the Dexterity of the Forester is 16+, add +10% to percentage chance of success. If a Non-Forester is fishing, subtract -20% from all percentages.

"TICKLING" FISH: Trout and tench can be caught most effectively by "tickling". A fish is located and a hand is very carefully slipped into the water and moved toward the fish until the fingers are in a position to gently stroke the belly of the fish. The fish becomes perfectly quiescent and slowly begins to rise in the water, enabling the hand to be brought into the correct position to pull the fish from the water. The Tench, however, must not be allowed to rise too far before being pulled, as they do not care for sunlight and will glide away suddenly if exposed. By making a snapping motion with the thumb and fingers, the fish is caught behind the gills and is pulled from the water and onto the bank. The grip must be firm with the Tench or it will slip away due to its slimy skin.

Basic encounter percentages:

0-60 = other fish (snare, see above)
61-85 = trout (See "Time Factor" above when size is found).
86-00 = tench (See "Time Factor" above when size is found).

Fish Encounter %	Approach %	Trout Rise %	Tench Rise %	Trout Pull %	Tench Pull %
6oz-1 Dr. 01-60%	70%	99%	90%	45%	40%
6oz-1 Dr 61-75%	60%	80%	60%	55%	50%
6oz-1 Dr 76-85%	40%	60%	50%	65%	60%
6oz-1 Dr 86-95%	25%	40%	30%	75%	65%
6oz-1 Dr 96-00%	10%	25%	20%	85%	70%

If the Forester has a Dexterity of 16+, add +10% to percentage chance of success. If a Non-Forester is fishing, subtract -20% from all percentages. Also, those with a Dexterity of 10 or less subtract -2% per Dexterity point counting down from 10.

The Tench Rise percentages are used only when the weather is sunny. When it is overcast, use Trout Rise percentages for Tench as well.

It might be noted that this ancient method was the one employed by Gollum in The Hobbit and Lord of the Rings when catching "Fissh!"

Forester Types

All Foresters must be born to the "countryside", and townsmen are excluded from following this vocation. Since the life requires good physical conditioning and reflexes, Foresters possess a minimum of 12 Strength, Constitution and Dexterity.

- Elvish_Foresters include all Wood Elves and High Elves, who possess the full range of Primitive Talent spells, and also the Forester skills in woodcraft. They are Fighter/Mages and obtain experience for fighting and magical activities.
- Hobbit Foresters include only those Hobbits who are "Black Sheep" (unconventional and inflicted with "unrespectable" wanderlust). Only Yeoman Hobbits qualify. They receive experience for fighting"but fight as Non-Fighters. Hobbits possessing Primitive Talent magical powers also received experience for doing Magick.
- Human Fighter/Foresters must come from the Yeomanry or may be 4th - 6th sons of Knights or Bannerettes. Sons of Foresters, Animal Trainers or Falconers inherit a Primitive Talent Forester Magick (see below) automatically, and IQ and Dexterity are altered to 12 if they fall below those minimums in character rolls. Other Foresters may practice Forester Magick if they qualify as Primitive Talents. Experience is obtained for fighting (and for practicing Magick if applicable), with fighting done as Yeomanry for Commoners and as Chivalry for sons

of Knights.

- Human Non-Fighter/Foresters must come from the Peasantry. They obtain experience for fighting, but they fight as Non-Fighters. Peasants qualifying for Primitive Talent Magick are treated in the same manner as Yeomen, given above.
- Dance/Chant and Shaman/Foresters must come from the Peasantry, and are treated as Human Non-Fighter/Forester However they are not limited to the Forester Magick spells and correspond to the Old Priesthood of Pagan Times (Druids and the like). They must possess all prerequisites to qualify as Forester/Mages.

Human Fighter/Foresters tend to take service with some Lord and act as Game Wardens and Constables. Other Forester types tend to be independent, with Human peasant types tending toward poaching as a surreptitious occupation. Hobbits are wanderers, pure and simple. Elves owe allegiance to their race but may be on detached service when Elvish lands are not troubled.

Forester Weapons

Foresters have characteristic weapon specializations:

Elf	Hobbit	Noble	Fighter	Non-Fighter
Elvish bow	Sling	Longbow	Longbow	Shortbow
Spear	Short Sword	Spear	Spear	Spear
3 Chivalric Weapons	Dagger	4 Chivalric Weapons	Hand Axe	Hand Axe
	Hand Axe (choice of 3)		Dagger	Dagger
			Quarterstaff	Quarterstaff (choice of 4)



The Fantasy Campaign

For those players who have neither the time nor the resources to be interested in the playing of ***Chivalry & Sorcery*** at the Grand Campaign scale, the rules provide plenty of opportunities for shorter adventures. The sort of adventure which we envision players going on, however, is considerably different from the kind that other rules have encouraged. For one thing, all of the dungeons, lairs, etc., are all located within the same country or at least the same general geographic area. The mere fact that a place of mystery or treasure exists within a larger world means that there is a natural limit to what it can and will contain. A large concentration of evil will attract the Church and might bring down a Crusade against it. A large concentration of loot will attract the King, a personage always in need of money. Nor is it possible to keep such a dungeon complex secret for long. Myths and legends about such a place and what is to be found in it soon become common knowledge. In the context of the Magick rules of ***Chivalry & Sorcery***, furthermore, it is not possible to keeping any secret for too long because both the Astrologer and the Diviner have the means to penetrate many secrets held by such dens of iniquity. A different approach is therefore needed when designing places of mystery and adventure.

Time and Movement

There are two scales by which time and movement are measured in the Fantasy Campaign:

1. In all outdoors adventures, time is measured in hours, and movement in miles. A man on foot can average about 3-5 miles per hour, and about twice that on horse, provided he is on a good road or is crossing open country. Rough country, woods, and the like, can slow the pace to as little as 1/5 the normal rate, depending on the severity of the terrain obstacles encountered. Rest stops are in order about once an hour, and a break at noon of 1 hour is needed to have a meal. Extreme haste is, of course, possible but fatigue of men and animals will result in a 10-60% fatigue loss after 3-8 hours of such travel (double normal pace).
2. In all adventures conducted indoors or underground, or when a party in an outdoors adventure have an encounter with some creature, the scale of time and distance shrinks. Distance is now measured in feet, and turns are in 5-minute segments (2.5 minutes in Combat Mode or Flight and Pursuit Mode). As in the outdoors adventure, time should be taken to rest; and 5 minutes are spent each hour resting (10 minutes after combat or combat and flight/pursuit), unless a character is Superhuman in strength and needs rest every two hours. Heavily burdened characters require double the rest period that unencumbered characters need.

Time spent searching for anything, such as secret doors or passages, hidden treasure, tracks, and the like, will be determined by the Game Master conducting the adventure. Typically, casting a spell requires perhaps 1/4 of a turn [40 sec.]. Searching a 10 = section of wall or floor requires a full turn, and so on.

Secret passages, doors, etc., are found by men and Hobbits 1-20% at the time. Dwarves have a 1-30% chance, and Elves have a 1-40% chance. These percentages also apply to the detection of traps (although carefully prepared traps may be harder to detect). Bonuses or penalties for such activities may be had from the IQ of a character or from his being a Thief.

Ordinary doors always open. However, doors in a place of mystery are not ordinary and offer great resistance, usually because they are rusty at the hinges or have been magicked in some way. Doors are opened by rolling a 1-10 die, and success is based upon the strength of the character attempting to open a door. (See *Strength* in the chapter on Character Prime Requisites.) Several characters may combine their strength to open a door, but they will give anyone on the other side the advantage in combat with regard to striking the first blow. Doors always open for monsters, unless secured.

Forester Magick

Hobbits, Human Fighter/Foresters, and Human Non-Fighter/Foresters are limited in the kinds of Magick they can perform if they are Primitive Talents.

- Spells of Detection: Altitude, Life, Small Traps, Traps, Distance, Observation, Find the Path, Sense the Hidden. Small Traps, Traps, and Sense the Hidden are effective only in an outdoors setting, for the Magick works because of the Forester's sensitivity to and affinity for his surroundings.
- Spells of Communication & Transportation: Animal Messenger.
- Spells of Command: Foresters acquire a rapport with animals and are able to cast spells of Command against them as if adepts of a particular Circle of Command once they acquire the spell (they need not know other spells of that Circle to be proficient against animals). Thus a Forester knowing only Charm Small Animals would be an adept of the Second Circle for that purpose. Spells which can be acquired are: Charm Small Animals, Hold Small Animals, Command Small Animals, Hold Large Animals, Command Large Animals, Summon Animals.

Shaman and Dance/Chant Foresters are also able to learn other spells, for they are not limited in their magical powers and may rise to very high degree. The same is true of Elves.

Doors in a place of mystery also have a nasty habit of swinging shut 1-50% of the time, without warning. Doors can be wedged open by the use of iron spikes or timber bracings, but there is a 1-40% chance that the spike or timber will slip and the door will shut. Spikes are lost in such cases. A check is made when the spike is rammed home. A spike may be deliberately kicked out to free a door at 1-50% chance.

If doors are locked, they may be smashed or chopped open. The GM should assign a point value to the door (50 to 250), and characters may use axes and the like to chop through. Superhumans may take small or weak doors off the hinges by charging at them. Alternatively, a Thief may attempt to pick the lock.

Designing the Place of Mystery

In ***Chivalry & Sorcery***, there are few actual "dungeons" other than those connected with inhabited or ruined castles and towers. Inhabited castles and towers rarely have any items of value in their dungeons, but ruins inhabited by nameless horrors might contain treasure and Magick. What is worthwhile exploring, if one has the nerve, is the Chapter House of a group of Magick Users.

The rules governing "Magick Orders" provide that the first player to have a character who is connected with some Magical Order or Society should design the whole organization. He must determine the number and level of the Masters, Journeymen, Apprentices, servants, and monsters. He must then design a Guild Hall or other headquarters for the Order by drawing the complex on large-squared graph paper (1 square = 5= or 10= is a good scale), showing the various quarters, libraries, storerooms, and catacombs. Patrols are established, traps and warning devices are set, etc. In short, the player designs a place of mystery but it differs in important respects from those found in other games:

1. The Magick used to defend the place is of the type known by the members of the Order, and cannot be more powerful than the MKL or the highest Magick User.

2. The location of every trap must be justified. Such defenses must be effective and yet cannot get in the way of normal traffic and activity. Some might have to be set each night by the youngest Master and the senior Apprentice, who are in charge of security arrangements. Magick traps may also be placed, and again justified.

3. The number of men and monsters guarding the place will be limited. There is no way that unlimited numbers and types of monsters will inhabit a dungeon complex unless it is very large. The appearance of a monster must be explainable (it lives there, is a Phantom or Spectral Illusion, etc.) and cannot be done merely to suit the whim of the GM.

4. To confound the lovers of secrecy, rumors abound in the game, and once each year the player Guilds must publish a list of all the major magick items and materials that exist within the confines of the place. A bit of lying is possible, but the general impression left must approximate the truth.

Other characters besides Magick Users will design places of mystery Clerics have monasteries and churches; fighting men and nobles have castles; keeps, and manor houses; thieves have hideouts and Guild Halls; brigands have camps in the forest or ruined towers which they have seized as strongholds. Elves live in forest complexes, while Dwarves have mines. Even monsters have to live somewhere. Trolls, for example, tend to live in caves beneath bridges or in deserted towers or caves. player having a Troll character would have him take up residence in such a place and proceed to fill it with treasure taken by robbing passers-by or making raids into local towns and castles. Such behaviour, of course, will eventually bring out a great Hero to rid the area of the menace.

When designing a Place of Mystery, it is best to plan out a number of levels at the same time, so that stairs, trap doors, chutes, slanting passageways, and the like will all come out at the right place on a lower level. An inn, for example, which is used by an Order of Magick Users could have up to 4 stories, plus a number of cellars and catacombs underground. The GameMaster's map would include the detailed floor-plan of the complex, noting all traps, stairs, doors, rooms, etc. A set of notes could contain the details about treasures and guards, patrol routes and times, etc.

Unusual areas and rich treasures should be relatively hard to find, and access to such areas should be strictly limited. Clearly, such areas should be dangerous at the best of times, and very deadly at the worst. A variety of tricks and traps can be placed in the complex to fill players with the fear of death and necessitate the use of Thieves to detect and disarm some o the booby-traps. However, the GM is cautioned that, while danger is the very essence of the game, a reasonable chance of survival should always be built in. Capture of intruders is as much the aim as killing them. Prisoners can always be turned over to the authorities or else held to ransom. In some instances, they can even be recruited by the very person they were trying to rob. Typical traps are:

1. Sloping passageways which appear to be level but lead to lower regions of the complex where dangerous traps or monsters lurk. Dwarves will always recognize such things.

2. Stairs which lead to upper or lower levels having no other route of escape. Caught in such a *cul de sac*, intruders will be easily bagged by the guardians.

3. Doors which open only from the outside unless the correct method of opening is known. These really seal in intruders until the guardians can arrive.

4. Blocks of stone which slide or fall across the passageway behind the intruders.

5. Winding and spiraling passageways, often rough hewn in bedrock, which make any form of accurate mapping impossible

6. Cabbalistic Symbols inscribed on walls, doors, floors, etc., which set off an alarm or discharge a spell when read by a character or passed by.

7. Crossbows or spear-throwers hooked to a triggering mechanism which discharges the concealed missiles when an intruder sets off the triggering device.

8. Spells of Illusion or Command triggered by the handling or manipulation of some abject.

9. Curses placed on highly valued treasures.

10. Morale teasers. Some favourites in our group are "The Case of Nerves," a box which falls on the hapless intruder, inside of which are--"nerves." He immediately checks morale -20%, and failure sends him screaming down the hall. Again, a brick dropping on a foot, a spring-driven boxing glove in the nose, or 100 Dr. of rotten garbage dumped on an intruder's head do have a stimulating effect on a flagging adventure. Often, the howl or pain or the cursing brings guardians who are patrolling nearby.

11. Sleep dust sprinkled on the floor of a room or passageway can be stirred up by the passage of a party. This can convert the mightiest of fighters into a snoring bundle of helplessness ripe to be planted in a *real* dungeon, complete with leg irons.

12. Poison needles, vipers in niches, and so on may cause further hazards to the intruder.

13. The amount of treasure and Magick present is similarly limited and reflects the power and status of the inhabitants. Magick is hard to produce in the form of enchanted objects and pieces of Magick are, further-more, of a generally ordinary appearance and cannot be readily identified. ***Chivalry & Sorcery*** has deliberately avoided the tendency in some games to publish extensive lists of miraculous and highly predictable magical devices. It is our feeling that each device is unique and must be described as one of a kind by the GM. Thus Magick will be somewhat scanty because no player in his right mind will consent to spending weeks of time merely writing up the characteristics of hundreds of magical items. At the same time, finders of such devices will often be puzzled about their function and are forced to investigate the nature of the object before using it.

The list is endless. The only limit is the imagination of the Game Master and the reasonableness of the traps. We draw the line at trapdoors opening into pits filled with sharpened stakes dipped in the deadly blood of the Medusa (sure death), but we do have some nasties.

Traps should be rated for disarming levels. Thieves eventually reach a high degree of proficiency in disarming traps, and for that reason, some clever models should have some penalties attached to them (-10%, -20%, etc.); but at the same time, a Thief will be forewarned that he is dealing with an especially complicated mechanism. Thieves over the 10th experience level will even be able to predict the penalty 50% of the time.

As noted above, guards are somewhat limited in numbers. Some will have fixed stations and protect treasures. Others will have patrol routes and pass through certain areas at set times. The GM should have these details worked out beforehand and should be able to prove them on paper should an incredulous group of players challenge his honesty or fairness.



Underground Complexes

Large underground complexes, like the caves, mines, and passage-ways of Dwarves or Goblins, can be designed using much the same approach as for the Place of Mystery outlined above. Perhaps a bit more attention could be paid to developing a random system of encountering patrols or a few of the other monsters that inhabit the region, but once again, limits should be placed on the numbers and kinds of monsters that could be encountered. Also, because of the very nature of such a complex,

the area covered will be quite extensive. Such complexes may also be found under the towers or castles of long-dead Magick Users from the "Old Days".

As a general rule of thumb, there should be far more uninhabited spaces in underground complexes than there will be space occupied by monsters. Many rooms will be empty, many passageways untraversed in decades or even centuries. If monsters are encountered, they will either be a patrol, a marauding beast seeking food or its lair after a long night's hunting, or a guardian set over a treasure. Whatever the case, its presence should be explainable and believable. Only Undead can be literally sealed in a room for years without food and water (excluding Ghouls, who require corpses to eat). Mechanisms designed by Artificer-Mechanicians (idols, infernal machines, etc.) are also in the readily-storable category. All other monsters must eat, sleep, and hunt. If they are trapped down in an underground complex, they will not likely be friendly to other monsters (whom they regard as prey). They might even prove to be grateful to a party who finds them. Imagine a Troll lost in a cavern for 3 weeks. He might even offer money to a party that shows up just to guide him out of there! And, if in the process of going back to the surface the party is attacked, the Troll might prove to be a most welcome ally. In short, anything should be possible in an adventure!

In underground complexes the lighting is rather bad. In fact, it isn't. This necessitates the use of torches or lanterns for lighting. Torches cast light 10 = all around, while lanterns cast a beam 20 = directly ahead. Torches must be replaced every 30 minutes, while lanterns may be refuelled once every 2 hours from an oil skin (20 refuellings).

Many monsters dwelling underground have Night Vision, including Goblins, Trolls, Gnolls, all members of the Cat family, all Undead, Necromancers, Dwarves, Bats (actually sonar), and the like. Night Vision permits the creature to see 60 feet in pitch dark and 100 feet in very dim light. In the light of the full moon, such creatures see as if at noon day.

Players not possessing Night Vision will be able to see monsters, etc., approaching in the gleam of their torches. 1he range of detection is 10 to 60 feet (roll a 1-6 die). If the approach of the monsters had not been heard, there is a chance of surprise and the opposite is also true, for the monsters might not have detected the party either. (See *Surprise*.)

Monsters requiring 1ight will have to use torches or lanterns like normal people.

The need for light requires that someone carry the torches. If surprised, there is a 25% chance that such items will be dropped, -1% per dexterity point possessed by the light carrier. Lanterns can be affixed to one's belt, but there is a 10% chance that any blow that strikes home will smash the lantern, with a 50% chance that flaming oil will be splattered over the one bearing the lantern, causing 1-20 points of damage with a 15% chance of ignition of clothing, etc. (additional 1-10 points of damage in next turn).

It should also be noted that fire causes most animals to check morale, and Undead tend to avoid it as well.

Falling

It is inevitable that at some point a character will fall into a pit, off a wall, or over a cliff. Damage from falling is determined as follows:

height	Falling time	damage FP	damage BP	critic
10'	0,8s	1d6	-	-
20'	1,1s	2d6	1d6	-
30'	1,3s	3d6	2d6	5%
40'	1,5s	4d6	3d6	10%
50'	1,7s	5d6	4d6	15%
60'	1,9s	6d6	5d6	20%
70'	2,0s	7d6	6d6	25%
80'	2,2s	8d6	7d6	30%
90'	2,3s	9d6	8d6	40%
100'	2,4s	10d6	9d6	50%
110'	2,6s	11d6	10d6	60%
120'	2,7s	12d6	11d6	70%
130'	2,8s	13d6	12d6	80%
140'	2,9s	14d6	13d6	90%
150'	3,0s	15d6	14d6	100%

Types of Dungeons

The four basic dungeon types are defined by their current status. Many dungeons are variations on these basic types or combinations of more than one of them. Sometimes old dungeons are used again and again by different inhabitants for different purposes.

Ruined Structure: Once occupied, this place is now abandoned (completely or in part) by its original creator or creators, and other creatures have wandered in. Many subterranean creatures look for abandoned underground constructions in which to make their lairs. Any traps that might exist have probably been set off, but wandering beasts might very well be common.

Occupied Structure: This type of dungeon is still in use. Creatures (usually intelligent) live there, although they might not be the dungeon's creators. An occupied structure might be a home, a fortress, a temple, an active mine, a prison, or a headquarters. This type of dungeon is less likely to have traps or wandering beasts, and more likely to have organized guards—both on watch and on patrol. Traps or wandering beasts that might be encountered are usually under the control of the occupants. Occupied structures have furnishings to suit the inhabitants, as well as decorations, supplies, and the ability for occupants to move around. The inhabitants might have a communication system, and they almost certainly control an exit to the outside. Some dungeons are partially occupied and partially empty or in ruins. In such cases, the occupants are typically not the original builders, but instead a group of intelligent creatures that have set up their base, lair, or fortification within an abandoned dungeon.

Safe Storage: When people want to protect something, they sometimes bury it underground. Whether the item they want to protect is a fabulous treasure, a forbidden artifact, or the dead body of an important figure, these valuable objects are placed within a dungeon and surrounded by barriers, traps, and guardians. The safe storage dungeon is the most likely to have traps but the least likely to have wandering beasts. This type of dungeon is normally built for function rather than appearance, but sometimes it has ornamentation in the form of statuary or painted walls. This is particularly true of the tombs of important people. Sometimes, however, a vault or a crypt is constructed in such a way as to house living guardians. The problem with this strategy is that something must be done to keep the creatures alive between intrusion attempts. Magick is usually the best solution to provide food and water for these creatures. Builders of vaults or tombs often use undead creatures or constructs, both of which have no need for sustenance or rest, to guard their dungeons. Magick traps can attack intruders by summoning monsters into the dungeon that disappear when their task is done.

Natural Cavern Complex: Underground caves provide homes for all sorts of subterranean monsters. Created naturally and connected by labyrinthine tunnel systems, these caverns lack any sort of pattern, order, or decoration. With no intelligent force behind its construction, this type of dungeon is the least likely to have traps or even doors. Fungi of all sorts thrive in caves, sometimes growing in huge forests of mushrooms and puff balls. Subterranean predators prowl these forests, looking for weaker creatures feeding upon the fungi. Some varieties of fungus give off a phosphorescent glow, providing a natural cavern complex with its own limited light source. In other areas, a daylight spell or similar magical effect can provide enough light for green plants to grow. Natural cavern complexes often connect with other types of dungeons, the caves having been discovered when the manufactured dungeons were delved. A cavern complex can connect two otherwise unrelated dungeons, sometimes creating a strange mixed environment. A natural cavern complex joined with another dungeon often provides a route by which subterranean creatures find their way into a manufactured dungeon and populate it.

Treasures

The problem with assigning treasures to any Place of Mystery lies in the arbitrary nature of the task. Game Masters should avoid placing large treasures unless good reasons are forthcoming, as even a few hundred silver pieces are a substantial amount of wealth. Use the following tables as general guidelines, but do not fear to increase them slightly. In any wilderness or dungeon adventure, the element of surprise is often crucial to the success or failure of characters. When determining whether a party of characters or monsters have heard each other, the player conducting the expedition will roll percentage dice:

Type of Monster Guarding	Found in the Stronghold or Lair of the Monster(s)					
treasure	On Person	Copper	Silver	Gold	Jewels**	Magick***
Goblins	1d6 sp	50*	20*	10*		
Goblin Officer	11-20 sp	8-48	1d20	1d6		
Goblin Chieftain	31-50 sp	10-100	21-40	6-36		35% per 1-6
Troll	10-100 sp	500 x level	100 x level	20 x level	1d10	35% per 1-3
Ogre	21-40 sp	100 x level	30 x level	10 x level	1d6	20% per 1-2
Giant	1-100 gp	300*	100*	50*	1d20	
Giant Officer	100 gp	50-100	20-40	11-20		10% for 1
Giant Chieftain	250 gp	100-200	20-100	21-40		25% for 1
Giant King	1000 gp	100-1000	100 x d20	1000 x d10	1d20	1-6
Barrow Wights	10-60 gp	300 x d100	no silver	50 x d20	1d20	2-12
Vampires	1-100 gp	100 x d20	no silver	50 x d10	1d10	40% per 1-3
Mummies	250 gp	300 x d100	100 x d20	50 x d20	1d20	50% per 1-6
Brigands	1-10 sp	50*	20*	10*	1d10	
Bandit Chief	10-100 gp	100-300	100-300	100-200	1d6	25% for 1
Titled Nobleman	10-100 gp	variable	variable	variable	variable	variable
Rich Merchant	10-100 gp	variable	variable	variable	variable	
Master Guildsman	10-100 sp	variable	variable	variable	variable	
Apprentice	1-20 cp	6-36	1-6			
Townsman	1-10 sp	variable	variable	variable	variable	

Yeoman Freeholder	1-20 sp	variable	variable	variable	variable
Yeoman	1-6 sp	1-100	8-48		
Serf	1-6 cp	1-100	1-6		variable
Knight	6-36 sp	variable	variable	variable	variable
Sergeant	1-10 sp	6-36	6-36	1-6	variable
Man-At-Arms	1-20 cp	1-10	1-10		
Magick User	10-100 gp	variable	variable	variable	variable

* Multiply the number of cp, sp, or gp times the number of Goblins in the Tribe. This treasure is spread around the lair in various hiding places and represents the wealth saved by individuals in the group. Giants and Brigands also have wealth of this type which is hidden in their quarters in the stronghold or camp.

** Jewels and Jewelry have varying values. Each gem may be 1-20 Ct. in weight and the type is specified by the Game Master. Each piece of jewelry is worth 20 GP + 1-100 GP. The value of gems can be established by referring to the Magick Materials *List* in the chapter on **Magicians, Part 1.**

*** Magick is a difficult item to randomize because of its uniquely individual nature. The Game Master is usually safe by placing +1 or +2 weapons or -1 or -2 armor and shields in the strongholds of most monsters devoted to robbing and pillaging for a living, with a scattering of Magick scrolls. Magick devices such as wands or rings of Power should be re- served for special situations, although an occasional item could find its way into the hands of a monster. The number of magical items is found by rolling a die, then the percentage chance of each item actually existing is checked tn some cases, there is no question of the items being present in the stronghold or lair. The quantity of Magick possessed by Magick Users is highly variable and depends upon the type of Magician, his experience and Magick levels, etc. Knights tend to possess several magical weapons and armor when they reach a fairly high experience level, and titled lords will usually have a significant collection of magical arms, some of which are quite powerful.

The personal fortunes of ordinary non-player characters vary considerably, depending upon their backgrounds. Anywhere from 1 month's earnings to 5 years' earnings might be present in coin or goods. The personal fortunes of experienced Dwarves tend to be exceedingly high, but these are usually kept in Dwarvish strongholds which are heavily guarded and fortified. For nobles and wealthy folk use Bandit Chief as pattern for all others use Brigands.

Towns

In war, towns will be sacked and looted. The booty collected by a commander will be equal to 6-36 times the total monthly revenue to the town's Overlord and to the town government. Sub- commanders will obtain 1-6 times the total monthly revenue. Knights and other fighting men must compute earnings on the basis of individual actions as in any other "dungeon crawl".

Alchemists

Alchemists and their laboratories are regarded as strictly off limits by Magick Users and they tend to react violently whenever an Alchemist is slain or his shop is looted. The magical fraternity depends heavily upon the good-will of the Alchemists for materials of inestimable value in the preparation of enchanted devices of great Power. They will spare no effort to track down the robber or thief and blast him with the full force of their wrath. Kings and great nobles have a similar attitude, for they hope to obtain from the Alchemist the secret of transmuting metals to gold. Even Clerics do not enjoy the degree of security in which an Alchemist lives in his native town.

"Surprise"

In any wilderness or dungeon adventure, the element of surprise is often crucial to the success or failure of characters. When determining whether a party of characters or monsters have heard each other, the player conducting the expedition will roll percentage dice:

	Within 100' in Open			Listening at Door			Listener is
Type Listening	Silent	Moving	Talking	Silent	Moving	Talking	Moving/ Talking
Human/Dwarf	15%	35%	45%	10%	20%	30%	-15%
Elf/Hobbit	20%	40%	50%	15%	25%	25%	-10%
Cat Race	30%	50%	75%	20%	30%	50%	-5%
Dogs, Wolves	25%	40%	55%	15%	25%	25%	-10%
Animals(others)	20%	40%	50%	15%	25%	40%	-10%
Social Monsters	15%	35%	40%	10%	20%	30%	-15%
Lower Undead	10%	20%	30%	5%	15%	25%	-10%
Higher Undead	30%	40%	50%	15%	25%	35%	-5%
Legendary Beasts	25%	45%	60%	15%	35%	35%	-10%

In addition, beasts known for their ability to scent prey or enemies will have the same probabilities to sniff out the presence of persons or monsters as they do for hearing. Birds have poor hearing but see people in the open 90% of the time at great distances and 40% of the time when they are under partial foliage cover. (See Dogs in *Monsters*.)

The check is made for the member of the party with the highest ability to detect sounds or see others at great distances.

There are three sets of listening percentages, one for each state the ones being overheard are in Silence applies to all animals with padded feed and all Elves, whether they are standing quietly or moving. Moving applies to all creatures who are moving around but are not talking or making excessive noise. Talking applies to all creatures who are conversing or else making excessive noise by moving hurriedly or else carrying or fumbling with items that would create a noise. If the Listeners are, themselves, moving or talking, they deduct the penalty given to the far right in the table from their listening chances.

Only one check is made for any situation. If one or the other side is unheard, they will have the element of surprise. If both parties are unheard, both will be terribly surprised:

1. *Surprise* gives the forewarned party the advantage of a full charge move plus the first blow against any enemy they can contact without fear of enemy movement or counter-attack. The surprised party loses 1 blow in the initial round of melee.

2. *Great Surprise* occurs when two parties meet with each other unexpectedly. Each side rolls a percentage die. If one side has a 10% advantage, it moves first and strikes the first blow. The presence of very handsome or ugly people can alter the effect of surprise. If neither side has an advantage, combat ensues normally.

3. An initial blast of Magick or missile fire into an unsuspecting party always brings Great Surprise. This tactic is most useful when kicking in the door and charging into a room full of monsters. A surprised party will always check morale instantly if there is chance of flight. If no escape route exists, no morale check is necessary.

Undead never check morale, and neither do a select few monsters.

If the surprised party is also unprepared (has not drawn weapons for combat), an additional blow is lost by all creatures not armed with natural weapons.

The Outdoors Adventure

Usually, the Place of Mystery which an adventurer would like to explore (or has been ordered to raid for some item desired by his Master) tends to be somewhere other than in the immediate neighbourhood. This entails travelling. In the period covered by ***Chivalry & Sorcery***, travel was a risky and expensive business. In our own version of the game we are using a hexagon map of France, northern Spain, northern Italy, Switzerland, and western Germany, with a scale of 16 km to the hex. The map is marked with the roads, forests, towns, castles, and important fortified manors of the 13th Century, not to mention monasteries and Chapter Houses of the Fighting Clerics. The map is used to plot the movement of parties. If mounted, a party travels about 4 hexes or 64 km per day (about 40 miles) on roads and half that cross country. If on foot, a party covers 2 hexes per day on roads or 1 hex cross country. Of course, the pace can be forced.



Hazards on the Road

It is suggested to roll for encounters either once every four hours (travelers are supposed to walk/ride up to 8 hours a day), or whenever the terrain significantly changes. For example: if the travel is first across a plain, then roll once for an encounter on this plain; then if the PCs enter a forest, roll again for an encounter in the forest; etc. An encounter occurs when rolling the numbers indicated on the table below (on 1d10). Note that since the highways have much more traffic, the chances for encounters are higher. However, this is compensated by the fact that a traveler will almost always find an inn on the highways where to spend the night, and where the horses may be taken care off, or even exchanged for fresh ones, etc. The secondary roads and trails are less traveled, but one will probably have to spend the night outdoor, which can be dangerous (i.e. roll for additional encounters).

	Encounter Chance (on 1d10)	
Terrain Traveled	Highways	Secondary roads
Plain	1-3	1
Badlands	1-3	1
Forest (normal)	1-4	1-2
Forest (wilds)	1-5	1-3
Hills	1-4	1-2
Mountains	1-5	1-3
Swamps	1-6	1-4

d100	Highways Encounters	d100	Secondary roads encounters
01-05	Abjurer of the Realm	01-03	Clerics
06-10	Caravan	04-06	Crowner
11-17	Clerics	07-34	Dangerous Animal
18-22	Crowner	35-39	Knight Errant

23-27	Dangerous Animal	40-42	Lepers
28-34	Highwaymen	43-47	Madman / Madwoman
35-39	Knight Errant	48-52	Merchants
40-46	Lepers	53-54	Mysterious Stranger
47-51	Madman / Madwoman	55-59	Outlaws
52-62	Merchants	60-62	Patrol
63-64	Mysterious Stranger	63-69	Peasants
65-71	Patrol	70-72	Pilgrims
72-78	Peasants	73-78	Soldiers
79-85	Pilgrims	79-82	Storm
86-94	Soldiers	83-86	Supernatural Monster
95-97	Storm	87-95	Undead
98-00	War ahead	96-00	War ahead

1. ABJURER OF THE REALM: An "abjurer of the realm" is a person who is guilty of a crime –or merely suspected of having committed one–, and chose to "abjure the realm" in order to escape a trial (in a time when justice tends toward a guilty verdict even without evidence to support it). The felon thus seeks sanctuary in the nearest church or abbey, where he can remain safe for up to forty days. There, he will wait for a coroner to perform the ritual of "abjuration of the realm". Afterwards the felon is stripped of all possessions (that go to the crown's coffers as taxes), including his clothing, and must leave the country without delay. As such the abjurer is now clothed in rags, to indicate his status to those he meets. If he strays from the highways or remains in one place for more than a night, people have the legal right to kill him. Needless to say that most abjurers turn to banditry or try to begin their life anew elsewhere under a new identity.

2. CARAVAN: This is a group of people, often merchants, traveling together for safety purposes. As such there is 2d10 people plus several mounts and beasts of burden, accompanied by armed guards (2d10+2). There is sometimes a need for more guards however (25% chance), to which the PCs could apply if they convince the caravan's leader of their honesty and reliability. A caravan will generally include people from different origins, and thus could provide a great deal of information (90% chance about common subjects; 50% about things of interest to adventurers). Lastly, the PCs could probably purchase most of the more common equipment from a caravan of merchants.

3. CLERICS: A group of 1d6 clerics on their way. There is a 40% chance that they are escorting an important church dignitary to some abbey or similar site. If not, there is a 50% chance that they are on a witch-hunting mission, in which case they are likely to request the PCs' help. No salary nor expenses to be paid: it's an honor to serve the faith. Unfortunately, while most PCs may invent any excuse to refuse the demand, a PC cleric might feel an obligation to help the witch-hunters (or may be obliged to if the GM determines that one of the clerics encountered is of a superior rank). Note also that helping clerics in their missions, might be a good way to gain allies that could (for example) grant sanctuary at a later date.

4. CROWNER: This itinerant magistrate is appointed by the Crown or local Lord to investigate important crimes (typically suspicious deaths) and administer justice. There is a 5% chance that the crowner confuses the PCs for some criminals he is searching for. These chances augment to 10% if the PCs recently delved into vile sorcery or offended the gods, and to 20% if the PCs are actually guilty themselves of some felony. A crowner never travels alone; he is always accompanied by 1d10+2 soldiers, and is himself generally quite proficient in the use of weapons. On the other hand, a crowner is not necessarily a competent and impartial judge. In fact, the most important duty for a crowner, is to fine heavily those he suspects to have broken the law, so as to bring back as much money as possible to his lord's coffers.

5. DANGEROUS ANIMAL: Some animals, like packs of wolves, may be hungry, while others, such as boars, don't like to be disturbed. Roll 1d10 to determine the type of animals encountered:

d10	Animal
1	1 angry bear
2-4	2d6 angry boars
5-6	1d3 hungry lynx
7-9	3d6 wolves
10	1 mythic animal

Throwing food at them is generally not enough to fend off predators, but fires are generally efficacious to keep them at bay. (A mythic animal is at GM's determination.)

6. HIGHWAYMEN: These bandits specifically make a living from robbing and killing travelers, preferably ambushing them in forests or rocky passages. Highwaymen normally attack only those whom they think won't pose them any threat. Hence, armed caravans or companies of soldiers almost never encounter highwaymen. Likewise, these murderers will think twice about attacking a small group of seemingly powerful individuals (for example, seemingly expert PCs with heavy weapons and armors, plus objects or creatures that reek of sorcery). In such cases the GM will roll dice: a morale check to determine if the highwaymen dare to attack; or maybe a successful Charisma save from the most impressive PC will dissuade them to attack.

Highwaymen are almost always professional criminals, with several murders under their sleeve (if in need of a die roll, the highwayman encountered has killed 2d10 persons over the last year alone). Highwaymen have generally already been officially outlawed, and thus one has the right –if not the duty– to kill them on sight. Note that a captured highwayman may have a lot of interesting information regarding the local area, to give to the PCs in exchange for sparing his life. If he doesn't, well, a smart highwayman will tell them what he suspects they want to hear. Of course there is treasure to be found in the highwayman's lair, and sometimes as well, some unfortunate captive girl he had better uses for than slaying her.

Highwayman encounters will be with 1d10 level 1-3 thieves or warriors, typically armed with shortbows and spears or shortswords, and armored with leather. If 5 or more are encountered there will also be 1 leader who is either a thief or warrior of level 1-4. In particularly dangerous areas, or areas prone to banditry like Nottingham or Kent, the encounter could be with 2d20 level 1-2 commoners, with a leader who is a level 3-6 thief or warrior for every multiple of 5 men.

7. KNIGHT ERRANT: These are solitary warriors, set to the highways by cases of war. Some of these are rare characters that should belong to another era; roaming the land in search of a just cause or fair lady to serve with their arms. But more often, they are wandering men-at-arms either looking for work for hire (although the more noble among them will not stoop to talking of themselves as mercenaries or negotiating payment), or are fanatics of one Rose or the other, challenging any they suspect of belonging to the other side to personal combat. Of course the ideal knight errant rides a great stallion and wears a shiny full plate armor. Yet, many others have a much simpler equipment, and often no noble title at all (so they legally don't qualify as knights). Some knights errant didn't choose this life out of sheer vocation, but were forced by the circumstances, having fled their native borough after some- thing wrong (poverty, being on the wrong side of the war in their locale, shame, etc.) ruined their comfortable life.

Knights errant generally travel alone. Some knights errant are accompanied by a squire though (20%), and they might also have been hired to protect a group of pilgrims or a fair damsel (30%). In any case, knights errant must be consummate warriors, or else they would not be there roaming the countryside, but lying dead in some unknown grave. An incompetent knight errant is a young fool who began his career recently, and probably won't last for long.

8. LEPERS: A ll manners of lepers and other afflicted people wander aimlessly the highways, begging for food and waiting for their ultimate relief. Yet, people usually shun them, so lepers can live for quite some time before dying. In fact, 50% of the encounters with a leper will be with a cadaver (that is, not an undead, just a decaying corpse whose diseases may have been already transmitted to flies or whatever creatures that touched it), or an agonizing person who will soon become such a cadaver. The other lepers beg. The person in fact believes he should probably be punished by the heavens for being so uncaring, thus unconsciously inflicting himself with the hindrance. But there is worse! Some lepers have gone mad, and will throw themselves at passers-by (20% chance if having received alms; 40% otherwise). They don't pose any threat in terms of combat to whomever can hold a sword. Nonetheless, touching a leper could well inflict you with the disease (appropriate disease rolls may apply; the GM will decide what happens if it fails).

9. MADMAN: T his lone traveler, who could be anyone from a lowly beggar to a noble (see table thereafter), is obviously deranged. It is impossible to meaningfully communicate with him, and he has a 75% chance of mindlessly attacking the PCs. This person generally comes from a nearby community, and his insanity has a 35% chance of resulting from a curse or other odious supernatural effect (whether having been victim of a mind-affecting spell, or having witnessed infernal horrors mankind was never meant to know). Only powerful magick could restore this character to a normal condition (provided the insanity is not due to a birth defect). Roll 1d100 to determine who the madman (or madwoman) is:

d100	Madman/woman Type
01-15	A 1-level commoner (generally a local peasant or beggar; often a village simpleton).
16-25	An elderly person probably becoming senile.
26-40	A simple man at arm (1st level soldier with mediocre equipment).
41-55	A mercenary of 1d4+2 levels (with good equipment).
56-65	A city official or a noble. He has a 60% chances of knowing a horrendous secret; this secret being most probably at the origin of his insanity.
66-75	A priest or monk (50% chance for being a cleric of 1d4 levels, otherwise a person without special abilities). He has an 80% chances of knowing a horrendous secret; this secret (that was maybe heard during a confession) being most probably at the origin of his insanity.
76-85	A sorcerer of 1d3+4 levels (who cannot cast spells because of the insanity). In all cases his insanity resulted from delving too much into sorcery, be it from a recent accident or from a too long exposure to the occult.
86-90	Someone who believes he has been afflicted by lycanthropy; if his insanity is supernatural in origin then he is indeed a lycanthrope, cannot control it, and will turn into a werewolf to attack the PCs if they interfere with him.
91-98	A 1-level human believing themselves to be under demonic possession (if their insanity is supernatural in origin then they are in fact possessed).
99-00	A creature that was polymorphed into a human and is at a loss with the transformation.

10. MERCHANTS: They generally come from afar, with either goods to sell, or money to bring back home (equal chances). These merchants

generally transport clothing, common everyday life items, or spices, more rarely weapons and armors. Merchants are likely to be accompanied by some armed guards (typically 1d4+1), and generally know interesting information (60% chance about common subjects; and 20% about things of interest to adventurers).

11. MYSTERIOUS STRANGER: An individual whose identity is not readily apparent, such as a hooded monk or a noble remaining hidden inside a coach. The mysterious stranger is always someone special and powerful, never just a commoner. He (or she) might be a herald or assassin on a secret mission for the King; a major peer of the realm travelling incognito; a great magick-user or prophet who will soon be at the origin of important events; a monster or demon in disguise who will eventually interfere with the PCs' lives; etc. There is a 60% chance that the mysterious stranger is accompanied by 2d4 armed guards or other appropriate figures. If he or she is alone, it's certainly because this character is most powerful. In any case, encountering a mysterious stranger is never innocuous or fortuitous. Even if nothing happens during the first encounter (i.e., the PC just see him/her, but don't interfere in any way), they may eventually see or meet with the mysterious stranger again. All of this is left at the GM's determination, but from now, any further encounter with a mysterious stranger could be with the same NPC.

12. OUTLAWS: These bandits are not highwaymen who make a living from ambushing travelers. Instead, they are bands of Scot raiders, rural criminals, unemployed mercenaries, or impoverished peasants, on their way to some location they intent to pillage. These people too, need roads to reach their destination, but if they encounter other travelers, will generally attack them. When it comes to a fight they might be competent or not, depending on whom they were before becoming outlaws. Former soldiers turned to banditry are generally the most dangerous; the others make up for their lack of competence with sheer numbers. In any case, this can be generally told from the equipment they carry. Encounter numbers can be determined by the GM, but a good typical number would be 3d10 for a small band of outlaws, or 2d10x10 for a warband.

13. PATROL: In some regions soldiers regularly patrol the countryside in search of enemy soldiers or bandits. There is a 25% chance they confuse (or merely pretend to confuse) the PCs for outlaws or opposing forces, which would probably result in a fight, or at least in a bribe to look the other way. A patrol is generally identifiable as such for displaying appropriate flags and other credentials, or from being led by a noble bearing his coat of arms. Nonetheless, there is a 10% chance that the patrol are actually clever bandits in disguise. Such bandits will attack the PCs only if there is something of obvious value to be gained from it; they will prefer to remain undercover otherwise. A patrol will usually consist of 3d6 1-3 level soldiers, with a level 1 commander if there are 9 or more soldiers present, or a level 4 sergeant and level 6 commander if there are 15 or more soldiers present.

14. PEASANTS: They are local people on their way between home and the fields, or between their farm and the fair. They might have some food to sell (30% chance), and may know interesting rumors and gossip about the local area (30% chance).

15. PILGRIMS: A group of faithful believers (2d20 for a small group, 1d100 for a large group) led by a priest travels to some religious site.

If the pilgrims travel along a highway, chances are that everything goes well for them. However, if they are encountered on a lesser road or trail, they might have some problems: 30% chance they are lost; and another 30% chance they suffered from some misfortune, such as having been attacked and robbed (maybe of a valuable religious item). In such cases, pilgrims would certainly ask for the help of a cleric among the PCs (and such cleric could have a duty of helping them…).

16. SOLDIERS: Several (1d100) men-at-arms led by a captain are traveling from or toward some battlefield. If they were badly wounded, or won a great victory, these soldiers will probably pose no threat to the PCs. On the other hand, if they are on their way toward a battle, and as such are fully excited and bloodthirsty, they could be dangerous. In such cases it might be a good suggestion to loudly praise them so they feel supported, maybe giving them some food or money to "help in the war effort." It will be obvious 40% of the time; otherwise the PCs will have to exercise their best judgment (or if applicable, make a successful Detection or Knowledge skill check), if they want to assert who these soldiers serve.

17. STORM: A dire storm, with heavy rain and lightning, or a blizzard in winter, afflicts the region. If it has a natural origin, there will be signs in advance that the weather is going to be rough, so the PCs have time for appropriate preparations. If it has a supernatural origin, it may strike almost without a warning.

Needless to say that the tremendous magick necessary to bring about a storm is a sure sign that something evil (and related to witchcraft) is occurring nearby.

18. SUPERNATURAL MONSTER: This is an encounter with a dangerous creature such as a troll or band of goblins. The GM may choose a monster or roll on an encounter table from the system he is running. Such encounters usually result in a fight. Fortunately, the more horrendous monsters (trolls, giants, etc.) generally leave an obvious trail of destruction in their wake, so the PCs might avoid them beforehand. That is: if the GM rolls for a big and ravening monster, the encounter would first be with its tracks of destruction, or horrendous screams emanating from afar, etc., and then with the creature itself if the PCs boldly or foolishly continue ahead.

18. UNDEAD: Encountering undead outdoors is usually a portent of some powerful evil occurring nearby. Since cadavers buried with the appropriate funerary rites do not crawl out of their grave as zombies on their own, it is quite probable that their presence is due to someone in the vicinity, who delves in abominations. Hence, a PC cleric may not merely kill the things and then go on with his initial business as if nothing special happened. He would certainly have the duty to investigate. Likewise, if a ghost is encountered, it's probably known by the local community, and appeared after something horrible happened, more often than not having to do with Chaos and sorcery. If wights have been seen roaming the countryside, maybe some tomb robbers profaned their burial mounds, or perhaps an abject cult is trying to awaken the dead in preparation for something far worse. Etc. Roll 1d100 on the table below:

d100	Undead Encounter
01-50	1d4 zombies or skeletons
51-75	2d10 zombies; as either due to intentional necromancy or because a single incident has grown out of control.
76-87	1d6 Ghouls
88-93	1d4 Wights
94-97	a single Ghost
98-00	a single Wraith

20. WAR AHEAD: A small battle is occurring ahead, on the road and the land immediately surrounding it. Trying to go across this battle is probably a bad idea, and those who do it would probably be considered enemies by both sides alike. In most cases (80%) this battle will be held between two rival local nobles. However, there is a 20% chance that in some of the wildest regions, it would pit local soldiers against a large group of local rebels or bandits, or even possibly a very large zombie outbreak. In this case, helping those soldiers getting rid of their foes would be greatly appreciated (and maybe later rewarded accordingly).

Obstacles

Roll for a major obstacle once every 12 miles. An obstacle is typically a river. They are treated as sorts of random encounters because the game map cannot show them all. Of course, if the PCs had to cross two rivers when going to the dungeon, these rivers will still be there when they return. In this case it's the GM's responsibility to remember about them.

	Obstacle Chance (on 1d10)	
Terrain Traveled	Highways	Secondary roads
Plain	1	1-2
Badlands	1	1-3
Forest (normal)	1-2	1-4
Forest (wilds)	1-3	1-5
Hills	1-3	1-4
Mountains	1-3	1-5
Swamps	1-4	1-6

Roll 1d10 to determine the type of obstacle:

1-2. FALLEN TREE/ROCK: A tree or some rocks fell across the road. It is generally only hindering to carts and carriages. In some cases (20% chances), it has been put there to ambush travelers (in which case, see the entry for "highwaymen" encounters, above).

3-4. SIDEWAYS: There is either a cross-roads or a branching out (equal chances). This is not properly an obstacle, but an opportunity for becoming lost. If it occurs on a highway, travelers will easily distinguish between the highway and the secondary road, so cannot become lost by mistake. On the other hand, if it happens on a secondary road or a trail, there is usually nothing to distinguish which way is the right one. Hence, travelers who lack experience of the area or some kind of skill related to orientation will have a chance of choosing the wrong direction at a crossroads at a branching (roll randomly to see which of the two or three possible paths is the correct one, and then ask the players which direction the party decides to follow). Of course, a competent guide or successful Orientation skill check should keep travelers on the right path.

5-7. SMALL RIVER: On the highways, there is normally a bridge spanning the river; while trails and secondary roads generally cross the river at a ford. There is a 20% chance that some people impose a toll on the bridge (highways), or that the river (trails and secondary roads) has swelled, thus becoming difficult to cross.

8-9. MEDIUM SIZED RIVER: On the highways, there is normally a bridge spanning the river, or a ferry crossing it. However, one must pay to use them (1d4 sp per beast or person); and sometimes (10% chance) it may even be closed or unavailable for whatever reason (typically war). On secondary roads, there is a 60% chance for the presence of a ferry; 10% chance for the presence of a bridge (not necessarily with a toll). On lesser trails there is nothing (no bridge, no ferry), so the PCs will have to use whatever methods of their own (swimming, magic-use, etc.).

10. FLOOD: When flooding happens to a small river, it becomes like a medium-sized river, except no ferry can be used, and the bridge might also be temporarily unusable (50% chances). When flooding happens to a medium-sized river, the lands surrounding are inundated, ferries and bridges normally become useless, and crossing will require exceptional dispositions.



Villages, Towns and Cities

The following tables should help the GM bring to life any urban location in which the travelers enter. None of the following is obligatory however. The GM is, of course, free to use them whenever he/she sees fit. There is no need to roll on each of the tables for every place entered, if it would bog down the game. In many cases there is enough interesting stuff going on, so what otherwise happens in a village, town, or city should probably be overlooked.

When the PCs enter some village, town, or city, the GM may at his discretion roll on the table below, to determine the general situation and ambiance, at this time in the community. (Note that a GM may choose from the list rather than roll.) Most of the PCs' interactions with the inhabitants will thus be affected accordingly.

Current Events In Villages, Towns and Cities (roll 1d100):

Event/Situation	City	Town
Bandit activity	01-08	01-07
Fire	09-19	08-14
Evil ruler	20-25	15-21
Execution	—*	22-25
Fair and festival	—*	26-32
Famine	26-33	33-39
Fear and suspicion	34-35	40-44
Flood	36-40	45-49
Harsh winter / Dire heatwave	41-50	50-59
Important building	—*	60-62
(Clerical) Inquisition	51-53	63-65
Royal visitation	54-61	66-68
Marriage	—*	69-70
Mourning	—*	71-72
Nothing special	62-65	73
Plague	66-74	74-79
Religious celebration	75-86	80-84
Siege	87-90	85-89
War is coming	91-00	90-97
Wreck	—*	98-00

* These events occur in cities, and more than in towns and villages, but due to a city's size, become negligible in terms of effects on the population at large. They are common and do not much change the city's life.

1. BANDITS ACTIVITY: Bandits have been raiding the countryside lately, and even attacking towns and villages. People fear leaving the community, patrols have been doubled, and all inhabitants are on their guard. As a result any PC party that is not accompanied by "proper" people (e.g., clerics, nobles, or those with credentials of authority) will likely be regarded with distrust, and all chances of getting unwanted attention are thus doubled. Furthermore, when the PCs travel the area, the GM should each day roll for an additional encounter, which won't be "random," but with 2d10 bandits.

2. CITY FIRE: In 1666 London was almost entirely destroyed by a fire. Before that, fires recurrently ravaged whole parts of towns and cities. Hence, a town fire could very well occur when the PCs are there, or have recently occurred when they arrive. If the PCs owned a house in town, had a cache or other forms of investment in the town, there is a 10% chance that it was lost to the fire and near nothing remains. Other than that, note that casting a fire spell in a place full of wooden constructions, especially if there has been a recent drought, might be a terrible idea. There is a 2% chance per point of damage dealt, 3% per point if the season is hot and dry, that any indiscriminate use of fire or magical fire could set fire to one or more nearby buildings.

3. EVIL RULER: The local ruler (village squire or headman, a local lord, or the city mayor) may be a rapacious and cruel tyrant who chokes the local population to death with taxes, and crushes their protests in blood. There are many trees in the neighborhood where unfortunate people who could not pay their taxes are now lifelessly dangling to the end of a rope, as a brutal reminder to all others. The evil ruler's men are feared and act more as bandits and bullies than upholders of the law. When they hear about the PCs, they are likely to come to them for intimidation and money extortion purposes; which will be justified with the PCs having supposedly broken some obscure law that nobody ever heard about before. If the PCs are people with authority or influence, the ruler will instead try to ingratiate himself to them or cover up his excesses.

4. EXECUTION: Someone will be executed, be it by hanging (commoners), beheading (nobles), or burning at the stake (witches). When poor local peasants are executed by a rapacious and evil ruler, the population is unhappy and full of resentment (this would give a bonus to relevant reaction checks to convince inhabitants to do something against the ruler or against the law). On the other hand, when a felon, heretic, or witch is executed, and even more so if it is a stranger, the population is generally very happy and sees the event as a festivity. When it happens, convincing people to do something against the ruler or against the law becomes much more difficult (inducing a penalty to relevant checks, and doubling the chances of being denounced to the authorities).

5. FAIR AND FESTIVAL: This is the fair, and people come from all the surrounding countryside to sell or buy stuff, meet with people, and entertain themselves drinking, eating and watching troubadours. Thieves are probably there too, and will certainly notice successful PCs returning from who knows where full or riches. It's the best of time to buy equipment or sell treasure, to gain interesting information on a variety of subjects, make new acquaintances, but also -unfortunately-, to get rid of valuable things by pickpockets. For all of this double the base chances (but costs remain the same). In addition, all chances of getting unwanted attention are halved.

6. FAMINE: Food is scarce, for whatever reason (e.g., bad harvest, maybe due to an evil supernatural cause; recent raids of bandits and such; effort of war and exceptional military taxation; etc.). People are dying from hunger and disease (as malnutrition weakens them), and PCs will, at best, only be able to obtain food or rations for ten times the regular price. In particularly harsh famines even this might not be possible; on the other hand, if they keep insisting that they have a lot of gold to spend to get food, some unscrupulous person will eventually propose them fresh meat. The meat is fresh, the taste is unknown, and probably unpleasant. It might be better for one's own sanity to not know where this meat actually comes from (though the seller will have an excellent explanation if asked for one).

7. FEAR AND SUSPICION: Rumors about the presence about an assassin, spy, witch, etc., have spread like fire in the village. There was probably a mysterious and unfortunate event that was at the origin of these rumors, which might be ludicrous, exaggerated, or even true. In any case, there is now a widespread atmosphere of mistrust, with everyone suspecting his neighbors of being that assassin, spy, witch, etc. Of course, PCs who do not seem respectable will likely be regarded with distrust, and all chances of getting unwanted attention are thus doubled.

8. FLOOD: The town or village must obviously be near a large enough river for this to happen. This is a typical event for the town of Lincoln, for example. When it occurs, much destruction and ruin ensue, and people often die (those who know how to swim during the middle-ages are usually rare). During and after that, life becomes more difficult, and thus where commerce is concerned, prices typically double and the availability of things is at best at half the normal percentages. The severity of the flood is determined as follows: Percentage of the town that is afflicted by the flood is of 2d4+2 x 10%. Then, water rises of 1d8 feet on average.

9. HARSH WINTER OR DIRE HEATWAVE: Extreme weather conditions that are hindering and provoke deaths and diseases. See game rules for operating in very cold or very hot temperatures. In addition, in extreme cold many people will die from cold; while in extreme warmth, everything will rot faster and there is an increased chance for contagion.

10. IMPORTANT BUILDING: An important church, castle, or fortification around the town is being built. Much toiling is going on there, with sculptors and laborers having come from all the surrounding land to work on this construction. As a result, strangers in town (including the PCs) will probably remain unnoticed. All chances of getting unwanted attention are halved.

11. CLERICAL INQUISITION: The inquisition is there for strong suspicions of witchcraft or satanic worship occurring in the village, town, city. Of course, if the PCs are strangers with an unusual outlook (and lacking any respectability or authority), they will be quickly suspected, and might be arrested soon (either by the clerical authorities, or a fearful and violent mob, or both). All chances of getting unwanted attention are thus doubled.

12. ROYAL VISITATION: The king or the queen (or both), or another member of royalty (one of the two warring branches thereof) have come to town, whether they have business here, or it is just as a stop on their way to some other destination. In any case, they are accompanied by numerous knights and soldiers, and won't stay at the inn, but an allied noble's castle. This event is most important to the local population and will catch much of their attention and interest. All chances of getting unwanted attention are thus halved.

13. MARRIAGE: A local powerful or important noble (or an extremely wealthy and influential commoner) is going to marry his son or daughter. This might lead to an adventure or not. In any case, most of the community is joyful at the event to come and the feast that will be organized. If the PCs look rich and powerful, they may be mistaken for relatives who come specifically for the marriage. This would probably help asking questions without arousing suspicions, entering the

castle without having been invited, etc.

14. MOURNING: A well-loved ruler or priest recently died, and the whole community feels orphaned. People are sad, and most discussions in the community revolve about how great that ruler was, and how fearful people are about who is going to replace him.

15. NOTHING SPECIAL: There is probably much more chance than a mere

1% for this. However, whenever the GM forgets to roll on this table, or doesn't care about it, it obviously means that nothing special of interest to the PCs is happening there.

16. PLAGUE: A horrendous disease is inflicting most of the population. People are dying everyday, and those who are still alive are scared of getting it. Magick could probably cure it, but the plague spreads too fast for clerics being able to stop it. At some point there will have to be someone to blame, even if it won't cure nor relieve anyone. Of course any PCs who are of suspect background have a 25% chance of being accused, otherwise it will be some other stranger, a lone individual who never did anything wrong to others, a local wise woman, a formerly respected magister, etc. In any case, the GM should likely require relevant disease checks to see if the PCs are afflicted as well. The effects of the plague are left at GM's discretion, but should be severe. Note also that during a plague the economy is almost paralyzed, so where trade is concerned, prices typically double and the availability of things is at best at half the normal percentages.

17. RELIGIOUS CELEBRATIONS: A local saint is celebrated, and for a few days there are several religious processions and ceremonies, priests and monks have come from nearby abbeys, some clerics will give their miraculous help to those in dire need of it, etc. During this period the local population pretends to be more faithful, and fanatics wander the streets showing their devotion to all around.

Nonetheless, at times (10% chances), under the pretense of celebrating a saint some or all of the inhabitants might in fact be placating a horrid deity of Chaos, to whom some innocent persons (typically strangers or virgin maidens) will be sacrificed. Most people in the know might secretly disapprove, but are convinced to have no choice than pay lip service to the infernal patron and sacrifice an innocent person once a year, if it can spare their lives later. Of course the cult leaders are totally corrupted and converted to the service of the hideous deity that is conveniently portrayed as a local saint.

18. SIEGE: How the PC would enter or exit a town under siege would be an adventure in itself. There is a 30% chance that the town is suffering from famine as a result of a siege; and if not yet, famine will nonetheless eventually occur. PCs should have clearly affirmed allegiance to the same side as the town, or they will quickly face people set to arrest or murder them. When a town is under siege, life becomes more difficult, and thus where commerce is concerned, prices typically double and the availability of things is at best at half the normal percentages. The chances for unpleasant encounters simply doubles. At some point the enemy forces might eventually break in, with resulting fights to the death, pillage, and even burning of the place.

19. WAR IS COMING: As time passes in the community, it becomes more and more apparent that there will be war. There are tensions, incidents, armies in movement, preparations to defend the village or town. Some people are afraid and trying to take all dispositions they can think of, while others are full of bravado and excitation, in their belief that they will exterminate the enemy without loss.

Mercenaries have been flocking to the town or village in search of work, and they often bring trouble to the local population. In such circumstances the PCs are likely to be mistaken either for another group of mercenaries, or for spies sent by the enemy (equal chances).

20. WRECK: Some important building, such as a bridge, church, tower, or fortified wall collapsed. Many people died, and the damage are important enough to affect most of the population (e.g., destruction of the bridge over the river will be a real hindrance, and cost a lot of time and efforts to rebuild). It is most probable that the ruin had a natural cause (such as a poorly built church, or a strained bridge), but people are likely to attribute it to other causes, such as divine anger or the work of demons. Hence, there is a 20% chances that the destruction may be attributed to some intentional purpose (the work of saboteurs, or witchcraft). In this case, any strangers in town (including any of the less respectable PCs of course) will be suspected quickly.

Random Encounters

People are everywhere in a city. As such, a random encounter indicates the PCs meeting with someone special, not just another passer-by who barely looks at them, or beggar asking for money. For descriptions regarding such encounters, see Outdoors Encounters on the Roads above (except for cut-throats, merchant, mob, or thieves, that are described thereafter).

Encounters In Villages, Towns and Cities (roll 1d100):

Encounter	City	Town	Village
Clerics	01-10	01-10	01-10
Crowner	11-18	11-16	11-14
Cut-throat	19-25	17-20	15-16
Knight Errant	26-29	21-26	17-24
Lepers	30-35	27-30	25-26
Madman/Madwoman	36-40	31-37	27-37
Merchant	41-49	38-44	38-42
Mob	50-55	45-52	43-52
Mysterious Stranger	56-58	53-57	53-60
Patrol	59-70	58-67	61-75
Pilgrims	71-82	68-78	76-85
Supernatural Monster	83-84	79-82	86-90
Thieves	85-97	83-96	91-96
Undead	98-00	97-00	97-00

1. CUT-THROAT: They are the urban counterparts of highwayman, opera- ting in urban areas rather than in the wilderness. They often prefer to attack strangers, since their disappearance will attracts much less attention from the local population. They are otherwise like highwaymen.

2. MERCHANT: This is a merchant who calls out to the PCs. He could have varied motivations to do so, such as: recognizing the PCs (whom the merchant met during some earlier adventure); believing the PCs could be the appropriate customers to whom sell things that can only be of interest to adventurers (e.g., a treasure map); recognizing an item that one of the PCs found in a treasure trove (e.g., a magick sword); etc.

3. MOB: This is a group of inhabitants (normally 2d100 commoners) bent on harassing someone for whatever reason, real or imagined. For example, a mob could form if enough people are convinced and afraid that a particular individual is a witch intent on doing them harm through sorcery, or an odious criminal, or a servant of some hated lord, or an agent of the rose opposite to the one the community supports. Roll below to see whom the mob is trying to lynch: d100 Mob's Targets

01-25	The mob is after someone who tries to hide behind the PCs (there is a 35% chance that this person is not guilty of the crimes attributed to him/her).
26-85	The mob is rioting over some abstract purpose and intent on general mayhem.
86-00	The mob is after the PCs themselves.

4. SUPERNATURAL MONSTER / UNDEAD: They are normally only encountered at night, or in abandoned places, empty buildings and such. If this encounter is rolled during the day in a street full of people, the creature will either be in disguise as some innocuous person (e.g. a werewolf would be encountered in human form, transforming into a beast only if he must fight), or the encounter should be with a magister/witch instead (it is at the GM's option if they are up to no good or not).

5. THIEVES: Thieves try to operate discreetly. They are difficult to discern (one must be on the lookout for them, and succeed an appropriate Detection skill check). If the thief is successful, the PCs only realizes when it is too late, that something of value has disappeared. Note to the GM that thieves will only try to steal what they are aware of (e.g., a purse dangling by the character's side; an obvious jewelry not too difficult to pick-pocket; or a magick item inside a bag, that they would had formerly been informed is there). Thieves are generally clever and may choose to "tail" a PC for some time, waiting for the best opportunity to steal.



Encounters During Travel

There is always a good chance that a party travelling any great distance through a region will meet something or someone. However, exactly what a party will meet depends upon the area the travellers are in and the time of the day or night Encounters are not, as in some games, invariably hostile. Even the most dangerous of monsters or animals often do not intend any harm. In fact, reports have reached the authors of parties of long-lost Orcs asking directions of a party proceeding cross-country and even sharing a superb meal with the adventurers. One incredible instance resulted in The Blatant Beast himself rushing to the rescue of another party besieged behind a jumble of rocks by 40 vicious brigands. Of course, that situation could easily be explained by the fact that a great Troubadour was present in the group and The Blatant Beast was afraid he would be killed before he could sing the fearsome dragon a song. Nevertheless, such is the true nature of the world, and a GM who insists on attacking a party every time he has the chance will soon find himself out of a job.

The following tables are used to determine the general outlines of any encounter. They are intended to be just that, a guide, and some variation either way is recommended to suit the nature of the party and also the situation. After all, common sense dictates overriding the rules at times to spare a hard-hit party yet another savage attack. It is too difficult creating characters for ***Chivalry & Sorcery*** to indulge in the luxury of endless attacks.

1. *BRIDGES*: If the party contains from 1 to 5 knights, there is a %chance that they will encounter a Knight attempting to defend any bridge the party comes to. Such Knights will refuse to speak or tell their names and have a solid colour on their shields hiding their coat of arms. He will be of level 5-20 (roll 1-20 die, counting 1-5 as 5). A *Pas des Armes* must be fought. If the Knight is Neutral or Lawful, the encounter is for honour; but if either he

or the opponent is Chaotic (Alignment 16+), the fight will be to the death or until the guardian is subdued. Use the *Jousting* Table, with "B" results having a 10% chance of Unhorsing. Unhorsing = 1-20 points of damage, with a 20% chance of a critical hit. After the initial charge with the lance, use the Horse Combat rules.

If the party does not contain any Knights or it contains more than 5, 90% of the time, the group will encounter the Wood Troll who lives beneath the bridge. He built the bridge and he will demand a toll of 3-18 cp per person and animal. There is also a 20% chance that the Troll is a member of a family group containing 1-6 other members, at least 1 of which is an Adult, besides himself. These are lurking nearby.

2. *TOLLS*: Some noblemen and all Towns and Cities charge a toll to pass through the area or town. The toll is 1-6 cp per man or horse (women, children, and donkeys admitted free). An attempt to bypass a town brings a 20% chance of getting lost for 1-6 days, unless one of the party is a native of the area. An attempt to bypass a castle that charges a toll results in a 50% The chance of running into a patrol sent out to stop just that sort of thing. Such a patrol is 1-6 Spears of Knights and Sergeants (4-24 men). If not spotted by a patrol, there is still a 30% chance of getting lost. If spotted, a party can fight the patrol, flee (increasing the chance of getting lost to 75%) or pay double the toll for all men, women, children, and animals.

3. TOWNS: If a party finds itself in a town or city, they will encounter the normal traffic associated with a town, such as street vendors, beggars, and the like. A *Day* is divided into Morning, Afternoon, Evening, and Night. Every character out on the town in the Morning, Afternoon, and Evening, will spend at least 1 CP (given to beggars, street vendors, etc.) Encounters in town other than normal are usually expensive or dangerous. Whenever someone or something is encountered, roll for the Alignment of whatever it is and also use the 1-20 dice to determine the experience level of the persons, etc., encountered whenever that is relevant.

Morning: Every 2 hours the party is out on the town, roll percentage dice:

1-40% = Normal morning traffic; 1-50% chance of party giving 1-6 cp to beggars.

41-60% = Meet with 1-3 Thieves:

- 1-60% = you spot the theft afterwards. Lose 1/2 your money, etc.
- 61-80% = you catch the thief in the act (cf. Thieves for rules governing the detection and identification of the exact person.)
- 81-100% = you pick the thief out in the crowd after the theft.

61-70% = Meet 1-6 Clerics collecting alms for the poor. Party gives 1-10 cp per Cleric.

71-85% = Meet Magick User looking for Adventurers to assist him in seeking out a desired item. There is a 25% chance that someone in the party fits his requirement. If possible, he will place a Geas on the recruit if the chosen member(s) of the party will not hire on willingly.

86-100% = Meet with 1-20 Sergeants and/or Men-at-Arms

- 1-20% = Troops attempt to recruit members of the party.
- 31-40% = Someone in the troop recognizes a character and invites him to an inn for a drink. A bout of gambling and carousing occurs.
- 41-55% = Troops start a fight with the party (opposing faction).
- 56-100% = Troops pass by without incident

Afternoon: Every 2 hours the party is out on the town, roll percentage dice. If out during the noon hour, stop for dinner and spend 10 cp to 25 cp.

01-60% = Normal (See Above)
61-70% = Thieves (See Above)
71-80% = Clerics (See Above)
81-90% = Magick User (See Above)
91-100% = Warriors (See Above)

Evening: Every 2 hours the party is out on the town, roll percentage dice:

1-40% = Normal (See Above)

41-50% = Nightwatch: 1-20 fully armed Civic Militia and Men-at Arms.

- 1-30% = Ahead of the party
- 31-50% = Behind the party
- 51-70% = Followed by the Watch, who are suspicious 1-40% of the time
- 71-100% = Arrested by the Watch (unless a Noble is present). See *Inns* above for details. Thieves have a 20% chance of being stopped when- ever they encounter the Watch.

51-65% = 1-6 Thieves encountered (intent on a mugging).

66-75% = Clerics (See Above)

76-80% = Magick User (See Above)

81-90% = Fighting Men (See Above), only a 1-10% chance of recruitment and 11-40% chance of a friend and a bout of drinking and gambling at an Inn).

91-100% = Monsters encountered:

- 1-40% = Meet with Undead
  - 1-20% = 1-6 Zombies
  - 21-40% = 1-6 Skeletons
  - 41-75% = 1-6 Ghouls
  - 76-85% = 1 Vampire
  - 86-90% = 1 "Death"
  - 91-100% = 1 Ghost
- 41-60% = Meet with Lycanthropes
  - 1-40% = 1-10 Ratmen
  - 41-55% = 1-6 Lizardmen
  - 56-85% = 1 Werewolf
  - 86-100% = 1 Werebear
- 61-90% = Meet with 1-6 Uruk-Hai
- 91-100% = Meet with pack of 3-20 dogs

Night: Every 2 hours the party is out on the town, roll percentage dice:

1-10% = Normal, with a 75% chance of the party giving 2-12 cp to beggars.

11-30% = Nightwatch: 5-50 fully armed Men-at- Arms and Civic Militia.

- 1-50% = Stopped by the Watch and arrested unless a noble is present.
- 51-100% = Followed by the Watch, who are suspicious 1-50% of the time.

31-45% = 1-10 Thieves

46-50% = 1-6 Clerics

51-60% = Magick User and 1-6 friends. If evil, he is looking for victims for a human sacrifice in a Demonic Summoning.

61-70% = Fighting Men (see *Evening* above).

71-100% = Monsters (see *Evening* above).

4. *INNS*: Once inside a Town or if stopping for the night on the road, travellers usually try to stay at an inn. In Town, there is a basic 20% chance that the inn is full (10% if the party contains nobles and 30% if the party contains only Yeomen and Serfs). In any Town there are 1-6 inns x the level of the town (see Table IV in *Designing the Feudal Nation*). If all the inns are full, the party has a 35% chance of finding some accommodation elsewhere in the town at 1-6 times the cost of an average room. Nobles can always call on the hospitality of any nobles residing in the Town (2-12 times the cost of a good room for suitable gifts expressing friendship). Commoners, however, have a 30% chance of being picked up by the Night Watch as vagrants, spending the night in gaol, and paying a fine of 1-6 sp each in the morning.

On the road, the inns tend to be full 70% of the time in the spring and fall pilgrimage periods, and at the percentages given for Town Inns otherwise If a noble is present and the inn is full, the innkeeper will find accommodation but the rate will be tripled.

5. *THE KING'S HIGHWAY*: The Royal Bureaucracy prides itself on the upkeep of the major roads of the realm and, as a result, the royal authorities do not look favourably upon an outbreak of robbery or fighting, much less monsters, which disturb the King 's peace. Roll percentage dice every 2 hours during the Day and every 3 hours at Night and at dawn:

Day (12 Hours)

1-25% = No encounters at all.

26-50% = Normal traffic: Merchants, Pilgrims, Travellers, etc.

51-60% = Clerics Encountered:

- 1-50% = 1-3 Friars: give each 1-6 cp in alms.
- 51-80% = Lay brothers of a local Monastery. The ranking brother will have a 10% chance of talking a Lawful member of the party into Coming to the Monastery for a visit. Otherwise give alms. 1-20 Monks.
- 81-100% = 1-20 Fighting Clerics of a Military Order, looking for Lawful persons to join their Order. Lawful Warriors have a 10% of joining.

61-70% = Meet the local road Patrol: 10-60 Mounted Sergeants and Knights. 1-6cp paid as Toll per animal and person in party.

71-80% = Meet with Brigands:

1-50% = Ambush by 1-20 men on foot.
51-55% = Ambush by 1-10 mounted Brigands.
56-75% = Pursued by 1-20 men on foot or 1-10 on horseback.
76-100% = 1-20 Brigands seen ahead holding up a rich merchant.

81-90% = Meet 1-20 Fighting Men (See Above, *Morning* in *Town*).

91-100% = Meet Magick User and 1-6 "Friends". If evil the Magick User is looking for victims 1-50% of the time.

Night (12 Hours)

1-20% = No encounters.

21-25% = Normal Traffic.

26-40% = Noises ahead: Party hides at road side for 1 hour possibly "lost".

41-50% = Patrol. Pay toll. 10% chance of being arrested on "suspicion" unless noble present. Party may request escort.

51-75% = Brigands (See "Day" Above).

76-80% = Warriors (See "Day" Above).

81-85% = Magick User (See "Day" Above).

86-100% = Encounter Monsters

1-30%= Goblins Race:
1-20% = 1-20 Kobolds
21-35% = 10-20 Goblins
36-45% = 1-6 Bugbears
46-55% = 1-6 Uruk-Hai
56-100% = 5-25 Orcs (1-10% = on War path)
86-100% = 5-20 Uruk-Hai

31-40% = Giant Race:
1-35% = 1-10 Gnolls
36-55% = 1-6 Ogres
56-65% = 1-3 Cave Trools
66-70% = 1-3 Mtn Trolls
71-80% = 1-3 Wood Trolls
81-85% = 1-3 Olog-Hai
86-94% = Hill Giant
95-100% = Cloud Giant

41-45% = Undead:
1-25% = 1-10 Zombies
26-50% = 1-10 Skeletons
51-70% = 1-6 Ghouls
71-85% = 1 "Death"
86-95% = 1 Vampire
96-100% = 1 Barrow Wight

46-60% = Miscellaneous Monsters:
1-5% = 1-10 Centaurs
6-10% = 1 Chimera
11-15% = 1-3 Gargoyles
16-20% = 1 Gorgon + 1-6 Wolves
21-25% = 1-3 Griffins
26-30% = 1-6 Harpies
31-40% = 1-3 Hippogriffs
41-45% = 1 Hydra
46-52% = 1-3 Manticores
53-60% = 1-3 Pegasi
61-70% = 1-3 Rocs
71-75% = 1 Unicorn
76-85% = 1 Will O=Wisp
86-90% = 1-3 Wyverns
91-95% = 1 dragon
96-100%= The Blatant Beast

61-100% = Animals:
1-5% = 1-10 Giant Ants
6-10% = 1-3 Brown Bears
11-13% = 1-3 Grizzly Bears
14-16% = 1-2 Polar Bears (or Kodiaks)
17-19% = 1 Werebear
20-25% = 1-10 Giant Frogs
26-30% = 1-6 Giant Spiders
31-35% = 1-20 Giant Rats
36-40% = 1-3 Skunks
41-45% = 1 Giant Skunk
46-50% = 1 Giant Wolverine
51-55% = 1-10 Giant Mosquitoes
56-59% = 1-2 Giant Scorpions
60-62% = 1 Large Constrictor
63-65% = 1 Large Viper
66-70% = 1 Giant Viper
71-75% = 1-3 Giant Wasps
76-80% = 3-18 Grey Wolves
81-85% = 4-24 Wargs
86-90% = 1-6 Dire Wolves
91-95% = 1-3 Werewolves
96-100% = 1 Great Stag

6. *MEALS ON THE OPEN ROAD*: A party travelling for several days or weeks will have to eat at least three times a day if they have enough provisions. Normally, the party will eat at an inn, street-vendor's cooking stall, or at a monastery or castle where they have stopped for the night. Whenever the party finds itself on the open road or in the countryside at mealtime, it must stop and cook a meal. The results of eating such a meal are either good, neutral, or bad: There is a 30% chance of the food being bad, if cooked by typical travellers, and 20% if cooked by a forester, or cook. A chef always cooks good meals. There is a 30% chance of the food which is not bad being good (40% for forester, or cook, and 60% for a chef). Food which is neither good nor bad is simply neutral or edible.

Bad Food is 1-40% simply bad in taste, and 1 hour is lost in travel time. 41-80% the food causes stomach cramps and no mere travel is possible that day. 81- 100% the food causes members of the party to become sick for a day (reduces fatigue to 0% for 24 hours and forces them to stop all travel.)

Neutral Food has no effect one way or the other. Inns always serve neutral food.

Good Food increases travel distance by 10 miles per day and adds 10% to fatigue levels. There is a 20% chance (30% for chefs) of superb food, resulting in 20 miles of extra travel distance and a 20% bonus to fatigue levels for 1 day.

7. *CASTLES: If the party attempts to stay at a castle for the night, they will be admitted provided the commoners surrender their arms. If a Troubadour is present, he will have to sing for his supper, which will be superb if he is good (5% chance per bardic voice point). Commoners eat plain fare and bunk in the stable unless of Guild class. Nobles are welcomed if they are allies, but otherwise must joust with a Champion from the castle to be admitted. Women, the sick, and the wounded are always admitted. It is in the nature of "hospitality" for the guest to give suitable "gifts" to his host, and to refrain from any treachery. Breaking the laws of hospitality is regarded as the height of "dishonour" and "disgrace", whether a host or a guest offends. Commoners receive a quick death or else are Outlawed for treacherous conduct when guests in a castle; knights and nobles lose 1/2 their status points and are denied hospitality everywhere they go. Troubadours are the only ones who can come out of a castle with a profit; a night of good singing can bring 1-20 sp from a titled lord and 1-6 sp from a landed knight, bannerette, or Baron.*

8. *ON THE FIEF*: The fiefs are well protected during the *Day*, but at *Night* only the village and castle are safe. Roll percentage dice every hour in *Day* and every 3 hours at *Night*.

Day:

1-40% = 1-100 Serfs in the fields.

41-60% = 1-10 Yeomen.

61-80% = Manorial Patrol: 1-20 Mounted Sergeants and Knights.

81-100% = Large Game Animal:

1-30% = Female Deer
31-50% = Stag
51-60% = Great Stag
61-100% = Boar

Night:

1-10% = 1-10 Serfs.

11-25% = 1-6 Yeomen.

26-50% = Manorial Patrol (See Above).

51-65% = Large Game Animal (See Above).

66-70% = 1 Cleric.

71-75% = Magick User and 6 "Friends" (See Above).

76-100% = Monster Encounter (See Above, *Night* on *Highway*).

9. *MONASTERIES: Sometimes a monastery is close enough to the road for travellers to stop and spend the night. Wealthy travellers are expected to contribute to the work of the monks by giving alms (1-6 cp for average commoners, 1-6 sp for well-off knights and commoners, and 1-6 gp for wealthy commoners and titled nobles). There is also a 10% chance +1% per man in the party that the Abbot will personally attend and attempt to Convert any and all lawful members of the party so that they will join the religious Order 1-20% of the time if converted (see Cleric rules).*

10. *WOODLANDS*: Roll Percentage dice every 2 Hours, day or night:

1-15% = 1-6 Foresters

16-30% = Large Game Animal (See Above)

31-60% = Animals (See Above, *Night* on Highway)

61-70% = 1-20 Band of Outlaws (wronged men, Robin Hood type)

71-80% = Brigands in a ruined tower deep in woods.

81-100% = Monsters (See Above)

11. *MOUNTAIN AND HILLS*: Roll Percentage dice every 2 Hours, day or night:

    1-10% = 1-6 Foresters

    11-25% = Animals (See Above, *Night* on Highway)

    26-35% = 1-50 Brigands
    1-50% = in ruined tower
    51-100% = in a cave

    36-45% = 1-50 Warriors

    46-60% = Large Game Animal (See Above)

    61-80% = Monsters (See Above)

    81-100% = Goblin Race: 1-6 x usual number (See Above)

12. *FORESTER GUIDES*: If a Forester is present in the party, encounters in the countryside or on the King's Highway will occur rarely without his first detecting signs of someone or something coming. Before making a check for an encounter, roll a 1D6 die. If a result of 1-4 turns up, the party is forewarned and may evade or hide or take up an ambush position. The encountered creatures will have 50% chance of detecting the party minus 3% per experience level possessed by the Forester. Detection may be only the spotting of tracks, hearing a suspicious noise, etc., and does not mean that the party is spotted. Foresters also are able to choose campsites that are not easily detected by marauding animals, monsters, brigands, etc. Make only one encounter check during the night or day. A Yeoman is almost as gifted, and a check is made every 6 hours. If no Forester or Yeoman is present in the party, check every 2 hours day and night.

13. *GETTING LOST*: If the party goes off the road and heads across country or hides at the side of the road at night, there is a 30% chance of getting lost in open country and a 40% chance in the woods. However, if a member of the party is a native to the area, reduce the chance by 10%. If an elf, Forester, or Natural Talent Magician is in the party, reduce the chance of getting lost by 25%.

    Once a party is lost, it wanders around for 1-6 days until it finds a path. Any time lost for bad meals is added on. A lost party loses 10% fatigue per day they are lost until 50% fatigue level is reached When the period of being lost is over, the party has a 50% chance of finding its way (60% for native, 75% for Elf, Forester, or Natural Talent guiding it). Failure to find the path results in another 1-3 days of being lost. Good food can counteract fatigue losses. If field rations are carried, they are neutral food 60% of the time and good food 40% of the time.

14. *SPECIAL SITUATIONS*: In times of War, Orcish raids, Dragons rampaging in a region, etc., the information is known to the party before they enter a region. The general nature of the enemy is known, as well as his approximate numbers and general activities. In such instances, furthermore, many other types of encounters will simply not occur as many other people and creatures will lie low until the worst of the trouble is over. The GM should ad just the chance of no encounters at all accordingly.

15. *PREPARED ENCOUNTERS*: There are Castles, towers, Magick Pools, etc., along the route, as placed on the map of the region. The Game Master's job is to provide enjoyment of the game by developing scenarios around such landmarks. In some cases, these will already be known places, in other instances the party will be the first to discover them. See *Dragons* in the *Monster Profiles* for an example of how to set up such a scenario.

Designing Outdoors Adventures

In a C&S style of campaign, a good proportion of adventures will occur in the outdoors setting. The world is a wide place, indeed, and it offers too many opportunities for encounters and experience to be ignored. Moreover, since "Fantasy" traditionally involves a ques, characters should be expected to travel about. That requires an environment drawn with no less care or detail than the "dungeons" which have hitherto been the prime arenas of fantasy role playing.

MAPPING THE WORLD

The geography of the campaign region is of major importance to outdoors adventures, for it conditions all activities and encounters. Several possibilities arise.

If the campaign is based upon a work of fantasy, the campaign designer will attempt to represent as accurately as possible the actual lands of the fantasy world. This will require careful reading of the work selected as the foundation of the campaign. There are a number of popular fantasy worlds that have already been mapped, and these will prove easiest to develop into game campaigns. Tolkien's Middle Earth is perhaps the most completely portrayed, and several other mapped worlds that come to mind are those of Moorcock's Elric, Norton's Witch World, Howard's Conan, and Leiber's Fafhrd and tha Grey Mouser. Games like Archworld (FGU) also provide detailed maps suitable for adaptation to a campaign.

If the campaign is player conceived, the campaign designer enjoys complete freedom to develop the world as he wants it. Such worlds tend to be on a smaller scale than the above examples, of-ten including only one or two kingdoms.

The campaign maps should be drawn in fairly broad scale, usually 1" = 5 to 20 miles. Important terrain features, roads, towns, castles, etc.,can be marked on them. Hex sheets are most useful if they can be acquired.

Once the campaign map has been designed, attention can be paid to specific regions. I would suggest drawing such maps on 8 1/2" x 11" paper, for this size is suitable for placing in a note-book and also can be xeroxed easily for duplicate copies. Regional maps should be drawn on a scale of 1" = 100 to 500 yards to permit inclusion of as much detail as is required for Game Master reference. Duplicates containing more general information (important secrets are omitted) could be prepared and issued to characters native to the region for the duration of a game session, after which they are returned to the Game Master. This permits players to have general knowledge of the region of their birth while still being "in the dark" about the mysteries of the place. Only the player(s) possessing characters native to the region would be permitted to look at the duplicate; strangers would have to make do with general distance references, etc., as they try to prepare a rough map of their own. Returning the maps at the end of a session maintains security, for memory is unsure and others will not have the opportunity to see them.

Wilderland maps can be player designed or else topographical survey maps may be purchased at relatively minimal cost from the appropriate department of your government. Such survey maps should be of wilderness areas. They provide incredible detail and are most useful for this reason.

Regional maps do not all have to be prepared by the campaign designer. Players possessing nobles or mages who dominate a particular region could design the maps of their territories and would retain a copy because of their intimate knowledge of the area. Indeed, such players often act as local Game Masters when the action is carried into areas under their control, for they command the troops, etc., of the region.

WEATHER

Weather conditions will vary considerably, depending upon the region one is in, etc. The following tables are intended to serve as guides, only, and may be modified to suit local weather patterns:

General Weather Conditions: Check morning, afternoon, evening, and night.

D100	Spring/Fall Weather
01-05	Dense Fog & Cool
U6-10	Mist & Cool
11-15	Heavy Rain & Cool
16-20	Light Rain & Cool
21-35	Drizzle & Cool
36-55	Overcast & Cool
56-65	Cloudy & Cool
66-75	Cloudy & Warm
76-85	Clear & Cool
86-00	Clear & Warm

Night: -15
Morning: - 5
Afternoon: + 7
Evening: -10

D100	Summer Weather
01-02	Dense Fog & Cool
03-05	Mist & Cool
06-10	Steady Rain & Cool
11-15	Steady Drizzle & Cool
16-20	Drizzle & Cool
21-30	Intermittent Showers
31-35	Thunderstorm
36-45	Cloudy & Cool
46-55	Cloudy & Warm
56-65	Clear & Cool
66-75	Clear & Warm
76-00	Clear & Hot

Night: -5
Morning: no modification
Afternoon: +7
Evening: -5

D100	Winter Weather

01-07 Blizzard/Heavy Snow

08=15 ready Light Snow

16-20 Light Snow Showers

21-25 Fog/Ice Fog & Cool/Cold

26-50 Overcast & Cool/Cold

51-70 Cloudy & Cool/Cold

71-90 Clear & Cool/Cold

91-00 Sunny & Warm (thaw)

November: +15
December: no modification
January: -10
February: - 5

These general weather conditions are those typical of the forested lands of Europe. In northern climates, conditions tend to be more severe; in Mediterranean climates, they are warmer and drier. If steppelands and plains are involved, conditions in spring, fall and summer tend to be fairly dry, with rains in late summer and early fall. It is impossible to include all of these conditions in one set of tables, so players are urged to 4aesign their own weather charts to reflect the weather conditions they desire.

Winds

Wind direction is very important when conducting the Hunt, for breezes carry scents and sounds a considerable distance. Depending upon the nature of weather conditions and the nature of winds in the region, as decided by the Game Master, winds can remain fairly constant (check once every 2 hours) or be capricious (check every hour). Roll 2 D6 for prevailing wind, then consult the Wind Shift Table for changes:

D6	Prevailing Wind #1	or Prevailing Wind #2	D100	Wind Shift Variation
2-3	South	North-West	01-15	Wind shifts 1 point clockwise
4	South-East	West	16=30	Wind shifts 1 point anticlockwise
5	East	South-West	31-40	Wind shifts 2 points clockwise
6	North-East	South	41-50	Wind shifts 2 points anticlockwise
7	North	South-East	51-65	Wind shifts on Wind Table
8-9	North-West	East	66-00	Wind remains constant
10	West	North-East		
11-12	South-West	North		

OVERLAND MOVEMENT

When C&S was designed, movement was conceived largely in terms of encounter situations rather than in terms of extended pursuits. With the development of hunting rules and the additional likelihood of extended pursuits of/by enemies overland, more comprehensive rules were required to account for movement.

All creatures are assigned a Fatigue Point (FP) level equal to their Body and Fatigue levels, (or body levels, if fatigue levels are not stipulated). The FP total represents the stamina' and reserve strength of a creature - the distance it can go at various speeds before it begins to lose Fatigue/Body points.

For each 2.5 minute cross-country/road turn, FPs are deducted from the FP total for movement. When all of the FPs are used up, 1 point/2.5 minute turn is lost from Fatigue/Body levels of the creature:

Run or Max. Speed: FP loss/turn as indicated in the Endurance column.
3/4 Speed: 60% FP loss (50f for wolves, Wolfhounds).
1/2 Speed: 30% FP loss (25% for dogs, wolves, steppe horses, Elves, Hobbits).
Walks: 10% FP loss (cats 5%).

There are also other impediments:

Partially encumbered (40% to 50% carrying capacity used to bear burden) = double FP loss.

Running in chain hauberk (1/2 or 3/4 speed; full is impossible) = double FP loss.

Running in combination plate or full plate (1/2 speed only) = triple FP loss.

Fully encumbered (50% + carrying capacity used to bear burden) = triple FP loss.

Fully fatigued (all fatigue points lost) = lose body points.

For example, let us, take a man with body 16 and fatigue 9. FPM (Fatigue Points for Movement) = 16 + 9 = 25. Here are the possibilities:

Run at 857 yds/turn = 2 FP/turn = 25/2 or 12.5 turns for 6.2 miles.

3/4 speed or 656 yds/turn = 1.2 FP/turn = 25/1.2 = 20.8 turns for 7.75 miles. 1/2 speed or 437 yds/turn = 0.6 FP/turn = 25.06 = 41.7 turns for 10.4 miles. Walk or 225 yds/turn = .2 FP/turn = 25/.2 = 125 turns for 15.9 miles.

Running in chain hauberk at 1/2 speed, for example, would expend 2 x 0.6 FP or

1.2 FP, giving 20.8 turns for 5.2 miles. If the character was also fully encumbered, FP loss = 2 + 3 = 5 x 0.6 or 3 FP/turn, giving 8.3 turns for 2.1 miles.

Clearly, the system offers considerable scope with respect to running down enemies by grinding them literally into the ground.

Wounded men are regarded as being partially encumbered if under 25% body damage, and fully en-cumbered if over 25% damage. The same is true of animals, monsters, etc.

Cripples begin at slow walk (1/2 walk speed), with 10% FP loss; then 50% for walking speed and 100% for half-speed. Crawling is at 1/4 walk speed at 50% FP loss if injured.

Flying creatures may cruise at 1/2 speed for 5% FP loss, slow cruise at "walk" speed for 1% FP loss.

The FPM levels can be recovered at a rate of 25% per hour of rest. Constitutions of 14-18 add +5%, 10 + 10%, andr20 + 25% to FPM recovery. 10 minute rests/hour are advisable.

Once distances have closed to battle ranges, switch to the individual movement speeds given in C&S.

TERRAIN MOVEMENT (in yards/meters per 2.5 minutes; 73 = m.p.h.)

	In open		Undergrowth		Dense cover		Swamp		Swimming		
HUMAN FORM CREATURES	Walk	Run	Walk	Run	Walk	Run	Walk	Run	Average	Maximum	Endurance
Man	225	875	125	450	75	300	75	150	75	175	2 FP/turn
Elf	225	1100	175	625	125	450	75	200	75	200	1 FP/turn
Hobbit	200	825	125	450	100	325	25	75	25	50	2 FP/turn
Dwarf	200	750	125	400	75	275	25	75	25	50	2 FP/turn
Kobold	200	725	125	375	75	275	25	75	-	-	3 FP/turn
Goblin	200	750	125	375	75	275	25	75	-	-	3 FP/turn
Ores	200	775	125	375	75	275	25	75	-	-	3 FP/turn
Uruk Hai	225	850	125	425	75	275	75	150	-	-	3 FP/turn
Bugbear	225	925	125	500	75	300	75	150	-	-	3 FP/turn
Hobgoblin	225	950	125	500	75	325	75	175	-	-	3 FP/turn
Gnoll	225	900	125	500	75	300	75	175	-	-	3 FP/turn
Ogre	225	900	125	500	75	325	75	175	-	-	3 FP/turn
Mtn. Troll	225	900	125	475	75	300	75	150	-	-	3 FP/turn
Cave Troll	225	800	125	400	75	300	75	150	-	-	3 FP/turn
Wood Troll	225	1000	150	600	125	400	75	150	-	-	3 FP/turn
Water Troll	225	900	125	475	75	300	75	250	100	300	3 FP/turn
Giant	300	1700	250	700	100	400	50	150	-	-	3 FP/turn
RIDING/PACK/DRAFT ANIMALS											
Riding Palfrey	250	1900	125	650	75	300	75	150	75	125	4 FP/turn
Lt. Horse	250	2000	125	650	75	300	75	150	75	125	2 FP/turn
Med. Horse	250	1800	125	625	75	325	75	150	75	125	3 FP/turn
Hv. Horse	250	1650	125	625	75	325	75	150	75	125	4 FP/turn
Great Horse	250	3000	125	850	75	400	75	200	100	200	2 FP/turn
Mule	225	1600	125	600	75	275	75	150	75	125	3 FP/turn
Laden	225	1200	125	500	75	250	100	50	50	75	4 FP/turn
Wagon	225	1000	50	150	-	-	-	-	25	25	5 FP/turn
Draft Horse	225	1600	125	600	75	275	75	150	75	125	3 FP/turn
Laden	225	1200	125	475	75	225	50	100	50	75	4 FP/turn
Wagon	225	1000	50	100	-	-	-	-	25	25	5 FP/turn
Donkey	225	1400	125	450	75	250	50	100	50	100	3 FP/turn
Laden	225	950	125	400	75	175	50	75	25	75	5 FP/turn
Oxen/Cattle	200	1400	100	500	50	250	50	100	50	100	4 FP/turn
Wagon	175	750	50	125	-	-	-	-	25	25	6 FP/turn
BEASTS OF PREY											
Brown Bear	200	1600	125	700	75	400	15	150	75	150	6 FP/turn
Grizzly	200	1700	125	700	75	400	75	150	75	150	6 FP/turn

Polar Bear	200	1800	125	750	75	450	75	200	100	250	6 FP/turn
Leopard	225	2750	125	950	75	475	75	225	75	125	7 FP/turn
Panther	225	2800	125	975	75	475	75	250	75	125	7 FP/turn
Cheetah	225	5500*	125	1100	75	650	75	125	25	50	10 FP/turn
Lion	225	2500	125	750	75	450	75	200	50	100	8 FP/turn
Tiger	225	2700	150	850	75	500	75	200	75	125	7 FP/turn
Dire Wolf	225	2000	125	750	75	425	75	175	75	125	1 FP/turn
Grey Wolf	225	1850	125	700	75	400	75	175	75	125	1 FP/turn
Warg	225	1875	125	700	75	400	75	175	75	125	1 FP/turn
Wolverine	175	1500	100	675	75	375	75	175	75	125	7 FP/turn
Constrictor	15	350	10	75	10	50	25	100	50	125	10 FP/turn
Large Constrictor	15	400	10	75	10	50	25	100	50	125	10 FP/turn
Crocodile	125	700	25	100	-	-	75	200	75	400	10 FP/turn
Weasel	200	875	175	800	150	700	25	50	25	25	1 FP/turn

*For 500 yards only, at full FPM loss; such runs exhaust Cheetahs.

BIRDS OF PREY											
On Ground	50	100	25	50	25	25	10	25	-	-	5 turns at max
Gerfalcon	2500	6000	400	2500	250	1200	-	-	-	-	15 turns at max
Saker Hawk	2500	6100	425	2600	250	1200	-	-	-	-	15 turns at max
Merlin	2500	6200	450	2600	250	1200	-	-	-	-	15 turns at max
Lanner	2700	6300	450	2700	250	1200	-	-	-	-	12 turns at max
Perrigrine	3000	9000	550	3300	2500	1800	-	-	-	-	7 turns at max
Sparrow Hawk	2900	6800	525	3000	2500	1900	-	-	-	-	5 turns at max.
Eagles (All)	2500	6000	400	2000	200	1000	-	-	-	-	25 turns at max
OTHER BIRDS											
Crouse	75	400	25	200	25	100	-	-	-	-	7 turns at max
Flying	2000	4700	450	2800	250	1250	-	-	-	-	10 turns at max
Pheasants	75	375	25	175	25	100	-	-	-	-	5 turns at max
Flying	2500	5500	475	2900	250	1350	-	-	-	-	10 turns at max
Quail	200	750	50	200	50	200	-	-	-	-	10 turns at max
Flying	2000	4300	450	2700	250	1150	-	-	-	-	7 turns at max
Ducks	50	200	50	150	25	75	25	50	25	200	5 turns at max
Flying	2000	4500	425	2000	250	1000	-	-	-	-	25 turns at max
Geese	50	300	50	150	25	75	25	50	25	200	7 at run, 10 swim
Flying	2000	4500	400	1800	250	900	-	-	-	-	25 turns at max
Swans	50	200	50	150	25	75	25	50	25	200	5 turns at max
Flying	2000	4750	400	1800	250	900	-	-	-	-	25 turns at max
Others	25	100	25	50	25	25	10	25	-	-	5 turns at run
Flying	2000	4500	475	3000	250	1700	-	-	-	-	10 turns at max
BATS (Fly)	1500	3000	450	2900	250	1500	-	-	-	-	10 turns at max
HUNTING & WAR DOGS											
Talbot	225	1850	125	700	75	400	75	175	75	125	1 FP/turn
Staghound	225	1950	125	800	75	450	75	175	75	125	1 FP/turn
Wolfhound	225	2050	125	900	75	450	75	175	75	125	1 FP/turn
Southern Hound	225	1850	125	700	75	400	75	175	75	125	1 FP/turn
Mastiff	225	1850	125	700	75	400	75	175	75	125	1 FP/turn
Armored	225	1750	125	650	75	375	75	150	75	125	1 FP/turn
Sheep Dog	225	1850	125	700	75	400	75	175	75	125	1 FP/turn
Mutts	225	1800	125	700	75	400	75	175	75	125	1 FP/turn
SMALL ANIMALS											
Badger	150	650	125	500	100	300	-	-	-	-	3 FP/turn
Cat	175	1500	175	1200	150	900	25	75	25	25	3 FP/turn
Cat Familiar	175	2000	175	1400	150	1100	100	250	25	75	0.3 FP/turn
Crab	20	125	10	25	-	-	25	50	25	25	1 FP/turn
Fox	225	1850	200	1200	150	900	25	75	50	100	0.5 FP/turn
Frog/Toad	25	350	10	25	10	25	25	250	50	175	1 FP/turn
Toad Familiar	25	450	10	50	10	50	25	350	50	275	0.3 FP/turn
Hare/Rabbit	50	1500	25	1100	25	850	-	-	25	25	1 FP/turn
Hedgehog	25	250	25	150	25	150	-	-	25	25	2 FP/turn
Lizard	25	550	25	400	25	250	25	275	50	125	3 FP/turn
Otter	200	1000	125	400	75	300	175	600	75	800	1 FP/turn
Small Rodents	25	450	25	375	25	300	10	50	10	25	1 FP/turn
Skunk	25	550	25	400	25	300	25	75	25	50	2 FP/turn
Tortoise	5	5	5	5	5	5	-	-	-	-	-N/A-
Turtle	5	10	5	5	5	5	5	25	25	150	-N/A-
Small Viper	15	350	5	50	5	25	25	75	25	75	1 FP/turn
Larger Viper	15-	400	5-	50	5	25	25	75	25	100	1 FP/turn
LARGE ANIMALS											
Boars	175	1500	150	750	75	300	25	75	25	75	2 FP/turn
Wild Pigs	175	1450	150	725	75	275	25	75	25	75	3 FP/turn
Hind	225	1900	150	750	75	400	25	75	50	125	2 FP/turn
Stag	225	2000	150	775	75	425	25	100	50	125	2 FP/turn
Great Stag	225	2500	150	825	75	475	25	100	50	125	1 FP/turn
White Stag	225	2750	150	900	75	525	25	125	50	125	1 FP/turn
Cattle/Oxen	1400	1400	100	500	50	250	50	100	50	100	4 FP/turn
Bulls	1500	1500	100	600	50	250	50	100	50	100	4 FP/turn
Hogs/Sheep	175	1400	150	725	75	275	25	75	25	75	3 FP/turn
GIANT ANIMALS											
Giant Ants	200	1000	125	550	75	275	-	-	-	-	4 FP/turn
Giant Centipede	350	1500	200	750	100	400	-	-	75	125	3 FP/turn
Giant Crab	75	600	50	250	-	-	75	150	50	50	10 FP/turn
Killer Frog	75	1000	50	500	25	300	75	275	75	250	7 FP/turn
Giant Porcupine	75	500	50	225	50	200	-	-	50	75	5 FP/turn
Giant Ram	225	1500	150	750	100	300	50	75	50	100	2 FP/turn
Giant Rat	200	1200	175	950	150	500	75	150	50	150	2 FP/turn
Giant Scorpion	150	650	75	300	50	200	-	-	-	-	4 FP/turn
Giant Skunk	150	800	125	600	100	275	50	100	50	100	5 FP/turn
Giant Snake	75	550	25	200	25	100	25	175	50	175	5 FP/turn
Giant Spider	250	1000	175	600	125	400	50	150	-	-	3 FP/turn
War Elephant	225	1300	125	1000	125	350	50	100	50	125	8 FP/turn
Giant Weasel	225	1500	125	950	125	650	75	150	75	125	6 FP/turn
Giant Wolverine	200	1700	125	900	125	450	75	200	75	175	7 FP/turn
LEGENDARY MONSTERS & BEASTS											
Basilisk	225	1400	150	600	75	200	50	125	75	125	4 FP/turn
Centaur Larder	225	2500	125	650	75	300	75	150	75	125	3 FP/turn
Centaur	225	2250	125	650	75	300	75	150	75	125	4 FP/turn
Centaur Young	225	1750	125	650	75	300	75	150	75	125	5 FP/turn
Chimera	225	2500	125	750	75	450	75	200	50	100	3 FP/turn
Flying	1500	5000	250	500	250	350	-	-	-	-	0.5 FP/turn

Cockatrice	225	875	125	425	50	125	50	75	-	-	3 FP/turn
Flying	1500	3000	2000	450	200	300	-	-	-	-	2 FP/turn
Gorgon	225	1000	125	400	100	200	50	150	-	-	1 FP/turn
Flying	1500	3500	250	500	250	350	-	-	-	-	0.5 FP/turn
Griffin	225	2500	125	750	75	450	75	200	50	100	2 FP/turn
Flying	2500	7500	250	725	250	400	-	-	-	-	0.5 FP/turn
Harpies	225	500	100	200	50	125	25	50	-	-	5 FP/turn
Flying	1500	3750	250	700	250	375	-	-	-	-	1 FP/turn
Hippogriff	225	2500	125	625	75	325	75	150	75	125	2 FP/turn
Flying	2500	6500	250	700	250	425	-	-	-	-	0.5FP/turn
Hydra	225	1000	100	175	25	150	50	250	50	250	6 FP/turn
Manticore	225	2500	125	750	75	450	75	200	50	100	8 FP/turn
Minotaur	225	1000	125	450	75	300	75	150	75	150	2 FP/turn
Pegasus	225	3000	125	450	75	300	75	150	75	150	2 FP/turn
Flying	3000	9000	250	500	250	375	-	-	-	-	0.5 FP/turn
Unicorn	225	3700	125	1000	100	550	100	200	100	200	0.5 FP/turn
Wyvern	225	900	175	300	75	150	25	75	-	-	FP/turn
Flying	2000	3750	250	450	250	350	-	-	-	-	1 FP/turn
Will o'Wisp											
Flying	225	2000	225	2000	225	2000	225	2000	225	2000	-N/A-
Young Dragon	225	1300	150	600	100	400	100	250	-	-	7 FP/turn
Flying	2500	6000	250	500	250	400	2500	6000	2500	6000	2 FP/turn
Mature Dragon	225	1500	150	600	100	400	100	250	-	-	10 FP/turn
Flying	3000	7500	250	450	250	375	3000	7500	3000	7500	1 FP/turn
Old Dragon	225	1800	150	650	100	450	100	275	-	-	10 FP/turn
Flying	3000	8500	250	2500	250	250	3000	8500	3000	8500	0.5 FP/turn
UNDEAD											
Skeletons	225	850	100	425	75	275	75	125	-	-	-N/A-
Zombies	150	500	100	300	50	200	50	100	-	-	-N/A-
Ghouls	225	900	125	425	75	325	75	175	75	125	-N/A
Deaths	225F	850F	225F	850F	225F	850F	225F	850F	225F	850F	-N/A-
Wights	225F	850F	225F	850F	225F	850F	225F	850F	225F	850F	-N/A-
Vampires	225	925	125	475	75	325	75	175	-	-	-N/A-
Vamp.Bat/Gas	250F	2000F	250F	1500F	250F	900F	250F	2000F	250F	2000F	-N/A-
Spectres	250F	1000F	250F	1000F	250F	1000F	250F	1000F	250F	1000F	-N/A-
Mummies	150	850	100	450	75	300	75	125	-	-	-N/A-
Wraiths	250F	10DOF	250F	1000F	250F	1000F	250F	1000F	250F	1000F	-N/A-
Nazgul	250F	1000F	250F	1000F	250F	1000F	250F	1000F	250F	1000F	-N/A-
Ghosts	150F	1000F	150F	1000F	150F	1000F	150F	1000F	150F	1000F	-N/A-
Phantoms	250F	1000F	250F	1000F	250F	1000F	250F	1000F	250F	1000F	-N/A-

All Undead marked "F" are in a "flying" mode. Such Undead are incorporeal or else are a flying form of being (Vampire Bat, for instance), and when they are immaterial they are unaffected by intervening terrain features.

ENCOUNTERS

Since the major portion of role-playing activities involve encountering some person, monster, or beast, the systems by which encounters' are determined will be crucial to the conduct and balance of any campaign. In a "known" world context, the input of the campaign designer is crucial, for it is he who must interpret the world and gauge the probabilities of a particular type of encounter in a given location. All the encounters which are conceivable are not necessarily all possible or realistic. The nature of the being(s) encountered and the likelihood of being encountered in a given location must be decided in the light of the particular campaign.

Encounters may be of two types, planned encounters and chance encounters.

Planned encounters result from the Game Master's deliberately placing certain persons, beasts, or monsters in a specific location. If the adventure party chances upon the place in which the being(s) can be encountered, an encounter is highly likely. However, even this is subject to the peculiarities of the being, the time of day or night, and so on.

Taking Tolkien's Lord of the Ring as an example, Wights will be encountered in the Barrow Downs, but only at night because they remain in their tombs in daylight. An encounter probability would take that factor into account, making daylight meetings 0%. Night meetings could b e a straight percentage chance or, perhaps, a percentage related to the distance the party is from the barrow of a particular Wight. Since such encounters occur in relation to the Game Master's conception of the region, it is properly his task to decide such matters. Planned encounters tend to be part of a carefully conceived and orchestrated scenario, and it is fitting and right that the Game Master exercise control over the action.

Chance encounters result from some random probability determination - the "luck" of the dice. No universal set of encounter tables can be designed which serve the needs and desires of every campaign. It is with this consideration in mind that the following pages of chance encounter tables are presented as MODELS upon which Game Masters can pattern their own encounter tables. Of course, it might be that the tables are generally applicable as they stand, but they should in no way be regarded as authoritative and absolute. C&S is a designer's game, and percent-ages should be changed to suit the nature of the individual campaign.

Chance encounters should always be seen as compromises. They are guides to play, and Game Masters are used to exercise discretion whenever the encounter rolled would be unlikely in the world they have conceived or would result in untoward play imbalance. There is nothing "clever" in the random appearance of a monster so fearfully powerful that a party will have little chance against it. That is where Game Masters may use behavior patterns of encountered beings to role play them and develop situations which can offer a chance of survival to outmatched partied of adventurers. The chance encounter is, furthermore, a scenario generator, a source of ideas and situations permitting players to react to various factors of their environment. Combat need not be the primary object on the part of the Game Master or the players.

NON-PLAYER CHARACTERS (NPC)

The following procedures are recommended once a chance encounter occurs:

1. Determine the Alignment of the NPCs. Roll D20 for the leader of the group encountered. It is the leader's moral character that will govern the actions of his followers. Only if it is important to the action will other Alignments be found for the remaining NPCs. It should he noted that Alignment differences (eg: Chaotic meets Law) do not automatically signal the commencement of hostilities. Alignment is a measure of mortal character, not fanatical devotion to some religion or other.

2. Determine the experience levels of the NPCs encountered, as described below:

NON-PLAYER CHARACTER FIGHTING MEN

Roll D100 to determine the type of Fighting Men encountered. Numbers are highly variable, but they should be consistent with the location, the situation, and considerations of common sense and balanced game play:

1-65 = Men-at-Arms
66-90 = Mounted Sergeantry
91-00 = Knights

Mounted Sergeantry could easily be accompanied by foot troops. Knights are often attended by Squires, Mounted Sergeantry, Men-at-Arms, Ladies, and indeed almost anyone that might be under their protection or a member of their court if the Knight leading the group is of high noble rank.

Men-at-Arms will be of experience levels 1-10 (roll D10), with a Sergeant of experience level 6-15 (roll 5 + D10) commanding parties of 10 men or more. Large parties will have a number of Sergeants as section and company commanders.

Mounted Sergeantry will be of experience levels 6-15 (roll 5 + D10), for they are hardened veterans. The leader always has the highest experience level (roll 2 D10 or take the experience level of the highest Sergeant).

Knights will be of experience levels 6-25 (roll 5 + D20). Squires will be of experience levels 1-6 (roll D6) if Squires-in-Training or of levels 6-15 (roll 5 + D10) if Squires-at-Arms. To determine social rank of Chivalry, use the C&S Social Class determination. This will generate encounters with Lords and Princes.

Once experience is found, determine the service and intentions of the NPCs. The percentages are optional and may be altered to suit the nature of a particular campaign:

Men-at-Arms/Sergeants Owing Service:

01-30 Vassals of Landed Knight
31-40 Vassals of Bannerette or Baron
41-50 Vassals of a titled Lord
51-60 Vassals of the King
61-70 Mercenaries in service of a Town
71-80 Members of a Fighting Order
81-90 Employees of a Merchant/Guild
91-00 Mercenaries:
  01-50 Contracted company
  51-75 Free Company

76-00 Unattached

Intentions or Duty of Fighters Encountered:

Vassals subtract -5%; free Mercenaries 46-00 only

01-25 Patrolling/guarding/collecting taxes
36-45 Checking out/arresting suspicious strangers
46-50 Fighting some enemy
51-55 Recruiting
56-60 Looking for an enemy/thief/etc.
61-65 Looking for personal enemy
66-70 Going to/from some assigned duty
71-75 Looking for entertainment
76-80 Talking, wagering, etc.
81-85 Going to visit friends/coming home
86-87 Message for member of adventure party
88-00 Camped/setting up camp/cooking meal, etc.

Knights Owing Service:

Lords do not check service unless not of titled rank, and are held to be independent is 31-80 is not rolled:

01-30 Vassal of Landed Knight
31-60 Vassal of Lord
61-70 Member of a Fighting Order
71-80 Vassal of the King
81-00 Knight Errant (unattached)

Knights-Errant will never roll an Intention/Duty under 26 and will challenge all Knights encountered to a "friendly" trial at arms. A Lord may delegate a champion to fight in his place.

Intentions or Duty:

01-25 Patrolling/guarding/inspecting demesne
26-30 Fighting some enemy
31-45 Hunting
46-60 Going to visit friends/coming home
61-75 Escorting Lady/party under protection
76-80 Looking for enemy
81-85 Looking for Monster
86-90 On quest
91-95 Camped
96-99 Looking for entertainment/talking/ wagering/etc.
00 Message for member of adventure party

Remember, wherever the Game Master finds it advantageous to the course of the adventure, he has the option of altering the intention or duty stated by the random result. For example, in times of war, Fighting Men will tend to be patrolling and are highly suspicious of strangers. Knights encountering Knights will joust (in a friendly way unless they are enemies) out of "courtesy" and custom. NPCs are characters, too, and may be role-played as suits the occasion.

NON-PLAYER CHARACTER BRIGANDS

Depending on the area, brigands may be mounted or on foot. Mounted brigands tend to be found in open countryside, where cover is sparce, and represent large, well-organized bands. Most will be in class 0 to 3 armour; leaders and their lieutenants may have class 3 to 5 armour. Fighters average 20% of the group encountered, non-fighters 80%.

- Brigand/Fighters: Experience level D10
- Brigand Lieutenants: Experience level D10
- Brigand/Leaders: Experience level D10 + D6
- Brigand Non-Fighters: Experience level D6

Intentions of Brigands, Deployment:

01-20 Ambush & robbery by D20 on foot
21-30 Ambush & robbery by D10 mounted
31-35 Ambush & robbery by D20 mounted
36-43 Pursuit by D10 on foot
44-50 Pursuit by D20 on foot
51-65 D20 on foot/D10 mounted ahead & robbing or pursuing others
66-75 On way to prepare ambush/to hideout*
76-80 In search of entertainment, etc.*
81-85 Camped*
86-90 Pretending to be wayfarers*
91-95 On way to/from "Fence"*
96-98 Messenger to brigand chief/fence/etc.
99-00 Messenger to member of adventure party

*Numbers variable. A brigand camp may be quite large and Game Master discretion should be exercised when giving the apparent character of the place and the men in it. They could appear "innocent" hunters, wayfarers, etc., or look guilty as sin.

NON-PLAYER CHARACTER THIEVES

Thieves tend to limit their operations to the towns, although they can be found accompanying parties of wayfarers. 85% belong to Guilds, 15% are "independents", the latter operating in small towns, villages, and the like where Guild organization is relatively non-existent.

Thief/Non-Fighter: experience level D20

Intentions of Thieves: roll D100

- In town: 85% Guildsmen, 15% Independent
- Country: 20% Guildsmen, 80% Independent*

01-35 Attempt to cut purse/pick pocket
36-50 Intent on mugging, has Assassin thug(s) as partner, and follows you waiting for opportunity
51-65 Intent on burglary, 25% chance of following you home if you appear to be prosperous.
66-70 Con man looking to cheat victim
71-75 Gambling and looking for victim (clogged dice, etc., giving 2% advantage/experience level to the thief)
76-80 On Guild business
81-85 Looking for entertainment 86-90 Looking for a "job"
91-93 On way to/from "Fence"
94-96 Hiding/fleeing from crime
97-98 Hiding/running from Watch
99-00 Messages to member of party

Assassin/Fighter: experience level D20

Intentions of Assassins: roll D100

- In town: 85% Guildsmen, 15% Independent
- Country: 30% Guildsmen, 70% Independent*

01-25 Intent on mugging a member of the party
26-35 In the act of mugging someone else
36 Intent to assassinate a member of the party ("contract" let by unknown enemy)
37-40 In the act of assassinating someone else
41-45 Hiding/Fleeing scene of the crime
46-49 Hiding/Fleeing from the Watch
50-55 Pimping
56-60 Extorting "protection money" from a Tradesman
61-65 Extorting "protection money" from party
66-70 With Burglar going to/from a "job" or on lookout during a burglary
71-75 On Guild business
76-90 Looking for entertainment. May wish to gamble but "hates" losing.
91-00 Looking for a "job"

*Independents in the countryside, small towns, villages, etc., tend to be affiliated with a band of brigands.

Thieves and Assassins are the masters of the "indirect approach" and rarely, if ever, advertise their identities or intentions. Many will assume the guise of "respectable" citizens or, in-deed, appear to follow accepted trades in the community. Game Masters should orchestrate en-counters accordingly. Females with exceptional beauty may attempt to use feminine wiles to gain their ends.

Beggars (roll D6 for experience) are Non-Fighters. They tend to seek handouts with a persistence that can be maddening at the best of times and utterly obnoxious at their worst. They also function as information gatherers for both the Thieves' Guild and the local authorities, for they see much in their line of work and make it a point to accost all strangers to obtain alms. When rebuffed, they tend to be insulting to the extreme.

NON-PLAYER CHARACTER CLERICS

Clerical types tend to be drawn from a wide variety of Church institutions and will be involved in a broad variety of pursuits.

Established Clergy are members of the formal Church hierarchy and have a 65% chance of being abroad on Church business and a 35% chance of being out on private business:

01-10	Seminary Student or Deacon	Experience level D6
16-25	Priest (no parish)	Experience level 4 + D6
26-35	Curate	Experience level 4 + D10
36-50	Chaplain (to Knight or Lord)	Experience level 6 + D10
50-65	Chaplain (to Bishop, Primate, etc.)	Experience level 6 + D20
66-90	Rector (Parish Priest)	Experience level 6 + D10
91-95	Dean	Experience level 8 + D10
96-98	Canon	Experience level 8 + D10
99	Archdeacon	Experience level 10 + D10
00	Bishop (10% chance Archbishop, 5% Primate)	Experience level 10 + D20

Church Business:

01-30 One of the following, as appropriate to the Cleric's rank:
- buy/sell with town tradesman
- buy/sell with Guildsman
- visit/negotiate with nobleman
- negotiate with local authorities
- negotiate with Lord, Crown
- Church Convocation or Conference
- going to visit Church superior
- inspection of Church domains
- delivering message

31-40 Healing the sick in the community
41-50 Soliciting alms for the poor
51-60 Preaching sermon
61-70 Seeking materials for Sanctification
71-80 of sacred waters, scroll, etc. Dispensing alms to the poor
81-90 Seeking out the ungoldly
91-95 Seeking out a specified heretic or Enemy of God
95-00 Any other mission allocated

Private Business:

01-25 Going on pilgrimage or quest
26-30 Looking for religious books to buy
31-35 Eating/drinking or seeking same
36-40 Looking f_or_entertainment
41-50 Taking care of family or friends
51-60 Going to the hunt, tourney, or to practice fighting skills.
61-70 Going to seek a quiet place of meditation or meditating

71-90 Protecting the poor from unjust oppression
91-00 Any other activity that is suited to a Cleric. (Here, the Alignment plays a significant role, and the Cleric of high alignment may be getting into trouble or doing something frowned on by the Church)

When rolling Alignments for Clerics, re-roll scores over 10 for Bishops, Archdeacons, and Canons. No Cleric will have an Alignment over 16.

Monastic Clergy are members of a cloistered religious order and have a 90% chance of being abroad on Church business and a 10% chance of being about on private business:

01-10	D10 Novices + 1 Monk/Nun (of level 4 + D10)	Experience level D6
11-20	D10 Lay Brothers + D6 Monks (of level 4 + D10):	Experience level D6
21-85	D10 Monks/Nuns	Experience level 4 + D10
91-99	Chapter Official (Chaplain, Cellerer, Precentor, Sacristan, Almoner, with 01-10% chance of Abbotor Abbess in party). D20 Monks/Nuns (above)	Experience level 8 + D10
00	Official of Monastic Grand Order, with escort	Experience level 8 + D20

- Church Business: as for Established Clergy
- Private Business: as for Established Clergy

Friars are mendicant monks or may attend a small rural chapel. They are very much in the world and have only a 25% chance of being abroad on Church business and a 75% chance of being about on their own business:

01-75	Mendicant (vow of poverty)	Experience level 2D6
76-95	"Fighting" Friar (Friar Tuck varity):	Experience level 2D10
96-00	Hermit (Alignment 1-2)	Experience level 8 + D20

- Church Business: as for Established Clergy
- Private Business: as for Established Clergy

Military Orders are Fighting Clerics and tend to be very efficient and fanatical warriors. They have a 1-50% chance of being on patrol (highly suspicious of infidels), 51-75% chance of being on Church Business, and a 76-00% chance of being on private business:

01-40	Sergeants/Men-at-Arms	Experience level 5 + D10
41-90	Knight of the Order (plus attendant troops, if appropriate)	Experience level 5 + D20
91-95	Chapter Officer (Knight Commander/House Master)	Experience level 10 + 2D10
96-99	Provincial Officer (Provincial Commander)	Experience level 12 + 2D10
00	Officer of the Grand Order (Seneschal/Grand Master)	Experience level 15 + 2D10

A ranking official of a Military order will tend to have an escort of lordly proportions.

- Church Business: as for Established Clergy
- Private Business: as for Established Clergy or for Kinghts or Fighting men.

NON-PLAYER CHARACTER MAGICK USERS

Magick Users should not really be encountered randomly in a C&S campaign. They are typically few in number in any true fantasy novel or legend, and they should be rare in a game as well. Because of their Art, they rarely are in places as a matter of chance, and thus should be pre-determined NPCs who are encountered because they are in a certain place with a definite intention in mind. Such intentions might be:

- Looking for entertainment/amusement.
- Seeking needed materials for enchantments (if Evil, a 25% chance materials required are sacrifice or victim; if Neutral, a 10% chance).
- Going to/from Secret Society meeting.
- Going to/from or in place of meditation to contemplate or practice the Arts.
- Going on quest to nearby/distant place.
- Going to visit friends/coming home.
- Going on pilgrimage.
- Going on long journey.
- On Guild business or other personal business.
- Going to eat/drink somewhere.
- Seeking personal enemy.
- On errand/quest for Master.
- Seeking member of adventure party/wishing to involve someone in party with his affairs.

Such a list is endless. In any event, the encounter should be seen as not being a matter of "chance" at all, for the Mage will be where he wants to be and will meet or avoid the party in accordance with his own plans and motives. All too often the scenario seems to begin in the legends and the fantasy novels, "I've been waiting for you..."

The proficiency and magical equipment of the Mage is highly variable, but some guidelines are in order:

1. Chance of Focus: The probability of a Mage having a Focus is directly related to his MKL and his social status:

   MKL 1-2: No Focus

   MKL 3-8: Probability of Focus = MKL + %age given below:

Serf = 1-15%	Guildsman = 1-45%	Elf = 1-70%
Yeoman = 1-30%	Noble = 1-45%	High Elf = 1-90%
Townsman = 1-30%	Royalty = 1-60%	Dwarf = 1-50%

   MKL 9+: Focus has been enchanted.

2. Chance of Magical Items: The probability of a Mage having magical potions, scrolls, etc., corresponding to Simple Magical Devices is equal to his MKL + %age given above for his social class. One check may be made for each MKL he possesses.

3. Chance of an Amulet of Protection = MKL + % given above for his social class.

4. Chance of Knowing a Spell. This is, however, only a general guide, and Game Masters may rule that NPC Mages have acquired certain spells, particularly if they are within a specialization (Thaumaturgists, for instance, are masters of Illusions and will tend to have mastered those at or below their casting levels as a matter of course).

5. Devices of Power: When magical devices of great power are concerned, the rule of thumb should always be the level of the Mage and the appropriateness of having such a device under the circumstances of the encounter. Such devices should be rare, by their very nature.



NON-PLAYER CHARACTER ELVES & FORESTERS

All Elves are Magick Users. However, with the exception of the High Elves, who are obviously high-talent Mages, most Elves will not pose much of a problem when setting up chance encounters.

Use the chance of a focus to determine the probability of an Elvish bow. After MKL 9, an Elf will have his bow and a good supply of magical arrows. Encounter percentages would be highly variable, and much depends upon the nature of the area. In Elvish woods, any woodsman encountered would likely be an Elf. Outside such areas, the encounters would tend to be of the "planned" variety.

Foresters may be encountered perhaps more than any other type of character in a woodland. Some are simply plain humans keeping the game laws; others are Fighters and/or Magick Users as well.

- Elvish Foresters: Experience level D20
- High Elves: Experience level D10 + D20
- Fighter/Foresters: Experience level D20
- Non-Fighter Foresters: Experience level D10
- Shaman/Dance Chant Foresters: Experience level D6 + D20

Most Foresters will tend to be ordinary men, not Magick Users. Fighter/Foresters will usually be on patrol, hunting, and the like. Their task is to keep the woodlands for their Lords and to prevent poaching. They also wage war on monsters and maurading beasts, and act as scouts against invaders. Non-Fighter Foresters are the serfs who have taken up poaching for a vocation or who assist in the great hunts of the nobility.

IN TOWNS & CITIES

A host of different personages can be encountered in urban environments. Indeed, within view of the characters might be seen as many as 20 or 30 different classes of people at one time. Thus the Game Master must exercise quite a bit of personal control over the action. Some people will be readily recognizable by their clothing, etc., and thus questions from the players about the nature of people around them could be met without die rolling; the Game Master will simply decide whether or not the type of person sought is present in the area. Other classes will be less recognizable. In any event, town encounters should be played by ear, to a degree. Of course, a well-developed town will have definite personality NPCs (as in Judges' Guild City State and Thunderhold), so some encounters will be "planned".

Nature of Urban Encounter	Morn	Day	Evening	Night	Late Night
No encounter	01-10	01-05	01-10	01-20	01-30
The Daytime Crowd: tradesmen, pedlars, pushcart men,	11-65	06-65	11-50	-	-

entertainers, wagons & tradesmen, beggars, Town Officials, Officials of Royal Bureaucracy, pilgrims, messenger, physician, chirurgeon, University sage/scholar, Guildsmen (10% Guild Syndic), Thieves mingling with the crowd, pimp and/or courtesan, apprentices, runaway serf looking for job, Knights & Squires/Nobles & Ladies, children, conmen, gawking yeomen & serfs, Clerics, etc.					
The Watch	66-75	66-75	51-60	21-35	31-50
Thieves (1-3 in day, 1-10 after dark)	76-80	76-80	61-67	36-50	51-70
Fighting Men	81-93	81-93	68-89	51-67	71-75
Procession (Civic/Church/Noble/Royal)	94	94	90	-	-
Smugglers	-	-	91	68-71	76-80
Illicit Lovers	-	-	-	72-75	81-83
Drunken party-goers (often rowdy)	-	-	-	76-89	84-90
Vermin (rats, feral pets, small animals)	95-00	95-00	92-00	90-00	90-00

Only in towns where there is some reason for a monster to be lurking about in the shadows, (rarely in daytime) should a monster encounter be envisaged. These can be arranged.

Game Masters should orchestrate the scenarios which develop. Not all of the encounters will be aimed directly at the adventure party. For example, an encounter with Thieves could be:

1. A man running with something clutched under his arm, and someone calling from behind, "Stop, Thief!" Players are obligated to answer the hue-and-cry.
2. A group of shadowy figures crouched over the fallen body of another.
3. A man struggling with an assailant and crying out for help.
4. Several figures lurking in a shadowed doorway. They may be observing a rich merchant on his way home after a drunken party at the Guild Hall.

The choices are manifold, and to limit the possibilities too much by making rigid prescriptions is unnecessary.

ON THE HIGHROAD

Traffic on the roads depends upon the nature of the roads and the surrounding countryside.

	Near Town		On Highroad		Rural Road/Near Fief	
Nature of Highway Encounter	Day	Night	Day	Night	Morning	Afternoon
Serfs to/from town/market/fields	01-10	01-02	01-05	-	01-25	01-25
Yeomen to/from town/market/fields	11-20	03-05	06-15	01-03	26-35	26-35
Drovers with herds/flocks & dogs	21-25	06-08	16-22	04-05	36-45	36-45
Pedlars (ealhordan, tinker, etc.)	26-30	09	23-26	06-07	46-48	46-48
Tradesmen with wagons/carts & apprentices (butcher, baker, weaver, tailor, dyer, etc.)	31-40	10-11	27-35	08	49	49
Wandering Troubadours/Jongleurs/Players	41-45	12-13	36-40	09	50	50
Guildsmen with apprentices (10% chance of Guild Syndic on Guild business)	46-50	14	41-56	10	-	-
Banker/Moneylender/Goldsmith/Jeweler (usually with an escort)	51-53	15	46-67	11	-	-
Fighting Men (see NPCs. On the fief, it is usually a patrol)	54-65	16-19	48-65	12-16	51-69	51-69
Pilgrims (mixed types)	66-68	20	66-70	17-18	70	70
Beggars/unemployed/cripples/lepers	69-71	-	71	-	-	-
Thief/Brigands/Assassin/Courtesan	72-75	21-22	72-78	19-30	71	71
Animal Trainer/Ostler/Forester/Nobles with dogs & horses. 25% chance of a hunt in pursuit of a quarry	76-77	-	79	31-34	72-77	72-77
Road Repair crew	78-80	-	80-81	-	78	78
University Sage/Scholar/Physician/ Chirurgeon/Apothecary	81-83	23	82	35	-	-
Messenger/Royal Official	84-85	24	83	36-37	79	79
Clerics (see NPCs)	86-90	25	84-89	38-42	80	80
Great Lord/Bishop/Prince/King & retinue	91-92	26	90-91	-	-	-
Runaway serf/apprentice/monastic	93-94	27-33	92-93	43-47	81-85	-
Student on Wanderjahr with his Master	95	34	94	48	86	81
Animals	96-00	35-95	95-99	49-90	87-98	82-97
Monsters	-	96-00	00	91-00	99-00	98-00

	Wilderland		Enchanted Forest	
Nature of Highway Encounter	Day	Night	Day	Night
Serfs/Yeomen to/from town/market/fields	01-04	-	-	-
Drovers with herds/flocks & dogs	05-07	01	-	-
Pedlars	08-09	02	01-02	01
Merchant Caravan (under escort)	10-15	03	03	02
Fighting Men	16-20	04-05	04-05	03
Clerics	21-24	06	06	04
Brigands	25-40	07-25	07-08	05
Pilgrims	41-45	26-27	09	06
Runaway/Deserter/Fugitive	46-50	28-30	10	07
Messenger	51	-	11	-
Forester Patrol/Elvish Patrol	52-65	31-45	12-30	08-20
Hunters/Animal Trainers/Fishermen/Falconers	66-75	46-49	31-33	21
Animals	76-90	50-85	34-80	22-75
Monsters	91-00	86-00	81-00	76-00

It should be noted that a Highway Encounter in Wilderland and Enchanted Forest is subject to a general Wilderland Encounter check beforehand.

IN THE FIEFLANDS

The Fief lands tend to be well-inhabited and, during the day, it is difficult not to meet some-one. At night, few tend to be abroad that one would like to meet.

	Settled Countryside				Wilderland Fief		
	Morn	Day	Eve	Night	Morn	Day	Night
Fief Inhabitants:	01-70	01-75	01-40	01-30	01-40	01-60	01-10
Strangers:	71-75	76-80	41-50	31-40	41-45	61-65	11-20
Brigands:	76-77	81-82	51-55	41-45	46-50	66-75	21-40
Animals:	78-99	83-99	56-98	46-95	51-95	76-95	41-85
Monsters:	00	00	99-00	96-00	96-00	96-00	86-00

For encounters in the forest and woods, see "Encounters in Settled Forest Regions" in the next section.

CHANCE ENCOUNTERS IN FORESTS & WILDERLAND

Wilderness regions tend to be quite empty of human life and few encounters with people occur off the roads. There are different kinds of wilderness as well, and each has its own probabilities of chance encounters. To determine the probability of an encounter, consider the character of the region, then roll D100 to determine the % chance of an encounter. If an encounter occurs, roll D100 to determine its nature, and move on to the NPC/Animal/Monster Appearance Table appropriate to the situation.

ENCOUNTERS IN TRUE WILDERLAND SETTINGS: every 2 hours, day & night

	On Highroad		Game Trail		In Clearing		Pool/Stream		Off Trails		In Swamps	
Nature of Encounter	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night
% Encounter	01-25	01-15	01-40	01-25	01-55	01-30	01-35	01-35	01-50	01-30	01-50	01-40
Traffic*	01-15	01-05	-	-	-	-	-	-	-	-	-	-
Woodsmen	16-25	06-07	01-15	01-02	01-20	01-10	01-20	01-10	01-05	-	01-05	-
Small Animal	26-80	08-60	16-50	03-35	21-50	11-35	21-50	11-40	06-70	01-40	06-50	01-35
Large Animal	81-95	61-80	51-85	36-80	51-90	36-75	51-90	41-75	71-80	41-60	51-75	36-55
Unusual Animal	96-99	81-90	86-95	81-90	91-95	76-88	91-99	76-90	81-90	61-80	76-90	56-75
Monster	00	91-00	96-00	91-00	96-00	89-00	00	91-00	91-00	81-00	91-00	76-00

ENCOUNTERS IN “SETTLED” FOREST REGION: every 2 hours, day & night

	On Highroad		Game Trail		In Clearing		Pool/Stream		Off Trails		In Swamps	
Nature of Encounter	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night
% Encounter	01-45	01-20	01-40	01-25	01-50	01-25	01-30	01-35	01-40	01-30	01-50	01-40

Traffic*	01-40	01-10	-	-	-	-	-	-	-	-	-	-
Woodsmen	41-50	11-15	01-20	01-04	01-20	01-10	01-20	01-10	01-04	01-02	01-10	01-02
Small Animal	51-90	16-70	21-55	05-40	21-50	11-42	21-60	11-50	06-70	03-40	11-60	03-45
Large Animal	91-97	71-90	56-90	42-85	51-95	43-80	61-95	51-85	71-90	41-80	61-85	46-75
Unusual Animal	98-00	91-98	91-98	86-95	96-99	81-92	96-99	86-95	91-97	81-90	86-95	76-90
Monster	-	99-00	99-00	96-00	00	93-00	00	96-00	98-00	91-00	96-00	91-00

ENCOUNTERS IN ENCHANTED FOREST REGIONS: every hour, day & night

	On Highroad		Game Trail		In Clearing		Pool/Stream		Off Trails		In Swamps	
Nature of Encounter	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night
% Encounter	01-25	01-25	01-45	01-30	01-60	01-35	01-45	01-35	01-55	01-40	01-60	01-50
Traffic*	01-05	-	-	-	-	-	-	-	-	-	-	-
Woodsmen	06-10	01	01-05	01	01-05	01	01-05	-	01	-	01-03	-
Elves, etc.**	11-20	02-05	06-15	02-03	06-15	02-10	06-15	01	02-10	01	04-06	-
Small Animal	21-60	06-50	16-45	04-35	16-45	11-30	16-40	02-35	11-50	02-40	07-50	01-30
Large Animal	61-80	51-70	46-85	36-70	46-85	31-60	41-80	36-70	51-70	41-60	51-75	31-50
Unusual Animal	81-95	71-85	86-95	71-80	86-95	61-75	81-90	71-83	71-85	61-75	76-90	51-65
Monster	96-00	86-00	96-00	81-00	96-00	76-00	91-00	84-00	86-00	76-00	91-00	66-00

*Traffic as given for "The Highway".

**Elves, etc., refers to the fact that Enchanted Forests usually "belong" to someone, and unusual or magical things are happening in them. In Elvish Forests, most Woodsmen are Elves. In Entish Forests, Woodsmen or Elves could be Ents, at the Game Master's discretion. In other Enchanted Forests, Woodsmen, Elves, etc., could be patrolling Foresters, Men-at-Ams, and the like.

Encounters do not have to be face to face. In many instances, players will merely hear t4eisong or cry of a bird or animal or see its tracks. In the case of the latter, the Game Master may rule on their freshness or age. In some instances, the animals, etc., could be in places of concealment and watching the party. Such matters could be made subject to random determinations, but it perhaps restricts the Game Master too much. The following behaviors are therefore given as suggestions of possible actions:

Birds

- Flying overhead
- Singing in tree/bush/on rock
- Sitting in tree overhead
- swimming (water fowl)
- Nesting
- Silently watching party
- Feeding
- Making kill (if predatory)
- Bird messenger

Animals

- Hungry and looking for food
- Grazing/eating kill
- Stalking prey nearby (if predatory)
- Stalking party (if predatory and large or in packs)
- Thirsty and looking for water/drinking
- Urinating/defecating
- Mating/rutting (if springtime)
- Sleeping/sleepy and unalert
- With young
- In open/under cover
- Animal Messenger
- Marking territory/defending territory against trespass
- Fleeing/hiding from predator or hunters nearby

Unusual animals and Legendary Beasts tend to behave in a manner consistent with the above. 1In the case of Great Eagles, Griffins, and the like, who inhabit the High Places and come to Earth only to make a kill, the options are more limited.

Monsters

Monsters have a vast number of motivations. Unintelligent and semi-intelligent monsters tend to behave like animals, for the most part. Intelligent monsters behave with the same cunning; and attention to planning that characterizes any party of men. Goblins, Trolls and their kind will tend to have such intentions as, robbery, robbery and killing, taking captives for ransom, etc., but it can be possible that they are cold, lost, hungry and afraid in some circumstances. Game Masters should avoid the "Killer Instinct" and play the situation with some imagination. Rarely are all monsters hostile at all times.

Goblins, Trolls, Giants:

- Camping/preparing meal/eating & drinking
- Setting ambush for party
- Setting ambush for others
- Ambushing other party
- Robbery intended
- Robbery &slaying intended
- Capture for ransom intended
- Lost and Seeking aid
- Returning from raid with loot/prisoners
- Seeking enemy
- Hunting game/dressing carcass/fishing
- Patrolling area for "The Boss"
- Bandaging wounds after losing battle
- Collecting toll
- Escorting someone
- Looking for work with a generous Chaotic
- Riddle game desired (Giants, Goblins)
- Terrorizing villagers/cattle "lifting"
- Torturing prisoners
- Requesting information, directions
- Giving information, directions
- Lying outrageously
- Building fort/bridge/cave complex
- Preparing for war/planning raid
- Meeting with mysterious strangers
- Gambling/offer to gamble with party
- Quarrel in progress
- Dividing loot (often quarrel in progress)
- Pillaging ambush caravan/looting bodies
- Having "fun" skinning Dwarves/Hobbits/Elves
- Preparing gallows/stake and faggots/etc.
- Using gallows/stake and faggots, etc.
- Cutting down trees (bad in Elvish and Entish forests)
- Causing a fair damsel distress
- Aiding friends
- Coming to aid of friend in party
- Recognizing member of party from former expedition (friend/foe)
- Evening old scores and accounts
- Settling leadership of their band
- Intending to buy/sell/trade goods, loot or prisoners
- etc.,etc.,etc.

From the foregoing, it becomes apparent that more than just another bout of killing may be in the offing. Intelligent monsters behave in much the same manner as people do, only they tend to express their desires in actions perhaps a trifle more "crude" and "vulgar" than in human society.

Exceptional Monsters:

The C&S monster/animal characteristics are capable of some modification to permit the development of exceptionally dangerous adversaries. As a rule of thumb, such creatures could have their body/fatigue levels increased by up to 25%, their hit bonuses by 25% (eg., if hit bonus was +2-%, 125% = +25%), and similarly their dodge and parry bonuses could be improved. Such creatures would appear quite "normal" until engaged in a fight.

SMALL ANIMAL ENCOUNTERS

Depending upon the type, location, time of day, season, etc., from 1-20 small animals may be encountered. Some will be solitary, others in groups, depending upon their natures. Game Masters should use discretion when determining numbers and behavior of encountered animals rather than depending upon random dice.

	On Highroad		Game Trail		In Clearing		Pool/Stream		Off Trails		In Swamps	
Animal Encountered	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night
Badger	-	01	01	01-04	01-02	01-04	01	01	01	01-04	-	-
Bats	-	02	-	05-06		05-07	-	02	-	05-06	-	-
Crows	01	-	02	-	03-05	-	02	-	02	-	-	-
Cuckoos	02	-	03	-	06	-	03-04	-	03-04	-	-	-
Ducks	-	-	-	-	-	-	05-10	-	-	-	01-09	-
Doves	03	-	04	-	07	-	11-13	-	05	-	-	-
Eagle	-	-	05	-	08	-	14	-	06-08	-	-	-
Feral Cat	04	03-04	06	07-09	09-10	08-12	15-16	03-09	09-10	07-12	10-11	02-10
Feral Dogs	05-08	05	07-09	10	11-12	13	17	10	11-13	13-14	-	-
Fox	09	06	10-12	11-13	13-14	14-15	18	11-12	14-17	15-19	-	-
Frog/Toad	-	-	-	-	-	-	19-24	13-22	-	-	12-20	10-25
Geese	-	-	-	-	-	-	25-31	-	-	-	21-27	-
Grouse	10	-	13	-	15-20	-	32	-	18-19	-	-	-
Hawk	11	-	14	-	21-24	-	33-34	-	20-24	-	28-30	-

Hare/Rabbit	12-15	07-11	15-24	14-20	25-40	16-30	35-39	23-29	25-34	20-29	31-33	26-28
Hedgehog	16	12-13	25	21-23	41	31-33	40	30	35	30	-	-
Larks	17-21	-	26-29	-	42-47		41-44	-	36-37	-	-	-
Lizards	22-23	14-17	30-31	24-28	48-50	34-39	45-50	31-39	38-39	31-33	34-40	29-45
Nightingale	-	18-20	-	29-30	-	40-41	-	40-44	-	34-39	-	-
Owl	-	21-24	-	31-33	-	42-46	-	45-50	-	40-44	-	46-49
Otters	-	-	-	-	-	-	51-60	51-54	-	-	41-45	50-55
Pheasants	24	-	32-33	-	51-60	-	61	-	40-41	-	-	-
Pigeons	25-27	-	34-35	-	61-64	-	62	-	42-43	-	-	-
Quail	28-29	-	36-39	-	65-70	-	63	-	44-47	-	-	-
Raven	30	-	40	-	71	-	64	-	48	-	-	-
Small Rodents	31-50	25-50	41-55	34-50	72-81	47-70	65-70	55-64	49-60	45-60	46-60	56-65
Skunk	51-55	51-60	56-60	51-57	82	71-73	71-72	65-66	61-62	61-62	61-62	66-67
Snipe	-	-	-	-	-	-	73-78	-	-	-	63-68	-
Sparrows	56-75	-	61-69	-	83-88	-	79-82	-	63-67	-	69-70	-
Swallows	76-77	-	69-70	-	89-90	-	83-84	-	68	-	-	-
Swans	-	-	-	-	-	-	85-86	-	-	-	71-72	-
Thrushes	78-82	-	71-74 -	-	91-95	-	87	-	69-74	-	-	-
Tortoises	83	-	75-76	-	96	-	88	-	75-76	-	-	-
Turtles	-	-	-	-	-	-	89-91	67-71	-	-	73-77	68-72
Small Vipers	84-87	61-66	77-80	58-65	97	74-75	92	72-73	77-78	63-65	78-84	73-79
Large Vipers	88-89	67-70	81-82	66-69	98	76-77	93	74	79	66-67	85-88	80-84
Weasels	90	71-72	83	70-71	-	78-80	94	75	80	68	-	-
Roll 1-3	91-00	73-00	84-00	72-00	99-00	81-00	95-00	76-00	81-00	69-00	89-00	85-00

LARGE ANIMAL ENCOUNTERS

Large animals may be encountered in the flesh, or else their sounds or tracks may be detected and a bout of trailing may be necessary before the beast is confronted. In the case of tracks, only a Forester character will have any certainty of recognizing the spoor of the beast or of following it for any distance. Most characters will be "babes in the woods" and would be able to tell little from tracks. The same is true of sounds made by beasts.

Tracks may be fresh or of several days' age, the Game Master making such decisions. On Game Trails, as many as 1-10 different tracks may be found, requiring the expert judgment of a Forester to make any sense of them.

Depending upon the type, location, etc., from 1-20 large animals may be encountered. As in the case of small animals, Game Masters should use discretion and common sense when determining their numbers and behavior.

	On Highroad		Game Trail		In Clearing		Pool/Stream		Off Trails		In Swamps	
Animal Encountered	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night
Brown Bears	01-05	01-15	01-15	01-15	01-20	01-20	01-20	01-10	01-15	01-10	01-10	01-05
Bears/Young	06-09	16-20	16-20	16-17	21-30	21-22	21-30	11-12	16-20	21	11-14	06-07
Boars	10-25	21-35	21-30	18-30	31-39	31-34	31-34	13-14	21-35	22-30	15-25	08-09
Hinds	26-35	36-38	31-40	31-33	40-50	35-40	35043	15016	36-40	31-32	26-32	10-11
Hinds/Young	36-42	39	41-50	34-35	51-60	41-42	44-50	17	41-44	33-34	33-38	12
Great Stag	37	-	51-53	36	61-62	43	51-53	18	45-50	35-36	39	13
Stags	38-39	40	54-60	37-39	63-70	44-46	54-59	19-20	51-60	37-40	40-41	14
Wild Cattle with bulls	40-50	41	61-65	39	71-76	47-78	60-63	20	61-63	41	-	-
Wild Pigs	51-59	42-45	66-70	40-41	77-79	49	64-65	21-22	64-65	42	42-45	15-16
Grey Wolves	60-70	43-59	71-75	42-55	80-89	50-60	66-75	23-35	66-75	43-55	-	-
Roll Tracks	71-80	60-65	76-90	56-60	90-95	61-65	76-95	36-40	76-90	56-60	46-55	-
Roll Sounds	81-98	66-95	91-95	61-90	96-97	66-85	96-98	41-80	91-95	61-80	56-70	16-60
Unusual Animal	99-00	96-99	96-98	91-96	98-99	86-96	99	81-90	96-98	81-90	71-90	61-85
Legendary Animal	-	00	99-00	97-00	00	97-00	00	91-00	99-00	91-00	91-00	85-00

UNUSUAL ANIMAL ENCOUNTERS

Unusual animals are those rarely encountered or else those which are not normally encountered in a particular environment.

	On Highroad		Game Trail		In Clearing		Pool/Stream		Off Trails		In Swamps	
Animal Encountered	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night
Constrictor	01	01-02	01-03	01-03	-	-	01-05	01-05	01-04	01-04	01-08	01-10
Large Constrictor	02	03-04	04-06	04-06	-	-	06-10	06-1-	05-07	05-07	09-16	11-20
Crocodiles	-	-	-	-	-	-	11-20	11-25	-	-	17-35	21-35
Dire Wolf	03-10	05-15	07-16	06-18	01-15	01-15	214430	26-35	08-20	08-20	36-45	36-45
Grizzly	11-20	16-24	17-29	19-29	16-25	16-30	30-45	36-50	21-30	21-30	46-50	46-47
Polar Bear	21	25	30	40	36	31	46	51	31	31	-	-
Leopard	22-25	26-30	31-38	31-40	27-34	32-40	47-55	52-61	32-41	32-45	51-60	47-56
Lion	26-30	31-32	39-40	41-42	35-40	41-43	56	62	42	46	-	-
Tiger	31-35	32-37	41-47	43-55	41-45	44-48	57-66	63-72	43-55	47-62	61-65	57-62
Wargs	36-50	38-50	48-60	56-75	46-60	49-55	67-72	64-68	56-69	63-75	-	-
Wolverine	51-55	51-55	61-65	76-80	61-65	56-60	72-75	69-74	70-74	-	-	-
Roll Tracks	56-75	56-65	66-80	81-85	66-80	61-65	76-83	75-80	75-85	76-80	66-70	-
Roll Sounds	76-95	66-85	81-90	86-90	81-90	66-85	83-92	81-85	86-90	81-85	71-85	63-80
Legendary An.	96-00	86-00	91-00	91-00	91-00	86-00	93-00	86-00	91-00	86-00	86-00	80-00

LEGENDARY ANIMALS

Legendary animals divide into three categories. Depending upon the appropriateness of their appearance, one, two, or all three categories might be drawn upon in a chance encounter situation. If a randomized approach is being used, the following probabilities apply:

	On Highroad		Game Trail		In Clearing		Pool/Stream		Off Trails		In Swamps	
Creature Encountered	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night
Giant Animal	01-85	01-70	01-85	01-60	01-90	01-65	01-90	01-55	01-75	01-50	01-65	01-45
Lycanthropes	86-90	7I-85	86-90	61-85	91-95	66-85	91-95	56-80	76-85	51-80	66-80	46-65
Legendary Animal	91-00	86-00	91-00	86-00	96-00	86-00	96-00	81-00	86-00	81-00	81-00	66-00

	On Highroad		Game Trail		In Clearing		Pool/Stream		Off Trails		In Swamps	
Giant Animal Encountered	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night
Giant Ants	01-02	01	01-04	01	01-05	01	01-02	01	01-07	01	01-06	01
Giant Centipede	03	02	05-06	02	06-07	02	03	02	08-09	02	07-09	02
Giant Crabs	-	-	-	-	-	-	-	-	-	-	10-15	03-12
Great Eagle	04	-	07-08	-	08-10	-	04	-	10-12	-	16	-
Killer Frogs	-	-	-	-	-	-	-	-	-	-	17-26	13-25
Giant Mosquitoes	05	06-09	09	03-07	11	03-09	05-08	03-12	13-17	03-12	27-36	26-35
Giant Porcupine	06	10-11	10-11	08-10	12	10-13	09	13-14	18-21	13-17	-	-
Giant Ram	07-08	-	12-15	-	13-17	14	10-11	-	22-26	-	-	-
Giant Rats	09-10	12-14	16-18	11-16	18-20	15-18	12	15-16	27-30	18-22	37-42	36-42
Scorpions	11	-	19	-	21-22	-	13	-	31-33	-	43	-
Giant Skunk	12-16	15-20	20-24	17-22	23-24	19-21	14-15	17-19	34-36	23-27	44-45	43-45
Giant Snake	17-18	21-23	25-27	23-26	25	22	16-19	20-25	37-40	28-34	46-50	46-50
Giant Spider	19	24	28-30	27-29	26	23	20-23	26-69	41-43	35-39	51-55	51-57
War Elephant	20	-	30	-	27-28	24	24-25	-	44-46	40	-	-

Giant Wasps	21	-	31-32	-	29-31	-	26-28	-	47-48	-	56-59	-
Giant Weasel	22-23	25-29	33-33	30-34	32-33	25-27	29-30	30-31	49-50	41-43	-	-
Giant Wolverine	24-29	30-35	37-41	35-39	34-38	28-32	31-32	32-33	51-55	44-48	-	-
Roll Tracks	30-40	36-40	42-51	40-44	39-44	33-37	33-41	33-37	56-60	49-53	60-64	-
Roll Sounds	41-45	41-50	52-56	45-59	45-49	38-45	42-50	38-50	61-65	54-60	65-70	58-60
Roll Large Animal	46-90	51-85	57-80	50-75	50-75	46-70	51-75	51-70	66-75	61-70	71-75	61-65
Roll Unusual Animal	91-95	86-90	81-93	76-88	76-85	71-85	76-85	71-80	76-80	71-80	76-80	66-70
Roll Lycanthrope	96	91-95	94-95	89-90	86-87	86-91	86-87	81-88	81-83	81-90	81-85	71-80
Roll Legendary Animal	97-00	96-00	96-00	91-00	88-00	92-00	88-00	89-00	84-00	91-00	86-00	81-00

	On Highroad		Game Trail		In Clearing		Pool/Stream		Off Trails		In Swamps	
Lycanthropes Encountered	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night
Werebear	01-05	01-10	01-10	01-10	01-15	01-15	01-20	01-10	01-10	01-10	01-05	01-05
Wereboars	06-10	11-15	11-25	11-15	16-22	16-19	21-25	11-13	11-25	11-15	06-10	06-08
Werelions	11-15	16-17	26-35	16-18	23-32	20-24	26-30	14-15	26-30	16	-	-
Weretigers	16-20	18-30	36-40	19-35	33-37	25-38	31-60	16-30	31-40	17-29	11-20	09-20
Werewolves	21-30	31-40	4150	36-50	38-47	39-50	61-45	31-35	41-50	30-35	-	-
Lizardmen	31-35	41-42	51-55	51-54	48-59	51-53	46-50	36-37	51-52	36	21-35	21-30
Ratmen	36-45	43-50	56-60	55-60	60-65	54-63	51-60	38-47	53-55	37	36-45	31-45
Roll Tracks	46-70	51-55	61-80	61-65	66-75	64-68	61-80	48-53	56-70	38-45	46-50	-
Roll Sounds	71-90	56-85	81-90	66-85	76-85	69-80	81-85	55-80	71-80	46-70	51-80	46-80
Roll Legendary Animal	91'00	86-00	91-00	86-00	86-00	81-00	86-00	81-00	81-00	71-00	81-00	81-00

	On Highroad		Game Trail		In Clearing		Pool/Stream		Off Trails		In Swamps	
Legendary Animals Encountered	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night
Dragons	01-02	01-02	01-02	01	01-03	01	01	-	01-03	01	-	-
Blatant Beast	03-04	03-04	03-04	02-04	04-05	02-03	02	01	04-05	02	-	-
Centaurs	05-07	-	05-09	-	06-10	04-06	03-04	-	06-07	-	-	-
Chimera	08	05	10	05	11	07	05	02	08-10	03		-
Gorgon	-	-	-	-	-	-	06-07	03	11-13	04	01-03	01-02
Griffin	09	-	11-12	-	12-14	-	08	-	14-18	05	-	-
Harpies	10-12	-	13	-	-	-	09	-	19-20	-	04-06	03
Hippogriff	13	-	14-15	-	15-19	08	10	-	21-24	-	-	-
Hydra	14	06-07	15-17	06-09	20-23	09-11	11-13	-	25-29	06-09	05-10	04-10
Manticore	15-24	08-10	18-21	10-11	24-29	12-13	14	-	30-35	10-11	-	-
Pegasus	-	-	-	-	-	-	15	-	36	-	-	-
Roc	25	-	22-23	-	30-32	-	16	-	37-39	-	11-13	-
Unicorn	-	-	-	-	-	-	-	04	-	-	-	-
Will o' Wisp	-	-	-	-	-	-	-	-	-	-	-	11-15
Wyvern	25	11	24	12	33	14	17	-	40-45	12	-	-
Questing Beast*	26-29	12-13	25-30	13-14	34-40	15-16	18-23	05-07	46-50	13-15	14-18	16-17
Roll Tracks	30-45	14-20	31-50	15-19	41-55	17-21	24-30	08-12	16-20	19-24	18-19	
Roll Sounds	46-60	21-50	51-60	21-40	56-60	22-50	31-50	13-40	61-65	21-40	25-50	20-50
Roll Large Animal	61-80	51-75	61-85	41-70	61-85	51-80	51-70	41-75	66-75	41-70	51-70	51-65
Roll Unusual Animal	81-95	76-85	86-95	71-80	86-95	81-90	71-85	76-85	76-85	71-80	71-80	66-75
Roll Monster	96-00	86-00	96-00	81-00	96-00	91-00	86-00	86-00	86-00	81-00	81-00	76-00

*Questing Beast Tracks only!

MONSTER ENCOUNTERS

A wide variety and number of monsters can be encountered in a wilderland setting. For the intelligent races, check purpose as for Goblins, Trolls, or Giants. Undead attempt to terrify or slay their victims, or may attempt to enthrall them for some mysterious purpose of their own. If the monsters appear in an inappropriate setting, reroll on the general encounter chart to see what made a noise, etc.

	On Highroad		Game Trail		In Clearing		Pool/Stream		Off Trails		In Swamps	
Monster Encountered	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night
Kobolds	-	01-05	-	01-05	-	01-05	-	01-05	-	01-05	-	-
Goblins	-	06-10	-	06-10	-	06-10.	-	06-10	-	06-10	-	-
Hobgoblins	-	11-15	-	11-15	-	11-15	-	11-15	-	11-15	-	-
Bugbears	-	16-17	-	16-17	-	16-17	-	16	-	16-19	-	-
Ores	-	18-27	-	18-27	-	18-29	-	17-22	-	20-27	-	-
Uruk Hai	01-09	28-40	01-05	28-40	01-05	30-40	01-03	23-26	01-05	28-34	01	01-04
Gnolls	-	41-45	-	41-45	-	41-45	-	27-30	-	35-38	-	-
Ogres	-	46-52	-	46-50	-	46-50	-	31-33	-	39-40	-	05-15
Trolls*	-	53-60	-	51-57	-	51-60	-	34-50	06-10	41-55	02-05	16-30
Giant*	01-15	61	01-10	58	01-10	61-64	01-10	51-53	11-20	56-58	-	31-33
Ghost	-	62-63	-	59	-	65	-	54	-	59	06-10	34-40
Skeleton I	16-18	64-66	11-12	60-63	11-12	66-68	11	55-56	21	60	11-14	41-45
Skeleton II	19-20	67-68	13	64-65	13	69	12	57-58	22	61	15-18	46-50
Zombie I	21-23	69-71	14-15	66-68	14-15	70-72	13	59-60	23	62	19-21	51-55
Zombie II	24-25	72-73	16	69-70	16	73	14	61-62	24	63	21-25	56-60
Ghouls	-	74-77	-	71-73	-	74-75	-	63-67	-	64-65	-	61-63
Death	-	78	-	74	-	76	-	68	-	66-69	-	64-66
Wight	-	79	-	75	-	77	-	69	-	70-75	-	67-68
Vampire	-	80-84	-	76-77	-	78	-	70-71	0	76-77	-	69-70
Wraith	-	85	-	78	-	79	-	72	-	78	-	71-72
Roll Tracks/Sounds	26-75	86-95	17-40	79-90	17-50	80-90	15-50	73-85	25-50	79-85	26-50	73-80
Large Animal	76-00	96-00	41-00	91-00	51-00	91-00	51-00	86-00	51-00	86-00	51-00	81-00

*Trolls include Cave, Mountain, Wood, and Water varieties. The type encountered depends to a large degree upon the terrain. Wood Trolls would tend to abound in heavily forested areas, with Water Trolls in areas with pools, streams, or swamps. Cave and Mountain Trolls would be found only in hilly or mountainous regions. Similarly, Giants may be of the Hill, Cave, Cyclopes, or Cloud varieties. Hill and Cave Giants are found in appropriate terrain, while Cloud Giants tend to be great wanderers and go far afield from their towering homes. The Cyclopes tend to be found on islands, tending sheep and goats and inviting wayfarers to dinner.

A number of "watchdog" monsters like the Basilisk, Cockatrice, Gargoyle, Minotaur, etc., are not included because they are not wanderers. Such beasts tend to remain in the same place as guards and properly are encountered in that role. Similarly, certain highly unusual animals (Apes, for example) and birds (Ibis, Peacock) are encountered too rarely to be worthy of special encounters.

Cities

In the golden ages of long ago the Roman Empire had scores of great cities all over Europe and beyond. Whether it was through the decadence of the Romans (as some claim) or by the hand of God (according to others), that brilliant, though flawed, era came to an end. The Dark Ages fell across Europe with the destruction of almost all the Roman cities and the civilization they nurtured. Even the greatest centers of the past, such as Rome and London, collapsed into decay as most of the inhabitants left to seek safer homes. But the early 13th century stands at the threshold of a new flourishing of urban life in Western Europe.

Rise of the Medieval City

The basic definition of a medieval city would be a town surrounded by city walls for protection. They usually grew as locations attached to a castle or a monastery, and in the early Middle Ages they were part of the domain of the local lords (or the monastery) and were subject to their rule. During the 11th century, cities evolved to become a political entity of their own. As citizens grew richer, they established their own structures (such as city councils) with which they could at least co-govern the city. Eventually, many cities were granted 'city charters', by which they could then govern themselves, and were subject only to

the king's law. They had their own courts, and sometimes even their own laws. They also raised and paid an army to defend it, and kept strengthening their fortifications as cities became important pawns in the power struggles between the various kingdoms.

The vast majority of cities in the High Middle Age (about 95%) counted less than 2,000 citizens; the rest counted up to 20,000 inhabitants. Only a handful of places like Paris, London, Cologne or Florence had a population of more than that. Many cities saw their population explode in the Middle Ages: London's population grew from 18,000 to 100,000 between the 10th and the 14th century. Paris, which eventually counted more than 200,000 citizens, was the most populous medieval city in Europe. Wars, fires and diseases would in later centuries reduce the population again below that of the High Middle Age.

With living space confined to the area within the ring walls, the density of the population was very high. Houses crowded in upon each other in unplanned chaos, and streets were narrow, dark, twisting, and stinking of sewage and offal. Cities were forever victims to fire and outbreaks of disease. They did, however, offer its citizens protection from enemy armies, and provided a greater social equality than was given in the lands ruled by nobles and clerics.

Access to citizenship was strictly controlled. A minimum income was required, women could often gain citizenship solely through their husbands or fathers.

Cities were governed by city councils, made up of members of the city's most prominent families, traditionally merchants, manufacturers and city officials. Official city posts were often hereditary. Guilds regulated commerce and the manufacturing of goods.

Cities were at once removed from the surrounding country side and an intrinsic part of it. While being separate legal entities, the city and the country needed each other: the rural area provided the food and raw material for the city, while the city provided the space and the possibility to set up the markets for the rural population to sell, buy and barter. The most prosperous cities were those which were situated at important trading positions, on rivers or by the sea.

Perils of Freedom

In the city, no one is lord or serf. A peasant who lives within the walls of a city for a year and a day is free, and cannot be called out to fight in one of the lord’s wars. All citizens have the right to marry, move, and inherit property as they please. Of course, too much freedom breeds anarchy and chaos, while the wealth of merchants invites the attention of thieves. To avert that danger, town councils are formed from the wealthy and knowledgeable heads of trade and commerce. These worthies levy taxes and tolls and make the laws, which are enforced by the town guard and the courts. Many who visit a city or town for the first time are surprised at how crowded and closed in the place is. The reason for this is obvious: defense. Just as a castle and its keep protect a noble lord, the walls of a city defend it against bandits, war, or overly ambitious nobles. Of course, the walls breed crowding, filth, theft, darkness, fire, and even pestilence. Despite the risks, many townsfolk are rich in power, pride, and material goods.

Roads & Bridges

The major cities are linked with one another and with towns, castles, and monasteries, by roads. Some roads are better than others ranging from simple tracks to grand roads built by the Romans centuries ago. Where roads meet cities there are gates which are usually closed at sundown. Such gates often provide revenue to the city, as people entering are forced to pay a toll. Of course, gates also serve to keep out attackers and undesirables. Just outside the gates, along the roads, are the pitiful shacks and decaying hovels of the very poor. Hospitals are also found here, little more than shacks themselves, run by the clergy for weary and injured travelers. Also outside the walls there are wretched shelters for lepers and other unfortunates.

When roads met rivers, the Romans built bridges to cross. Most lords no longer bother with such care, simply routing a road to a ford, which might or might not be marked with stakes to indicate deep water. Most bridges built since the fall of the Roman Empire are of wood, and rot after a few years, requiring frequent upkeep. Bridges are normally fortified, as they are often the only crossing on a river for miles in either direction. Some bridges even have small castles on either bank, and most have towers built on the bridge itself, with gates which can be closed.

Bridges are also a source of income; the toll from bridges can be given as a fief to knights and lords. One bridge can often serve as a knight’s fee, equipping the knight for duty. In wartime, the knight is expected to stop an invading army, either by force or by burning the bridge, keeping the enemy from crossing the river. However, most knights refuse to so endanger their livelihood, and often lose their rights to a bridge when a lord learns of such dereliction of duty.



City Streets

Once inside the gates, the picture changes completely. The roads become the city’s major streets and are well maintained, with solid cobbles, ditches for waste, and only a little mud. People travel on foot and on horseback, the very wealthy ride in litters, and wagon drivers haul goods. Side streets wind about between the buildings, from which garbage and other matter rains down intermittently. They are filled with people and their pack mules, geese, dogs, cats, and whatever vermin can survive. To enable more people to live in a large city, many buildings have two, three, or even four stories. The upper levels often extend out, overhanging the lower ones and nearly touching across the street, to give more space inside the house. As a result, light is dim on the back ways, even on the brightest day.

Entering and Leaving Towns

Almost all towns and cities are bounded by walls and where roads breach these defenses, gates are built. in some backward towns these may simply he crude barricades, but they Are sturdy wooden doors, often with a gatehouse built about them.

Each gate is always guarded. A sergeant is given custody of the gate, living next to or in the house above the gate. During the day he stands and supervises those going in or out, and at night might be woken by those wishing to enter urgently. Sill, these sergeants are always ordered to let only truly important people or expected messengers through after dark.

In large towns, in cities and on market days the sergeant may be helped by other armed men, who ensure that he is no bullied or intimidated by travelers. Rarely, in important cities a garrison of soldiers may be posted at the gate.

As centers of trade, towns are always happy for goods to be brought in from outside. The sergeant mainly watches travelers themselves, ensuring that no known criminals, lepers or heretics are allowed in. He is obliged to turn away anyone who he believes might be a nuisance - so that, for example, those with criminal brands are unlikely to be allowed through.

Still, he may look briefly at livestock, particularly at the marks on their haunches, in order to make sure that the animals are not stolen. He might also be suspicious of anyone bringing hefty or copious weaponry into the town.

Conversely, the sergeant is always delighted to let troublemakers leave the town, but he may be more concerned with their goods. Suspicious looking folk may be searched for stolen objects, and the sergeant will also try to ascertain what trade goods are being

carried out. Many towns levy a toll on goods exported, and the sergeant is obliged to collect the full amount owed.

The Watch

A small town - of perhaps one thousand souls - would have a watch of perhaps four people, all lightly armed and unarmored. These would be responsible for patrolling the market and investigating reports of crime and immorality. One of these should be awake through the night in case of fire, raising the alarm by blowing loudly on a horn. Another man should always be at the gate when it is open, in order to watch out for troublemakers and to extract tolls from merchants.

The larger the town, the larger the watch becomes. The more strangers and criminals a town entertains, the more important it becomes that watchmen are visibly armed - a mace and leather armor being the norm. I

In big towns and cities, the watch in each area (or "ward") is organized by a respected member of the community, or alderman. He organizes three men to patrol the streets during the night and to watch for fires, and may provide them with horses. These or other men may also be paid to patrol the market. The patron also appoints a part-time deputy who investigates crimes and immorality. The entrances to towns, however, are not the responsibilities of the aldermen but of special sergeants appointed to each gate.

Violence

It is unfortunate that towns can sometimes become very violent places. Criminals facing mutilation or death for their crimes have little to lose by using arms against those who try to capture them. Bar brawls are fought with weapons as often as with fists.

Because of such violence, many towns have strict laws covering weapons. There is no problem with owning weapons, but carrying them is often discouraged and travelers may be expected to stow them away in their luggage or leave them at their lodgings. Natives of a town are rarely permitted to carry large weapons — unless the town's lord or council employs them to do so - and outsiders are usually forbidden to carry any arms. Only nobles and personal guests of the city's mayor or lord may be exempt from these restrictions. The wearing of armor, though rarely explicitly banned, is considered very strange and perhaps threatening.

Fire

The greatest fear of many townsfolk is fire, and the risk may seem very great. All houses have open fires, and many businesses use fires or kilns; unstable candles are normally used for lighting; rich mens' mattresses or paupers' beds are both simply masses of straw, and dry reeds are often used to cover earth floors. Walls, beams and upper floors are wooden, buildings are often crammed close together, and although many towns now try to discourage the use of thatch, it remains the usual roofing material.

In summer each householder may be obliged to keep a bucket or vat of water outside his front door, day and night, to Combat the fire. Public buildings may be used to store firehooks (used to pull down burning material), and some hooks may even he left outside in market places. Wealthy citizens are expected to store ladders accessibly.

To prevent conflagrations, tradesmen using kilns or fires may be expected to plaster and whitewash their walls. Buildings in stone may he subsidized, thatching may be banned. And crimes involving fire are strictly punished. Arson is always punished by execution, often death by burning; false alarms are punished by heavy fines; and those stealing firehooks or water buckets are hung.

Street Stalls

A craftsman's workshop is also his home, and customers should not expect to be invited in off the street. Instead, they must usually be content to stand in the road and survey goods on display.

Often a trestle table is set up outside the craftsman's window. The windows' shutters may also open outward, folding up and down to form awnings and display-tables.

A young child may he left outside or inside the Window to watch for customers (and to look out for thieves) and alert his or her father if anyone approaches. Often the craftsmen down their tools and head out into the street to greet potential customers, cajoling and persuading them with friendly aggression.

Sometimes goods on display are samples and are not for sale, as most craftsmen either make goods to order or to sell at market. Some do not even attend the markets because their work is in such demand that they work only to order. Others dislike taking orders because they know their wares will sell well at market with those from outside town. In any ease, buyers should be suspicious of salesmen who have a large stock for sale between markets. If their work was any good they would not have such a surplus.

Markets

Living in the city is convenient, for one can purchase supplies readily. Ready-cooked food is available at market squares, taverns, and inns. Ingredients for cooking at home are also sold at the markets. Vendors sell different kinds of produce on different days: butter, poultry, meat, milk, fish, and herbs from the countryside. Craftsmen in town produce goods, like cloth and leather, in their shops and sell them at the markets.

Every town - and some villages – holds a market once a week, or at least once a month. Large cities may have several markets every week, each specializing in a particular commodity, such as cloth, horses, grain or wine.

Almost all towns have special market places, open areas of grass - or more often mud - near to the center of town, and usually close to the cathedral, castle or other important buildings. However, a few towns hold markets in broad :streets rather than a single area, or even expect stallholders to set up in the usual narrow roads.

Here trestle tables are set up with cloth or wooden awnings, and the town might sometimes supply a thatched root around the side of the market for stalls to be set up beneath. Wares are lain out on tables, and merchants wander from stall to stall amongst pilgrims, travelers, farmers, pedlars, entertainers, beggars and thieves.

Complicated local rules sometimes govern the opening and operation of the market, and local guild members are always given preferential treatment. Outsiders may he forbidden from setting up stalls, or may not buy goods before a certain time, for example. Travelers should check with local guilds men as to the rules of the market.

Fairs

Fairs are held every month or so during the mild seasons of the year, and outshine even the busiest market days. Most fairs take place on important holidays, and usually last for eight days. At these times, the city truly comes to life. Plays and pageants are put on by the various guilds for the amusement and religious instruction of the public. Entertainers come from far away to perform mimes and puppet shows, and to play music and sing.

Merchants who have been to far-off cities come to sell their wares, and perhaps tell tales of places few ever see. Hedge wizards attend fairs to sell charms and other items, while alchemists set up their velvet pavilions and cater to the wealthy. Often magi, in the company of their retainers, come to these fairs to purchase mysterious objects, or simply to enjoy the mundane pleasures of the city.

Building Projects

There is plenty of construction work in cities, despite the limited space. Sometimes workers are expanding the walls; at other times, they execute special or lengthy projects, such as cathedrals. Traveling work gangs move from town to town, helping to erect large buildings. Because construction can take so long, these “itinerant” workers can become, for all practical purposes, citizens of a city.



Inns

A typical city inn is a two or three story building, with bed-chambers at the top, an eating hall below that, and the kitchen, pantry and generous stabling beneath or behind that. Inns serve meals shortly after dusk, and require at last one hour warning if a person wishes to dine. Late arrivals may have to make do with bread and cheese, but the inn probably shuts its doors to newcomers soon after dusk. A light breakfast is served at dawn (a little bread and cheese, and perhaps porridge, supplemented by meat for an extra charge), finishing in time for guests to attend morning Mass before leaving, town.

Both breakfast and dinner are usually included in the price paid for lodgings, but guests must make arrangements for lunch, either asking the ostler (innkeeper) to provide it or going elsewhere.

Ostlers may he nervous about letting guests stay more than one

night. Many towns have laws by which an innkeeper may be held responsible for his guests' misbehavior if they have stayed with him for two nights or more. The laws are designed to make ostlers more careful about whom they entertain, and therefore encourage dubious travelers to pass through town quickly. Nobles who behave with dignity and monks of clear virtue may be welcomed for successive nights, but suspicious persons will be denied a second night's lodging.

Taverns

In addition to inns, there are other establishments which sell meals and drink to customers. These taverns serve hot or cold lunches and hot suppers, as well as local beverages.

Lunch is usually served from two hours before noon until an hour after noon, and typically consists of a stew which simmers constantly in the kitchen and is served with bread and cheese. Most customers are poor craftsmen, whose wises work with them in the workshops and thus have no time to buy or prepare food, so they have to eat out. On market days taverns are occupied by additional customers, peasants and pedlars who have come to trade.

The tavern may also serve drinks or light snacks at Noonschenche (three hours alter noon), when laborers traditionally take a break from their work.

In the evenings a larger meal is consumed, where baked meat or fish may be served with pottage instead of stew. Craftsmen and laborers are again the clients, and laborers are again the clients, and they may sit and eat and drink to unwind after their day's work. The meal is usually served about one hour after dusk, when curfew regulations often demand that doors are bolted and no further customers be admitted. Because of the curfew, taverns may be obliged to close down, customers leaving an hour after that.

Those who can afford servants to cook for them, or whose wives attend to meals, have no reason to frequent taverns. However, in more prosperous areas these establishments often strive to maintain a respectable image - particularly at lunchtime, when they may hope to entertain traders and petty nobles who have come to the town for the day on business.



Advancement

The system provided by the guilds is generally fair and good. A youth is apprentice to a master, and works for room, board, and education during the years necessary to learn the craft. After learning the basics, the apprentice becomes a journeyman. Journeymen must still work for a master, but are paid for their labors.

After spending enough years to fully master the craft, a journeyman may petition the guild council for full membership. To do so, he or she usually must create a “masterpiece” to demonstrate his or her skill, and present it to the guild. If the work is judged acceptable, the journeyman swears an oath to uphold the guild, and becomes a master. He or she then has the right to sit on the guild council, work for whomever he or she will, and take on apprentices. In this way the guild assures all masters are fully conversant with their chosen craft.

Education

Cities are also centers of learning. Well-to-do children of all social classes are taught the basics of reading by their parish priest, and almost everyone gets some instruction in religion. Church schools can also provide some of the basics of a formal education. Even though books are hard to come by, and written by hand, many people of substance own a few.

This is the age of the university: the most important cities, such as Paris and Oxford, have one. Students generally study for three years, after which they take examinations. Each who passes becomes a baccalaureus, who can then assist in teaching. After three more years of study such assistants become masters. Both men and women can be students and masters in most universities. Law, medicine, theology, history, rhetoric, logic, and arithmetic are the subjects commonly studied.

Though classes may be held in rented buildings or even in rough sheds, no one has greater pride than the educated. Students and their masters are part of a guild, much like the craft guilds. Students who attend the university of their home town are its champions, living together and challenging rivals as a group.

As long as they pay their tuition, students are responsible only to their masters, who in turn answer only to the Church. Students often flaunt their unique freedom and mock the nobility by going about armed with daggers and swords. Indeed, the reputation of students as lewd, irreverent, drunken, and rowdy is often well deserved. It is no surprise that nobles and students often come to blows.

Copyists

Monks and scholars may sometimes be in need of the services of a scribe. Easily recognized a copyist has no wares on display like other tradesmen, but nails a piece of parchment by his door, with samples of the types of scrip[his workshop can imitate. And unlike normal tradesmen, a copyist is often all too happy to invite a customer into his shop - for their patrons are inevitably wealthy people, and not to be left standing on the street.

A copyist will discuss with the customer the fineness of parchment, type of lettering, quality of illumination and manner of binding, showing examples of all these, and then giving a quote for the production of an entire book. He will subcontract the work of illumination and binding to other craftsmen around the city, and also arrange for the purchase of parchment, so that all the customer has to do is lend him the original text to be copied.

The production of an entire Bible, well-illuminated and illustrated, would take fifteen months. A short manual- on medicine or law, for example - might he completed in under one week, assuming that the illumination and binding are merely functional. A simple legal document or letter could be written in a flourishing script in a single hour. Not having to attend chapel eight times each day, the lay scribe works much faster than the monk.

Lepers

Lepers are rarely tolerated in any town. No one wants to contract their illness, so they are forbidden from coming within town walls. The mayor or lord of the town may order any leper to leave, but emotional ties often make them loathe to do so. Many a man has hidden his leprous wife away so as not to lose her, and the problem is worsened by the rules of many leper hospitals, which refuse to accept a leper unless the head of the leper's household (husband or father) consents.

These hospitals provide a bed, meager food and a little work for the lepers, and have grown up outside the walls of many towns. Run by such holy orders as the Augustinians, hospitals cannot offer any cure for lepers, but many offer some solace for the outcasts. Theoretically a place here is free,. but more crowded or impoverished hospitals may require donations to secure the admission and maintenance of a leper.

Poor lepers may become wandering beggars, always driven away from towns and villages, announcing their approach with the ringing of a handbell or a cry of "unclean," subsisting on the alms of monasteries and travelers. These unfortunates may often he seen begging on roads approaching a town, often gathering around the gates.

Loose Women

Prostitutes are often treated under the same laws as lepers. Thus they may be banned from entering within city walls, and on discovery may be beaten, fined or simply expelled. Sheltering a prostitute is a crime, and the guilty householder may be punished by the removal of his door until the woman has left, or even by the loss of his house - which is dismantled wall-by-wall and post-by-post,

Some large towns and many cities accept the inevitability of prostitution and seek to control it. Here, specific houses - called stew houses - are permitted to be set up under certain conditions. The house must usually be in a specific, grotty part of town, which is generally outside the walls. It must be administered by a married couple. The male administrator must act as head of the household, and must ensure that the house neither becomes a center for other crimes nor a nuisance to other householders in the area.

Guilds

With the rise of city populations and the increasing governmental autonomy of many urban centers, medieval craftsmen have developed organizations to protect and provide for their common trade. A guild is a community of workers, both employees and employers, who all engage in the same livelihood. There are three types of guilds, craft guilds, service guilds, and merchant guilds. Craft guilds are groups of craftsmen who produce finished goods, and service guilds are groups of laborers who provide a service. Merchants also band together in guilds, but these differ slightly from craft and service guilds.

A guild exists to protect its members. It stipulates the manufacturing process, protects its members, and regulates the prices of finished items. Medieval guilds are corporate organizations that include every person involved with the production of the craft, but membership numbers are restricted, allowing specific numbers of apprentices, journeymen, and masters. Craft guilds include blacksmiths, carpenters, masons, clothiers1 bakers, dyers, and armorers, just to name a few. Service guilds include wood cutters, wine callers, servants, muleteers, and traveling companions.

Guilds are a common feature- of urban society. Many towns have at least one guild, overseeing a single trade or merchant group. The largest towns have several guilds. While this profits the guild members, it also confuses long-set notions of medieval society. The traditional idea of a three-fold society - those who pray (clerics), those who war (nobles), and those who toil (everyone else) - is becoming muddied. Some guild masters are wealthier than nobles1 their financial success giving them as much or more political power than their former lords. Coupled with the rise of heresies, the recent movement of mendicant preachers, the failed Fourth Crusade, and the distasteful Albigensian Crusade, the emergence of guilds further stirs an already turbulent social environment.

Guilds are powerful political and financial contributors to the town in which they exist. Guild dues and levied fines accumulate into a considerable sum of money. From this pool of money guilds build guildhalls, grandiose buildings used to hold their many business meetings and celebratory feasts. No expense is spared on the guildhall, as the ornamentation and architectural decorations reflect the prestige and importance of the guild.

Guilds also provide limited incomes for destitute and disabled workers and their families, as well as pay for the funeral services of deceased members. They conduct religious ceremonies for their patron saint, and some even run schools for guild members' children. Additional funds are used to make sizable contributions to the town, which uses them to build city walls, guard towers, and bridges, as well as for other urban renovations. Some towns make further demands on the guilds besides these financial contributions, demanding that every guild member spend a set amount of time patrolling the city walls at night. Though they are not capable warriors, these look~ outs can still watch over the sleeping town and keep an eye out for signs of trouble, such as fire, thieves, or invading nocturnal armies.

While all guilds operate using the same principles, not all guilds are equal, and a hierarchy of guilds exists. Those guilds that produce a more expensive item than others have more political clout within their town. The dean of the wool merchants has a more respected voice in town councils than the dean of the belt makers. Financial success provides social status.

Guilds are not international entities. The Guild of Blacksmiths in Paris has much in common the Guild of Blacksmiths in Venice, but they are not connected in any official capacity, and a Parisian guild member is as forbidden from working in Venice as anyone else who's not in the Venetian guild.

Finally, guilds are more than just organizations of workers in the same trade. Members live in the same neighborhood, worship at the same church, and adopt the patron saint of the guild. The attachments of these extended families surpass the workshop, and members eat, worship, and play together. As well as providing a secure work environment, a guild also instills a greater sense of identity in its members. Members march together in parade festivals, competitively decorate their guildhall during holy weeks, and possess the same political agenda as their fellow members.

Merchant Guilds

Trade and commerce are the lifeblood of towns, and guilds govern these important enterprises. Merchant guilds regulate the behavior of traveling traders, also serving as a mutual aid association against the dangers of the road. Most townsfolk are more familiar with the craft guilds, which include everyone from humble cobblers to wealthy goldsmiths.

These guilds also worked as a communistic system and worked along price fixing method and banning of advertisements and price cut to avoid excessive competition in between craftsmen and merchants respectively. While these guilds actively worked for the protection and safety of merchants and craftsmen, they also ensured proper protection of consumers by committing to fair pricing. The guild members were also responsible for ascertaining the quality of goods and products offered to consumer.

Apart from members of guilds, trading with other merchants and craftsmen was considered to be illicit and it was banned. These guilds also worked as insurance against sickness of guild members while these guilds of Middle Ages also offered the service of property protection during travelling along with other benefits. They also worked as the union of workers as they worked for improvement of working conditions and working hours of guild members.

In order to increase their social importance, guilds were used to help poor people with funeral expenses; they were also responsible for taking care of orphans and disabled people. Some of the guilds also encouraged people to have access to education. As a matter of fact, the very first non-religious schools of education in Middle Ages were supported and created by guilds.

Cities offer opportunity for all who can work in an honorable profession, including women. Wives and daughters can join the guild of their husbands and fathers, and widows often inherit their husband's business and position. Many guilds admit all women of good character as members, and a few, such as those for spinning and block printing, employ only women.

Along with helping the sick members and taking care of orphans and disabled people, guilds were also responsible for certain civic duties such as, construction of buildings and walls for the protection of villages and towns, providing military power to ascertain security against invaders, and policing the towns and streets to curb criminal activities. Guilds were regarded highly moral in nature and they were responsible for avoiding any fraud or usury.

Each merchant guild had its own charter. Any merchant member who violated that charter was considered to be dishonest and a fine was imposed on him. These merchant guilds considered any trading with a non-guild member merchant as illegal. Apart from general safety and monetary help during sickness, these merchant guilds also offered travelling protection for merchants as it was dangerous to travel during the medieval period. With the increasing power of merchant guilds, the members of merchant guilds started imposing such regulations over individual craftsmen and traders that were beneficial for merchants alone. As merchant guilds started to impose their own ruling and price fixing over craftsmen, traders and consumers, it became necessary for craftsmen to create their own guilds to protect their own rights. Craft guilds of medieval ages were created to protect the craftsmen and traders against the increasing influence of merchant guilds while these craft guilds also worked to protect serfs and craftsmen against excessive taxation and extortion by knights, barons and other members of nobility. Craft guilds were created for every craft or trade which was practiced during the Middle Ages. There were baker guilds, mason guilds, painter guilds, carpenter guilds, tanner guilds, cloth maker guilds, cobbler guilds, candle makers guilds and apothecary guilds. In order to maintain law and order and to spread knowledge and information, people of Middle Ages also supported creation of teacher guilds.

As a consequence of the increasing number of their members, guilds started to create their own hierarchy. The new members of the guild were known as apprentice as they were still in phase of learning the skills of business and crafts. During this period of apprenticeship, each member was provided food, shelter and proper training so that he may improve his skills in the craft. With success, an apprentice of a guild could achieve the level of journeyman. All such journeymen were paid a small amount of money while better living conditions and food were also provided to them.

The next step for a journeyman was to become the master of his craft and guild. This could be done by submitting a masterpiece of his work craft. The masters of his guild were considered as the judge who had the responsibility to examine the skills of the journeymen and to judge their masterpieces. If the masters of a guild approved the work of a journeyman, he was given the right to own his own shop and become a master himself while the masters of the guilds were considered at the top position of the guild.



Guild Members

Guild members are divided into apprentices, journeymen, masters, senior masters, and the master of the guild, the dean. Guilds elect their own leaders from within their membership and obtain the legal right to hold their own courts, where litigation between members and from dissatisfied clients can be adjudicated. To ensure that all guild members are following proper procedures, guilds have a board of officials whose responsibility is to police its members. Guild officials are selected from the ranks of the senior masters. These officials are called a variety of names by different guilds, and while "alderman" and "bailiff" are common titles, many guilds merely refer to them as "officers". They regulate both the internal activities of the guild and its external concerns.

Each member of a guild signs the guild roster, which states his name and rank in the guild. It may contain other information, depending on the guild, such as the number of years the member has participated in the guild, his shop's location, and the number of apprentices and journeymen in his shop. Having his name on the guild roster is a critical mark of membership, and the removal of his name means he has been stricken from the guild, with the severest of consequences.

Charisma is important for guild members who intend to employ multiple workers in their workshops to meet their guild requirements. Writing is required for master guild member characters, who deal in written contracts, itemized inventory lists, and a large accumulation of guild regulatory documents. These documents are primarily written in the craftsman's native vernacular, so a score in Latin is not needed, although it is handy for the proliferating trade manuals written by ecclesiastical craftsmen.

Guild apprentices

Guild apprentices are young boys who are learning their trade from an experienced guild craftsman. Most apprentices learn from their father and so carry on the family occupation. Both guild members and non-guild craftsman train and use , apprentices. Young laborers also perform a sort of apprenticeship, working under a skilled mentor to learn their profession. Guild apprentices are part of the formal organizational rankings of a guild and exist under much stricter regulations than nonguild apprentices.

Apprenticeship lasts for seven years, during which time the apprentice lives with his master, performing tasks as the master assigns, including all sorts of menial drudgery. If the apprentice is the son of the master, life might not seem so different. He sleeps under his master's roof and eats at his table. Conditions may be worse for unrelated apprentices. Since apprentices have no legal rights, they are powerless against the imposed rules of their master, and some apprentices live little better than slaves.

Apprentices should be between the ages of 10 and 18. During seven years, the apprentice receives training from his master and continually works at his craft. Working closely with his master, the apprentice learns little by little to become a competent craftsman.

Guild apprentices not following their father's trade participate in some formal type of contract. Apprentices are "sold" to a master, often to erase debt. If a family cannot pay off its substantial debt to a carpenter, he may accept their son as an apprentice as partial or full payment. Some families "buy" an apprenticeship, offering a master a sum of money to accept and train their son in the ways of the craft. Finally, a clever child may be noticed by a master, who then decides to train the adept youth in his field.

Apprentices can be dismissed as easily as they can be accepted. If for some reason - any reason - the master no longer wishes to train the apprentice, he throws the youth out of his workshop. If the apprentice is part of a guild, his name is removed from the guild roster. The only thing that would prevent the master was if he entered into a contract with the youth's parents, accepting a certain amount of coin to take the child as a guild apprentice. The master can return this sum, or claim that the youth was too inept for training and that his parents forfeit the fee. Masters can also trade apprentices to other masters, buy an apprentice from another master, or simply give them away to another master in the guild. The apprentice has absolutely no say in this matter.

Guild apprenticeship ends after seven years. Some masters set a test for their apprentices before recognizing that their apprenticeship is over, requiring them to make an appren- tice piece, an item of their craft made solely by themselves. If he succeeds he has demonstrated enough expertise to advance to journeyman.

An apprentice piece is a shoddy product, and would never be offered for sale. It is a usable, functioning item, however, and may be used by the apprentice or given as a gift to a young peer.

The unlucky few who fail when making their apprentice piece continue to serve their master for another season, at which point they may attempt another piece. If an apprentice cannot pass this test by the time he is 20 years old, he is dismissed as incompetent. He gains the bad Reputation in the town he apprenticed in. Such unfortunates sometimes find themselves employed at a covenant, willing to work for the unsavory Gifted overseers rather than face a life of not working at all.

Journeymen

Journeymen are craftsmen who have been trained as apprentices by a guild master and legally empowered by their guild to practice their craft. journeymen own the tools necessary for their trade and have the legal right to work to make a living. Each journeyman has his own personal stamp to mark the goods that he has made. As a member of the guild, a journeyman may work for a master, making a binding contract with him for a set wage over a stipulated period of time. He may supervise the master's apprentices and sell his crafts in the master's shop.

Journeymen cease to live with the masters who trained them. As young adults, they are responsible for their own living accommodations and meals. Routine aspects of life invade their attentions, including looking for a spouse, starting a family, and participating in their community as responsible citizens.

The all-important aspect of a journeyman's life is his wage. Daily wages vary considerably, dependent upon the type of craft, the length of the work contract, and the negotiating prowess of the journeyman. Age and skill do count for something, and experienced journeymen earn more than their counterparts fresh from apprenticeship. Wages are set by a contract. Contracts last from one to several years, depending on the type of good, the rapport between the master and journeyman, and the prevailing economic conditions of the town.

The guild rigorously controls the number of journeymen that can be employed by the masters as a whole. There may be cases where a journeyman is capable and amiable enough to find gainful employment, but the allotted number of working journeymen in the town has been filled. Unable to work in his home town, a journeyman may travel to another city to find employment. If the new town doesn't have a guild for his vocation, he can set up shop and work accordingly. If the town has a guild and room for another journeyman, he can request membership. This requires that he make an apprenticeship piece to show his skills, just as he had to do to pass his apprenticeship.

Moving from the rank of journeyman to master is an expensive proposition. Guilds require masters to pay an enormous sum of money, and while this varies from guild to guild, most require a sum equal to the journeyman's annual income. However, money alone won't make a master. Since the numbers of members are controlled, the journeyman needs a master to advance his case in the guild. The senior masters vote, and a majority of them must accept the journeyman for him to gain entrance. This is a complex operation, muddied by personal relationships, past experiences, and one or two discreet bribes, and would make an ideal story for a journeyman player character.

A journeyman must pay an annual fee to his guild. The fee varies among guilds, with more lucrative guilds requiring higher annual fees. Journeymen who fall behind in their dues are expelled from their guild and lose the right to work.

Guild Masters

Master characters should be at least twenty-five years old at character generation and have a Craft skill of 50% or higher, as well as CHA/15+.

Like journeymen, masters have the right to practice their trade and own their own tools. A master may also build a workshop in which he trains apprentices and employs journeymen. A master can employ a number of apprentices and journeymen equal to his Charisma. He and his journeymen and apprentices work side by side, using their combined efforts to sustain the workshop's prosperity.

Masters have a voice in the guild and are expected to express their views. They have the right to attend guild meetings, although they are not required to. Most do, since every guild decision will ultimately impact their lives. They are not required to travel, meaning that guild members who live outside town do not have to journey to the town for guild meetings. Masters are not reprimanded for not attending meetings at the guild hall.

Masters are expected to pay annual dues to the guild, and masters that fall behind in their dues are fined. If his dues aren't brought up to date, a master could be expelled from the guild.

It is rare for a master to live at a covenant, since his guild operates in an urban setting and he is intimately involved in his craft, guild, and town. Having his workshop at the covenant would require a close proximity between the covenant and the town. It is more likely that a master character lives in the town and has other ties to the covenant. He could contribute funds to the covenant in exchange for magical assistance, based on familial connections, or through other political or past obligations.



Senior Masters

Senior masters have been practicing their craft as masters for ten years or more. They continue to have all of the rights they had as masters, the biggest change being the weight their opinions carry in guild meetings. These are the men to whom other members defer to when faced with perplexing or complicated guild dilemmas.

Senior master characters should be at least thirty-six years old at character generation and have a Craft skill of 70% or higher and 50% in Bargain.

Senior masters have the option of owning more than one workshop, a very lucrative operation if managed correctly. The typical scenario is for a senior master to run one workshop, staffed with journeymen and apprentices, and oversee a second shop that is run by a journeyman foreman. There are several ways that a senior master can

obtain an additional workshop. First, he may simply build one if he has his guild's permission. Or, an expelled master's workshop could be given to him by the guild. Alternatively, a master fallen on hard times might offer to sell his workshop to a senior master, serving as its foreman for the new owner. Finally, a prosperous senior master could also buy out another master, offering a lucrative sum for his workshop. Character senior masters may effectively operate a number of workshops equal to one half their Charisma score rounded up.

Guild Officials

Senior masters serve as guild officials, men who are selected to oversee the regular operation of the guild and to ensure that guild members adhere to guild rules. The guild officials approve the acceptance of both journeymen and masters, legally recognizing their position at the request of another master. They witness the newly appointed craftsman's signing of the guild roster and accept his registration fee. They are also responsible for collecting other dues guild members owe, including annual dues and levied fines. Complaints about masters are brought to the officials, who have been authorized to legally deal with such suits. The most common complaints are that a good is inferior and below standard guild quality, or that a shipment of delivered goods was less than the specified amount. The complaint is either brought to an individual guild official or the board of officials. An official is assigned to investigate the complaint, using whatever resources he has available, before the board determines the guilt or innocence of the accused master. The officials levy a fine or, in the most extreme cases, expel the master from the guild.

Guild officials are empowered to make contracts with other guilds, secular lords, and other outside parties. Many guilds' raw materials for production are supplied by another guild. The stone cutters guild supplies the masons, the blacksmiths supply wrought iron to the armorers, and the wool producers supply the textile guilds. Contracts between suppliers and producers are exacting documents, which determine the amount and time of delivery of raw materials, as well as the cost, in minute detail.

Guild officials also make contracts with mercenary companies employed to protect the guild's interests and investments. Guilds often have the right to hire mercenaries, who serve as guards and enforces for individual masters. It is not an odd sight to see a pair of hired soldiers lingering in the shadowy periphery of a blacksmith's forge, or a small gang of well-equipped guards riding alongside a delivery of silk tapestries. Mercenaries, by their nature, can cause certain problems, and are a rich source of stories and adventures.

Each guild chooses a handful of masters to serve as guild officials. Most guilds have six officials, but more or fewer are not unheard of. Guild officials are chosen in a variety of ways. In some towns where there is a powerful lord, Paris for example, guild officials are chosen by the lord, pulled from the available pool of masters that comprise the guild. Guild members have no say in this appointment and must accept the lord's choices. In other towns the guild masters choose the officials, who must be approved by the lord before accepting their position. In towns that have achieved a balance of power between the town rulers and the secular princes, guild members are elected by the guild itself. Masters are nominated for the office and must win a guild election to claim their seat.

Guild officials retain their office for six months, at which point they return to the pool of senior master candidates. A new board of officials is then selected following whatever procedure the guild uses. Masters stepping down from the board of officials are eligible to immediately return, effectively being re-elected. Some guilds limit the number of consecutive terms a guild official might serve, but most don't. Guilds in the Republic of Florence are notorious for rigging guild elections, allowing the same guild officials to manage the guild and steer it towards courses that are advantageous to their own personal fortunes. In theory, every master of the guild will eventually be a guild official for a term or two. Since memories last longer than terms, this encourages guild officials to deal fairly with their fellows, who may very well judge them in the near future.

The guild officials have the power to "defrock" masters. This term, borrowed from the clerical orders1 means that a master is expelled from the guild and loses his right to practice his craft. His tools and workshop are confiscated. Although he owned them - having purchased and built them, respectively - the loss of his guild membership means he is unable to use them legally and they are forfeited to the guild. His workshop is awarded to another master, typically a senior master who can manage multiple workshops. His apprentices are placed with other masters or simply fired1 and his journeymen must make new contracts with other masters to secure work. This is a drastic procedure and used only against the worst offenders.

From among the guild officials, one or two are selected to serve as inquisitors, whose primary responsibility is to make regular inspections of guild members' workshops and wares. Inquisitors discuss their inspections with the other officers, and the group decides if any fines should be imposed on possible malefactors. Decisions of the guild officials are determined by a majority vote, with the dean serving as the tie-breaker if necessary. This is performed with the utmost seriousness. Inquisitors make unscheduled inspections to catch masters unaware and off guard. Substandard goods are confiscated on the spot, with a fine equal to the goods' value imposed on the master.

Guild Dean

At the head of every guild sits the dean of the guild, a senior member chosen to represent the guild politically. Different guilds use different titles to designate the dean of the guild; "hansgraf" and "doyen" are popular titles in the north. In some areas, guilds are often referred to as the (Craft) House, and the dean of the guild is known as the Count of the (Craft) House.

A dean is selected through one of several means, usually depending on how autonomous the government of the town is in relationship to powerful neighboring nobles or kings. A completely. autonomous town allows the guilds to select their own deans. The senior masters and guild officials elect one of their members to rise above the rest. In towns that are controlled by a secular lord, the ruling noble picks the dean from the ranks of the senior members, with the guilds themselves having little say in the matter.

Deans are removed in the same way they are selected, either by the lord who placed them in their high position or a unanimous vote of the senior masters. While this might seem clear cut, it is often difficult to enact, and most deans retain their position for life. Most deans are astute enough to keep the wheels of political influence moving in their direction, and often the only way to remove a disruptive dean is through scandal or premature death.

Character deans should be at least 50 years of age, have a Craft skill of at least, 70% and have Bargain and Etiquette at 50% or more.

A dean receives a large annual stipend from his guild. This stipend runs from 20 to 40 pounds, and can include properties like a large house or an additional workshop. Deans are some of the wealthiest individuals in town, and at first sight can be mistaken for minor nobles or well dressed clerics.

The life of the dean is spent meeting with officials, guild members, town governors, ecclesiastics, and secular nobles. He negotiates the many con,tracts and privileges his guild desires, dealing with the aforementioned parties to increase his guild's stability and revenues. He signs every guild document and contract, and is responsible for every outside interaction the guild participates in. He and his personal staff organize feast days and holy day parades, debating his guild's place in the parade with the other guild masters. He is interested in how parallel guilds operate in other towns and travels to or entertains foreign guild masters who share his trade.

Craft Guilds

Craft guilds exist in urban centers with a prosperous economy and a predilection for a particular craft, often based on local resources. The most prestigious, profitable trades are run by guilds. Similar guilds that exist in different towns are not connected, although they possess similar regulations for their members. Thus, there is not one international Wool Makers' Guild with branch guildhalls in several towns in Flanders, but rather a number of separate guild entities each comprised of their own masters. The single exception is the Masons' Guild.

Craft guilds are centered around a specific Craft Ability, although they may include workers with auxiliary skills. For example, the Guild of Metal and Wood Workers includes blacksmiths and carpenters, each of which might specialize in a particular aspect of his trade. As your saga progresses, guilds may narrow their range of accepted crafters, with other guilds springing from those crafters no longer included in the original. For example, by the end of the 13th century the Blacksmiths' Guild may only accept blacksmiths, excluding nail makers, buckle makers, and locksmiths, each of which has to form its own guild.

Not every craft trade in a town is governed by a guild; only the most lucrative or obvious merit this level of organization. In the historical 13th century, this changed as the years went by, and the success of the organized guild was adopted by almost every type of crafter. The nearby table offers a rough guide to the number of guilds in a given town, based on the size of its population. This is highly approximate, since other considerations such as the location of the town relative to popular trade routes play a role in the number of guilds a town may have. In addition, the events of your campaign may have an influence on the adoption of guilds in a particular area. Typically, the first recognized guild in any town is a merchant guild, followed by craft guilds and then (much later) service guilds.

population	Number of Guilds
1000 or less	0-1
10000 or less	0-3
20000 or less	5-10
50000 or less	5-20

Guilds that deal in large-scale operations that produce common goods are likely to develop before guilds that deal in specialized items. Masons', Wool Producers', and Blacksmiths' Guilds are good examples of guilds likely to appear early on in a town's history. Other examples of possible guilds in a sizable town in 1220 are Shoemakers', Tailors', Jewelers', Carpenters', Weavers', Coopers', Bakers', Scabbard Makers', Saddlers', Meat Butchers', Brewers', Painters', Judges', and Doctors' Guilds.

Specific Guilds

The sections that follow detail a number of guilds that can be found in any urban environment. Space precludes detailed treatment of the hundreds of guilds that exist in Medieval Europe, and this section provides merely a sampling.

Blacksmiths

Blacksmiths are steeped in the mystical power of iron. The blacksmith is frequently the strongest man in the village, and is often the most virile. Some blacksmiths are believed to be able to cure or curse with a touch, while others can change the weather. Each blacksmith is a master of forge and bucket, of bellows and hammer, and he makes other people powerful.

Blacksmiths make tools, which means they render other people capable of fantastic feats. A child with the right piece of iron can cut down a tree, till a field, or slay a wolf. The power of iron, harnessed by blacksmiths, is that a human can impose his will on the world, provided the iron is an appropriate shape. Faeries shun iron, because it expresses human desire to reshape the earth.

Blacksmiths work iron ore into tools, horseshoes, and other finished hardware. They also supply armorers and swordsmiths with steel rods and wire. Only a few areas mine iron1 which is primarily extracted from alluvial deposits in swamps and romantically called "bog iron." The raw iron is placed in a pit1 covered, and smelted down with charcoal. Drains built into the pit allow the molten iron to run out and be collected. The smelted iron has some carbon in it, making it a crude type of steel. Medieval blacksmiths cannot control the amount of carbon included in the iron, and it is only by happenstance that some of it is strong enough to use for weapons and armor.

A blacksmith's shop is smoky, smelly, loud, and hot. The iron is heated to become malleable and then hammered into shape, usually taking several sessions of heating and hammering. Beside horseshoes, blacksmiths make nails, bolts, wheel rims, cooking pots, and plowshares. They also make the many farm implements used by medieval society: sickles, scythes, and axes. Most of these goods can be purchased directly from the craftsman, with a good blacksmith having a variety of items ready for sale. One of the most important things a blacksmith makes is wire. Hot lumps of carbonized iron are pulled through a board with a hole in it, pulling it into rods that are again pulled through smaller and smaller holes until the desired thickness is achieved. Wire is sold to armorers, who weave it into the steel links that make a suit of chainmail.

Because of the noise from their shops, the guild prohibits blacksmiths from working before dawn or after dusk. Special restrictions also surround their forges, since an out of control fire can reduce a town to cinders in a matter of hours. Guild inquisitors inspect the blacksmith's workshop, tools, and raw material as well as the quality of their finished goods.

Apprentices are not required to provide an apprentice piece or pass any sort of final examination. To become a journeyman, an apprentice only has to complete the length of his apprenticeship.

The patron saint of blacksmiths is Saint Dunstan, whose feast day is May 19.

Tanners

Tanners work in offal and excrement to make leather out of skinned animal hides. Wealthy residents demand that tanners work outside towns, because of the smell of the tanning process. The moment the process is finished, however, rich people buy leather copiously. Potential buyers can find their way to "Tanners Street" by following their nose. Tanners know that every shoe, every book, every bridle, was once covered in shit. They tend to be cheerful souls, not given to idolizing the rich.

Tanners buy raw hides from hunters, farmers, and other rural folk. The hides are laid over a wooden beam and the fur and hair laboriously removed with a blunt knife. Once the hair is removed the hide is softened by rubbing it with pigeon or dog dung, which is then washed off in tubs of fermenting bran. If the leather is desired for an especially soft garment, a noble's tunic, for example, the process is repeated. Finished leather is hung outside the tanner's shop for customer inspection. It takes a long time to produce finished leather using these methods, and a typical tanner happily takes more orders for his goods than he can fill. His leather is sold to shoemakers, saddle makers, scabbard makers, and armorers.

The guild inspects the tanners' workshops for quality and safety. Barrels of dung should be covered and the acidic fermented baths should be contained. The quality of the raw and finished material is minutely inspected for flaws, unnoticed hair, and small tears from the knives. Any suspect goods are confiscated.

Tanners' apprentices must be able to tan hide by themselves by the end of their apprenticeship, and must produce a finished piece of leather before being released from apprenticeship.

Tanners are useful to a covenant because they are guides to a community that lies hidden in every city. This legal, but disdained, group recycles waste. The richer the city, the more waste it produces, and the larger this community becomes. These reviled people dwell in spaces made secret by polite society's deliberate ignorance. They perform functions that are vital to the city's health and life, like removing sewage and sweeping the streets, and yet because they work with muck, they are forced to live on the city's fringes, or operate at night. Tanners can assist covenants to make contact with and navigate within this community.

The patron saint of tanners is Saint Bartholomew, whose feast day is August 24.



Armorers

Armor symbolizes the barrier separating the nobility from the rising merchant class. The armorer is usually forbidden to use the product of his labor. While a glassmaker may drink from a glass, or a weaver wear clothes he has made, armorers do not have the right to wear armor. Many urban communes impose restrictions on who can legally wear armor, and only the nobility and the town authorities have that right.

Armor is the uniform of authority. It represents the wealth of the landed class. Many merchants attempt to have their sons knighted, because true power is sustained by force. Even God has an army of angels.

As medieval Europe has become richer, and armies have become larger, many common people have been encouraged, by their rulers, to wear armor. Some merchants are already wealthy enough to maintain small retinues that do not have the authority that armor embodies. When large groups of merchants pool funds, they are capable of creating small armies, which entirely lack the font of honor that flows through chivalric links to kings. This poses a moral question for each armorer should they sell only to those who have the legal right to wear armor, or to those with the money to pay?

Armorers buy steel rods from blacksmiths, heat them in a forge, and then coil the steel around iron bars. The coils are then cut to form the hundreds of steel rings necessary to make chainmail, the most popular type of armor and the most profitable. The rings are then linked into interlocking patterns to form shirts, hauberks and full suits of mail. An armorer's workshop looks and sounds much like a blacksmith's, with a forge, a variety of hammers and tools, and the constant sound of hammering.

Chainmail is not generally customfit, but instead formed to fit the average customer. It is intentionally made to be baggy, the loose folds of steel offering additional protection. It can, however, be custom made, and wealthy nobles sometimes commission an armorer to make a suit of armor with an exact fit. Large men must also request a cutsom-sized suit of armor, which routinely costs them five times the amount of a normal suit of mail. Huge men who tower like giants must pay ten times the cost of a regular suit in order to one that properly fits them.

An armorer has two or three varieties of the various armors ready for sale at his workshop, allowing for an instant sale. These display pieces also show his skill and his suits' quality, making an armorer reluctant to sell the last suit of a type of armor. Still, money talks, and most armorers comply with a persistent buyer.

All types of armor are sold at an armorer's shop. Certain types of leather and quilted armor are not made entirely by the armorer, who receives these goods pre-fashioned from the tanners' or cloth makers' guilds. The armorer finishes the products, fastening pieces together with steel rivets, reinforced joints of steel, or additional shoulder and neck protection. While all sorts of armor may be bought from an armorer, he does not make or sell shields or helmets.

An armorer's apprentice must be able to construct a full suit of chainmail by himself before he can be considered for journeyman status. Guild inquisitors inspect the quality of the steel links, the individual rivets that hold each link together, and the stock, making sure repaired armor is not sold as new.

The patron saint of armorers is Saint Eligius, whose feast day is December 1.

Masons

Many masons have lives of toil, but also of service. They are the builders of castles, cathedrals, bridges, and all other great architectural works. Each of these buildings has a dramatic effect on surrounding people, and the masons can take pride in what their work achieves. Many sign stones set into the foundations of their buildings, which provides them with a subtle, mystical connection to the site.

The craft of the masons is described many times in the Bible. Some masons believe that the secrets of the craft were given to the Jews by God, so that they could build his Temple. Regardless of the source of their knowledge, masons know far more about the proportions of buildings, the process of assembling them, and the construction of devices to lift and move weights of stone, than other people.

The masons are the only craft guild that operates internationally, unlike the other craft guilds, which only operate regionally. This is due to the nature of their craft and the time that it takes to build the huge cathedrals, churches, monasteries, and castles that they are famous for. Masons travel to where the work is, crisscrossing Europe in groups resembling small armies. At the job site, they live in wooden lodges constructed near the building site. Since it takes several years to finish a project, these temporary houses become near-permanent residences.

Masons are required to know every aspect of their trade, including cutting stone, working in plaster and mortar, placing stone blocks, and following detailed builder's plans. At the head of any work force is the Master of the Works, a master mason who has been commissioned to direct the hundreds of workers necessary for a construction. Exceptional Master Builders, as they are sometimes called, have a reputation throughout Europe.

Masons work closely with the local Carpenters' Guild, which builds the necessary beams and workmen's scaffolding that surrounds the new building, as well as the huge wooden crane that lifts the stone blocks to the upper heights. Demand for the blacksmith's trade also increases when masons are building in town, as they daily sharpen the masons' chisels and picks. Bakers must produce more bread to feed the workmen, and in general, the building of a church or cathedral is a great economic boost for many of the town's other craftsmen.

Besides being skilled in the Craft Ability Mason, master masons must also be skilled in Read/Write and Latin to read the complicated building designs made by the Master of the Works. These skills are in addition to the regular Abilities required of guild member characters. Mason apprenticeships are quite long, eight to ten years, to adequately teach all the necessary skills of the trade.

Being a mason is one of the most dangerous crafts in medieval Europe. Accidents are common, from the minor crushing of a few fingers under a block of stone to the deadly fall from the heights of the scaffolding. The guild provides masters, and their families if necessary, with monetary compensation in the event of an accident. Apprentices and journeymen do not receive any remuneration for suffering an accident, and many of the vagabonds and highwaymen who prey on Europe's roads are former masons whose maiming prevents them from working.

Saint Stephen, the first Christian martyr, is the patron saint of masons, and his feast day is December 26. French masons have also made Saint Barbara a patron saint. Her feast day is December 4.

Slavers

The Roman Empire and much of early medieval Europe was built on the sweat and toil of slaves, and though abating, this practice continues in the 13th century. Christian slaves have been forbidden by the Church and many secular rulers since the ninth century, but the sale of non-Christian slaves is still allowed. Slaves come from the Slavic lands, Spain, Africa, Constantinople, and the shores of the Black Sea.

Not all of medieval Europe uses slave labor, and the northern countries have the fewest, if any, slaves. Italy, on the other hand, still abounds with slaves, and most prosperous households own a slave or two. Slaves have no legal rights and are considered the property of their owners.

The Slavers' Guild is small, since only a few areas are interested in their wares. It falls in a grey area between a craft guild, since a "product" is bought and sold, and a service guild, since nothing is actually manufactured. Slavers are skilled in Sailing and Leadership, and usually have high scores in Bargain and Guile. The guild inspects the practices of its members rather than their stock, although slaves should not be sick, elderly, or crippled.

Slavers have a mindset that is alien to modern players, but common in medieval Europe. According to that outlook, slavery is not, of itself, an immoral thing. Saint Paul counsels slaves to obey their masters, for example. Saint Paul, and later the Church, requires that masters not abuse their slaves. Within the Church, slavery is not considered an important distinction between people. Some Popes were ex-slaves. When the Church has sufficient power, it prohibits slavery because of the ease with which it is abused.

As an interim, in many areas the Church prohibits the slavery of Christians, but allows pagans to be enslaved. This is most seen in those states that border the Mediterranean. Jews are usually the property of powerful noblemen. For example, all of the Jews in England belong to the king, and he has recently mortgaged them to one of his relatives in exchange for a loan. Slavery is common in Muslim countries.

Characters desiring to free slaves will find allies in the Church. Three orders of monks have dedicated themselves to ransoming slaves. The oldest of these, the Order of Montjoie, is failing and negotiating to be absorbed by another Order. The other two are the Trinitarians, who have been active since 1198, and the Order of the Lady of Mercy, founded in 1218.

The Commoners' Lot

The common people live many different types of lives, ranging from that of the wealthy spice merchant, reclining in a comfortable city house, to that of the poor villein, starving in a tiny hut. The only thing they share is their station, neither noble nor of the Church.

Serfs

The first peasants to become serfs gave control of their lives and their land to a warrior, striking a bargain to exchange their labor for safety. In the evil days after the fall of Rome, Vikings, howling barbarians, and ravenous hordes from fallen cities roamed most of Europe, destroying all they met. Those who accepted serfdom saved their land and their lives by their bargain.

Serfs are not quite slaves, since they are bound to the land rather than a person, though their lord claims ownership of their work and its products. Serfs must give the lord goods in exchange for living on and farming the land they surrendered; it is an indentured servitude whose term never ends. They must also farm the lord's land before their own, and must provide labor for the lord's building projects, wars, and household. However, serfs cannot be bought, sold, or killed without legal justification.

Serfs' bodies are their own, but their deeds are not. They must care for themselves, as well or as poorly as they can, with what their lord allows them. For every act outside the ordinary bounds of their work, they must have their lord's blessing. Serfs who break the rules are dead serfs. On the other hand, lords who lawlessly destroy those they are bound by tradition to protect, or who raise their serfs' obligations above traditional levels, can be punished by their overlord.

Yeomen

Yeomen, or free peasants, are bound to no one. They, or their ancestors, may be former serfs who have been freed. In some extraordinary circumstances, such people's ancestors never became serfs. Free peasants have the right to do whatever they please whenever they want to, with only two restrictions: they must not take on the privileges of their betters; and they must, each year, pay rent to the lord of the land they farm—or be sent packing.

Like serfs, free peasants have a contract to care for their landlord, as well as his or her lands and household, in exchange for protection. Unlike serfs, though, free peasants can choose to risk starvation by doing as they please. Freedom is no less cherished when its profits are not tangible.



The Peasants' Contribution

Most of the world's great works came from commoners' hands. Free peasants built London and Paris, and bought the cities' right to self-rule in the same way they bought their own freedom. The knight's proud sword came from the blacksmith's forge in the humble village at the foot of the castle. Barbers,

lawyers, artists, craftspeople, and city guards are all peasants. The great cathedrals, monuments to the glory of God, were fashioned by toiling masons. The gold of kings was acquired by the clever minds and skilled hands of merchants and weavers, vintners and tradespeople.

Many among the noble class of the time deeply resent peasant wealth and power, when the power of their own land and sword is fading. Yet most peasants remain farmers, scraping a living together by the toil of their hands and the sweat of their brows. Even those who dwell in towns usually keep fields and flocks just outside the city walls. Short lives, high rents, and heavy taxes keep most peasants at the bottom of society. Thus, though peasants in theory have the ability to rise above their current social position, that transcendence is still centuries away.

The Agricultural Year

The agricultural year is divided into four uneven seasons by the work done at that time, which is dependent on climate. Roughly speaking, winter runs from September 29 until Christmas. Twelve days of recreation follow Christmas, and then spring begins. Spring lasts until Easter. Easter again is followed by a week of festivities, and heralds Summer, which ends at the start of August. Autumn lasts until the end of September.

Two or Three Field Rotation

All of the villeins labor together during the sowing and reaping, but most manors have distinctly marked blocks belonging to individuals within the great fields. Plowing is done by individuals, or by teams of men who lend each other oxen and plows in turn, so that they form a complete ox team. Reaping is done by individual crop owners and their servants.

In a three-field manor, wheat or rye is planted in autumn in the first field. An alternate crop, which varies by climate and locale, is planted in the spring in the second field. Popular crops include oats, vetches, beans, peas, and barley. The third field is left fallow. In the following year, the wheat is moved to the fallow field, the secondary crop to the wheat field, and the secondary crop field is left fallow. In the two-field system, one field is left fallow while the other is divided in half and planted much like the second field in the three-field system.

Parts of either field may be sown with crops other than the main one selected for that season. The field is divided into sections, called furlongs, which are long rectangles. The manor court selects what is planted in each furlong, and all holders of land in that furlong must plant the correct crop. This makes planting and harvesting easier. This also allows the manorial court to ensure that a village has the correct balance of crops.

August and September

August and September are the months for the harvest. Every serf is required to give extra service to his lord, which can make bringing in his own crops difficult. Even freemen are usually required to work at this time, although their work is supervising the day laborers they have hired to do their physical labor. After the harvest, poor people wander the fields looking for missed grain. They are permitted to keep these gleanings as an act of charity. After this, the cattle are set loose in this field, to graze on the wheat stubble. The peasant then takes his tithe to the Church and his rent to the lord. By tradition the harvest is meant to be complete by Michaelmas (29 September) because that is the day of reckoning for manorial taxes, not only for the peasants, but also for the reeve, who must give account up until this day, and who is replaced or reaffirmed in office on this day.

On many manors pigs must have rings through their snouts after Michaelmas. This prevents the pig from uprooting plants with its nose. Each sow is expected to give birth to around 14 young a year, so their population grows rapidly. Pigs are only considered good eating in their second year, but they are generally able to keep themselves alive by foraging over winter. This foraging can damage the crops of other peasants, necessitating the ring.

Cattle are bred in September. This allows them to calf after winter ends.

October

The movement of the cattle onto the wheat field leaves the fallow field free for a third, slightly deeper, plowing. After this is complete the peasants make preparations for winter. The most important preparation is the gathering of wood. This is used as fuel, but is also the raw material for the craft work that the peasants expect to do over winter. This usually includes house repairs. As the weather became progressively worse, increasing amounts of work are done indoors. Threshing, for example, needs to be completed. October ends with All Saint's Eve, Hallowe'en, when the dead are thought to walk.

Sheep are bred in October. Breeding can occur earlier, but October breeding allows them to drop their lambs after the worst of winter.

November

Martinmas, the Feast of the Plowman, is celebrated with a feast on the 11th of November. The annual slaughter of beasts that the peasants do not wish to feed through the winter begins, in some areas, as early as Michaelmas, but is usually the work of this slower part of the year. Cows are rarely slaughtered if they are still capable of bearing calves, but oxen that are older than six are often killed, as they are considered to be at the end of their strength. Sheep are only killed for lack of fodder, if their health fails, or on special occasions, because they are considered to have better value alive.

December

Christmas usually marks the end of fieldwork, other than the spreading of manure or agricultural lime, until the following January. Many use this time to perform craft work, make repairs around their houses, and beget children. The time of the year between Christmas and Epiphany is set aside for festivals and prayer. It is a time for lords to grant largesse to their followers. Peasants owe their lords their respects and regards, a sort of theoretically voluntary tax, usually of poultry.

January

A feast is held to celebrate the resumption of work, although in colder climes there is little to be done in the fields at this time. In many areas plow races are held. In Britain bands of young men travel the streets asking for money for the plow, and destroying the yards of those who refuse. Animal husbandry begins in January, with the breeding of pigs and the first lambing. Lambing in England occurs in March, but in pleasanter climes comes earlier.



February

Once the ground has softened a little, whatever soiled straw a peasant has collected during the winter is laid on the surface of his land, so that when the plow turns the soil, the straw and manure are dug in. On manors that are relatively warm, and that have many sheep, ewes are sometimes shorn in this month to prepare them for lambing in March. Calving beings in February.

The middle of February is commemorated as the day of the Purification of the Virgin. This refers to a ceremony that mothers perform after giving birth to make them spiritually clean enough to re-enter the church. It involves a procession with candles, a feast, and — in parts of France — eating crepes.

Candlemas is considered an excellent day for divination by hedge witches. Even the untalented know simple folk observances. These include predictions of lean times for those who don't still have half their flour and hay, and a present end to winter if Candlemas is rainy. Candlemas is also a day to predict the death of relatives by listening for soul bells.

Peasants caution that greenery used to make the house colorful for Christmas must be taken down before this day. To fail to do so angers the spirits of dead children, and this is one of the many origin stories of faeries. Faeries express their annoyance with tricks or, in the worst case, by killing someone who lives in the house. They prefer to kill children, who are like themselves.

March

Lambing occurs slightly before sowing. This is busy time on manors that graze sheep, particularly those that graze in preference to cropping. Lambing on estates with large herds is done in pasture, which requires more work than barn lambing, because some ewes seek privacy while giving birth. Humans are often able to rectify problems that might otherwise kill a ewe or lamb, and sometimes are able to graft orphaned lambs onto ewes whose lambs have died.

The primary crop is sown in March, and this takes as much labor as the manor can provide. In areas where the last neck of grain is saved from the previous harvest, either as a bundle or having been made into a corn doll, it must be plowed in now.

The field is then harrowed. That is, a tool is drawn over it to cover the seeds so they are not eaten by birds or rodents. On some manors, the primary crop is all wheat; this is particularly true on wealthy manors where the crop is being grown for sale at a nearby town. On more independent manors, only a quarter of the primary crop is wheat. The remainder is a mixture of other grains and legumes.

At the beginning of Lent, in some areas, a great feast is held to use up forbidden foods which cannot be stored until after Easter. For peasants these are eggs, butter, and milk, which become pancakes and pastries. Races of various types are held, and mob football is played. In other areas, peasants just eat their normal fare, which is so humble that it is considered suitable for fast days.

April

Easter is a time for processions of various types, and for the veiling of the cross until Good Friday. A vigil is held between Good Friday and Easter Sunday, and it is believed by many peasants that Infernal powers are strongest at this time. The week after Easter is a holiday for peasants according to the Church, although most lords do not accept this and merely allow peasants to work their time in some other week. As the weather is warming, sports and games are popular.

The week after Easter ends, in parts of England, with Hocktide Monday and Tuesday. The celebration of Hocktide varies from place to place, sometimes including bizarre rituals of mutual flagellation by husbands and wives. In its more usual form, women use ropes to capture male travelers and refuse to release them until they pay a penny, or a kiss in some cases, on the Monday, and the men return the favor on the Tuesday. The money collected is spent on a worthy cause.

In this month the fallow field must be given a shallow plowing to kill the weeds. Weaning begins, which prompts dairying. Piglets are born, a process called farrowing.

May

During this month the peasants perform such labors as are required by the customs of the manor. This may include construction work, maintenance, or warfare. The month begins with the celebration of May Day. It is also the month for capturing swarms of wild bees to create hives.

In some areas, strict sexual morality is abandoned on May Day and people spend the night in the forest. May Day celebrations often involve fires around which people dance, or over which people leap. Some people think their rye will grow as tall as they leap over the fire. Peasants "bring in the May" by carrying flowers and green boughs back to their homes in the morning.

Many peasants run their cattle or sheep between two May Day fires, to defend them against the curses of hedge witches and this is — in some areas — completely effective. This may be because local witches sometimes make sure the effect works, to protect their village from interlopers. The Beltaine rituals can hex those who practice magick.

The Rogation Days begin forty days after Easter. On these days, the people of a village walk its boundaries, and prayers are said in traditional places. Young men are taken on the walk and abused so that they do not forget where the landmarks are. They may be dunked in pools and rivers, have their faces mashed against rocks and trees, or be beaten at particular points. This is done for the good of the boys, often by people who love them. There is a feast afterwards.

In May or June, Pentecost is celebrated. This day, 49 days after Easter, represents the giving of the Commandments to Moses, and the entry of the Holy Spirit into the apostles before they began the ministry detailed the Book of Acts. A feast, dancing, and horse racing are popular on this day. Pentecost is often followed by a week of holidays.

June

Shearing occurs in this month. Other duties also require attention from the peasants. A second, shallow plowing for the fallow field occurs at this time. It is considered unlucky to plow before Midsummer (24 June) because thistles killed before this time are thought to grow back threefold.

Midsummer Eve, the night before the Feast of John the Baptist, is a mystical evening. In many parts of Europe it is believed that ferns drop fiery seeds on this night, and that if you collect the seeds then the Devil is forced to appear and give you a bag of money. In a separate tradition, children race around the village with flaming sticks and set alight piles of rubbish to scare away dragons that would otherwise poison the wells.

Midsummer is the traditional start of haymaking. Each laborer can cut about an acre a day in good weather. It is vital to make hay while the sun shines, because cut hay is left to dry for hours. If stacked while it is still wet, hay begins to rot. This generates heat deep within the haystack and, if left unchecked, may cause the haystack to ignite. Most stock will not eat hay that smells of smoke, so if a single haystack catches flame in a stackyard, it can ruin much of the crop.

July

By tradition, the last day of July is the last day of haymaking; in August the manor switches to reaping its harvest. Many manors finish haymaking more quickly than this, provided the weather is fine. During July women harvest, prepare, and spin flax and linen, to make cloth or string. Men weed their fields. For this they use a pair of sticks, one forked, the other with a blade at its end. At the end of July, after the meadow has recovered from haymaking, it is reopened to stock.



Character Levels and Experience

There must be some system by which the success of a character can be translated into an improvement in his abilities. By gaining "experience" in meeting the challenges of life a character may rise in his experience level and become an abler opponent. Traditionally, most dungeon and wilderness games have concentrated on measuring the experience of a character by the money he obtains and the monsters he kills. This is perhaps an ideal method when the dungeon or wilderness expedition is the only activity. However, in ***Chivalry & Sorcery***, characters are not out of circulation at any time and their activities include far more things than raiding a "dungeon".

The awarding of experience in ***Chivalry & Sorcery*** is therefore somewhat complex in that it takes into account all of the activities peculiar to a class of character. Fighting Men fight, and thus gain most experience in combat. Magick Users do research and cast enchantments, so their experience is largely gained from the doing of Magick. Clerics perform miracles and protect others from evil. Thieves steal. Elves and Dwarves are combination characters and may gain experience from a wide range of activities. The Hobbit is best suited to thieving, so there is no problem with him.

Game Masters should encourage good role playing. Players who operate their PCs in character and attempt to create a true personality for their PCs separate from their own should receive bonus awards during adventures. Such awards should be based upon their performance and can range up to several hundred experience points (100 to 500, depending on the quality of performance). The standards used to make such awards should include:

1. Does the Character have a personality recognized different from that of the Player?

2. Does the Character act according to what we would know and understand, rather than what the Player knows and understands?

3. Does the Character have a developed background and set of

goals which he actively pursues in the campaign?

4. Do the Character's exploits reflect his personality, knowledge, background, and goals as a personality existing in the fantasy world? Specifically, are his deeds, foibles, mistakes, etc., what Conan or Sir Gawain or Anachronus Archimage would be expected to do under the circumstances?

5. Do other Players recognize and enjoy the quality of the role play and respond in kind or else applaud the performance?

Experience points are awarded for a large number of accomplishments. This section presents the awards for defeating enemies and acquiring treasure.

All combats bring an exp., award based upon the participation of the Character in the actual battle-exposing himself to enemy attacks while striking blows against the foe:

- If in single combat, all exp. are awarded to the victor according to his Character class.
- If in multiple combat, exp, are shared equally among the active participants in each combat victory. For instance, if two PCs defeated a monster worth 2500 exp., each could win up to half the exp., depending upon the effect of his Character class on the award.

Combat awards are divided into several categories:

SLAYING: The killing of an enemy in pitched battle- fair fight.

VANQUISHING: Incapacitating or otherwise bringing about the surrender of an enemy, who is spared. Ransom is often the object.

MURDERING: The killing of a captured enemy- effectively dispatching him to avoid inconvenience or else later treachery.

BACKSTABBING: The killing of an enemy through stealthy and unheroic tactics like garroting, throat-cutting while sleeping, sneaking up from behind to stab with a knife, etc. Only Thieves, Assassins, and Foresters on penetration missions will gain significantly from such conduct. Muggings are also included in this category.

Awards are also available for the acquisition of treasure by direct action (as opposed to routine earnings):

BATTLELOOT: Wealth acquired through defeating an enemy and acquiring his possessions as booty. Wealth brings up to 1 exp, per Silver Pennyworth (SP) acquired. Material goods are valued at 25% of their list value in the Price Lists, unless they bear directly upon the vocation of the Character- in which case they are worth 50%. Armor, for instance, is worth 50% to a Fighter, but 25% to non-combatant types. Money is always rated at 100% of value, as are gems.

RANSOM: Money acquired through capturing an enemy and holding him to ransom is always rated at 100% of SP value.

STOLEN LOOT: Money or goods acquired through theft or robbery. Goods are rated as for Battle Loot.

EARNED WEALTH: Money earned by the practice of one's trade by direct action (as opposed to routine earnings). For example, a Troubadour literally sings for his supper in an actual situation arising in an adventure. This category is restricted to only a few Character classes.

The following table represents the percentages of the full exp, award possible for defeating enemies or acquiring treasure. The amount of the awards depends upon the appropriateness to the Character class and the situation:

	Slay Foe	Vanq. Foe	Murder Foe	Bkstb Foe	Battle Loot	Ransom	Stolen Loot	Earned Wealth
KNIGHT/SQUIRE	100%	100%	10%	10%	50%	100%	0%	0%
PALADIN	100%	100%	10%	10%	50%[3]	100%	0%	10%[3]
DARK KNIGHT	100%	50%	100%	100%	100%	50%	0%	0%
SERGEANT-AT-ARMS	100%	50%	10%	10%	50%	50%	0%	0%
MAN-AT-ARMS	100%	50%	20%	20%	50%	50%	0%	0%
YEOMAN-AT-ARMS	100%	50%	20%	20%	25%	25%	0%	0%
PETIT SERGEANT	100%	75%	10%	10%	50%	50%	0%	0%
FORESTER	100%	50%	20%	50%	25%	25%	0%	0%
CROWNER	100%	100%	10%	20%	10%	10%	50%	20%
MILITIA	75%	50%	20%	20%	25%	25%	0%	10%
BARBARIAN WARRIOR	100%	100%	10%	10%	50%	50%	0%	0%
MERCHANT-ADVENTURER	75%	50%	20%	20%	50%	25%	10%	10%
MAGICIAN	25%[5]	25%[5]	25%	25%	25%[1]	0%	0%	10%
CLERIC	50%[2]	50%[2]	0%	0%	50%[3]	0%	0%	10%[3]
INQUISITOR	100%[2]	100%[2]	0%	0%	50%[3]	0%	0%	10%[3]
EXORCIST	0%	100%[2]	0%	0%	0%	0%	0%	10%[3]
MONASTIC	50%[2]	50%[2]	0%	0%	50%[3]	0%	0%	10%[3]
ASSASSIN	100%	100%	20%	100%	50%	50%	50%	0%
SPY	50%	100%	100%	50%	0%	0%	100%	0%
BRIGAND	100%	50%	20%	50%	100%	50%	50%	0%
THIEF	50%	50%	20%	50%	50%	50%	100%	0%
GENERAL CHARACTER	50%	25%	25%	20%	50%	50%	0%	10%
ELF	100%	100%	0%	0%	0%	0%	0%	0%
DWARF	100%	50%	20%	20%	100%	100%	0%	10%
WERECREATURE[4]	100%	0%	100%	100%	0%	0%	0%	0%
VAMPIRE	100%	100%	100%	100%	0%	0%	0%	0%
GOBLINS	100%	50%	25%	25%	50%	50%	25%	0%
TROLL/GNOLL	100%	50%	25%	50%	100%	100%	25%	10%
OGRE	100%	50%	50%	50%	100%	50%	0%	0%
GIANT	100%	50%	25%	0%	50%	50%	25%	0%

1. Awarded if items are of use in magical enchantments, etc.
2. Awarded only when fighting enemies of Mankind or the Church.
3. Awarded only if the major portion is donated to the Church or the poor (a small sum may be retained for personal maintenance).
4. Awarded when the Character is in his werecreature form; otherwise as for his usual Character class.
5. Magicians double their experience awards for defeating enemies if they use Magick alone (no physical action). In such instances, vanquishing will include successfully gaining control of another so that he is unable a to avoid doing the Magician's bidding for a significant period of time (Geas, etc.).

In addition to the general experience awards for defeating enemies -d obtaining treasure, each Character class enjoys specialized awards performing certain types of actions. These are detailed below, according to the Character class.

Honors are also awarded to Fighters in time of war or for deeds of great valor or chivalry. Each 100 Honour Points = +1 Status Point to be added to one's social ranking index.

Treasure

Treasure is of minimal importance to some classes of character and of high importance to others. The experience awarded to each class is as follows:

Fighter: 25% of loot in gp **=** experience points

Cleric: 25% of loot in gp = experience points if donated to the Church

Magicians: 10% of loot in gp **=** experience points

Elves: 10% of loot in gp = experience points

Dwarves: 100% of loot in gp **=** experience points if not Magick Users

Others: 100% of loot in gp **=** experience points.

"Others" refers to non-fighter types who are not in the basic classes. It also refers to any Monster whose nature it is to amass personal treasure and mount guard over it.



Slaying and Vanquishing Enemies

In ***Chivalry & Sorcery,*** players on an adventure may elect for one of two systems of winning experience for the slaying or vanquishing of enemies and monsters:

1. *The Road to Glory*: Experience is awarded according to the contribution of each member of a party to the victory:
   a) If single combat, all points are awarded to the victor.
   b) If multiple combat, points are shared equally among the *participants* in the combat, with 1/2 of a share to those who did not participate but performed duties necessary to the success of the combat or the safety of the party, such as holding torches, guarding the rear, etc.

2. The *Company of Brothers*: Experience is awarded equally for all monsters slain or vanquished, and all loot is shared equally after expenses are settled. Experience points are awarded according to the type of monster encountered, and the point value of each non-player or monster type is printed in the Monster Profiles under the heading of Experience. Again, experience is awarded on the basis of the class of the character and will be dealt with in the sections on each class.

"Slaying" refers to the outright killing of an enemy. If "unchivalric" methods are used, such as killing sleeping or unsuspecting enemies, 1/2 the experience for the "vanquishing" of an enemy is awarded. However, Thieves, Spies, and Assassins gain 100% experience for single handedly garotting, back stabbing, etc., a victim if it is necessary.

"Vanquishing" refers to bringing an enemy to his knees so that he will ask for terms of surrender. Knights receive 100% experience for granting "honourable" terms due to this being highly "chivalric" behaviour. Vanquishing may also be incapacitating foes so that they cannot fight and may be captured.

Knights and Warriors

Knights, Clerics of Military Orders, Sergeants, Men-at-Arms, Mercenaries, and Magicians of Quasi-Military Magical Orders are classified as Warriors and gain experience from a number of sources:

Being a Warrior: 1 point x Experience Level per day.

On an Adventure: 2 points x Experience Level per day.

Going to War: 3 points x Experience Level per day.

One of these above three sources of daily experience applies at any one time, and points are totalled monthly.

Slaying or Vanquishing Enemies: 100% experience points for slaying the enemy; 50% for vanquishing him. However, 100% experience is awarded if "chivalric behavior" results in honourable terms being granted to a defeated enemy.

War: Honours as well as experience may be won on the battlefield, with 100 Honour points = 1 status point in the social scale. Experience and Honours are as follows:

These bonuses are cumulative and are totalled monthly for experience.

- "First in the breach": 100 points x Experience Level + 50 Honour Points.
- "First in the walls": 75 points x Experience Level + 40 Honour Points.
- "Leading a successful sally": 20 points x Experience Level + 20 Honour Points
- "Leading a force of men": 5 points x Experience Level per day.
- "Winning a battle": 100 points x 1/2 Experience Level + 20 Honour Points.
- "Commanding a victorious Army": 500 points x Experience Level + 100 Honour Points.
- "Capturing a Fortress": 100 points x Experience Level (x2 if a Tower or Castle fortification) + 50 Honour points for SFMH, 90 Honour Points for LFMH, 100 Honour Points for Shell Keep, and 150 + 25 x level of Castle for all Castles. This will apply only to the Lord who actually captures the fortress.
- "Capturing a town": 20 points x level of the town (1-10) + 20 Honour points x level of the town. Again, this applies only to the Lord who actually captures the town.

Championing a Lady: According to the Laws of "Courtly Love," a *Knight* will gain much Honour by protecting and championing women:

- "For each gallant feat of arms done in honour of a Lady": 3 x Honour Points.
- "Rescuing a noble damsel in distress": 100 points x Experience Level + 50 + 1-50 Honour Points.
- "Rescuing a damsel in distress" who is not of noble rank: 20 points x Experience Level + 25 Honour Points.

Gallant Deeds of Arms at a Tournament: Knights always gain Honour at tournaments:

- Entering each joust, melee, or pas des armes: 1 Honour + 50 Experience Points.
- For every Spear broken in the joust: 2 Honours + 20 Experience Points.
- For each Coronel in the joust: 1 Honour + 20 Experience Points.
- If poorer opponent is Unhorsed: 5 Honours + 20 x Level of Opponent in Experience.
- If equal opponent is Unhorsed: 10 Honours + 25 x Level of Opponent in Experience.
- For each victory in the joust: 10 Honours + 50 x Experience Level in Experience.
- For each "damage point" scored in melee or Pas des armes: 1 x Level of Opponent in Experience.
- For each victory in the pas des armes: 10 Honours + 20 x Level of Opponent in Experience.
- For each capture in the melee: 10 Honours + 20 x Experience Level + 10 x Opponent's Experience Level in Experience.
- For capturing the opposition's Banner in the melee: 25 Honours + 100-1000 Experience.
- For capturing the leader of the opposition in the melee: 50 Honours + normal capture.
- For winning the Jousting Contest: 50 Honour Points.

Honourable Wounds to the Body: 10 Experience points per damage point suffered to the body + 1 Honour Point.

Clerics

Clergy and Monks always compute experience according to the following guidelines, and Paladins and Fighting Clerics of Military Orders will benefit when performing Clerical Miracles:

Being a Cleric: 2 points x Experience Level per day

Being a Cloistered Monk: 2 points x Experience Level per day.

Being of Alignment 1 or 2: 2 points x Experience Level per day.

These bonuses are cumulative and are totalled monthly for experience.

Doing Good Works:

- "Curing Wounds and Disease": 2 x Experience Level x hit points cured.
- "Fasting and Praying" (no other activity): double daily experience.
- "Removing Curses": 10 x Experience Level x 1-10.
- "Exorcism": 10 x Experience Level + 1-10 x Level of Demon.
- "Visions": 10 x daily experience for one month (only once per month).

Performing Miracles: 10-100 points per miracle, provided such miracles are performed for a clear and good purpose, not merely to obtain experience points.

Writing Holy Manuscripts: 5 x daily experience.

Sanctify Object (perform enchantment to BMR 0): 50 x BMR levels Sanctified per 1/2 Dr. or equivalent.

Prepare Holy Waters:

- "Water of Life": 3 x Experience Level .
- "Water of Healing": 7 x Experience Level.
- "Water of Great Healing": 10 x Experience Level.

These bonuses are in addition to the experience awarded for Sanctifying the materials in the Waters.

Slaying or Vanquishing Personal Enemies: 50% Experience.

Slaying or Vanquishing Enemies of the Church or Mankind: 100% Experience.

Magick Users

Magick Users gain experience only from the following activities unless quasi-Military Order members or Natural Talent Primitives, who may also be Fighters. Elves and Dwarves may be combination characters (Fighter-Magick User):

Being a Magick User: 1 point x Experience Level per day.

Enchanting a scroll or device: 2 points x Experience Level per day.

Learning New Spells: 5 points x Experience Level per day or first days + 50 x BMR of spell. If spell is above BMR 3, + 100 x BMR of spell. If spell is above BMR 5, +150 x BMR of spell, if above BMR 7, +200 x BMR of spell.

The bonuses awarded above are exclusive of each other, as only one activity is possible at a time. However, the experience may also be awarded for:

Meditation: One experience point x magick level per day (doubled if fasting after 3 days. Up to 20 days.)

Casting Spells: Experience is given for casting spells when there is a definite point to them, such as enchanting an object, defending against an attacker, etc. Absolutely no experience is given for "practising" spells which have been learned, and spells currently being learned are covered above. Magick is purposeful at

all times:

Casting unlearned spells: 15 x fatigue points expended.

Casting learned spells: 10 x fatigue points expended.

Enchanting Materials: 50 x BMR enchanted per 1/2 Dr. or equivalent.

Enchanting potions, powders, etc.: Once the materials are enchanted to BMR 0 at 00%, experience = 50 x spell level per dose obtained.

Enchanting scrolls or manuscript pages: 5 points x Experience Level per day spent inscribing the enchantment. *Raising Demons*: 5 x fatigue points expended x level of Demon Experience may be gained only 3 times per month.

Alchemetical Processes: Alchemists receive a set experience bonus when they perform alchemetical operations for the first time on a material. Afterward, they receive 10% of that bonus for each subsequent operation.

Conjurors make a "brew" for their Magick. The cauldron can enchant materials at the same rate as indicated for the Conjuror's MKL, and experience is given to the Conjuror for such an operation.

Slaying and Vanquishing Enemies: Only 10% experience is awarded for slaying or vanquishing Enemies with weapons. However, if Magick is used, 50% experience is awarded for all non-magick using men and creatures and 100% for Magick Users. If the Magick User employs weapons, he gains only 10% experience, even if he did 99% of the damage with Magick.

Elves, Dwarves, and Magick Users who are members of Quasi-Military Orders, of Noble blood, or are Natural Talent Primitives may elect, in any action, to use Magick or weapons to settle the matter. If Magick Weapons of *+3* or higher are employed, the character is deemed to be using Magick. Magick Users who are also Clerics are counted as Clerics or Fighting Clerics when computing experience for slain enemies.

Thieves, Brigands, Spies and Assassins

Thieves, Brigands, and Assassins are similar in some ways and different in others, so each must be considered separately for some activities:

Being a Thief: 1 point per day x Experience Level.

Being a Brigand: 2 points per day x Experience Level.

Being a Spy: 2 points per day x Experience Level.

Being an Assassin: 1 point per day x Experience Level.

On a raid or mission: +2 points per day x Experience Level. Note: this does not include casual muggings, pickpocketings, and the like, only extended actions.

Sneak Attacks: all back stabbings, garottings, sandbaggings, etc., score 50% for Thieves, 100% for Brigands, and 200% for Assassins. If the victim is not slain, however, only 25% of experience is awarded for bungling the job because it had to be finished face-to-face. If simple robbery is the motive, 25% is scored for vanquishing, 10% for slaying.

Frontal Attacks: Thieves receive 25% experience, Brigands 100% and Assassins 50% (the last being in self-defense or in an open raid, rather than an assassination plot).

Picking Pockets: Add 20% to the experience gained for the loot if the snatch was undetected by the victim and unwitnessed by passers-by.

Muggings: As for picking pockets No experience for accidental slayings.

Picking Locks: variable experience, depending upon the degree of difficulty, but ranging from 10-200 points.

Disarming Traps: variable experience, depending upon the degree of difficulty and danger offered by the traps, but ranging from 100-1000 points for the most part.

Undetected Burglaries: Add 25% to experience gained for the loot if the break-in was undetected by the victim during its commission and unwitnessed by anyone not in the gang.

Detection: No experience is awarded for picking pockets, Muggings, or Burglaries. Thieves depend upon being anonymous for success. Now the Thief must lie low and has lost face with his fellows for being a ham-handed bungler Brigands are similarly penalized if they have been able to disguise their true craft up to the time of detection and are declared Outlaw. Assassins gain full experience for their mission only if not slain or captured and tortured for information.

Slaying and Vanquishing Magicians: Magick Users are exceedingly dangerous foes, and bonuses are added for slaying or vanquishing them in addition to the usual experience bonus. Add 500 x MKL for magicians up to MKL 10, and 1000 x MKL for magicians to MKL 22. If merely vanquishing the Magician, take 50% of the bonus.

Limitations on Advancement

It is strongly recommended that any one character be limited to advancing no more than *one* experience level per adventure. If, for example, a character has obtained enough experience to advance two levels, pin the character at the top of the level above the one he had when he started the adventure. In other words, if a character at level 4 had obtained enough experience to advance him to level 6, he would be placed at the top of the fifth level, about to enter level 6. In extended adventures, experience earned is totalled every two weeks or once each month, whichever is most convenient or reasonable. Also, if adventures of this sort produce results of a spectacular and momentous nature, an instant totalling of experience would be justified if it would bring an advancement for a character.

Alchemists are an exception to this rule for, in performing some of their processes, they spend many months secluded from almost all experience acquiring activities. Thus, a major experience award will bring full benefits, if due to an alchemetical operation.



Experience Levels

Experience results in a character's advancement in proficiency. The following tables give the number of experience points needed to advance in a given category of fighting prowess.

LEVEL: A term signifying the degree of fighting prowess of a character.

BODY: The number of points of damage a character's body may sustain before he is slain. The points indicated are the bonus points added to the character's previous body level.

FATIGUE: The fatigue levels of a character are dependent upon a ran om die roll (1-6 dice), and the number indicated = the number of dice to roll. The (+) values following the number of dice are the bonus points to be added to the dice totals. If a lower score than the previous level is obtained, the previous fatigue level is maintained.

PCF: The Personal Combat Factor bonus to be added to the PCF computed when the character was first determined. Once the new PCF is determined, the *Personal Combat Factor Table* in the Character Prime Requisites chapter should be consulted to alter all fighting characteristics.

MKL: The Magick Level of a character who is a Magick User. This is a convenient guide for players who have combination characters as well as pure Magick Users.

SUPERHUMANS: All characters with Titanic Superhuman Strength and up.

CHIVALRY: All nobles (Knights, Sergeants, Fighting Clerics, Magick Users in Quasi-Military Orders, and Magick Users with Primitive Natural Talents).

FIGHTERS: All Sergeants, Men-at-Arms, Mercenaries, Yeomen-Foresters, Guildsmen in the town Militias, non-noble Magick Users in Quasi-Military Orders, Assassins.

NON-FIGHTERS: All human characters not included in the above classes. Brigands tend to be in this class, although a few are Fighters or even Chivalry.

DWARVES, HOBBITS, AND ELVES are given under separate sections, except for Elves with Superhuman Strength who are included in the Superhuman Category.

		Superhuman			Chivalry (Men)			Fighters (Men)			
Level	Exp.	Body	Fatigue	PCF	Body	Fatigue	PCF	Body	Fatigue	PCF	MKL
1	0	var.	2d6	var.	var.	1d6+2	var.	var.	1d6+1	var.	1
2	2500	+3	2d6+3	1.5	+1	2d6+2	1.5	+1	2d6	1.0	1
3	5000	+2	3d6+3	1.5	+1	3d6	1.5	+1	2d6+1	1.0	1
4	10000	+3	4d6+3	2.0	+1	3d6+2	1.5	+1	3d6	1.0	1
5	25000	+2	5d6	2.0	+2	4d6	2.0	+2	3d6+1	1.0	1
6	50000	+3	5d6+3	2.0	+2	4d6+2	2.0	+2	4d6	1.5	2
7	75000	+2	6d6	2.0	+2	5d6	2.0	+2	4d6+1	1.5	2
8	100000	+3	6d6+3	2.0	+2	5d6+2	2.0	+2	5d6	2.0	3
9	150000	+2	7d6	2.0	+2	6d6	2.0	+2	5d6+1	2.0	4
10	200000	+3	7d6+3	2.0	+2	6d6+2	2.0	+2	6d6	2.0	5
11	300000	+2	8d6	2.0	+2	7d6	2.0	+2	6d6+1	2.0	6
12	400000	+3	8d6+3	2.0	+2	7d6+2	2.0	+2	6d6+3	2.0	7
13	500000	+2	9d6	2.0	+2	8d6	2.0	-	7d6	2.0	8
14	750000	-	9d6+3	2.5	+2	8d6+2	2.0	-	7d6+1	2.0	9
15	1000000	-	10d6	2.5	-	9d6	2.5	-	7d6+3	2.0	10
16	1250000	-	10d6+3	2.5	-	9d6+2	2.5	-	8d6	2.0	11
17	1500000	-	11d6	2.5	-	9d6+3	2.5	-	8d6+1	2.0	12
18	1750000	-	11d6+3	2.5	-	9d6+4	2.5	-	8d6+2	2.5	12
19	2000000	-	11d6+4	2.5	-	9d6+5	2.5	-	8d6+3	2.5	13
20	2500000	-	11d6+5	2.5	-	9d6+6	2.5	-	8d6+4	2.5	13

Experience levels continue to increase per 250000 experience points with the pattern established for Fatigue and PCF increases from

level 18 to 20. No body bonuses after level 20.

		Non-Fighters			Elves			Dwarves & Hobbits			
Level	Exp.	Body	Fatigue	PCF	Body	Fatigue	PCF	Body	Fatigue	PCF	MKL
1	0	var.	1d6+1	var.	var.	1d6+3	var.	var.	1d6+1	var.	1
2	2500	+1	1d6+3	1.0	+1	2d6+1	1.5	+2	1d6+3	1.0	1
3	5000	+1	2d6	1.0	+1	2d6+3	1.5	+2	2d6+1	1.0	1
4	10000	+1	2d6+1	1.0	+1	3d6	1.5	+2	2d6+3	1.0	1
5	25000	+2	3d6	1.0	+2	3d6+3	1.5	+2	3d6	1.0	1
6	50000	+1	3d6+1	1.0	+2	4d6	1.5	+2	3d6+3	1.5	2
7	75000	+2	3d6+3	1.0	+2	4d6+3	1.5	+2	4d6	1.5	2
8	100000	+1	4d6	1.0	+2	5d6	1.5	+2	4d6+3	1.5	3
9	150000	+2	4d6+1	1.0	+2	5d6+3	1.5	+2**	5d6	1.5	4
10	200000	+1	4d6+3	1.0	+2	6d6	2.0	+1	5d6+3	2.0	5
11	300000	+1	5d6	1.5	+1	6d6+3	2.0	+1	6d6	2.0	6
12	400000	+1	5d6+1	1.5	+1	7d6	2.0	+1	6d6+3	2.0	7
13	500000	-	5d6+3	1.5	+1	7d6+3	2.0	+1	7d6	2.0	8
14	750000	-	6d6	1.5	+1	8d6	2.0	+1	7d6+3	2.0	9
15	1000000	-	6d6+1	1.5	-	8d6+3	2.0	-	8d6***	2.0	10
16	1250000	-	6d6+3	1.5	-	9d6*	2.0	-	8d6+3	2.0	11
17	1500000	-	7d6	-	-	9d6+3	2.5	-	8d6+4	2.0	12
18	1750000	-	7d6+1	-	-	9d6+4	2.5	-	8d6+5	2.5	12
19	2000000	-	7d6+3	-	-	9d6+5	2.5	-	8d6+6	2.5	13
20	2500000	-	-	-	-	9d6+6	2.5	-	-	2.5	13

*Wood Elves do not add to their Fatigue levels after level 15.
**Hobbits do not add to their body levels after level 8.
***Hobbits do not add to their Fatigue levels after level 14.

Experience levels continue to increase per 250000 experience points with the pattern established for Fatigue and PCF increases from level 15 to 16.

THE GOBLIN RACES

		Kobolds			Orcs & Goblins			Uruk-Hai, Bugbears & Hobgoblins*			
Level	Exp.	Body	Fatigue	PCF	Body	Fatigue	PCF	Body	Fatigue	PCF	MKL
1	0	var.	1d6	var.	var.	1d6	var.	var.	2d6	var.	1
2	2500	+1	1d6+1		+1	1d6+1		+1	2d6+1		1
3	5000	+1	1d6+2		+1	1d6+2		+1	3d6		1
4	10000	+1	1d6+3		+1	2d6		+1	3d6+1		1
5	25000	+1	2d6		+1	2d6+1		+1	3d6+3		1
6	50000	+1	2d6+1		+1	2d6+2		+1	4d6		2
7	75000	+1	2d6+2		+1	3d6		+1	4d6+1		2
8	100000	+1	2d6+3		+1	3d6+1		+2	4d6+3		3
9	150000	+1	3d6		+1	3d6+2		+2	5d6		4
10	200000	+1	3d6+1		+1	4d6		+2	5d6+1		5
11	300000	-	-		+1	4d6+1		+2	5d6+3		6
12	400000	-	-		-	-		+2	6d6		7
13	500000	-	-		-	-		+2	6d6+1		8

*Hobgoblins do not add their Body and Fatigue levels after level 11

THE GIANT RACES

		Ogres			Trolls			Giants			
Level	Exp.	Body	Fatigue	PCF	Body	Fatigue	PCF	Body	Fatigue	PCF	MKL
1	0	var.	1d6	var.	var.	1d6	var.	var.	2d6	var.	1
2	2500	+1	1d6+1		+5	1d6+1		+1	2d6+1		1
3	5000	+1	1d6+2		+5	1d6+2		+1	3d6		1
4	10000	+1	1d6+3		+5	2d6		+1	3d6+1		1
5	25000	+1	2d6		+5	2d6+1		+1	3d6+3		1
6	50000	+1	2d6+1		+5	2d6+2		+1	4d6		2
7	75000	+1	2d6+2		+5	3d6		+1	4d6+1		2
8	100000	+1	2d6+3		+10	3d6+1		+2	4d6+3		3
9	150000	+1	3d6		+10	3d6+2		+2	5d6		4
10	200000	+1	3d6+1		+10	4d6		+2	5d6+1		5
11	300000	-	-		+10	4d6+1		+2	5d6+3		6
12	400000	-	-		-	-		+2	6d6		7
13	500000	-	-		-	-		+2	6d6+1		8

Of Men and Monsters

The role of Non-player characters and monsters in ***Chivalry & Sorcery*** is very important to the success or failure of any adventure. The Non-Player Character and Monster Profiles below give a wide range of characteristics for each of the important types that will be encountered in the typical adventure. Such factors as the experience level of player character types, the number of body and fatigue points, the bonuses for hitting the foe or parrying or dodging the blows of enemies, the WDF or weapon damage multiplier for computing the amount of damage inflicted by a blow that strikes home, armor class, and finally the Experience Bonus gained for slaying or vanquishing a foe are all given. Also, in many instances, the traditional lore concerning various types of monsters is provided to guide the GM as he conducts the adventure.



Non-Player Characters

It should be noted by all players that the GM is not the only person in the game who is able to marshal non-player figures. Player-characters will have friends or Masters or vassals and servants who can be taken along on expeditions. After all, what Knight would send his Squire out alone to face the worst the world has to offer? Indeed, what self-respecting Knight would allow a mere Squire to hog all the glory to himself? Similarly, an Apprentice Magician would not venture into dangerous territory, without protections given him by an anxious Master, far from eager to have to train a bumbling replacement. The whole concept of Influence may be employed so that a player- character may, in act, influence his Master or other Non-player characters, recruiting them for an adventure. This redresses the deplorable one-sidedness so often encountered in most Places of Mystery or Wilderness adventures, in which the GM holds *all* of the cards!

RULE NUMBER ONE in ***Chivalry & Sorcery*** is that it is a game, not an arena for ego-trippers to commit mayhem with impunity on the defenseless or near defenseless characters of others. Games have to be FUN, with just enough risk to get the adrenalin pumping. The moment that an adventure degenerates into a butchering session is the time to call a halt and ask the would-be god running the show just what he thinks he is doing, anyway. Player-characters have to take enough risks built into the game without the brilliant introduction of a foe that totally outclasses them.

RULE NUMBER TWO is that the GM's job is to create in the minds of the players as imaginative, exciting, and enjoyable an adventure as possible, so that the time spent at the activity is worth it even if a favourite character has been killed. In short, he must work at it, not merely roll random dice and trot out the next horde of enemies.

RULE NUMBER THREE is that Non-player characters care about their own skins as much as any player character, and they are not going to suicidally charge the enemy unless no other option is open. To a degree, this factor is reflected in the Morale Rules in the Individual Combat section.

RULE NUMBER FOUR is that Non-player characters have personalities too, and they will behave as individuals, not as a faceless mass which can be manipulated any way that the GM wants. Why, for example, do Orcs attack parties of adventurers, anyway? The answer is that the Orcs want to rob the members of the party and, if it is worth it, perhaps to hold them to ransom as well. Trolls charge tolls to cross the bridges they have built quite an honest transaction in itself but they do get hungry too. In any event, *all* intelligent beings in the game are bound by the Chivalric Code, and a truce for a parley is respected by men and monster alike, as is an offer or request for terms of surrender. Only howling chaotics bent on performing a human sacrifice to raise a Demon would think of butchering someone just to see blood. Of course, Animals are quite another matter, for they act by instinct rather than conscious motives.

RULE NUMBER FIVE is that Non-player characters and monsters do not have to live one another. Indeed, there are as many rivalries and animosities between monster types as there are among real people. Unless they are all working for a Magick User or other powerful Master, there is no reason to think that a Troll has any love for a Wyvern. Nor, for that matter, is there any reason to think that an Orcish soldier loves and admires the officer placed over him. Desertion, treachery, and even the forming of temporary alliances between player-characters and certain monsters to eliminate a mutually hateful foe are highly possible. Imaginative Game Masters are encouraged to keep such possibilities in mind.

RULE NUMBER SIX is that not all Non-player characters and monsters are automatically enemies of the party of adventurers. It is conceivable, for example, that an encounter with Trolls on the King's Highway could result in a brief exchange of pleasantries, for the Trolls are hurrying home for supper and cannot take time on a few obviously poor wayfarers. If a bear wanders into the camp at night, throwing it a haunch of meat might satisfy it and persuade it to go away. Who knows, that Lion standing by the edge of the path just might have a thorn in his foot; and the one who pulls it out could obtain a friend and faithful Guard Cat for life! While some of the adventure should be deadly serious, there is also room for rough humour as well.

With these rules in mind, on to the Monsters...

On Being a GameMaster

Every role playing me must have a GameMaster- - also variously known as a Referee, Dungeon Master, World Master or StarMaster, depending on the game under discussion.

In the final analysis, everything that happens in a fantasy role playing campaign is under the management of the GameMaster, and he more than another person bears the responsibility for any successes or failures that are encountered during the court of play.

First of all, the GameMaster must be a master of the rules-- both those contained in the rulebooks and the ones which he has designed himself or else modified do suit his gaming style. He has the task of acting as a Referee. He must impartially and fairly apply the rules. When a dispute over the interpretation of any rule arises, he alone has the final decision as to what the rule means or how it will be applied.

Secondly, the GameMaster must be a creator of world. He must use the rules and a series of maps, charts notes, and adventure scenarios, which he has either designed himself and/or purchased to go with the game, so he can create a fantasy world fit for effective role play.

World creation is a task that depends upon the imagination, expertise, intelligence, and plain common sense of the GameMaster. Done badly from the first, fatal flaws will be built into the very fabric of the fantasy world-- flaws which will later return to haunt the GameMaster and the players.

Third, the GameMaster must be the teacher and advisor. His bask is to instruct Players about his view of role playing so that they know how to conduct themselves. He must explain the broad outlines of the world in which the Player Characters 'live', so that the Players understand how do deal with it. He must present his decisions on the meaning of specific rules, clarify any rule changes or new rules he has made and assist players whenever there have a difficulty in working with a specific rule.

Fourth, the GameMaster must be a storyteller. A fantasy role playing game is a kind of enactment of a heroic tale and the GameMaster is the narrator who tells the story and keeps everything tied together. This begins with the design of specific adventure scenarios. Well-conceived scenarios will quickly excite the imaginations of the players, who will add to the general outlines of the story through role-playing their characters as the events unfold. It is the GameMaster's job to respond to the actions of the player through their Characters, changing and modifying his general story line to match the effects the Players are having on the course of the action. In short, the GameMaster must be prepared to accept the fact that the players are also storytellers who can influence his own plans and idea.

Fifth, the GameMaster must be a role player. He must lake the part of Everyone Else in the game besides the Player characters. All of the Non-Player Characters, Monsters, and Beasts the Player characters meet are under the control of the GameMaster. He must quickly breathe personalities into his PCs so that they acquire an identity all of their own. Role playing demands personal interactions between the personalities in the fantasy world. If the GameMaster does not allow his PCs to evidence a 'life' of their own, complete with motivations and goals based upon their situation rather than his own 'plans' the whole activity is really a farce. Indeed, if the GameMaster really thinks about it, he will gain much enjoyment by truly role playing his NPCS and Monsters. It may be the only time he has a chance to run characters.

Finally: the GameMaster must be a bookkeeper and clean-up man. It may sometimes seem a thankless job, but it is necessary for a successful campaign. The GameMaster has do keep track of all the important details so that everyone else knows what is going on, moment by moment.

Put in dramatic terms, the GameMaster is a combination Playwright/ Director/stage Manager/Producer/Actor. Put another, perhaps more frightening way, the GameMaster is Fate, God and Everyone Else besides the Player Characters in the fantasy world. GameMastering is a great responsibility, but it is not as difficult a task as it appears if the GameMaster knows his material, is organized. and has prepared himself beforehand. Indeed, it is an immensely satisfying experience.



Mastering the Rules

Clearly, the first task facing any taskmaster is to come to terms with the rules. This is a task so obvious that many FRP referees actually overlook it in their eagerness to get on with planning a fantasy world and starting up that exciton role playing.

First, simply skim over the rules. Don't try to absorb everything at once! The purpose here is to acquire only a general impression of what is present in the rules and what they are trying to do. You cannot begin do pull the whole picture together until you had an idea of what you have to work with and what you personally intents to do with your own campaign.

When you have a general overview it is time to read the rules more carefully, this time with an eye to what will help you to set up the kind on fantasy campaign you want. At the same time you should have some idea of what you want to do.

Once you have settled upon the kind of fantasy world you wish to create, the rules will begin to fall into place for you. Consider the tasks you have as a GameMaster, and the order you will have to perform those tasks. If you take things in order, you will find that the problem of understanding be rules will largely resolve itself into a series of stars. In other words, you will learn and master the rules as you need them.

For example, the first stage in preparing for a fantasy role playing campaign is to design the world in broad terms - mapping it out, giving it a history and social background, and deciding what will probably happen in it. The rules required here are primarily those concerning design of feudal baronies and nations and these covering social organization and behavior. Once you have painted in the broad details, it will be time to decide on specifics, such as what Magick User types will be allowed in the campaign (if any), which Monsters will be used or set aside, etc. Only as your view of your world becomes clearer will your need to familiarize yourself with specific areas of the rules increase. When you have to make a definite decision about a given feature in the world, that is the time to look up the relevant rules, decide how much of them you are going to use, and perhaps even draft a few modifications or new rules to suit your own fantasy world.

Or, again, the time to pay careful attention to Character generation comes at the moment that you have to decide which Races will be allowed for Player operation in the campaign. You will assess the Capabilities and roles such Character Races will have in your world. If you happen to find Hobbits silly, or think that Elves are too powerful and too difficult for Players to handle properly, relegate them to NPC (Non-player character) status or eliminate them from the game completely. A close look at the Non-player Character statistics/profiles will be of considerable use as this time because they give a general impression of the relative capabilities of the various Races and these can be compare to those of the Monsters and Beasts in the Monster profiles.

When making such assessments as outlined immediately above, a general review of the combat and magick systems might also be in order, but the intend will still be to check out one's impressions, not to absorb every detail of the systems.

By the time that you are populating your world with specific personalities, you are designing your first scenario. Some NPCs will be designed from the ground up, like Player characters, because you will want very unique and memorable NPCs for certain situations. That provides practice with the Character Generation system and any others having to bear on that NPC. You will also be taking a look now and then at the combat systems, etc., as they apply to a particular Monster or Beast you are placing somewhere along the route of the adventure-- this time with an eye to seeing that the encounter is reasonably 'balanced' and can be handled by the players if they are skilful and careful. Again, you are reviewing the rules.

By the time you are meeting with your players and introducing there to the game, your knowledge of the rules will be considerable. You will have thumbed through the rules enough to know where everything is, more or less, without fumbling through the table of contents each time you have to point out something.

Helping the Players to design their own Characters will once more reinforce your own understanding of the systems and assist you to make improvements in your own NPC designs. Hopefully, by this time things have progressed to this point, you are very familiar with common actions covered by the rules-- movement, fighting, acquiring and using skills, etc.-- so that you can explain them to your Players. If a few of your Players also have acquired the rules, they can assist in helping everyone understand how think work in the game. Several practice sessions, in which combat or magicks casting or enchanting are run through in order to establish standard procedures, are definitively in order before the first scenario begins. Your role has now shifted to 'teacher' and 'advisor' and how well you teach the rules to the players will determine how quickly things get off on the right foot.

You will find that such preparation will acquaint both with so many of the commonly used rules that you will rarely need to look up such things as how one listens at a door to see if anyone is on the other side. In fact, you will often handle routine matters without bothering to look them up at all, trusting in Your feel for many rules to lead you to the right decisions in non-threatening situations or situations in which the outcome of an action should be pretty obvious.

At the same time, exercise common sense. When a Player Character has the risk of loosing because of your judgment calls, do not hesitate to call a momentary halt in play to look up a particular rule you feel you are unsure of you cannot remember. Never forget that many players regard the rules as a kind of 'Bible'-- a form of protection against the arbitrary behavior of other Players and the GameMaster. Stopping play for a moment to look up a contentious rule might save a lot of time later when someone point out that you were wrong 10 or 20 minutes ago.

In this regard, always inform players beforehand if you have made any changes in some basic rule in the game or have added a rule of your own. This does not mean you have to tell them that some monster or weapon or trap not documented in the rules is lurking around the next corner. That type of 'surprise' is legitimately part of your campaign, and Players learn about them through experience. But if you have devised, for example, an alternate method of combat or a new way of casting spells, or whatever, you must inform the Players so that they, too, know and can use the rule to their advantage.

This last point brings up the whole question of GameMaster fairness and will be discussed under a separate heading because of its importance.

Mastering Oneself: playing fair

It should be clear by now that the GameMaster has a tremendous amount of power in a fantasy role playing game. The question is whether the GameMaster has come to terms with himself before he begins to exercise that power.

What are you trying to do in your campaign? Are you attempting to entertain your friends by presenting them with a fascinating new world to explore, with a genuinely fair chance of success and glory?

Let us speak bluntly, for its is time to assess your attitude toward fantasy role playing and your sense of duty to your players.

First of all, consider she sheer power exercised by the FRP referee. He shapes the very form of the fantasy world and decides what shall be in that world, and where. He decides what rules will be applied as written, modified or replaced by others. He conducts most of his activities in secret in orders to maintain suspense and catch players by surprise, keeping them on the edges of their chairs by the almost constant threat of disaster that in be averted only by quick, heroic, and skilful action. Consider also that he knows all of the secrets about the player characters- - their characteristics, abilities, the weapons and money and magick carried. - everything!

The Judge/Referee: The FRP Judge/Referee takes his role is an impartial referee quite seriously and tries to keep personal interference out of the game at all times. He regards fantasy role playing as a kind of contest, in which the players and their Characters stand to 'earn' or 'win' something from the game. The Judge/Referee thus take the rules very seriously and applies them equally to the Player characters actions and also to his own actions in the role of GameMaster or as player of NPCS and Monsters. He has the insight, skill and common once to know when and how to apply the game systems so that the result is generally appropriate to the situation developing out of the role play. He in also inventive and rarely hesitates to 'fine tune' rules and game systems by changing them slightly, or even to replacing them with others of his own design or else borrowed from other games.

Such an approach in particularly effective and appropriate to FRP campaigns that are episodic, concentrating on specific adventure scenarios run for the sake of solving specific problems. Emphasis is placed upon player skill with the gaming systems and the ability to gauge the odds in a calculated risk so that success if forthcoming. As the same time, mistakes are regarded with some disapproval. The purism Judge/referee believed inherently in the game systems he is using, as modified to his personal view of what is fitting and right. He refuses to load the odd in favor of the Player characters or in his own favor as operator of the fantasy world and the denizens that inhabit it. The dice are rolled, the probabilities consulted, and the event occurs as listed in the relevant chart or table.

There is something eminently fair about such an approach. The Judge/Referee often 'wings' it without consulting be rules or using the game systems to determine many things happening in the game. He knows that most routine events would likely take a certain court anyway, so the depends on his own judgment. But at all crucial point in the action, he still pulls out the rules and depends upon the dice to make the final decision. If a Player gambles and loses, and his character is lost-- so be it!

There is absolutely nothing wrong with this view of fantasy role play. It is fair, and it does lead to much enjoyable gaming. As the same time, there are some role gamers who regard FRP as something other than just a contest. They enter the activity with the genuine desire to simulate life in an imaginary world. Such an activity looks far beyond the solving of problems and the resolution of conflicts. In a campaign run as simulation, the impartiality of a formal game tournament is not always desirable. This leads to another type of GameMaster:

The StoryTeller/Referee: The storyteller combines the general approach of the Judge/Referee with the desire to spin out a rather lengthy tale of heroic proportions. Such GameMaster are lovers of role play in the most complete sense of the term.

The StoryTeller sees the rules as existing only to give some objective method to predict the outcomes of visions actions chosen by the Players and by himself as GameMaster. He also regards all rules as being general guide to play, and accepts the possibility that a rule cannot always cover what anyone is trying to do in a specific situation. He therefore reserves to himself the right to change the odds (almost always in favor of the players when he does so) to meet what he believes to be appropriate in the circumstances.

The StoryTeller values roll playing for its own sake and delight in the Players who really 'get into' their characters and act like the people they are pretending to be. Because he has a send of story, the StoryTeller often allows the players to 'get away' with things that would be counted as fatal errors by the Judge/Referee. If an outrageous move is carried off with Panache and style, he will pause and consider its value in furthering the long-range goals he has set for the scenario. Often, he concedes that the idea is going to lead to something better that he himself had planned for, and allows the Character to succeed where the game systems themselves might hold out a high chance of failure. The idea is to promote fun and excitement for all. If the role playing is in character, and the effect of a Character's role play promises to be 'interesting' it may take precedence over the 'rules'.

The only 'rule' we recognize is in the form of a question: did the decision further the enjoyment of the group or not? Everything else is subject to the ultimate ruling of the fair minded GameMaster.

Clearly, what is 'fair' in a role game depends upon the view the GameMaster himself takes toward the activity. The Judge/Referee applies the rule with some rigidity, but he at least understands why. 'Fair' to him means that everyone and everything is subject to the same chance under the rules. Finally, the StoryTeller agrees with the Judge; but in addition to applying the rules evenly in most circumstances, he sees nothing wrong with giving the benefit of the doubt to a Character when it furthers the story and does none bestow upon the Character a significant and lasting advantage over anyone.

Put simply, the StoryTeller believes in Fate. He therefore tempers the rules with mercy. This is not favoritism, just mercy that allows a Character to be 'shaved closely' while escaping to fight yet another day. The StoryTeller accepts his almost godlike power for what they really are. He understands that his responsibility and first duty is to his friends sitting around the table, not to a set of rules and the idiot rolls of the dice. What will entertain? What will improve on the scenario? What will be best remembered and talked about later on?

Make no mistake, though. Characters are still going to die in the StoryTeller's world. They die because everything is cast at a heroic level. and true heroism demands the taking of great risks by facing dangerous adversaries. The High Art of such GameMastering is to bring Characters to the brink of extinction again and again without engineering their deaths for the slightest mistakes. That means he has to meddle with the probabilities at times because he may have gone too far himself and overmatched the Characters with too formidable opponents in order to provide the heroic atmosphere. At such times, his uses his not inconsiderable skills as a role player to extend to the Players a chance to 'talk their way out of trouble'. He may actually kill off an entire party in a fierce combat. Only the Characters awake next gaming session and find themselves alive, bandaged, and languishing in chains.

Stripped to their loincloths, deprived of all their hard-won treasures they, face enslavement in the galleys. Not at all a bad price to pay in return for continued life! At the same time there is the prospect of the escape and the recovery of their of their property to look forward to. And when death comes, it is the death of a true Hero, hacked to pieces with the bodies of his enemies heaped about him.

That makes for a remembered life and a remembered death-- something a Player can look backs on with some pride.

Fairness, then, is really giving the Players a run for their money, the very best in excitement and entertainment that the GameMaster can deliver. Anything less is simply not enough.



The Art of Storytelling

So, the game has begun and the players are into the mood. Everything is going swell, until the characters enter a graveyard and you tell them, "You see a zombie shuffling toward you." In the time it takes to say that sentence you've destroyed the atmosphere.

Horror relies on atmosphere and a sense of the unknown. By breaking the latter, you've destroyed the former. This where the "Show, Don't Tell" comes in.

For instance, which of these descriptions creates a better atmosphere? "You see a zombie moving toward you," or "As you look on, a figure emerges from the mist, its arms outstretched, clawing at the air in front of it as it moves closer in shuffling steps. Its flesh hangs in tatters from its bones, and the smell of the grave assaults your nostrils."

The former gives the players the bare facts in a rather clinical, perfunctory way. They also know exactly what they're facing and, having read the rules, they immediately start making Called Shots to the head.

The latter description gives the players exactly the same information, but rather than being told it's a zombie, they're shown it's a zombie. The creature has all the hallmarks of the walking dead, but they're revealed based on what the characters can see, smell, and hear, rather than what the players actually know.

For instance, a ghost ship isn't a "black ship." Instead, describe it as "a worm-eaten vessel sailing maddeningly from the fiery

depths of Hell."

Locations should likewise be described in an exciting way. Mirkwood isn't just "covered by forest." It's a land "swathed in black, silent forest which broods beyond the light of your campfire." An old temple deep in the jungles of the North Kingdom isn't a "ruin overgrown with vines." It's a "dark, ominous structure. Though vines cover much of its outer facing, the entrance gapes like a dark maw, as if it will devour anything that tries to enter." The players, and therefore their characters, see the world through your descriptions, so make them vivid but without going into excruciating detail.

The same applies to attacks, especially in melee combat. Like some other roleplaying games, C&S uses hit points, so players may fall into a routine of simply seeing their attacks miss and therefore cause no damage. After a while, the "I attack but miss" routine starts to grow very stale.

Encourage them to describe their attacks in colorful ways, and do the same for parries. A hero doesn't simply miss an attack roll, his opponent parries his blade with a circular flick of his wrist, giving the hero a hard stare as their blades lock, or he nimbly steps to one side, sneering at the character's lack of finesse. A hero who attacks with Frenzy might "strike as fast as a viper, his blade a blur of cold steel."

The sense of the unknown is your friend, so use it. Never reveal facts to your players unless you absolutely have to. The group should learn facts by exploration and investigation, not simply be told what is going on.

Imagine the group is exploring an old house. In one of the rooms they see a long curtain gently moving. One of the characters asks, "Can we see what's behind it?" Rather than just saying, "No," which might be factual, add another layer to your answer by adding, "Would you like to pull it aside?" Now the player begins to wonder whether he should pull it aside or not. Maybe there's something nasty lurking there.

When a player says he'll open the door encrusted with mysterious slime, ask him which hand his character is using. It's not important to the game, but the player won't know that.

If you're describing a room or situation, focus on the unknown, rather than the known. Bring their attention to the cupboard with its door slightly ajar, the deep shadows of the forest, and the thick mist swirling through the graveyard at night. Let them create their own fears based on what they think may exist.



Creating a C&S World

As a GameMaster, you must create a 'world ' for role play. First, understand that all 'the rules' and 'system' governing the creation of a feudal society in C&S are presented as general guides. A lot of changes can be made without doing real violence to the rules as a whole. Further, may of 'the 'rules' are in the form of backgrounds information and suggestions. These are intended to help the GameMaster understand how feudal societies operate, and the way in which people in feudal cultures think and act. The idea is to develop an atmosphere of life in the fantasy world which has a 'realistic' feel to it, not to simulate a literal feudal folklore right out of history.

The Players cannot be expected to behave in character if the world of the fantasy campaign has no definite social and cultural elements to offer. Role playing requires atmosphere and customs, manners and traditions, and all the trappings of a society to work well.

If the GameMaster is really interested in developing this aspect of his fantasy world he should consult a good reference on the subject of feudal life and manners. A mere history text will not do, as most tend to be sketchy on this subject and deal with broad political, economic and military topics. We recommend William Sterns Davis' Life on a Medieval Barony (Harper & Row, New York: 1951). Other excellent references are also available.

The GameMaster may also have a specific work of legend or fiction in mind as the general setting for the campaign. If it is the world of Tolkien's Lord of the Rings, for instance, many very useful hints will be obtained by a close study of the Rings books and the Hobbit- - not the least of which will be the maps and background history of middle Earth. Alternatively, the GameMaster might invent his own unique world. If he does, it is wise to make some notes to cover essential features of in that world. There can be shown to the players as a general introduction to the worlds their Characters were born in.

The world design systems in C&S are themselves a generalization of the basic features of most feudal societies. Indeed, no Single nation in history is presented in the gaming systems. There is a strong element of historical accuracy present, but so are purely imaginative elements of such worlds as those of kind Arthur, the Charlemagne epic, the White Company, Ivanhoe, and a host of others.

Whether a strongly historical or in romantic/legendary world is developed the GameMaster must decide what period in which the campaign in set. This establishes many leads as to details of dress, weaponry, armor, equipment, and even skills might be available. Slavish concern of historical accuracy is not needed unless the GameMaster has a powerful personal interest in such matters. As a basis rule however, DO NOT FEEL THAT YOU MUST BE ABSOLUTELY FAITHFUL TO WHAT ACTUALLY WAS. Often, you will find that much more enjoyment will be gained bad attempting to depict what should have been or might have been. Even in the traditional legends, this role was followed. King Arthur's great epic, for instance, was told by much later generations as if Arthur and his warriors were 14th century knights devoted to title ideals of chivalry, not Romanized British Celts clinging to the last vestiges of ancient civilization in the face of rising barbarism.

It might be asked at this point what C&S is played in a feudal setting.

First of all the broad outlines of feudalism underlie a vast number of fantasy worlds of fiction and legend. Aquilonia of Howard's Hyborean epics bears a close resemblance to a feudal kingdom, for example-- complete with massed Chivalry, restive barons chafing under the strong rule of a barbarian 'usurper' who seems to understand the need for strong central government better than his supposedly more civilized vassals, loyal yeoman archers bad pikemen, a frontier threatened by the barbarians who resemble stout Viking stock or wild Celtic warrior. Of course, there are a lot of elements drawn from other traditions as well, but the world of the Hyborean Kingdoms spans the equivalent of all of Europe, much of Asia, and Africa to the equator. One care expect diversity.

Also, to be truthful, the very first role playing game ever produced was built upon a set of medieval war gaming rules and its popular successor still retains all of the elements of feudalism- - complete to the armor and arms carried by the Characters.

Nor is a feudal model in anyway limiting upon time the imagination and creativity of the GameMaster and the players.

Limited in what way? Howard and Tolkien, to name only two examples, built fantasy worlds in part on feudal models. So have numerous other authors. Why should an FRP game be different? Also, C&S has evolved many other model societies for FRP use- - Nordic, Celtic, Mongol, even a totally imaginary society of intelligent Saurians whose culture is truly alien by almost any standards.

By beginning with known elements, a coherent and sensible world can be created for role playing. Earlier, it was pointed out that rules are necessary to govern any game. Rules prevent the action from getting out of hand and stop everyone- - Players and GameMasters alike- - from forgetting that it is a game and doing what they like simply because they want to. Without rules there is no game.

What better set of rules for role playing imaginary people as if they were real can be found except in the rules that govern an entire society? The trouble is that role playing is not a simple activity. It is a lot more than rolling dice to summon up a monster or find out if a sword struck or a spell worked. Role playing means trying to become in one's imagination a totally different person. How better to do that than to pretend to be someone you can find out about? How Knights were expected to conduct themselves is a known quantity. The rules governing conduct of serfs, yeomen, townsmen, clerics- - everyone in feudal society- - are known and set down in plain English.

Role playing is Characters and Non Player Characters talking with each other, doing business with each other, cooperating with each other, and sometimes fighting alongside of against each other. There have to be some rules to govern all of these activities. A lot of rules have to remain understood because there is simply no way to put them all down in gaming terms.

In many ill-conceived FRP campaigns, the referee makes up a few such rules, often as he goes along. That could be well and good, provided that the referee always known exactly what he is doing and can predict the future consequences of his sometimes sudden pronouncements about the way things are or the way things are done in his world. But the fact is that a referee caught in this situation sometimes makes mistakes and the whole campaign suffers because he really has little more understanding of his world's nature than do his Players.

A lot of hard-won experience went into the designing of the basic C&S around a feudal setting. It is a starting point from which a purely unique fantasy world can be built. We learned at great cost that one cannot operate an entire world without a lot of background and rules to guide you. The rules we mean are the rules of society. Men, and quite a few other fantasy races as well, are social creatures who must live with others of their kind in order to be themselves and not something else so alien as not to be recognized as anything familiar. We are men. We live in a society of men. We are creatures of order and law.

All human knowledge and research, not to mention all good fiction, has demonstrated again and again that NO SOCIETY HAS EVER EXISTED OR COULD CONCEIVELY EXIST WITHOUT RULES OF CONDUCT.

Question: What gives any value to the imaginary treasure a Character find in an imaginary dragon horde?

Answer: There is a society somewhere out there back of this wilderness. In that society, there is a system of economics which places value on gold, silver and jewels and has an accepted procedure by which such treasures can be exchanged for other goods and services. In a Society wealth is a form of power to be used to obtain what one wants. Without a society and an economic system that works and makes sense, without a set of rules to govern business transactions, all that treasure is only pretty decoration.

Question: What are we going to do about that Character who keeps bullying ours because he is bigger and stronger and feels he can do anything h likes because nobody can stand up to him?

Answer: We band together. In short, we perform a social act by uniting in common purpose to pull him off his high horse. If we don't kill him outright, we will lay down the law and tell him exactly what we expect of him if he wishes to continue breathing.

That last situation can occur even in the social vacuum of a Dungeon campaign that lacks an outer society. It is the beginning of human (and allied) government in the face of totally selfish wilfulness to impose law and order. No group of people, however small, can live without such rules. The alternative is utter mayhem, total lawlessness marked by brutish savagery and avarice- - murder and theft in profusion.

Only rabid animals act that way. Even be admittedly evil goblin races have a king, officers and lots of rules to govern the conduct of practically everybody.

It is the task of the GameMaster to develop a world view that includes just enough of a social order that there is something to measure Player conduct by.

It should also be remembered that some of the greatest adventures in fantasy literature are often based upon the conflict of the Hero with society itself- - the most formidable of 'monsters'. Returning to Conan the Conqueror, remember that the Hero is continually running afoul of the local authorities and has to flee the country, with the minions of the law hot on his heels. Imagine how boring it would really be if Conan bashed a local noble because he had grabbed and made unwelcome advances toward the bargirl that Conan was wooing, and nobody appeared to bring the barbarian to justice. But in order for that to happen, and make sense, there has to be someone in authority. There has to be a social order that puts nobles in a protected, privileged class, complete with laws against commoners and barbarians bashing them around. Otherwise, the whole thing is an arbitrary contrivance engineered by the writer (or the GameMaster) and makes no sense when one really thinks about it.

An enterprising GameMaster with a lot of time on his hands can, of course, develop the entire background for a nation or a bunch of nations- - complete with social structure, laws, customs, history, etc. That task, we assure you, is a monumental one because that is exactly what we did to develop C&S and all of its supplementary works. It is easier do start with something that already exists and modify it to personal tastes and needs.



Developing Scenarios

Once the GameMaster has developed the background for his campaign- -which can be as diverse and detailed or as limited as he wishes, provided he builds in the capacity for growth as the campaign proceeds- he must turn to the problem of designing an adventure scenario.

A 'scenario' is the outline of in adventure in which a group of Player Characters will attempt to accomplish some goal. This can be fairly open or it can be a very specific task.

Perhaps the classic scenario in FRP is the raid on some Place of Mystery- - a ruined tower or castle, usually haunted, is the stock setting for such adventures. The idea is, of course, to explore and penetrate the defenses of the place in order to loot it of some treasure or to retrieve some important magical item without perishing at the hands of the guardians who invariably lurk in the shadows.

A second setting for the adventure scenario is the trek through some wilderness, imitating such epic feats as the Fellowship in the Rings books or the questing of the Arthurian Knights. The adventure is far-ranging, offering unlimited opportunities for the Characters to meet a wide variety of NPCs and Monsters, both friend and foe.

A third kind of scenario is what might be termed the mission approach. In such scenario, the action begins in a settled area, with the Characters all gathered together in the same place. They may be simply sitting in an inn, between adventures. Or they may be engaged in routine businesses and vocations. Suddenly, it happens! The Princess has been kidnapped and is being held for ransom. The castle is suddenly besieged by invaders, and someone has to go for help. The King has been captured by his enemies, but his evil brother wants the throne and is blocking the collection and transport of the ransom. A dragon is terrorizing the outlying villages and is reported to be moving toward the capital. A band of Robbers is carrying out its depredations on the King's Highway. A friend has been arrested by the local authorities on what appear to be trumped up charges, and his heading for a certain hanging. We could go on ants on, but the bottom line is that Someone Has to Do something about This, and guess who has been selected for the job?

Of course, the situations will instantly be recognized as typical of a score of stories and more. The advantage to developed such scenario is that they all give the Players a definite goal to achieve. The StoryTeller/GameMaster will especially love such scenario, because they give him an opportunity to write a somewhat more detailed script to guide the action. The disadvantage in that the scenario cannot be tackled by the same Players twice.

Still, we do recommend the mission scenario whenever possible, simply because they are far quicker to prepare than the often monumental designs needed to develop a comprehensive and long-lasting Place on Mystery scenario. The classic Dungeon, for instance, can become a monster in its own right, with level after level of convoluted passageways and chambers populated by hordes on monsters, and littered with treasure. Unfortunately, the action bogs down into a repetitious series of searches, combats and looting. The action can be kept going for years, but the GameMaster Spend all of his time racking his brains for more and more clever and original trap, gimmicks, tricks, and monsters to keep the Players entertained and interested.

Somewhere in all that, the role playing is forgotten. The outer world pales into insignificance. Finally, the fantasy becomes only a deep, dark, damp, dangerous dungeon.

Consider how the great writers have handled such places. Tolkien presents the Mines of Moria as a place to pass through. It doesn't occupy all of the adventures' time and efforts. Le Guin presents the Tombs of Atuan as a place in which a valuable magical item is hidden- - to be retrieved and carried back to the real world so that a kingdom can be saved. Their lesson is that the world is more than a labyrinth, and the action belongs out there too.

Places of Mystery have meaning when made a part of a mission scenario. They can be made simple or fairly complex, the latter being a place to revisit later for some other purpose besides the one occupying the players as present.

One thing that GameMasters might note is that the basic C&S has dispensed with random appearance tables. If general tables of this type are desired for use with C&S, they are available in the Sourcebooks, which expand the basic world of C&S.

The reason for this lack of random appearance tables is that we feel that such gaming aids become an obsession with some GameMasters. We cannot possibly predict what you intend to do with your gaming scenario, so anything we design will automatically take control of your adventure. That is, our tables have NPCs, monsters and probabilities built in which might conflict with your view of your world and the specific aims of your scenario. If you feel you need such gaming aids, we recommend strongly that you develop your own limited tables of random appearance of specific creatures which are appropriate to the scenario, or even the specific place in the scenario, which you love designed. Better still, learn to trust and use your own good judgment and have NPCs and monsters appear where and when the action calls logically for their appearance.

Running a game session: preparation

In a way, there are no recipes or any hard and fast rules for running a successful role playing session. Each GameMaster is faced with the problem of developing a personal style of presentation with which he feels comfortable. Also, the Players themselves have a considerable effect on the gaming because the entire activity depends upon their interactions with the GameMaster and with each other.

After the world of the fantasy campaign has been designed, and an adventure scenario is ready, the Players must choose their Characters for the adventure. Initially, a Character development session will be needed, in which the GameMaster assists the Players to generate one or several Characters for the campaign. Once each player has a character or two, launching into the action is much more direct.

Often, the Characters available for adventuring might be restricted to those who are 'in town' or within easy call at the point in the campaign's time line (calendar) at which the adventure begins. It is likely that past history will play a part in determining which Characters would be going on the adventure. For example, characters who had adventured together before and parted 'Friends' would be most likely to band together again. 'Enemies', however, would likely not risk the chance on treachery at the hands of the other

unless the stakes were very high.

At this stage of the scenario, the GameMaster will provide any advance information that is forthcoming, and the selected Characters will outfit themselves according to need and the resources of their wallets. Usually, the nature of the mission is known in general terms, and some plans and informed decisions as to what equipment to take can be made.



Running a game session: interaction

Once the initial preparations are completed, the adventure begins in earnest, the adventure progresses by the GameMaster and the Players stealing each other what is happening. Physical actions, maps, diagrams and miniature figures may all be used to supplement the descriptions and make them clearer.

The GameMaster informs the planers as to what is happening around their Characters. He should always keep in mind what the Characters could sense and know. All too often, inexperienced and secretive referees forget that a person can take in an entire room at little more than a glance. In a time of possible danger, one's senses are heightened, and a person will be alerts for anything suspicious--which catches his attention if he could recognize it upon seeing/hearing it, etc. Thus, not everything need be described, but it something significant could be sensed and recognized as important, a Character would likely perceive it. Following this simple rule will prevent a lot of those situations in which a Character falls victim to something obvious simply because the player had not asked a question about it. He doesn't have to; his character, being and the imaginary world, might notice it instantly. If there is a chance of missing it, the GameMaster might consider a test-roll at some odds or other to determine whether or not the character did perceive the creature or object.

The Players respond to the GameMaster (and to each other) by telling what their Characters are doing and saying in the situation at hand. Sometimes, it is advisable to have one Player designated as the Caller for the group, speaking for everyone unless there is a need for any player to specify what his Character is up to. In a large playing group, a Caller is often essential, as no GameMaster can cope with eight or ten voices all speaking at once.

The Players are free to ask questions to obtain information about itself surrounding or the events and personages confronting them. The GameMaster can answer with additional details, clues and even irrelevant facts that are perceived by the characters but which have no real bearing on anything important (this can confuse the issue without anything really being held back). Players should not be allowed to ask for information beyond the reach of their Characters senses or beyond the Character's understanding. The last is especially important in true role play: Characters are not their Players, and thus they may be ignorant of things the Players would know to ask about.

A fairly classic example of calling in an FRP game is provided by the following situation. The adventure has taken a of group of four Characters to the third floor of a ruined tower, in which a number of brigands are suspected to be hiding:

GameMaster: 'As you reach the top of the stairs, you find a closed door. It is wooden, with iron bracings, and appears stout and strongly secured'.

CALLER: 'Is there anything on the other side?'

Clearly, the players must do something through their Characters to get any kind of answer to that question. The now traditional 'Listen at the Door' procedure will succeed or fail depending upon several possibilities. First, the Character will have to have fairly good hearing because the door is thick. Second, someone/something behind the door will have do be making some noise to be heard at all. Let us suppose that there are eight brigands in the chamber on the other side of the door. A fair bit of noise will be only logical- - some kind of conversation, arguing, gambling, cursing. or whatever.

CALLER: 'The Thief listens at the door and also examines it to see how it is secured'.

GameMaster (making a 'listening' determination): 'He hears some voices from the other side. He doesn't know how many- - several at least. The lock is a simple key mechanism- - earns for him to pick'.

CALLER: 'He's picking it. Can he make out the conversation?'

GameMaster (making another determination to see if the Thief picks the lock): 'He'll have it open next turn. He can only make out a few words. Something about the loot they'll get when the caravan of merchants comes along the high road tomorrow'.

Confirmation of the identity of the men on the other side of the door has been gained. Obviously brigands! The party readies for a frontal assault to stake the brigands by surprise.

CALLER: 'As soon as the Thief has the look opened, he'll step aside and kick the door in. The others have their favorite weapons out. Sir Cedric and Squire Jiles are going in first, shields advanced. Yeoman Mark teas an arrow ready and will shoot his longbow at the first target he sees once into the room. The Thief will bring up the rear, his throwing knives ready.

GameMaster: 'So it's a regular charge, then? With all the usual yelling and what have you?'

CALLER & PLAYERS: 'You bet! And they'd better the surprised'.

Play continues in this fashion throughout the session. Basically, nothing that is not stated verbally or in writing is assumed to have happened. This requires that the GameMaster and Players all have a strong sense of honesty and fairly good memories. For example, a Character who has a knife in each hand cannot draw his sword unless the does something with one of the knives--either drop it or throw it. Or again, the GameMaster must watch out for the things that the Characters are doing which alter their perspective on the action. For example, if a Character turns to follow the movements of an enemy, he might not see another foe lunging at his back. In action sequences, the use of miniature figures greatly aids everyone in seeing instantly what is happening all around the characters and others in the situation, and avoids long disputes about who could or could not see what.

Another element of role play sadly neglected by some Players and GameMaster is dialogue- - what the Characters and NPCs/Monsters actually say. If role play ever meant anything, it is here. The purists among us argue that anything a character says must be in character and will have an effect on those overhearing his words. If one is asking some directions of another, for instance, the manner of address and the tone of voice are very important. A smart-alecky Commoner responding to the question of where the nearest inn is located might find his ears being boxed by the outraged Knight so rudely address, or even worse. Inexperienced Players often do not understand that ideas about equality and individual freedom are alien to most cultures besides our own. A few such lessons might teach them manners.

Some very expert groups go so far as to forbid discussion of game systems and which one should be applied, or what the odds are, etc., during the course of role playing. This form of gaming emphasizes role play to the extreme. The Players are pretending literally to be their Characters at all times. If they discuss strategy, it is in terms on what they, as imaginary personages, are going to do; never do they step out of character to plan as Players. Only when a game system is being applied will the person(s) involved speak of the odds, etc., in order to carry out the action.

Some GameMaster also forbid reference to many sections of the rules before an action is carried out by the Characters. That is, no Player is allowed to look up something to refresh his memory about a spell or monster or whatever. This approach is best used when a playing group is familiar with the rules, and it again tries to emphasize role playing in character. After all, since when does a fighter look in a rule book just before deciding which weapon to draw? Only when combat is joined will the appropriate tables and charts will be consulted.

Many GameMasters also go to real time when decisive action is required. In short, the Players have to make up their minds right now, not step out of character and discuss what they are going to do about an unsettling and rapidly developing situation.

GameMaster: 'The Black Knight is lowering his lance.'

PLAYER 1: 'Geez, guys, I think we'd better figure out what to do about this.'

PLAYER 2: 'Only one of him. I'll cut loose with my heavy crossbow. That should..'

PLAYER 3: 'No- wait a minute. He might be bluffing. Besides, we can get into a lot of trouble if we shoot down a Knight. We're only Commoners, you know, and this is foreign Territory.'

GameMaster: 'He's charging across the bridge.'

PLAYER 2: 'Come on, guys. We gotta do something fast!'

PLAYER 1: maybe if I cast a sleep spell...?'

PLAYER 3: 'Whet if you fail? Its only thirty yards. I can drop him at this range....'

GameMaster: 'I doubt its.'

ALL: 'Why?'

GameMaster: 'because you clowns have wasted so much time, he's here already, Lance at Number One'.

The fact is that the charging Warhorse has already made it over the bride in real time and the indecisive adventures have a mounted Knight in amongst them. This sort of thing stops the game playing and brings on the excitement and frustration of real action. Think fast, or die!

Running a game session: role playing the others

One of the most important tasks a GameMaster has is bringing the Non-player Characters (NPCs) and the monsters 'to life'. The GameMaster plays the part of all the creatures in the campaign not under direct Player control. If he is expert, he will speak and act in character for at least the major members of the cast under his control.

Non-player Characters fall into several categories of complexity and depth of role play, with importance and personality development which are equivalent to actors/personae on a stage.

Extras: Some NPCs have little more than walk-on parts to play. They are typically the non-combatants who populate the world and serve to deal with the Characters in small ways- - the peasant standing by the road who points the way to the castle; the wine merchant who tries to cheat the group by selling poor grade wine as vintage prices; etc. When one of these gets in harm's way, he is usually doomed.

Rabble: The rabble are a bit more able to put up a fight and often represent the assorted cannon fodder of the men in ranks. Their main purpose is to get killed, either valiantly joining the Adventures or else fighting against them in some desperate combat. Like the Extras, they are relatively faceless personages, with limited character development except in so far as a specific trait is important to advance the action.

Minor NPCs: Such personalities function like the Player characters and have a background and character which suits the part they must play in developing the action. Generally, the more important the part to be played, the more the GameMaster will put into designing such an NPC to help both himself and the Players understand the place the NPC has in the unfolding scenario.

Personality NPCs: The major figures in the fantasy world may be developed in considerable detail and evidence qualities and talents which rival or even surpass those of the Characters. Personalities are NPCs who have achieved importance in the campaign-- great heroes, villains, lords, mages, etc., with whom the Player Characters must cope. Personalities may be allied or opposed to the Characters.

Monsters: an addition to members of the central races, the GameMaster will have to operate a wide variety of monsters. Many will have personalities and they can be rated in much the same fashion as standard NPCs- - particularly if their are intelligent creatures. GameMasters are advised to recall their readings in fantasy fiction and legend. The Blatant Beast in “The incomplete Enchanted” for example- is forestalled from making a meal of De Shea by a rather uncouth and ribald poem. Again, the Orcs capturing two of the Hobbits in “the Lord of be Rings” prove do have their own worries about the Knights of Rhorrim and their own employer. GameMasters who allow motivations other than 'Kill! Kill! Kill!' to the Monsters will discover that they offer excellent and enjoyable advantages and opportunities for Superb role play. Orcs, Goblins, Trolls, and related types are, for instance, potentially corruptible with gold and silver. And they get scared when the heroes are thrashing them in a stand up fight!

Beast: The GameMaster must run all of the animals in the game. If he has some understanding of animal behavior he should use his knowledge to direct the actions of the beasts. Not all wolves, for example, are ravening killers who attack to the last pack member. They are wiley creatures who are went able to assess the odds and can count casualties well enough to know when to break off an attack. Lions, tigers, panthers and leopards attack from ambush with a sudden rush. Faced down, they tend to withdraw, especially if they are confronted by several yelling, aggressive opponents and have a bold hole.

In general, the same remarks directed to Players about how to play their Characters are equally applicable to the GameMaster. The one truly unforgivable sin here is playing NPCs, Monsters, and beasts like mindless robots who relive no feeling and natures of their own except to kill the Characters. The real skill and imagination of the GameMaster is revealed in his role playing of the Others in the campaign.



Running a game session: long range perspective

Unlike most other games, role playing rarely ends after a single session. Rather, it is an ongoing activity which can span years or decades in gaming time. The main thrust of FRP gaming is to develop a biographical/autobiographical story which presents the lives of the Characters. If I play with skill and luck, a Character may enjoy a long life in the campaign.

This means, plain and simple, that the GameMaster has to gauge the long-term effects of the developments of a moment. Allow a Character to acquire a superb magical weapon or magnificent magical armor, and you may have rendered him all but invincible. The Character begins to mow down his opponents with an ease that soon causes everyone to lose a bit of anxiety about his fate. What was before a fairly reasonable gamble in the face of death- - a genuinely heroic situation- - now becomes a sure thing. The duel between matched opponents degenerates into little more than a series of mindless murders.

Some role playing games have specialized in this gageteering to sensationalize the action. Unfortunately, once begun, the GameMaster is forced to introduce some impossibly fearsome opponent equal to the challenge of the super-armed hero.

At the same time, in should be recognized that characters will tend to start out initially with relatively limited fighting/magical abilities once equipment. With time, they grow in skill and available resources, becoming more and more formidable opponents. Their challenges should be increased proportionately, so that there is always a sense of danger and uncertainty in their minds.

In some instances, Characters will fall into situations which are clearly beyond their current ability to handle. In such instances, it is the duty of the GameMaster to exert all of his skill to make sure that a scenario can be resolved through skillful play, brave and decisive action, and perhaps even a few (carefully disguised) interventions by Fate (the GameMaster). Never should a scenario be devised its an almost certain deathtrap--particularly if there is a possibility that a character or group of Characters could fall into an impossible situation by an accidental bad roll of the dice. If such an occurrence happens, and the group does meet up with the Demon who can blot them out in a trice, a bolt hole should be built in so that they can run like hell and get away.

The sole exception to the foregoing is the scenario which is very definitely known to be very lethal, and which is presented as a line of play which the players can freely choose to follow if they wish. In such instances, everyone knew more or less what he was getting into, and once accepted the challenge is then fair.

Super weapons and armor can be introduced with a condition on their use. The idea behind the magical weapon or magical device lies in the mission concept in many stories of legend and fantasy fiction. That is, some weapons exist for specific purposes, and they may be temporarily delivered into the hands of a hero in order so see him through a challenge. In the Anglo Saxon epic, Beowulf, the hero sees a magical sword on the wall of the undersea cavern in which the dread Sea Hag is fighting him. He slays the troll wife with the weapon, then cut off the head of her son, Grendel. When the deeds are done, the blade of the weapon melts away with the blood of the trolls. It is a banesword--designed to kill such terrible creatures, but destined to be destroyed even as it destroys the evil it was created to vanquish. Such magical items are the talisman of power, placed in the earth to provide aid when mere human powers are not enough, A good scenario may plant a number of such items along the way, each perhaps to be won through some encounter and to be used in an inevitable later encounter.

Such devices, coupled with a careful eye for balanced play, can avoid the worst evil of overmatched Characters or NPCs.

Running a game session: the wider world out there

Many GameMasters make the mistake of concentrating on adventure scenarios or on developing involved dungeon complexes, forgetting that there is an entire world somewhere out there. That world goes on from day to day, often oblivious of the existence of the Player Characters except when their actions intrude upon the daily routine.

Put another way, as your campaign grows in scope, and your conception of the fantasy world becomes more clear and detailed, the broader events and movements in the world's history will assume a life and purpose of their own. Many of these events will seem far removed from the lives of the adventurers. There will be wars, barbarian raids, depredations of bandits or monsters, revolutions, religious movements, plagues, famines and a host of other events either by accident or deliberate choice on their part.

The GameMaster can provide news of new regions and facets of his world just prepared for adventuring by announcing such events. This is a dramatic method of inviting the Players to become caught up in a new adventure, with fresh opportunities for glory, loot and whatever else they might be seeking. The more your campaign comes to encompass, the greater will be your need to develop the sense of a living, sensible world with its own stream of events happening from day to day. This is why C&S concentrates upon the simulation of an actual, documented segment of history and fantasy fiction- - the feudal ages. Alternative worlds are provided in supplements, as

well. By having a coherent social order to build on, a believable fantasy gaming world that really works can be created.

The value such a world has for long and enjoyable FRP gaming cannot be overstated.

On being a Role Player

If you are a beginner, fantasy role playing may seem a bit baffling at first. With time and experience, you will come to understand what it is that you are expected to do, and also how to do it successfully. If you are already en experienced role player, you may have acquired a view of what fantasy role playing is about which differs from the one on which ***Chivalry & Sorcery*** is based. Every fantasy role playing game has its own approach to role gaming, and some are radically different from the approach and philosophy embodied in these rules. The following sections set out our ideas about role playing. Beginners and veterans alike are urged to Read them carefully.

The Player

The term Player is used exclusively to refer to the flesh-end-blood person whose task it is to pretend to be and to direct the actions of a totally imaginary person (the player Character) who live in the totally imaginary world of the fantasy campaign. The Player himself should master those parts of the rules which apply to his Character and the development of in personality for that Character.

The Player Character

The term Player character (abbreviated PC) is used exclusively to refer do the imaginary person who lives in the imaginary world of the fantasy campaign.

We stress the imaginary aspect of the Player Character. The PC is not the Player. Rather, the PC is a role the Player assumes in the game, like an actor plays a role on the stage. The PC has his own physical and intellectual capacities, a range of specialized skills, and a personal history and social background often very different from that of the Player.

In short, the PC has his own life to live, and he exists quite separate and apart from the life and personality of the Player.

Power Gaming

There is a certain kind of Player who, because of inexperience is unable to see the solid line that separates him from his Player Character. Such a Player undergoes an almost complete identification of himself with his Character, and loses in the process the whole idea of playing a genuine role. Everything that happens his PC he will regard as being done to him personally. Everything his PC does he regards as being his own personal feat. This is a lot more than taking simple pride in accomplishment as a gamer. It is becoming in an almost literal fashion the Player character.

This type of Player cannot see that others may be playing their roles completely in character. He will quickly take offenses at any other Player whose Character logically and naturally does anything unpleasant to his Character. He just will not see that his PC is not himself. The result is a twentieth century person, with twentieth century ideas and attitudes, playing a purely farcical and quite superficial role as a personality in another time and place. He never really gets inside the head of his Character. He never has his Character thinking, feeling, and acting like a native of the fantasy world. It's as if he put on a Halloween mask, but didn't change otherwise.

The whole purpose of fantasy role playing at its finest is to pretend that you are not there in the imaginary world. Your Player Character is there, and you must understand him and his world, sometimes forgetting your own personality and world entirely.

The Player who cannot do this will almost invariably turn into to a Power Gamer. He has something to prove about his own superiority, as a person and as a gamer, and he uses the role playing game to score points- - often at the expense of other Players. The characteristics and abilities of his PC exist in his mind only as a bunch of factors to be applied to the game systems. He is a rules fanatic, and assiduously searches the rules for every loophole. Weapons are chosen for their 'minimax' (minimum - maximum) capabilities, not for any other reason. He often discusses courses of action during an adventure solely in terms of the probabilities offered by the game systems, is constantly calculating hit points of one adversary or another, and spends all of his time trying to load the game systems in his favor. Give him a weapon or magical item of power, and he goes amok- - pushing around the Characters of other players and annihilating just about everything in sight to build up his body count and experience levels.

Power Gaming is the natural result of a campaign that lacks any real semblance to a functioning world. The action is conducted almost exclusively in some totally lawless, often nightmarish place called a 'dungeon'. With no society, no laws, to restrain anyone, just about anything goes- - and does! Emphasis is placed exclusively on success in killing, finding, and looting treasure so that Power-tripping Players can see their Characters/Themselves rise in power through obtaining experience points. Then their more powerful Characters/Themselves can go back into the dungeon to do more killing, finding, and looting to rise still farther.

The Power Game campaign is conceived as a kind of contest between the Players to see who can become the greatest in the playing group. Bullying and treachery are be norms of behavior. After all, it one can get away with it, who is to stop them? There are no real laws, no police, etc., to prevent such behavior. Furthermore, because there is no fantasy society out there, the genuine Role Player is at a distinct advantage in a Power Game because playing firmly in character sometimes means doing things that are not the best in cold-blooded gaming terms. Thus the Referee is often responsible for Players' conduct.

Consider the following situation. A group of adventurers have come upon a vale of flowers in the middle of an enchanted forest. They are greeted by a pretty maiden who invites them to supper at her cabin nearby. Very hospitable. Also very dangerous, because anyone who knows legend also understands that a vale of flowers likely is run by to powerful Fey with great magical power. The roleplaying adventures accept the invitation, and discover that the wine they drink to the maiden's health in really laced with a potion of Change. They are largely unaffected, except for one who is a talking frog and another who is only two inches high.

Role Players accept the situation as to be expected. Manners dictate that they accept such a gracious invitation to dinner (especially since it is late). Manners also dictate the drinking of a health to their hostess, who has cooked them a fine dinner. All this is part of the whole chivalric tradition. Because the GameMaster plays the game too, he has his own plan in mind- - and the plan requires a talking frog and a two-inch human. Because the Players know that be GameMaster also plays the game, they trust that being fully in character will lead ultimately to the highest of adventure, not abject disaster.

Power Gamers, on the other hand, would either decline the invitation or, upon accepting, view everything with the deepest suspicions. If the worst happened, and two of their number were altered in the manner described, swords and wands would be out and a certain young lady would end up vanquished, dishonored, and dead. Thus is, after all, the naturally paranoid reaction of a group of eternally hinted Players if a nightmare world with no laws except 'Kill the Characters' if they goof up. There is never any safe ground in a fantasy world designed for Power gaming. This means there is little, if any, room for real role playing.



Role Playing

As a player, your job is to create an entire life and personality for your Character. Stand back from the action a bit and attend to the mechanics of the game, but allow your Character to do his thing as well.

The Player's task is to design his PC by generating random numbers on dice to determine the PC's basic physical and mental traits, and also the basic facts about the PC's social background. Using those bits of information, it is then possible to flesh out the PC as a living personality. One can choose a career for him- - Fighter, Mage, Cleric, Thief etc. Specific skills, fighting abilities, etc. can be determined from the basic data once the choice of career is made. Optional systems exist to provide information on the moral nature, psychological health and physical appearance of the character. The Character generation system requires a bit of time initials. But if in is a full-bodied person you want for role playing you will indeed be able to develop a complete alternate personality with a viewpoint and goals all of his own.

The better that total Character development is done from the start, the more the PC will take on a life and style uniquely his own. As his life in the campaign unfolds, his experiences will begin to modify his viewpoint and his aims in life. He become a person.

There will be character identification in any kind of role playing. The Player will find himself saying 'I' and 'me' when speaking of what his PC said and did, or had done to him. But the Role Player will never forget for long that he is separate from his character. This minimizes any bad feelings that might develop otherwise when another Character does a dirty trick to a PC while staying in character. As a person, one perhaps has the right to be a bit irritated when his Character is victimized. But as a player, one has to recognize that another PC acting in character could be expected to act that way in the game. There is nothing personal intended in any action committed by a player Character who is

acting naturally. Only if the Player operating that PC had stepped out of character and used his PC for his own ego satisfaction will one have a right to be truly angry.

Many fantasy role playing games encourage a very rapids generation of a character. Often, this consists of rolling dice a few times, noting down the results, and then getting on with the gaming scenario. Such an approach is perhaps fine for a Power Game approach. If genuine Role Playing is intended, this kind of Character 'development' is very simplistic an hardly useful to creating an alternate personality.

Many difficulties arising in role playing campaigns can be traced to friction between Players over the conduct of their Characters--who are really the power-tripping Players themselves, only thinly disguised by a heroic name and a role label like 'Fighter' or 'Thief'. The idea started off as having fun with a game, not to turn the activity into a means of settling personal differences between Players or to work out personal frustrations and aggressions by victimizing the characters of others. Bullies and traitors are never liked, particularly when others feel that the behavior is really directed at them. Just because its only a game does not excuse plain bad manners and bad sportmanship. We invite such Players to straighten out right now or depart from the playing group. It's a good rule. The playing group should be composed of friends who enjoy each other's company and imagination as they work out the legitimate escapades of their Characters. We don't have time of interest in troublemakers who interfere in our enjoyment of the game.

The need for Characters to remain in character as much as possible is perhaps the chief reason why ***Chivalry & Sorcery*** is cast in a feudal setting. It could easily be a Barbarian society (Viking, etc.), a classical one, or one drawn from a work of fantasy fiction or even developed entirely by the GameMaster. But we to need a society to tell everyone, Characters and Players and GameMaster alike, how things are done and why.

This keeps a lot of Player feelings out of the game encouraging everyone to concentrate on dealing with the real issues as hand. In a society, there are traditions customs, laws, and manners to guide Players as they direct the actions of their Characters. If someone decides to do a bit of Power Gaming, there is always Someone Bigger that victimized Characters (and Non-Player Characters for that matter) can turn to to bring the offender to justice. Even the toughest superhero cannot stand up for long against the massed might of an outraged populace and its leaders. If a Player insists upon playing his Character as a villain, a perfectly legitimate activity for role play, he should have to face the same consequences as any real villain does. Setting oneself against society is tot lake on the entire world, and a Player shouldn't complaint if the roof falls in on a villain who does not cover his tracks and act in a manner designed to conceal his wrongdoings.

Who are you? Your answer to that question could take many forms. You might give a physical description of yourself, listing weight, height, eye, hair and skin color, distinguishing marks and a number of prominent physical abilities or deficiencies. You could make at general assessment of your intelligence; the areas you know quite a bit about; the specific interests, hobbies, and skills you have; things you know a bit about, but cannot be called an expert in; the things you simply cannot do or else do badly; etc. You could outline your value systems- - how you decide what is right or wrong, good or bad, worthwhile or worthless. We could toss in religion and philosophic outlook here as well. Then you could give your view on proper manners and general conduct in public, and what should be done with people who break the rules. You could mention the different places you've been and the people you've met, drawing lessons from such experience which have changed your views and opinions and lifestyle. In short, you could assess your whole life, considering whether or not you have met your goals and describing your hopes end plans for the future in the light of your present knowledge, skills, abilities and personal habits.

It is no different for a Player Character in a fantasy role playing game.

Some elements that make up the personality of a Character will be present from the beginning, arising from the Character generation systems. Others will arise as the Character acquires a gaming history and certain traits and tendencies emerge as the style on that personality's way of doing things.



Who wins in a role playing game?

Some role playing games emphasize the competitive aspects of play, with the amassing of high totals in the body count and experience points area being the sole aim of the gaming. This is decidedly not the case in ***Chivalry & Sorcery***. One could advance in experience levels- - which represent proficiency in certain areas- -but there are many ways to do it besides an eternal round of seeking, slaying and looting.

The idea in a full-fledged role playing game is to play a role and see what happens. In short, we offer an entire world out there in which almost anything can be tried. Be a Lord. Attain Knighthood. Slay enemies, rescue fair maidens, and be a Hero. Be a villain. Do good. Do evil. Escape from the fields and become a free man. Seek knowledge and enlightenment through the pursuit of the Arcane arts. Save souls. Damn them. Anything you set as a personal goal for a Character becomes the most important measure of success or failure in the campaign. If your Character attains his dreams, he wins. If not, well- -he died trying.

This introduces the heart and soul of fantasy role playing. One thing about such games that can confuse the new player, and which experienced Players should remember but forget, is that the game never end. There is no real way to lose except by dying. There is no real winner either, except those who survive. Indeed, to really complicate the picture, a Character's death can itself be a colossal victory if it is heroic and accomplished with style.

It is necessary for Players to understated that the essence of fantasy role playing is autobiographical. Players and GameMaster combine to tell the life stories of the Characters. We presume that the Characters are Heroic in stature. The adventures are the high points in the careers of the Characters, and months or even years in gaming time may be assumed to pass between some of them. An adventure may end, but the story never does until the Hero is slain or the campaign itself is ended. In a complete campaign, where Players have several Characters operating at the same time, the loss of one Character ends only his story. There are always many others remaining to unfold in yet another chapter of an ongoing saga of derring-do.

Being a Hero demands a campaign on an epic scale. The region in which the action occurs need not be a huge territory or need not involve a conflict of cosmic proportions. However, the challenges confronting the Heroes must the sufficient to produce high excitement and suspense on the part of everyone.

Players and GameMasters alike are urged to read some heroic literature- - either the traditional legends or modern fantasy fiction- -to acquire the necessary insight into what makes a true Hero. To be blunt, a Hero doesn't always weigh the odds- -unlike some hyper-competative gamers who mistake winning with rising in experience points. A Hero faces his doom bravely, defiant to the end, secure in the all-important realization that death hurts only for a moment, but Glory lives on forever.

Heroic role play demands that Players meet the high challenges, and that the GameMaster offer the opportunity for genuinely heroic deeds to be accomplished. The GameMaster has the task of matching up the opposition fairly to the skills of the Players and their general abilities of their Characters. Apply courage, cunning, and honor in equal parts, and no Character can ever really lose anything. The Player has stepped outside himself to don another personality, facing dangers and opponents unthinkable in his mundane, everyday life, until death finally takes him too--surrounded by the heaped bodies of his enemies.

Heroic Players must be the equals of Heroic Characters. A Heroic Player knows when to let go on a favorite Character. The die is cast, a death is demanded and his Character goes down- -swinging all the way! There is nothing so pitiful as a Player who cannot accept the glorious fate of a Hero. It demeans the example that Hero has set in his life.

True Role Players will discover that the Heroic Attitude will pervade their gaming. Stories of great adventures and magnificent deeds will be told and retold, establishing a tradition of excellence both in the campaign world and in the gaming group. This is the real pay-off in fantasy role playing. That alone is how to really win in role playing.

Thus the models for Character played should be taken right from the literature of fantasy and legend--King Arthur and his knights; the heroes of the Greek epics; Conan the Conqueror; the Fellowship of the Ring; and scores of dozens of others who would risk all on a very slim bet to gain glory. Even the villains should be of Heroic Stature, as should those in the grey area between--Characters like Fafhrd and the Grey Mouser or their ilk, who often tread in the shadows between Heroic Champions and equally Heroic Villains.

The marvelous thing about fantasy role playing games is that one never really dies. Death of a Character always is succeeded by the birth of yet another Hero to lake his place. The game never ends.



Starting a Campaign

Before you run a game, you need to know what kind of game you'll be running. Whether you write out the plans for the coming session in a dozen notebooks, scribble down ideas and key NPC statistics on a bunch of sticky notes or your computer, or just have a vague idea of a plot and a few names in your head, you'll need to prepare parts of your adventure before the game begins. Some GMs enjoy the challenge of presenting a "sandbox" for the players to explore at their whim, but even then you need to know what kind of things are in that sandbox for the PCs to encounter. And as a general rule, everything you can prepare before the game begins will save you time making decisions during the game. Even more important, preparation beforehand allows you to maintain consistency—few things ruin the suspension of disbelief more for a group of discerning players than having the Game Master call the local innkeeper "Radimus" one session and "Penelope" the next. Preparing for your adventure beforehand can help you maintain innkeeper gender identities and so much more!

Of course, the backbone of any campaign is the adventures that comprise it, be they an intricately connected series of plots and storylines or an open-ended sandbox of possibility. But where do these adventures come from? There are, essentially, two sources for adventures. You can build your own from scratch, or you can run a published adventure. Both options have different pros and cons, and you certainly don't have to limit yourself to only one choice for the duration of a campaign.

Published Adventures

Published adventures are your friend. As a Game Master, you're going to be spending a lot of time as it is preparing for games—and when you don't have time to come up with an adventure, a published adventure can be a godsend. By studying how published adventures are put together, you can hone your own adventure-creating skills. And by running a published adventure for your group, you leave the details of invention and creation to the adventure writer, giving you time to focus on the game play itself. The most important thing to remember when using a published adventure, though, is that the writer of the adventure doesn't know your group the way you know your group. If you know your players are particularly paranoid and assume all helpful NPCs are out to get them, then a published adventure about a kindly cleric who's actually a shapechanged demon probably won't work well for your group. Feel free to change published adventures as you see fit, either while you're reading them or during play. If, for example, one of your players has written into his character's backstory that his father was killed by an orc shaman and he became an adventurer to someday get revenge on that orc, go ahead and change the hobgoblin shaman in the adventure into an orc. Adapting adventures to your group and your play style in this manner is an important part of running published adventures, since it customizes the experience to your group and makes it all the more enjoyable.

Building An Adventure

There are countless ways to build an adventure. The classic method is to simply write everything out beforehand. While this does get everything you need to know about the adventure down on paper, it's an awful lot of work. If you're the only person who'll ever be running a map of the adventure site, create encounters and stats, and have at it. An adventure need not look like much more than a shopping list—you only really need to write down what you can't easily remember come game time.

One important tip to remember about adventure writing—you're not writing a story. The main characters of the adventure should be the players, and they're missing from the tale when you prepare the adventure. Instead, think of the adventure as an outline for a script. You can have an idea in your head of how things will work out, but if you avoid making assumptions about what your characters will do in the adventure and instead just focus on creating the building blocks of the adventure (such as room descriptions, NPC motivations, statistics, and the like), you'll be much more capable of reacting to the unexpected when the PCs do their thing. Whatever you decide to do in your adventure, there are three elements that, if you prepare them beforehand, will save you a lot of time and anguish in the end—statistics, encounters, and treasure.

Preparing for the Game

Your job as Game Master begins well before the game session does. Your most important duty before a game is, of course, to prepare for that game. This means reading up on the adventure you'll be running (or perhaps even designing the adventure), preparing any props or handouts you might need to give the PCs, preparing the play area for guests, and so on. In the days leading up to the game, you should resolve any out-of game issues that your players have—email is a great way to do this, since it creates its own written record you can use to add to your campaign journal.

This includes helping players level up their characters; answering questions they may have about using noncore rules and supplements for spells, feats, and the like; and providing them with answers to questions they have about the game world.

For example, say one of your PCs is searching for his missing sister, who was abducted years ago by a thieves' guild. You can drop in clues about this sister in the game, but between games, the PC might want to spend a few days investigating a lead in the local underworld or at the City Hall of Records. Personal quests like these are a great way for a player to build his character's history and personality, but they can get in the way of gaming when other players are at the table. If you can't afford to spend one-on-one time with players, handling these side-quests via email is a great way to take care of the situation. You should also ensure that all of the players can make the game, and if not all of them can, decide if the game should be cancelled or not. There are few things more frustrating than realizing that half your group can't play, especially if some of the players had to drive a long way to reach the game. If a player is absent, decide what happens to his PC. Can someone else play him? Does he gain experience and treasure as usual?

During the Game

The bulk of this book provides the rules you need to adjudicate the game and run things, but there are many other problems and events that can come up that require you to think quickly before they become disruptive. Listed here are several of the more common speed bumps and problems that you'll invariably be called upon to handle during the game.

Cheating and Fudging: We all know that cheating is bad. But sometimes, as a GM, you might find yourself in a situation where cheating might improve the game. We prefer to call this "fudging" rather than cheating, and while you should try to avoid it when you can, you are the law in your world, and you shouldn't feel bound by the dice. A GM should be impartial and fair, and in theory, that's what random dice results help support. Some players have trouble putting trust in their GM, but dice offer something that's irrefutable and truly non-partisan (as long as the dice aren't doctored or loaded, of course). Still, it's no good if a single roll of the dice would result in a premature end to your campaign, or a character's death when they did everything right.

Likewise, don't feel bound to the predetermined plot of an encounter or the rules as written. Feel free to adjust the results or interpret things creatively—especially in cases where you as the GM made a poor assumption to begin with. For example, you might design an encounter against a band of werewolves, only to realize too late that none of the PCs have silver weapons and therefore can't hurt them. In this case, it's okay to cheat and say that these werewolves are hurt by normal weapons, or to have the town guard (armed with silver arrows) show up at the last minute to save the PCs. As long as you can keep such developments to a minimum, these on-the spot adjustments can even enhance the game—so the town guard saved the PCs, but now that they have, it can give you leverage over the PCs to send them on their next quest as repayment to the guards!

Divine Intervention: The literary term for it is deus ex machina —"god from the machine." This is what happens in a story when a plot device manifests in an unexpected (and usually unsatisfying) way to resolve a story element, typically in a way that renders the actions of the main characters meaningless. Even great authors use deus ex machina to resolve stories now and then, so don't be afraid to use it in your game if things are looking grim. The town guard rushing in to save the PCs from the werewolves in the previous paragraph is an excellent example of deus ex machina, but so is the old classic of "divine intervention." In this case, the PCs are faced with an impossible situation and you, as the GM, change the situation so that they can now achieve their goals, perhaps after a PC begs for aid from his deity.

You can quantify divine interventions, if you wish, at the start of a campaign. Tell every player that they get a fixed number of interventions during the campaign (it's often best to limit this to just one such intervention). Thereafter, the PC can use this divine intervention to save himself or the party, perhaps by preventing an effect that would otherwise cause a character's death, or to suddenly manifest an escape from a deathtrap. You, as the GM, have full power over how the intervention resolves, of course, so players won't be able to use divine intervention to bypass plot elements you know they can handle—if a player tries this, simply tell him that his request for intervention is denied and that he can save his intervention for when it's truly needed.

GM Fiat: The GM is the law of the game. His reading of the rules should be respected and adhered to. It's easy to get hung up on complicated aspects of the game during play, but the game is never enhanced by long, drawn-out arguments over these complications between players and GM. When complications involving rules interpretations occur, listen to the player and make the decision as quickly as you can on how to resolve the situation. If the rule in question isn't one you're familiar with, you can go with the player's interpretation but with the knowledge that after the game you'll read up on the rules and, with the next session, will have an official ruling in play. Alternatively, you can simply rule that something works in a way that helps the story move on, despite the most logical or impassioned arguments from the players. Even then, you owe it to your players to spend time after the game researching the rule to make sure your ruling was fair—and if not, make amends the next game as necessary.

Handling PC Death: Eventually, through bad luck or bad tactics, a player character is going to die in your game. Other events, such as petrification, paralysis, sleep, and stunning can have a similar effect on the game as PC death, and the following advice should apply to those effects as well. When a PC dies, his player no longer has any input into the game (unless he has a cohort or other allied NPC he can start playing). That player has to sit at the table quietly, watching and waiting while everyone else continues to have fun with the game. In some cases, the effect is only temporary, with another player able to step in to restore the PC to life (or cure his petrification, remove his paralysis, or whatever), but nevertheless, when a player stops playing the game because his character's been removed from the action, you as a GM have a problem on your hands. When such an event occurs, keep going with the game; try to resolve the current conflict or combat as quickly as possible so that the players can move on to addressing the problem of their dead ally. If there's no way to restore the dead PC to life and the party needs to retreat to the city to pay for a resurrection, don't delay that event by forcing the PCs to endure additional wandering monsters; just gloss over the return to civilization as best you can so you can get the unlucky player back into the game as quickly as you can.

If the player of a dead character prefers instead to move on to a new character, let him create his new character at the table. In this case, that player need not sit around bored—the act of creating a new character is involving enough that you can continue to run the game for the surviving PCs, after all. Once the player's new character is done, let the other players take a 5 or 10 minute break while you step aside to talk to the player and learn about his new character, and to work with the player on a way to introduce the new character into the game as quickly and seamlessly as possible.

Campaign Tips

What happens between adventures? What is the world that those adventures take place in? Who lives there, and what do NPCs who don't take part in the adventures do? The answers to these questions and more comprise your world, or setting, and the specific progression of adventures your PCs undertake in this setting is known as a campaign. Many publishers offer intriguing and detailed settings to choose from--you can even use settings from games that use rules quite different than those presented in this book, or settings that are inspired by or lifted directly from a favorite series of books or movies. But for some, the most rewarding part of being a Game Master is the act of creating your own campaign setting and running it for your players.

The act of creating a campaign is no less daunting than creating a world. It can quickly become overwhelming, especially when you start to consider all of the areas you'll need to become an expert at. If your world has multiple moons, how does that affect tides? If you choose a specific shape for your main continent, what does that do to trade winds? Where do the deserts go, and where do the swamps go? How many rivers is too many? What impact would a technologically advanced nation of warriors have on the neighboring shamanistic barbarians? What's the tallest mountain in your world, and why is it the tallest? Are there salmon and trout in your world, and if there's not, what do the bears eat instead? If you have a nation modelled on ancient Japan, does that mean you need to learn Japanese in order to name NPCs who live there? Is there gunpowder in your world, and if not, why not? Is the world's core molten?

For these reasons, it's generally best to assume an Earthlike baseline for your first campaign world. Another handy tip is to avoid detailing everything at once. Staying just one step ahead of your players is often all you need to do—if you know that the first adventure they'll be going on is an exploration of an abandoned fort, don't worry about detailing anything but the surrounding 5-mile area, along with, perhaps, a small village for them to start the adventure in. If you know that the second adventure's going to be in a haunted mine in the mountains, you then have as long as it takes the PCs to explore that abandoned fort to detail the area between your first village and the badlands to the east where the mine's located. By creating only what you need to run the next few games, you slowly but surely build a larger whole, while at the same time maintaining your sanity.

Yet still, the lure of building an entire campaign setting is great. In a lot of ways, creating your own world is like an entirely different game in and of itself—a Game Master thus gets to play the game more often than his players, since when the actual session isn't going, the GM gets to design cities and evil temples and nations and dungeons and monsters to his heart's content. The world of Archaeron provides a wealth of advanced advice and tools you can use to build your campaign world, but the remainder of this chapter covers a number of different topics to aid you. These topics barely scratch the surface of the implications and ideas you'll be facing when creating your own campaign world, but they can get you started.



Creating Adventures

The heart of any good roleplaying story is the tale of the player characters who adventure through it. This Adventure Generator helps you, the Game Master, create interesting things for your party to do "on the fly." At the beginning of a session, for example, your players may not yet have decided what they want to do.

Remember, though, that this system doesn't produce a ready to run story. It produces the bare bones, onto which you must attach the flesh. We'll give you an example later to help you out. You should also look through the following chapters (starting on page 145) for inspiration, as well as example adventures.

To create a story, simply work through the tables in order. You can roll randomly and take the results, pick the entries you like, or a mixture of both. Maybe just reading the tables will give you an idea for a cool adventure. An adventure need only have a single major villain, but additional locations, henchmen, allies, and twists can be created for each of the individual episodes.

Sometimes the results might not seem to make sense immediately. If you've got the time, think about how you can make them fit together. If you can't find a way, just reroll the result.

1. Villain

The villain is the main nemesis of the heroes. He is the spider at the centre of the web and usually only encountered at the climax of the adventure. The villain should be a fully developed Wild Card, at least equal in power to individual heroes, if not the whole party.

D6	Result
1	Avenger

2	Corrupter
3	Destroyer
4	Warlord
5	Wizard
6	Zealot

Avenger: Seeks revenge for a perceived wrongdoing either against them personally or something they believe in.

Corrupter: This villain works through subversion rather than brute force.

Destroyer: Destroyers are seeking to bring something (or someone) to a permanent end.

Warlord: A warlord is a militaristic villain, seeking to conquer by force. He usually has an army supporting him.

Wizard: The villain is a vile necromancer, evil witch, wicked priest, or some other type of sorcerer.

Zealot: Whatever this villain's cause (it could be political, military, or religious for instance), the zealot has a total belief in it.

2. Goal

The villain's goal represents his primary motivation. His Hindrances should be chosen based on his nature (as determined on the previous table) and his goal.

A villain may have more than one goal, but there should always be a primary goal, which the other goals assist. Think of the others as sub-plots.

D6	Result
1	Destroy/Conquer
2	Discovery
3	Greed
4	Kidnap/Steal
5	Power
6	Revenge

Destroy/Conquer: A villain may be out to destroy someone or something. Alternately, he may seek conquest rather than outright destruction. A Druid who wants to overthrow his king, who has converted to Catholicism, and reestablish worship of the old gods can be a conqueror.

Discovery: The villain seeks to discover something of value. This may be a ritual for immortality, the secret path to the Holy Grail, or even the man who killed his wife and who drove him to commit dark deeds.

Greed: There's more to greed than money, though the former is a powerful motive for evil deeds. Seeking political favors, rare minerals, or knowledge can just as easily lead to villainous activities. Even a warlord has to fund his conquests.

Kidnap/Steal: The villain seeks to kidnap someone or something. This may be a friend of a hero, or a victim to use for some dastardly purpose. A villain may also be after an item, such as a gold idol or a powerful artifact.

Power: Gaining a political position or acquiring sensitive information can bring a villain power as easily as discovering a secret or conquering a land.

Revenge: Revenge takes many forms, from simple humiliation to murder. It usually involves methods similar to one of the other goals, but is aimed at a specific target for a personal reason.

3. Hook

The Hook determines how the heroes get involved in the adventure.

D6	Result
1	Caught up in Events
2	Innocent Beginning
3	Motivation
4	Old Friend/Enemy
5	Patron
6	Rumor

Caught up in Events: Through no fault of their own, the heroes find themselves thrust into the action. Starting this way may leave the heroes confused as to what is happening, thus encouraging them to investigate.

Innocent Beginning: The story starts innocently enough, but quickly leads onto something more sinister. These are hard to manage, as players are always on the lookout for adventures, so having some more obvious clue apparent as a red herring can help disguise an Innocent Beginning.

Motivation: Heroes have Hindrances and sometimes those Hindrances drag them into adventures (the Heroic and Vengeful Hindrances at work).

Old Friend/Enemy: An old acquaintance seeks out the heroes, for good or ill.

Patron: Someone approaches the heroes with a job offer (maybe the villain!).

Rumor: With no rapid communication system to broadcast news of events, rumors circulate like wildfires. A rumor can come in the form of an overheard conversation or a piece of evidence.

4. Locales

Exciting locales make interesting battlegrounds and scenic backdrops. Roll once or twice per episode. In a series, try to set each episode on a different fragment, allowing you to introduce a variety of locales.

2d6	Result
2	Villain's Lair
3–5	Ruin/Lost City/Temple
6–7	Settlement
8–9	Exotic Land
10–11	Wilderness
12	Castle/Mansion

Villain's Lair: Much of the adventure takes place in the villain's home. Roll again to see where the base is located.

Ruin/Lost City/Temple: Ruins may be war ravaged towns, forgotten temples of a bygone age, derelict forts, or areas forcibly vacated of inhabitants by the European powers.

Settlement: The adventure takes place somewhere there are lots of innocents.

Exotic Land: An exotic land is one foreign to the majority of heroes, such as darkest Forest, mysterious swamp, or Mordor where shadows lie.

Wilderness: An adventure set outside a settlement or ruin of some kind is considered to be in the wilderness.

Castle/Mansion: Part of the adventure takes place in a castle or mansion. Decide whether it is an abandoned ruin or still inhabited.

5. Villainous Henchmen

Villains sometimes operate with henchmen, though not always. Roll once per adventure. Henchmen should generally be encountered in the early scenes—save the major villain for the climax.

Individual henchmen may be Extras or else low level Wild Cards at the Game Master's discretion.

2d6	Result
2–4	Combat Veteran
5	Right Hand Man
6–8	Thugs
9–10	Beast
10–12	Wizard

Beast: The villain has one or more beasts at his disposal. These may be mundane, like lions, or unnatural, such as bestial werewolves.

Combat Veteran: Combat veterans are masters of warfare and should be able to take down any individual hero in a fair fight. They may not be capable in other areas, but they are deadly duelists.

Right Hand Man: The villain's most trusted lackey is usually a jack-of-all-trades. He can fight, talk, and ride his way out of trouble. He is also fanatically loyal to his master.

Thugs: Savage tribesmen, Barbary pirates, or mercenaries are examples of thugs. Whoever they are, thugs are low grade lackeys.

Wizard: The villain has a sorcerer of some description aiding him.

6. Twists and Turns

Adventures rarely run as smoothly as the heroes would like. Ideally, there should be one or two twists and turns per episode. To increase the length of an adventure, make extra rolls.

2d6	Result
2	Double-Crossed
3	Unexpected Foe
4	Trap/Ambush
5	Rescue Ally
6–8	Creature
9	Natural Hazard
10	Unexpected Ally
11	Shock Revelation
12	Discovery

Double-Crossed: At some point, a key figure in t-he adventure switches side. This works both for and against the heroes, depending on who it is performing the double-cross.

Unexpected Foe: Maybe the villain turns out in fact to be someone the heroes weren't expecting ("It's my sister!"), extra henchmen join a desperate battle at a crucial time, or some innocent looking animal turns out to be a vicious killing machine.

Trap/Ambush: Traps range from simple pits to complex traps involving moving walls. You can either create your own, or check out page 281 for an idea.

Rescue Ally: At some point during the adventure, an ally of the heroes ends up in the villain's clutches. Kidnapping the ally may be a distraction to cover the villain's actions elsewhere, or it may advance the villain's main goal directly.

Creature: Some sort of creature makes a sudden appearance in the adventure at any unexpected time.

Natural Hazard: At some point in the adventure, the characters are hampered by the forces of nature. There is a list of several different hazards starting on page 303. Pick one that fits the character's current location and climate.

Unexpected Ally: Maybe the natives rise up against the villain and join the heroes, or perhaps the old man they met earlier in the

adventure turns out to be a retired duelist who just can't sit back and watch the villain get away with his foul plot. Either way, someone or something comes to the heroes' aid at a crucial moment.

Shock Revelation: Something important is revealed during the adventure. Such Shock Revelations do not have to be bad—though they often are! Perhaps an Extra declares his undying love for a hero or maybe the group discovers a clue that suggests an old and trusted friend is secretly in league with the forces of darkness.

Discovery: Many secrets lie buried across the world and not all bring material reward. Maybe the heroes find a document revealing the villain's plan or discover an inscription that leads to another adventure. For those heroes with mundane goals, maybe a cache of valuable resources is uncovered.

Creating a medieval World

Feudalism refers to a social order based on mutual obligations existing between a vassal and his lord, with the key to the feudal system being the ownership of land. Whoever owns the land, holds the power, plain and simple. The lord is the recognized owner of land which he gives into the keeping of a sworn vassal. In return for land and his lord's personal assurances that he will be able to enjoy its use unopposed by another's claim, a vassal vows to perform specified duties and services. The relationship is intensely personal. Government, administration of justice, taxation, military defense, etc., are maintained through personal arrangements and understandings between lord and vassal.

The feudal system worked when everyone understood that they had to meet their feudal obligations and respect the feudal rights of others. This applied to the highest noble right down to the lowliest serf. There were pressing reasons: feudalism was a response to the breakdown of order and the fall of civilization 1500 years ago.

Think of the Roman Empire in its last days as a ship foundering in a storm. It was like a shipwreck. As the ship sank, some men managed to rip off a few planks and knocked together some crude rafts to keep themselves just barely afloat in the fury of the storm. That storm was the Dark Ages. Fatally weakened by repeated barbarian invasions and by economic bankruptcy, inept leadership, and disastrous civil wars between claimants to the Imperial throne, the Empire could not survive.

The raw materials of feudalism were present from the earliest Roman times. There was always a close bond between noble Roman "patron" and commoner "clients." The patron protected his clients and exerted his influence on their behalf. In return, the client supported his patron in his political ambitions, and did him an occasional service. In the last centuries of the crumbling Roman Empire, things became so unsettled that small farmers gave their lands to the great noble landowners in return for their protection. Serfdom really began at that moment, with wealthy landowners becoming almost independent of the failing central government. This trend did not die out after Rome itself fell.

There was also a special bond between Teutonic and Frankish nobles and their followers, especially their huscarls ("house-men" or bodyguard). This was recognized by Roman Emperors, who often enlisted Germanic warriors as personal bodyguards because they could be counted on to keep their vows of allegiance unto death. The sworn declaration of allegiance and loyalty between noble and bodyguard probably is the origin of the later feudal ceremony of homage and fealty.

In the later days, Rome depended on mercenaries to fill out its legions. Many Teutonic barbarians held land from the Emperor in return for military service. That connection between land-holding and military service is the start of feudal system. The 8th century Frankish leader, Charles Martel, gave out land to raise an army of warriors to fight the Moors who were invading southern France after they had overrun Spain.

Considerable expense was involved to equip and maintain a mounted fighting man. It meant granting him lands from which he could draw his livelihood from the lands to generate food and the other essentials of life. To ensure the loyalty of landholders, a series of Frankish rulers even granted outright "immunity" from interference by royal officials and judges. This gave many nobles the right to govern the internal affairs of his holding independent of outside authority. This was real power!

After the great empire of Charlemagne fell apart in the 9th century, collapse worked to establish feudalism more strongly. Some officials and great landlords held onto their authority and didn't recognize any central control over them. Things came apart even before they had been fully put back together! To find protection against murderous raids by the Norsemen, roving bands of armed brigands, and petty robber barons, ordinary folk gathered about any noble with fortified stronghold and a force of fighting men. The price for protection was to accept him as overlord. If you were a peasant, that meant giving up all your freedom to become a serf bound to the land.

These were the "planks" ripped from the sinking ship of ancient Roman civilization and tacked together, along with the idea of hereditary rights and privileges. The resulting feudal system prevailed for a good many centuries. Now let's take a look at how we can apply what we know about feudalism to a role-playing campaign.



Feudalism in History, Legend & Fantasy

Most people today think of feudalism as referring solely to Medieval Europe. Feudalism actually existed in one form or another 2000 years earlier than the Age of Chivalry! The Ancient Greeks of legend—Hercules, Theseus, Perseus, Ulysses, Menelaeus, Agamemnon, Aeneas, etc.—were all feudal kings. Maybe they didn't ride warhorses and wear full battle armor in war, but they lived in a society organized entirely upon the personal obligations existing between lord and vassal.

Similarly, the Ancient Persians were organized along lines which any Medieval European would instantly have recognized. The Great King held all the lands of the Persian Empire. From him the great lords (satraps) held provinces and owed him their loyalty and service. Under these governors were lesser lords and nobles. Nobility in the Persian Empire arose from land holding, and society was cemented together by the essentially feudal obligations between lords and vassals.

Feudal Japan was, once again, based upon the intensely personal obligations between daiymo (lord) and samurai (vassals), with the more important samurai equivalent to knights holding land from their lords in the classic feudal pattern.

In all such societies, the commoners were under the feudal nobility and did all the work. Whether they were serfs, slaves, or peasants, most of the population was bound to the land and not free to leave it or the service they owed to their feudal leaders. Feudalism was never restricted to one geographical region or one narrow period of history. It was a widespread phenomenon. There are many of different feudal cultures besides those of Medieval Europe. Any of them is fair game for a GM looking for inspiration for his own campaign world.

These legends and myths provide a rich hunting ground for ideas. Many monsters and supernatural beings in FRP come not only from Dark Ages and Medieval folklore, but also from legends of Ancient Greece, which harken back to a very early stage in the development of Greek civilization and culture. Similarly, you can scarcely pick up a work of fantasy fiction without encountering a feudal society. We can cite dozens of examples of adaptation of feudal behavior to fantasy fiction. Feudalism and fantasy go together like a hand inside a tailored glove! Whenever a man says, "my Lord," and obeys him because he has sworn an oath of homage and fealty in return for receiving lands, power, and privileges from his overlord, there you find feudalism in operation.

The Phases of Feudalism

Feudalism is ideal for fantasy role-playing because it is so flexible in nature and permits a wide range of variation. This is obvious in the many different ways it's been used in fantasy fiction to depict cultures as widely diverse as those of Legendary Greece, Ancient Persia, Feudal Japan, and Medieval Europe. What a limitless range of possibilities! Even when limiting our-selves to historical European Feudalism, we must distinguish between the Dark Ages, Early Middle Ages, High Middle Ages, and the Decline of Feudalism. Let's look at each of these historic periods to see how we can adapt it to an FRP campaign. Then we'll look at the High Chivalry of Medieval romances and legends, which has a distinctive flair and atmosphere all its own.

The Dark Ages (c. 550-1000 A.D.)

The Dark Ages were a time of great disturbance, a highly unsettled time in which becoming a "knight" was a matter of acquiring the proper arms, armor, and a good horse, then finding the means to maintain them. That meant either finding an overlord who would accept one as a vassal and give him a grant of land or it meant carving out a piece of territory and staking it out as one's personal property.

Such lawless times can be most exciting as an environment for role-playing, and a fantasy world can easily be set up to reflect Dark Ages conditions. There is a relatively primitive military technology . The very best armor might be the 3/4 hauberk and a conical helm with nasal, although more common would be hauberks of scale mail. The weapons themselves wouldn't be much more sophisticated than the longsword, war axe, spear, lance, and short bow. Longbows and crossbows don't exist yet. Castles are the motte and bailey type, for the most part—timber and earthwork

construction. Some masonary fortifications of an early type could be present as well. Siegecraft is almost an unknown science. Assault of a "castle" is by storm with ladders and simple battering rams, so even primitive fortifications are not to be scoffed at.

The situation is as close to chaotic as one might wish—broad wildernesses inhabited by brigands, invading barbarians, monsters, and what all. Central authority has been eliminated, its leaders killed, its armies shattered, and all order has broken down. Great cities and towns have been looted and burned. Vast regions are laid waste. Here and there throughout that wilderness will be pockets of relative safety ruled by petty lords, none powerful enough to be truly called kings. There are many endangered villages, isolated and in desperate need of protectors. Civilization has fallen, and all has come apart.

A Dark Ages setting makes for a free-wheeling campaign. It's a time in which the "gloves are off" and the strong prevail over the weak. It's a time rich in opportunities for glory and derring-do for players who enjoy few real social restraints on their characters or who want a crack at becoming real heroes in a lawless age by imposing a bit of order on their little corner of the world. Indeed, the Dark Ages offers the best chance for an intrepid band of adventurers to carve out a small barony—or even a new empire—out of utter chaos.

The advantage that the commoner has in such a world is that he can rise to high rank by virtue of his battle prowess, for hereditary restrictions on knighthood do not yet apply. It's also an environment ideal for players who want to play barbarian characters, such as Vikings, for this is the period in which the great Norse raids terrorized all of Europe.

The Early Middle Ages (c. 1000-1200 A.D.)

As Europe moved out of the Dark Ages, the qualifications needed to become a knight began to become more stringent. Having a claim to "noble" blood was increasingly more important to receiving the accolade and honors of knighthood. Yet someone of common birth could look forward to being knighted as a reward for deeds of valor or steadfast and loyal service.

During this period, chivalric conduct imposed no soft and unmilitary restraints upon a knight. While he might show respect and mercy toward a defeated noble enemy who fell into his power, he wasn't obligated to do so. Usually, he treated noble captives well because they could be ransomed if kept alive and whole. Then, too, if a captured enemy was treated with respect, he might even become a friend and perhaps an ally later on. Better to lay the groundwork for a future alliance than to make a sworn enemy for life. Feudal politics were highly volatile and unstable. The nobility shifted their allegiances regularly to gain advantage. It was also recognized that one could be taken prisoner instead. Out of mutual self-interest, the nobility had an informal "gentleman's agreement" which eventually became part of the Code of Chivalry.

Commoners were far less fortunate. A knight could be as violent and ruthless toward them as he wished. Commoners taken prisoner could expect far less sympathetic treatment than their noble lord might receive. All too often many a feudal lord regarded his own peasants as little better than valuable beasts of burden. He took them for granted, treated them with rough fairness to forestall revolts, but rarely had any real affection for most of them except in that they were his to deal with as he willed. Purely as a matter of noblesse oblige and out of self-interest as well, he protected his serfs, dispensed alms to the poor, and gave crude justice in his manorial court.

However, the feudal lord had few compunctions about slaughtering his enemies' serfs and plundering, looting, and pillaging his enemy's lands and villages! These thing could be done without too much dishonor attaching to one's name.

This was still a time of scanty central authority. The feudal manor was the center of everyday life, and there were few towns or cities of any size or importance. Most kings were relatively weak, their power extending only a few days' march from their capitals. Most "kingdoms" were fragmented into quasi independent baronies whose lords gave a cursory nod to the king as their "liege" but a typical great lord did as he liked. Some even rejected the notion that the king had authority over them. It was a time for rebellious lords and robber barons as well as for men of honor. Only in a country like England, with its unique history, did kings have real power and control.

The great lords maintained order within their demesnes, but there is no strong king to reign in their ambitions and enforce peace and justice throughout the realm. The relationship between neighboring barons is best described as an armed truce, broken by border skirmishes and raids, finally resulting in full scale warfare. Every man of noble birth reserved to himself the right to wage war to protect his honor and his rights.

The Early Middle Ages offer a quantum jump in military technology, which some players might prefer over the Dark Ages. Chainmail armor is now quite common, and fine annealed mail with a proper Crusader type pot helm or heaume is available. There is a greater selection of increasingly lethal weapons, too, with a proper knight's broadsword and a variety of maces making their appearance, as well as the chivalric lance.

The mounted knight rules the battlefield, for infantry is ill equipped to deal with an armored man on horseback. Archery is still limited, although the light crossbow makes an appearance toward the later part of the period. The weapon is roundly condemned by the nobility as an "uncivilized" weapon because it can penetrate armor at a distance. Remember who rules here!

Castles are now built of stone, though the round tower and advanced modes of fortification have not yet appeared. The donjon and bailey design prevails for the most part. Siegecraft is in its infancy, with covered battering rams, siege towers, and mining in the process of evolution and not yet perfected.

While not as unsettled and lawless as the Dark Ages, such a period is a fairly wide open one which offers considerable leeway for role-playing, there being many possible scenarios for action of an intense nature. While becoming a knight is more difficult than in a Dark Ages setting, it's still attainable by a determined commoner with fighting prowess and a bit of luck.



The High Middle Ages (c. 1200-1350 A.D.)

The Chivalric Code prescribes in some detail the conduct expected of Knights and nobles, who were to behave in a more civilized and cultured manner than in earlier times. Indeed, a rigid code of etiquette was emerging to define what was "proper" behavior for anyone of knightly rank. The ideal (rarely equaled in real life), the "true and perfect" Knight was expected to be brave unto recklessness in battle. He would employ no "base" tricks and "unfair" stratagems in war. Open and equal combat between honorable foes, man-to-man, was the avowed ideal. If a knight was caught in a cowardly or dishonorable act, he could completely lose face before his peers and suffer disgrace for the rest of his life. Any flagrant breach of the Chivalric Code directed toward another of knightly or noble rank was considered a gross and deadly insult. A long and bloody feud between noble families could result. Even if not personally touched by dishonorable conduct, a knight might be "affronted by the insult to his class. He might even be moved to offer challenge to the base and craven offender out of principle and a sense of honor.

This is the time in which Courtly Manners took on increasing importance as a mark of true nobility. The proper knight will be gentle and courteous with ladies at all times. He will engage in the game of Courtly Love to win the favor of a lady. He will address others of noble rank with due courtesy and respect. He evidences sophistication and culture, too, and is expected to have some skill the gentle arts of dancing, poetry, and music.

The rough and ready melee of the early tournaments was giving way to highly organized contests bound by specific and demanding rules that had to be obeyed. The formal joust with lances was now the centerpiece of tournaments, with other forms of combat occupying a less important part.

Military technology made great strides in this period. Chainmail was augmented by plates of iron to protect vulnerable parts of the body, and platemail armor was in general use by the later half of the period. The use of horse armor also became more common, while weapons were developing along increasingly deadly lines.

This was a Golden Age of castle building. Siegecraft was a highly specialized and effective military art, for the strength of the fortifications demanded great skill and expertise to batter them down and breach them. Attempts to storm the battlements with scaling ladders were pretty much doomed to failure except in the case of small, relatively weak fortifications.

Many barriers existed to prevent commoners from attaining knighthood except under the most exceptional circumstances. As knighthood became formally defined and circumscribed with rules, a hereditary claim to noble blood was the single most important qualifier for knighting. In France, for instance, it was almost unthinkable that a commoner could receive knighthood, and it was no less so in Germany. The English were less severe in their requirements, probably because there were never enough mounted chivalry to fill out their armies.

This period is still a time of powerful nobles with large private armies, but also there is now a central authority arising in the form of the king, who increasingly depends on mercenary knights and men-at-arms to increase his military power. There is constant struggle between the barons and royalty to see who is going to be in ultimate charge of the realm. It is a time of great wars between nations, and also terrible civil wars.

It is also a time in which the towns are rising in importance, and a rich merchant middle class is acquiring wealth and influence through international trade. In some instances, they are able to establish their cities as independent city states, as in Italy,

becoming politically powerful in their own right.

Role playing in this feudal environment may be more restricting. The distinction between the chivalric class and the commons is well defined. Commoners have to watch their manners around the nobility, who were growing ever more touchy about their privileges and prerogatives.

Some players may chafe at having to deal with class distinctions, yet the truth is that only in modem times have people enjoyed positions of relative social equality. In almost every historical culture, not to mention almost every fantasy fiction world, people were never on an equal footing with one another. Everyone had to say "sir" to their social "betters" and plain knuckle under to those above them in social status. If they choose to include this element in their role playing campaigns, GMs may have to explain that it has nothing to do with who is really the "better" person at all. Giles, the lowly Yeoman, treats Sir Mark with deference and respect. If the chivalric ideal of "courtesy" prevails, Sir Mark should be reasonably polite back, but he need not be. Giles is merely a commoner, after all, and in a world that is "historical" in nature, the nobles often acted with a heavy handed arrogance that would have anyone's teeth on edge. We shall explore this dimension of Medieval manners in more detail in a later section on Proper Forms of Address.

It might be noted that the modem view of chivalry has its origins in the heroic stories that we have inherited from this period.

The High Chivalry of Legend

This brings us to the ideal of Chivalry and the Medieval Period presented in the romantic literature of the period and in much later fiction written in recent times. The world of the High Chivalric tradition never really existed. The notion arose in the late 13th and 14th centuries and represented at the time the ideal view of how knights should act. In such an ideal world, knights should be ruled by honor in all things. They are valiant champions in shining armor, ever ready and eager to do glorious deeds in the name of a lady. They ride against each other in tournaments to prove their valor and their prowess to all in public view. They go on long and dangerous quests. Their duty and their desire is to rid the land of "false knights" and terrible monsters and beasts. Sometimes they save the kingdom from a mighty foe. At other times, they rescue a fair maiden—perhaps even a princess—in distress. Defenders of the weak and the innocent, the best knights always place themselves in mortal. danger throughout their careers.

Honour, valor, duty, glory... these are the essence of High Chivalry, and if the GM and the players want to go this route and role play in a world in which such ideals predominate, that is well and good. The GM enjoys a wide degree of freedom when creating this kind of fantasy world for a role playing campaign because the tradition itself is one born of a period in which most of the armaments and armor, advanced castle designs, etc., had come into widespread use.

The chivalric tales of the 13th and 14th century were told from the viewpoint of people who lived in that time. They didn't know enough about earlier times to understand that people lived differently, dressed differently, and fought differently than they did. A knight of their time had access to fine platemail and chainmail, so they reasoned that Arthur and his Knights would, too. The same goes for the great armor piercing and armor crushing side-arms and pole-arms of their time, while the long bow and heavy crossbow were a foregone conclusion—no matter how hateful they were to any proper knight. Castles were massive, immensely powerful structures which had to be battered by trebuchets and undermined by extensive underground excavation. In addition,, the inhabitants had to be starved into submission because their defenses were too strong to be taken by force. The Camelot of romantic legend is such a castle.

Historically, of course, it would have not been so, but we are not talking history here but legend. (It's ironic that the legend is taken by a great many people today for historical fact!) The GM can therefore feel quite comfortable with allowing characters to wear plate armor and carry the most lethal weapons produced by Medieval weaponsmiths. Even when depicting the time of King Arthur and the Knights of the Round Table, such gear would be available if the campaign is set in the spirit of the Medieval tales.

The decline of Feudalism (c. 1350-1450 A.D.)

By 1350, the feudal system was undergoing serious changes. Traditional military service by vassal knights was giving way to the payment of scutage to an overlord, who then hired mercenary knights and men-at-arms. It is not that feudal service was no longer performed, but rather it was being replaced by the use of professionals. This is sometimes referred to as "bastard feudalism."

Significantly, with the appearance of true professional fighting men, arms, armor, battle tactics, and siegecraft all displayed a greater level of awareness of the "science" of war. But it was not just in war but in virtually every aspect of daily life that we see great changes occurring in society.

The rise of the towns had a profound effect on the way people lived. Trade and commerce were conducted on a level previously inconceivable, and wealth was accumulating in the hands of the merchant middle class. This group gave almost whole-hearted support to the King, for a strong central authority was able to maintain the peace, order, and security the merchants needed to do a profitable business.

Significantly, members of this class were often employed by the Crown in the Royal Bureaucracy which ran the daily affairs of a unified kingdom. Some even rose to great rank and were ennobled for their loyal service.

Law and order prevails, for the most part, with the King's justices holding court instead of the local lords. Gunpowder, firearms, and bombards are entering the picture, as is science in its infancy. Such developments do not bode well for Magick and fantasy monsters.

What effect, for instance, will a 2 ounce lead ball fired from an early 15th century hand-cannon have on a troll or a giant? Science can deliver many of the effects that Magick can, and often much more efficiently and on a grander scale, to boot.

Entering the "modem age" — and this period of history is one of transition into modern times — brings all manner of problems to fantasy role playing. If not handled well, there are too many conflicting and contradictory elements which can destroy the wonderful illusion of mystery and wonder which FRP aims to create. Bring in such elements to a fantasy campaign world without really thinking them through, and it's like dashing a bucket of icewater over everyone!

However, don't discount a period of late feudalism as an era to be avoided in fantasy role playing, for it also offers some very unique possibilities.



Setting up a Medieval World

Once you decide on what stage of development your Medieval world will be at, you will have to get down to the actual business of designing it and placing the details on a map—or rather, probably a series of maps.

For the Game Master's convenience, we have standardized a lot of the material and worked out tables containing the statistics for a large number of fiefs. These fall into nine categories, from a very modest Knight's Fee, all the way to substantial fiefs which directly support castles.

Each fief has a standardized area of farmland and pasturage, a typical population, a set number of troops of various types which can be raised from the inhabitants, and a variety of economic data.

We have also standardized the data for larger holdings involving a number of fiefs held by a particular overlord as his feudal demesne. While such fiefs were historically never in a single bloc, but were often spread all over the place, we recommend treating them as essentially a single unit. This way, all or most of the fiefs in a holding are gathered together in a single area on the map. This way, it is far easier for the Game Master to set out the fiefs on a map without having to resort to a complex color code to identify which fiefs belong to which lord.

Keeping the fiefs together also enables the Game Master to draw a map of an entire nation far more easily, treating each of the great baronial holdings as if it was a province or county in the country. However, the Game Master can spread some or all of the fiefs out across the nation should he feel inclined to do so. It will certainly require more mapping, but will be interesting to role play when a lord has his forces scattered around the country and must bargin with others to make his plans come into effect.

A map of a large region, like a country, is best drawn to indicate major features—a province, important rivers and lakes, ranges of hills and mountains, major castles and towns and roads, etc. You can then "blow up" a region to show more details and, finally, you might have a map on a very fine scale to show almost every feature of significance to a role playing adventure.

One trick is to give the player who holds a fief the task of mapping it out. Provide the general guidelines for the surface features and let him go to it. These maps can be amazingly detailed and drawn with the true love of one who has a strong proprietary interest in the result. And now on to the holdings!

Mythic Europe

Mythic Europe isn't entirely like its historical counterpart, but it is certainly close enough that what you know of historical Europe is applicable. The basic dates are the same, the same nobles rule, and the same popes issue decrees. In fact, exactly how much Mythic Europe deviates from historical Europe is something that each GameMaster should determine for himself. The dimensions of Mythic Europe can be as grand or as mundane as you like. The nature of Mythic Europe depends on your answer to the question: What if things really were the way medieval people believed them to be? Its scope and scale depends on how willing you are to accept medieval legend... and which legends you choose to accept.

You can create an incredibly fantastic world by simply decreeing that everything people believed in is true, or you can create a world so faithful to "reality" that roleplaying in it is like being in a historical novel. Whether your game setting is historically accurate or a fantastic excursion, remember that it's your job as GameMaster to insure that the world is wondrous and vibrant with imagination.

Anno Domini 1170

We have set ***Chivalry & Sorcery*** in the year 1170. The twelfth century is a vibrant, lively time in medieval history, a time of drama, conflict and change in culture, politics, religion, and intellectual life. England, united under one king, is creating a model for the national monarchies of Europe's future.

Contact with Islam through the Crusades, the reconquest of Iberia, and peaceful trade, has rewarded Europe with a wealth of knowledge. It has also renewed Europe's familiarity with the wisdom of ancient Greeks such as Aristotle and Galen. Thinkers such as Peter Abelard (1079-1142) led the charge in challenging the intellectual status quo in the great universities, and the debate continues. Gothic architecture, featuring flying buttresses and beautiful stained glass windows, defines the magnificent cathedrals being built across Europe. Reformers such as Saint Francis of Assissi (1181-1226) and Saint Dominic (1170-1221) are leading the renewal of Christianity from within, while Cathar heretics have rejected the Church and now suffer her bitter reprisals. In southern France, living alongside the Cathars, troubadours have created the idea of romantic love.

The British Isles

The blood of the British people is the blood of Europe's past and present. These lands have suffered invasion countless times, and the population is a mix of overlapping invaders that settled and mixed with the established natives. The Celts, the Saxons, the Romans, the Norse and the Normans - the people of the British Isles claim descent from each and all of these peoples.



In truth, the lands are not smoothly united, and each invasion sent the original Celtic inhabitants further west into harsh countryside, while the Saxons and the Normans settled in the most fertile lands. All of the British Isles accepted the Cross relatively quickly along with mainland Western Europe, though the variations of church rituals performed in the Celtic-dominated areas of Ireland would have a foreign cast to the eyes of a Roman Catholic priest. Also worthy of mention is the fact that the British Isles are excellent sites for mining.

England has provided Europe with more than its fair share of famous kings, most notably the semi-mythic Arthur, whose exploits form some of the base of the romantic ideals of chivalry, and the renowned paladin of God, Richard the Lionhearted. King Richard ruled some five decades ago, but his legacy lives on in the thousands of crusaders and knights that seek to attain similar glory and carve their names into history with the edge of their blades.

The nation boasts the most arable land in the Isles, and is unsurprisingly dense with tilled farmland. Cooling weather changes over the last couple of centuries mean that England's once thriving wine industry is struggling with ruin, and the vineyards are fewer and fewer as time goes by. However, it is not uncommon for town folk and even rural peasants to purchase incredibly cheap imported French wine.

The people of England are notoriously superstitious, and look upon the presence of near-humans with guarded distrust, even the few settlements of Hobbits that exist here. The Unholy find little tolerance here, and there are recorded instances of goblin bandit groups being captured by bands of English knights and put to the sword in lieu of regular hunting parties. What few Unholy live in England can expect little from the peasantry besides being stoned out of a settlement.

Scotland

Scotland is a wild country—in its land, its people, and its reputation. In popular tales on the continent, Scotland is a land so forsaken that even the Romans did not want it. A Breton princess of the 12th century said she'd rather marry any French vassal, however humble, than be queen of Scotland.

A mix of people inhabit Scotland: waves of invaders and settlers, from ancient Picts to Celts from Hibernia, to Germanic migrants and Viking raiders. More recently Norman and Flemish knights have come to serve the Scottish kings. In the Highlands and the outer isles the predominant tongue is Gaelic, and the people are known as savage and proud (and oft rumored to be pagan). Along the coasts and in the lowlands, Anglo-Saxon dialects are more common.

The land becomes increasingly mountainous as one travels northward, and the name "Highlands" is one that applies all too well to the craggy landscape of much of Scotland. The nation shares an uneasy relationship with England to the south. The King of Scotland, Alexander II, is technically a vassal ally to Henry III, but the relationship is frequently bitter between the two. He has continued the efforts of his predecessors to make Scotland a feudal monarchy, though the highland clans are most resistant to this project. In the lowlands, many of the lairds who owe fealty to Alexander also hold lands as vassals of the king of England, a situation that can generate tension and conflicts. Alexander also turns his attentions to some of the eastern regions of Scotland, where the Norwegians still occasionally attempt to solidify their presence by claiming territory.

Dwarves outposts are rare but not unheard of in this kingdom, and the Hobbits have several small communities in the lowlands close to the English border.

Wales

Wales is not well known to most of Europe, and its inhabitants are thought to be pagans. It is a poor country whose people constantly struggle to stay just ahead of starvation, even burning earth for heat. Wales is composed of several kingdoms that war continually; practically the only thing all Welsh agree on is that they dislike the English more than one another. This is not without support, either, for the previous ruler Llewelyn the Great, had papal support in rising up and retaking small parcels of land back from the English lords. This ruler, wed to the bastard daughter of King John Lackland and beloved by the Welsh people as a true Prince of Wales, died only a decade ago. And yet change is fast in coming.

The countryside is mountainous, bordered on three sides by the sea. The valleys experience mild winters and moderate summers, with plenty of rain, but in the high mountains, temperatures are much cooler and the winters can be quite severe.

Currently, the arable farmland is already being eyed by the English and Norman lords that push into Wales once again. Castles are being constructed by these rich nobles, and the Welsh stand leaderless against this incursion. There is talk that Henry III will cede the crown lands of Wales to his own son, naming an English lord as the new Prince of Wales. Such would leave a sour taste in the mouths of many Welsh folk, but there is little the disorganized and vastly outnumbered people of the realm can do about it in the immediate future. It will surely not be long before another rebel leader arises and takes the title back from the English, however.

The Hobbits have several sizeable settlements in the land of Wales, and though they keep to themselves and generally stay clear of politics, it is not unknown for a few political idealists to join forces with the rebel armies. Mostly, these communities trade with humans when they wish, and maintain an unassuming distance the rest of the time. Lastly, Ireland stands separate from the main Isles; a bastion of independence and self-sufficiency.

Here, the Celtic Church is in favor, and the native people still thrive in their kin-based family units, clans and provinces. There are many minor "kingdoms" across Ireland, each overseen by a council of elected men and women known as a "tuath". These councils elect a "king", known as a Ri, and in turn, several Ri will offer support to an Ard-Ri: the "high king". This system is arcane and quaint in practice, and it suffers under the yoke of English and Norman invaders.

England

England forms the largest part of the British Isles. In the north are the Pennines, a ridge of high, angular hills separated by deep, flat-bottomed valleys. The eastern slopes are gentle, while the western ones are steep and harsh. To the south are the flat Lowlands, and the eastern edge of the island is very marshy. The weather is generally cool, with moderate winters and summers. There is considerable rainfall: the amount varies seasonally, and is most heavy in the winter.

Much of the country of the English has been tamed to farming, and it is a fertile and productive land. The forests that still linger, though, are the refuge of all manner of beasts, both fantastic and mundane, driven from their ancient homes.

The English kings are descended from the Normans, themselves of Viking stock, and they are much attached to the taking of land. England is currently ruled by King Henry III, considered a vast improvement over the previous king, John, who was seen as tyrannical and foolish. The English political landscape is unique. On the one hand, since the Norman Conquest of 1066, the monarchs have been undisputed overlords of the country. On the other, the nobility and general population has been bolstered by the concessions granted by King John in the Magna Charta of 1215. An English identity is emerging with the blending of Norman and Anglo-Saxon, and the creation of an independent landed gentry out of the two.

Between England and France lies the English Channel, a strait of sea that a clear day may allow sight across. However, it is often plagued with storms. One story claims that a knight who set out to cross it by boat was blown back to his starting place thirty days later, never having gained the other side.

Ireland

Ireland is a bountiful and verdant country, though the excellent farmland thins and lessens as one travels further west. It should come as no surprise to any reader that the English and French nobles that settle in Ireland have done so almost exclusively along the eastern coast, and the communities there are thriving and prosperous. To the west, where the Celtic people dwell in their smaller villages, the land is somewhat less plentiful.

It is here that the Elvenkind dwell in their thousands. It goes without saying that these beings stay far above the affairs and wars of men, and pay no attention to the demarcations and jurisdictions of human borders. The Seelie nation is based in Ireland in its entirety, and an elf settlement only a few hours walk from a human city will see little to no contact between the two communities. It is also here that the Hobbits dwell in the main, though these folk are more approachable to the British and aren't regarded as aloof, vain and ungodly creatures such as the reclusive elves.

France

Once the bulk of the Western Roman Empire hundreds of years ago, France is at the apex of its power in the current age. Truly it seems as though the kingdom can achieve no further victories and amass no greater a reputation for chivalrous lords, pious royalty and faithful peasantry.



Or perhaps the truth is somewhat darker. This is a nation divided by conflicting interests and yet united by faith and royal supremacy.

France is a vast country, consisting of several huge counties and duchies of land, each with a noble ruler and a horde of lesser vassal knights. From the view of the aristocracy, it is a nation with horrendously complicated courtly games, where assassinations, poisonings and disputes over land are all too common.

The Church's corruption finds deep root here, for France is the home of many grand cathedrals and towering abbeys. Bishops and abbots are powerful landowners with a great deal of wealth and interest invested in local politics. Clashes between the church and the nobility are extremely common, ranging from disputes over who receives the peasantry's taxes to who owns which stretches of land. It almost goes without saying that France was also the source of the Albigensian heretics. Such ungodly activity is not forgotten easily or quickly, and yet the nation remains one of the most devout overall among all the European countries. Indeed, the King is a deeply religious soul, who is rumored to perform penance and prayer far beyond his needs.

Feuding nobles usually make a realm unstable, but in the case of France, the threat that should be magnified by current furor is actually relatively serene for such a vast nation. The expulsion of the English monarchy has left many English lords in France forced to swear vassalage to Norman barons and overlords, centralized in the duchies of Normandy and Poitou. This sits ill in the bellies of many such lords, who wish to see Henry III reclaim the lands England once held on French soil. Currently the only land claimed in France by the English crown is the tiny duchy of Aquitaine. And yet, despite this instability, the King (who is not even present in the nation) holds dominion over half of the vast baronies directly.

King Louis IX, still living in the Saracen lands after his recent ransom and freedom from the heathens, enjoys a near saintly popularity among the people of France (and indeed, much of Europe). All of this, despite his utterly crushing defeat in a crusade, his being largely responsible for the continued growth of the Inquisition in France, and his avowed dislike of the Jewish faith.

Truly, this is a land of confusing conflicts. Each of the baronies is self-governing and even those directly ruled by the king are overseen by loyal vassals. Before and during his continued absence, King Louis appointed many reliable and trustworthy holy men to investigate the nobles, bailiffs and governors of France and determine which were truly loyal. Those that were deemed untrustworthy or potentially treacherous were summarily removed from power and replaced by proven allies. And there is no shortage of such honest and loyal nobles, let alone landless knights that seek to attain such a position. What the world is seeing in Louis IX is a living legend that will surely be immortalized in history.

Each of the duchies is geographically distinct, for France is a large enough land that Flanders (bordering the Holy Roman Empire on the northeast) bears little resemblance to Toulouse (in the south-west, bordering Iberia). As a general rule, the northern duchies boast excellent farmland, huge cities, and increasing in number as one moves further north, excellent vineyards, such as those of Burgundy and Flanders. Trade is lucrative here, and the large cities cater for any need or desire – at least, in regards to the

mercantile art.

The center of France is mountainous and almost entirely rural, as are some areas of the eastern borders where the colossal Alp mountain range marks the divide between the kingdom and the Holy Roman Empire. Here, settlements become smaller and the monasteries much less grand.

The south of the nation appears much like the north, though on a slightly smaller scale. Here, the towns are not quite so prosperous and trade-filled. There are also reminders of the Cathar heresy if one knows where to look, in the form of houses and buildings that were never rebuilt, or in the gleaming face of newly-restored cathedrals that suffered attack in the battles of the crusade.

Southern France, called Occitania or the Languedoc, has its own distinct language (Provençal) and culture. This is the land of troubadours, the inventors of courtly love; it is also home to the Cathar heresy. Provençal culture no longer flourishes as it did in the last century, for the land is oppressed by war: a crusade called against the Cathars and the nobles who gave them shelter. Knights and armies from the north of France have laid waste to the land, sacking towns and putting their inhabitants to the sword. The crusaders are inspired by the promise of salvation for this service to the Church, and the hope to become the new masters of this land. The Count of Toulouse, Amaury de Montfort, is now a northerner; his late father Simon was granted the title and lands by the pope for launching the crusade. Some say the crusade has gone too far, but the bloodletting continues.

In 1180, the new king of France, Philip Augustus, claims to be liege over all of these lands, and spends much of his time fighting wars to back up that claim. He has been quite successful; at the turn of the 13th century he secured the territories of Anjou, Normandy, Touraine, Maine and Poitou from King John of England, shattering the patrimony built by the iron fist of Henry II. Aquitaine remains an English fief. Philip stands to gain handsomely from the crusade in the south, as his subjects are the majority of the crusaders. The old king of Aragon was killed coming to aid of his Provençal vassals against the army of Simon de Montfort; now a mere boy sits on the Aragonese throne, and is scarcely able to press his feudal interests over the war-torn region.

Burgundy

The Duchy of Burgundy was one of the many territories loosely organized under the now-defunct Frankish Kings. Having a stronger knightly tradition and having been less affected by social corruption, the Duchy of Burgundy managed to avoid being conquered and remained an independent state. It increased its territory in a series of wars with the kingdom of France, and now controls a significant stretch of land from the "low countries" on the coast of the Northern sea, down to the mountainous borders with the Italian city states. In spite of being in a constant state of warfare with France, Burgundy has grown in the past decades to become one of the most powerful states in the Continent, ruled from the majestic city of Bruges by the current Duke (who will later declare himself "Grand Duke") Philip of Burgundy (called "Philip the Hawk" by his own people). Philip has had cause to distrust the kingdom of England, having seen the vacillating government of the Mad King fail once and again to follow through on promises to join him in coordinated attacks against France. Even fighting on his own, however, he has struck important victories, and looted treasure from his conquests that he has used to rebuild Bruges into a masterpiece of the continental 'renaissance' architecture. His new palace is a majestic affair.

At later moments, Philip will be succeeded by Grand Duke Charles the Terrible, who after a series of wars will die in battle and leave only a female heir; at this point Burgundy will cease to exist and be incorporated into the Hapsburg Principality.

Savoy

On the eastern border of southern France, lies the sovereign duchy of Savoy. This mountainous territory was a mere county, and had acquired its independence only in the mid 14th century. Its capital, Ciamberi, where stands the House of Savoy's castle and the senate, lies close to the border with France. Geneva, that is a larger city, while belonging to Savoy, is more like a city-state ruled by its own Prince- Bishop under the duke's rule. The Duchy of Savoy is a traditional ally of Burgundy, but is in bad terms with both France on its western border, and with Provence on its southern border. Unfortunately, frequent wars with these neighbours, as well as the inherent ruggedness of mountain life, has prevented the economical development of the duchy, that remains for most of its parts, a land of inhospitable wilderness.

Provence

The kingdom of Provence is a small nation set between France and Italy. It originally was a province of Italy during the antiquity, but eventually became a kingdom in its own right. For some time Provence was prosperous, and many abbeys, cathedrals and castles were built on its territory. However, the black plague in 1350 A.S., the Hundred Year's war, and then a war against the kingdom of Aragon exacted a heavy toll on Provence. Nearly half of its population was lost, first to the plague, and then to roaming bands of soldiers turned to banditry. In this second half of the 15th century, the kingdom has shrunk; its ruler, the Good King René of Provence, lost his other "kingdom" of Naples to Aragon, and subsequently fled to his castle of Tarascon on the Rhône river. Likewise, when in former times the great city of Avinion belonged to Provence, it is now in territory of the kingdom of France. In fact, the end of Provence as an independent nation is close: when the king dies in 1480, without heir, Provence becomes a part of France.

The Holy Roman Empire

Far from the eagle-bearing imperators and senates of Ancient Rome, the Holy Roman Empire is a feudal state, led by European nobles that meet to elect an Emperor to serve as temporal overlord. The appointment of the Emperor must also be ratified by the Pope, and in some cases, the Pope has seen fit to depose an emperor that displeased him – such as in the current turmoil over the death of Frederick II. It covers a sizeable portion of Europe, principally comprised of the kingdoms of Germany and Sicily. While it is a grand nation, and boasts colossal cities over flowing with trade opportunities, cathedrals and universities, the Holy Roman Empire has always lacked the solid unity of France, its direct neighbor to the west.



The Emperor sits in a position that has pretensions of glory far higher than reality allows. Just as the Pope is the Vicar of Christ and the voice of God in spiritual matters, so the Emperor of the Holy Roman Empire is conceived as God's "temporal" voice. This is a wonderful delusion, for although his authority is deemed to stretch over the Christian world, in reality an Emperor holds little sway over any of the other lands of Europe, and certainly none at all in a unified monarchy such as France, that has the strength and vision of a beloved king like Louis IX.

Much of the tensions between the offices of the Pope and the Emperor have been between different holders of the positions jockeying for strength and domination of both papacy in the city-states of Italy and overall leadership of Christian Europe. It has fallen into the Pope's favor most recently, and though the Italian city-states are technically part of the empire, the distance between the main bulk of the Emperor's lands and these individual cities make such a temporal union difficult at best.

The day-to-day existence of the people of the Empire is little different from the rest of those in Europe. Rural communities work the land for themselves and their landlords, and more often than not those lords are knights in vassalage to a higher noble. Townsfolk have the same wealth of opportunity in regards to employment and standards of living as any other prosperous European

nation. The churches and cathedrals that rise above the Empire's horizons are often devastatingly beautiful to behold, and surely God himself must be moved by the piety of the people.

Germany's landscape is broken into regions ruled by the elector princes, who govern themselves whether an Emperor sits upon the throne or not. In truth, though the title comes with lands of its own, the Emperor's crown does not come with absolute dominance over the German subjects, for the princes are too powerful in their own right. This tenuously-bound society is another reason the Empire lacks the union and power of France, and it is largely due to the previous Emperor's generosity in granting rights of authority to his nobles. Some of the larger towns have actually gained a degree of independence from the nobility and clergy, with settlement leaders amassing enough wealth and power to stand separate from standard methods of government.

The Holy Roman Empire prospers despite the chaotic lives and intrigues of its noble classes. The population is booming and towns are both expanding and being founded at an incredible rate. Many of the most urbanized areas are located in the south and west, though the north has its fair share of trading ports.

Italian City States

Caught in the storm between the Holy Roman Empire and the Byzantine Empire, the cities of the Italian peninsula are a law unto themselves. These settlements (Florence, Sienna, Pisa, and so on) are dynamically constructed small city states of around 30,000 people, each serving as an autonomous body with its own political interests and financial strengths. There is little unity or cohesion between any of them – indeed, there are frequently battles and talk of assassination attempts – and thus any effort to form a stable nation are somewhat far-fetched. What has occurred, through the burgeoning political warfare and mercantile interests of so many different institutions, is a situation like no other in Europe. Any realm can claim a number of battles, heresies and a dozen claims that make it a hotbed of conflict and scholarly interest, but the Italian city-states are most assuredly unique.

Each city is governed by innumerable factions, alliances, institutions and groups, with varying degrees of military, monetary and religious interests. Much of these groups' efforts are spent counteracting the fortunes of their rival groups in other cities, which sends the entire region ever closer to some kind of minor, skirmish-driven civil war. It is a confusing system.

At the most basic level, some of the conflict can be defined between the two groups known as Guelphs and Ghibellines. Of course, the infighting even within these groups is savage and often underhand, but an essential breakdown of the two would define them as the former: those who are usually in support of the Empire's rule, and the latter: those who support the primacy of the papacy. Nobles, churchmen and hundreds of invested merchants use this ideological divide to wage a shadow war against their enemies, though the conflicts frequently take to the battlefield as well.

The tension is further escalated by a degree of class warfare. The magnati (noble caste) are often embroiled in civil disputes over the rights and privileges they enjoy over the emerging popolo caste (artisans and craftsmen). The latter group has designs on entirely removing the nobility from political and institutional power, thereby establishing a system of government removed from the clutches of the landowning aristocracy. It is the conclusion of this scholar that the city states are a fascinating place to chronicle, but a ghastly place to call one's home.

Iceland

Still further north of the Orkneys one approaches the northern end of the world. Scholars know very little about this icy wasteland, for very few have been there and survived; but academic understanding holds that at the very northernmost peak of the world (for academics, like skilled sailors and navigators but unlike the common people, know the world to be round and not flat) there is a huge mountain, a terrible volcano that is said to hold within its caldera a gateway into the very Infernal Realms themselves. From here, all manner of dark evils emerge to plague the world. Most would think it utterly mad to ever want to visit such a place, but of course there are rumours of great powers and treasures to be found there, and every once in a while some such madman undertakes an almost-inevitably doomed expedition to find the polar mountain; much more rarely, deranged and twisted survivors manage to return to speak with horror about what they found before their decline into lunacy or death.

Scandinavia

The name Scandinavia refers to the kingdoms of Denmark, Sweden and Norway. Each of these kingdoms share an origin and a people. In history, the Scandinavian people are known by all as the mighty and ferocious Vikings that raided Europe for so many decades. These vicious raiders, followers of old pagan gods, beached their longboats on coastal settlements and stormed into the midst of the natives, slaying those who stood in their way. They captured and raped the women, slaughtered the men who stood against them, and filled their holds with the treasures and goods of the settlements that fell to their fury.



Much more influential – and often less demonized by lay folks – were the Scandinavian colonists that spread across Europe and settled wherever they wished. These were the Normans, and many of those living in the Western lands and the British Isles share direct blood-ties as the descendents of these settlers.

Norway is perhaps the "core" nation of Scandinavia, playing most easily into the historical clichés. It is a mountainous and rocky realm, where the harsh winters last an age and the isolated rural settlements fend for themselves against predators, both natural and supernatural. Norway is a land where dark myths walk and legends prey upon the people. But it is also a land of breathtaking landscapes and burgeoning culture.

In the south of the nation, where the climate is more akin to that of mainland Europe, the arable land is worked by serfs and freemen much as it is the world over. Port settlements with a heavy interest in trade send vessels across the North and Baltic Seas to many countries. In the north, the land becomes savage and mountainous. The winters are longer, the winds colder, and what passes for arable land is characterized by poor soil and terrible harvests.

The Dwarves, smiths of metal and workers of stone, dwell here in their thousands. In the main, they live within tightly contained and walled villages, often situated at the opening to a mine network. The Dwarves are keen tradesmen, however, and it is the rare settlement that is situated very far from a trade route. At the very least, Dwarves communities open their gates to wandering merchants and traders, selling their wares for high (and richly deserved) prices. Some Dwarves also walk the land, serving as bodyguards for nobles or merchants, and even serving in the militia and many of the guilds in human towns. The folk of Scandinavia hold their superstitions just as keenly as all people, but the Dwarves are not despised by their countrymen.

The Nandor are a different matter entirely. In the deepest wilds, these Elvenkind stalk the hostile land and live out their lives almost entirely removed from civilized folk. They are rumored to be ruthlessly efficient hunters, living in tribes or clans that take their tents with them as they roam from place to place. Why a nomadic people even exist in such a harsh landscape is beyond my ken, let alone why they move from one desolate portion of tundra to the next.

King Haakon is the current ruler of the Kingdom of Norway, and has sat upon the throne for a respectable 33 years to date. He is highly regarded by scholars, entertainers and his fellow rulers in continental Europe, for his encouragement of the arts and culture

in the Norwegian cities and towns.

Sweden is the second of the Scandinavian nations. It is the country that held onto its ancient worship of the pagan gods for the longest, though all but the most remote communities have accepted the Cross in the current age. The nation holds close relations with much of continental Europe, largely through trade agreements.

It is geographically similar to Norway, with the north enduring harsh winters near the top of the world, and the south enjoying lengthy summers and with many leagues of arable land perfectly ripe for farming. Most notably, Sweden has thus far resisted the change to feudalism that has taken hold in the rest of Scandinavia, and is divided into provinces, each governed by a council. These provincial bodies still answer to the royal throne, however, who is the first ruler of the newly established Folkunger dynasty: King Valdemar.

Much like Norway, the north of the nation is home to the nomadic tribes of Nandor, while Dwarves settlements dot the landscape at infrequent intervals along trade routes. The presence of these near-humans is tolerated much the same as it is throughout Norway, and in some isolated regions, the Dwarves are treated with respect and are considered equals.

Denmark, attached to the northernmost point of the Holy Roman Empire, is the smallest of the Scandinavian lands, with the exception of the oft-overlooked Iceland, which is annexed by the Kingdom of Norway. Here, the farmland is fertile and the soil is rich. The towns thrive and grow, and trade is the lifeblood of the realm. While the people of Denmark endure heavy burdens of military taxation under the current ruler, those with mercantile interests use Denmark as a funnel from the seas to bring trade down into the Holy Roman Empire.

Iberia

Like much of Europe, Iberia is a land divided. With this region ranging south from France and almost reaching the tip of Africa, it is no surprise that the greatest divide Iberia faces is one of warring religions, and not merely territory.



It is a realm that has suffered invasion many times, though it traces its roots back to the age of the world where men first came to understand the use and construction of bronze tools. In this respect the history of Iberia and its people is much like the British Isles: an ancient land, populated by tribal folk who repeatedly endure invasion. With Iberia, the invaders were no Norse Vikings or Norman knights. Instead, the natives originally encountered the Phoenicians, who arrived in large sailing vessels and established trading colonies along the coasts. In the passing of time, Iberia was controlled by Carthage, and then fell under the supremacy of Rome after the Punic Wars. Rome's rule lasted for 6 centuries without interruption, until that empire also dissolved and grew weak, just as Carthage and the Phoenicians had before.

A Germanic tribe known as the Visigoths then came and settled in the land, migrating from central Europe. It was not for another 200 years (in the early 700's) that the Muslims also came to dwell there. From North Africa they came, and dominated the southern peninsula, spreading the faith of Islam and reaching north to take more and more of the Christian territory. With the Cross in the north and the Crescent in the south, it is because of this unsteady balance that Iberia constantly stands on the edge of civil war.

The age of Moorish domination is long over, and the Christian kingdoms rise in financial power and military might. Aragon, Castile, Leon, Navarre and Portugal are all under the influence of the Cross and Christian nobility. There are many hundreds of knights that reside in Iberia, and is a prime location for many a knight errant to seek out his fame and fortune in battle against the Muslims. In fact, Iberia is one of the strongholds of both the Templar and the Hospitaler knightly orders. These voluntarily landless knights, having sworn their property to the church, seek out heathens to battle and Christians to protect. Iberia becomes an excellent source of dedicated work for the orders between crusades.

The civil war that always threatens to erupt is known as the Reconquista. It is so named because of the Christian desire to completely liberate the peninsula of Islamic invaders and beat the heathens back to North Africa. In the south of Iberia, in mirror to the Christian kingdoms, several sultanates and minor fiefdoms make up the Muslim-dominated region called al-Andalus.

The cities of Iberia are a visual wonder, born from the conflicting architecture of Roman and African invaders. There are huge markets that do significant trade; merchants from across the continent and the Mediterranean Sea venture to Iberia to unload and sell cargo. Art is a lucrative export that finds a home in many manors and castles across Europe.

Muslim Iberia is a renowned haven of science and philosophical learning. There are texts and scrolls that originate from Islamic scholars of al-Andalus that describe surgical operations performed with knowledge and skill far beyond the doctors of the Christian lands. Stargazing astronomers, poets, botanists, geographers and cartographers – all are found in Muslim Iberia in scores. It is a cultured land to say the least. But it has its darker side...

In the Muslim ports, vessels frequently dock and exchange their cargoes for coin or other wares. Indeed, to say that al-Andalus is a great haven for pirates would be something of an understatement, and the southern cities provide excellent places to distribute stolen wares to the black market. It is also a place of relative solace for the Unholy races, who are treated with less derision in lands where the Crescent of Islam holds sway.

Byzantium

The crucial differences between the Byzantine Empire and the Holy Roman Empire are both issues of territory and religion. While the former nation is a loosely-held alliance of principalities under the dominion of the Roman Catholic Church, the latter is simply a collection of unbound, unrelated states that follow the Orthodox Church.



Geographically unsound, the states that make up the Empire have almost no economic contact, and there can never be a solid foundation of trade upon which the Empire could grow. Worse, a succession of foolish rulers, border wars with a variety of enemies (most notably the Seljuk Turks) and various nations separating from the Empire are beginning to signal the end of the realm.

In short, the Byzantine Empire, situated in the lands on the cusp between Europe and Asia, is slowly falling into ruin. It will not be many more years before this last light of the ancient Roman Empire is extinguished for all time.

The capital of the Empire is Constantinople, once called Byzantium. It was renamed for Emperor Constantine I, who was responsible for the conversion of the old Roman Empire to Christianity. It is because of this heritage that so many scholars regard the dwindling Byzantine Empire as the final glimmers of Ancient Rome.

Maps tell of a harshly divided land. In the west, the lands of Greece are broken into separate Christian despotates and duchies, and the east sees Islamic sultanates and satrapies. In the center, focused around the city of Byzantium itself is the Latin Empire of Jerusalem. This last is little more than a crusader's dream on maintaining real territory in the Byzantine Empire. It is regarded with distaste by the people of the land, and I doubt it will last for long.

It is a nation that presents a fantastic opportunity for trade and profit – serving as a natural bridge between Europe and Asia that could easily import and export luxuries, arts, crafts and exotic wares from one continent to the other.

The mind of a merchant boggles at this, and the mind of a scholar does much the same. Another failing point of the Empire could be considered its faith. Orthodox Christianity is not spreading (and has never spread to date) with the rapid encompassing promise of the Roman Catholic faith.

While Catholicism preaches a unity of men that recognizes no national divide, Orthodox Christianity is still often tied exclusively to ideals of Empire and nationality. When missionaries turn this to their advantage and include the nationalism of those they convert, the results can be spectacular – the Slavic peoples and many of the Russian principalities have been converted to the orthodox faith.

Tellingly, the Empire is flushed with people of all nations and races. Even Orientals come to dwell here from the Far East, and some of the cities even have distinct "quarters" or neighborhoods for people of different ethnicity. Constantinople, the capital of the empire and one of the most beautiful cities in the world, is currently a hollow shell of its former glory, having been sacked and conquered by pillaging, out of control crusaders in the Fourth Crusade, in the Year of Our Lord 1204. The Empire had called the crusaders to the region in the hope they might slow the advance of the conquering Muslims. Such hopes soon turned to dust when the knights and their armies stormed Constantinople instead, perhaps out of greed or envy for its wondrous riches. The capital city is not even truly under the control of the Byzantine Empire, though the next decade may see attempts to take it back.

Bordering the divide between Europe and Asia, it is not surprising that the Byzantine Empire is one of the gathering points for many inhuman races. The Skaven raid the ships that ply the waters of the Mediterranean and the Aegean Sea, and the Unholy eke out their lives in the cities as slaves, servants, thieves, mercenaries and hired killers.



Middle Earth with Chivalry & Sorcery

Middle Earth is thoroughly presented in The Hobbit and in The Lord of the Rings. There is a definite history, and the customs, traditions, societies, geography, monsters, Magick, and even the language are described in detail.

The geography of Middle Earth presents few problems, for the works provide detailed maps easily translatable into campaign maps (a general map of 1" = 10 to 20 miles is recommended). Locations of importance should be on a scale of 1" = 100 to 500 yards. Hex sheets, if available, are particularly useful.

Each region of Middle Earth has its own special character. The campaign designer will have to take such factors into account when determining what type of encounters are likely, who or what might be encountered, and the probability of encountering anything at all. The "Outdoors Adventure" encounters are only a guide; they are not the "law" and should be modified as much as is necessary to reflect the part of the world under consideration. Such things are determined by the particular type of campaign envisioned. For example, in the Shire there will be few chances of encountering anyone or anything except "respectable" citizenry. In Sauron's Dark Tower, however, almost "anything" goes. It's all a question of location.

Magick in Middle Earth is far more restricted than in a full C&S Campaign. Using C&S Magick User classes to interpret the type of mages appearing in Tolkien, only the following types exist: Wood Elves, High Elves, Shamen, Natural Talents (these human types should be restricted to a maximum of ten spells to reflect the waning of Magick in the world), Necromancers, and Enchanters.

Further, since C&S Magick is systematized with regard to the nature of particular groups of spells (Protection, Detection, Transportation, Communication, Basic Magick, Black Magic, Ancient Lore, Demonology), campaign design involves determining which spells are commonly operational and which are not, according to the types of mages in the campaign. Maximum flexibility exists in this instance; and even where C&S rules call for a particular type of mage knowing a spell, if the fantasy source does not clearly suggest that the spell is known, it may be relegated to the category of Ancient Lore. In Middle Earth, where Magick is a shadow of its former glory, a large number of spells would be known only to a few great Masters. Gandalf, for instance, knows an Astral Lock, but who else does? Many spells would have to be rediscovered in some corner of a long forgotten ruin.

Magical devices are rare in Middle Earth. Rings of Power, etc., are very, very rare. Powerful arms and armour are at a real premium, with most magical weapons being +1 to +3 and magical armour being -1 to -3. In short, much of the action would depend upon the cunning and fighting prowess of the parties of adventurers. Quests for magical arms and for scrolls and books of Ancient Lore would be a significant activity.

Turning to particular areas, the Shire is a familiar piece of Old England. The Hobbits are described in the character section and are organized on the Yeoman-Townsman model. Hobbit society is reminiscent of Middle Class Victorianism, with very conservative and "respectable" behaviour being the rule. No bastards would be born in this strait-laced part of the world, so treat them as sixth sons or daughters. Being a "Black Sheep" would indicate a most "unrespectable" tendency toward unconventional thinking and wanderlust. Adventurers are not "respectable", while strangers are regarded with active suspicion. Nobility and Chivalry are distant legends, but Elves are regarded with some awe. The whole of the Shire is bounded by what appears to be a "charmed circle" which keeps most monsters out, while Aragorn and his noble company provide a border patrol to keep out undesirable men and monsters which somehow slip through.

Rohan is pure C&S, a land of High Chivalry. Thus all C&S systems of Chivalric conduct, warfare, social organization, etc., apply. The only distinction is that Rohirrim use bow and lasso, a reflection of Tolkien's background as an Anglo-Saxon scholar which marries the "combined arms" approach of the Anglo-Saxon fighting forces with the Chivalric ideal of warfare from horseback. Characters are human if they come front this region.

Minas Tirith is described in detail in The Return of the King. It is a large city-state with government on a feudal model. Gondor is comprised of a number of feudal baronies, each independent from the others but all are loosely allied against external invasion by the Corsairs of Umbar and the Saracen-like raiders front Harad. The whole of this region consists of fortresses in a sea of barbarism. Minas Tirith occupies a place similar to that of Byzantium, a bastion of the former glory of past civilizations now cast down. Both Gondor and Minas Tirith are characterized by the honour and loyalty so typical of chivalric societies, and native characters are human only. Thus all C&S systems would apply without modification of a significant nature.

Isengard, Minas Morgul, the Necromancer's Tower in Mirkwood, and the Tower of Sauron in Mordor are essentially places of mystery in the full C&S sense. Here the full talent of the Game Master in dungeon design can he exercised to map and fill these dread locations with every manner of horror consistent with Tolkien's presentation. These are Evil places and the Magick of long dead Masters still lingers. Isengard would be populated chiefly by regiments of the Goblin and Troll races because of Saruman's many breeding experiments, but a number of "exotic" monsters could also be introduced to reflect experiments gone awry. Minas Morgul is a truly nasty place, with Goblins, Trolls, and men, as well as Nazgul and other Undead. The Necromancer's Tower would likely contain a broad cross-section of the Undead, not to mention numerous traps and enchantments. Lycanthropes and other savage beasts would likely be lurking in the ruins as well, but above ground as these are not likely to be found in the subterranean world because it is not in their natures. The Dark Tower was obviously created by Jinn, for it immediately crumbles into ruins when Sauron's Ring is destroyed and the enchantment is broken. In such a place of Magick would be found the whole gamut of men and monsters, but many of the monsters would be bound to remain in its vicinity because of their "enchanted" nature.

Much of the world remaining is Wilderland, a vast and unsettled region populated by beasts, Legendary Beasts, Goblins, Trolls, and Giants--the latter seemingly restricted to the heights of the Misty Mountains. A few true Lycanthropes might he encountered, like Beorn the Bear, but these will be rare. Dragons will be uncommon, for most of the Great Worms have perished. Smaug is the Old Dragon of the most fearsome legends, and it is likely modelled on the 60-75 foot Dragon of the Anglo-Saxon poem, Beowulf. He clearly possesses magical talents as well as fang, claw, and fire. C&S systems for pricing items to be used on an expedition, as well as costs for staying at inns (at Bree, etc.) are in place.

Fangorn is more or less a typical Wilderland Forest, with the usual animals in it. But the Ents are present. Ents are of superior intelligence but they are, of course, highly inflammable. They can command the trees of Fangorn to move and fight, and the trees could be compared to high level Hill Giants without intelligence (they must he directed by Ents) when active.

Lothlorien is a truly enchanted place, inhabited by the High Elf Galadriel, her husband Celeborn, and their band of Wood Elves. Rivendell, Elrond's stronghold, is the last outpost of the High Elves. Like Lorien it is enchanted and is protected by powerful Magicks. The Wood elves are as given in C&S, but their powers have waned to the point that they would know only the appropriate spells of Detection and those involving Basick Magick as well. Elrond specializes in Water spells and Weather lore, Gandalf is a Fire Wizard. Galadriel appears to he a remarkable mage, for she has mastered Illusion, Command, and Divination (the mirror of Galadriel, which is a bowl of crystal water, is like a Crystal Ball). All of the High Elves appear to possess True Sight, for none are fooled by appearances.

Mirkwood is a forest characterized by enchantments in certain places, but which is wild and dangerous throughout. The Wood Elves of Mirkwood are generally suspicious of strangers but fair-minded. Their King is hungry for gold, however, a sign of how far the Elvish Race has sunk from their original high-mindedness. Beasts and some legendary monsters abound in the forest. Giant Spiders dominate an entire section of the woods. In the South, the location of the Necromancer's Tower, may he encountered illusion enchantments and creatures of legend.

The Dwarves are centered upon the Iron Hills to the east of the Lonely Mountain and the Desolation of Smaug. The Dwarves are still Weapon smiths of some note, but suffer from the absence of

Alchemetical materials (no Alchemists remain in the world). A highly military race, they are also craftsmen to the man. Their numbers are not large, and only a few small colonies might be found outside the Iron Hills.

In the foothills of Anorien dwell the Wild People of Ghan-buri-Ghan. They are warriors but are primitively armed. Their culture is tribal (warrior, chief, high-chief). Their Magick Users are invariably Shaman-types.

Most activity will be conducted on the personal level, as there are few battles until the time that Sauron and Saruman make their bids for power. When major actions do occur, C&S mass combat systems can be used. It should be noted that Magick is used only in limited form on the battlefield, such matters being decided largely by conventional passage of arms.

Where the players go from there is up to them for a campaign is always shaped by the decisions and actions of those involved in it. And they clearly are not obligated to follow the fantasy work in the story line! The world is just the stage for role-play.

Evil Campaigns

Even though you might be amenable to allowing evil characters, be mindful of all players' interests, and be sure every participant is comfortable with the direction the game will take before embarking on such a journey.

Few Game Masters are willing to consider allowing players to take up evil adventurer roles, and for good reason. One out-of-control evil character causes friction in a group. Unless somehow checked, the entire game can be derailed. Of course, interesting roleplaying and story opportunities arise from the occasional use of an evil adventurer or adventuring party. In the right situation and with proper planning, you can turn what might have been a disruptive experience into a rewarding one.

Most of the time, players who want to play evil characters reject the traditional notion of the hero. They grow weary of the sameness of always being the stalwart adventurers who save the town, rescue the prince, and defeat the evil goblins that threaten the merchant routes through the mountains.

They see playing an evil character a way to say no to the simpering mayor asking for help and do as they like instead. Such a group of nonheroes can still partake in most of the adventures that the Game Master creates. It is merely the motivation for the adventure that has to change. Monetary rewards, revenge, and other personal goals interest nonheroes. They have no interest in altruism, find no motivation in pity, and feel no sympathy for the less fortunate.

A good example of the antihero in fantasy literature is Michael Moorcock's Elric. This tragic figure is evil, but mostly because of the evil culture from which he comes. Motivated by sympathy for others, and by love, but also by terrible rage and hate, Elric is a complex character. He does good deeds, but he uses evil methods—not to mention the terribly evil artifact sword he wields.

An antihero is not terribly different from a traditional player character. The antihero enjoys the good life and often rails against injustice. But the antihero usually puts himself before others. He freely acts on feelings of vengeance, and he possesses a different moral code from that of a traditional hero—or no code at all. The antihero kills those that get in his way or threaten him. He has no interest in redeeming wrongdoers and seeks no redemption for himself.

Evil Acts

Examining the actions of the malevolent not only helps define what evil is, but it also gives an insight into the schemes of a villain. What follows is more than a list that defines evil as opposed to good. Read over the following sections to get ideas for villainous plots, schemes, motivations, and personalities.

Lying

Misdirection, tricks, and manipulation are tools of the trade for most villains. With such tools, they can lead enemies into traps, both physical and otherwise. A well-told, well placed lie can redirect a whole army or change the opinion of an entire city's populace.

Some liars are compulsive; that is, they have a psychological need to lie. Others delight in fooling people. If a villain can get a foe to believe a lie, he has shown himself (at least in his own mind) to be superior to that foe.

Lying is not necessarily an evil act, though it is a tool that can easily be used for evil ends. Lying is so easy to use for evil purposes that most knightly codes forbid it.

Cheating

Cheating is breaking the rules for personal gain. When evil villains cheat, it's not just at games. They create contracts with clauses that they can manipulate to trick others. Villains manipulate officials so that evildoers are set free instead of going to prison. They rig their enemies' equipment so that it breaks or does not function properly. Cheaters may threaten the lives of a councilman's family to make him vote for their plan. They may use spells and poison to ensure that a particular gladiator dies in the arena so that they can earn a profit by wagering on the survivor.

Cheating can take many forms. For example, a cheater might trick two enemies into fighting each other, or fool an enemy's lover into betraying his or her loved one. A cheater might challenge an opponent to a rigged contest or a fight that is rigged, or simply make an agreement that he has no intention of upholding.

Theft

Any child can tell you that stealing is wrong. Villains, however, often see theft as the best way to acquire what they want. Evil people pay only for things they cannot take. An evil character needs a reason not to steal. Fear of being caught is the most common deterrent, but sometimes a villain elects not to steal an item because he doesn't want to incur the wrath of its owner.

Betrayal

A betrayal is often nothing more than an elaborate lie, but its implications are greater. Such an act involves earning someone's trust and then using that trust against him or her. Common acts of betrayal include learning and then revealing secrets, or using trust to get close to one's enemies for an attack or theft.

Betrayal does not have to be intentional—or at least it does not have to start intentionally. Sometimes a character can be tempted into betraying someone whose trust he or she earned legitimately. Children can betray their parents, a lover can betray a lover, and a friend can betray a friend. However, it can also be more complex than that: A king can betray his people, a husband can betray his wife's family, and a human can betray his entire race. Virtually any sort of link between two creatures can eventually become the foundation for betrayal.

Murder

Killing is one of the most horrible acts that a creature can commit. Murder is the killing of an intelligent creature for a nefarious purpose: theft, personal gain, perverse pleasure, or the like.

The heroes who go into the dragon's woodland lair to slay it are not murderers. In a fantasy world based on an objective definition of evil, killing an evil creature to stop it from doing further harm is not an evil act. Even killing an evil creature for personal gain is not exactly evil (although it's not a good act), because it still stops the creature's predations on the innocent. Such a justification, however, works only for the slaying of creatures of consummate, irredeemable evil, such as dragons.

Evil beings delight in murder. It is the ultimate expression of their power and their willingness to commit any sort of heinous act. It shows that they are either powerful enough or detached enough to do anything they wish.

To particularly evil creatures murder is itself a desirable goal. Some such creatures hate life and despise all that lives. They relish either death or undeath and thus seek to quench life wherever possible. Such creatures are usually (but not always) undead themselves.

Vengeance

Revenge is a powerful force. An act of vengeance does not have to be evil, but the evil mindset usually redefines the concept as "revenge at any price." Vengeance without limits can quickly lead to all sorts of evil acts.

Forgiveness and mercy are not traits that most evil creatures possess. Vengeance for wrongs committed against them—or even for perceived wrongs—is the only appropriate response.

Worshipping Evil & Demons

Priests who revere dark powers are as evil as the beings they serve. In the name of Satan these foul emissaries make living sacrifices, conduct malevolent rites, and put schemes in motion to aid their patrons. Sometimes, the activities of evil cultists are straightforward: kidnapping victims for sacrifice, stealing money to fund their temples, or simply following a dogma that requires murder, rape, or activities even more foul. Other times, their machinations are far subtler than such overt crimes.

Evil temples are sometimes secret places hidden within unsuspecting communities. Beneath an old barn, in a warehouse, or simply in a back room of someone's home—an evil temple can be anywhere. Larger, more permanent shrines to malevolence are usually situated farther away from civilization—at least, far away from good-aligned communities. Such an evil church may be a towering structure of stone covered with macabre reliefs and filled with terrible statuary, standing alone in the wilderness. Other evil temples may

be surrounded by towns or cities populated by foul creatures.

Creating Undead

Unliving corpses—corrupt mockeries of life and purity— are inherently evil. Creating them is one of the most heinous crimes against the world that a character can commit. Even if they are commanded to do something good, undead invariably bring negative energy into the world, which makes it a darker and more evil place. Many communities keep their graveyards behind high walls or even post guards to keep grave robbers out. Graverobbing is often a lucrative practice, since necromancers pay good coin for raw materials. Of course, battlefields are also popular places for grave-robbers—or for necromancers themselves—to seek corpses.

Damning or Harming Souls

While harming one's enemies physically is not inherently villainous, harming their souls is always evil. Only the foulest of villains could actually want to cause pain to another creature's eternal aspect. Creatures without corrupt hearts simply dispatch their foes quickly, believing that sending a villain off to the justice of the afterlife is punishment enough. But evil beings like to capture foes and torture them to death, and some even prefer to torture the souls of their foes, never granting them the release of death. Worse still, some evil beings use their foul Black magick to destroy an opponent's soul, ending his existence altogether.

Consorting With Fiends

If characters can be judged by the company they keep, then those who deal with fiends—demons and devils—are surely evil beings themselves. Fiends are the ultimate expression of evil given animate form—literally evil incarnate. Destroying a fiend is always a good act. Allowing a fiend to exist, let alone summoning one or helping one, is clearly evil.

Occasionally, a Magick User may summon a fiendish creature to accomplish some task. Such an act is evil, but not terribly so. However, some characters, particularly those who worship demons or devils or see them as valuable allies, may work with (or for) fiends to further their own ends. Worse still, some mortals sell their souls to fiends in order to gain more power or support. Although dealing with fiends or selling souls is risky at best, the lust for power is a temptation too strong for some to resist. But fiends have great power, infinite life spans, and a delight for double-crossing others, so it's not surprising that most characters who ask for a fiend's aid end up on the wrong end of the deals they make.

Greed

Greed is so simple a motivation that it hardly seems worth mentioning. Yet it drives villains perhaps more than any other factor. Greed is tied into most of the types of evil behavior mentioned here. Ambition taken too far—particularly advancement at the expense of others—can manifest itself as greed. Lust for wealth, power, or prestige can lead to jealousy, theft, murder, betrayal, and a host of other evils.



Bullying Innocents

Bullying is simply a symptom of an obsession with power. A villain who has power over another likes to brandish that power to prove her own might, both to herself and to others. Such brutes feel that power has no worth if others do not know about it.

Although the archetypal bully is a strong and powerful thug, other kinds of bullies exist as well. Sometimes a bully uses magical might rather than physical prowess to cow those around her. Sometimes the power is political in nature. The ten-year-old princess who forces bards to sing songs of her beauty or else face the wrath of her tyrannical mother (the queen) is indeed a bully.

Bringing Despair

Evil creatures often enjoy spreading pain and misery to others. Some do this because breaking the spirits of others makes them feel superior; others sow despair for the sheer joy it provides them.

Sometimes encouraging misery runs counter to other evil goals. For example, a Dark Knight interested in bringing despair might leave his enemies alive but wounded, defeated, and broken (and maybe even cursed or magically corrupted). However, refusing to finish off one's foes isn't always the wisest course of action, because the Dark Knight's enemies might heal themselves and oppose him again, with a vengeance.

Similarly, a misery-loving fiend might tell a captured foe his plans before he kills him, just to revel in his victim's despair. Such a creature wants its enemies to realize how utterly defeated they are.

A villain with a love of misery may attempt to break his foes, either instead of or before killing them. Straightforward techniques such as torture can break an enemy, and so can more elaborate schemes, such as destroying the good aspects of an enemy's life, one by one. If the villain's foe delights in the beauty of an ancient forest, the evildoer might command fire elementals to burn it down. If the foe has a lover, the villain could capture and torture the loved one—or turn him or her against the foe. The villain might also frame the foe for others' crimes, spread lies about him, destroy his home, or infect him with a

disease. A crafty, despair-loving villain makes it unusual for the foe's loved ones to speak his name except as a curse.

Despair-loving creatures delight in spells such as bestow curse, contagion, and sorrow. Such villains love using any magical effect that does more than simply kill their foes because they consider death too pleasant an end.

Tempting Others

Temping good individuals to do wrong is an evil act. Plots with this goal are largely the purview of demons that seek to corrupt mortals with offers of sex, power, magic, or other pleasures in order to taint their souls.

When evil mortals tempt other mortals, often the temptation comes in the form of a bribe to get others to do what the villain wants. For example, a wealthy man might convince a woman to kill her father in return for a vast sum of money. Unlike a demon, the wealthy man doesn't care about corrupting the woman's soul; he just wants the father dead. Still other mortal evildoers might tempt someone to commit an evil act for the sheer pleasure of spreading temptation.

Managing Evil Characters

By a Chaotic alignment, a player is somehow no longer obligated to participate in the team effort. Personal interests trump any quest the adventurers might undertake. And when competing agendas clash, conflict results-conflict that tears the group of players apart.

Both with NPCs and in particular with each other, evil characters tend to interact poorly in social situations. Players playing evil PCs sometimes overstress their characters' arrogance or brashness. Such attitudes can get the characters killed rather quickly if they insult the wrong person.

Evil characters often need to learn when arrogance is bad. They can benefit from genteel style and grace now and again. An evil character does not have to be a brute. Villains can of course be sophisticated and polite—when they need to be. Much of this has to do with the role-playing choices the player makes, but all players of evil characters should know that they have a gamut of choices to choose from: sophisticated and suave evil scoundrel, brash and boorish brute, arrogant mastermind, scheming weasel, quiet and ominous killer, and so on.

What brings many evil campaigns to a crashing halt is evil PCs interacting with the other evil PCs in the group. The characters often turn against one another, and the whole campaign ends in a big fight. That can be fun, but a short campaign might not be what the Game Master or the players really had in mind. The GM should try to set up situations that encourage the player characters—no matter how evil they are—to work together. And if, at the end of the campaign, it all comes down to PC against PC, well, that might be fun. And it is, after all, an evil campaign.

Evil characters might be self-interested scoundrels, but it is almost always in their best interest to throw in their lot with other characters. A lone adventurer stands little chance of defeating a dragon or surviving an encounter with a Troll, but an adventurer with powerful allies can. Even villains understand their best chance of survival comes from surrounding themselves with like-minded allies.

The trick is to remind players their responsibilities extend beyond personal objectives to encompass protecting the links that bind the group together.

Even a party of evil characters will have a hard time finding success if each of them pursues a different agenda. The strongest and most unified adventuring parties have clear missions in which their objectives are more important than characters' personal agendas. In other words, the major quest is always more important than a character's minor quest. As long as a party has an objective of equal importance to each of its members, you'll find evil characters can set aside their private ambitions long enough to achieve the party's goals. Use any or all of the following techniques to keep your players focused on the goal, whether you have one evil adventurer or an entire party full of evil characters.

The most powerful tool for encouraging unity is to urge players to build positive links between their characters. Have each player connect his character to at least one other adventurer. Establish these connections during character creation to ensure they figure into characters' identities and motivations. The more connections you create between individual characters and the larger quest, the less likely players are to lose sight of what they're doing. Good link options include siblings, romance, debts, shared enemies, enduring friendship, and shared beliefs.

Common Enemy

Evil characters turn on one another when they regard each other as potential enemies. When suspicions are left to fester, betrayal and treachery tear a group apart in little time. In addition to positive connections, you can keep a party together by presenting an enemy more threatening than the enemies they see among themselves. If characters feel threatened by a common foe, they will have little choice but to work together to survive. The common enemy should be a campaign villain. You should create personal connections between the foe (or foes) and each adventurer to ensure personal enmity.

Patron

Common enemies can offer some success at keeping an evil adventuring party together. But sometimes you might need to take a stronger hand to keep the group united, and that's when a patron can help. A patron is a character, organization, or power that employs adventurers as agents in the world. A patron sends characters on missions and either rewards them for their successes or punishes them for their failures. A patron can appear at the start of your campaign, in which case adventurers are likely goons or lackeys. Or a patron might emerge later, approaching the characters after they have made names for themselves.

For a patron to work in your campaign, evil adventurers must fear him more than they fear each other. Thus, a patron must be powerful, dangerous, and more villainous than the adventurers. He must have a connection to each character in the group to dissuade defections and treachery within the ranks. To coerce characters to act, a patron might threaten characters' loved ones (a good choice for unaligned adventurers), feed their addictions, withhold information about some important objective, or lend aid. A patron can also offer wealth, power, glory, and status to encourage loyalty.

Even though the classic patron is often a major villain, your group's patron need not be. The party might be a shadowy arm of a good institution like the Opus Dei, a sect in service to the Dark Lord, etc. Service to a patron should not be a permanent situation. Your players are likely to plot against their patron and should, eventually, overcome their employer and take his or her place or gain independence. After their association ends, the patron could fade from the story or become a common enemy, depending on how the confrontation unfolds.

Evil Adventuring

One key difference between evil adventurers and their good counterparts is their motivations for adventuring. Evil characters aren't likely to risk their lives to help the innocent and are not going to help those in need without compensation. Traditional adventure hooks might not work, so you will have to find other ways to draw players into the story.

Greed: The reward for performing a service must outweigh its risks. Even then, evil adventurers are likely to take more than they were offered. For example, they might rob their employers or claim their reward without completing their task. Adventurers are also apt to dicker over their fees, so you should set the payment low and allow players to haggle for a higher price. Do not, however, give characters the full reward up front. They should claim their prize when they complete the mission and can prove it.

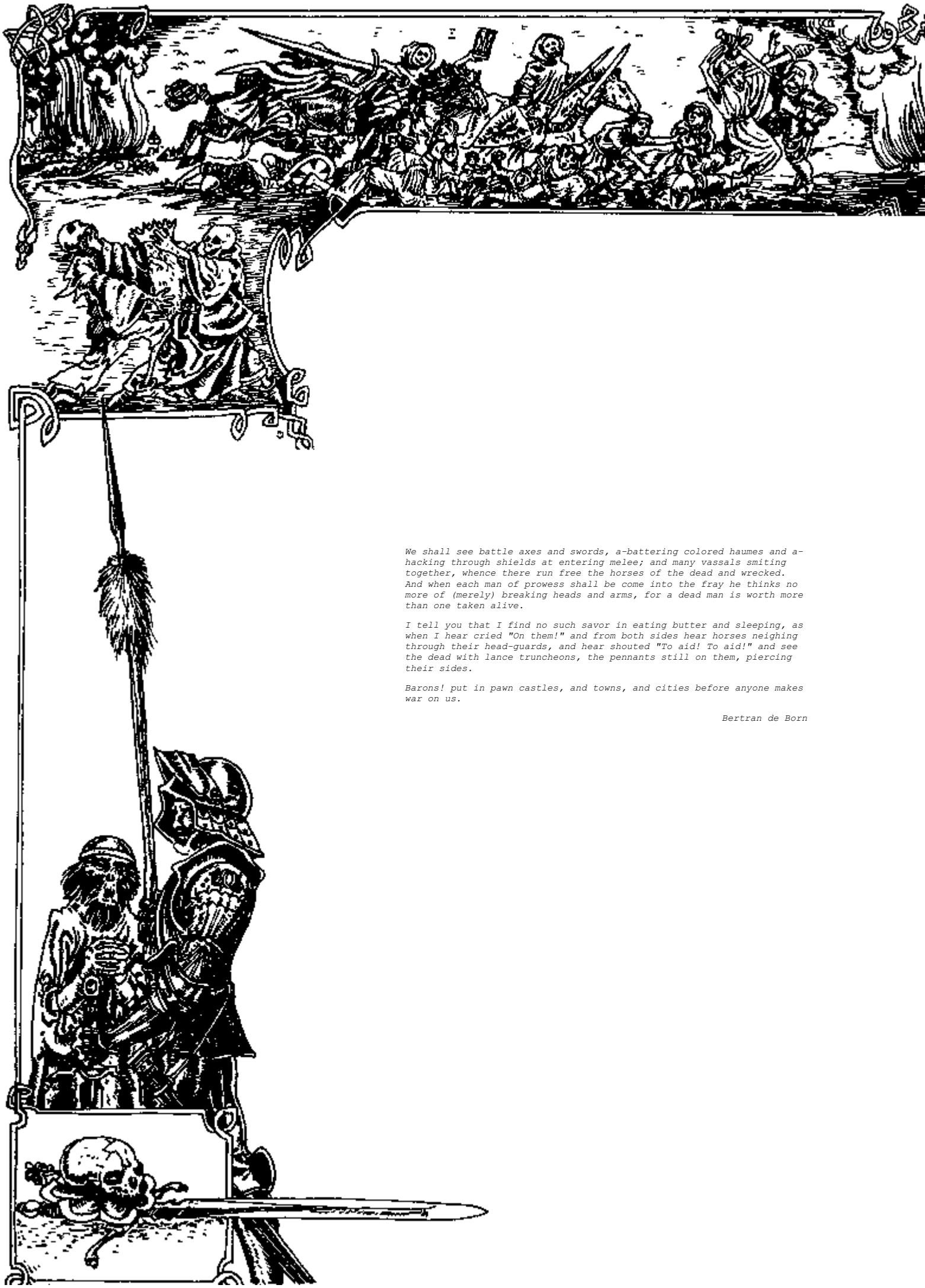
Also, be ready for adventurers to double-cross their employers. You should never quash players when they are roleplaying. If you leave a situation open for their exploitation, let them do it to the best of their ability-even if doing so upsets your plans. Instead, think about the consequences of the characters' actions, and adapt the story to accommodate them.

Revenge: Even though the promise of reward can drive an evil party, revenge is a far stronger motivator. Evil characters are less likely to forgive slights or let a defeat go unpunished, as is evidenced when they plot against each other. Don't be afraid to harass characters during their adventures to draw them deeper into the plot. Be aggressive with your villains. Have them send goons and monsters after the adventurers. It won't take long for players to turn their attention to the source of their troubles and devote every resource toward destroying their foes.

Power: Evil adventurers crave power. The promise of personal power can draw a party into an adventure, but it can also turn its members against each other when they squabble about who gets what. Hinting at great rewards and vast power should be sufficient to lure adventurers into accepting a mission.

If adventurers satisfy their evil tendencies too often, they should suffer consequences. Ambushing too many caravans eventually attracts the attention of a local lord. Killing townspeople results in demands for justice. Civilization cannot tolerate unchecked evil and moves to contain dangerous elements to safeguard its future.

Of course, wicked characters don't have to be destructive and uncontrolled. They might be subtle or cunning, revealing their evil tendencies only in special situations. Evil characters are still people and, thus, their moral failings manifest in a variety of ways. Urge players to look beyond obvious caricatures and to regard their characters as complex individuals who are willing to act in ways others find objectionable.



We shall see battle axes and swords, a-battering colored haumes and a-hacking through shields at entering melee; and many vassals smiting together, whence there run free the horses of the dead and wrecked. And when each man of prowess shall be come into the fray he thinks no more of (merely) breaking heads and arms, for a dead man is worth more than one taken alive.

I tell you that I find no such savor in eating butter and sleeping, as when I hear cried "On them!" and from both sides hear horses neighing through their head-guards, and hear shouted "To aid! To aid!" and see the dead with lance truncheons, the pennants still on them, piercing their sides.

Barons! put in pawn castles, and towns, and cities before anyone makes war on us.

Bertran de Born

Book 2

Those who pray

Dedicated to Lee Gold



Chivalry and Sorcery

Contents

The Clerics....4
The Church....4
The Good & the Bad Churches....4
The "Good" Church....5
The "Bad" Church....5
Traditions of worship....5
The Clergy....5
Ranks and Titles....5
The Monastics....5
The Monastery....6
Social Status & Income....7
Lay Clergy....7
Friars....7
The Dominicans....8
The Franciscans....8
The Carmelites....9
The Augustinians....9
The Cistercians....9
The Benedictines....9
The Military Orders....9
Warrior and Monk....10
Punishment & Penance....10
A Warrior Monk Day Planner....10
Inquisition....11
The Enemy....12
Heresies....13
Gladius Dei....13
Officers of the Inquisition....13
The Inquisition and Torture....13
Opus Dei....14
Society of Sentinels....14
Novices....15
The Initiation Ceremony....15
The Sentinels....16
Oculus Dei....16
Exorcists....17
Exorcism....18
Temptation....19
Bibliotheca Apostolica Vaticana....19
Clerical Powers....20
Intervention & Act of Faith....20
Clerical Miracles....20
Miraculous Magical Effects....21
Prayer....21
Benediction....21
Sanctification....21
Canonization....22
Excommunication....22
Sanctuary....22
Undead....22
Abbots and Ordained Priests....23
Bishops....23
Primates....23
The Pope....23
The Saints....24
Becoming a Saint....24
The Power of Saints....24
War & the Church....24
The Peace & Truce of God....25
The Just War....25
Crusade....25
Church Allies....26
Church Attitudes Toward Magick....26
Druids....27
Druidism....27
History....28
Druidic ranks....28
The Great Druid....29
Rituals & Sacrifices....29
Ogham....29
Druidism Powers....30
Druidic Magick Power....31
Bards....31
Ovates....32
Seers....32
The Guiddonot....32
Druids....32
Archdruids....33
Ley Lines....33
Druidic Cults & Deities....34
Cult of Beli Mawr, the Rebel God....34
Cult of Brân, God of Justice....34
Cult of Brighi, Goddess of Sacred Waters....34
Cult Of Crom Cruach, God of Fertility....34
Cult of Dagda, God of Life & Death....35
Cult of Danu, Goddess of Animals....35
Cult of Fal, the Aware God....35
Cult of Khaos, God of Storms....35
Cult of Lugh, God of Darkness....36
Cult of Macha, Mother of the Moon....36
Cult of Morrígan, Goddess of Warfare....36
Cult of Nuada, God of Healing....36
Cult of Taranis, the Vengeful Fire....37
The Druid's Animal Companion....37
Tuatha Dé Danann....37
Cults relationships....37
Children of Ilúvatar....38
The Blessings of the Valar....38
Fëa & hröa....40
Elvish Fëar and Hröar....41
Mannish Fëar and Hröar....41
The Half-elven....41
Demonology....42
The Infernal Origin....42
Social Interaction....42
Hell's hierarchy....43
True Names....43
Soul versus Spirit....43
Devils Versus Demons....43
The Mind of a Demon....44
Existence as Entity....44
Summoning Devils....44
Demons in the World....45
Major/Greater Demons....45
Minor/Lesser Demons....45
Words of Command....45
Level I Demons....45
Level II Demons....46
Level III Demons....47
Level IV Demons....47
Level V Demons....48
Level VI Demons....50
Level VII Demons....50
Level VIII Demons....52
Level IX Demons....53
Level X Demons....53
Level XI Demons....64
Level XII Demons....65
Demonic powers....67
Playing Demons....68
The Watchers....69
Possession....69
Contracts....70
Cardinal Pacts....70
Sumptuary Bonds....70
Granting Compacts....70
Bereavement of Contract....70
Implication of the Cardinal Pact....70
Cardinal Demands....71
Divine Intervention....71
Rituals of Divorce....71
The Blasphemous Canonization....71
Angelology....71
Angelic Hierarchy....71
Angelic Appearances....72
Archangels....72
Saint Michael of the Sword....73
Saint Gabriel of the Horn....73
Saint Raphael the Merciful....73
Saint Uriel the Wise....73
The powers of Angels....73
The Enfolding....73
The Envisionning....74
Pantheon of Middle-earth....74
The Valar....74
The Maiar....75
Level III Demons....75
Level IV Demons....76
Level V Demons....76
Level VI Demons....76
Level IX Demons....77
Level X Demons....77
Level XII Demons....79
Paladins & Dark Knights....81
The Paladin....81
Paladinhood....81
Appointed....81
Avenger....82
Child Of Legend....82
Crusader....82
Emissary....82
Paragon....82
The Paladin's Mount....82
Undertaking a Quest....82
Code of Piety....83
Vows....83
Fallen Paladins....83
The Dark Knight....84
Fiendish Servants....85
Hell Hound....85
Churches of Evil....85
Perversions....86
The redeemed....86
Cults....86
Goals....86
The Hidden Foe....87
Subversion....87
Fanaticism....87
Concealment....87
Force....88
Cult Leaders....88
Cult Members....88
Cult Brands....89
Ritual Sites....89



The Clerics

The Church was a powerful and influential force in the Feudal Period, with the highest ranking members of the Hierarchy comparable in power and status to the great Lords in the land.

The Church

Two rival types of Christianity are practiced at this time: the Holy Roman Church is part of a hierarchy that takes its orders from Rome, so the pope determines its bishops and the Reformed Church of England that has been shaped by the doctrinal and institutional principles of the Protestant Reformation.

Both types of Christianity share the most important beliefs and have more in common with each other than do the many forms of Paganism.

Christianity believes in a single God who created the world and everything in it. The first people were called Adam and Eve. Because humans were made with free will, many descendants of Adam and Eve fell away from the worship of God and the world was corrupted.

God then manifested Himself as the Son of the Father to offer salvation to the world. During the reign of Emperor Augustus was born this Son of God, named Jesus Christ, in the kingdom of Judea. Barely escaping death as an infant, Jesus was raised in obscurity as the son of a carpenter and his wife, the Virgin Mary, in a small town in Judea. Christ spent a short time as a wandering teacher, attended by his selected followers called the apostles. He allowed Himself to be tortured and nailed to a cross, dying for the sake of all humankind. The day he died is called Good Friday.

He was buried in the tomb of his uncle, Joseph of Arimathea, but after three days He rose miraculously from the dead. He visited his closest disciples and instructed them in his new religion. Fifty days after the first Easter, the Holy Ghost descended upon the apostles and gave them the gift of tongues, after which time they went around the world teaching about the miracle of Christ's death and resurrection. The converted people formed the start of the Christian religion.

This sacrifice by God allowed humans to obtain eternal salvation and, after death, to join God in Heaven. Worshipers can find personal salvation through imitating the life of Jesus Christ and following His teachings.

Regular worship takes place every Sunday within buildings called churches. The holiest day of the liturgical year is Easter, the day that He rose from the dead and proved he was the Son of God. Another important day is Pentecost, commemorating the time fifty days after Easter when the Holy Ghost descended upon the apostles. Christmas is another holy time, marking the birth of Christ in the city of Jerusalem. Many other holy days exist as well, but those listed above are the most important.

Although most people are illiterate, literacy (in Latin) is common among the clergy and Christian writings are available, painstakingly copied by the hands of countless monks. Records of the religion are collected in a book called the Bible.

Saints are important in Christianity. These are exceptionally holy persons who are rewarded after death for a lifetime of dedication to God. They have the power to intercede between God and his worshipers. Many saints are important in Arthurian Britain, including the apostles, but one of the foremost is Saint Mary, the Mother of God.

Mass is the name of the formal worship service, celebrated every Sunday by Christians everywhere, and even more often by exceptionally pious people. The holy rituals are called sacraments, including the following: baptism, which is given upon entering the religion; penance, which forgives the penitent's sins; communion, the basic act of interaction with God, and around which the Mass is centered; confirmation, which initiates members of the church as Soldiers of Christ; matrimony, which blesses marriage; Holy Orders, by which a man is made a priest; and Extreme Unction, given at death to ease a person's journey to Heaven.

The Church is the first line of defense against the ever present threat of the infernal powers. Men and women of the Church are the vassals of God; they cannot be taxed, cannot be drafted in wartime, and are subject to the laws of the Church (canon law) rather than those of the local lord or town.

Those entering the holy service must choose one of three paths, described below.

- General clergy are priests who minister to the flocks of Christendom and serve their lord, the pope, in a strict hierarchy. As all Christ's disciples were men, so are all those who minister in the general clergy (a priest is addressed as Father). They live among lay people of their own station, from the bishop or cardinal who tends the souls of great nobles, to the simple parish priest who baptizes, weds, and rings the bells for the peasants of a village.

- Monastic clergy live apart from the world in holy retreats: monasteries and convents. They must adhere strictly to the rules of their order and need care for no other law, not even that of the pope. They are called monks and nuns (Brother or Sister if you are talking to one).

- Lay clergy have taken the first holy vows, but they are not yet confirmed in Christ forever as a priest, monk, or nun. They must obey all full clergy as their betters and their masters, but have the same rights. Lay clergy do not have to live in a monastery, convent, or church, and have taken no vows of celibacy.

The pope is the vicar of Christ on Earth, second only to the powers of Heaven. Next come the cardinals, who elect a new pope, usually one of their own, when the old one dies. Archbishops are the chief clerics of large and important lands, while bishops are the chief clerics of cities. Below the bishops are the vast numbers of ordinary priests, whose station varies according to the size and prestige of the church and lands they serve, and according to whether they run the church themselves or assist a higher cleric.

While piety and faith protect many of the clergy from the power of the Devil, they are often the primary targets for temptation and corruption. The soul of a cleric may be harder to obtain than that of a commoner, but it is worth far more for its potential to corrupt a whole parish. The most attractive targets among this holy flock are those country priests too ignorant and unlettered to read the Mass, much less save a soul, and those bishops and cardinals who would rather fight wars and plot political intrigue than pray.

The Good & the Bad Churches

The actual influence of the Christian Church on the rest of society in the Middle Ages varied widely. In the sixth century, it was busy solidifying its position as the One Church, and clarifying its beliefs into dogma. By the 13th century, the same dogma was strangling the Church and the rest of Europe nearly to death as the Pope tried to rule politics as well as religion.

Naturally, this growth of temporal power offended many people whose traditions and privileges were being eroded, most notably the noblemen and knights. Conflict, especially as the Church entered the temporal realm, was inevitable.

Despite this, religious attitudes in Arthurian literature vary widely, and none of the good knights return this type of hostility overtly. The least religious knights merely ignore their spiritual obligations, although in reality, historically, many knights plundered the rich abbeys, especially during foreign wars. Most of

the knights in literature attend Mass more or less regularly, but seem to show their spiritual interest the most when they swear either oaths or profanities. The most religious knights are fanatics, though they pursue an officially unacceptable form of Christianity in the Holy Grail.

Chivalry & Sorcery presents the following two versions of the Church. Each Game Master must decide the role of religion (or perhaps use some combination thereof) in his campaign.

The "Good" Church

- The Church has done immeasurable good for humanity.
- The Church is the primary organization within which commoners can raise themselves from their humble origins to a position where they can use their talents.
- The Church is the only institution that fosters education, both for itself and for others. It has preserved the best knowledge of the ancients.
- The Church provides protection and peace in a violent, brutal age. Churchmen continually plead for mercy on behalf of their fellows and others, despite the violence and hostility of the knights and lords.
- The Church provides for the poor, sick, and homeless.
- The clergy are selfless servants of the Lord, working hard to meet the demands of their faith and provide for the welfare of the people.
- The Church alone can provide true solace for the suffering by offering Salvation for the Eternal Soul.

The "Bad" Church

- The Church has done limitless harm to humanity. In the name of God, it has perpetuated itself so that it might control every aspect of humanity's existence, all for the benefit of its corrupt leaders.
- It is a materialistic and greedy organization, interested only in enriching itself and its clergy at the expense of all else. It is foremost among the hypocritical organizations known, selling and buying spirituality like bread.
- The clergy are deceitful, grasping men without belief in their own preaching, interested only in enriching themselves and in extending the influence of the Church for their personal benefit. They sell spirituality and pardons rather than following the correct spiritual order.

Traditions of worship

The Eucharist, or Mass, is the center of Catholic worship. Catholics believe that at each Mass, the bread and wine become supernaturally transubstantiated into the true Body and Blood of Christ. The Church teaches that Christ established a New Covenant with humanity through the institution of the Eucharist at the Last Supper.

Because the Church teaches that Christ is present in the Eucharist, there are strict rules about its celebration and reception. Catholics must abstain from eating for at least an hour before receiving Communion. Those who are conscious of being in a state of mortal sin are forbidden from this sacrament unless they have received absolution through the sacrament of Reconciliation. Catholics are not permitted to receive communion in Protestant churches because of their different beliefs and practices regarding Holy Orders and the Eucharist.

The Clergy

The Clergy are members of the central Church institution and are, typically, ordained Priests. They are generally non-fighters unless serving as Chaplains in Religious Fighting Orders. They may not shed the blood of any creature, so they use the mace and related weapons instead of edged weapons. In battle they might wear a good chain shirt, when Noble will invariably be fairly well trained and capable of fighting as Knights. The main interest of the Clergy is the welfare of their "flocks" and performance of Good Works-- while increasing the temporal power and security of the Church.

The Church itself is feudal in structure, with the Rector of a parish occupying much the same position in the Hierarchy as the Landed Knight does in the social order. Rural Deans supervise several parishes, and are almost comparable to Knights Bannerette. The Bishop is the chief cleric of the Diocese, ranking close to a Baron or Earl. The Archdeacon is his chief lieutenant, usually a hard-nosed religious politician who maintains order and discipline in the diocesean organization. The Archbishop is almost Ducal in rank and is the spiritual leader of a region equivalent to a Country or Province. Heading the nation is the Primate, comparable to the King in overall status. The Pope is the head of the Church and is chosen from the ranks of the Princes of the Church-- leading Archbishops raised to Cardinal rank. A character has only a 5% chance of election on the vacancy of this highest of offices.

Advancement in the Church is by Influence exerted on a 1 to 1 basis. A Clergyman is ordained at experience level 5. After that, he must rise to high position by influencing his superior. He may gain a position as Chaplain to a Lord or may apply to the Rural Dean for a Curate's post in a parish. If he is very ambitious, he may apply to the Archdeacon for a position on the Cathedral staff as a Canon, declaring his interest in Church politics. Most Priests, however, will hope for a position as Rector, at best settling for a parish. Bishops and Archbishops come to their positions by influencing the Primate. 20% of the time, the King may be able to appoint a Bishop. The Primate is elected by the Grand Chapter of Bishops (number is set by the players), with a 25% chance of a vote by each one being in favor of the aspirant. If elections are lost (40% required for election), a non-player character is elected.

Ranks and Titles

Abbot: An abbot is the head of a monastery. He may or may not be a priest. The abbot's loyalty is to his local nobleman, not to the local bishop.

Abbess: This woman is in charge of a house of holy women called a nunnery. Nunneries are usually associated with a nearby monastery whose abbot receives loyalty from the abbess.

Archbishop: Archbishops receive the loyalty of their bishops.

Bishop: Bishops are administrators and guides for a number of priests.

Canon, Regular: These priests live in a community, but differently from monks by engaging in works of active pastoral ministry. The principle orders are: Black canons, or Augustinians; and White canons, or Premonstratensians or Norbertines.

Cenobite: He is a monk who lives in a community, as distinct from a hermit or anchorite who lives alone.

Cardinal: A cardinal is a bishop who has been elected to an important in the church. He must live in Rome, and is charged with electing the new Pope whenever necessary, and may be appointed to be in charge of some important church business. In the latter case, he is invested with the powers as a Papal Legate.

Friar: He is a member of a religious order which combines aspects of monasticism with active ministry in the world. Friars constitute the "mendicant orders," emphasizing corporate poverty. The principle orders are: the Gray friars, or Franciscan Friars Minor, who have three branches called Friars Minor, Conventuals, and Capuchins. Other historic orders include the Black Friars, or Dominicans, also called the Order of Reachers; White Friars (or Carmelites); Augustinian or Austin Friars; and the Servites.

Hermit: Anyone who lives a secluded life devoted to prayer and contemplation can be called a hermit. Some, like Percivale's aunt, shut themselves up in a box and never move out, and are called anchorites. Some are monks and priest. Many are lay folk. Knights often retire to become monks, and in some cases they seem to take the title of hermit and live in the wilds part time, returning later to their castles. Contrast this with the Cenobite.

Monk: A monk is a man who lives in a religious community under vows of chastity, poverty, and obedience, engaging primarily in communal worship and self perfection. Further tasks depend on the order and on the individual. Many different orders exist, but the best known are the White Monks (Cistercians) and Black Monks (Benedictines).

Nun: A woman who retires to a life of religion is called a nun. (Although some Celtic practices allowed women to assist in the ritual Mass, no woman is allowed to become a priest.) Nuns differ from Sisters in having taken a "solemn vow." Orders of nuns include: Augustinian Canonesses, Benedictines, Poor Clares, Carmelites, and Ursulites.

Pope: The Archbishop of Rome, the Heirof St. Peter, is also titled the Pope. He is the highest authority of the Roman Catholic religion. All archbishops owe him loyalty.

Priest: The basic holy person of the Christian faith is a priest, who serves as a go-between for man to God. He oversees all sacraments, services, and salvation.

Sister: A woman may join a religious order. Sisters differ from nuns in that they take only "simple vows." Among them are the Sisters of Charity, of Mercy, of the Sacred Heart, of Nazareth, of St. Joseph, and the Little Sisters of the Poor.

The Monastics

The Monastic orders are dedicated to the pursuit of prayer and meditation in the cloistered surroundings of the Monastery. Only Lawfuls may enter Monastic Orders, and advancement is by attaining experience, with each rank requiring two experience levels for qualification (e.g.: a level 8 Monk would be a Precentor). A second requisite is a Bardic voice of 10, for a Monk must be able to sing the chants of the Order.

Nuns have the same organization in their Orders, culminating with

the rank of Mother-Superior of her Sisterhood.

Monks and nuns are bound by a great oath to follow the Rule of their holy order, a set of sacred laws set forth by its founder. Rules are different for different orders, and monks and nuns wear robes and hoods of varied patterns, sober blacks, or shades of brown and white, to show which order they belong to.

Some orders accept only men; some take both men and women. Every order is based on similar ideals: prayer observed throughout the day and night; withdrawal from the evils of the world; and celibacy. Generally monks and nuns live in separate institutions, though there is a lot of gossip about what goes on behind the walls.

These orders often hold their own lands, some as extensive as those of dukes and earls; the lord of a monastery or convent is called an abbot or an abbess. Those who have forsaken the sins of the world are holier than the most pious lay person and the most powerful archbishop alike. Monks and nuns answer only to their abbot or abbess. Because many monasteries are extremely wealthy, after generations of gifts and bequests and the profitable labor of the brethren within, abbots and abbesses have to deal with many temporal concerns, from political relations with the local nobles to rivalry with other monasteries and the meddling of bishops.

As true monks or nuns are the holiest of all people, so are false ones the most debased. Their souls are highly prized by the servants of the Dark One. While most live in pious chastity, an unholy few lie on silk sheets, eat foods as rich as those enjoyed by any king, keep lovers, and sometimes even deal with infernal powers. Lecherous and luxury-loving monks and nuns are the subject of a thousand jokes and as many tales of horror.

At levels 1 and 2 the Novice spends time in the fields around the Monastery and in the Cloister at hard, back-breaking labor, and he gains each level after 4 months less 1 week for each Wisdom point over 14. Levels 3 and 4 are spent as a Lay Brother, learning the chants, and he gains each level after 4 months less 1 week for each Bardic Voice point over 10. Those with Intelligence or Dexterity of 10+ will be taught to read and write, for they will be put to work illuminating Holy Manuscripts. When a Brother attains level 5, those with Alignments of 1, 2, or 3 will be advanced as candidates for the Priesthood and will subsequently serve as Chaplains and Abbots of the Monastery. Others will have only a 33% chance of such advancement. Experience after level 5 is earned as outlined in the chapter on Experience.

When a Monk becomes a Lay Brother, he acquires the ability to make Holy Waters, clerical potions embodying any curative miracle he knows:

HOLY WATER: 1 dose per day. Holy Water will burn 1-10 points when employed against Undead or Chaotic Lycanthropes, and will bubble and steam in the presence of evil Demons and the like. Only Clerics may obtain Holy Water, which is also used in religious rites. Priests create "holy water," usually by blessing normal spring or well water. Such water is kept in the church font, although in some areas the fonts are kept locked, as Magick Users sometimes steal the water for their unholy rituals. Some people use holy water as a medicine, sprinkle it on fields and animals or scatter it around their homes to drive away evil spirits and keep them safe from witchcraft.

1. An area sprinkled with holy water blessed by a cleric of level 5 or more causes discomfort to both vampires and Lycanthropes. This discomfort can be noticed on an Insight roll.

2. An unbroken line of holy water blessed by a cleric of level 10 or more forms a barrier against all manner of dark creatures. Vampires must make a FER CR-3 to step across such a line, and it cannot be crossed by any but the most powerful demons. This may be anything from a short line across a doorway to a broad circle warding an entire village.

3. Holy water blessed by a cleric of level 15 or more may be sprinkled across an area to create a "safe zone" front vampires' powers. This area only lasts for one day and one night.

SANCTIFIED WATERS: All such Waters require 7 petals from each of 7 fresh flowers Sanctified to BMR/E, 7 doses of water from a pure spring, and a Prayer for Divine Intervention. 7 doses of the Waters result. The Waters become the base for all Clerical preparation. The Waters also produce the following effects, no matter what preparation they are included in:

1. If deliberately touched by an Evil being (Demon, Undead, Lycanthrope), the Waters do 1D10 damage to bare flesh.

2. If in a container and handled by such beings, there is a 20% chance per turn that the waters will boil up, splashing everyone around within 5 feet and doing 1D6 damage per dose contained. (If the container is closed, it will explode!)

3. If swallowed by such beings, they suffer damage as if poisoned by P/9 Poison.

Sanctified Waters also have great value to Magicians, as they will reduce the BMR of any material under enchantment by -1 BMR level is applied at a ratio of 1 part per 10 parts of material being enchanted. A dose = 1/20 dr.

WATER OF LIFE: 1 dose per day. This is a cordial similar to Benedictine and it has limited curative powers (1-3 points from damage). It is sold at 1 SP per dose.

WATER OF HEALING: 1 dose in 50 days divided by experience level of the Monk. The Waters are equal to a Cure Minor Wounds and are sold at 3 SP per dose.

WATER OF GREAT HEALING: 1 dose in 100 days divided by experience level of the Monk. The Waters are equal to a Cure Serious Wounds or a Cure Disease and are sold at 10 SP per dose. The Waters will also act as an antidote to poison 25% of the time.

SACRAMENTAL WINE: Prepared from Sanctified Water mixed with Sanctified Wine and a spice, mixed 3:12:1, this sacred wine is used in the Mass. It also has the capacity to contain any Act of Faith beneficial to men, which the Cleric can bestow at 1/2 cost to Fatigue Levels. A Cleric may prepare 1 dose of Sacramental Wine per day. The wine is not for sale to the general public, and laymen who use it are considered to commit a sacrilege. It has no powers unless used by a Cleric. An Act of Faith requires a number of days to be placed in Sacramental Wine equal to 100 days divided by the Cleric's experience level.

A Lay Brother may also begin the illumination of Holy Manuscripts at level 3 if he has a Dexterity of 10+. Holy Manuscripts are equivalent to Magick Scrolls and may be used to contain Holy Words. Each page will take 10-100 days to illuminate and will contain 1 miracle of Command (dictated by a Cleric who knows it) which may be used by any Cleric able to read.

At level 7, he qualifies for Cellarer in charge of provisions. At level 9, he is promoted to Precentor or Choir Leader. At level 11, he attains the rank of Sacristan in charge of the sacristy and ceremonial equipment and trappings. At level 13, he becomes Almoner and distributes alms to the poor. Level 17 see the Character as Circatore, second in charge of the monastic establishment. Level 19 brings a priory or small monastery (10+3D6 Monks) to the Prior. Level 21 brings an abbey or large monastery (30+4D10 Monks) and the exalted rank of Abbot. Finally, at this point, the Character has a chance to advance to Father-General of the Order, using the same voting system as indicated for the Primate.



The Monastery

Each monastery endeavoured to form an independent, self-supporting community whose monks had no need of going beyond its limits for anything. In course of time, as a monastery increased in wealth and number of inmates, it might come to form an enormous establishment, covering many acres and presenting within its massive walls the appearance of a fortified town.

The principal buildings of a monastery of the larger sort were grouped around an inner court, called a cloister. These included a church, a refectory, or dining room, with the kitchen and buttery near it, a dormitory, where the monks slept, and a chapter house, where they transacted business. There was also a library, a school, a hospital, and a guest house for the reception of strangers, besides barns, bakeries, laundries, workshops, and storerooms for provisions. Beyond these buildings lay vegetable gardens, orchards, grain fields, and often a mill, if the monastery was built on a stream. The high wall and ditch, usually surrounding a monastery, shut it off from outsiders and in time of danger protected it against attack.

The following rooms would be included in a plan of a monastery. The descriptions of the rooms are as follows:

- Cellarium - store-house of a monastery.
- Chapter-house - The chapter house was a room in which monks met daily, to discuss business and to hear a chapter of the monastic rule.
- Cloister - the cloister was a covered walkway in a monastery often situated around a quadrangle. A cloister often comprised of a plain wall or colonnade on the outer side and a series of windows on the inner side.
- Dorter - a dorter was a monastic dormitory. Sometimes the monks slept in isolated rooms called cells.
- Frater - a frater was another term for a refectory (dining room).
- Garderobe - a garderobe is a lavatory.

- Granary - A monastery storehouse for threshed grain.
- Infirmary - the infirmary was the part of a monastery which housed the monks who were too sick or old to take part in the normal monastic life.
- Kitchen - The monastery kitchen where food was prepared and cooked.
- Lavatorium - the lavatorium was a room which contained a trough with running water where monks washed their hands before meals.
- Misericord - a misericord was the part of a monastery where monks were disciplined.
- Night Stair - A staircase used by the monks to enter a church directly from their dormitory in order to attend late night and early morning services.
- Refectory - the refectory was dining hall of a monastery.
- Sacristy - the sacristy was a small building, usually attached to the chancel in which vestments and sacred vessels were kept.
- Scriptorium - the scriptorium was the room in a monastery used by clerics or scribes copying manuscripts.
- Warming-house - the warming house was the only room in a monastery, apart from the infirmary and kitchen, where a fire was allowed. Also called a Calefactory.

A monastery is a farm, an inn, a hospital, a school and a library. The uses of a monastery included the following:

- A monastery received pilgrims and travellers.
- A monastery performed many works of charity, feeding the hungry, healing the sick who were brought to their doors, and distributing their medicines.
- A monastery provided education for boys who wished to become priests and those who intended to lead active lives in the world.
- A monastery copied the manuscripts of classical authors preserving valuable books that would otherwise have been lost.
- A monastery kept records of the most striking events of their time and acted as chroniclers.

Social Status & Income

When they enter Holy Orders, Characters leave behind their birth rank (although it might well be remembered and may affect some who deal with the Character). All rank comes strictly from one's position in the Church hierarchy and the respect people have for the Church. Incomes given are for maintaining one's position. Lower ranks in most cases receive little. Those at high rank have reflected in their incomes the revenues of their Church holdings, and they must use that revenue to maintain their entire establishment, not just themselves.

Exp. Level	Clergy	Congregation	Income	Status
1	Novice	on staff	6 SP	3
2	Reader	on staff	9 SP	4
3	Deacon	on staff	12 SP	5
4	Postulant	on staff	12 SP	6
5-7	Priest	on staff	25 SP	7
8-9	Curate	100 + 1d100	x1 SP	9
10-11	Chaplain	100 + 1d100	x1 SP	10
12-13	Rector	100 + 3d100	x1 SP	12
14-15	Rural Dean	3-6 Churches	x1 SP	15
16	Canon	Cathedral	100 SP	20
17	Archdeacon	Cathedral	250 SP	22
18	Bishop	Diocease	1000 GP	27
19	Archbishop	Diocease	2000 GP	42
20	Cardinal	Diocease	3500 GP	47
21	Primate	Diocease	5000 GP	50
22	The Pope	Christendom	10000 GP	75

Exp. Level	Monk	Congregation	Income	Status
1-2	Novice	on staff	6 SP	3
3-4	Lay-Brother	on staff	6 SP	4
5-6	Monk	on staff	6 SP	5
7-8	Cellarer	on staff	10 SP	5
9-10	Precentor	on staff	10 SP	5
11-12	Sacristan	on staff	10 SP	7*
13-16	Almoner	on staff	10 SP	8
17-18	Circatore	Monastery (10 + 3d6)	50 SP	12
19-20	Prior	Priory (20 + 3d6)	100 GP	20
21	Abbot	Monastery (30 + 4d10)	500 GP	25
22	Father-General	Order	1000 GP	35

*Sacristan and upwards are almost invariably ordained.

Lay Clergy

For some, to be a lay cleric is the first step on the road to God. For others, it is a refuge from an inhospitable world, without the strict discipline of religious life. The vast majority of students, of whom more is said later, are lay clergy and hence beyond the reach of civil law. Most lay clergy are happy to stay as they are, free to live in the temporal world and subject only to the gentler laws of God. The worst of them are corrupt, licentious, and irreligious, caring only for the freedom their status gives them. Lay clerics include the following, described in ascending order of seniority.

- Doorkeepers: The lowest order, they guard the entrances to holy places.
- Readers: These clergy write and teach, joining the everyday world with that of the Church.
- Exorcists: Such people are specialists in casting out of demons and in holy cures.
- Acolytes: Closest to holy orders, these clergy minister at the altar.

Friars

Friars are organized in identical fashion to the Monastics, except that they send their Brothers into the world to live in the service of others and to spread the Gospel. They live strictly according to vows of poverty, depending upon the charity of the devout for their food and shelter, and begging alms for the poor from all they meet--which monies they dispense to the needy.

Characters who do not qualify for the Clergy or the Monastic Orders may become Friars. The Friars are simply not fitted to the discipline of the Monastery or the Clergy and are therefore able to move about with freedom. Some are of the classic Friar Tuck variety, worldly, pleasure-loving, and able to wink at the weaknesses and foibles of men, so long as they are not too wicked. Such Brothers have the ability to Sanctify Waters of Life and Holy Water, but they are really Fighting Clerics and often use weapons with an edge. They do not wear armor heavier than a mail shirt and metal cap, and invariably come from rural, Commoner stock. The Quarterstaff is their first choice of weapons for specialization. Each makes his headquarters in a small chapel in the woodlands, aids and abets Outlaws unjustly oppressed by wicked lords, and sides with the peasantry crushed by harsh, grasping nobles.

There are two classes of orders known as friars, or mendicant orders: the four "great orders" and the so-called "lesser orders".

The four great orders were mentioned by the Second Council of Lyons (1274), and are:

- The Dominicans, founded ca. 1216. The Dominicans are also known as the "Friar Preachers", or the "Black Friars", from the black mantle ("cappa") worn over their white habit. The Dominicans were founded by St. Dominic and received papal approval from Honorius III, in 1216 as the "Ordo Praedicatorum" under the Rule of St. Augustine. They became a mendicant order in 1221.



- The Franciscans, founded in 1209. The Franciscans are also known as the "Friars Minor" or the "Grey Friars". The Franciscans were founded by St. Francis of Assisi and received oral papal approval by Innocent III in 1209 and formal papal confirmation by Honorius III in 1223.



- The Carmelites, founded ca. 1155. The Carmelites are also

known as the "White Friars" because of the white cloak which covers their brown habit. They received papal approval from Honorius III in 1226 and later by Innocent IV in 1247. The Carmelites were founded as a purely contemplative order, but became mendicants in 1245. There are two types of Carmelites, the Calced and Discalced Carmelites.



- The Augustinians, founded in 1255. The Augustinians are also known as the "Hermits of St. Augustine", or the "Austin Friars". Their rule is based on the writings of Augustine of Hippo. The Augustinians were assembled from various groups of hermits as a mendicant order by Alexander IV, from whom they obtained papal approval in 1255.



The lesser orders are:

- the Trinitarians established in 1198
- the Mercedarians, established in 1218
- the Servites established in 1240
- the Minims, established in 1474
- the Conventual Franciscans, established in 1517
- the Third Order Regular of St. Francis, established in 1521
- the Capuchin, established in 1525
- the Discalced Carmelites, established in 1568
- the Discalced Trinitarians, established in 1599
- the Order of Penance, established in 1781

The Dominicans

The Order of Preachers — also known as the Dominican friars — was founded to save souls by preaching the gospel and combating heresy. The founder, an ordained Augustinian canon from Spain named Dominic, was inspired by witnessing the popularity of the Albigensian (Cathar) movement in southern France, and set out to use its best aspects within an orthodox Catholic setting. The Dominican emphasis is on learning, apostolic simplicity, virtue, and contemplation.

While the Franciscans eschew academic theology, the followers of Dominic embrace it, placing great importance on education. They are much involved with universities, where they study and gather recruits. Their vow of poverty allows them to own books, but nothing else. The Preachers live on charity, mainly donations from the urban population. Characters may find them preaching to people in their own language in any town or city in mainland Western Europe, and perhaps further afield. They wear a white robe with a black cloak and hood.

By 1219, there were hundreds of people following Dominic's ideals, so he called for representatives from all the priories to meet together in Bologna on Sunday May 17th, 1220, the feast of Pentecost.

The structure and laws of the order are discussed and agreed upon at this meeting, appointing Dominic as the first master general. The movement continues to grow rapidly, with the Preachers reaching Oxford, England in 1221. Dominic himself dies in Italy very soon after.

The speed with which the new movement is spreading confirms the truth of the dream that Dominic's mother had while carrying him, of a black and white dog carrying a lighted torch in its mouth, which set fire to the earth wherever it ran.

A character wishing to be a member of the Order of Preachers will have read/write skill and he will be sent to a university to study theology and will almost certainly be ordained. Such a character may be part of a community of similar people, living in a small priory or nunnery in a university city or, if male, may be part of a small group traveling to extend the reach of the order, preaching as they go.



The Franciscans

It is customary to say that St. Francis founded three orders: the Friars Minor, the Poor Ladies (or Clares), and the Brothers and Sisters of Penance. Having gathered about twelve disciples around him (1207–08), St. Francis of Assisi appeared before Innocent III, who, after some hesitation, gave verbal sanction to the Franciscan Rule. Thus was legally founded the Order of Friars Minor (Ordo Fratrum Minorum), the precise date being, according to an ancient tradition in the order, 16 April 1209. His friars having rapidly increased in number and spread over various districts of Italy, St. Francis appointed, in 1217, provincial ministers (ministri provinciales), and sent his disciples farther afield. At the general chapter of 1219 these missions were renewed and other friars dispatched to the East, to Hungary, to France, and to Iberia. Francis himself visited Egypt and the East, but the innovations introduced during his absence by some of the friars caused his speedy return in 1220. In the same year he resigned the office of general of the order, which he entrusted first to Peter of Cattaneo, on whose early death (10 March 1221) he appointed Elias of Cortona. Francis, however, retained a certain supreme direction of the order until his death on 3 October 1226.

Men and women join the Franciscans as Little Brothers or Poor Sisters as an alternative to the more-established religious orders. The mendicants are distinguished from other religious in that they do not have possessions, either personally or as a group. They are allowed, by Church law, to beg and live on the charity of others. They are linked to others in their tradition without being tied to a specific place, although the women are usually required to live in a settled community. They are not under control of the local bishop, answering to their own leaders and the pope. They serve the poor and preach the gospel, particularly in urban communities.

The Rule of Saint Francis is very strict, and forbids any Franciscan monk from owning property. After Francis's death in 1226 some Franciscans try to ease the Rule of St. Francis. The result is a split between the Conventuals, who own property against the express wish of Saint Francis, and the Spirituals, who observe the Rule more literally.

Since Francis's death, the Conventual Franciscans have maintained good relations with the Covenants of Magi near their monasteries. The Spiritual Franciscans, on the other hand, view this tolerance as yet another sign that the Conventuals have drifted from the "true path" as laid out by Saint Francis

For a minority of Franciscans, their lives as religious allow them to develop supernatural Abilities when under the spiritual guidance of more-experienced fellow Franciscans. Although no Franciscan or other member of the Church would consider it as such, certain outsiders may recognize elements that make the Franciscans look like a Mystery Cult or Holy Tradition, and it is convenient to treat it as such. This Holy Tradition is only open to a character who adopts the life of a Franciscan friar, or joins the Poor Sisters.

The deeper mysteries within the Franciscan movement are very new, and the only Initiation Scripts available are those recorded in the last few years by those who have observed Francis and his earliest recruits working with new candidates. The standard Initiation Scripts take the candidate through several of the most significant formative experiences in the life of Francis himself.

The Carmelites

The Carmelites are a mendicant monastic order, but one started from separate groups of hermits on the slopes of Mt. Camel, in the Holy Land. The order flees the Muslims in A.D. 1238, and develops chapters throughout Europe. The majority of chapters may be found in Spain, England, Sicily, and Italy.

The Carmelites pattern themselves after the Dominicans in their aims and goals. They practice abstinence, silence, and fasting, living as hermits with a common church. Carmelite monasteries are likely to be found in the wilderness, or secluded behind town walls. The Carmelites do not encourage gifts of land or money, preferring to be given just enough land for them to farm for their own needs. In this way they hope to avoid the problems which plague the Benedictines and other wealthy orders.

The Augustinians

The Augustinians date from 1243 when a decree, Incumbit Nobis, issued by Pope Innocent IV, called on several monastic communities in Tuscany to unite themselves into a single religious order with the Rule and way of life of St. Augustine.

They began to exercise pastoral care around their hermitages and soon spread to Rome and Florence. By 1250 they had spread to England, Iberia, France and the Holy Roman Empire.

Ordained a priest in 391, Augustine obtained the use of a garden at Hippo (in modern day Algeria) to build a monastery for his lay community. He later wrote a Rule for his brothers, inspired by the Christian community in Jerusalem:

Before all else, live together in harmony, being of one soul and one heart seeking God.

When he became bishop of Hippo he chose to reside in his episcopal house but continued to live a community life with his clergy. Later a monastery of women was established within the city. Augustine's ideal soon spread to other parts of Africa. Several of the brothers were ordained bishops and brought their previous monasticism to other local churches. In fifth-century Africa Augustinian-inspired monasteries numbered approximately 35. Between the years 430 and 570 this life-style was carried to Europe by monks and clergy fleeing the persecution of the Vandals.

Tradition holds that monks and hermits, dispersed by the Vandal invasion of North Africa in the fifth century, fled to Europe where they established monasteries, particularly in northern and central Italy. In 1244 Pope Innocent IV formed the Order of Hermits of St. Augustine by uniting several groups of hermits and ordered them to follow the Rule of St. Augustine. The Order spread rapidly throughout Europe, taking an active part in ecclesiastic and university life. The English Augustinians were known as the Austin Friars, Augustinian Hermits, or White Friars, because they sometimes wore a white habit.

The order has been apostolic from its beginning, following the model of fraternity lived by the Apostles and found in the early Christian community. It also carries out the mandate of the Church to proclaim the good news of the Gospel. From the beginning, the Augustinians have tended toward a universal service to the needs of the Church. The medieval orders work to make Europe the common home of Christianity by apostolic activity in the churches and by a presence in the universities. They are able to move from country to country with a sense of universality which overcomes national boundaries, thus Christianizing culture through study and spreading the gospel through missions.

The Cistercians

On 21 March 1098, the saintly abbot of the thriving Benedictine Abbey of Molesme, Robert, led twenty-one of his monks into the inhospitable thickets of Citeaux to establish a new monastery where they hoped to follow Benedict of Nursia's Rule for Monasteries in all its fullness. The unhappy monks of Molesme, grieved by the loss of their holy leader, soon obtained a papal command for his return. The new struggling community continued until 1109 under the leadership of Alberic, who introduced the idea of lay brothers being accepted as full members of the monastic family, making it possible for the monks to be free to follow all the demands of the Benedictine Rule. Stephen Harding, who succeeded Alberic at the helm of the community, welcomed the dynamic Bernard of Fontaines, who came in 1112 with thirty relatives in tow.

Before Bernard died in 1153 he had not only founded the great Abbey of Clairvaux which would become a focal point for all of Christendom, but he personally sent forth men to start sixty-five other houses while his brother abbots started another 235. Stephen and the other founders were determined to keep alive the pristine observance of the Rule which they had come to Citeaux to establish. To this purpose they created a Charta caritatis, a constitution which bound all Cistercian abbots to come to Citeaux annually for a general chapter. It also bound all the houses to a common observance and set up a system of visitation which respected the autonomy of each house but assured its fi delity. The order continued to expand and by 1200 there were over 500 houses.



The Benedictines

Saint Benedict was not the founder of Christian monasticism, since he lived two centuries after its beginnings in Egypt, Palestine, and Asia Minor. He became a monk as a young man and thereafter learned the tradition by associating with monks and reading the monastic literature. He was caught up in the monastic movement but ended by channeling the stream into new and fruitful ways. This is evident in the Rule which he wrote for monasteries, which was and is still used in many monasteries and convents in High Medieval Europe.

Tradition teaches that St. Benedict lived from 480 to 547, though we cannot be sure that these dates are historically accurate. His biographer, St. Gregory the Great, pope from 590 to 604, does not record the dates of his birth and death, though he refers to a Rule written by Benedict. Scholars debate the dating of the Rule though they seem to agree that it was written in the second third of the sixth century.

According to Gregory's Dialogues, Benedict was born in Nursia, a village high in the mountains northeast of Rome. His parents sent him to Rome for classical studies but he found the life of the eternal city too degenerate for his tastes. Consequently he fled to a place southeast of Rome called Subiaco where he lived as a hermit for three years tended by the monk Romanus.

The hermit, Benedict, was then discovered by a group of monks who prevailed upon him to become their spiritual leader. His regime soon became too much for the lukewarm monks so they plotted to poison him. Gregory recounts the tale of Benedict's rescue; when he blessed the pitcher of poisoned wine, it broke into many pieces. Thereafter he left the undisciplined monks.

Benedict left the wayward monks and established twelve monasteries with twelve monks each in the area south of Rome. Later, perhaps in 529, he moved to Monte Cassino, about eighty miles southeast of Rome; there he destroyed the pagan temple dedicated to Apollo and built his premiere monastery. It was there too that he wrote the Rule for the monastery of Monte Cassino though he envisioned that it could be used elsewhere.

The thirty-eight short chapters of the Second Book of Dialogues contain accounts of Benedict's life and miracles. Some chapters recount his ability to read other persons' minds; other chapters tell of his miraculous works, e.g., making water flow from rocks, sending a disciple to walk on the water, making oil continue to flow from a flask. The miracle stories echo the events of certain prophets of Israel as well as happenings in the life of Jesus. The message is clear: Benedict's holiness mirrors the saints and prophets of old and God has not abandoned his people; he continues to bless them with holy persons.

The Military Orders

The principal feature of the military order is the combination of military and religious ways of life, its members taking vows of poverty, chastity and obedience. Some of them, like the Knights of St John and the Knights of St Thomas, also cared for the sick and poor. However, they were not purely male institutions, as nuns could attach themselves as convents of the orders. One significant feature of the military orders is that clerical brothers could be, and indeed often were, subordinate to non-ordained brethren.

The fighting orders were exclusive bodies and did not welcome untested fighters (1) severe casualties required rapid-replacement of depleted ranks or (2) the applicant had a father or "friend" of rank sufficient to influence the Knight Commander of Chapter. Knights, Sergeants, and Men-at-Arms of level 6+ were welcome, however, whatever their former background (except convicted felons). Many Knights under vows were atoning for evil deeds and grievous sins, and high Alignments were no impediment to membership. Be forewarned, however! Enlistment tends to be for life and discipline is strict. Holy fighting orders were the medieval

suicide squads and do battle against the infidel with true fanaticism.

The Fighting Orders are of two types. One type of Fighting Cleric, a noble with an Alignment of 2, joins the household of a lawful lord as a Paladin (an Alignment of 1 joins a Fighting Order as such). Paladins seek great Quests to the Glory of God and are implacable foes of all evil in the world. They will gather around them a following of Knights and Sergeants of goodly character who share in this vision. The other type of Fighting Cleric is either a lawful man who wishes to serve the Church in a military capacity or else a Knight or Sergeant who has done wrong and has taken vows to atone for his guilt. Such Fighting Clerics live in a Chapter House and follow a Monastic life.

The Religious Fighting Orders exist as the military arm of the Church, although they are quite independent of the national Hierarchy and answer ultimately to the Pope. They have much the same goals as Knights, but do not seek the favor of ladies even if they will rescue them. Unless a Priest has joined such an Order, a member will have limited Clerical Powers, usually only Miracles #1 and #2. (See "Clerical Fighting Orders" in the chapter on Heraldry.)



Warrior and Monk

Crusading knights took vows that were already tied to the teachings of the Church. Although there was no exact set of rules for all knights, generally the code of Christian chivalry included:

- Believing in the teachings of the Church and its rules
- Agreeing to defend the Church
- Being true to your own country, your king, and your feudal lord
- Respecting and defending the weak, while fighting against injustice
- Waging ceaseless and merciless war on the infidel
- Pledging your word, your parole, with honor on pain of death

These were the general guidelines for the Warrior Monks as well. What made the knights different was the addition of the vows of a religious order. The monastic life, for any order, required very stringent rules, and the combination of warrior/monk made for a doubly-heavy burden of duty and self-denial. Any man who joined them was making an amazing commitment, because the traditional vows of a monk were poverty, chastity, and obedience — three tough ones if ever there were.

Not all Warrior Monks took the rigid religious vows. Some were already married. They were called Fratres Conjugati (Married Brothers), and they simply signed up for a limited hitch and then went home to their wives. It was also possible to join for a set period of time and then be released, like joining the army today. And non-Latin Christians, often of mixed races, could join as sergeants. These "temporary" knights wore a black or brown mantle with a red cross, to clearly distinguish them from the lifetime members, as well as the knights of noble birth, who wore the famous white mantle, signifying their celibacy. Often, these short-timers were from rich and noble families. Serving in the Order was a form of what the Catholic Church called a plenary indulgence, meaning the forgiveness of sin in heaven with the payment of money down here on earth. The written indulgence you were given even covered sins you hadn't committed yet, which is a handy thing to have around the house. Often these lay brothers connected to the Order left them land or monies in their wills.

In trying to understand what life was like for a Warrior Monk on a day-to-day basis, it might be better to start with what he couldn't do, rather than with what he could do. It's even more depressing to think that all 687 rules were not yellowing documents lying around in the back of a closet — they were rigidly and precisely enforced, by a hierarchy of officers. Here are just of few of the more niggling and overbearing strictures under which a Warrior Monk had to live his life:

- A Warrior Monk was forbidden to eat meat more than three times a week, except at Christmas.
- A Warrior Monk was not allowed to decorate his horse, bridle, or saddle, particularly not with the gold or silver plaques that were popular in this period for other Crusading knights.
- A Warrior Monk was forbidden to have a lock, anywhere, on anything.
- A Warrior Monk was forbidden to stand as godfather for any child.
- Even though Warrior Monks were called to prayer in the middle of the night, they were forbidden to sleep in complete darkness, "so that shadowy enemies may not lead them to wickedness."
- Falconry and all hunting for amusement were forbidden.
- Carrying any letters from home in your possession was forbidden. When someone wrote to you, the message was read to you, with the Master's permission.
- Even "excessive abstinence" was forbidden, because it indulged the sin of pride. Sometimes you just couldn't win for losing.

Women were cut utterly and completely from a Warrior Monk's life, and he was expressly forbidden any contact with them. He was not allowed to kiss a woman under any circumstances, even if she were his mother or sister. Kissing a woman was considered unseemly and could "rouse dangerous passions." Any carnal contact with a "sinful woman" carried one of the harshest penalties in the Order — the knight's habit was taken from him, he was paraded in chains to be shamed before his brothers, and then he was kicked out of the Order for all time.

Punishment & Penance

The Rule of the Fighting Orders also set out types of penance and punishment to be meted out to members of the Order who broke the rules. These weren't unusual — most monastic orders set down similar kinds of guidelines.

When a member was charged with breaking the rules, he was summoned to a meeting of everyone in the Commandery. The charges were read out, and the offending brother was expected to confess his sins. When he did so or, more rarely, mounted a defense, he was escorted from the room, and the assembled brothers determined his punishment, or in the case of a serious offense, referred the case for a trial.

Among other offenses, a Warrior Monk could be stripped of his rank (called loss of habit) for fighting with a fellow brother, hurting a fellow Christian in anger, losing or killing a slave or a horse, having sex with a woman, or defacing the Templar uniform.

A Warrior Monk could be expelled from the Order (called loss of house) and sent off to serve as a Cistercian monk for committing sodomy, heresy, treason, or cowardice on the battlefield; for murdering a Christian; or for bearing false witness against a brother. The belief was that life as a warrior was a privilege, and being sentenced to a period of solitude and reflection would aid in the offending knight's reformation and teach him piety and obedience — along with putting him in a nice quiet place away from the commandery.

The Ordinary Chapter: All the members of a House who gathered in assembly to decide on matters of discipline and administration (lesser offenses such as disobedience, consorting with women, or attempting to escape the Order) could impose punishment such as loss of privilege for a year (living with the Order's slaves, deprived of horse, arms. etc.). Serious offenses could lead to perpetual imprisonment in one of the Order's strongest castles.

A Warrior Monk Day Planner

Not only was every form of behavior controlled, but so was every moment of the day. The Warrior Monks lived in godliness, hour by hour, and even minute by minute. The day was divided into 12 hours, and the night into 12 hours. There were what were considered seven sacred (or canonical) times of day, each with its own Latin name: Matins, Prime, Terse, Sext, Nones, Vespers, and Compline.

Time	Sacred Hours	Activity
Dawn	Lauds	
2 a.m.	Matins	Brothers to join in prayers. Then see to horses and equipment, check in with their squires. Sleep till dawn.
6 a.m.	Prime	Morning mass.
9 a.m.	Terce	Prayers or quiet reading.
Noon	Sext	Mass if not heard earlier; then repair armor
12 a.m.		and equipment, pegs or tent posts, or other work followed by lunch. Knights eat at first seating, sergeants at second, while a

Time	Sacred Hours	Activity
		chaplain reads aloud. Then go to chapel to give thanks, ask for Lord's help in tasks.
3 p.m.	None	Vigils for the dead, prayers for the needs of the Order.
Dusk 6 p.m.	Vespers	Evening prayer, followed by supper.
Dark 9 p.m.	Compline	A communal drink with all brethren, followed by prayer and the Grand Silence. Then check horses and equipment before bed.
8 p.m.	Bed	

This dreary schedule would change on Feast Days or Holy Days, sometimes for the better, sometimes for the worse — an incredible number of fasts were scattered throughout the schedule for the year. The bells calling the chapter to their prayers were never silent for very long. As you can see from the timetable, a knight wasn't accustomed to being able to get eight hours of sleep at one time. The time of Matins, the middle-of-the-night prayers, could change from season to season, or from one chapter house to another, but generally speaking, a knight had to get up halfway through the night to pray and to check over his gear, particularly in the field. Because he was only permitted a hard, narrow cot, one blanket of wool, and one bolster (pillow), and he had to wear his clothes and boots while sleeping, it's not likely that he was sleeping that deeply anyway. Also, these Matins prayers were silent. The Grand Silence had to be obeyed from Compline until Prime the next morning.

Warrior Monks ate twice in a day — once at Sext, and again after Vespers. There was one bowl for every two knights which they ate from together. Curiously, the point was so that they could keep an eye on each other and make sure each brother knight ate enough, and didn't engage in "undue abstinence." They did drink wine, but they were supposed to dilute it with water. Drunkenness would not be tolerated (although in the waning years of the Order, the term "drink like a Warrior Monk" was a common description of being on an all-night bender). The meals were anything but gourmet fare, but what was perhaps even more difficult for the talkative sort was the fact that chatting over a meal was absolutely forbidden. The knights ate in silence, while a clerk or chaplain brother read aloud from the Bible. Every meal. Every day. A Warrior Monk ate to keep his body functioning for God, not to enjoy the cuisine or the company.

The length of their surcoat (the long, cloth tunic worn over the top of their armor or chainmail) and hair were specified; types of shirts and styles of shoes approved and forbidden; even the various shades of white used in their surcoats were addressed. To be away from all this fun and games, particularly for more than one night, required the permission of the Master, just like a sophomore needing a hall pass to go to the bathroom.



Inquisition

> *Indeed it is all too difficult to get the heretics to reveal themselves when they hide their errors, instead of frankly confessing them, or when reliable and adequate testimony against them is lacking. In such a case all kinds of problems confront the Inquisitor... Laymen of staunch faith find it a scandalous matter if an inquisitorial trial, once begun, is abandoned for some kind of lack of method. When they see the learned thus deceived by common and vile persons, the faith of the Faithful is to some degree weakened; for they believe that we have at our disposal luminous and certain arguments that cannot be refuted, and that they expect us to be able to vanquish [the heretics] in such a way that even a layman can clearly follow the arguments. It is therefore inexpedient in the presence of laymen to debate matters of faith with heretics who are so astute.*
>
> *Practica Inquisitionis Heretice Pravitatis*
> *Bernardo Gui, 1323.*

Christianity is engaged in an apocalyptic battle against the Devil and his secret army of witches, who had enter into a diabolical pact. Accusations of witchcraft are frequently combined with other charges of heresy. The papal inquisition is staff by professionals, trained specifically for the job. Individuals are chosen from different orders and secular clergy, but primarily they come from the monastic orders of the Dominicans and Franciscans. The Dominicans are favored for their history of anti-heresy, education, and skill in debate. As mendicants, they are accustomed to travel and not interested in personal gain.

Alongside this mission, the Inquisition is also charged with rooting out heresy within the Catholic Church, hunting out and cleansing the world of witchcraft, stamping out homosexuality, and censoring books which opposed Catholic doctrine. The Inquisition publishes an Index, a list of proscribed books, and woe betide anyone caught studying these works.

The actual crimes -- which as transgressions of a constituted law, they must be considered -- of these sects, all involved the denouncement and substitution of the established church hierarchy. Respect for the hierarchy formed, in fact, the main difference between heretical movements and some of the new movements within the church, such as the Franciscans; who developed the splinter group of the Spiritual Franciscans who said that the Pope was the Anti-Christ and were hereticated.

Their outlawing by the Church and hunting down by the Inquisition caused many of the other things for which the sects were defamed; from secret meetings, with all the paraphernalia and paranoia they entail, to armed rebellion and political incitement -- the Order of the Dolcinites and their butchering of priests and bishops, for those who have read or viewed The Name of the Rose, was quite real, and another listed target of Bernardo Gui.

The Inquisition is not an organization to be taken lightly. Backed by Papal decrees, they have the authority to take whatever steps are necessary to protect the Catholic Church. Prisoners are often tortured or lashed to extract confessions, or forced to convert to Catholicism. In some cases, converts were still burned at the stake to save their immortal soul, but were granted the courtesy of being strangled into unconsciousness first.

Inquisition in any area proceeded by the Pope's ordering the Grand Master of the Dominicans or Franciscans to appoint members of their brethren to act as local Inquisitors. These Inquisitors reported to the Pope alone, and had his mandate for the assistance of the secular authorities. The effectiveness of the Inquisition in that area depended very greatly on to what extent those authorities were willing to co-operate. The Inquisition did not come with a standing army, and never in fact had the actual authority to execute the heretics they condemned to that fate. This was a matter of the sovereignty of the local rulers, who could take the consequences -- usually excommunication and/or incitement of their neighbours to invade -- of disobeying the Pope if they wished. The Inquisition did hold the auto-da-fe', the 'act of faith', a public punishment, and possessed prisons. Other sentences, depending upon the severity of the offence and whether the offender was willing to co-operate in the further work of the Inquisition, involved penances such as fasting and scrounging, and the confiscation of property. This latter was always popular, and the proceeds were split between the Inquisition and the local rulers so enforcement was seldom a problem.

The first approximation of the witch craze that would evolve by the end of the century had actually occurred back in 1227, when the priest Conrad of Magdeburg, had been appointed to make inquisitorial inquiry in Germany. Conrad claimed to have discovered an organised underground of 'Luciferans', who paid the devil homage in return for sexual pleasures, and who adored him in the form of a huge black cat. Conrad incited mob lynchings of suspects, and eventually accused a nobleman powerful enough to have his Papal license revoked and the priest himself murdered.

It was the charge of witchcraft that enabled the Inquisition to try and condemn Joan d'Arc in 1431 and Gilles de Retz in 1440. When Joan was captured, the Inquisition was called in by the English to ascertain that this was actually a case of demonic influence, on the grounds of the inspiration and the fact she wore men's garments, which in some interpretations of the bible has the status of a crime. She was burnt in a masterpiece of propaganda that, however, did backfire notably in later centuries.

Gilles de Retz, the Grand Marshall of France and one of Joan d'Arc's former commanders, has instead become firmly entrenched of sadism and depravity. He is supposed to have sexually abused, and then tortured and killed upward of two hundred children. His rank protected him from every charge other than that of black magick; the details of his crimes come from the records of the torture of his servants.

The Malleus Maleficarum (Latin for "The Hammer Against Witches"), a famous witch-hunting manual outlines how to identify a witch, what makes a person more likely to be a witch, how to put a witch to trial and how to punish a witch. The book, written by Heinrich Kramer and Jacob Sprenger, asserts that three elements are necessary for witchcraft: the evil-intentioned witch, the help of the Devil, and the Permission of God. The treatise is divided up into three sections. The first section refutes critics who denied the reality of witchcraft, thereby hindering its prosecution. The second section describes the actual forms of witchcraft and its remedies. The third section is to assist judges confronting and combating witchcraft.

Questions to be asked at the witch trials:

1. How long have you been a witch?
2. Why did you become a witch?
3. How did you become a witch, and what happened on that occasion?
4. Who is the one you chose to be your Incubus? What is his name?
5. What was the name of your master among the evil demons?
6. What was the oath you were forced to render him?

...

21. What animals have you bewitched to sickness or death, and why did you commit such acts?

22. Who are your accomplices in evil?

23. What is the ointment with which you rub your broomstick made of?

24. What tempests have you raised, and who helped you to produce them?

Inquisitorial procedure was a radical departure from standard juridical process. Inquisitors soon acquired the right to summon suspects from their homes to places that the Inquisitors deemed safe; they could also summon anyone who was the subject of even the slightest speculation. Summons were announced privately to the suspect, then publicly at Sunday Mass. If the suspect did not arrive for trial within a year of the summons, then he was definitively branded a heretic.

Suspects were required to take an oath to testify truthfully, including against themselves. Witness testimonies could come from anyone, even those normally barred from testifying: criminals, the excommunicated, and more. Finally, the accused was denied lawyers or clerks. Gregory's Excommunicamus also denied the right of appeal to the Apostolic See. If, in the course of the trial, a suspect was believed to have lied, he was imprisoned. After a public hearing, if the suspect abjured heresy, he was given the general mercies of the church, with punishments ranging from pilgrimage to life imprisonment.

The unrepentant heretic, on the other hand, was sentenced to death. Because canon law forbade the Church to inflict such penalties, impenitent heretics would be surrendered to the secular court. The standard form of capital punishment was burning at the stake. It is, of course, linguistic sophistry to use this fact to claim that the Inquisition itself never sent anyone to the pyre.

Inquisitors considered themselves father-confessors, judges and prosecutors, all simultaneously; it was their duty to not only maintain the orthodoxy of the faith and the stability of Christendom but to save the soul of the heretic.

The papal inquisition has developed a number of procedures to discover and prosecute heretics:

Investigation: When a papal inquisition arrive at a town it have a set of procedures and rules to identify likely heretics. First, the townspeople are gathered in a public place. Although attendance is voluntary, those who failed to show are automatically suspected, so most would come. The inquisitors would provide an opportunity for anyone to step forward and denounce themselves in exchange for easy punishment. As part of this bargain they would need to inform on other heretics. In addition, the inquisitors can simply force people to be interrogated. Once information had been gathered, an inquisitorial trial could begin.

Trial: The inquisitorial trial generally favor the prosecution (the Church). The accused are expected to self-incriminate and did not have the right to face and question the accuser. It is acceptable to take testimony from criminals, persons of bad reputation, excommunicated people, and convicted heretics. Blood relationship did not exempt one from the duty to testify against the accused. The inquisitor can keep a defendant in prison for years before the trial to obtain new information. Despite the seeming unfairness of the procedures, the inquisitors did provide some rights to the defendant. At the beginning of the trial, defendants are invited to name those who had "mortal hatred" against them. If the accusers are among those named, the defendant is set free and the charges dismissed; the accusers can face life imprisonment. This option is meant to keep the inquisition from becoming involved in local grudges. A confession under torture is not admissible in court, although the inquisitor can threaten the accused with torture during the proceedings.

Torture: A papal bull entitled Ad exstirpanda, which authorized the use of torture by inquisitors. Torture methods that result in bloodshed, mutilation or death are forbidden. Also, torture can be performed only once. However, it is common practice to consider a second torture session to be a "continuation" of the first. People are also tortured by getting hung by their wrists, and have weights hung from their ankles.

Punishment: Among the possible punishments are a long pilgrimage for first offenders, wearing a yellow cross for life, confiscation of property, banishment, public recantation, or long-term imprisonment. Burning at the stake is only for the most serious cases, including repeat offenders and unrepentant heretics. Execution is done not by the Church, which is forbidden to kill, but by secular officials. The accused can have all of his property confiscated, and it is said that in many cases, accusers may have been motivated by a desire to take the property of the accused.

The methods of Inquisitors were often vicious because they fought such a vicious and cunning opponent. Often, innocent people against whom the circumstantial evidence was too great to allow them to go free were burned alive beside genuine witches. Among some of the population their brutality won them enemies and so a movement against them grew formed partly of infernalists and partly of innocent people wronged by the Inquisition who assumed the evils that came before were a thing only of the past.

Over time the Inquisition found itself less and less able to count on the support of the common man. Secret renegade groups proliferated, almost all of which were backed up by witchcraft somewhere in their ranks. The Church itself began to suffer accusations of being no better than the Evil Priests they had overthrown.

Inquisitors have the following abilities:

Experience Level	Law	Library	Occult	Persuade	Insight	Theology	Faerie Lore
1 Keeper	25%	10%	20%	5%	10%	40%	10%
2 Keeper	28%	15%	23%	5%	13%	42%	12%
3 Keeper	30%	20%	25%	7%	15%	45%	15%
4 Keeper	33%	25%	28%	10%	20%	47%	17%
5 Warder	35%	30%	30%	12%	25%	50%	20%
6 Warder	38%	35%	33%	12%	30%	52%	22%
7 Warder	40%	40%	35%	15%	35%	55%	25%
8 Defender	43%	45%	40%	20%	40%	57%	27%
9 Defender	45%	50%	43%	22%	45%	60%	30%
10 Defender	50%	55%	45%	25%	50%	62%	32%
11 Protector	55%	60%	50%	25%	55%	65%	35%
12 Protector	60%	65%	53%	30%	60%	67%	37%
13 Protector	65%	70%	55%	32%	65%	70%	40%
14 Prosecutor	70%	75%	58%	35%	70%	72%	42%
15 Prosecutor	75%	80%	60%	35%	75%	75%	45%
16 Prosecutor	80%	85%	65%	40%	80%	77%	47%
17 Inquisitor	85%	90%	70%	42%	85%	80%	50%
18 Inquisitor	90%	95%	75%	45%	90%	82%	52%
19 Inquisitor	95%	98%	80%	47%	95%	85%	55%
20 Grand Inquisitor	100%	100%	85%	50%	100%	90%	60%

LAW: Represents the chance of knowing pertinent law, precedent, legal maneuver, or court procedure. The practice of law as a profession can lead to great rewards and political office, but it requires intense application over many years.

LIBRARY: Library enables an Inquisitor to find a given book or reference in a library or collection of documents, assuming that the item is there. Each use of this skill marks four hours of continuous search. This skill can locate a locked case or rare-book special collection, but Persuade, a bribe, or special credentials might be needed to get at the books.

OCCULT: The user recognizes occult paraphernalia, words, and concepts, and identifies grimoires of magick and occult codes when he sees them. The Inquisitor is familiar with the families of secret knowledge passed down from Egypt and Sumer, from Greece and Ancient Lore as well. Comprehending certain books may provide percentiles of Occult.

PERSUADE: Use Persuade to convince a target about a particular idea, concept, or belief. Persuade's effect lingers indefinitely and insidiously, for years perhaps, until events or another Persuade turn the target's mind in another direction. The successful application of Persuade might take an hour to several days, depending on what's being attempted.

INSIGHT: Use this skill to evaluate another person’s character, emotional state, and motives based on body language, speech patterns, and other intangible factors. Insight allows the Inquisitor to sense a bluff, or to sniff out a lie. In general, the GameMaster should make the rolls for this skill and keep the results secret, announcing only the information, true or false, that the user gained by employing it. Players should not expect that this skill penetrates skillful deceit unless the person's confidence somehow has been shaken.

THEOLOGY: The ability to recall the laws and obligations of a faith, successfully debate points of theology, identify regalia or religious texts, sort orthodoxy from heresy, or properly lead a religious ceremony.

FAERIE LORE: Familiarity with faerie powers, weaknesses, motivations, and areas.

The Enemy

The Order’s purpose is to defend Christendom against all foes, internal and external. In his wisdom, the Pope permits bishops to conduct inquisitions into heresy within their own dioceses. The effectiveness of such an inquisition depends greatly on the zeal of the bishop who leads it and the men he employs to conduct it.

The ultimate enemy is, of course, Satan, the Great Adversary and the Enemy of God. The Fallen works his evil in the world through four categories of agent:

1. **Monsters**: are unnatural creatures that must be slain or bound. Demons and other spirits fall into this category, as do the unquiet dead.

2. **Cultists**: are those who worship demons or evil spirits. They band together under the command of a witch or sorcerer, practising their vile rites, often including blasphemous black masses and human sacrifice. For the cultist, there can be no mercy. They must be expunged.

3. **Sorcerers**: are those who practise the unholy science of magick. Chiefly, we are concerned with diabolists who seek to conjure demons but also alchemists, wonder-workers, charlatans, magi, astrologers and witches.

4. **Heretics**: are those who have turned from the Church’s orthodox teachings and, while still professing to worship the One True God, do not pay due homage to Rome.

Heresies

Heretics are so-called Christians who hold beliefs that are anathema to the Church. They follow the teaching of one damned heresiarch or another, denying the supremacy of Rome and the rightness of Orthodox teachings. The Order is bound to protect Christendom from heresy.

The Church desires to suppress heretics by arresting their leaders and forcing them to recant their beliefs. This can only be accomplished with the co-operation of the secular authorities, which can be difficult to obtain. If a heresy is well-established, then the noble rulers of that region are caught between the demands of the Church and the beliefs of their subjects. In such cases, bringing in truly loyal Christian knights from elsewhere through a holy war or crusade may be the only option.

Bogomils: The Bogomilian heresy is prevalent in the east, especially Bulgaria where it originated. The Bogomils believe the archangels Satan and Michael were the sons of God and that Satan rebelled against his heavenly father and created the earth, for which he was cast down into Hell. Humanity were created by God but are trapped in this devil-made world. Michael took on human form and came down from Heaven as Jesus to defeat his fallen brother but Satan's agents crucified him. The church and all its popes, bishops, priests and monks are but servants of Satan. The Bogomils – 'beloved of God' – must not obey the church or the corrupt kings whose authority is derived from the church. Thus, they reject all the social order of the age. Bogomils have no priests but gather to conduct ceremonies together.

Cathars: Like the Bogomils, the Cathars are dualists, believing that this world was created by an evil god, Rex Mundi and that the true god is a pure spirit, unsullied by matter. As such, Jesus cannot have been the son of God and the Church with its opulence and emphasis on Christ's death and sacrifice is wholly devoted to the service of evil. They believe that, over the course of many lifetimes, a devout soul can escape from the prison of matter and become enlightened. Giving up the pleasures of this world – especially sex, which leads only to trapping more souls in the prison of matter – helps advance the soul along the path, although only the perfecti are expected to be truly ascetic. Those who are enlightened are called perfecti. These perfected souls give up all their possessions and spend their lives in prayer and self-denial, living in monastic communities supported by the rest of the believers. Only the perfecti can perform the rite of consolamentum, which elevates a believer into the ranks of the perfecti. Normally, this ritual is used only when a soul has reached perfection, as the ascetic life of the perfecti is extremely hard but consolamentum is also given to believers who are about to die, so they may receive the spiritual benefit for a short time without risking failure.

Almaricans: This heresy recently began in Paris, following the teachings of a theologian named Almaric. He is a pantheist, believing that all men – indeed, all things – are God. Those who are spiritually enlightened become aware of their oneness with God and it is possible to reach such awareness through prayer and spiritual effort alone, without any recourse to the Church. Worse, those who do reach such perfection are, according to Almarican teachings, so perfect that they are unable to sin. If they are one with God, then nothing they do can be wrong. Such freedom from consequence leads inevitably to the most vile sinfulness and madness.

Waldensians: This movement, founded by a merchant named Peter Waldo of Lyons, began with the blessing of the Church. Waldo and his followers gave away all their worldly possessions to better emulate the poverty of the apostles. The Church admired their sacrifice but told them not to preach without permission of local bishops. The Waldenians refused to obey this stricture and were declared heretics. They have become increasingly anti-Catholic, arguing that the church is corrupt. Some claim the Waldensians are far older and trace their lineage back to apostolic times.

Gladius Dei

If the Inquisition is the shield of the feudal society, Gladius Dei is the sword. It is the warrior elite and the strong arm of the Inquisition. These knights and warriors have a fearful reputation, and supernaturals dread the golden cruciform sword that is their grant of arms. The knights of Gladius Dei are well-trained and are better-armed than their brothers of the different clerical fighting orders. Their mission is to protect and assist the inquisitors in their task.

The members of this corps d'élite, the "Sword of God," are loyal without fault, zealous, courageous and capable. Members of Gladius Dei are hand selected by the Inquisitor-General himself and act under his direct authority.

Gladius Dei's members are cocky, even a tad arrogant, but with good reason - no auto-da-fé called by Gladius Dei has ever been a failure. They did not express remorse or offer deals to anyone for they felt that they were on a mission from God and were created in order to seek out those that committed Heresy in regards to the Catholic church.

To be a member of Gladius Dei is to murder, not once but many times. If God is merciful, then most of these deaths will be those whom it is right to kill - monsters, murderers, heretics, demon-worshippers, necromancers and the like.

They may also be called upon to kill the innocent: 'Better a hundred innocents die than one of evil escape'. Consider this situation: in pursuit of a necromancer who intends to summon up a demon, that will undoubtedly kill thousands, the necromancer flees into a village. If the Gladius Dei painstakingly search through the village, it will not find the necromancer before he completes his unholy rite and therefore must destroy the village, killing hundreds to save thousands.

The Gladius Dei opposes interference from the Society of Sentinels. Inquisitors are hand-picked by the local bishop (or his representatives, as many bishops live far away from their appointed dioceses) and for the Society to trespass into their affairs is plainly an attack on the bishop's character and ability. Gladius Dei have notoriously little respect for the Opus Dei and appeals to papal authority may fall on deaf ears.

In some regions, the Inquisition and the Society of Sentinels do manage to work well together. The Sentinels infiltrate the community of believers, identifying as many names as possible so a list can be given to the Inquisition at the end of the Society's involvement. It is not enough to simply eliminate such leaders: the Inquisition must ensure that the dead heretic does not become a martyr or that a cult is decapitated and that knowledge of it is buried forever, etc.

Officers of the Inquisition

When the Inquisition is reformed as a Papal Inquisition, its head is the Grand Inquisitor or Inquisitor General and is responsible only to the Pope. Before this, the local Bishops are the head of the Inquisition.

Beneath the Inquisitor General are the Inquisitors themselves. These are clerics who have been given the task of seeking out and prosecuting heretics. Inquisitors report directly to their Bishops or to the Inquisitor General and are independent of the local clergy, something that makes them seem arrogant and which does not endear them to normal clerics.

Although not a formal officer of the Inquisition, the position of Torturer is a special one. Priests and other clerics are, of course, forbidden to torture and to shed blood. However, they are not forbidden to oversee others in torturing those accused of heresy. Torturers are expert in the application of pain in order to extract confessions and always confess their sins before and after the torture to maintain the cleanliness and purity of their soul.

Clerks are important to the Inquisition as they record the confessions of the heretics. These confessions are stored in the Inquisition's offices, either at the Bishop's cathedral or at the Inquisition's headquarters. All records are, of course, in Latin even if the confessions are in another language, thus enabling anyone in Christendom to read and learn from the confession.



The Inquisition and Torture

Medieval torture is varied and effective, quite gruesome and unpleasant. The most common forms of torture used by the Inquisition are detailed below. Of course, the Inquisition is constrained as to what types of torture it can order in that priests cannot shed blood and that sexual torture, such as rape and mutilation, is completely forbidden. However, that merely leaves the many other forms of torture to fall back on.

A torturer must attempt a Perform Torture roll, with the following results:

Critical	The victim answers all of the torturer's questions truthfully
Special	The victim answers two of the torturer's questions truthfully
Success	The victim answers one of the torturer's questions truthfully
Failure	The victim does not tell the torturer what he wants to know, but may well be damaged by the torture.
Fumble	The victim dies from the pain and damage inflicted by the torture, without telling the torturer what he wants

to know.

The Judas chair - A simple form of torture in which a naked person is suspended in the air on a chair above a pyramidical spike, then is lowered so that the spike penetrates the anus or vagina. The person is then suspended in that position for hours at a time, perhaps pressing lightly on the spike, perhaps being repeatedly dropped onto the spike or rocked while on the spike, perhaps simply unable to move. This can stretch, rip or tear the vagina or anus, causing discomfort and embarrassment. This causes 1-3 points of damage per hour of torture.

The iron chair - As its name suggests, this is a chair made of iron, but one covered in spikes, especially on the arms, the seat, backrest and leg rests. The accused would be forced to sit in the chair, sometimes with brass weights upon their arms and legs, until the spikes penetrated their skin. Occasionally, hot coals would be placed beneath the chair in order to burn the buttocks and legs. Sometimes the chair would be pushed near to a blazing fire. This is often used on somebody else with the accused simply watching the torture, knowing that it would soon be meant for the accused, a prospect that often elicits a confession. This causes 1-6 points of damage per hour of torture.

The Rack - A simple device where the accused is strapped into a wooden frame with arms and legs chained to movable bars. The bars would then be rotated, causing the arms and legs to be stretched, eventually dislocating the limbs. If continued, the limbs could be torn off, a prospect that would cause the shedding of blood, so this was rarely done during torture performed by the Inquisition. This causes 2-12 points of damage per hour of torture.

The boot - Another simple method of torture is to put the boot into a wooden boot and drive wedges between the outside and inside layers of the boot, forcing it to crush and dislocate bones in the foot. Sometimes, boiling water or oil is poured into the boot to further cause pain. The crushing the foot does 1D6 damage, but boiling water or oil causes another 1D6 damage.

The Heretic's Fork - This is an iron rod with a sharp fork at both ends and a leather strap in the middle. The fork is tied to the accused with the strap, so that the two forks touch the throat and chest. The accused is then left for hours at a time, unable to fall asleep for fear that the fork would pierce the chest or the throat. Although this could shed blood, the bloodshed is caused by the heretic himself, not by the torturer, so that is all right. This does 1D6 damage to the head and chest.

knee-Splitter - Two wooden blocks are placed each side of the knee and connected by a large screw. As the screw is tightened, the blocks slowly and painfully crush and destroy the knee. Each rotation of the screw does 1D6 damage to the leg.

Strappado - The accused is tied with his hands behind his back, then is suspended by his wrists from a beam. This exerts a painful pressure on the arms, often dislocating them. Sometimes, weights are applied to the feet in order to intensify the pain, or the accused is lifted to the top of the beam and then dropped, the sudden jolt causing pain and dislocation. This does 1D6 damage to each arm per hour and 1D6 damage to each arm if the body is dropped.

Tablilla - Another simple torture device where the toes are encased with a block of wood drilled with holes for each toe. Wedges are then driven in to the toes causing the bones of the toe to shatter and causing excruciating pain but, thankfully for the priests watching, no blood loss. This does 1D3 damage to the leg each blow.

Wooden Horse - This consists of a triangular horse set on a frame, with the apex uppermost. The accused is placed astride the horse with weights suspended on his ankles, causing his genitals to be pressed against the triangular tip of the horse. Used for long periods of time, this causes intense pain and possible damage to the genitals and to the groin. This does 1-3 point of damage to the abdomen for each hour.

Opus Dei

Opus Dei, formally known as The Prelature of the Holy Cross and Opus Dei, is an organization of the Church that teaches that everyone is called to holiness and that ordinary life is a path to sanctity. The majority of its membership are lay people, with secular priests under the governance of a prelate (bishop) appointed by the pope. Opus Dei is Latin for "Work of God", hence the organization is often referred to by members and supporters as "the Work".

Opus Dei center around criticisms for its secretiveness, its recruiting methods, the strict rules governing members, its acknowledged practice by celibate members of mortification of the flesh, its elitism and misogyny. Within the Church, Opus Dei is also criticized for seeking independence and more influence. The fact is that Opus Dei deploy best efforts to infiltrate the opponents of the Church to defeat them. While the Inquisition and fighting orders are the Hammer of the Church, Opus Dei is the sharp knife which strikes the enemies at the decisive moment.

As a spirituality for ordinary people, Opus Dei focuses on performing sacrifices pertaining to normal duties and to its emphasis on charity and cheerfulness. Additionally, Opus Dei celibate members practice "corporal mortifications" such as sleeping without a pillow or sleeping on the floor, fasting, or remaining silent for certain hours during the day. They may also wear a cilice, a small metal chain with inward-pointing spikes that is worn around their upper thigh. The cilice's spikes cause discomfort and may leave small marks, but typically do not cause bleeding.

The head of the Opus Dei prelature is known as the Prelate. The Prelate is the primary governing authority and is assisted by two councils — the General Council (made up of men) and the Central Advisory (made up of women). The Prelate holds his position for life. Opus Dei's highest assembled bodies are the General Congresses, which are usually convened once every eight years. There are separate congresses for the men and women's branch of Opus Dei. The General Congresses are made up of members appointed by the Prelate, and are responsible for advising him about the prelature's future. The men's General Congress also elects the Prelate from a list of candidates chosen by their female counterparts. After the death of a Prelate, a special elective General Congress is convened. The women nominate their preferred candidate for the prelate and is voted upon by the men to become the next Prelate — an appointment that must be confirmed by the Pope.

Supernumeraries, the largest type, currently account for about 70% of the total membership. Typically, supernumeraries are married men and women. Supernumeraries devote a portion of their day to prayer, in addition to attending regular meetings and taking part in activities such as retreats. Due to their career and family obligations, supernumeraries are not as available to the organization as the other types of members, but they typically contribute financially to Opus Dei, and they lend other types of assistance as their circumstances permit.

Numeraries, the second largest type of members of Opus Dei, comprise about 20% of total membership. Numeraries are celibate members who usually live in monasteries run by Opus Dei. Both men and women may become numeraries, although the manors are strictly gender-segregated. Numeraries devote the bulk of their income to the organization.

Numerary assistants are unmarried, celibate female members of Opus Dei. They live in monasteries run by Opus Dei but do not have jobs outside the monasteries — instead, their life is dedicated to looking after the domestic needs of the monasteries and their residents.

Associates are unmarried, celibate members who typically have family or professional obligations. Unlike numeraries and numerary assistants, the associates do not live in Opus Dei monasteries. Those who show special talents are trained to serve as Spy and entered a special branch of the Opus Dei called “the Society of Sentinels”. Spies have all of the abilities of Assassins.

The Clergy of the Opus Dei Prelature are priests who are under the jurisdiction of the Prelate of Opus Dei. They are a minority in Opus Dei— only about 2% of Opus Dei members are part of the clergy. Typically, they are numeraries or associates who ultimately joined the priesthood.

The Priestly Society of the Holy Cross consists of priests associated with Opus Dei. Part of the society is made up of the clergy of the Opus Dei prelature — members of the priesthood who fall under the jurisdiction of the Opus Dei prelature are automatically members of the Priestly Society. Other members in the society are diocesan priests — clergymen who remain under the jurisdiction of a geographically defined diocese. These priests are considered members of Opus Dei who are given its spiritual training. They do not however report to the Opus Dei Prelate but to their own diocesan bishop.

The Cooperators of Opus Dei are non-members who collaborate in some way with Opus Dei — usually through praying, charitable contributions, or by providing some other assistance. Cooperators are not required to be celibate or to adhere to any other special requirements.

In accordance with Catholic theology, membership is granted when a vocation, or divine calling is presumed to have occurred.



Society of Sentinels

The Society of Sentinels has been waging a quiet war against the supernatural for most of recorded history. For as long as it has existed, however, the Society has fulfilled one overriding mission: to discover those who oppose the Church or use supernatural powers against humankind, and to eradicate them. Its warriors traveled with the Crusaders and assisted the Inquisitors during the Times of Persecution. During those years of war and chaos, as Crusading armies marched (and looted and burned) through Europe and the Middle East, the Sentinels uncovered and destroyed many a monster, from blood-hungry Vampires to malevolent

Dragons.

Much of the time of the Sentinels is spent in research and investigation and investigating any strange or unusual incidents they discover. Murders are always investigated, if only to discard any possible supernatural connection. In some cases, only a few devoted people are sent against dangerous creatures or cults, armed only with their faith and the power of prayer. Bitter experience has taught the Society to always send at least one member who knows how to handle mundane threats, however.

The Sentinels enjoyed the support of many members of the nobility and the clergy, including dukes, barons, bishops and cardinals. It was hinted that the Church approved of the organization, but no official proof of this approval was ever offered. They fight in secrecy, partly to avoid vainglory and partly to be allowed to root out evil wherever it is found, be it in the meanest village or in the royal palaces, without any interference from outsiders. Membership eventually became hereditary, and entire family lines have served the Society for as many as twenty generations. When facing the enemy, the Sentinels will resort to all means necessary to end its evil, including violence.

Becoming a Sentinel is not unlike joining a monastic order. Members are required to devote all their time and energies to the purposes of the Society. The Sentinels are paid stipends and grants to allow them to operate without needing a mundane job, and they are also offered free room and board in any of the dozens of Chapel Houses the Society owns throughout the world. Although they are not subject to vows of poverty, most Sentinels give up all their wealth and possessions to the Opus Dei, or have no compunction about using their money to help fellow members. Some members continue to hold down jobs, but only because they are in a position to pass on valuable information and services to the Society. Some Sentinels also move around, seemingly at random, following hunches they consider to be divine guidance.

The Covenant is divided into Chapel Houses. There are Chapel Houses in most major cities. Each Chapel House is centered around a large dwelling, similar to a monastery or a castle. Each Chapel House is under the control of a Deacon, who is in charge of managing all local affairs of the Society as well as overseeing the activities of the Society. Deacons are long-time members of the Society, and they know most of the secrets and the inner workings of the Sentinels; they report directly to the Assembly. Most Chapel Houses are made up of a half dozen or so members; the largest ones have nearly a hundred Sentinels each. People who assist the Society by providing information and other services are referred to as Laymen. The ruling body of the Sentinels is known as the Assembly. The Assembly consists of a small group of individuals (the exact number is a closely held secret) who change meeting places every time they gather together. Any Chapel House can be used as a meeting place for the Assembly, quickly and without warning; local members are not allowed to see or meet with their leaders.

Sentinels of the Society rarely maintain connections with their families. The Society becomes their new community. The following table determine the Connections made during their training and career in the Society.

- Add +10 if the character is of noble blood.
- Add +10 if the character has reached level 14 (Infiltrator).
- Add +10 if the character has reached level 17 (Shadow).

1D100 roll	Contacts, Enemies and Rivals
01–25	None
26–30	1 Enemy
31–50	1 Contact
51–60	1 Ally
61–70	1 Contact and 1 Rival
71–80	2 Contacts, 1 Rival
81–95	2 Contacts*, 1 Rival, 1 Enemy and 1 Ally
96–100	2 Contacts*, 2 Allies*, 1 Enemy
101–110	3 Contacts*, 2 Allies*, 2 Enemies
111–120	4 Contacts*, 3 Allies*, 3 Enemies*
121–130	5 Contacts*, 3 Allies*, 4 Enemies*

*The Contacts/Allies/Enemies is a Shadow of the Society.

Allies: Allies are older members of the Society, fellow initiates with whom the character has bonded, close friends and family members, or other people in whom he has complete trust. The allies know at least something about the true nature of the Society, although the character may have concealed certain facts from them for their own good.

Contacts: Contacts are other members of the Society with whom the character has good relations, former friends from his past life, or simply people he has helped in the past who now owe him a favour. Most Contacts know nothing about the Society, believing him to be a simple monk. Their lives would be forfeit if they knew too much.

Rivals: Rivals are other members of the Society with whom the character quarrelled, nobles or clergy who are offended by his interference in their affairs, inquisitors or witch-hunters he has crossed in the past, or some other person who opposes the character but who he was not permitted to kill.

Enemies: Enemies are old foes who have escaped the character in the past. They might be witches, demons, monsters, corrupt nobles or bishops, or even fallen former members of the Society.

Novices

All members of the Society of Sentinels who have not been initiated and anointed are termed novices. There are three grades of novice – Ward, Novice and Initiate. Except in the most unusual of circumstances, novices are restricted to the monastery where they are undergoing their training.

The training regimen of the Sentinels is extremely demanding. In addition to studying the Bible and other scriptures and writings of the saints and holy fathers, novices are obliged to study many other fields appropriate to the novice's level of accomplishment and intellect. All novices are also trained in techniques of observation, deduction, rhetoric and logic, so they are capable of acting wisely in all situations. Nor do the body be neglect in all this honing of the mind – starting from the moment they enter the Society's care, novices are trained in combat with all manner of weapons and are made to exercise in a variety of ways. A fully trained member of the Society should be the equal of the finest knight, the most brutal gladiator, the most cunning thief and the most learned scholar in all of Christendom.

Ward (Lurker, level 1)

Those children taken in by the Society of Sentinels are referred to as Wards. Wards are trained until the age of 16. They are given basic instruction in combat techniques and physical discipline and they are taught to read and write in both Latin and the common tongue of the region. They are also taught history, philosophy, herbalism and the rudiments of theology. At the age of 12, the progress of the ward is assessed. If he is deemed suitable, he may remain in the monastery.

Novice (Lurker, level 2)

Novices are potential members of the Society who are undergoing intermediate training. No novice is accepted who is below the age of 16; those above the age of 40 may be accepted but are unlikely to survive the training period. Novices are trained in combat techniques, in stealth and evasion, in deception and spycraft and in the techniques of assassination, of cryptography, in how to lead and how to obey. They are trained to meditate and to pray, to master fear and weakness, to mortify the flesh and the spirit in the service of God. They study all the sciences that are useful to them, such as herbalism, medicine and the natural history of animals and plants. They study history in all its parts, from the creation of the world to the present day, with a special emphasis on practical knowledge – how to conduct a siege in the Roman fashion, where to find the secret cellar in a temple of Apollo, how to behave as if you are a slave in Barbary or a prince in Byzantium. Novices study theology and after a solid grounding in the teachings of Christ, in the writings of the apostles and evangelists and in the collected wisdom of the saints, church fathers and wise philosophers, they are also taught about other religions and cults. They are instructed in the beliefs and methods of pagan cults, in witchcraft and diabolism, in demonology and sorcery (these latter teachings are, of course, wholly abstract and contain no practical workings). Novice training takes between 1-3 years, depending on the aptitude and zeal of the novice. Once a novice is deemed ready, he is tested again before passing onto the rank of Initiate.

Initiate (Lurker, level 3)

Patience is a virtue; thus, a child brought into the Society as a ward is triply virtuous, for he has laboured and studied for up to seven years without any inkling of the Society's purpose for him. Initiates train under the watchful eye of the Masters for at least 14 weeks. Their instruction is mostly practical – the safe use of alchemical compounds, methods for slaying certain monsters, charms against hostile magick and the proper ways to carry out an investigation and deal with a cult. Initiate training is so intense that the normal rules of the monastery are suspended. Initiates need pray only once a day and attend Mass but once a week, for every waking hour is consumed with study and practise. Initiates are pressed very hard indeed; even a hardened knight or a well-trained novice can falter at the last.

Lay Brothers (Lurker, level 4)

Only a small number of novices pass all the tests. Most are eliminated at one stage or another. Wards who fail are given over to another monastery, where they may still be of use to the Society in another capacity. Novices who fail may still become lay brothers in the Society. These lay brothers are monks who serve at another priory, performing manual labour and aiding the Masters. Lay brothers are not initiated into the deeper mysteries, so the ultimate purpose of the Opus Dei must remain a secret to them, but they can be trusted to know that the Society is more than it seem. On rare occasions, a lay brother may distinguish himself and be permitted to enter initiation late in life.

The Initiation Ceremony

At each step of the training process, novices are tested. For wards, this testing consists of a verbal interrogation by the Master of the house. The ward must demonstrate physical fitness, the ability to learn and to obey and must show a devotion to the Order, even though they are as yet unaware of its true nature.

For novices, the test involves fighting a bout against older members of the Order, demonstrating physical ability. The novice invariably loses against this superior foe, giving him a chance to demonstrate humility, determination and the ability to analyse

one's own weaknesses and compensate. The older member – usually an Informer – is permitted to question or otherwise test the novice. Some of these tests may take weeks; a novice might be taken into the middle of the wild woods and told to find his way back to the school, or brought in to aid with an ongoing inquisition, or pitted against another novice.

The tests for initiates are the hardest of all. The initiate is brought to the chapel by his fellows, clad only in a white robe. They are left alone to pray all night. At some time during the night, the initiate will be tested in some manner unique to that individual. Perhaps the Initiate will be given a draught of a maddening potion in a cup of wine, so that he sees terrifying sights and must demonstrate his mastery of his own mind by banishing these horrors. Perhaps elder members of the Society arrive and bring the initiate to a forest glade where he must battle a series of foes, or maybe a secret door in the chapel opens and the initiate must pass through a gauntlet of traps and tests.

In the morning, the successful postulants return to the chapel for the ceremony of initiation. The initiate lies on the floor, arms outstretched, while the Deacon of the Chapel House or the Prelate of the Opus Dei recites Mass and anoints each initiate with the sign of the cross, using a mix of oil ans Holy water.

The initiation ceremony is a form of Holy Ordination. To be initiated is to become a priest, although initiates are not to celebrate mass, hear confessions or perform any other sacraments except in times of extreme urgency. The reason for this ordination is three-fold. Firstly, the initiate may at times be called to assist exorcists, driving out evil spirits and casting demons back to Hell. Secondly, to facilitate the granting of Extraordinary Grace, the primary spiritual defence vouchsafed to the Society. Thirdly, so that he might act as a confessor to his brothers. Often, in the field, the Sentinels may find themselves far from a church and yet be in dire need of confession having imperilled their immortal souls in the course of their onerous duties. In such circumstances, it is permitted for one initiate to act as Confessor to another.



The Sentinels

Sentinels are divided into five circles. As a Sentinel gains experience and accomplishes great works of faith and courage, he may advance through these circles towards the rank of Master. Each step along this path is marked by a further ceremony where the Sentinel restates his vows and is brought deeper into the mysteries of the Society.

1. Sentinel of the First Circle (Hearer)

   Those who have just completed their training are termed Hearers. They are journeymen, who have learned all that they must know but who lack the seasoned wisdom in how to apply it. First Circle Sentinels are sent out into the world in the company of a more senior member, or else are sent to some distinct preceptry or priory where the Master there can give them suitable tasks and practical instruction. The First Circle is a most perilous time for the Hearer's soul. Like a falcon let loose from the jesses for the first time, there exists the risk that this new freedom will overwhelm the Hearer and he flees the Society's care. After many years of intense training and confinement, the temptations of the world may be too much for the unwary soul to resist.

   Worst of all, the Hearer may be overly confident in his skills and gifts. Knowing he can defeat five foes, the Hearer unwisely attacks ten. Knowing that he will be forgiven for any sin he commits as a matter of necessity, he commits sins as a matter of personal indulgence. Knowing that God will know His own and that sometimes death is preferable to life, he slaughters indiscriminately.

2. Sentinel of the Second Circle (Informer)

   Such Sentinels have proved themselves reliable, true to their vows and capable of acting independently. Second Circle Sentinels travel in pairs, in small groups or – if necessary – alone. They may be attached to a priory, preceptry or supervised by an experienced Informer but such contacts are fleeting. For three or four months at a time, Second Circle Sentinels travel through Christendom, ranging from the great cities to the meanest hamlets, from the frozen mountains of the north to the shores of Africa.

   Should the Informer find signs of evil, he must first learn all that he can about the threat. Can he deal with the threat on his own, or must he gather more of our Order first? Does he have a full accounting of those involved, or are there other, unknown dangers that will ambush the unwary intruder? Does he know of the tools and weapons that will be required to slay whatever supernatural foes are present, or must such supplies first be gathered? Caution must be balanced with expediency. It is unwise to rush in too eagerly but it is equally unwise to wait too long, or the threat may grow too large or innocents may suffer unduly.

3. Sentinel of the Third Circle (Spy)

   The Third Circle Sentinel is as a father to those lowerranking monks who depend on him for counsel and wise guidance. He is seasoned by many years toil in the vineyard of Christendom, yet he has not permitted his vision to be clouded by either cynicism or despair. He has seen the many forms of evil, yet he still knows to assume nothing and to see instead of merely looking.

   The Third Circle Sentinel also wander the roads but their paths are circumscribed. The path taken by a Third Circle member is determined by the Masters and his peregrinations invariably take him to places where it is believed danger may lie, or where he will easily be found by Second Circle Sentinels who need his aid. Third Circle Sentinel s are also responsible for looking for new potential recruits; let each monk who is raised to the Third Circle first find his own replacement, lest death take him unawares.

4. Sentinel of the Fourth Circle (Infiltrator)

   To enter the Fourth Circle, one must have attained a special skill in one of the most vital tasks of the Society and have an unquestionable record of devotion to our cause.

   Those of the Fourth Circle are very close to being raised to the rank of Master. They are recalled to a priory, where they work at the side of the Masters. Infiltrators are like the personal guard of some mighty king, committed to battle only when victory or defeat seems certain.

5. Sentinel of the Fifth Circle (Shadow)

   The Fifth Circle is attained only by very few Sentinels, for it is as much a degree of censure as commendation. To enter the Fifth Circle, the Sentinel must have first reached the Fourth Circle but then be found unsuitable to be elevated to the rank of Master. Why? Perhaps a lack of discipline, or a character flaw, or some shameful deed in their past. A Fifth Circle Sentinel is caught between their undeniable skill devotion and their equally undeniable base nature. They are not worthy of the rank of Master but superior in ability and experience to any lower-degree Sentinel.

   As such, the Fifth Circle are entrusted with those tasks that no other Sentinel could hope to complete. These tasks are perilous in the extreme and truly the zeal with which those of the Fifth Circle pursue the ultimate ends of the Society, even unto death, washes away whatever failing prevented them from reaching Masterhood.



Oculus Dei

The barren earth where nothing grows, the malformed child or calf, fires on the hillside, strange and unwholesome gatherings – all these are clues to the existence of some unholy enemy. The Sentinel must gather rumours and separate wheat from chaff, distinguishing the genuine tales of monsters and demons from the addled imaginings of rustics. The Sentinel must cultivate relationships with informants and spies; he must be at home in every part of society – heresy may find root in humble,

easily influenced peasants or in wealthy nobles. Do not act without proof but do not hesitate either.

The Society's task is also to investigate mysteries. There are supernatural phenomena that are not inherently evil but are in fact prodigies of nature. A grove where spirits gather, a font of magical power, a door into the caverns below the earth; all of these must be investigated, their mysteries plumbed and recorded for future reference. Many of these phenomena may be easily turned to evil – the font of sorcery must be capped, lest some vile necromancer find it and draw on its power. The grove of spirits may be a thing of beauty but if some pagan cult were to commune with these ghosts, they could grow in power. As for the door to the caverns beneath – explore but seal the door when you are done or terrible worms and nightfolk might issue forth from it.

All information is valuable. If a noble lord is sinfully consorting with a whore, that might seem to be no great matter but it should be recorded nonetheless. Perhaps the Society may need a favour from that lord in years to come, so the Sentinel can offer forgiveness with one hand even as he demands aid with the other.

The usual guise for the wandering Sentinel is as a blackrobed friar – such sights are commonplace on the road. Those wishing to keep a lower profile should disguise themselves as mendicant beggars or even lepers.

Other common identities that may be taken are those of a mercenary soldier, a mountebank, a travelling dealer in relics and curios, or a pilgrim en route to the resting place of some saint. Female Sentinels – who should, of course, be wary of travelling alone – may disguise themselves as nuns or the wives of other travellers.

When travelling, Sentinels avoid attracting notice wherever possible. Speaking little and trying to turn any questions back on the interlocutor. Gathering what information they can, as rumours on the road may be their first clue to the nature of an impending threat. Not afraid to travel by night – they have the skills to avoid or defeat common brigands and what people hide during the day they may reveal during the hours of darkness. The servants of the Enemy go abroad in the darkness, so many of their hunts will take place at night.

Exorcists

When Norbert had placed some blessed salt on the possessed man's mouth, it spat in his face, saying. "You have suggested that I be placed in water and beaten with harsh whips. Your efforts are in vain. Your whips do not harm me, your threats do not frighten me, death does not torture me."

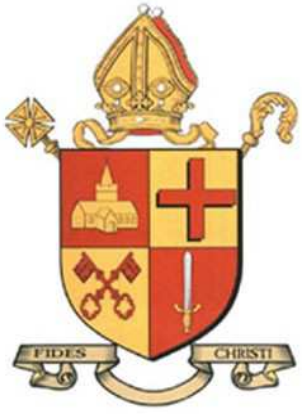
Vita S. Norbert

All human exorcists are members of the Order of Saint Paul, a special Papal mission involved more with the lives of saints and miraculous happenings than with everyday matters. Indeed, these clergy members make it their obligation to seek out demons manifest in the world and humanity. They can be recognized, by those who know of the order, by their black robes. The office of Exorcist was not a part of the sacrament of Holy Orders but as a sacramental was instead first conferred on those who had the special charisma to perform its duties.

In practising exorcism a cleric is also involved in the general struggle against Satan. The body of a possessed represents a sort of a battlefield between the forces of heaven and hell. Every single act of exorcism performed by a saint was a part of the eternal struggle between Satan and God.

The order offers special tutors – exorcist teachers – to educate clergy and anyone else interested in the battle against Hell. Magick Users might even be able to join these classes, held in churches in some larger cities. In fact, it's rumored that a Solitary Hex Master is a schoolmaster at Saint Paul's seminary for priests. Whether he is a Pious Magus is unknown.

All exorcists are priests familiar with the occult in all its forms, and they understand the difference between faeries and demons.



Since they are often exposed to the bare essence of the Infernal (which they are forced to confront during initiation), exorcists have Sanity scores.

If an exorcist's Sanity score goes down below his Ferocity score, the exorcist is in grave danger. Extensive knowledge of Hell without a balancing knowledge of Heaven can lead to seduction toward evil. A priest in such a situation finds himself visited by demons who seek to lead the exorcist farther from the Divine. As Hierarchy increases, the priest might not even realize he is falling from his true calling. Such is often the case when a formerly humble priest is transformed into an Evil Priest.

Sometimes radical separation from the Order of Saint Paul, ritual fasting, and self-flagellation allow a straying exorcist to preserve his soul and sanity. That is, dealings with the Infernal are cut until the priest can build up his Piety score to counter his Infernal knowledge. Sometimes, however, such isolation simply limits the exorcist's allies, making him even more vulnerable to corruption.

Exorcists do not advertise their professions. The black habits they wear mark them as Dominicans to most clergy; even some bishops might overlook their special vocation. This anonymity enables exorcists to infiltrate a clerical order or group, find evidence of Satan's work there, and root out evil. Extensive Infernal possession within a single group might lead to a Wrathful military action called against the group, and could inspire the Pope to call a crusade, destroying the group rather than taking demons on directly.

In the hierarchy of the Church, exorcists are considered slightly above regular friars and priests, but below bishops and abbots. Because of their exposure to the Infernal, many exorcists have strange personal habits. Some peculiarities included refusing to shake hands, continually washing, quietly chanting prayers, and refusing to go anywhere without a censer of holy incense. Given that exorcists often put their souk on the line to save others, it's no wonder that many are eccentric.

Exorcists have the following abilities:

Experience Level	Purification	Casting out	Banishment	Ancient Lore	Armour of Faith	Demonology	Occult Lore
1 Adept	10%	20%	15%	10%	25%	10%	10%
2 Adept	15%	23%	17%	13%	28%	12%	12%
3 Adept	20%	25%	20%	15%	30%	15%	15%
4 Adept	25%	28%	22%	20%	33%	17%	17%
5 Expeler	30%	30%	25%	25%	35%	20%	20%
6 Expeler	35%	33%	30%	30%	40%	22%	22%
7 Expeler	40%	35%	32%	35%	43%	25%	25%
8 Purificator	45%	40%	35%	40%	45%	27%	27%
9 Purificator	50%	43%	40%	45%	50%	30%	30%
10 Purificator	55%	45%	42%	50%	53%	32%	32%
11 Banisher	60%	50%	45%	55%	55%	35%	35%
12 Banisher	65%	53%	50%	60%	58%	37%	37%
13 Banisher	70%	55%	52%	65%	60%	40%	40%
14 Deliver	75%	58%	55%	70%	65%	42%	42%
15 Deliver	80%	60%	57%	75%	70%	45%	45%
16 Deliver	85%	65%	60%	80%	75%	47%	47%
17 Exorcist	90%	70%	62%	85%	80%	50%	50%
18 Exorcist	95%	75%	65%	90%	85%	52%	52%
19 Exorcist	98%	80%	67%	95%	90%	55%	55%
20 Eradicator	100%	85%	70%	100%	95%	60%	60%

PURIFICATION: Purification is a passive method of exorcism. The subject is immersed in Divine energies (prayers and rituals) which limit the possessing demon's power and give the demoniac an opportunity to free himself. Holy incense is lit and censed about the room, the possessed is forced to drink holy water or is anointed with it, psalms are read, and a crucifix or saint's icon is displayed. Purification allows the possession victim one natural Resistance roll per day to break free (see "possession"). This roll is made at sunrise each day that purification rituals are performed. This roll is in addition to any normally allowed the victim to break control by his own will. If a purification roll failed, the demon gets a stronger hold on the victim and the victim is allowed no more attempts to break free based on inner strength. Only further outside efforts to liberate the possession victim may free him. If the demon failed its resistance roll to purification, the demon is driven from the body and may never possess it again. Many demons are powerful enough to resist purification, retaining their grip on their victim. Indeed, a demon isn't going to lie back and let its host be purified. The demon is going to struggle, spit, bite and claw.

CASTING OUT: Casting Out Casting out is an active method used to expel demons from those who are possessed, either through taunts, threats or holy intervention. Casting out is very much a spiritual battle waged between the exorcist and the possessing demon. The battlefield is a very fragile one: the possessed's body and soul. In order to fight this dangerous battle, the exorcist has to have training of a unique nature. The exorcist must understand his quarry so well that he is exposed to knowledge that Evil Priest themselves know. Thus, the exorcist must have a score in Hierarchy. The exorcist must also possess great strength of will and a profound faith to help him defeat the Dark One. In the process of casting out, the exorcist assaults the possessing demon with an unrelenting spiritual attack, one that begins and may not end until the demon has been exorcised or until the exorcist collapses from exhaustion. The exorcist continually calls for the demon to depart the body, chanting, praying, whispering the secret names of God, aspersing the body with holy water. To cast a demon out, the exorcist makes an exorcism roll each Round he wishes to continue attacking the demon. If the exorcist beats the demon, the demon is banished from the body and returns to Hell or another point on earth. If the demon beats the exorcist, the demon may act this Round free of any intervention. The demon may use its powers to attack the exorcist, or may perform some other action. If the exorcist succeed, the demon is immediately cast out of the body and cannot again possess it. A possessing demon has very little recourse when confronted with an exorcist's onslaught. The demon's

only real hope is to harm or kill the exorcist before the demon can be driven out.

BANISHMENT: Banishment is the casting out of a demon through wholly magical means, either by knowing the demon's true name and using that to drive it out, or by use of a spell. If an exorcist and Magus work together, the exorcist can utilize his power to distract or weaken the demon while the Magus casts spells to destroy the demon. While conservative members of the Order of Saint Paul believe their brothers should not fraternize with Magi, it's clear that each can learn from the other. Some argue that many Magi are actually religious, and cite Pious Magi as examples. Others reason that even if Magi have Infernal ties, exorcists can learn more about the Infernal through Magi. Infernal knowledge gained can then be turned against demons.

ANCIENT LORE: Enables the character to remember the significance of a country, city, region, or person, as pertinent. Lessen the chance if the facts are obscure. A successful Ancient Lore roll might be used to help identify heraldry, cults, Demons or supernatural creatures.

ARMOUR OF FAITH: with the expenditure of 1-6 fatigue points, the exorcist can reduce SAN loss by 1-6 points if FER CR has failed.

DEMONOLOGY: This covers the general study of, classification of and knowledge of demons of all types. Success in this skill identifies a demon and its properties. A critical identifies any secret powers of the demon or even tells the Demon's True Name.

OCCULT LORE: see Inquisitor Occult skill.

Exorcism

Even though miracles prove God's power on earth, there are certain times when God's aid is mandatory. Such is the case when Satan's angels lay claim to a bodied-soul by the act of possession. Since possession violates God's fundamental rule of free will, He gifts His servants with the ability to drive out the Beast, via the rite of Exorcism.

Demons possess humans in an effort to lure those humans and others away from God. A demon cannot actually force a soul to sin, but can tempt it to do so. It's through humanity's freedom to choose, and the subsequent decision to sin, that Hell grows strong. A demon may possess a person to introduce him to the possibilities of evil, hoping the person will follow evil after the possession has ended. A demon may also possess another in hopes of blackmailing the victim's friends. The demon might promise to leave the victim if another performs a sin. The other has the choice to sin or allow a friend to suffer Infernal torture, and the other may freely choose between the two. Whatever the specific reason for possession, demons frequently inflict it upon humans. Even a sneeze is the result of possession by a minor demon (see chapter 'Possession').



Exorcists differentiate between "ordinary" Satanic activity or influence (which includes mundane everyday temptations) and "extraordinary" Satanic activity, which can take six different forms:

1. External physical pain caused by Satan;
2. Demonic Possession, in which Satan takes full possession of a person's body without their knowledge or consent: the victim is therefore morally blameless;
3. Diabolical Oppression, in which there is no loss of consciousness or involuntary action, such as in the biblical Book of Job in which Job was tormented by a series of misfortunes in business, family, and health;
4. Diabolic Obsession, which includes sudden attacks of irrational obsessive thoughts, usually culminating in suicidal ideation and intrusive dreams;
5. Diabolic infestation, which affects houses, things, or animals;
6. Diabolic subjugation, in which a person voluntarily submits to Satan.

In addition, some mentions a type of demonic attack called "familiarization": The possessing spirit in 'familiarization' is seeking to 'come and live with' the subject. If accepted, the spirit becomes the constant and continuously present companion of the possessed. The two "persons", the familiar and the possessed, remain separate and distinct. The possessed is aware of his familiar".

True diabolical or satanic possession has been characterized, in the Rituale Romanum, by the following four typical characteristics:

1. manifestation of superhuman strength;
2. speaking in tongues or languages that the person cannot know;
3. the revelation of knowledge, distant or hidden, that the victim cannot know;
4. blasphemic rage and an aversion to holy symbols or relics;
5. the act of spitting or vomiting every object the demons would have made the person swallow.

The Bible indicates that people can be possessed by demons but that the demons respond to Jesus's authority. Thus, spiritual signs, such as an aversion for the name of God, the Holy Name of Jesus, the Blessed Virgin Mary, the Saints, the Church, the Word of God, the Church's rites or sacramentals and sacred images must be taken into consideration along with the relationship of all these factors to the life of faith.

In their fight against demons the exorcists mainly used three most common means of miraculous healing: the cross, the prayer and, less commonly, laying of hands on the victim. In addition, they used holy water, wine or bread. On single occasions some more drastic means were used, such as beating the demoniac, whereas the blows were of course addressed to the demon. The most important verbal means of exorcism was the word of a saint: a magick formula, which forced the demon out of the possessed body. The exorcists, as a rule, ordered the demons in the name of Christ, not in the name of themselves. Of course, there are exceptions: Hildegard of Bingen, for instance, ordered the demons to leave in the following words: “Leave, Satan, the body of this woman and make room for the Holy Spirit!”

Traditionally, the exorcistic formula consisted of four components: the declaration, the address, the invocation and the instruction. On some occasions the last component may have been omitted. The addressing formula of an exorcist is largely similar to that of a necromancer, the only difference being that while the exorcist intends to expel the demon, the necromancer wishes to summon one.

The Exorcism's rites are always cast as a Magick spell, with targeting equal to the level of the Demon. If successful, the Demon must depart immediately and cannot trouble the victim or place thereafter. The Cleric must be standing within 100 feet of the Demon and, once the rite has begun it must be successfully completed before the exorcist could target his spell. The Demon may use some tricks to stop him or harm him or his companions to prevent the completion of the rite.

- Verbal Assault

  The demon can attempt to assault the exorcist verbally, thereby distracting him from the exorcism. Sometimes demons gain fell insights into the souls of those they are near, exorcists included, and can prey upon any moral weaknesses or character flaws. The assault must be dealt with by the exorcist using FER CR, representing the target's emotional response to verbal abuse.

- Fleeting Soul

  At the beginning of an outcasting, a demon may evacuate the body of its original host and flee to the body of the weakest being in its presence, doing so as quietly as possible. An unwary exorcist may not realize is possessed until it's too late, while a wary one ensures that only strong-willed people and assistants are present for an exorcism.

Demon & Experience Factor			Duration	Danger Point	Targeting	Fatigue Loss
I	Gargoyle	25	5 Turns	1d6 Turns	+10%	-5%
II	Imp	75	9 Turns	2d6 Turns	+10%	-10%
III	Lesser Balrog	50	12 Turns	3d6 Turns	+10%	-20%
IV	Greater Balrog	125	15 Turns	3d6 Turns	+15%	-30%
V	Great Elemental	200	18 Turns	4d6 Turns	+15%	-40%
VI	Djinn of the Ring	200	21 Turns	5d6 Turns	+20%	-50%
VII	Djinn of the lamp	300	24 Turns	5d6 Turns	+20%	-60%
VIII	Demons de l’Enfer	400	27 Turns	6d6 Turns	+20%	-70%
IX	The “Fallen Angels”	500	30 Turns	7d6 Turns	+25%	-80%
X	The “Powers”	700	34 Turns	8d6 Turns	+25%	-100%*
XI	The “Principalities”	900	38 Turns	9d6 Turns	+25%	-150%*
XII	The “Princes”	1000	40 Turns	10d6 Turns	+25%	-200%**

*One Assistant required to absorb excess fatigue loss.
**Two Assistants required to absorb excess fatigue loss.

If the “danger point” is exceeded, one fatigue point is lost for each turn over the danger point the rite lasted. The rite duration is fixed and cannot he altered. If fatigue points are lost in excess of the total Fatigue Level, damage is assessed against the body of the Exorcist.

Among the healing practices of the clerics, exorcism, no doubt, was the most strenuous and time-consuming. Although hagiographers hardly ever mention any failed incidents of exorcism, for obvious reasons, they frequently describe the vigorous resistance of the demon. Demon rarely left the possessed body on the exorcist’s first order. When it happened, however, the exorcist himself might have taken it as a surprise. Thomas of Celano describes analogous incident about St. Francis in his Vita prima (ca 1228–1229). In the small town of San Geminiano St. Francis was asked to free a possessed woman from demon. St. Francis prayed and ordered demon to leave the woman. Thomas writes, “He had not finished his prayer when the ranting and raving demon left the demoniac in such hurry that St. Francis felt he had been deceived; he hurriedly left the town in shame.”

Demon’s counteraction manifested in various ways. He could, for

example, ridicule the cleric's exorcistic methods. The anonymous Vita S. Norberti (12th century) describes how demon expressed his arrogance towards the practices of St. Norbert:

When Norbert had placed some blessed salt on the possessed man's mouth, it spat in his face, saying. "You have suggested that I be placed in water and beaten with harsh whips. Your efforts are in vain. Your whips do not harm me, your threats do not frighten me, death does not torture me."

Sometimes the victims were possessed by more than just one de- mon. In this case the ritual might have become very complicated and long: when one demon had been expelled and another one was being exorcised, then the first sometimes returned and the ritual had to be started all over again.

The hunting might have taken other forms. St. Bernard of Clairvaux tells the following story in his work Vita S. Malachiae episcopi:

> *In the town of Coleraine there was a possessed woman. St. Malachy was summoned and he prayed for the woman and threatened it who had taken over her body. On that the demon left her body, but his evil was not done: he possessed a woman standing nearby. Malachy then told: "I did not repel you so you could settle in another body. Leave her body too." The demon followed his order, but possessed the first woman. And so it pestered them for a long time: left one to settle in another. Then the angry saint summoned all his powers and, trembling inside, attacked the enemy with all his might and expelled the demon from both women, whom it had treated this way.*

One of the major problems the clerics had to encounter during exorcism was how to prevent the expelled demon from re-entering the victim's body. This was specially emphasised in the exorcising formula by giving instructions (about fasting and behaviour) to the possessed. Hagiographers, however, have mediated several incidents where the demon had returned to its victim soon after the exorcist had departed. St. Bernard of Clairvaux was one of the exorcists who had to experience it. His hagiographer Arnaud of Bonneval describes how St. Bernard had managed to free a woman from possession, but as soon as she had reached home the demon had possessed her again. Her husband had to take her back to St. Bernard. The exorcist performed another successful séance, but to prevent the demon from returning he attached a small piece of leather to the woman's collar with the following words written on it: "In the name of Our Lord Jesus Christ I shall order you, Satan, not to touch this woman in any way."

According to the logic of hagiographic stories, the counteraction of the demon served the interests of the exorcist: the harder the fight, the better the result. The arrogant and superior behaviour of the demon was opposed to the humbleness and modesty of the cleric; the former got strength from itself, the latter from his belief in God.

Temptation

Temptation takes many forms and the unwary Exorcist may fall unless he guards his heart and soul against the Devil's lures. The seven sins enumerated by Evagrius Ponticus and latterly by Pope Gregory I, are commonly listed as being Gluttony, Sloth, Envy, Greed, Lust, Pride and Wrath.

Gluttony (Latin, gula) is the least perilous of these sins for exorcists, as they are rarely in a position to overindulge. Do not be like the abbots of certain rich monasteries, who grow fatter than the fatted calves they feast upon. *"Do not covet cloth-of-gold robes or fine armour; make do with what the Masters give you, or what can be bought most cheaply and easily. Your body is the Instrument of God and it is upon you to keep your body in full fitness. Never grow lax in your discipline. If you feel a roll of fat around your belly, you must go back on the road as soon as you can. If you feel tempted to linger in bed, get up immediately and recite a prayer of contrition. The body is a lazy, grumbling and easily corrupted slave and it is up to you to master it and put it to good use."*

Sloth (Latin, acedia) is a grave sin for the Order of St Paul. Exorcists are charged to be constantly watchful for signs of evil and how can they watch if they give in to sloth. *"Sloth brings neglect of our duties and with this neglect, evil creeps in. All that is required for the triumph of evil is for good men to do nothing. It cannot be denied that our duties are most difficult. Even Our Lord cried out at Gethsemane, asking for his duty to be taken from him, because it seemed to him too hard – but we cannot afford to slacken our efforts, even for an instant."*

Envy (Latin, invidia) stems from the hard burden of their vows. An Exorcist may look at a merchant and covet his wealth, or look at a knight and desire to be as acclaimed and famous as he. An Exorcist may even look at a humble peasant toiling in the fields, his honest wife by his side and wish to have an ordinary, humble life, free from care and strife. *"Every one of us is exceptional in that we are blessed with strength, intelligence and skill beyond the average and that blessing comes from God. You are called to a higher service and must not shirk from that service by envying those who seem to have easier lots in life."*

Greed (Latin, avaritia) is entwined with envy. To succumb to envy is to desire a life beyond the Order; to succumb to greed is to be distracted by the material at the expense of the spiritual. The Order provides everything an Exorcist needs. *"You yourself own nothing, because you need own nothing."*

Lust (Latin, luxuria) is a peril that need to be explained. The pleasures of the body are a sinful trap, designed to distract the soul from its higher calling. *"You are advised to avoid the company of the opposite sex whenever possible. Where this is not possible, be on your guard against the perils of Lust and turn these energies to more productive purposes. Exhaust yourself in battle and you will have no desire to lie with another."*

Pride (Latin, superbia) is a deeply troubling sin for exorcists, precisely because their position is so exalted. They are the chosen Warriors of God and they are assured of a swift passage through Purgatory and a place in Heaven. *"We are as close as men can come to the angels of the Lord. The Lord is the Son of God and he knelt to wash his servant's feet. We must learn from this example. As soon as you account yourself better than the common man, instead of humbly accepting the power and authority of your holy office, then your pride will lead you astray."*

Wrath (Latin, ira) is the final sin and it is in this the exorcist must balance as on the edge of a knife. Righteous judgement, just punishment and cleansing fire are the tasks of our Order. *"At the same time, you must not succumb to the sin of Wrath and destroy or kill. Do only what is needful and good. Temper mercy with strength and strength with mercy but always, always consider your actions before striking."*

Remember, always, that angels can fall.



Bibliotheca Apostolica Vaticana

The Vatican Library is the library of the Holy See, currently located in Vatican City. It is one of the oldest libraries in the world and contains one of the most significant collections of historical texts.

The Archives contain as many tomes and scrolls as there were in Alexandria before the fire. The Archives do not discriminate – all information, regardless of its nature, may be valuable. Search the Archives and you will find the ledgers of merchants filed next to magnificent illuminated manuscripts from Hibernia; you will find a bawdy song by some errant troubadour atop a pile of scrolls describing the precise method for slaying a great-worm and books of vile sorcery are stored in the same vault as ancient tablets dug out of the tunnels under Jerusalem.

The duty of the Prior of the Archives is to gather, store and preserve all of this lore, to copy it when necessary and to provide appropriate guidance to those who seek knowledge. Any member of the Order of St Paul may apply to the Prior for permission to look through the Archives for forbidden manuscripts unavailable to the classic clergyman.

Each manuscript is a hand-written book or a collection of scrolls. Most manuscripts were handed down from one sorcerer to the next from antiquity. Sorcerers jealously guard their manuscripts, allowing them to be copied only by trusted apprentices.

Some manuscripts are not normal books. Strange events happen around them; they have a knack for escaping danger and falling into the wrong hands. The Vatican keeps its manuscripts under lock and key in iron chests and with good reason.

Manuscripts are more than mere spellbooks – they are part magical diary, part scholarly treatise and mostly insane ramblings. A character who has time to study a manuscript can also improve his Occult Lore; some manuscripts also contain information useful to other Lores.

De Exorcismis et Supplicationibus Quibusdam: (Latin: 'Of Exorcisms

and Certain Supplications') is an 84 pages document describing the rite of exorcism. De Exorcismis is used for solemn exorcisms, which are always performed with the express permission of a bishop. It is performed by an exorcist in a formal ceremony. There are several different forms of ritual that may be used for minor exorcisms, including Saint Michael's Prayer against Satan.

Clerical Powers

Clerics might be said to perform a kind of Magick, but it is of a miraculous nature. For the Cleric does not have to learn any spells and, in a sense, has no "spells" as such to learn. Rather, the Power comes to him from on High through an Intervention by God.

Intervention & Act of Faith

An ACT OF FAITH is a miraculous event which occurs to the benefit of someone because he believes that God will bring the miracle. All Acts are non aggressive. A Cleric prays and performs all required rites, and his Act of Faith percentage is added to that of the person on whose behalf he is working to determine if the Act of Faith can call forth the miracle. It should be noted that the Impious have a negative percentage, reflecting their opposition to God.

Intervention is a function of the basic Lawfulness of a Cleric. The more lawful he is, the greater the chance that his prayers will call forth a "miracle":

%chance of a Miracle = 95% - 5% per Alignment point

Each time a Cleric desires to perform a Miracle, he must obtain a percentage die roll within the range indicated for a person of his Alignment. If the Cleric is performing the Act of Faith on his own behalf, the percentage of success is halved.

An INTERVENTION is an Act of Faith directed against an Enemy of Mankind. This represents a direct intervening in natural affairs by God. In this case the Miraculous Intervention percentage of the Cleric is used as the success level, and it can be reduced by the negative percentage of the Impious or increased by the positive percentage of the Pious individual on the receiving end. In short, the relative beliefs of the persons involved in the Power of God to affect the situation will determine the chance of success.

%chance of Intervention = %chance of a Miracle / 2
+ 5% x (10 - Alignment point of Receiver)

Interventions can be directed against Demonic beings, Undead, and any individuals of Impious nature, with potentially destructive effects. Persons and beings of Lawful alignment cannot be harmed, but they may be influenced.

Clerical Miracles

There are no spell levels for Clerical Miracles because the whole concept is meaningless. Clerics are the instruments by which miracles are wrought. As they rise in their holy vocation, they become more sensitized to the Divine Power and thus become capable of requesting a greater number of miraculous effects each day. For each 10,000 experience points a Cleric obtains, he has a chance equal to his chance of an Intervention to receive the benison of another Miracle. All men sworn to the service of the True Faith in Holy Orders begin with the ability to Cure Minor Mounds. Subsequent miracles are listed in a numbered order, and are acquired in the order in which they appear. The number also refers to the total number of miracles he may request in a day. If he had 80,000 experience points and was very lucky, a Cleric could have a Cure Minor Mounds plus miracles #1 to 8 in the following list. He could perform up to 8 miracles in a day, his capacity being equal to the number of the last miracle he acquired.

1. Cure Minor Wound plus
1. Purify Food & Water
2. Remove Curse
3. Cure Disease
4. Cure Serious Wound
5. Strength of the Holy I
6. Cure Grievous Wound
7. Summon Lawful Monster
8. Find the Open Way
9. Recognize Evil
10. Smite the Godless
11. Walls of Protection
12. Holy Word
13. Holy Symbols
14. Part the Waters
15. Walking on water
16. Strength of the Holy II
17. The Great Cure
18. Control Weather
19. Humility
20. Visions
21. The Wrath of God
22. Crusade

The effects of each miracle listed are given below.

1. CURE MINOR WOUNDS: A miracle which restores 6-10 points to a character's body and fatigue level. It may be received once per day. Physicians also have the power.

1. PURIFY FOOD & WATER: A miracle which will make spoiled or poisoned food and water usable for 1-10 people. However, the condition of the food must first be known.

2. REMOVE CURSE: A miracle which will dispel any one Curse or Evil Sending. The chance of success if an Intervention occurs is 5% + 1% per experience factor of the Cleric. If Ordained, the basic chance is 10%: if a Bishop, 20%: if a Primate or Pope, 25%.

3. CURE DISEASE & POISON: A miracle which will arrest a disease and begin recovery. Recovery time is 1-20 days. It stops the damage from a poison or restores a victim to consciousness and lucid thought. It may be received once per day. Physicians have the power.

4. CURE SERIOUS WOUND: A miracle which restores 10 points to a character's body plus 3 points for each point of fatigue lost by the Cleric. It may be received once per day. If placed in a Holy Water, 6-20 points may be restored. Physicians of experience factor 100 also have this power.

5. STRENGTH OF THE HOLY I: A miracle which a Cleric may employ for 1 hour once per day. It increases his carrying capacity 50% and adds 2 x WDF to his fighting ability when combating enemies of the Church.

6. CURE GRIEVOUS WOUND: A miracle which acts as a Serious Wound cure but also causes bones to mend temporarily. It must be performed once per week for the time taken for paralysis to heal (10 x normal) to restore use of a limb or to heal blindness and deafness. Similarly, disease caused by Mummies may be reduced to 1-20 days for recovery if such a miracle is performed. Physicians of experience factor 200 also have this power.

7. SUMMON LAWFUL MONSTER: A miracle which will summon any lawful monster within 250 feet in a dungeon or underground complex and within 2 miles above ground. The Lawful monster will give assistance to the Cleric until the immediate danger is over or, if it can communicate the answer, it will answer up to 3 questions. The time taken to arrive is relative to the speed of the creature and the distance to be traveled.

8. FIND THE OPEN WAY: A miracle which will show the Cleric the safest and best route out of danger for 1-20 turns. It may be employed but twice in one day. During the course of the miracle, the Cleric will Detect the presence of enemies, etc., up to 100 feet away, but will know their numbers or nature only 20% of the time.

9. RECOGNIZE EVIL: The Cleric will know which of his companions or those whom he meets are Chaotic, and he will recognize lies for what they are. Duration: 3-8 turns, with a range of 60 feet.

10. SMITE THE GODLESS: A miracle which a Cleric may employ for 1 hour once per day. It increases his hit probability by +10%, his chance of a critical hit by +10%, and adds +1 WDF when he is fighting chaotics and all servants of Darkness.

11. WALLS OF PROTECTION: A spell which permits the Cleric to create Walls of Stone or Fire as if a Magick User of PMF 25. At experience factor 200, the Walls are placed as if a Magick User of PMF 50.

12. HOLY WORD: A miracle which follows upon the utterance of words of Scripture which are relevant to the situation. Holy Words are equivalent to Spells of Command and a Cleric will acquire a spell of Command 20% of the Time for each 10 experience factors he attains once he has learned to use Scripture in this way. Such spells are acquired in order, beginning with the first spell of the Outermost Circle and ending with the last spell of the Tenth Circle. Only Clerics with a Wisdom of 15+ will he able to advance past the Third Circle.

13. HOLY SYMBOLS: A miracle which follows upon the inscribing of signs and symbols of Holy significance upon an object or wall. Holy Symbols are equivalent to spells of Illusion, and a Cleric will acquire them in the same manner as he acquires Holy Words of Command. However, only Clerics with Wisdom of 15+ may advance past the Outermost Circle. Inscribing the Symbol immediately produces the effect.

14. PART THE WATERS: A miracle which will open a path through the waters 10 fee wide and up to 50 feet deep for a distance of 10 feet for each 10 experience factors the Cleric possesses. It will he employed only to effect safe crossings of large bodies of water and to aid in flight, never to attack an enemy directly. Duration: until all have crossed over or until dismissed by the Cleric.

15. WALKING ON WATER: A miracle which will enables the Cleric or a character to walk on water. If the character is not a Cleric, he must succeed an act of faith or he will begin to sink. Furthermore, no water can swallow the ship where lies the Cleric.

16. STRENGTH OF THE HOLY II: A miracle like #5, the effect lasts 1-6 hours. If not a member of a Holy Fighting Order, only carrying capacity is doubled.

17. THE GREAT CURE: A miracle which acts as a Cure Grievous Wound, only 25% of the time a total cure is effected, with no recovery required. Diseases may be healed, the use of limbs restored, and even amputated limbs may begin to regenerate (1

month to complete restoration of 1 limb). Sight may also be restored, hearing, etc. If a Great Cure has happened, the Cleric will spend 10% to 60% of his fatigue points.

18. CONTROL WEATHER: A miracle similar to the level 7 spell of Ancient Lore.

19. HUMILITY: A miracle whereby the Cleric is transformed by a spiritual experience. It is possible only 95% of the time - 15% per Alignment point over 2. If the experience occurs, reduce the Alignment score by 1-6 points because of a total rededication to God and a turning away from personal goals. Only characters who undergo such an experience (Saints always do) can progress to the following miracles. Check only once per 200,000 experience factors attained hereafter.

20. VISIONS: A miracle appearing only to those with humility, whereby the Cleric has visions of the Saints and is able to speak with them asking 7 questions which they will answer truthfully. Only one Vision may be attempted per month, after fasting for 21 days without any other activity except prayer and meditation.

21. THE WRATH OF GOD: A miracle which only the Saintly may perform, the Wrath is a bolt of lightning which will harm only those who are chaotic, godless, or the enemies of the Church and its servants. The bolt strikes from the heavens and affects an area 10-60 feet in diameter and all those in it. Each figure in the blast zone suffer 20 + 9 x 1-6 dice of damage, are stunned for 1-6 turns, and will flee upon arising, if possible. No Magick Circle will stop the Wrath, but damage will be reduced to 50%. Even Demons will flee from such a terrifying blast of energy. If directed against the walls of a structure, the Wrath does instantly the damage of 1-20 Trebuchets striking that section of wall simultaneously.

22. CRUSADE: A miracle whereby the Cleric is able to preach a Crusade against the Infidel, and he has a 20% chance of convincing anyone he meets (human) that he should kneel and take the Cross. This miracle may be exercised for 3 months once every 3 years.



Miraculous Magical Effects

There is a chance that Clerics will have a miraculous power to cast Magick spells as well as perform miracles, provided he meets the minimum requirements:

% chance of Magick abilities = 65% - 5% per Alignment point

Clerics who have the ability to produce miraculous magical effects are "Primitive Talent" Magick Users and acquire spells in the same manner as all Primitive Talents do. There is also a chance that Clerics of superior Intelligence, Wisdom, and Charisma (15+ in all three traits) will be capable of Shamanistic Magick instead of Primitive Talent. In all cases, the focus of Power will be a Cross or Rod, and the "Totem" will be a Cherub or a Guardian Angel equal in power and fighting ability to a demon of the same class, but with an additional 80 experience factors. The Angel is capable of performing miracles as well as magical spells. The number of spells that can be performed are equal to the number of miracles that can be requested, for the effects are miraculous in nature.

Magick Users who take Holy Orders do not lose the ability to perform Magick and remain in the magical mode they practiced before becoming Clerics. However, they may not continue in magical research unless they are Lawful in Alignment, and Magick will be performed as before, with fatigue losses and normal targeting probabilities.

Prayer

All Clerics have the power of Prayer. Prayer is of five types:

PRAYER FOR DIVINE PROTECTION: Made at the expenditure of 1 fatigue point, such prayer protects the Cleric personally from Magick. (See "Spells of Protection" in the Magick Spells chapter.)

PRAYER FOR A MIRACLE OF FAITH: Made at the expenditure of 1-6 fatigue points, such prayer enhances the supplicant's ability once per day to call down a miracle at +5% per fatigue point expended. It may also be used to reduce the BMR of any material to be enchanted into a Holy Water or Holy Device by 1 to 3 levels (once per material).

PRAYER FOR DIVINE INTERVENTION: Made at the expenditure of 1-6 fatigue points plus the level of the Act of Faith, such prayer requests an Intervention. If an Intervention occurs, no fatigue is suffered.

PRAYER FOR STRENGTH OF HEART: 'Brothers, let us knell and pray...' begins this prayer. The effect is to temporarily increase FER CRS by +1 of all those joining in the prayer. 'God is with us' is the feeling.

COMMON PRAYER: Prayer having the same effect for Clerics as Meditation has for a Magick User when enchanting materials. See also "Spells of Protection."

Benediction

All Clerics in Holy Orders have the power to Bless others. A Benediction may be bestowed on any character in the service of the church or who is not a heretic, unbeliever, or any one fighting lawful opponents who are themselves behaving lawfully.

Blessing is a way God can affect the real world according to His own rules. Blessing is an ordained clergy person's request of God to purify and protect something or someone. The Sacrament of Marriage is really just a blessing upon the union of man and woman. Before going on crusade, a knight receives a blessing from a parish priest, who blesses the knights sword, armor, horse, and finally the knight himself. Animals are blessed for continued safety and fertility. The consecration of holy ground and the act of consecrating an altar is that of blessing. Blessing is the single most practical and common thing that a priest does.

Blessings usually take place in the following manner: the priest prays, asking the Divine to focus His attention on the priest. The priest then asks God to bless the object, person or place in question, sometimes describing a need or reason. The priest then indicates the person, place or thing through some form of body language – usually a touch but sometimes a sacred salute. Sometimes holy water, incense or chrism (sacred oil) is used, either sprayed in die air by hand or sprinkled using a pine bough. Of course, all this is ritual. The important part is the intent, and if a member of the clergy intends to bless someone, it matters little whether the blessed one is aspersed with oil or with holy water, as long as the priest is clear and sure as to what he (or she – nuns can bless too) is doing.

MONKS, UNORDAINED CLERGY: The benison must be given during a turn in which recipients are not engaged in combat. FER CRs are raised by +1, +5% is added to all hit probabilities, and mortally wounded characters will not die for 1-10 turns. Cost: 1 fatigue factor for every 2 turns of benefit.

ORDAINED CLERGY, ABBOTS: The benison must be given during a turn in which recipients are not engaged in combat. The effects are the same as for Monks and Unordained Clergy, except that an advantage of +5% or 1 pip is gained on all die rolls in the favor of the recipient. Cost is 1 fatigue point and the effects last 1 hour.

A Benediction may be bestowed on anyone up to 30 feet away from the Cleric, and in a kneeling position, or on anyone in a Church or Chapel.

Sanctification

When something is blessed, it is set aside in the eyes of God as something that is particularly holy. A subject that is blessed often, and retains that blessing, is considered sanctified. Sanctified places, people and things are usually of particular importance to the Church. For instance, sanctification is performed on church altars and grounds, as they are blessed at specific times throughout the ecclesiastical year. When reducing the BMR of any material to be used to make a Water or Device with Holy properties, Clerics are treated the same as Magick Users. Once the materials are prepared, the Cleric must pray for 2-21 days, after which time the miracle is placed in the Water or Device. Holy Words, of course, must be spoken.

SANCTIFIED PERSON: When a king is crowned he is sanctified. He is blessed throughout his reign, both to ensure that he reigns with a just hand, and to remind him that the Church is the dominant force behind his power. Though a king rules, he rules by Divine Right. For a sanctified person, any blessings may be lost upon performance of a sin, no matter how minor. Some people, however, stay continually sanctified, such as when a king is crowned, or a knight aspersed for crusade. It is not surprising, then, that these two both defend and promote the temporal power of the Church.

SANCTIFIED SYMBOL OF FAITH: In Christendom, the Cross is the symbol of one's faith. If a Cross is Sanctified and Blessed, it has the power to ward off Evil Beings according to one's strength of faith. Demons must check morale at FER CR-6 to advance on a Cross held up to them, but if passing the test can continue their attack. Lycanthropes and Undead have the effects described in their Profiles.

HOLY RELIC: Saints martyred for the Faith become hallowed in themselves, and a bit of the hair or bone of a martyred Saint may

have miraculous powers attached to it. If a genuine Relic is available, one Act of Faith will be in it, which may be received by any True Believer kneeling before the Relic and touching it to his lips. The chance of the Act resulting in a miracle is 60% plus the Faith percentage of the Recipient. Only 1 benefit may be received per day. Relics may also be objects belonging to Saints or used in the Passion, etc., of Christ--as in the case of the Lance that pierced his Heart during the Crucifixion. Such Relics will have three Acts of Faith in them, and also have great powers over Evil. Such Relics, once verified, must be Sanctified once per year by 1-3 priests (who can combine their MKL ratings to speed the process). Needless to say, there are plenty of fakes circulating, as the common people cannot understand that such items are of only limited power if not at least maintained by the Church. In any event, a True Relic will increase one's FER CR by +3 because of the belief that 'God is with One'.

HOLY SWORD: A Holy Sword is perhaps the most powerful weapon that can be encountered. It is forged for the purpose of combatting God's Enemies, and it can therefore be wielded only by one pure in thought, word, and deed. Such a weapon will not lend itself to any ignoble purposes and will not come from its scabbard if it is intended to be used badly. The weapon requires Sanctification by a Priest of Alignment 1-2 and subsequent enchantment by a Weaponsmith of Alignment 7-. A Holy Relic is placed in the hilt, and into the blade the Priest places STRENGTH OF THE HOLY, RECOGNIZE EVIL, SMITE THE GODLESS, HOLY SYMBOLS, and THE WRATH OF GOD on six separate Sundays once the blade is forged and fully Sanctified/Enchanted. On the seventh Sunday, REMOVE CURSE and 3 BLESSINGS are given, and the Sword receives its Power. When wielded by a man of the Faith with Alignment 7-, the following benefits accrue:

(1) +25% bonus to Hits and Parries;

(2) inability to be bashed by any opponent;

(3) +10 points of damage to all adversaries;

(4) an additional 1D10 points of damage to Lycanthropes;

(5) an additional 1D20 points of damage to Undead and Demons;

(6) ferocity in all combats, without Fatigue costs and at full number of blows for PCF rating;

(7) +25% on all Critical Hit chances;

(8) 1/2 damage from all blows struck against the wielder;

(9) Amulet of Protection at Experience Factor/150, with no overlord effects if it fails to block a magical spell;

(10) 1/2 damage from all magical spells;

(11) immunity from all Black Magick;

(12) ability to recognize all enemies for what they really are;

(13) ability to inspire Demons, Undead, and Lycanthropes with TERROR at FER CR-7 while never fearing oneself.

Such mighty weapons are rare indeed, and are usually forged to fulfill some great mission. The one Chosen to bear a Holy Sword is marked for life as one destined to meet terrible tests in the service of God, the Church, and all Mankind, and he cannot shed the burden once assumed because the Sword will not leave him until its work is done!

Canonization

Saints are men or women whose lives exemplify the virtues taught by Jesus Christ. Many saints suffer a violent death for their faith and are called Martyrs for it. Saints who die normal death are called Confessors.

The office of sainthood is officially conferred posthumously to recognize the greatness of an individual’s life. Only dead people may be canonized. However, holy men are called saint while they alive. The Latin word “sanctus” means simply “sacred” or “holy.” Canonization requires that the candidate must have performed three miracles while alive, and three more must have occurred after death, preferably at the place of internment or through the use of a relic.

While living, the person may have founded or led a monastery or church where his or her remains usually rest. When a churchman recognizes the miracles and assigns a feast day, the process is complete and a saint has been made.

Canonization may be formal or informal. If a local bishop or archbishop approved the canonization it is informal. If the Pope confers sainthood then the canonization is formal. Most British saints were informally canonized. Formal canonization confers no special status except the increased honor of papal observances.

Excommunication

One of the strongest threats of the Church is that of excommunication. This is a purely secular power, which bans the excommunicated victim from attending church, receiving sacraments and holding ecclesiastical office. Although this seems of little consequence in today’s society, such pronouncements required other Catholics to shun the excommunicated person, who would then lack both social and spiritual communion; a harsh punishment for someone of sincere piety.

Formal acts of public excommunication are performed in a ceremony where a bell is rung, the Book of Gospels is closed, and a candle snuffed out, wherefrom the phrase "to condemn with bell, book and candle" comes.

Sanctuary

Those accused of crimes may claim Sanctuary in a church or an abbey. This usually involves entering the church, ringing a bell, sitting on a certain chair, holding a certain ring or doorknocker, or touching the high altar and claiming Sanctuary. The criminal has to confess his sins, surrender his weapons and put himself under the command of the priest or abbot.

Some churches possess a sanctuary area marked by crosses and all a seeker has to do is to enter this area and claim sanctuary. Only a limited number of churches have this right.

Claiming Sanctuary grants a forty-day period of reprieve, after which you must decide whether to surrender to the authorities and stand trial, or to confess your crime and be sent into exile, never to return without the permission of the King.

Those confessing crimes have to do so publically at the gates of the church. They must give all their wealth to the Church and their property to the Crown, after which the Coroner will direct them to a nearby port from which they must flee England. En-route to the port they carry a cross-staff and walk barefoot and bareheaded. While carrying the cross, they are under the protection of the church, and in theory, immune to prosecution or arrest. Anyone choosing exile who then returns without permission is liable to be excommunicated by the church and executed for returning illegally.

Those who refuse to make a choice are denied food and drink, until they’re starved into making a choice.

It is the threat of excommunication that stops secular authorities from entering a church and taking a sanctuary claimant. As noted previously, the threat is severe, as excommunicates are severely limited in what they can and cannot do. Church leaders and priests are also very powerful figures in their own right, able to call on Noble relations and higher ranks of clergymen, and hence not to be trifled with. This combination means that those who have claimed sanctuary are normally quite safe for the forty-day period.



Undead

Clerics have the same ability to turn away or command Undead as a Necromancer (See “Necromantic Magick” in the chapter on Magicians). This forces the undead creature away from the cleric; powerful clerics are capable of completely destroying weaker undead creatures with this ability. Although the act of turning away the undead relies primarily on power of faith, a holy symbol is usually required as a focus for the divine power being invoked. Usually, an enchanted Cross or a Holy Relic will be employed in the process.

Through the cleric or paladin, God manifests a portion of its power, terrifying evil, undead creatures or blasting them right out of existence. However, since the power must be channeled through a mortal vessel, success is not always assured.

When encountering undead, a cleric or paladin can attempt to turn the creatures. Only one attempt can be made per character per round, but several different characters can make attempts at the same time (with the results determined individually).

Attempting to turn counts as an action, requiring one round and occurring during the character's turn in the initiative order (thus, the undead may get to act before the character can turn them). The mere presence of the character is not enough. Speech and

gestures and the forceful presentation of a holy symbol are required so the character must have his hands free and be in a position to speak. However, turning is not like spellcasting and is not interrupted if the character is attacked during the attempt.

The closest undead are affected first they must be able to see the cleric and be within 20 feet.

Turned undead bound by the orders of another (for example, skeletons) simply retreat and allow the character and those with him to pass or complete their actions. Free-willed undead attempt to flee the area of the turning character, until out of his sight. If unable to escape, they circle at a distance, no closer than ten feet to the character provided he continues to keep his holy symbol visible and presented forcefully.

Abbots and Ordained Priests

Abbots and Ordained Priests possess a number of rites, sacraments, and abilities:

BAPTISM: Baptism usually takes place shortly after a child's birth, for an infant is tainted with original sin and its soul will never see Heaven if it dies before it is baptized into the community of the Church. Baptism is also used as a first step toward initiating pagan folk into the Church. People who are not baptized are not allowed to hear and partake in the service or to enter the church (they must stay in the narthex, located at the end of the nave, at the far end from the church's main altar.)

CONFIRMATION: The Sacrament of Confirmation brings a person into full membership of the Church. It also serves to mark people as adults, able to make their own decisions and subject to the Sacrament of Absolution.

MASS & HIGH MASS: The central sacrament of the Church, the Mass establishes a Circle of Protection around the Church or area in which the Mass is held. All Evil, Demons, Undead, etc., are prevented from entering the charmed area, and all benefits of Benediction are felt by the celebrants. Duration: 1 hour for a Mass and 2 hours for a High Mass. No fatigue loss is experienced, and one Mass may be celebrated per day.

ABSOLUTION: The Sacrament of Absolution is the process by which a priest intercedes directly trough God to remove the stain of sin from a sinner, who confesses his sins and makes a promise to part from former evil ways. Penance is usually assigned by the priest at that time. When penance is fulfilled, absolution is in effect, and the participant is shrived and can receive the Eucharist.

COMMUNION: The Sacrament of the Eucharist is the most sacred and holy of the Sacraments. During the Sacrament's performance, the Celebrant changes wafers and wine into the body and blood of Christ. Participants eat of the Body of Christ and the priest drinks of the Blood of Christ. For a brief time after Communion participants receive a blessing. They retain the effects of this blessing until any sin, no matter how minor, is performed.

CONVERSION: The ability of a Priest to convert unbelievers at a percentage equal to 50% - 5% per Alignment point over 1. One person may be converted per 10,000 experience factors possessed by the Priest or Abbot. Conversion causes a reduction in alignment of 1-6 points.

CONFESSION: The ability of a Priest or Abbot to hear the confession of a Believer and grant him absolution. If the sins are at all serious, the Confessor may impose a penance on the penitent equal to a Geas. The Quest imposed will be to do some good work, difficult enough to match the sin but no vicious or overly deadly in nature. Believers must go to Confession at least twice per year on a High Holy Day, or they will receive no benefits from Interventions or Holy Waters and Devices. Pretty sins require an offering to the poor, etc., to atone, or else restitution to wronged parties.

INTERNMENT: The rite by which a body is placed in hallowed ground and protected from disturbance by those who would defile it. Internment protects a body by rendering it even potentially usable by a Necromancer. Those buried in this matter lie at rest under divine protection against such sacrileges as reanimation through the Black arts of Necromancy 65% - 5% per Alignment point of the time.

SUPREME UNCTION: The final rite of the Church for the dying which increases the chance of Resurrection by a Bishop by 10% and preserves the body for 10 days. Persons who are slain in battle while having the benefits of a Benediction will have the remaining time to receive Supreme Unction so long as the Priest or Abbot can reach his side. This Sacrament speeds the soul of a dead person on its way to the next world. That world may be Heaven, Hell or Purgatory (although sinners who die go directly to Hell even without the Last Rites as demons come to claim them). Unction has been used in the past as a means of healing. The Archangel Uriel has special watch over this Sacrament and Seraphim often arrive to escort its recipients to their reward in Purgatory.

THE SACRAMENTS: Perhaps one of the most important functions of the priest is the administration of the Sacraments. Indeed, it is the clergy's most important function, for the very souls of the common folk depend upon the rites. The ability to perform the Sacraments is so important that the Church can wield considerable power by refusing to perform them for people and countries. Excommunication and Interdict are potent tools. The Sacraments are the outward signs of an inward grace, mysteries in and of themselves. the greatest of these mysteries is how simple wine and wafers become the blood and body of Christ. Each Sacrament is a very special rite designed to bring participants closer to God.

Bishops

Bishops have a number of rites, sacraments, and abilities in addition to those they possess as Priests:

EXCOMMUNICATION: The rite by which a Believer is cast out of the Church and is denied all benefit of clergy. The Excommunicated person is shunned by all lawful people, loses all of his Influence with lawful persons, and his vassals are released from their oaths of homage and fealty. This powerful expression of Church disapproval cannot be employed without good reason and the Pope has the final say on its validity (it remains in effect until the appeal succeeds).

ORDINATION: The power of a Bishop to elevate a cleric to the Priesthood.

RESURRECTION: This Intervention is the power to raise the recently dead. A body takes 3 days to begin decaying, after which -5% is lost from the chance of Resurrection per day (see "Constitution" in the chapter on Prime Requisites). The body must be reasonably intact and capable of survival once the soul returns to it. That is, the Intervention has no chance of success if the victim's spine was severed, or his skull was crushed, or if the body was massively mutilated, burned, etc. Bishops with Alignments of 1 or 2 may raise bodies dead for 30 days without penalty, but recuperation time is twice as long afterward. The Constitution of a raised character falls 1 or 2 points each time he is killed, for purposes of subsequent Resurrection only. Resurrection causes a reduction in alignment of 1-3 points. Resurrection is a very exhausting experience and the Bishop will lose 4-24 extra fatigue points.

Chances of success may be modified as fellow:

while on a Holy Quest, before completing it:	+5%
before his time (murdered, accidental death, etc.):	+5%
at the "hands" of a Demon:	+10%
when his time has come (valiantly as a Hero, at the end of a Quest, in the service of the Faith, etc.):	-5%
from execution for crimes he did commit:	-10%



Primates

As spiritual leaders of entire nations, Primates have special powers and rights:

CORONATION: The right to crown the King. If there is no Primate, an Archbishop or two Bishops may perform the ceremony.

INTERDICT: The power to place the entire nation under the Ban, denying all men the benefit of Clergy save those in the direct service of the Church. It is usually directed at Kings who have grievously oppressed the Church by committing crimes against members of the Clergy. It is never employed without unassailable reasons, and only if the King has proved to be unpenitent and stubborn in his stand.

INVESTMENT: The right of the Primate to invest a Bishop or Archbishop with his Diocese. This is in direct conflict with the desire of the King to have control over who holds land as a "tenant-in-chief " in his nation, and there is a 20% chance he will disagree and make an issue out of an Investment unless he has already agreed to the candidate.

The Pope

As the Spiritual Father of all believers in the True Faith, the Pope has powers like those of a Primate except for Coronation (unless also a Primate or dealing with the Holy Roman Empire). He is the supreme head of all international Clerical Fighting Orders and Monastic Orders, and he has several prerogatives:

PROCLAMATION: The Pope may issue "bulls" and other documents regarding the practice of the Faith, and may hear appeals from the

decisions of Bishops and Primates on such matters as Excommunication and Interdict.

CRUSADE: The Pope may proclaim a crusade against the infidels at any time. The Crusades are an outlet for an intense religious piety. A crusader would, after pronouncing a solemn vow, receive a cross from the hands of the pope or his legates, and is thenceforth considered a "soldier of the Church". Further, the remission of sin is a driving factor and provides any God-fearing man who had committed sins with an irresistible way out of eternal damnation in Hell. Most believe that by fighting for a just war they would go straight to heaven after death. In a special ceremony, the crusader's armor, horse and weapons are blessed. Furthermore, clergy often ride alongside crusaders and holy knights, like the Knights Templar, ministering to the crusaders. Crusaders are therefore a very potent military and religious force.

The Saints

Although angels are part of God's invisible army, moving silently through the world and acting as God's eyes and ears wherever they go, they are forbidden to intervene directly in the lives of the faithful save through carefully controlled circumstances.

There are other members of the army of God, however, who have no such restrictions. They are those virtuous men and women who have ascended into Heaven and who can intercede on behalf of those who directly ask for aid. These beings are the saints.

Although the Church states that God loves the world, the Divine is far removed from humanity. Furthermore, the Divine cannot directly speak to most mortal souls, according to God's own restricting rules. Few humans therefore understand the Divine. One of the ways that the Divine can get closer to humanity is through the auspice of the saints.

The Apostle Paul spoke of members of the Church as if all were saints, and to some extent this is true. However, only members of the Church who completely participate in the Divine ideal become recognized as saints. The first of these saints were martyrs. The word "martyr" means "witness," and early Christians gave up their lives as witness to the power of the Divine. The early Church would gather at the grave sites of these fallen Christians and venerate their names. Christians then began to gather on the anniversary of martyrs' deaths, to renew their memories of the departed, now born into heavenly Jerusalem. Eventually people came to believe that these martyrs could intercede on their behalf before God. What's more, martyrs' anniversaries became more and more glorious, turning into celebrations of the Christian souls' triumph.

Thus most of the saints have a holy day and people continue to pray to them, based on a saint's particular virtue, or in hopes of gaining intercession before God.

Becoming a Saint

There are many means by which a person can aspire to the Divine and gain recognition for her virtue. Keep in mind, though, that saintly status can never be achieved through conscious effort. It is gained for truly humble, pious deeds, not feats of self-advancement. The following are possible means to attain saintly status, and ones for which even players' characters could be recognized.

Although the early bishops were also martyrs, some of the later bishops, ordained after the acceptance of the Church, grew to be venerated alongside the first saints. These clergy were ranked among the saints because of the tortures they endured, the missionary tasks they undertook, and the fact that they accepted great responsibility in founding the Church. The bishops, though they have the potential to be virtuous and exuberant in their duties, rarely are. Those who perform their duties with venerance, and seek to preserve faith in the Divine, are recognized for their piety, but are rarely canonized. Even if they are, it is usually after death.

The chief virtue of a saint is his or her story, that which demonstrates the person's piety. Each saint should be involved in a tale of challenge and self-sacrifice in which the glory of God is preserved by the saint's actions.

Saints usually have quiet beginnings, although this is not always the case. Some, for example, are heralded by the appearance of angels upon baptism. their beginnings may be humble, saints often stand apart from humanity at a very early age, perhaps speaking of visions, or seeing angels or miraculous events. As saints are blessed, they are often misfits throughout their lives. They might not fit into the profession chosen for them by their parents. Because they do not fit into traditional society, saints are often misunderstood by common folk and may even be outcast. Such ostracism might be part of a saint-to-be's test of faith.

Of course, those who ostracize do not realize they drive out a saint. These folk believe they drive out a madman or threat. Only at a later time (often posthumously), or after a truly miraculous event, is the piety of the outcast's life recognized and valued.

Alternatively, saints may be recognized for their performance of miracles and respected as holy people from the outset. Some are known as travelers who spread the word of God in stirring speeches. Those saints who were recognized as such during life are truly holy folk.

The Power of Saints

The power of saints is chiefly defined by the power of intercession they have. Divine influence is one reason why Mary is powerful. As Mother of God, Mary can intercede on sinners' behalf where other saints would or could not. Different saints also have different areas of influence in which they may aid petitioners. One may be particularly receptive to wayward children, having tended children in life. Calling on the saint of a particular group or virtue may improve the chances of receiving Divine aid.

The saints' chief restriction is that they must remain in Heaven, working through the angels assigned them. If a saint does "appear" on earth, the figure is probably that of an angel assuming the saint's appearance. Although not the saint herself, this figure is virtually the same, being a medium of the saint's will, just as angels are extensions of God's will. If a saint is not particularly well-known, the saint does not have many cherubim or seraphim to aid his or her work. Saint Mary, on the other hand, has a huge army of cherubim who do her bidding, carrying prayers to her and sending special blessings and miracles back to the mortal world.



War & the Church

Medieval theology wrestled with doctrines that seemed to prohibit war — after all, the fifth commandment says, rather unambiguously, “Thou shalt not kill.” Philosophers examined the problems of passivity in the face of cruel overlords, foreign oppressors, and heathen invaders, and came up with three interesting doctrines: The Peace and Truce of God; the Just War; and the Crusades.

To the knights themselves, strong of arm and with the blood of kings and counts in their veins, knighthood is not usually an expression of their faith. Certainly, there are many pious knights, but the path of chivalry most often involves a life of battle, tournaments, codes of honor – and gaining a great deal of fame and wealth. Most knights are already wealthy by birth, but a noble’s lifestyle is not a cheap one, and the tourneys to claim fame and coin are a wonderful source of income.

In truth, for many that are knighted, the ideal of chivalry embodies little more than a life of demanded respect and the joys of honorable battle. Far from the church’s “reality” of bold Christian warriors doing battle in the name of the Savior, what we have in truth is a cult of violence. Chivalry allows young men to cloak themselves in the trappings of religious piety, while spending their time training to fight, gaining honor in the eyes of their fellow highborn, and acquiring wealth.

These men, who often so basely ignore the religious aspects of their exalted position, are still not low knaves or murderers. While many a knight and his entourage of squires and servants regard killing prowess as the mark of a man (and indeed, most knightly songs are entirely about the subject) the knight is still defined by his obedience to the law and the wishes of his own liege lord, be it the king or merely a more powerful knight.

Richard the Lionhearted, once King of England and passed on into God’s grace many years hence, was admired most of all by his fellow knights for his famous sword blows that would “chop a man’s skull down to his teeth”. But he was also a great and fair king, beloved by the people of the land. Such would not be the case if he was simply a murderer.

For the men of the church, chivalry is a tool of control that has all the chances of turning against its wielders. It is a sin to take another man’s life, but most of the rulers of Europe are bound to a knightly code of chivalry that glorifies in the killing of one’s enemies. Indeed, such is the measure of their prowess and honor. This has created a dangerous and unstable clash of ideals between the laws of the land, and the laws of the Lord.

The answer to this problem came in the form of church-sanctified violence. To remain in touch with the leaders of the world (and to remain leaders themselves) the men of God devised a way for the

knights to remain Christian even through their sins of war, and have attempted to inspire the concept of chivalry into an expression of faithful duty. There is one word that chills the blood of any who hear it in this chaotic era. It stands for pious honor, sacred duty, and the glory of God in war. It is a concept developed solely for the Christian faith to maintain its hold on the ruling class and allows the wholesale slaughter of the church's many enemies.

That word is crusade.

It is a holy war, in fact, many holy wars, directed at the church's various rivals such as ungodly heretics and the heathens of the Islamic East. With this simple idea – that killing in the name of God is both glorious and noble – the church has managed to satisfy the hungers of the knightly rulers of Europe, and at the same time annihilate those who would stand against the spread of faith in the cross.

Certainly, some knights must perform penance (minor flagellation, fasting or intense prayer) for their killing sins, but the church insists that slaughter in the name of crusade actually absolves the soul of sin. The First Crusade, called by Pope Urban II in 1095, still had some knights seeking forgiveness from the church for their sins – but this was for the sin of eating the fl esh of their slain enemies. Short of this barbarism, killing in the name of God is no sin for the knightly.

The Peace & Truce of God

This doctrine, also called "Treus Dei", calls for all men to lay down their arms at specific times. Its origins are so early that they are unknown.

At some point, the church claimed that knights owed protection to churches and clerics, especially, but also to merchants and peasants, including their property, whether that was mills, vines, cattle, or trade goods. The concept clearly pits the church against the morality of its times, and marks an outstanding example of the church's positive influence during the horrors of the Dark Ages.

Fighting was forbidden on all great festival days, and also from dusk on Friday until dawn Monday, and on all feasts of the Church. It expressly forbade harming church members or property, and also protected peasants and merchants, and their livelihoods.

The Truce declared in southern France in 1027 extended its protection from sunset Wednesday to dawn Monday, including a strict vigil to be held each Sunday. It also suggested that all knights in war undergo a 40-day penance after battle to cleanse themselves of the taint of death. During this time, prayer and fasting were to replace martial pursuits.

In 1054, these rules became sacrosanct with their passage at the Council of Narbonne. However, enforcement of the Truce was impossible. Noblemen were expected to be self-policing, which apparently was asking a lot of them. Few occasions are recorded when hostilities suspended for a holy day, and of those recorded occasions, several were actually ruses to make the other side relax its defenses.

The church also tried to control tournaments. More easily contained because they were sporting events with less at stake than in a war, tournament festivities began on Friday with peaceful formalities continuing over the week end, and combat commencing early Monday. Several times the church tried to forbid tournaments (as did many kings), but always failed.

The Just War

The concept of the Just War was established in the late 4th century by the saints Ambrose and Augustine, both great founts of Catholic dogma, and elaborated by Saint Thomas Aquinas and others.

Saint Augustine attempted to clarify the position for those who were uncertain about killing: He says that, in war, what really matters is the intention in the combatant's hearts. If they love their enemies as they slaughter them, anything is excusable. A Just War is a war whose morality is approved by the church. Strict criteria must be fulfilled. If all the conditions are met the war is acceptable.

1. Is the cause just? Is there clear injury to be redressed? The wrongful action must be perfectly clear or else the resultant war risks being judged unjust. A supposed harm is not enough. (Some medieval kings paid their philosophers and theologians handsomely to discover the "justice" in their causes.)

2. Has every reasonable attempt at reparation been made before resorting to bloodshed? War is the last resort. All other peaceable means must have been sought before a war can be considered just.

3. Will the war be declared by a legitimate authority? A legitimate authority usually means a king, or at least a ranking nobleman considered to have the right to declare war (e.g. a bishop, prince, duke, etc.).

4. Will the war be waged solely by honorable and moral means? This clause only insists that the usual honorable means be followed. Thus, the Treus Dei was expected to be honored, the 40-day penance observed, etc. (Note that hanging a garrison that did not surrender was still acceptable behavior. No requirement ever demanded doing more than what was dictated or authorized by the common morality of the times.)

5. Is the damage incurred by the war likely to be less than that caused by the original wrong? After all, if the war will do nothing but increase the expenses to the combatant, there is no reason to pursue it.

6. Is success likely (or even possible)? Failure is a measure of God's judgment. If the odds are impossible, God has apparently prejudged the event.



Crusade

The First Crusade was called in 1095 by Pope Urban II, centuries after King Arthur. It offered an opportunity for the Christian knight to fulfill his martial obligation for the highest cause: the service of God.

The Pope was in favor of the crusade since it caused the warring Christian princes to cease hostilities against each other and work harmoniously to liberate the Holy Land.

Kings often supported a crusade because it cleared their lands of troublesome warring vassals.

Knights were in favor because becoming a crusader absolved them of previous commitments and guaranteed them a place in heaven if they died fighting.

They are men of noble birth, equipped with heavy weapons and armor and the riches of their families, dedicated to the service of the Church in reclaiming the Holy Land and other lost Christian lands. They come out of greed, piety, a desire for adventure, and loyalty to the Church.

Common folk were happy because it rid them of cruel and combative overlords. A war for God warrants special rules of combat. Because it is a religious cause, different conditions apply. Most important is that a religious cause allows no compromise with the enemy.

Furthermore, dishonorable means are excusable against unbelievers. (A holy war exempts men from ordinary morality.) Many crusaders wholeheartedly embraced this murderous code, as is shown in the slaughter of innocent citizens when Jerusalem was liberated.

Not all crusaders were so harsh, though. Richard the Lion-Hearted dealt with his rival, Saladin, as an equal, and achieved some of the greatest successes of Christendom in the Middle East. Other knights did as much with lesser achievements.

Crusading gave the common knight a chance to live up to the highest ideals of both his military and religious beliefs. It offered adventure, plunder, opportunity, and fame.

Church Allies

A powerful churchman has all of the resources of a secular ally, coupled with his powers as a lord of the Church's land and a representative of the power of the vicar of Christ. Church allies are sought in a variety of ways. The land the Church uses may be held from a lord, or may have been granted by the lord's family. The churchman who uses that land is expected, socially, to demonstrate gratitude for it. Noblemen also seek positions in the Church for their younger sons, and maneuver to have them appointed to vacant offices within their country.

The Church is a major landholder. Its lands are usually carved from the wild and improved over time, so they do not owe onerous duties to higher lords. The wealth of the Church is of great aid to a lord involved in war, and it is not unusual in major wars for both sides to field knights supported by Church manors, or mercenaries paid with Church aid. Some senior officers of the Church try to force their subordinates to only provide military aid to the side that is "right," but their prohibitions are often ineffective.

The most powerful weapon in the hands of the Church is excommunication. Christians are forbidden any dealing with an excommunicant. He may not receive the services of the Church, which effectively damns him to Hell. In countries where the faith is strong and the nobleman weak, excommunication can serve as a useful excuse allowing vassals to refuse to pay their rents, and even to rebel. In lands where the king is either strong or willing to buy subservience, excommunication has little effect on the daily operation of governance.

Interdiction forbids the services of the Church in all of a nobleman's lands. In some cases this is relaxed in monasteries and nunneries, where services continue, although they are no longer heralded with bells. Interdiction is less effective than it initially appears, because saints ignore it and many of the services of the Church, like baptism and marriage, can be performed without a priest. It does prevent the forgiveness of sins and the proper burial of the dead. Churchmen who use interdiction trivially are held accountable by the representatives of the pope.

A powerful churchman can lend his Reputation to a character's cause, so that disinterested or uninformed parties follow his guidance. Note that the support of the Church does not automatically sway even pious believers if the churchman in question is unexceptional. Many nobles are cynical about the Church's operation, if not its teaching. King John of England, for example, expressed the opinion that he was better off an excommunicant, because it allowed him to retain the funds of seven bishoprics and countless abbeys whose holders died and could not be replaced. Similarly, the Church's idea that work, including warfare as the work of the knightly class, should stop for about a third of the year to celebrate the feasts of obscure saints is considered a sign of the laziness of the holders of clerical office by some.



Church Attitudes Toward Magick

The Church regarded all magick with deep suspicion, but not until the late medieval period did active hostility toward sorcery and witchcraft emerge in all its ugliness and firery bonfires in the square. As a general rule, so long as Magicians maintain a very low profile and do not call much attention to themselves, they will be left more or less alone. However, if local Clergy find that their "flocks" are beginning to take all that "superstition" seriously and are seeking the aid of the local old hag or the wonder worker, an auto-da-fe is in the offing, complete with angry mob of villagers with the Priest in the lead.

To be blunt, magick belongs to the Old Religions, as far as the Church is concerned, and it will take savage action to repress rampant or flagrant paganism and heresy. Tolerance levels are fairly low, so Mages should take warning. Outright Witchcraft and Necromancy are not appreciated at all.

At the same time, Churchmen might delve into aspects of Magick themselves. As noted for HOLY WORDS and HOLY SYMBOLS, the effects are essentially the same as for spells of Command and Illusion, and they are acquired as if the Clerics were magicians. Some may also delve into Astrology, Divination, or Alchemy, as these are learned arts that would catch the attention of scholars- - and many Churchmen were scholars. The other areas are best left alone.

Divine magick is the domain of the Church. It is the very lifeblood of the holy orders, allowing the men and women of God to channel the smallest shards of His incredible power. It is the truest of magics in the world, given to the faithful by a caring deity, and used in the name of the greater good. With divine rituals and spells, a priest might exorcise a demon from the world, banishing it back into Hell. He might use his holy power to repel the intrusion of dark supernatural influences nearby, literally forcing evil beings or the walking dead to flee his presence. It can also be used to bless weapons, wreathing them in a holy aura that is poison against sinners, demons or the Unholy.

Beyond this, divine magick also has the power to heal the sick, the injured and the dying of their ills. Indeed, many priests wander the world seeking to assist the downtrodden and the needy – though many offer their holy blessings in return for a price or service. This is not frowned upon by the Church, for even those touched by the Lord must pay for food and shelter.

Natural magick is channeled from the power within the earth itself. Though the world is God's creation, there have been hedge magicians, witches and wisewomen from the pre-Christian era that have shown talent for magick without faith in the Lord. Their power springs from knowledge and understanding of the earth's natural cycle, and the ability to harness the energies of creation. Many practitioners of natural magick are godless heathens or pagans, and though the Church as a whole tolerates the use of these spells, the spell-casters themselves can attract the ire of the Inquisition if they are not careful.

Natural magick, in tune with the earth, is used for cures and remedies, as well as for wards against evil and personal protection against dark influences. Common natural magick rituals involve many herbal or material ingredients, and are directed toward helping a strong harvest, good luck in finding a wife or husband, or even fertility in marriage. More volatile and powerful rituals might produce rapid plant growth, or the manipulation of the weather over a given region.

Demonic magick is the malicious power that bleeds up from the underworld through the skin of the earth. It is the magick of Hell, powered by suffering and sacrifice, and offered to those that desire it by Lucifer himself. Agents of the Church and the Inquisition fight ceaselessly to destroy all the influence of those that command this dark magic. Once a soul has fallen into the temptation to wield this power, little short of death will prevent him from using it to cause harm. To become a practitioner of demonic magic, one must usually spend many years in scholarly study, poring over ancient blasphemous texts. This creates a paradox amongst those who use magic, because most of Europe's arcane grimoires and philosophical texts are housed within churches and abbeys, and are accessible only to those sworn to the holy orders. It is a sad fact indeed that most practitioners of demonic magick have turned from the light of God's power and succumbed to the temptations of Satan's dark sorcery.

The rituals and spells of demonic magick are those that tap into the realm of Hell itself. They allow the summoning and binding of impish demons to use as slaves or servants, as well as mighty devils that obey the summoner's desires. Some demonic magick even allows for the enchantment of weaponry; binding a creature of Hell within a sword, for example, that allows the wielder to butcher his foes with increased skill and viciousness. Perhaps the most insidious powers of the Black Arts allow the conjuration of hellish energies that directly leech life from a victim, or damage his flesh.



Druids

The only way to learn about the druidic faith is to become a druid, which is said to take 15-20 years of initiation and learning. The long apprenticeship is spent learning and understanding the ancient history of the world, ancient verses and songs, the rites of the druids, druidic lore, healing skills, prophecy and finally, magick. Much of this time will be spent in wandering the country, attuning one's mind to the landscape, and especially learning to appreciate and understand nature. At least a quarter of an initiate's time must be spent with their mentor, but otherwise they are free to do as they wish. The process is made longer by the fact that all the teaching is by word of mouth, since druids rarely write anything down, and when they do, it will be in a secret script, known as Oghrune, an obscure form of runes.

Not everyone who starts tutelage under a druid becomes one, there are tests every year and many fall by the wayside. There is also a Supreme Druid, chosen every year at a special ceremony. Certain animal species are associated with the druidic faith, including the eagle (representing the celestial forces), goose (symbolizing alertness and watchfulness — and often used to guard a sanctuary from intruders), raven (symbolizing darkness, death, destruction, and prophecy), bull (symbolizing strength, ferocity and virility), boar (symbolizing hunting and war as well as feasting and hospitality), bear (seen as a force of nature), dog (symbolizing hunting, healing and death by combat), hare/rabbit (symbolizing the gods and spirits of the underworld, death, and the undead, as well as speed and luck — they are never eaten, but often sacrificed), and the stag (symbolizing virility, speed, aggression and the forces of nature). These animals may fall under suspicion if some sort of incident occurs involving druids. Furthermore, druids often have an animal familiar.

Rituals are are very important to the druids, with numerous animal sacrifices. They are traditionally associated with the color white and wear white garments under their robes and on the most special occasions, they wear white robes or gowns. Gold is also important, and appears as gold rings and occasionally a gold sickle. Mistletoe is used in a great many of their rituals, due to its associations with fertility. Many druids carry or use a staff usually made of yew wood or oak as a symbol of their authority.

Clearly, the Druid will be capable of a great variety of magical operations if he is a character of high ability. However, for the purposes of determining his initial PMF, Charisma is always the second requisite.

The Druid is very close to Nature and therefore acquires a knowledge of all plants and herbs, from which he prepares all of his potions. Knowledge of these magical materials is acquired at a rate of 20 per month for IQ 15, and +5 per month for each IQ point above that. Only when he has acquired knowledge of all herbs and plants in the magick materials list will he be able to prepare any magical potions. However, to use them, he must prepare a golden sickle to reap them, and no herbs or plants may be used which he does not gather himself.

- The Golden Sickle: The focus of the Druid and the symbol of his power in his Sickle. It is prepared by using the 22 correspondences favoured by the Sign of the Focus. The Sign is found by going into the wilderness unarmed to fast for 21 days, after which a Shamanistic Trance 1 is experienced which lasts 7 + D6 turns. (Celts do not practice Astrology as such, so the "Sign" must be revealed in a Vision.) In addition to its functions as a magical focus the sickle also functions as a weapon, equivalent to a light sword +2 x WDF.
- Mistletoe: Mistletoe is sacred to the Celts, and a Druid will automatically incorporate it into any magical preparation such as a potion. It is fully enchanted for a Druid, and so may be employed by him without his reducing its BMR.
- Sacred Oak Groves: The oak is also sacred to the Druids, and within a Sacred Grove he will enjoy +10% enhancement to all spells, including learning spells, in addition to any other enhancements he may employ. Sacred Groves should be designated by the GameMaster.

Most druids will only wear and use armor made form natural materials, including padded leather and even armor made from wood or bark. They will not wear armor or use weapons made of processed metal. Furthermore, covering oneself in metal is confining, removes one from nature and interferes with magick. Metal armor may only be worn as a disguise, with the usual encumbrance penalties: -15% to prowl and -20% to climb/scale walls or swim in full splint or plate armor. -10% to prowl, swim or climb in chain or scale mail, and -5% in studded leather. Most druids prefer to wear soft or studded leather armor or magick armor made of cloth or leather.

Druidism

In the Celtic religion, the modern words Druidry or Druidism denote the practices of the ancient druids, the priestly class in ancient Celtic societies. Druids hold the cultural repository of knowledge in an oral tradition, using poetic verse as a mnemonic device and to ensure the fidelity of the transmission of knowledge over time. Similar to the monks of the Christian era following, they combined the duties of priest, judge, scholar, and teacher. The core points of Druidic doctrine is their belief in the transmigration of the soul, especially its reincarnation after death, and their practice of human sacrifice. Their reported reverence for various aspects of the natural world, such as the ritual of oak and mistletoe. Druids' instruction is secret, and is carried on in caves and forests. Druidic lore consisted of a large number of verses learned by heart, and it could take up to twenty years to complete the course of study.

Their influence is as much social as religious. Druids use not only to take the part that Clerics would, but are often the philosophers, scientists, lore-masters, teachers, judges and councilors to the kings. The Druids link the Celtic peoples with their numerous gods, the lunar calendar and the sacred natural order.

Paganism, then, is characterized by beliefs and attitudes that differentiate it from Christianity. The most obvious is the worship of many immortal and sometimes deific entities called gods, goddesses, and spirits. These entities inhabit the landscape, the sky, the sun, the moon, and other parts of the world, and also the Other Side (also called the Spirit Realm, the Faerie Realm, or any number of other such titles). They imbue the world with a life force and consciousness. By living in harmony with these natural forces, people live happier, healthier, safer lives.

Paganism believes in an afterlife, on the Other Side, and druids also taught that souls reincarnate back onto our side as well. Paganism is built upon oral tradition, shunning the written word. This grows out of a system of belief that reveres empirical experience over education.

Pagans do not proselytize. Nor do they adhere to a strict hierarchy of leadership, or to a central authority. One important belief is an acknowledgment of human limitations, especially where it comes to knowing the "Truth." Truth, for pagans, has many forms, all of which deserve respect within their limited sphere.

Paganism is a religion of nature; ceremonies are usually held at outdoor sites such as megalithic circles or ancient oak groves. The seasonal celebrations in different parts of the land are similar, although they probably invoke deities with different names. The patterns are the same, though details differ from place to place.



History

Long ago, only the races of Faerie — a strange, immortal race of beings descended from the Old Powers — lived on the land. They marked the places of natural power in the land, living in huge, elaborately constructed mounds. They read the wisdom of the universe in the stars. They learned the wisdom of the earth, and recorded their sacred knowledge into the landscape using great stones, which even now mark their ancient holy places.

The Faerie themselves were akin to the Old Powers (the ancient daemons and spirits of power), which they referred to, collectively, as "The Dragon." However, they were as much akin to the earth itself, and did not differentiate between the World and the Other Side, nor favor either light or darkness, nor separate the turning of the year into its parts. Then people came to the land who were born on it but not of it.

The first humans were the Picts, who called themselves children of Alba, the eldest Goddess, and named the land Albion after her. At first the Picts lived in harmony with the Faerie, but even they — being human, for all their savagery — could not bear the inhuman knowledge of the Dragon. Their greatest deity, whose name is never spoken, slew the Dragon using the power of words. The Picts' deity then named things to take power over them, and thus appointed beings to embody the powers of Nature.

Pictish magick requires a worshipper to make a personal pact with one of the Powers, and each thereafter helps the other. Those people are called "heathen magicians," because their magick is still practiced out on the wilderness heaths, where the Picts and other wild people still worship.

When the Dragon was slain, the stars moved, and the world was separated into this world and the Other Side. The Faerie people began to depart. Most went to the Other Side, where they still live. Sometimes they went away in horror. Sometimes they fled out of fear. Disgust drove others out. Sometimes they were driven out. Some have not yet left, and have made homes beneath their earthen mounds and stone circles, or in the wastes where humans do not go.

The Picts inherited the responsibility for many Faerie rites. Heathen magicians invoke the Faerie powers, but used the Pictish names for the parts of the Dragon. The first named is always Anna, "the Goddess," who is bountiful and cruel, both Source of Life and Keeper of Death. Anna is wife, mother, and daughter to Cernunos, the horned hunter who is the First God. The Picts maintain important rituals to these deities to keep the world alive. They practice the spiraling dance of the labyrinth to awaken the Sleeping God, Arktos the Seven-Starred Bear. They were the first to divide the year into four parts, each with its own sacred fire.

The heathen religion is — by "civilized" Christian standards, at least — amoral and impersonal. It has no true gods, only natural forces with names. It does not acknowledge good or evil, only the ceaseless cyclical movement of nature and the self-interested morality of personal and family survival. It submits to the forces of nature, and does not recognize a separate human morality. It integrates worshippers into the flow of the material world so that they may prosper with nature rather than fight against it.

Each deity holds specific powers that he can grant to the priests. This form of worship is the Paganism of today. Pagan worship of the gods is done in public, for great numbers of people, to fulfill the needs of the gods. Priesthood has always been with the Britons. Anyone can become a priest or priestess of the deity who chooses them — the mortal has no choice over the matter. Even royalty must obey when they are summoned by the gods. For example, Queen Boudicca herself presided over the sacrifices during her victory against the Romans in the year 60 A.D.

These priests used their deep wisdom to study the ancient wisdom of the Pict lands. They moved their worship into the sacred places, and they called upon their gods to help them triumph. The first gods they called upon were the Two Brothers, Bran and Beli; and then they called upon the Three Goddesses; then the Three War Gods, and the Three War Goddesses, and then on all their other deities, like the god of the plow, or the goddess of the horse, or the goddesses of the streams. The gods of the priests proved that they were stronger than the heathen spirits.

Yet the older powers were not destroyed or driven away. Instead, they were absorbed by the more newly arrived holy folk. The British integrated the heathen magick of the Picts with their own occult secrets and insights. From this fusion came the practice of druidism.

The druids' secret was to experience the Other Side, to discover what it means, and to teach it to others who asked. They rediscovered the cosmic language of the heavens, and found unity between belief, worship, philosophy, and mysticism. The druids were so learned in philosophy, it is said, that even the famous Greek wise man Pythagoras acknowledged their wisdom.

Druid philosophy is concerned with maintaining a balance between the material world and the Other Side. It recognizes a duality in form, manifest in masculine/feminine, earth/sky, summer/winter, day/night, and light/darkness. It also recognizes the existence of several cycles, some regular and temporal, others free-willed and mythic. By interacting with these cycles, an individual can experience, and learn from, his or her god.

All gods manifest an ambivalence that operates equally well within worlds of light and darkness, of life and death, of myth and materialism. The objective is to exercise the powers that are best for the communal good. The teachings of the druids outlined and guided people to the common good.

Paganism, unlike Heathenism, is not amoral. The pagan gods work for the specific purpose of helping the tribe, so they teach right and wrong. Paganism acknowledges good and evil, unlike the heathen faith. The welfare of the people is preeminent, and spiritual work is for the good of the people. Thus, if the tribe does something "bad," it does so only because it might accomplish some good by that means.

Thus the druids, recognizing that some of the ancient practices from which they drew their religion were "wrong," outlawed certain heathen rites and traditions. Especially odious were human sacrifice and headhunting, both of which were outlawed, as noted in the laws of Dunvallo Molmutine, the great Lawgiver of ancient times. Under druidism, witchcraft was also recognized. Witches were people who maintained the heathen ways, but without continuing human sacrifice or headhunting.

The witches were ordinary people who remembered the Old Ways, and practiced what they could remember or discover, variously helped or hindered by priests and/or druids alike. Roman conquest stilled the druids. The empire feared any organization that rivaled its own, and the Romans preferred to exterminate what they feared. In 61 A.D., the sacred druid isle of Mon was invaded, its wells filled and its keepers slaughtered. The practice of Druidism was declared illegal, though public worship of native deities led by priestkings was allowed.

Druidic knowledge went underground or was lost. Only the bards continued their ancient tasks, offering half-forgotten doorways to ancient secrets. Common people, though, continued their ancient ways despite Roman conquest. The myths lived, and like the ancient western Roman god Chronos, slept, waiting.

When Roman power failed in 400 A.D., the gods came back. Old cults were revived. Northern warlords, who had never been conquered by Rome or Christianity, moved southward and became kings. The names of the old gods again rang out in groves and temples. Bards once again delved into the Old Ways. The spirits responded.

Individuals rose in knowledge and wisdom, relearning druid secrets from native Faerie ways. A leader among them was Blaise of Northumbria, a wise and ancient man of books and of nature, and he taught his secrets to talented young folk such as Merlin and Viviane. At last, from among the contemporary druids there emerged the true Archdruid, Merlin the Magician and Prophet, who mastered the arcane arts and who struggles against the world to shape its future.



Druidic ranks

No single hierarchy exists for all Pagan practitioners. The relations between members of different traditions depends upon mutual recognition and respect of each other's ability and power. The Druidic organization is standardized, and so the others are compared to it.

Archdruid: The highest and most powerful magician in the land is the Archdruid. Unlike other druidic ranks, the chief druid is not examined by a superior and then appointed to his post. Instead, he must have proved himself through knowledge and experience to greater, invisible powers. He must understand the deepest powers of the world and its magick. Druidic training prepares a person for this experience. Merlin the magician is Archdruid before Arthur and early in his reign. Later, Taliessin the Poet is Archdruid.

Druid: Not all magicians are druids. To become a druid, a man undergoes a time of training as a bard, then an ovate, in preparation for tests whose aim is to prove him to be an accomplished practitioner of Magick and be capable of performing the rituals, spells, and other religious activities of a community. Only men may be druids. Women do not need to because they, as Bearers of Life, are already initiated into the greatest secrets.

Women usually become an enchantress or a witch. They may still receive druidic instruction.

Seer: A filid is a jurist by virtue of his great knowledge of the traditions and his deep insight. He is, in effect, a High Justice or magistrate to whom offenders are brought to answer legal disputes and crimes. From the moment he attains experience level 14, a filid can adjudicate legal disputes and render sentence. Like High Druids, he has the power of Excommunication over offenders who do not come before him for judgement.

Ovate: A ovate is a druid-in-training who has already proved himself to be a master of bardic song and oral tradition, and is now studying the esoteric arts such as astronomy, astrology, divination, philosophy, and ritual. They outrank bards.

Bard: Bards used to be only the lowest rank of druid, but many bards exist who have no ambition to progress further. To be a bard one must have mastered the oral traditions of storytelling, poetry, genealogies, and law speaking. True bards can perform the magical poem called a lampoon, which can disfigure a king's appearance, reputation, and health if he violates his social duties.

Priest, Priestess: Priestesses are often called Enchantresses as well. Anyone who has magical ability may become a priest or priestess with the proper training, usually administered by an existing hierarchy which has an established traditional relationship with a deity, often linked to a specific holy place. They are priests or priestesses of a specific deity. Functions are largely ceremonial, especially concerning the seasonal festivities which are always overseen by the priests and priestesses. Healing and providing magical protection are common activities. These people can often work magick, but lack the depth of understanding to qualify as druids and the breadth of experience to do anything outside of their deity's scope. Some, however, are more powerful than Ovates. The best known priestesshood is that of the Ladies of the Lake.

Experience Level		Cultists	Magick Power
1	Lay-Member	on staff	Predict Weather
2	Lay-Member	on staff	Knowledge of Sacred Sites
3	Initiate	on staff	Secret Writing
4	Initiate	on staff	Knowledge of Geography & History
5	Priest	10 + 1d6	See and Use Ley lines
6	Priest	10 + 2d6	Ley Line Rejuvenation
7	Priest	10 + 3d6	Versification Skill
8	Bard	10 + 4d6	Endure Hardship
9	Bard	30 + 1d10	Prophecy
10	Bard	30 + 2d10	Divination
11	Ovate	30 + 3d10	Oghams
12	Ovate	30 + 4d10	Vision
13	Ovate	1d100	Animal's Mind
14	Seer	10 + 1d100	Venom Immunity
15	Seer	20 + 1d100	Converse with Plant & Tree
16	Seer	40 + 1d100	Lesser Healing
17	Druid	2d100	Find the Oghams
18	Druid	10 + 2d100	Greater Healing
19	Druid	30 + 2d100	Memory of Trees
20	Great Druid	3d100	Phoenix Healing
21	Great Druid	50 + 3d100	Weather Control
22	Archdruid	Cult	Embrace of the Oak



The Great Druid

Upon reaching level 20, the character has learned and mastered all the skills of his profession and has passed all the tests along the way, thus they have earned the title of Great Druid. This is a highly emotional and important point in any druid's life. It does not mean that they have learned or mastered everything that they need to know in life — druids keep learning and improving their skills and wisdom until they die — but the character has attained a level of mastery that only a few achieve. It also means a level of social distinction within the Druid community. All lower level druids will treat a Great Druid as a knowledgeable teacher and advisor and show him or her the utmost respect and courtesy. As a Great Druid, the character may wear the distinctive white druidic robes as his regular garment, can lead druidic rites (rather than just participating in them), and may sit in judgement and make public prophecies. The Great Druid may also elect to teach an acolyte (no more than two), although most druids will wait until they have more experience before they do this.

The Archdruid is selected in a particular community or region once a year at a special ceremony under the oldest oak tree. The location, date and festivities of this ceremony may change from community to community, but word is spread through the network of druids and their sympathizers across the land. As with all druidic ceremonies, only druids and their initiates are allowed to attend, and at least 35% of all the druids in the country will turn up. Candidates for Archdruid must be Great Druids who are tested on their knowledge, their ability to compose verses, their interpretation of events by philosophy and prophecy, and most importantly their wisdom and compassion. The Archdruid is selected by vote and remains the spiritual leader of the faith for the next year. Particularly wise and respected druids can be reelected and serve for many years, but few serve for more than 10 years in a row. The Archdruid is also the only druid who can call a special meeting of all druids in a time of crisis.

Rituals & Sacrifices

A sacrifice acceptable to the Celtic gods had to be attended by a druid, for they are the intermediaries. Before a battle they often throw themselves between two armies to bring about peace. Druids predict the future by observing the flight and calls of birds and by the sacrifice of holy animals: all orders of society are in their power... and in very important matters they prepare a human victim, plunging a dagger into his chest; by observing the way his limbs convulse as he falls and the gushing of his blood, they are able to read the future. The victim is either a criminal or a prisoner of war. Human sacrifice is the reason why druidism is outlawed and persecuted by the Church.

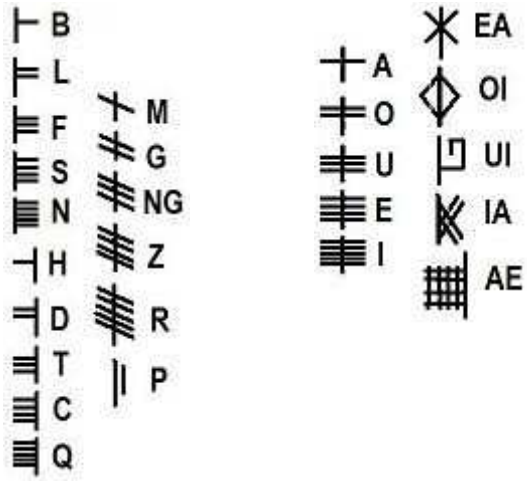
Anything growing on oaks are regarded as sent from heaven and a sign that this tree has been chosen by the gods themselves. Mistletoe is, however, very rarely found, and when found, it is gathered with great ceremony and especially on the sixth day of the moon... Druids prepare a ritual sacrifice and feast under the tree, and lead up two white bulls whose horns are bound for the first time on this occasion. A priest attired in a white vestment ascends the tree and with a golden pruning hook cuts the mistletoe which is caught in a white cloth. Then next they sacrifice the victims praying that the gods will make their gifts propitious to those to whom they have given it. If given in drink, the mistletoe will give fecundity to any barren animal, and is predominant against all poisons.

Ogham

Ogham is an alphabet used to write the Old Druidic language. Ogham is sometimes called the "Celtic Tree Alphabet", based on a tradition ascribing names of trees to the individual letters. This cryptic alphabet was created by druids for political, military or religious reasons to provide a secret means of communication in opposition to the authorities of Roman Church. The ogham alphabet consist of twenty distinct characters (feda), arranged in four series aicmí (each aicme was named after its first) and five additional letters, the so-called forfeda.

Monumental ogham inscriptions are mainly employed as territorial markers and memorials (grave stones). The text of these "Ogham" inscriptions is read beginning from the bottom left-hand side of a stone, continuing upward along the edge, across the top and down the right-hand side (in the case of long inscriptions).

As well as its use for monumental inscriptions, ogham is used for short messages on wood or metal, either to relay messages or to denote ownership of the object inscribed. Some of these messages are cryptic in nature for magical purposes. Ogham are used also to keep records or lists, such as genealogies and numerical tallies of property and business transactions or as a system of finger or hand signals.



Druidism Powers

Like Clerics, Druids perform a kind of Magick of a miraculous nature. They do not have to learn any spells, the Power comes to them from an Intervention by the Deities they pray. For each 10,000 experience points a Druid obtains, he has a chance equal to his chance of an Intervention to receive another Power. The number also refers to the total number of powers he may request in a day, his capacity being equal to the number of the last power he acquired. Furthermore Druids have the ability to produce magical effects like "Primitive Talent" Magick Users. They acquire spells in the same manner as all Primitive Talents do, the type of spell depends directly of the Deity they are worshiping (see "Druidic Deities").

Druids gain +10% to any ritual taking place in a Sacred Place or +15% if that place contains a living Oak, Yew or Rowan Tree. Mistletoe on an Oak tree grant a further +5% bonus.

1. Blessing the Goddess plus
1. Rowan Grove
2. Restore Plants
3. Blight/Wither
4. Thorn Darts
5. The Open Way
6. Tangle Weeds
7. Cure Blight
8. Grow in Haste
9. Speak With Plants
10. Faerie Ring
11. Warp Wood
12. Overgrown Path
13. Glade Of Dreams
14. Hedge Of Thorns
15. Wooden Bridge
16. Insect Pests
17. The Green Way
18. The Green Wood
19. Old Man Willow
20. Kinship
21. The New Forest
22. The enchanted forest

The effects of each power listed are given below.

1. BLEESSING OF THE GODDESS: Known by various other local names, this fertility spell affects a minimum of 3 acres x MKL and plants in the area double their yield. The spell can be cast on a particular group of season. The cost increases by 5% FP per acre over 3 acres.

1. ROWAN GROVE: This enables the Druid to find a stand of Rowan trees, which provide a bonus of +21% to any protection spells used against Faerie attacks and Faerie-cast magick so long as he stays within the bounds of the grove.

2 RESTORE PLANTS: This causes rapid healing of damage done to a plant by the elements or by physical or magical attack. By casting the spell as a 1-day ritual, the Druid can restore 1 acre of plant life x MKL, a valuable talent when crops are flattened by storms, etc.

3 BLIGHT/WITHER: This affects vegetation (not trees) in an area of 1 acre x MKL by quickly stunting plant size and reducing crop yield to one half. The spell can be cast on a particular group of plants only once per season.

4 THORN DARTS: This creates a dart for every 2 MKL the caster possesses. The caster can gather thorns beforehand and must have the right number of thorns in hand to throw them at the target(s). The darts may be fired at one or more targets.

5 THE OPEN WAY: This opens a path three feet wide through any natural and most magical plants barrier (except for Faerie Ring).

6 TANGLE WEEDS: This causes undergrowth to hinder movement. Cut movement speed in half. Those moving faster than a walk must succeed with a DEX CR - 2 or fall to the ground. Fast movement is at the normal speed but expends 1 FP per 10 feet in combat and per 100 feet in travel mode.

7 CURE BLIGHT: This spell cures blight in a tree or plant and restores it to health. However, if cast as a 30 minute ritual at triple FP cost, the spell restores 1 acre x MKL back to health.

8 GROW IN HASTE: This causes a single plant (including trees) to grow very rapidly to its mature size. If fruit or nut bearing, as it visibly grows, it flowers and the fruits form and ripen. The spell can be placed in a seed, berry, nut, etc., and activates when planted. The number of plants effected can be extended to 1 acre's worth of grain seed or vegetables, 7 bushes, or 1 tree x MKL at cost of 3 FP per MKL of plants affected. It can also be made an "instantaneous" effect by doubling the FP cost if a single plant is involved.

9 SPEAK WITH PLANTS: This enables communication with plants on a very simple level. The Druid may ask one question per 3 MKL. The plant will answer to the best of its knowledge and in literal factual terms. (Plants are not noted for their intellects!) The questions must be stated simply and directly in seven words.

10 FAERIE RING: This creates an enchanted ring of toadstools that protects those inside it from magick and magical beings. Neither can any magick be cast outside the ring. It must be cast in wooded areas. Those inside see through Faerie Glamour and most illusions as if they had True Sight. No magical creature can pass the bounds, especially Faeries, but also undead, Demons, Spirits, etc., without passing a FER CR - 7. Crossing it inflicts 4d6 damage points, with a minimum of 10 points of damage. Living creatures may enter and leave freely. Goblins, Trolls, etc., must succeed with a FER CR to enter the charmed circle but suffer no damage.

11 WARP WOOD: This warps 3 dr. of wood x MKL of caster. Once warped, the wood becomes brittle and bent. On any successful hit or parry, the weapon shaft shatters! Warped missiles have a penalty of -25% to hit. Warped bows and crossbows shatter when fired. Wooden shields shatter when a Critical Hit is scored against them. A Druid knowing this spell may dispel the effects. Wooden magical armaments resist the spell at 5% x the "+" rating of the weapon. Ego weapons are unaffected.

12 OVERGROWN PATH: This causes plants in the area to all but obliterate any signs of passage. A tracker must proceed at 1/2 walking speed. He must succeed with a INT CR - 3 to find the trail. Check every 50 feet and if he loses the trail, he must spend 6 minutes x MKL searching before he can check again. After three hours, such a trail is too cold to follow.

13 GLADE OF DREAMS: This spell opens a small clearing in the forest to provide a secure campsite for the night. For 100 feet round about beyond the clearing, dry twigs, leaves, etc., act as sentinels and make noises that alert those in the Glade of Dreams to the presence of intruders. Make a Forester's Stealth roll every 20 feet to avoid making noises. Anyone not using Forester's Stealth always sets off the magical alarm system. If certain trees are present in the area, bonuses apply:

- Rowan (mountain ash) trees guard against stealthy approach by Faeries (see Rowan Grove) giving a -21% to the person trying to approach.
- Oak trees warn against the stealthy approach of Demons, Undead and other Spirits by rustling their leaves giving a -21% to the person trying to approach.
- Mistletoe growing on oak trees enhances a Druid's magick by +7% when casting from within the glade.
- Yews warn against stealthy approach of deadly forces and foes with deadly intentions by creaking their branches loudly giving a -21% to the person trying to approach.
- Elders enhance a witch's magick by +7% when casting from within the glade.

14 HEDGE OF THORNS: A Hedge of Thorns can be cast wherever there are bushes. The plants become a thick, intertwined hedge of sharp thorns which do 2-20 damage points to any living creature of small dog-size or larger attempting to force through and also to corporeal Undead. The Druid creates a 5 feet thick, 5 feet high and 10 feet long section of Hedge per MKL. He can bend and shape the thorn barrier any way he desires. Breaking through needs a STR CR - 1 per foot of Hedge thickness. Chopping through is possible but each foot of Hedge thickness can sustain 21 points of damage.

15 WOODEN BRIDGE: This enables the Druid to bridge a gap with a wooden span three feet wide for the length of his spell range. There must be trees nearby, which literally lean their trunks horizontally over the gap. If oak is used, the bridge becomes permanent unless the Magus dispels his magick before the spell ends. Other trees spring back vertically at the end of the spell.

16 INSECT PESTS: This either attracts or drives off insect pests or animal pests that could damage or destroy crops or trees. The area affected is 1 acre x MKL but the area can be extended by +1 acre at a cost of 1 FP with no upper limit except for the FP of the Druid. Pests will not return for 1 week x MKL of the caster.

17 THE GREENWAY: Opens a grassy path before the Caster and enables him to pass through dense vegetation as if walking on

a good road! The vegetation closes in behind to impede any pursuit and to conceal the trail.

18 THE GREENWOOD: A potent, protective spell that guards trees and plants from the ravages of fire. Vegetation within the protected radius of 100 feet x MKL resists ignition and cannot be set ablaze unless casting a Fire spells by a Mage of higher level. Even if a fire is kindled, it burns fitfully and has a chance of going out equal to 5% x MKL of the Caster, checked every 3 minutes.

19 OLD MAN WILLOW: In every forest, growing beside a stream or pool, there are a few ancient willows that can be "awakened". The spirit of such a tree is sentient and also highly malevolent towards intruders in the forest. "Old Man Willow" casts a continual Summoning for 1 mile round about it at MKL/10. Those attracted by its call will be unconsciously attracted to the tree and will lie down to rest under its shade. The tree casts a powerful Sleep spell over them at MKL/10 and, when they drift off, it embraces them. Only those knowing this spell are immune to the call and to the Sleep spell.

20 KINSHIP: In learning this spell, the Druid enters into a close and mystical relationship with the entire Animal Kingdom. On casting the spell and quietly saying, "We are brothers, you and I," he is able to approach even the most ferocious beasts, walk among them, etc., without their becoming alarmed and fleeing or attacking him. He enjoys a bonus of +21% in any spells or skills that command or train animals of all kinds.

21 THE NEW FOREST: Literally alters the layout of a large area of woodlands so that it is no longer familiar to those who knew it before the spell was cast. Trees and plants move to different locations, ground cover obscures outcroppings of rock, grows over paths, roads, etc., that might have been landmarks and so on. Other formerly overgrown features might be exposed, again altering the appearance of the landscape. Only vegetation shifts, but that is usually enough to completely mask physical features or so alter their appearance so they are not recognisable. This powerful defensive spell creates a natural maze in which it is easy to become disoriented and lost. Only a Druid knowing The New Forest can determine the outlines of the new landscape quickly by Divining what the spell caster had done.

22 THE ENCHANTED FOREST: The Druid opens a portal to a place of magick: a forest where strange things might occur, strange people might live and the home of faerie folk. The forest can feature as a place of threatening danger, or one of refuge, or a chance at adventure. The forest is often filled with magical animals, plants, maybe even magical rocks and creeks. Often there will be mythical creatures, and trees that talk or with branches that will push people off their horses, and thorny bushes which will open to let people in but close and leave people stuck inside, and other plants that move, or turn into animals at night, or the like. This forest could easily bewilder the knights, despite many references to its pathlessness, with forks and crossroads, of a labyrinthine complexity. The forests can also be a place of magical refuge for the Druid and his companions where they can meet and have mercy on talking animals that aid him.

Druidic Magick Power

Any player who has a druid for a character is assumed to have already spent years of study as an apprentice to an older, fully-qualified druid (only full druids may take apprentices).

Predict Weather: druids can read in the sky an exact divination of the weather as it will naturally occur within a 50-mile radius for the next 12 hours with 95% accuracy. If the weather is manipualted somehow (such as by magick), this spell cannot predict that.

Knowledge of Sacred Sites: Sacred sites are important to the druids. Some are obvious and well-known (like Stonehenge on Earth), while others are more temporary, much better hidden and may not be obvious when found. An initiate druid learns to recognize the sites and the signs that point to them. This includes knowledge of ley lines.

Secret Writing: All druids are taught a variation of the rune alphabet known as Oghrune. The primary difference between this written language and traditional runes is the addition of a few (nonmagical) symbols representing various forces of nature and additional dashes and appendages added to the basic runic letters.

Exceptional Regional Knowledge of Geography & History: This is the complete history of the local region where the druid either grew up or practices his faith. Information goes back thousands of years and includes a rich knowledge of geographical changes (the rise of mountains, rivers changing course, flood plains, seasonal weather patterns and changes over the years, animal migrations and extinctions, etc.) as well as myths and legends focusing around animals and nature.

See and Use Ley lines: The druid recognizes ley lines and nexuses as places of power where he or she can draw on additional fatigue points and where spells and powers are increased. Only druids and most creatures of magick can see the gentle flow of magick energy.

Ley Line Rejuvenation: When standing on a ley line or nexus, the druid can absorb ley line energy to double his rate of natural healing. To do this, the character must concentrate on healing while relaxing on a ley line. The druid can also use a ley line or nexus to perform an instant rejuvenation as often as once every 24 hours. After about 10 minutes of concentration, 2-12 Body points and 2-12 Fatigue points are magically restored.

Druid Versification Skill: Along with their knowledge of history, druids are also taught folklore and wisdom in the form of songs, rhymes, and verse. These are used to teach the people about the old ways and the great folk heroes. This skill also allows druids to disguise themselves as bards. The ability includes being able to compose new verses and tunes, and the ability to play at least one musical instrument.

Endure hardship: allows a priest to survive in exceptional conditions for a certain time. The initiates can remain without food or water for a number of days equal to the druid's level, and without air for a number of hours equal to the druid's level. The priest must remain in prayer for the whole duration of the blessing effect and cannot invoke other blessings in the meanwhile. At the end of the blessing duration, the druid will become fatigued and must resume normal breathing, drinking and eating in a reasonable time, or they will begin to suffer the detrimental effect of air, water or food deprivation.



Bards

Bards possess a number of abilities and powers:

Prophecy: This is the ability to see bad omens and warnings of impending danger, disaster, witchcraft and the forces of supernatural evil at work from the study of the stars, skies (color and cloud formations), the behavior of plants, wild animals and insects, and other natural omens. Druids at this stage cannot make prophecies about specific people or specific happenings, and do not have the ability to be precise. This is where the philosophy and history skills are utilize by the druid to "interpret" the signs and hide the vagueness of the prophecy in riddles and clever words. He may sense that "evil is afoot" and taking what information he may know, surmise that "something unnatural has tread this path." Likewise, "foul winds blow," means that something appears to be wrong or out of place. He may even get a general idea as to who the omen is directed at such as the King, a specific kingdom, or a player character/group (G.M.'s discretion). The prophecy always focuses on the big picture and rarely on one insignificant person or minor event. A prophecy can be tried as often as once per 24 hours or if something really terrible or obvious is afoot.

Divination: Druids can divine the future and gain insight to a problem by performing a blood sacrifice of a small animal (typically a bird), pulling out its entrails, observing them and meditating. This may take between half an hour to an hour, depending on the complexity of the problem and the solution needed. The druid can sense the following;

1. Whether a specific person is in immediate danger or not (immediate is 1-3 hours).
2. Whether that person has the intention to commit violence or evil within the near future (1D3 days).
3. Whether somebody he, the druid, cares about (but no specific identity unless that person was the initial focus of the divination) is in danger and whether the danger is soon (within 24 hours) or distant (weeks or months away).
4. Will magick be involved?
5. Will mortal or supernatural forces be involved?
6. Will there be much sorrow/death if this possible future is not changed?

Divination can be done as often as once every 24 hours. Limited to events that may happen within 1000 miles on the soil of the land/continent the druid is standing on. Must be performed in a wilderness or forest and the blood of the sacrificial animal must seep into the ground.

Discern the Oghams: This spell enables a Druid to see the Oghams which have been magically cloaked by High Druids after they have carved the sacred symbols in a Tree (usually an Oak, but also Fir, Ash, and Yew). Without the spell, the Oghams are incomprehensible symbols without meaning. The spell's duration lasts as long as the Druid remains in the vicinity of the Tree.

Vision of the Marauding Beast: By touching a wounded beast, the Bard gets a mental image from the perspective of the attacked animal. If the animal didn't see the attacker, the Bard can't see it either.

Ovates

Ovates possess a number of abilities and powers in addition to those they possess as Bards:

Opening the Tome of the Animal's Mind: By touching the head of an animal, the Ovate can read its memories of the past day. The further the animal is from human, the harder it is to read its memories accurately. If the druid simply scan the beast's memories, not looking for anything special, he gets the memories the beast thinks are most important. If he is trying to get a specific fact, the druid must spend an extra 1-6 fatigue points.

Venom Immunity: Druids can heal venom from plants or animal once per day at the expenditure of 1-6 fatigue points.

Converse with Plant and Tree: The Ovate can speak with a plant for one conversation. The level of conversation depends on the type of plants; longer-lived and more noble plants have more to say. A single question and response takes 21-40 minutes, with slower-growing plants speaking more slowly. Typically, plants can talk about the soil and about other plants around them, but have limited awareness of more momentary events, such as the passing of animals or people, unless that passing has a direct bearing on the plant (for example, a person cut its trunk). News can spread quickly through a forest when it has to, called from tree to tree on the wind. Bystanders cannot understand the conversation.

Salve of Lesser Healing: This spell must be cast on specially prepared herbs. The salve will heal 1 Body point of damage per 2 level of the caster. Three applications of the Salve may be prepared in a day. A wounded character may receive the benefits of the salve only once per day and no more than 3 times per week.

Ovates, furthermore, had the power to excommunicate a fugitive and cast him beyond the protection of the law. An outlaw's life was then forfeit to anyone who could slay him, and he was barred from all religious rites and benefits.

Seers

Seers are capable of the following spells, which are performed in a Trance IX state:

- Locate Individual: The ability to locate any individual's position, provided that the Druid possesses some personal article of the person sought.
- Speak with Animals: When the caster invokes this spell, he becomes able to communicate with and understand the "speech" of normal animals (with the exception of mindless creatures). While the spell lasts, the animal (and any other animals of the same type in its company) will refrain from attacking, even if they were initially hostile. It is important to note that the spell does not permit speech with animals of monstrous or unnatural nature; communication with a monster such as a cockatrice, for example, is beyond the spell's power. Neither does the spell suddenly imbue an animal with intelligence; the observations and opinions of an animal such as a badger will be appropriate to the animal's own experiences, motives, and intellectual limitations.
- Protection from Fire: A very powerful protective spell which prevents the Druid from being harmed by ordinary fire, and which reduces the damage caused by Magick Fire to 50%.
- Command Plants: The ability to control plant life and make it open a path through otherwise solid barriers of vegetation or to close in and prevent or hinder passage by others. An area of plant growth equal to the Druid's casting range in all directions will be affected. Duration: 7 x usual spell duration.
- Vision: The ability to commune with the spirits of the Higher Plane, who will answer 7 questions for the Druid. Only one Vision may be attempted per month, after fasting for 21 days without any other activity except prayer and meditation.
- Word of Power: Weaken
- Word of Power: Blind
- Great Command
- Enchanted Sleep
- True Sight

A filid casts these spells of Command and Illusion as if an Adept of Circle X. Also, when "saving" from Commands and Illusions cast against him, a filid saves as if an Adept of Circle X. A filid cannot be affected, however, by any spells cast against him by another filid, or vice versa, for they are so familiar with these magicks that they can protect themselves fully against spells cast by others of their kind (though such action is unthinkable).

A filid is also capable of prophecy (equivalent to casting a horoscope) and is consulted to find out those omens favourable to an adventure, the choosing of a career/vocation etc.



The Guiddonot

Women went to war in the Celtic lands, and it was not until the seventh or eighth century that the practice appears to have been abandoned. The guiddonot were female witches who specialised in Battle Magick. In effect, they were Amazons trained to arms who used their magicks to enhance their fighting prowess. Boedicia of the Iceni, Maeve of Connaught, and many other examples of Amazon warriors who not only fought in battle but who also led men. One cannot but wonder whether there was not a formal institution amongst the Celtic peoples.

The guiddonot live in a settled house (fortified) called Llys of Gwiddonod (The Witches' Court). A number of these would be scattered throughout the Celtic world.

As fighters, the guiddonot are armed with the usual weapons of chariot troops, and each guiddonot will have her own war chariot, with a superior male fighter/charioteer. Being women, they are not quite the match of men for strength, and this they compensate for with their magick.

Guiddonot must have the following pre-requisites: Over 5'5" in height, CON/12+, DEX/12+ (second requisite), STR/12+, APP/13+, INT/12+

The guiddonot learn the following spells, which they are taught by "sisters":

- Beserker Rage*
- Bravery*
- Dispel Fatigue*
- Hold Portal
- Night Vision*
- Hear*
- Knock
- Silence*
- Far Sight*
- Healing*
- Haste*
- Speed*
- Strength*

*These spells must be cast in potion form and only affect the one drinking it.

All guiddonot advance in experience as fighters and do not receive any experience for performing magick. They may learn additional spells from a gwrach, however, to augment their powers. They do not possess a focus.

Druids

Druids have a number of abilities and powers in addition to those they possess as Ovates:

Find the Oghams: This spell enables a Druid to Research Magick in order to learn basic knowledge in spells. Coming from an oral tradition, he has no books to study. But he can "read" the symbolic markings or Oghams carved in the living wood of Great Oaks, Fir, Ash, or Yew Trees in sacred groves. He must first find a Great Tree

carved with Oghams. This spell enables him to locate the whereabouts of such sacred trees. The Druid must name the spell he wishes to research, and the ritual takes 3 hours. The Druid's chance of locating the tree is his success chance -10% x spell level. The Oghams are magically cloaked (by High Druids) and a failure does not mean that a tree with the information he seeks is not in the area, just that his Magick has failed to discover it. If he succeeds with the spell, he will know the whereabouts of the Oghams he seeks. The distance he must go is 2-12 days journeying on foot. If he fails with the spell, he cannot cast it again to find the location of Oghams about that particular spell until 21 days have passed. He may still attempt to locate Oghams for other spells. Once he reaches a Tree, he must cast (Discern Oghams to be able to see the Oghams and search them for keys to the information he requires. It takes him 3 days x BMR of the spell. He then must make a successful Spell Research check. If he is successful, he may go on to acquire basic knowledge and fully learn the spell.

Salve of Greater Healing: This potent healing salve is prepared in much the same way as the Lesser Healing except that it will heal 1 Body point of damage per level of the caster.

The Memory of Trees: Among the Druids, trees are regarded as sacred repositories of memory, lore, and the presence of spirits. Five Great Trees are guarded by powerful Druidic Mages and their servants. Provided that he can obtain permission of the Guardian to do so, a character possessing Speak with Plants may consult these trees to research matters of lore and ancient tradition. Since trees are far from hasty, their response times will be 3-18 days per question asked. Still, their knowledge is quite substantial and often covers the most esoteric of subjects, so the wait is often well worth it. Use the following table to determine whether the Tree has "knowledge" of the matter about which the Druid wishes to seek enlightment and instruction.

	success chance at having "memories" of the questions asked of them	
Great Tree	Lore	Magic
Oak	90%	90%
Willow	50%	70%
Birch	90%	60%
Alder	80%	80%
Holly	80%	70%
Hazel	70%	50%
Apple	60%	50%

Phoenix Healing: The druid can perform a ritual in which a medium to large animal is sacrificed. Each body levels unleashed by the animal at the moment of death can be converted into one hit point and instilled into a wounded or comatose person by touching both the animal and the patient at the moment of death/sacrifice. If the person to be healed is in a coma (at zero or below hit points), the character musts succeed a resurrection roll to snap out of the coma. This power can also be used to completely negate poison, remove fever, and cure sickness. Permanent damage, such as blindness, severed limbs, or insanity cannot be cured. Requires half an hour to perform and must be done in a wilderness or forest to heal injury, but on the bank of a lake, river, or stream to cure sickness, fever or poison.

Weather Control: (Once per day). The druid can change the existing weather from something as minor as a change in the wind's direction to summoning a storm. The smaller the change in the weather, the quicker it can be created; a light rain or fog can be called in 10 minutes, while drastic changes, from bright sunlight to downpour, heavy fog, hail, high winds, etc., will take over an hour to create (60 minutes plus 1D6x10 additional minutes). Incredibly destructive weather patterns (hurricanes, tornadoes, lightning bolts, as well as snow) cannot be summoned. Generally affects an area 10 miles (16 km) in diameter, but the area can be made smaller if the druid so desires. The duration of the weather effect is limited to 1D4 hours from the moment the druid stops the ritual. Note: Downpours can be extremely dangerous, causing flash floods, especially in hilly regions, and making travel difficult, if not impossible. Must be performed on a high hill, treetop, or high in the mountains and requires the sacrifice of a large bird or bird of prey.

Archdruids

As spiritual leaders of entire lands, Archdruids have special powers:

Embrace of the Oak: The spell Speak with Plants is required to cast this powerful healing spell, for the Mage must request the aid and protection of the sacred tree. The oak opens to make a cavity into which the Mage or someone he wishes to heal can step or be placed. The wood will "embrace" him, closing again to leave no visible sign of what has happened. Within the living wood, he heals at double his natural rate. The living wood masks his presence from all but the most powerful Detection or Divination spells cast within 10 feet of the tree. If found, the character has the option of staying or leaving the tree to deal with the situation.

Ley Lines

Ley lines are a matrix of Magick Energy that run in straight lines across the earth. The source of the energy is unknown and apparently inexhaustible. At places where several ley lines cross, the energy is at its greatest. These Magick Energy intersections are called ley line nexus points. Magus can syphon a fragment of the energy from these lines, especially during certain periods and positions of the moon and stars. The additional magick energy is often only accessible directly at a ley line nexus and must be used while it is available. This makes timing a critical factor. Ley lines have the following effects on Magus (as well as dragons, faerie folk, sphinxes, and other creatures of magick or supernatural beings):

1. Close proximity to a ley line. Being near a ley line, within two miles, increases the range and duration of spells, wards and circles by 20%.

2. Being at/on a ley line or a half mile from a nexus point increases the range, duration, and damage of magick spells, wards and circles by 50%. The Mage can also draw +10% fatigue points from the ambient energy radiating from the ley line and nexus once per melee round.

3. Being at a ley line nexus point or within 200 feet of one doubles the normal range, duration, and damage of magick incantations, wards and circles. The Mage also enjoys a bonus of +2 to save vs spells of Command or Illusions and horror factor. The Mage can draw an additional +20% fatigue points once per melee round.

4. Periods of increased energy at a nexus point. There are periods of time during the day, night or year that the ley line energies surge and increase dramatically at ley line nexus points. During these periods, practitioners of magick at a nexus can work their most amazing magick. Other, competing and evil forces may also seek to use a ley line nexus at these peak moments and may not wish to share the mystic energy (or be seen); combat may ensue if someone does not yield to the other and leave. If more than one Mage tries to tap into the energy, it will be either equally divided between the two, or the Mage who casts his magick first uses the available extra energy before the other can tap it. Furthermore, dimensional anomalies and the manifestation of supernatural beings also increases at these places and times.

   - Midday (noon) and midnight: The Mage can draw on an extra +20% fatigue points per melee round along ley lines and +40% fatigue points at a nexus. This bonus energy is available for one minute.

   - Vernal (spring) and Autumnal Equinox: Energy runs high during the daylight hours of the vernal equinox and the nighttime hours of the autumnal equinox. During this time a Mage may draw upon +40% fatigue points per melee round at a nexus. This amount doubles for one minute at dawn, noon, sunset, and midnight.

   - Summer and Winter Solstice: Solstice occurs twice a year, when the sun is farthest from and closest to the planet's equator (on Earth that's June 21st, summer and December 21st, winter, the longest and shortest days of sunlight a year). These two days make the ley line nexus junctions boil with energy! The fatigue points available during the 24 hour period is the same as the equinox.

   - A Lunar Eclipse happens when the World is in a straight line between the sun and the moon. A lunar eclipse occurs once a year and lasts about an hour and a half. Once per melee round throughout the 90 minute period, the Mage can draw upon +30% fatigue points from the nexus, but for one minute, when the lunar eclipse is at its zenith, a practitioner of magick can tap into an extra +100% fatigue points!

   - A Partial Solar Eclipse occurs when the moon passes in front of the sun, but is close enough to the earth that the sun is briefly blocked form sight. This rare solar event happens about once every ten years and lasts for about 2-8 minutes. It has a profound effect on ley line junctions. During the 2-8 minute eclipse, a Mage can draw upon +50% fatigue points once per melee round and +150% fatigue points when the eclipse is at its zenith (one melee round)!

     Furthermore, during this period of "darkness," Necromancers, Hex-masters, Evil priests and Covens will enjoy the following bonuses: all spell, ward and circle duration, range, and damage are increased by three times!

     Practitioners of magick not allied to dark forces will see their spells, wards and circles unaffected (no increase in power).



Druidic Cults & Deities

The mythology of a religion is its recorded communications between the divinity and the worshipers. The mythological actions of the deity determine appropriate actions for the worshipers who wish to partake of their god's power.

The deities all are associated with certain Runes. Use of these runes in cult functions would be one of the more obvious marks of the nature of the deity worshiped. The runes may be understood as vehicles of power, channels of definition, or foci to manifest their symbolic abilities. Similar Runes do not mean an automatic friendship between cults, but at least indicate similar interest.

There are always special days of worship for the cults. For most cults it is a day wherein all worshipers will attend special rituals wherein they can actively enter into the magical world and partake of ceremonies blessed by the physical attendance of their deity. A typical Holy Day worship requires minor sacrifice to the deity. On High Holy Days worship requires major sacrifice during a ritual sacrifice wherein they commune directly with the immortals.

Many cults will have requirements to join as a Lay Member. These may be of birth, ability, money, or whatever. Lay Members are required to join a cult each time that they attend its services, unless they already belong. It is unusual to belong to more than one cult and may be forbidden in certain circumstances.

Initiation into a cult is a serious step, for individuals pledge themselves to the focus of a single divine entity. Unlike Lay members, who have free association with other cults, Initiates are allowed to partake only in rituals of their own cult, and its Associated and Friendly cults. Pledges are serious, and if one wishes to quit a cult after initiation, there is a brief reprisal against the one who would deny his deity. This reprisal is attempted each time by the appropriate Spirit of Reprisal, mentioned later in the Subservient Cults. Initiation into a cult requires that a person be a Lay Member in good standing and that they have a sponsor who is already an Initiate, although interpreting this custom varies widely. Some cults demand that the Initiate candidate have certain items, monies, or other tokens of sacrifice. Initiates must have reached level 5 and will also have to pass a test.

Initiates of the cult will be expected to do more than any lay person. They will also be expected to uphold the cult likes and dislikes much more stringently than Lay Members, who can quit virtually whenever they wish. Initiates do not have that option, but are pledged to the faith. Initiates are required to attend cult functions. They also may be called upon to do cult business. Most cults demand a tithe of income, usually 10%. Initiates get more benefits from their status than any lay person does. Initiates will lead the general congregation during ceremonies, and will always receive preferential treatment in cult activities. Many cults offer food, healing, ransom, and so on to Initiates. The particulars are special to each cult.

Cult of Beli Mawr, the Rebel God



- Requirements: Lay Members must have reached their maturity (between 16 and 20 for humans) and must make the choice to join by their own free will.
- Spells: Commands.
- Sacrifice: to crucify a sentient being with his head downwards on the night of Beltane.
- Benefits: Because of the wandering nature of this cult there are rarely any board or food supplied by the cult. Ransom or liberating Lay Members is also not required of the cult.
- Restrictions: Their hatred of chaos is intense and undisguised.
- Lay Membership: Lay Members are expected to act in accordance with the wishes of their priests and to come to the aid of the cult.
- Initiate Membership: The prospective Initiate must have belonged to the cult for at least a year as a Lay Member, and must make a formal rejection of former cult ties and swear to devote himself "to the winds." He pledges himself to follow his priest and his god. He must have a sponsor who is already an Initiate. He must pass a test given by the Priest.

As a rebel, three forms of the god are recognized. Beli Mawr the Warrior is the most widespread, for his god-form appeals to those who wander and adventure. Beli Mawr the Murderer is the treacherous god aspect and is worshiped by Thieves ans Assassins. Beli Mawr the Victorious is the King of the Gods, and is worshiped by chieftains and nobles and poets.

Funeral rites for the Adventurous cultists requires burning the body while chanting. There is then a song to command the soul to the winds. A smoky fire is made and grave goods are included to assist the person in the land of the dead. Among his dead, some souls will know freedom for a while, but others may be chosen by Beli Mawr to serve in his band of heroes.

Beli Mawr guarantees to his loyal Initiates that he will go and get their soul if the body is not treated with proper burial rites, using one method or another. This way the Adventurers need not fear dying in a strange land among foreigners.

Druids of Beli Mawr like to have their shrouded bodies tied into trees or sometimes held aloft by specially built racks. Other places simply ask for a burning, preferring to use smoky fires. Prayers send the soul to the wind, storm, and quiet air.

Cult of Brân, God of Justice



- Requirements: none.
- Spells: Detection.
- Sacrifice: to cut a murderer's throat on each equinoxes.
- Benefits: Lay Members may farm, hunt, or live on lands owned by the cult. All buildings and livestock are also owned by the cult, though ownership of personal private property is respected.
- Restrictions: They never must disguise themselves and never eat fish, potatoes, or raw eggs in any form.
- Lay Membership: Lay Members always support the Truth in all they do, and suffer expulsion if discovered to be lying to the detriment of the cult. Simple lying to outsiders is frowned upon, but has no set punishment.
- Initiate Membership: Lay Members who worked for the Cult for two years may become Initiates. Initiates are required either to spend two weeks per season for the cult.

The dead of this cult are burned at dusk with smokeless fires if they have not risen after seven days. Services begin with a great mourning and the burning, then wine or beer follow, as do victory paeans and the call for the soul to join with the Sun. At dawn the sunrise is read for omens, and the ceremony concludes.

Cult of Brighi, Goddess of Sacred Waters



- Requirements: none.
- Spells: Basic Magick Water.
- Sacrifice: to drown a virgin on the winter solstice.
- Benefits: none.
- Restrictions: none.
- Lay Membership: Lay membership is given free to all living people.
- Initiate Membership: Initiates must be willing to disavow all previous cult connections and stand by the rules of this cult. Initiates always are expected to help defend their priest, and to assist in rituals and other magical acts. They must usually help provide for his upkeep as well by providing food and shelter.

The cult dislikes gods in general, but is willing to compromise itself in favor of being left alone when possible. Still, it is a hostile world full of imminent dangers, and the cult distrusts all which it has not conquered. Conquest for this cult is always temporary, so they are very cautious. However, there is no particular dislike of any deity beyond any other, save for two. The most hated deity is Death, which separated the men from the gods and robbed humans of their birthright. The second most hated is Chaos, which is a specialized form of Death, but capable of destroying the gods as well as mortal beings.

The cult assures its worshipers that they will continue to have a personalized existence after death. They cannot guarantee any quality, nor any future for that existence. All magics and functions of the cult prove those facts to worshipers. The cult also insures that the living will never be bothered by the souls of the dead if they follow their priest's rituals and rules.

Cult Of Crom Cruach, God of Fertility



- Requirements: none.
- Spells: Basic Magick Earth.
- Sacrifice: to burn a human being on the summer solstice (Burning Man bonfire ritual).
- Benefits: Lay Members also receive protection and a sustenance from their community.
- Restrictions: The cult has an inherent disdain for those called Dwarves, for they are makers and not growers.
- Lay Membership: Lay Members must always report whenever they see someone doing damage to the woods and obey the commands of their cult leaders.
- Initiate Membership: Candidates for

Initiation must prove themselves to be ready for adulthood in the clan. They must have been Lay Members for at least 2 years.

All worshipers believe in successive births and rebirths through many lives in a long organic growth process which will lead towards the glory and unification of their consciousness with that of their goddess. They believe that adhering to the right worship will speed that process, and most rituals and magics of the race will intensify and prove these feelings. The worshipers bury their dead. They sing gentle songs, and then the priests accompany the newly dead to the Other Side.

Cult of Dagda, God of Life & Death



- Requirements: Almost anyone can be a lay member.
- Spells: Necromancy.
- Sacrifice: to behead an adulterous man on the night of Hallowe'en.
- Benefits: The cult can provide healing for members.
- Restrictions: Former Initiates of Dagda are few. Such of those who violate the cult dictate will be hunt by cult members until they get them.
- Lay Membership: There are no unusual requirements in remaining a Lay Member of the cult.
- Initiate Membership: The prospective Initiate must have been a lay member for at least a year. He must then convince the Initiate under whom he worships to sponsor him the next time that a Druid officiates at ceremonies.

Dagda is a figure of immense power, armed with a magick club and associated with a cauldron. The club is able to kill nine men with one blow; but with the handle he could return the slain to life. The cauldron was known as the Undry and was said to be bottomless, from which no man left unsatisfied. He also possessed Daurdabla, also known as "the Four Angled Music", a richly ornamented magick harp made of oak which, when the Dagda played it, put the seasons in their correct order; other accounts tell of it being used to command the order of battle. He possessed two pigs, one of which was always growing whilst the other was always roasting, and ever-laden fruit trees.

Dagda is a High King of the Tuatha Dé Danann after his predecessor Nuada was injured in battle. His lover is Boann and his daughter is Breg.

Despite his great power and prestige, Dagda is sometimes depicted as oafish and crude, even comical, wearing a short, rough tunic that barely covers his rump, dragging his great penis on the ground.

"Resurrection" is a regular cult function and High Priests will bring back devout worshipers as Undead if possible. For persons beyond resurrection, local preference always is given to burial functions. Priests and Lords will have their bodies preserved until the full moon, but others will be taken care of right away.

Cult of Danu, Goddess of Animals



- Requirements: Membership in the cult is permanent for all Lay members unless they are outlawed.
- Spells: Communication.
- Sacrifice: to cut a bull's throat at dawn of Samhain.
- Benefits: As a result of Lay membership the peoples may partake of the gifts of the goddess. This means that they have food, clothing, and the tools and implements made from the bodies of the beasts.
- Restrictions: The worshipers of this goddess hate all animals or people who would seek to kill the beasts of their herds without knowing the proper prayers and worship to send the souls of the beasts back to their Goddess. This includes all carnivores and non-cultists.
- Lay Membership: Lay Members must worship each week with the cult and maintain the cult prejudices.
- Initiate Membership: Initiate membership requires that a person have been a Lay Member in good standings.

The cult of Danu promises to its members that there will be a continued life after death, and that worshipers who are respectful and observant of her practices will receive recognition by her in the afterlife. The cult believes in the cyclical reincarnation of souls, and promises that priests and selected Initiates will be able to spend some time in a blissful paradise between lives. Heroes of the cult retain their identity even after death, and are removed from the cycle to remain with their goddess in the afterlife to aid her. Members of this cult are always buried after they die. When burying a priestess, the warriors chant the prayers of the Peaceful Cut over the grave, and priestesses do earth rites by sacrificing herd-beasts and letting the blood flow upon the grave.

Cult of Fal, the Aware God



- Requirements: Apprentices must pass a basic INT CR.
- Spells: Legend Lore.
- Sacrifice: to tear a prisoner's liver on the Walpurgis night.
- Benefits: Guards or workers on research projects, such as digs into ruins, will be taken from Lay Members if possible.
- Restrictions: They despise any who would limit or destroy knowledge.
- Lay Membership: All Lay Members take a vow of Truth, but the cult takes no action against breakers of the vow unless the action leads to some form of damage to other members, or destruction of knowledge.
- Initiate Membership: An Initiate is required to voluntarily doing further research. Research, of course, can entail delving into dusty scrolls, or probing ruins and strange cave formations.

While Fal was able to embrace all knowledge, mortals have no such opportunity, and have found ever since that their knowledge must always be incomplete, and what they know does not always apply to the problems at hand. Yet many follow Fal's constant quest for knowledge, for the thirst for knowledge remains, and his worshipers constantly search for new knowledge. They also constantly gather such chunks of the Spike as are collectible, to better understand the universe which once took its form from the Spike. These worshipers of the Seeker and the Sage remain above the quarrels of other gods, and are impartial advisers to all.

The worshipers of Fal know that they will travel to his Court inside the Tower of Ivory to sit at the feet of the Eternal Source of Knowledge. Their time in the tower will depend on how well they have fulfilled the lifetime quest of the cult: the amount of true knowledge known determines the time allowed in blissful research before mortals once again take their place in the eternal circle of life and death. These lords and priests prefer to be laid into stone tombs, whether natural or constructed; shaft graves are preferred. The poorer members are simply buried with a rock as a pillow. Members buried with cult rites always have long accounts of their knowledge read during the services.

Cult of Khaos, God of Storms



- Requirements: To join the cult requires that the candidates be armed and be willing to follow the orders of their superiors.
- Spells: Basic Magick Air.
- Sacrifice: to throw a criminal from a cliff.
- Benefits: The cult promises to protect its lay members while they are with their priest. They do not provide weapons, horses, money, or free aid to lay members.
- Restrictions: The cult dislike anything which does not conform to their crude and simple cult demands. They exercise this dislike through contempt, even though they may fully partake of the contemptible lifestyle. They will distrust strangers and their odd gods.
- Lay Membership: Lay members are required to follow the terms of their acceptance and to attend all cult functions. Also, until they are initiated, they must sacrifice one herd beast for a year's membership.
- Initiate Membership: Candidates for Initiation into the cult must have been Lay Members for at least one year, and to have shown during that time that they upheld the laws of the cult. This is normally spent entirely in the presence of their Priest. The priest will weigh heavily any fighting deeds of the candidate.

Khaos is the first of the god of the air. Later on Chaos was described as an original state of existence from which the first gods appeared. In other words, the dark void of space.

Khaos features three main characteristics:

- it is a bottomless gulf where anything falls endlessly. This radically contrasts with the Earth that emerges from it to offer a stable ground.
- it is a place without any possible orientation, where

anything falls in every direction.

- it is a space that separates, that divides: after the Earth and the Sky parted, Chaos remains between both of them.

Funeral Rites for the cult are simple. They kill the favorite beast of the dead warrior, so that it will accompany the dead warrior everywhere. The beast is set on its belly, with its legs folded beneath it, and the warrior is set atop it, equipped with his favorite weapons, armor, and jewels. There both are left, to defy passersby and frighten off chaos. Cultists believe that the bodies will be drawn into the Eternal Battle, and their rejoin their souls. The rites conclude with a song of fear, fury, and fighting to summon a violent wind to carry off the departing soul.

Cult of Lugh, God of Darkness



- Requirements: The applicant must be of chaotic alignment. Of necessity secretive and paranoid, the druids of Lugh will test applicant extensively. If he or she is not chaotic, they will consider the applicant a spy. Spies are dealt whith gruesomely. Outsiders are not welcome at Lugh ceremonies.
- Spells: Black Magick.
- Sacrifice: see “black mass” ritual.
- Benefits: While they are in the temple, members are guaranteed the protection of the cult. In exchange for an additional day of service per week, the member may live without charge in the temple.
- Restrictions: Because of its chaotic and disgusting practices, the cult has been heavily persecuted wherever discovered, with frequent raids made on its underground hideouts and complexes.
- Lay Membership: Lay members must attend all holy day ceremonies and must donate at least one day per week of their time in labor to the temple. In some cases lay members will be used as first-wave shock troops in assaults where the defenses of a stronghold must be worn down.
- Initiate Membership: The initiate can be required to participate in any cult-sponsored raid or expedition. One per season he must provide a living captive for cult use.

Lugh’s sling rod was the rainbow and the Milky Way was called "Lugh's Chain". He also had a magick spear (named Brionac), which, unlike the rod-sling, he had no need to wield since it was alive and thirsted so for blood that only by steeping its head in a sleeping-draught of pounded fresh poppy seeds could it be kept at rest. When battle was near, it was drawn out; then it roared and struggled against its thongs, fire flashed from it, and it tore through the ranks of the enemy once slipped from the leash, never tired of slaying.

Since they will be safely escorted to a part of Hell known as the place of Waiting, followers of Lugh do not fear death. From there they will be drawn back to serve the living as a familiar. Thus life after death is promised to all believers.

Cult of Macha, Mother of the Moon



- Requirements: Lay Membership is confirmed by telling the priest of the desire to join. The new member's name is then entered on the “Paper Lists” and kept there until the next Full Moon when they are burned and the Lay Member must rejoin. That means that Lay Members must join anew every week.
- Spells: Illusion.
- Sacrifice: to tear the heart of a criminal on each full moon.
- Benefits: Members may partake of the Poor Fund at any time and find potato bread, onions, and red berries (when in season) to eat once per day there, and also be allowed to sleep under the roof of the Outer Temple.
- Restrictions: There also is an inherent and mythological dislike between the Air and Moon, and their cults, as they struggle for the “Middle Heavens.”.
- Lay Membership: none.
- Initiate Membership: Candidates for initiation must be Lay Members in good standing and present themselves before the local priest for acceptance. They must have been Lay Members for a total of 77 weeks, the last three of the weeks consecutively and at the temple. They will be quizzed about the basics of the religion, on their attitudes, expectations, and intentions. If they pass this questioning, they are accepted as Initiates.

Macha Mong Ruad ("red mane") is often mentioned together with her sisters, the Morrígan and the Badb, and the three are often considered a triple goddess associated with war. The priests of Macha will not promise anything except that there is certainly a Life after Death, and that they can teach a worshiper the gateway to the Red Moon, wherein lie all of the keys to the secrets of Life and Death. They point proudly to their own goddess’ death, dismemberment, rebirth, disappearance, and subsequent return as proof of this.

Cult of Morrígan, Goddess of Warfare



- Requirements: Morrígan welcomes all races as long as they are warriors and will swear to keep discipline and uphold the Morrígan Code of fair play and honour.
- Spells: none.
- Sacrifice: to eviscerate a prisoner of war before each battle.
- Benefits: The Morrígan temple maintains good relations with the cult of Nuada, so that its members can be assured of first aid for their battle wounds. They are particularly well-trained in treating poisonings.
- Restrictions: Morrígan philosophy does not believe in maintaining a body which has been separated from its Spirit. Cults which specialize in necromantic arts are anathema to Morrígan. The cult of Dagda is a particular target of Morrígan's displeasure.
- Lay Membership: Every Lay Member must meet certain minimal requirements. They must uphold the Code of Morrígan. This includes requirements that a member must (1) always fight other Morrígan members fairly, (2) honour the fallen, and (3) maintain strict truth and confidence with one another. Combat between members may continue only to the first fallen, not to the death, and the loser must surrender a prize to the victor. This prize absolves each of any further obligations to the other, save in the usual course of cult functions.
- Initiate Membership: Once accepted into the cult, the Initiate must never participate in an ambush and never lie to a friendly cultist.

Morrígan ("terror" or "phantom queen") or Morrígan ("great queen") is the goddess of fighting men, and can be found on all sides in any conflict. She encourages honour and courage, and disdains pointless slaughter.

She is associated with sovereignty, prophecy, war, and death on the battlefield. She sometimes appears in the form of a crow, flying above the warriors.

The cult cares little what happens to the corpses of their dead, save that they are treated with local respect. Members usually sing a song of victory over any grave, commemorate the dead with a feast, then move on. It is not uncommon that the broken sword of the member is left stuck into the grave or funeral area. Morrígan worshipers are never resurrected.

Cult of Nuada, God of Healing



- Requirements: Anyone with a sincere wish to heal may join the cult.
- Spells: none.
- Sacrifice: none.
- Benefits: Lay Members will be healed by the temple for free and gain this privilege for family members as well.
- Restrictions: This cult makes a show of withholding favoritism from anyone, promising to heal any who need it. In practice, the individual is left to make her own decision about who gets precedence in healing.
- Lay Membership: Lay Members also must take an oath never to harm a living creature and to aid all within the limits of their ability. Lay Members must become vegetarians.
- Initiate Membership: They need not have been a Lay Member before becoming an Initiate, as long as they swear to live by the dictates of the Cult on becoming Initiates.

Those truly dedicated to the worship of this Cult know they will return to the world as healing spirits, continuing to aid and comfort the torn and battered of the world. These cultists are buried after death. It is usual for Priests of the cult to have

some type of healing plant grow over their gravesite, and so they are often buried in the cult gardens.

Cult of Taranis, the Vengeful Fire



- Requirements: To join, the Lay Member must must have FER/14+ and the druids of Taranis will test the applicant.
- Spells: Basic Magick Fire.
- Sacrifice: to tear a prisoner apart at sunset of Imbolc.
- Benefits: Each Lay Member may live in an enclave of the temple which is fortified and guarded day and night. His dependents also are taken care of in these enclaves. A once-per-week market lets worshipers obtain supplies at reduced rates. The market usually is run by a Druid special company member.
- Restrictions: The cult likes fighting and trouble, and they also like to intimidate and pillage. Should anyone be so foolish as to capture one of their number, the cult tries to rescue the captive (at any cost) and destroy the captor. Blood vengeance for cult members slain by outsiders is integral to the cult.
- Lay Membership: Lay Members must join the company of a particular priest or lord and be ready to fight with him if called. A member is expected to have and maintain a sword and a bow. He also must have a month's rations ready to take with him at a moment's notice.
- Initiate Membership: The Initiate may act as an NCO for his company and be on call for special missions. He also is obliged to work bodyguard details and generally protect the community.

The Deity is often depicted with a thunderbolt in one hand and a distinctive wheel in the other. Scholars frequently identify this wheel/sky god with Taranis.

The Druid's Animal Companion

A druid may acquire an animal companion at level 5. This animal is a loyal companion that accompanies the druid on his adventures as appropriate for its kind. A druid's animal companion is different from a normal animal of its kind in many ways. The companion is superior to a normal animal of its kind and has the special power to communicate with the Druid.

The Druid must summon his companion the day of Beltane in the first hour of dawn. If the animal companion is killed, the Druid cannot summon a new companion before one year and one day. The type of the animal companion is given in the table below:

Cult	Type of Companion
Beli Mawr, the Rebel God	Fox
Brân, God of Justice	Deer
Brighi, Goddess of Sacred Waters	Otter
Crom Cruach, God of Fertility	Bull
Dagda, God of Life & Death	Snake
Danu, Goddess of Animals	Horse
Fal, the aware God	Raven
Khaos, God of Storms	Boar
Lugh, God of Darkness	Wolf
Macha, Mother of the Moon	Owl
Morrigan, Goddess of Warfare	Bear
Nuada, God of Healing	Ermine
Taranis, the Vengeful Fire	Hawk

Tuatha Dé Danann

The translation of Tuatha Dé Danann as "peoples of the goddess Danu" is necessarily imprecise. The Tuatha Dé Danann are descended from Nemed who struggled against the Church and Christianity. They came from four northern cities, Falias, Gorias, Murias and Finias, where they acquired their occult skills and attributes.

The Tuatha Dé Danann brought four magical treasures with them, one apiece from their four island cities:

- Coire, the Dagda's Cauldron
- Sleg, the Spear of Lugh
- Lia Fáil, the Stone of Fal
- Claideb, the Sword of Light of Nuada

They are in charge by one of the thirteen Arch Druids of each Deities to protect the forest and the cults. Tuatha Dé Danann are Primitive Talents and exceptional Foresters. Experience is obtained for fighter-forester activities, and also for practicing Forester Magick.

DETECTION: Altitude, Life, Small Traps, Traps, Distance, Observation, Find the Path, Sense the Hidden. Small Traps and Sense the Hidden are effective only in an outdoors setting, for Forester Magick works only because of the Forester's sensitivity to and affinity for his natural surroundings.

COMMUNICATION: Animal Messenger.

COMMAND: Foresters acquire a rapport with animals and are able to cast spells of Command against them as if they were full Adepts of a given Circle of Command once they acquire the spell (they need not know other spells of that Circle to be proficient). Thus a Forester knowing only Charm Small Animals would be an Adept of the Second Circle, for that purpose. The Command spells available to Foresters are: Charm Small Animals, Hold Small Animals, Command Small Animals, Hold Large Animals, Command Large Animals, Summon Animals. The proficiency rating of the Forester is equal to the highest level spell possessed.

Cults relationships

There are a certain likes and dislikes which must be considered in selecting a cult. The dealings which a character has with others will be affected by religious preferences to some extent. The following table will serve as a guide in determining which cults the character will like, be rather indifferent to, or dislike.

	Beli Mawr	Brân	Brighi	Crom Cruach	Dagda	Danu	Fal	Khaos	Lugh	Macha	Morrígan	Nuada	Taranis
Beli Mawr	-	A	N	N	N	N	T	N	N	N	N	N	N
Brân	A	-	N	N	N	N	N	N	A	N	N	N	A
Brighi	N	N	-	N	N	N	N	G	N	T	N	N	H
Crom Cruach	N	N	T	-	N	G	N	A	H	T	A	G	A
Dagda	N	A	T	T	-	T	N	N	N	N	G	G	G
Danu	N	N	G	G	N	-	N	T	N	G	N	N	N
Fal	T	N	N	N	N	N	-	N	N	N	N	N	N
Khaos	N	N	G	A	N	N	N	-	N	T	N	N	N
Lugh	N	N	N	N	P	N	N	N	-	N	T	A	G
Macha	N	N	N	A	T	N	N	A	T	-	N	N	N
Morrigan	N	N	N	N	H	N	N	N	A	N	-	T	N
Nuada	N	N	N	N	N	N	N	N	N	N	N	-	N
Taranis	T	A	H	N	N	N	N	N	T	N	T	N	-

P: the cult is generally preferred, and dealing with the worshipers will be reflected accordingly.

G: considerable goodwill exist towards the cult.

T: the cult is viewed with tolerance and generally acceptable, if not loved.

N: the cult is thought of neutrally, although some suspicion will be evidenced.

A: the cult is greeted with antipathy.

H: H stokens a great hatred for the cult in question.



Children of Ilúvatar

The Children of Ilúvatar are the two races of Elves and Men. Their existence, along with the Universe in which they were to live, was conceived in the Music of the Ainur, but the Ainur had no part in their making. Ilúvatar alone brought them into being, and they had fëar (spirits) of the same type as the Ainur, though far less powerful.

Unlike the Ainur, however, the Children were intended to exist as a union of flesh and spirit; their bodies, or hröar, are as integral to their being as their fëar. As such, they are also called Incarnates.

While their status as embodied souls created by Ilùvatar makes them extraordinarily alike, each Kindred of the Children was also bestowed with different gifts from their maker. The Elves received great beauty, near immortality, skill with arts and crafts, and keen memories. Men, on the other hand, were given freedom to act outside the boundaries set by the Music of the Ainur, eventual supremacy over Middle-earth, and mortality.

Elves were the first of the Children of Ilúvatar to appear in Middle-earth; Men were not to follow until the rising of the Sun and the beginning of the First Age, many thousands of years later.

Both Kindreds awoke in the far east of Middle-earth: the Elves at Cuiviénen and Men in Hildórien.

The Dwarves, while also incarnates, are not typically called Children of Ilúvatar, for though they were given sapience and independent being by Eru, they were in fact created by Aulë. When Eru gave blessing to Aulë's work, he distinguished the Dwarves from Elves and Men by calling them "the children of my adoption" while referring to Elves and Men as "the children of my choice."

The Blessings of the Valar

The Blessings of the Valar are special powers and boons granted by the Powers to those who belong to the Faithful (i.e. worshipers of Eru Ilúvatar). These special powers differ from normal spells in the way they are acquired and cast. Blessings are not spells in their own right, but are powers granted to the recipient for use in the service of the Free Peoples in their struggles against the forces of Darkness. They must also be of Lawful alignment, or the Vala will not grant the Blessing in the first place.

Anyone of Lawful alignment can gain access to a Blessing. In fact the Vala delight in aiding those too weak to aid themselves, but Blessings are usually first bestowed by the Vala as gifts for service to the Free Peoples. As such they are usually given as a reward to characters after completing a series of adventures that aid the Free Peoples. The one who bestows a Blessing will usually be someone in authority (a King, Elven lord, Shaman, Chieftain, etc) whom the characters assisted in their struggles against the forces of the Shadow. Through a ceremony or ritual, this person of authority will call upon the Vala to bless the character. Every 10,000 experience points, if the character obtain a percentage die roll within the range indicated for being blessed, he will receive a Blessing. The more lawful he is, the greater the chance that he will be heard:

%chance of a Grant = 80% - 5% per Alignment point

Characters can use a Blessing once per day. Blessings are particularly powerful and therefore should only be called upon in times of dire need. In order to gain the use of a blessing, the caster must first sacrifice 2-12 fatigue points in order to attune to the residual power of Vala.

A character may use their Blessing to aid another, but the target of the Blessing must be eligible to receive the Blessing. If the one wishing to be blessed is not worthy of the Valar's attentions, then they will not gain access to a Blessing. No servant of the Enemy or person of Chaotic alignment will be able to receive the effects of a Blessing. The character who wished to bestow the Blessing does not lose fatigue points as the Blessing is simply not granted by the Vala to the Receiver.

%chance of Blessing = 80% - 5% per Alignment point of Receiver

BLESSING OF AULE, Aulë the Smith

The Blessing of Aulë draws on the residual power of Aulë the Smith, the Vala who created the Dwarves and is the Guardian of Forging and Crafting. It grants a +50% bonus to a single Smithcraft skill roll and a +50% bonus a single roll in any one other of their crafting skills.

If either the target or the giver of this blessing is a Dwarf (or if both are Dwarves), the target's Smithcraft skill roll bonus is +80% (instead of +50%).

BLESSING OF ELBERETH, Varda (Elbereth) the Exalted

Duration: 30 minutes

This Blessing of Elbereth (which is also known as the "Light of Eärendil") draws on the residual power of Varda the Exalted, known in the Sindarin tongue as Elbereth. It is invoked through calling the traditional plea, 'A Elbereth Gilthoniel!' This blessing grants a temporary bonus to the recipient's ability to resist Black Magick spells and their effects. Whilst this blessing is in effect, the following applies:

1. the recipient decreases the targeting probability by -50% against Black Magick spells.
2. the recipient will automatically occupy the position of a Superior defender in the Magick Conflict table against spells of Command.

If either the target or the caster is an Elf (or if both are Elves), then the following applies instead:

1. the recipient decreases the targeting probability by -80% against Black Magick spells.
2. the recipient will automatically occupy the position of a Superior defender in the Magick Conflict table against spells of Command and illusion.

Finally, in addition to all the above, Varda is the giver of the stars. As such, this Blessing will also bestow light to any in a dark place. In such darkness, an ambient light will break forth, the light of starlight illuminating a dark, clear night. By such light a person can see clearly enough to avoid obstacles and pitfalls. In addition, the creatures of Darkness will fear this light and flee from it. This starlight will remain for the duration of the Blessing and will be centred on the one who is blessed by Varda. For this reason, this Blessing has also become known as the Light of Eärendil. A reference to the protection Varda grants through the light emitted by the star of Eärendil.

BLESSING OF OROME, Oromë the Great Hunter

Duration: 1 hour

The Blessing of Oromë draws on the residual power of Oromë the

Great Hunter, the Vala who, it is said, came often to Middle-earth in the days before the Eldar awakened and stocked it with noble animals of all kinds.

While this blessing is active, it grants the following boons:

1. a +50% bonus to the recipients Ride, Sense, Spot and Track skills.
2. the recipient doubles their normal movement rate. In addition, whilst on a mount the recipients mount will also double its normal movement rate.
3. all the recipients ranged combat skills gain a bonus of +50% for the duration of this blessing. Ranged combat skills include any use of a ranged weapon, such as bow's, slings, thrown items such as spears, knives, rocks etc.

In ages past, Oromë was revered by the Men of the North; if either the target or the bestower of the blessing is Rohiric, Dúnadan, Eriadoran, Lossoth or a Mannish native of Rhovanion (i.e. Beorning, Dorwinrim, Northman or a Woodman of Rhovanion) the target instead receives a +80% bonus to all their ranged combat skills for the duration of this blessing.

BLESSING OF MANWE, Manwë the Elder King of Arda

The Blessing of Manwë draws on the residual power of Manwë the Elder King of Arda. Manwë is the eldest of the Ainur, and the one that best understood the will of Eru. When Melkor created the discord in the Music of the Ainur, Manwë took over leading the song. When Arda was formed, Manwë was appointed Ruler of Arda, hence his most common title, the Elder King.

All souls, upon death, pass through the Halls of Waiting. The Wise know that the souls of the Elves await their time before returning renewed to be reborn into the world. The Wise also know that the souls of Men abide for a short time within the Halls of Waiting and then pass beyond Arda into Heaven never to return. Of the souls of Dwarves and Hobbits the Wise do not know, but suspect that they follow the fate that follows the dead of either the Elves or Men.

This Blessing calls upon Manwë to intercede with Mandos on behalf of the recently deceased and ask that the soul of the recently departed be sent back from the Halls of Waiting to reinhabit its former body.

The soul of the recently deceased must have their body hale in order to return into it. A body still damaged by the wounds of combat, or destroyed by fire, will not house again its departed soul. Nor will a body that has started to see decay. Therefore, before this blessing can be granted, the body of the deceased must be fully healed first. In addition, before decay can set into the body, this blessing must be called for. Therefore, before one hour has elapsed after death, this blessing must be given. Any longer and the body of the deceased will start to decay and be unable to function again when the soul returns, seeing death occur a second time.

As Mandos is the Master of Doom for Arda, he may very well deem that the returning of the departed soul is not in keeping with the will of Eru. Mandos council to Manwë regarding the return of the deceased will therefore be that it is not in keeping with Eru's will. In such circumstances the soul of the deceased will not be sent back from the Halls of Waiting.

As such, the chance of resurrection occurring for the deceased will be equal to the deceased characters CON x2. If the roll succeeds the deceased will return to their former body and the character will be resurrected. If the roll fails, Mandos has counselled Manwë against the return of the departed for reasons only revealed by Eru. The Valar thus will follow Eru's will and the soul will not return.

GameMasters should remember that this is a very rare occurrence and only has been recorded when Mandos was moved to pity by the deeds of Lúthien and Beren, granting them both a return to life. As such, GameMasters should not permit this kind of occurrence unless under the most exceptional circumstances.

BLESSING OF ULMO, King of the Sea and Lord of Waters

The Blessing of Ulmo draws on the residual power of Ulmo the King of the Sea and Lord of Waters. Ulmo was one of the chief architects of Arda and was third in majesty of the Valar, after Manwë and Varda, and therefore he is the third of the Aratar.

He is very close friends with Manwë. Before the creation of Arda, when the Ainur sang to their father Ilúvatar (Eru), Ulmo was the best singer and maker of music. His skill at singing translated into the fluidity and versatility of water on Earth, blending with air to form clouds, freezing into ice, the running flow of rivers and mixing in with all aspects of life and landscape.

This Blessing permits the concealment of those blessed. When called upon, the Blessing causes water vapour to condense from the air forming a thick fog around those blessed. Effectively it grants the equivalent of a Hide skill of 100% and a Stealth skill of 80% whilst hidden within the fog.

The fog rises suddenly and within a matter of moments its thickness obscures all vision in a misty cloud and causes sounds to echo from different directions making it very difficult to determine where sounds are coming from. Any Listen skill rolls are considered Difficult to all within the fog and it become impossible to track anyone by any means, including smell. All Track skill rolls used to detect those blessed will be at a penalty of -100% as the moisture if the fog obscures the scent, mixing it with many other odours.

The fog will appear initially a distance of 1 mile radius around those blessed and then remain in place for 1D3+1 hours. After this period, the fog will start lifting naturally, evaporating first in patches, and then finally dissolving within the last half hour of the duration of the Blessing.

This Blessing permits those blessed by its virtue the ability to evade enemies tracking or hunting them, though its thickness also makes it extremely difficult to navigate through the landscape. All Navigate skill rolls for anyone within the fog are considered to be Difficult.

Enemies tracking those blessed by this virtue will very quickly lose the trail of their prey and become disoriented and lost. They will also become separated from any of their companions and this additional confusion will hinder the pursuer's capacity to track their quarry. When the fog finally lifts, the pursuers will be scattered and lost themselves, permitting those blessed by this virtue to escape, unobserved and unmolested.

BLESSING OF MANDOS, Judge of the Dead and the Master of Doom

The Blessing of Mandos draws on the residual power of Nàmo (Mandos) the Judge of the Dead and the Master of Doom and the keeper of the souls of elves. This Blessing allows the bestowal of a protection over the body of a deceased person or animal. The body will decompose as normal, however it will not be able to be interfered with or otherwise violated by such vial acts as necromancy.

The fear of Mandos will drive any wishing harm to the body well away from the body of the deceased and will cause nature to cover over the body and provide a place of peace and solemn reflectance. For as long as the body remains (or its skeleton), this Blessing will remain upon it and the landscape immediately around its burial or location of rest (in a 30 yards radius around the protected body).

BLESSING OF TULKAS, Tulkas, the great warrior of the Valar

Duration: 1 hour

The Blessing of Tulkas draws on the residual power of Tulka the Great Warrior of the Valar. He was the last of Vala to descend to Arda, and came to assist in the subjugation and defeat of Melkor. Tulkas fights with no weapons and rides no steed into battle. He delights in contest of strength and laughs in battle. He is a steadfast friend but slow to forgive. While this blessing is active, it grants the following boons:

1. a +50% bonus to the recipients Physical skills.
2. the recipient doubles their normal movement rate.
3. all the recipients Combat skills gain a bonus of +50% for the duration of this blessing. If, however, the recipient is unarmed or armed only with an improvised weapon, their Combat skills are raised to +80% and the recipient gains an additional 1-6 damage bonus for the duration of the blessing.

Any attempt to dominate or demoralise the recipient will also fail as they will be too elated by the joy of testing their strength in combat and at routing their enemies and the foes of the Free Peoples.

BLESSING OF LORIEN, Lord of Dreams and Visions

The Blessing of Lórien draws on the residual power of Irmo the Lord of Dreams and Visions. Irmo, also known as Lórien, is one of the Fëanturi, whose dominion is the souls of those that dwell in Ëa. For together with his elder brother Nàmo (Mandos), they are the masters of spirits. Unlike his brother Nàmo he does not pass judgement on the disembodied spirits in Arda nor does he offer prophecies or words of Fate. His pastures are solace, his house is peace; and the groves of Lórien where Valar and Maiar, and Iluvatar's Firstborn go to ease the burden of Arda, are dreamlike in their harmony. His place is called Lorien and thus his name, as the Lord of Lorien, is often simply remembered in Middle-earth as Lorien. His name in the Quenya language of the Elves of Valinor however is Irmo. He is sixth of the Lords of the Valar, but yet is not one of the Aratar.

This Blessing bestows on the blessed, and all those friendly to them within a 30 yards radius, a renewal of body and spirit. All those allied to the one blessed, within a 30 yards radius around them, have all their lost Fatigue Points instantly restored to their full value. If their STR or CON have been diminished by Black Magick these too will be healed instantly.

This is a very powerful blessing that renews both the body and spirit. When the blessing is granted, it appears to all present as though a strong breeze suddenly springs up for the West and swirls around them. Even within doors or underground, it will be as though a fresh breeze suddenly greets those blessed and they feel renewed and invigorated.

BLESSING OF YAVANNA, Queen of the Earth and Giver of Fruits

The Blessing of Yavanna draws on the residual power of Yavanna the Queen of the Earth and Giver of Fruits. Yavanna Kementári, Queen of the Earth and Giver of Fruits, is spouse of Aulë. She created the Two Trees, and is responsible for the Olvar and Kelvar (plants and animals). After Eru allowed Aulë's creations, the Dwarves, to survive, Yavanna feared that they would cut down all the trees in Middle-earth. Aulë, in reply, told her that even Elves and Men, the true Children of Ilúvatar would have need of her trees as well. Yavanna lamented to Manwë, questioning whether anything she had made would be free from the dominion of others. Manwë brought her concerns before Ilúvatar in prayer, and Eru did indeed have pity upon Yavanna: He answered her plea by creating the Ents to protect the trees.

The Blessing of Yavanna brings growth and restoration to the land. Blighted lands will heal and restore, over time, to their healthy state. Over time too, natural creatures of the wild, untainted by the Shadow, will return to the healed landscape. Blighted crops will produce healthy and fruitful produce and even though weeds and brambles may still be present within the landscape, these will be of natural varieties untainted by the blight of the Shadow.

Such a change takes time however, and that time is dependent upon how long the Shadow has held sway over the landscape. The healing may take a season, or it may take years but certainly within a year a very visible change will be present within the landscape where this blessing has been granted.

The area of affect of this blessing will extend 1 mile in a radius around the one who calls for the blessing. The effects of this blessing is permanent, however should the Shadow take sway over the area again, it will become blighted over time. For this reason, the influence (or cause) of the Shadow must first be blunted before this blessing can be called for, otherwise its effects will be pointless.

BLESSING OF ESTE, healer of hurts and of weariness

The Blessing of Estë draws on the residual power of Estë the "healer of hurts and of weariness". Referred to as the Gentle, her name means Rest. "Grey is her raiment, and rest her gift." She is the wife of Irmo, and lives with him in his Gardens of Lórien in Valinor. She sleeps at day on the island in the Lake Lorellin.

This Blessing bestows on the blessed a renewal of body. One touched has all their lost Body and Fatigue points restored to their full value. If they have been wounded by the vile Magick of the Shadow (such as in the case of a Morgul wound) this too will be fully healed. If they have suffered wounding to their STR or CON (in fact, to any of their Characteristics), such as through the effects of disease, poisons or Black Magick, these too will be fully healed back to their original Characteristic values.

This is a very powerful blessing that renews both the body and spirit. When the blessing is granted, the one touched will fall instantly into a deep sleep and their body will begin to glow with a faint ethereal light. Their wounds will heal and their body will be restored when they awaken. This blessing will not replace lost limbs however, unless the severed part is present and held against the body. At which time it will seem as though a shining dust surrounds the severed part as it reattaches itself perfectly to the body again.

The blessing itself is instantaneous. The amount of time they remain asleep depends upon the degree of damage they have suffered. GameMaster's should assign 1 hours sleep to heal and regain each lost Characteristic point, and around 1 hours sleep to regain all lost Body and Fatigue points. Thus the one blessed could be asleep from anywhere for one hour to several days. This blessing will not raise the dead.

BLESSING OF VAIRE, the Weaver

The Blessing of Vairë draws on the residual power of Vairë the Weaver. She is the wife of Mandos, and is responsible for weaving the story of the World. Vairë is counted among the Valier, the Queens of the Valar; though not as great in power or prestige as some. Her "storied webs" cover the Halls of Mandos, where she lives. With the passage of time and its many ages, her woven tapestries are expanding and will in time cover all of the walls of the Halls of the Dead.

Through this blessing, one gains insight into the life of another. The major events of that individual's life may suddenly pass before the eyes of the one seeking the blessing. These events, if revealed, appear as rapidly moving visions. The visions focus on the major deeds of moral choice undertaken by the individual examined, deeds fair or foul. In this way, the one seeking the Blessing of Vairë may discern quickly if the individual is worthy of trust or a servant of the Enemy. They may even be able to learn hidden secrets surrounding that individual's actions, desires and schemes.

The seeker of Vairë's Blessing will gain a sense of the moral character of their target, discerning if they are either fair or foul. It will reveal the major moral choices their target has made in life, thus gaining insight into just what kind of person they are dealing with, and also reveal hidden secrets of the individual under examination (GameMaster's are left to embellish just what may be revealed and what remains hidden).

BLESSING OF NESSA, the Dancer

Duration: 1 hour

The Blessing of Nessa draws on the residual power of Nessa the Dancer. She is the wife of Tulkas and is noted for her agility and speed, able to outrun the deer who follow her in the wild, and for her love of dancing on the ever-green lawns of Valinor. When called upon, this Blessing grants the one blessed with an increase in their speed. For the duration of the blessing, the recipient gains the ability to run ceaselessly without fatigue. Their movement rate becomes double that of their normal running rate for that hour and no Fatigue Points are expended.

In addition, whilst the blessing lasts, the recipient instantly increases their DEX to the maximum DEX possible for their race. Once this Blessing ceases the recipients DEX and running movement rate will return to normal again.

BLESSING OF NIENNA, She who weeps

The Blessing of Nienna draws on the residual power of Nienna. Her name means "She who weeps." She lives in the far West of Arda, grieves for the suffering of the world, and comforts the spirits of the dead who wait in the halls of Mandos. Nienna is considered one of the most powerful of the female Valar, alongside Varda and Yavanna. Although she represents Mercy, Compassion and Healing, her powers seem to include growth, as she was instrumental, together with Yavanna, in making the Two Trees.

Nienna's Blessing can be granted in one of two ways, depending upon the request of the one interceding for the blessing.

Firstly, it has the power to release trouble spirits from their bondage or binding to an area. In this way, the spirits of those who are under the bondage of the Shadow, but are not minions of its will (such as Shades or the spirits of those who have fallen into despair and been trapped within the mortal world when they died), will be released from their imprisonment within the physical realm and freed to pass beyond the Vale.

Fell Spirits and other spirit minions of the Shadow (Ghosts, Spectres, and Wights) are instantly cast from the physical realm. The one seeking the blessing may attempt to cast out all such beings, one at a time, that are within range of the blessing (i.e. 30 yards radius around the one being blessed).

Secondly, if the character is an Enchanter, he may engage in song whilst seeking Nienna's Blessing. His song will seem as a song of hope protecting against the effects of the Black Breath and reviving those who have fallen under its darkness. All within the blessings range of the singer (i.e. 30 yards radius around the one being blessed) will be protected or revived by this blessing. The singer is free to move about whilst their song lasts, and all within range will be protected or revived. The song lasts for no longer than 1 turn.

BLESSING OF MELIAN, the Maia

The Girdle of Melian draws on the residual power the Maia Melian and is only available to Elven and Dúnedain player characters. This blessing is a much weaker version, and a shadow of the power that Melian used to defend Doriath in Beleriand.

Melian is a Maia of the race of the Ainur. She served both Vána and Estë. Among all, none were more wise, more beautiful, nor more skilled in singing enchanting songs than Melian. Nightingales went with her wherever she went, and she taught them their song. When the Elves awoke on the shore of Cuiviénen she departed from Valinor and went to Middle-earth, where she filled its silence with her singing and the singing of her birds. While in the forest of Nan Elmoth she met and fell in love with the Elven-king Elu Thingol, and later she ruled the kingdom of Doriath by his side. She was the mother of Lúthien, and Melian's main line of descent is of the half-elven, and through her daughter the Maian blood passed to both Elves and Men.

The Girdle of Melian is only available as a blessing if the character is an Enchanter. It takes 5 minutes to sing this blessing, and the singer must touch the ground designated to be the center of the blessing at some time during the song. Once the song has been sung, an area 30 yards in radius around where the caster touched the ground will come under the protection of the Girdle.

Whilst the Girdle is active, any creature of the Shadow that attempts to enter that area will become dazed, confused and disoriented, at which time it will wonder away from the area of the Girdle and be unable to return to that area whilst this blessing remains active. The Girdle does not prevent wild animals from entering the blessed area only creatures of the Shadow are prevented from entering. The Girdle also prevents any creature of Shadow from remembering what they see, smell or hear of anything inside the Girdle. So such creatures will not immediately return to the area of the Girdle once the Girdle is no longer active. The Girdle will be active for 1 hour after the song has been completed. However the singer, and others assisting the singer by joining in the singing, may extend the duration of the Girdle by expending fatigue points. For every 1d6 fatigue point expended during the song, the Girdle's duration will be extended an additional hour.

In addition, the singer can chose to increase the area that is protected by the Girdle. For every 1d6 fatigue point expended during the singing of this Blessing, the Girdle can be extended 10 yards in radius.

The singer or his companions are free to enter and leave the Girdle whilst it is active, but once outside the Girdle's defence, they can be tracked, found and attacked by any creature of Shadow.

Fëa & hröa

Fëa (plural fëar) and hröa (plural hröar) are Quenya terms for "soul" (or "spirit") and "body". The Sindarin equivalents are fae and rhaw, respectively.

The Children of Ilúvatar (Elves and Men) are existing in two parts: they have a "spirit" or "soul" called a fëa which comes from the Secret Fire of Ilúvatar, and a body or hröa which is made out of the material of Arda. The Elves compared the relationship of hröa and fëa to a House and an Indweller. For this reason, when death (which is the separation of the two) occured, the fëa was said to be "houseless" or "in exile". Fëar are said to come from beyond the created Universe (that is, Eä), directly from Ilúvatar, while hröar are of course begotten by parents. According to the Elves, the fëa is nearly powerless without the hröa, and likewise the hröa would die without the fëa. Only when they are together are the Children of Ilúvatar complete beings who can take part in the history of the world, for which reason they are called the Incarnates by the Elves.

Strictly speaking, only the souls of the Incarnates can be referred to as fëar. The spirits of those not designed to dwell in a body (namely, the Ainur) are called ëalar or "beings".



Elvish Fëar and Hröar

The Elves' fate is to live as long as Arda exists; they are bound to the world and cannot leave it. Unlike Men, Elves do not die of disease or of old age. For this reason, their hröar are much more well adapted to the presence of their fëar than Men. Their spirits are in considerably greater control of their bodies. In turn, the Elves' hröar are much more durable than those of Men, and they can heal from wounds that would be fatal to mortals.

However, since fëar are indestructible within the world, while hröar can be broken by the disorders of Arda Marred, "death", which is their separation, is an ever present risk of existence in Middle-earth, even for the Elves. They may be slain or lose the will to live, for instance because of grief. When an Elf dies, the fëa leaves the hröa, which then "dies" and is reabsorbed into Arda. The fëa is called to the Halls of Mandos, where it is judged. After a time of Waiting, the fëa may be reincarnated into a new-born body that is identical to the previous hröa if allowed by Mandos. It is only by coming to Mandos that an Elvish fëa can hope to be reincarnated, as the Elves do not possess this ability in themselves. Alternatively, a fëa might decide to stay in Mandos until the end of Arda, or it may be denied reincarnation, if it had done much evil in life.

For slain Elves, going to the Halls of Mandos was an option and not a requirement; their fëar could refuse the summons of Mandos and remain in Middle-earth, though if they made this choice they could not be reembodied. Refusal of the summons was seen as a sign of taint in the fëa, since Mandos' call is backed by the authority of the Valar. It was said that in later Ages, more and more Elvish fëar chose to ignore the summons and instead haunted places they had frequented in life. Because these fëar in many cases had unworthy motives (such as the desire to possess the hröar of others), it was forbidden to the Living to commune with them.

Sauron's title "the Necromancer" might have referred to his practice of mastering these Houseless fëar and using them to do his will.

Due to the Marring of Arda, the Elves living in Middle-earth suffered a weakening of their hröar over long periods of time. This waning caused their fëar to consume their bodies, so that in the end they became much like wraiths. It was the weakening of the hröar of the Elves that brought about the Dominion of Men and the departure of the Eldar into the West: the Elves in Middle-earth could only avoid this grievous process by leaving the lands they loved and sailing to Aman, for such waning of the body did not exist there. In the West, the Elves could maintain a normal incarnate state.

Mannish Fëar and Hröar

The situation of Men is much different from that of the Elves: a Mannish fëa is only a visitor to Arda, and when the hröa (inevitably) dies, the fëa leaves Arda completely. This severance of fëa and hröa happens after a short time, especially as the Elves measure it. For this reason, it is said that Men are not bound to the fate of Arda as the Elves are, and are released from Time itself. This mode of mortality is called the Gift of Men by the Elves, and is a fate unique to them. It is important to note that Men themselves, however, rarely view death as a Gift, and even have traditions stating that they also possessed immortality (or at least much longer life) until they were corrupted by Morgoth.

What happens to Men after death is unknown to any of the inhabitants of Arda, except perhaps some of the Valar. The Elves said that they went to the Halls of Mandos as well (though without choice in the matter), and were there given up to Eru, though this is mere speculation. There were some that were cursed to stay in Arda, specifically the ones cursed by Isildur and became oathbreakers. However, the Valar proclaimed to the Elves that eventually the race of Men would participate in the Second Music of the Ainur, whereas the ultimate fate of the Elves is unknown.

Because the fëar of Men must leave the world while the Elves must remain in it until its end, it is said the fates of Men and Elves are sundered.

The Half-elven

There were at least three marriages between Elves and Men, which resulted in Half-elven children. Those who were in contact with the Valar were given the choice to be numbered among Elves or Men. This choice was of course mainly one of the fëa, not the hröa. For example, Lúthien Tinúviel chose the Fate of Men, and so her fëa passed out of Arda and was lost to her kin.

Among those who did not have contact with the Valar, such as (possibly) the Lords of Dol Amroth, Mannish mortality appeared to be the default state.

It was not only the Children of Ilúvatar who possessed fëar: they were also granted to the Ents and some animals, such as Huan the Hound and the great Eagles (but see the end of that article). When Ilúvatar adopted Aulë's children, the Dwarves, he granted them fëar of their own also.



Demonology

Demons are ancient beings, and most keep in close contact with earth's cultures and disciplines; thus, demons are vast storehouses of knowledge and skill. Their most frequently consulted knowledge is that of earth's current, past and future languages, but almost any common or obscure knowledge may be possessed by demons, and they are able to teach all manner of physical and magical.

Certain powers and defenses are inherent to all demonkind. Demons never become Fatigued, never need to sleep or breathe, and can comprehend any human language. Furthermore, most are immune to damage from fire, and none are affected by spells which cause decrepitude, aging, disease, virtuous behavior or compassionate emotions. Illusion or Command spells do not affect demons at all.

The Infernal Origin

The first race created by God was the race of angels, and the first angel was Lucifer the Light Bearer. Lucifer was put in charge of the newly made Earth, and he grew very fond of this territory, with its excess of matter. However, Lucifer was not first in the eyes of God. That honor was reserved for the Word of God, the Logos which made God's designs manifest in the universe. Lucifer was proud of his position and felt that he alone deserved God's foremost love. Thus, he became jealous of the Word, and denied it. By denying the Word he denied God, and through his act of choice Lucifer turned to evil of his own accord.

The other angels were not all steadfast in their adherence to God's ways either. Seven angels in particular, among those whom God had created prior to all others save Lucifer, were quick to throw in their lot with the Prince of the Earth. A plan for a great Revolt in Heaven was devised by Lucifer, and these seven angels agreed to be generals in the army of darkness. Among their other feats, these seven helped Lucifer create a new doctrine against the Word. The doctrine's primary tenets included the Seven Deadly Sins, which have plagued mankind since civilization began.

The force recruited for the Revolt was surprising in its number and content- the angels who opposed God's vision were many, and included members from all ranks in the angelic hierarchy. Inspiration for such widespread revolt arose from God's insistence on creating a race with free will. From their birth, the angels, although only sparks against the Divine Emanation of God, had perfect understanding of the Lord and the universe. Thus, none of God's plans were hidden from the angels, and their responses to those plans forever determined the angels' alliance in the revolt. Many were angered by the creation of yet another race with freedom, so many allied against the Lord.

Even "today" in the Divine scope of time, angels new to the universe must reflect upon their beliefs and choose to follow good or evil. This moment is known as the moracula, or time of decision. Lucifer watched carefully the results of each moracula during the recruiting of his forces. It was then that he added souls, one by one, to his army, as other members of the first race found themselves among the depravati angeli.

Though it had considerable following, the army of evil was defeated and its supporters cast out of Heaven by the victorious beati angels (angels whose moments of decision had found them eternally loyal to God). Even Lucifer was defeated in the war. Indeed, the archangel Michael used his great sword to cut Lucifer down in single combat. With his wings afire, the Prince of the Earth fell spiraling out of Heaven.

Lucifer's Fall took him past Earth into a new realm of eternal fire and damnation called Hell. The force of the Fallen's impact, as he burrowed through the earth, caused a region on the opposite side of the world to thrust outward. In time this realm would be known as Purgatory. Lucifer had Fallen to Hell and was joined by the rest of his army. However, God did not yet choose to make this realm the angels' prison. The Fall was initially an exile from Heaven, and the fallen were permitted to roam both Earth and Hell without hindrance. The Prince of Earth had not lost his post.

Lucifer used this free run of earth to his advantage. He became the Great Adversary to God's new race of creatures--an inferior race of dust and clay, but given the most precious breath of life by the Creator. This race was to partake of their immortality of Heaven while the Fallen Ones were denied it, left to a realm of death and eternal fire. The resulting envy the devils felt for mankind was immense; their hatred was without bounds. To appease this hatred, as it says in the Book of Genesis, a serpent entered the Garden of Eden and convinced Adam and Eve to eat of the forbidden fruit.

For their presumption, the ancestral man and wife were cast from the Garden and left to a life of toil and hardship under the Devil's shadow. They were left in the realm of matter, which the Light Bringer had steadily warped and corrupted into mundus infernus during his stewardship.

By tempting mankind into corruption Lucifer overstepped his bounds. His exile was transformed to an imprisonment of his evil soul in the deepest center of Hell, bound in chains and ice at the point of the universe where Time weighs most heavily. God also spoke to Lucifer about the new relationship between the Prince of the Earth and mankind, saying of man: "He shall bruise your head, and you shall bruise his heel." God also said, "Dust you shall eat." Ironically, as man is a race made of dust, this proclamation proved a profound insight into the relationship between man and Devil in ages to come.

For their part, the remaining depravati angeli were left for a cure to interact with man. The result was a great spread of evil which threatened to consume every human soul, leaving none for the grace of Heaven. In response, God subjected earth to the Great Flood, which is spoken of in the Old Testament. No longer willing to let the depravati roam the world, God chose to cast them also into the pit of Hell with Lucifer. Thus did the Revolt finally quiet, with the depravati imprisoned in Hell, the beati vigilant against them, and the bodied-souls left to live in a world warped by the Devil and still under his evil influence.

Social Interaction

Devils are ultimately loyal to the Prince of Darkness, if only because it is in their nature to act according to Lucifer's wishes. However, in the short term, devils are fractious and acutely competitive. They vie for power with their brethren, seeking to become first in Lucifer's eyes and to increase their influence over all of Hell's inhabitants. The roles of Master and Slave, dominance and submission, are deeply ingrained in the culture of devils. These roles form the foundation of the vast hierarchy which guides all Infernal politicking and aggression, and these roles justify the abuses devils enjoy inflicting upon one another.

Just as one devil can harm another, so wars can be fought within the bounds of Hell's hierarchy. Indeed, although devils are ultimately loyal to Lucifer, utter chaos is expected and accounted for in the malefic regime. Lucifer would no more try to stop his children from fighting than he would have them exhibit Godly virtues. In the end, the Dark One understands that power commands respect. Whereas a greater devil might be able to dominate a lesser, Lucifer holds the greatest power in Hell and thus can dominate all. Brute force and oppression are the bywords of "order" in Hell.

As previously explained, government in Hell is largely modeled on the feudal system. However, whereas the mundane model is based on the relationship between lord and vassal, in which duties and obligations are exchanged, the Infernal model is based more on that of master and slave.

Still, many foundations of feudal systems are maintained in Hell. Titles such as duke, count, earl, chancellor and marquis are in common usage. Whether such titles have genuine meaning is another story. A devil's echelon of power is only one factor determining its influence. Other significant factors include the layer of Inferno on which the devil holds domain, the influence of its liege, and the devil's status in the Tally of Souls. These factors create a great number of permutations and gray areas in the practical hierarchy of infernal influence. As a result, no devil is truly certain of its ranking against others, save when one devil,

like Lucifer himself, is clearly superior. Given the nebulous nature of true power rankings, Machiavellian intrigues are common throughout Hell, as demands for retributive or punitive measures can rarely be substantiated by rank.

Hell's hierarchy

When the angels of the Revolt were trapped in Hell by a vengeful God, they comprised a chaotic mob of individual entities, each fighting for survival and territory. Since the angels were inherently different from each another, having been created by God with roles specific to the angelic hierarchy, a pecking order developed which mirrored the original hierarchy of Heaven.

Thus, the earliest Infernal society was an imperfect copy of the Divine model. Lucifer was a lesser leader than God, without God's power or the loyalty He engendered in His subjects. The fear of another revolt, and the fact that Lucifer's goals and perceptions lacked God's omniscience, led to changes in Hell's initial social structure. These changes were also spurred by the arrival of the Watchers.

True Names

One of the most curious things about demons and other fiends is how their names seem to be integral part of their being. A demon does not choose its name but rather grows into it. It fills the syllables of Abyssal and darker tongues with the resonance of its own demonic essence which is why they are compelled to follow the commands of those who speaks their name.

Summoners strive long and hard to learn the names of demons in order to control them, but this is an eery dangerous endeavour. Demons are obviously fearful of hearing their names spoken by one of their peers, much less by a mortal, as they could be subject to the caller's commands if they know the demon's name.

Demonic names are very complicated, with the names of the most powerful of fiends even capable of driving a lesser mind mad with all the horror and depravity that they represent. The speaking of a demon's name is never done lightly, for the sound of the name alone resonates with an evil aura and, the greater the demon, the more terrible is the sound of its name.

All demons have common names by which they are known; these names serve the same mundane functions as those belonging to mortals. This part of the Name holds no power except to call the demon's attention. Summoning magick containing a common name will not compel a demon to answer, but will alert it that someone is 'tying. Cult leaders will use their patrons' common names to instil fear in their followers and enemies without truly compromising their power or inviting their master's anger.

In addition to common names, all unique demons have True Names. These are not mere appellations used for convenient reference. True Names are syllables that evoke the deepest nature of the Infernal entity, names replete with arcane significance and able to form a mystic connection between a demon and the one who speaks its Name.

A True Name is a demon's greatest secret, etched in runes of the Dark Tongue, concealed from mortals and dark angels alike. The power of the Name is more encompassing than a mere Magick phrase used to cast a spell. Knowledge of the Name makes even the most powerful devils vulnerable to those who know it. Many Summoners theorize that this goes beyond any directives issued by the Watchers, and is in fact the angelic name possessed by a devil before its Fall. According to such a theory, uttering the Name causes a demon great pain because it reminds the demon of God's grace and what it lost by leaving Heaven.

A few Summoners believe True Names are really just an element of the Secret Names, an ancient system of magical power practiced to a limited degree by Kabbalists. These Secret Names are said to be God's very own tools. Since Secret Names were created for God's use, True Names of demons are perceived as minor magics at best.

Whatever the nature and origin of True Names, they hold genuine power over the depravati. There are only a few known ways to learn a demon's True Name: to find a Hell tome or other text of the Dark Tongue in which the subject's Name is impressed.

True Names have such great power that even when one is used against its bearer, there is an additional torrent of energy which affects everyone in close proximity to the Summoner, human and demon alike. When a True Name is uttered, the effect upon listeners could be very similar to that experienced by viewers of a demon's visual form. Some names even affect the environment, causing darkening of the sky, claps of thunder or horrific floods (for demons of very deep echelons). When a True Name is uttered, it is experienced rather than heard. Note that it is impossible to glean a demon's Name simply by tearing another Magus speak it aloud. The name must be taught or learned in slow stages.

True Names may only be written in the Dark Tongue, the script of the Infernal realm. Such a name is inscrutable when merely seen on paper for a short time. To truly understand the name it is necessary to first know the Dark Tongue and then, over many months of study, work out the layers of meaning behind the word Hermetic practitioners may effectively approach the problem "from the side," working their toward understanding the significance of a Name through more conventional research.

In any case, the Name may not simply be written down or copied. Such a translation turns the true meaning of the word into gibberish. Rather, a True Name must be "impressed" upon the page, made a part of the page itself through an extension of the impressor's own true self.

Soul versus Spirit

St. Thomas Aquinas believed that when the Form of the soul was reflected down from Heaven to earth, that reflection included a body as an inherent part of its composition. Use of the term spirit as opposed to soul differentiates between inferior substances and the superior human soul, or anima. The soul is the immortal, Heaven-based substance which composes the core of a human entity. The spirit, on the other hand, is an inferior, earth-bound substance which does not partake of immortality in God's realm.

Humans have souls and spirits. The spirit is closely linked to the mind and acts as a bridge between body and soul. The spirit is what accounts for certain apparent contradictions between human experience and humanity's place in the universe. For instance, how does starvation of the body aid the soul? Bodily starvation puts the mind/spirit mechanism in a state that allows it to effect a change toward faith in the soul. How can a Magus sell his soul to a devil just by written agreement? He is, as a living, sentient body on earth, capable of affecting the state of her soul by the overt action of writing, in combination with mental spiritual acquiescence. (Of course, the devils of Hell also play a role in luring the Magus into their trap, but cannot actually force their prize from him.) Thus, spirit forms the bond which ties body and soul, allowing the two to influence each other on Earth It is only through death, or the willing disposal of the soul, that the connection between body and soul is broken and the soul is liberated, whether to find reward or suffer eternal damnation.

A soul may not exist on earth without an accompanying body. Human beings living on earth are known as "bodied-souls," and in this realm of matter it is the body which keeps the substance of the soul from fleeing to Heaven, Hell, or Purgatory— the only three places where a soul may remain without a body.

Spirits, however, have a different fate. Spirits are manifestation of life force which have their origin on the Sphere of Earth. As such, they may exist most freely on earth, but are limited in the way they may manifest in Heaven and Hell.



Devils Versus Demons

As with human souls and spirits, here is a case where a distinction exists between two ostensibly interchangeable terms. The dichotomy exists between those understood as devils and demons. Simply put, devils are fallen angels. They are divinely composed yet evilly warped souls cast into the pit of Hell, there to remain until the end of time. In contrast, demons are evil spirits which wander the earth (or Hell), causing mischief and strife. This separation of devil from demon validates the belief that Infernal beings lurk behind every misfortune in the world, while at the same time residing in Hell to torment sinners.

Most fallen angels, or devils, have souls and spirits as do humans. This similarity arises because true devils are usually thoroughly corrupt humans risen to the status of Infernal angels. As Infernal angels, these former humans retain both seal and spirit because of the inherent corruption of both. On the other hand devils created before the material world existed do not initially have spirits. However, they can come to possess them. A single Infernal entity can thus be termed either devil (if acting in Hell with its soul) or demon (if its soul goes into stasis while its spirit acts on earth).

While devils themselves do not have bodies, demons (the spiritual projections of devils) may take corporeal form.

Devils possess both souls and spirits, but some Infernal beings possess only spirits. These evil creatures are purely demonic and lack proper "citizen" status in Hell. Such demons can either exist

full-time on earth (due to exile or their origin), or can exist full-time in Hell if given bodies (spirits cannot reside in Hell if they don't have either body or soul to keep them company).

The Mind of a Demon

Summoners think they understand what motivates a demon. They think that their sacrifices of blood and souls please them and that they can be safely bound by magick circles. They think they come to an entrapped demon in a position of power. They are wrong: very wrong.

Even the simpler minds of Imps are alien to the ways of mortal psychology. While the people of the Material Plane enjoy a measure of choice when it comes to their outlook on life, all demons are irrevocably and irredeemably corrupt. This corruption is so inherently a part of what they are there is no hope that it can be changed.

This simple fact carries enormous implications as to the true motives of a demon. Their behaviour is unpredictable as they are slaves to their own whims and the only thing anyone can trust demons with is that they will act in a way that causes the most suffering and destruction. The lower demons will act this impulse out as mindless violence and a vicious disposition, but the lords of demonkind are subtle, possessed with an alien intelligence capable of crafting insidious plans and delicate cruelty.

Demons have only their own benefit in mind. Even the lowest castes obey their masters out of fear for their own safety, not because they feel any loyalty or obedience This visceral selfishness is the strength and weakness of the demon hordes. They will often ignore their own injuries if they have the chance to inflict greater pain on others, and are forced to ignore them when faced with the promise of greater punishment by more powerful fiends.

To a certain extent, all demons are insane by mortal standards. Their chaotic minds and evil hearts create a very dangerous creature, due primarily to their unpredictability. A Summoner can trust a devil to respect the wording of an agreement even if it will always try to find loopholes. The word of a demon, however, is worthless unless invoking the power of a Name or a clear show of power from the enforces it. Such a display most make it clear that they can hurt the demon badly or that he has something the demon desperately wants and has no other way of obtaining it.

Even if they are impatient, the greater demons' minds span centuries and they can wait for a plan to come to fruition mostly because a couple of human generations are but the blink of an eye for them. Some may not grow impatient until a couple of centuries have passed or resort to extreme measures the first time something goes wrong with their plans.

Touching the mind of a demon is extremely dangerous. Even their telepathic contact is disquieting but, as it is normally limited to communication, it does not have any greater effect. When mortals try to listen in a demon's thoughts, it is an entirely different matter: they are not buffered by the demon's desire to convey an idea, but suffer the brunt of its malice and perversion. Any spell that contacts a demon's mind without the demon's prior knowledge runs the risk of being driven insane. The character must make a sanity check or suffer 1d10/1d100 points of sanity loss.

Existence as Entity

The spirit may exist separate from both body and soul, dwelling individually on Earth. Ghosts, faeries and elementals are the most common manifestations of solitary spirits.

Upon the death of the body, the spirit usually travels with the soul. Sometimes the soul can be corrupted by outside influences or can be innately unsound, which results in the separation of spirit from soul as well as body. This orphaned spirit is trapped and forced to wander the earth. Hence, the existence of ghosts.

Faerïes, almost by definition, are the manifestations of a greater spiritual power. Faeries do not have souls and thus are not bound to the afterlife. They do not appear in either Heaven or Hell. Indeed, many faeries are so divorced from the soul that any intrusion of it upon their existence, like the sound of a church bell calling the pure of soul, literally immobilizes them. However, their lack of souls renders faeries immortal beyond the bounds of the physical.

The power of the Earth-spirit is likewise demonstrated in the existence of elemental beings. What is an elemental creature but the embodiment of the world and its realms? Though certainly composed of matter, these beings cannot accurately be accused of having genuine bodies, for what being can truly claim air, sea, ground, or flame as its body?

Elementals are likewise devoid of souls. Although the world as a whole bears a greater soul, the composite of the souls of humanity, the Earth as a physical object bears no soul of its own. Yet elementals are living creatures of this world, so must themselves be without souls.

Although elementals are creatures without true bodies or souls, but that nonetheless exist, there must be some force at work within them that keeps them alive. That force is spirit. If spirit is the energy which provides faeries with individuality and the capacity to thrive without body or soul, as elementals thrive, so too does spirit thrive in elementals.

There are certain intelligent animals that possess true sentience, however. These creatures are not truly of the animal category in cosmological perspective; they possess souls along with their animating spirits. Such possession of souls may come from many means, but as sentient beings these creatures are able to understand and devote themselves to a faith, either holy or unholy, and it is that sentience which indicates their souls. These creatures are like humans, then, with body, soul and spirit.



Summoning Devils

The summoning of Demons is a traditional practice of Magicians. Demons possess great knowledge and power which the Magick user may be able to "command" a Demon to use on his behalf. The practice is fraught with peril, however, as a mistake could result in disaster. Also, the Church frowns on Demonology and will react violently whenever Black Magick is involved. Magicians of the Minor Arcane, Major Arcane, and Mystical systems of Magick are able to summon Demons as experience factor 15 (150,000 experience points). Natural Magick Users deal with Totem Spirits and rarely become involved in the practice of Demonology until they summon the Great Totems (levels IX to XI). See chapter "circles of summoning".

Demons are arranged by Rank. There are Kings, Princes, Dukes, Presidents, Marquis, Earls and Counts of Hell, each ruling over a certain portion of Hell, and have hordes of lesser demons to serve them. The demonic nobility can be contacted by Demonologists and bargained with, giving knowledge, powers of magick in exchange for the Demonologist's soul.

Lesser demons may be summoned by Demonologists, and commanded to perform a task, or bound to a Demonologist's service. It is highly unlikely that a Demonologist will be able to summon one of the demonic nobility, and even more unlikely that such a noble will deign to perform a task for the unfortunate magician. Where statistics are given for demonic races, these describe the lesser demons.

Devils, as individual entities, exist only in Hell. Their sentient yet warped emanations of Divine Light can be thought of as their souls. Unlike humans, devils have no bodies; their souls are their primary components of individuality. However, many devils, though bodiless, have spirits as well as souls. Despite popular misconception, a devil can never rise up to Earth, but its spirit suffers no such constraint. When a devil is contacted and asked or forced to come into a summoner's presence, its spirit is summoned to earth. That spirit is termed a demon.

When a summons occurs, the devil's soul in Hell is typically forced into a deep stasis until its demonic spirit is released from service. Despite the call to slumber, especially powerful or knowledgeable devils have resources which still allow their souls limited powers of action.

If a demon-form is ever banished or destroyed on earth, the related devil-self remains in stasis for a period of time, despite the reunion of parts. This "banishment stasis" is usually so potent that even those devils who could manage independent action while spirits were absent are now forced to slumber.

For practical reasons, a demon summoned to earth can be considered the very same intellectual entity as the devil which resides in Hell. The demon has the same personality, knowledge, and experience as its devilish counterpart.

Each demon had more strength to accomplish his mission during a special month of the year. In this way, he and his assistants' powers would work better during that month.

- Belial in January
- Leviathan in February
- Satan in March

- Belphegor in April
- Lucifer in May
- Berith in June
- Beelzebub in July
- Astaroth in August
- Thammuz in September
- Baal in October
- Asmodai in November
- Moloch in December

Demons in the World

While Hell is the devils' battlefield, earth is the demons' chaotic playground. The only directive applied on earth, for all demonkind, is the corruption of that world and its inhabitants. This is probably the only rule actually obeyed by any demon or devil, on earth or in Hell. Even demons exiled to or abandoned on earth follow the conventions of their distant society. Indeed, Infernal alliances and enmities can follow a demon on its journey to earth.

The chaos of earth is also demonstrated in its Infernal organization, or lack thereof. Where Hell is divided into domains, manors and estates, earth has no Infernal territories. Each demon on earth tends to be an isolated loner unless working as an agent of some other power. This other power might be a superior demon or it might be an Infernal ally of some kind. otherwise, earth is open to whatever harm demons can cause; no one demon has claim on any land.

While this free-for-allis the most common modus operandi of the mundus infernus, a few more formal Infernal societies have developed on earth and instituted their own riles. These societies might be called cults; they are formed by demons who operate within a common bond. The existence of these groups creates considerable intrigue on earth. The information that follows presents the lines along which demonic groups can form on earth.

There are two distinct classes of demons in the mundus infernus: major (or greater) and minor (or lesser). Summoners are also aware of these classes and use the terms themselves. This two-tiered system is only the fundamental basis by to classify demons; there are other more detailed classifications in use by various wizardly and scholastic groups. These other classifications are human conventions, though, and do not alter the true nature of demons in the world.

Major/Greater Demons

Each greater demon has a unique appearance and a long personal history. All greater demons possess True Names by which they can be bound. Almost all major demons have their own souls awaiting them in Hell.

When the demon's physical body is slain or its Might is reduced to zero, it suffers the equivalent of "banishment" for a period of time if it has a soul. The demon may later return with powers and memory fully restored. Should a greater demon break free of control during a summoning, it may take both the body and the soul of the unlucky sorcerer back to Hell.

As mentioned above, demons who are familiar with the current political situation in Hell usually continue to operate along factional lines. They may even perpetuate Hell's wars and intrigues on earth. Some greater demons try to establish earthly domains for themselves and thereby gather demonic retinues, but without the force of the Watchers' Laws there is no group cohesion. Earthly domains require more effort to maintain than the status they afford, so most greater demons stick to the nomadic life, or a life of dormancy. Some demons even try to develop human retinues of worshippers and allies, but these tactics are Infernally frowned upon as far from subtle.

Minor/Lesser Demons

Minor demons lack most of the features described above for major demons. Lesser demons are most typically those evil spirits generated by Lucifer when he warped the material world to evil, before and after the Revolt.

Lesser demons are generally concerned with specific humans and the development of human societies, as opposed to greater schemes. Lesser demons have no resources to create domains for themselves, and no designs beyond peripheral involvement in the Infernal political scene. These demons are sometimes mistaken for particularly vicious members of the faerie Court. These are the demons of the common man.

Minor demons almost never have True Names, and those exiles who possess personal souls are ignored by the Watchers as a put of their punishment. The Magick User who fails his summoning of one of these creatures risks only his body, not his soul.

Demons of this caliber are poorly suited to carry out subtle plans or complex tasks, and need greater supervision. It is not possible to make a Cardinal Pact with Minor demons.

Words of Command

A few Magick Users possess spells of command of great power. Great Command, and Words Commanding Air, Earth, Fire, or Water will exact instant and complete obedience from level I to VII Demons. When used to “bind” such Demons, there is 100% chance of a success.

Level I Demons

Gargoyles: Gargoyles are the most commonly depicted monster in medieval art and architecture. They are guardians of important places and attack all unauthorized intruders. Their form is vaguely human, but grotesquely misshapen and often reptilian or demonic in over-all appearance. Their aspect is usually terrifying to behold. They can have one or two horns (or no horns), beaked heads, bat-like faces, wrinkled snouts, flattened muzzles, goat-like beards, scales, leathery-looking hide, feathers, dragon-like wings, feathered wings, no wings, clawed or taloned hands or paws, clawed, taloned, or webbed feet, or even fish fins. When active, their eyes glow a baleful red, like sullen coals, and their gaze seems to pass right through mortals.



Gargoyles originally lived among ancient ruins and in caves, and it was only later that some began to inhabit the windy heights of great stone structures like cathedrals and castles. During the day, they sit in high, virtually inaccessible places, often hunkered with their knees drawn up and their arms or paws around their legs; however, some sit perched, looking ready to leap into the air. They appear as brooding, watchful statues by day, but at night, during rainstorms, or whenever they are in darkness away from the sun, they become capable of motion.

When dormant, distinguishing a genuine gargoyle from one of the many stone statues of such beings that decorate buildings is virtually impossible. Although capable of Magick when active, there is nothing magical about their dormant forms, nor are they "alive" in any sense that is detectible by magical means. Though gargoyles are Astral beings, their supernatural nature is detectible only when they are active. In their dormant form, their bodies appear to be, and are in every way, stone statues.

Their spirits are somewhere far away on the Astral Plane. It is sheer folly for anyone to think to conceal themselves and watch for a gargoyle to become active in the night, for there is no more vigilant sentinel than a gargoyle. They detect such curious observers with ease. Immensely long-lived, they are patient beings, who will outwait any who think to catch them in an unguarded moment, taking wry pleasure in turning the tables on such silly mortals.

Despite their ferocious appearance, gargoyles are benign beings who prefer to remain apart from mortal affairs, devoting their time to contemplation and the guarding of sacred places. Although many ignorant and superstitious people see them as demons, they are, in fact, so hostile to demonic beings that they will attack them on sight.

Though they are among the most formidable of enemies, if one is so fortunate as to get a gargoyle's attention and win its trust, it can be helpful in many ways. Be forewarned: these clear-sighted beings read character with unerring accuracy, and will instantly detect the truth of one's intentions.

All gargoyles are inherently just in nature and react with ferocity and great cunning to anyone trying to trick, manipulate, or coerce them into doing something that they do not wish to do. In such matters, which apparently touch upon their personal sense of honor, gargoyles are even more implacable than demons, and will not rest until they have punished the offender.

Gargoyles are able to draw away negative thoughts and feelings to relieve someone of depression and despair. This can be of great use to one whom a gargoyle has befriended, as it not only cures them of any tendency towards depression, but makes them incapable of failing a Morale check, so long as the gargoyle has aided them in this fashion within the last week.

Gargoyles possess ancient spiritual knowledge and a profound command of historical and geographical lore, and are excellent teachers. When tutored by a gargoyle, the learning time for acquiring basic knowledge in these skills is cut to one-quarter of normal, and at the end of the lessons, one always finds that he has learned well.

Some gargoyles have voices that sound as if they were coming from a very deep well or from far inside a cavern; others have a gravelly quality, while still others have a curious gargling or gurgling tone. However. the sound is illusory, for all gargoyles actually communicate telepathically, rather than by the spoken word. At close distances they use Mind Speak, which causes them no loss of Fatigue. Even at longer range they suffer very little fatigue loss. They can Mind Link and Group Link with each other at no added fatigue, but they must expend FP to link minds with members of other races.

If one can attract a gargoyle to one's residence--which must have a high place--it may consent to be the guardian of the home against evil and intruders in the night. This is very rare for Greater and Lesser Gargoyles, who prefer the high places of sacred buildings; however, a Least Gargoyle may do this if the owner is honest and good at heart.

Few beings can move as swiftly as gargoyles. Most gargoyles can fly, but even those who can not are fleet of foot but and can jump great distances both horizontally and vertically. They are consummate climbers and can cling to the sheer face of a wall or a cliff, ascending or descending at their Double-Time speeds on the ground without missing a hand or foothold. Possessing natural Arcane powers, gargoyles are capable of teleportation and astral travel.

The fighting prowess of gargoyles is legendary. They have great strength in their taloned hands. They delight in close combat, where they can get their claws on an enemy and literally tear him to pieces, but they can also employ weapons, usually of the heaviest kind.

Gargoyles are practically fearless, and with good reason; their bodies can absorb incredible punishment, having the hardness and durability of the stone that they become in daylight. Fire will not harm them. Not even Magick can easily touch them, as they are resistant to it and have knowledge of the most powerful of Warding spells, which they activate in the presence of any mage. There is also their fearsome aspect, which is enough to inspire Fear or Demoralization in most enemies.

Gargoyles emanate FEAR, requiring all Characters to check morale at FER CR-2 per turn they are within 50 feet of an operating Gargoyle. When at rest or guard, Gargoyles resemble stone statues and usually find high places on which to perch. In combat, they receive only 1/2 damage from ordinary weapons and cannot be harmed by fire. Magick Fire and magical weapons do full damage:

DEX = 16
CON = 18
STR = 21
WIS = 13
INT = 12
BAV = 6
APP = 1
CHA = 0
ALI = 20

Height = 6'6"
Weight = 500dr.
CC = 2500dr.
Fly = 240' per turn

Gargoyles are immune to spells of Illusion or Command unless cast by an Adept of the Second Circle.

Body	Fat.	Move	armor	%Hit	%Dodge	Attack Mode	Bonus Exp.
75	35	60/150	5	+50%	-40%	4x WDF MLC 3 claws (+4 blows)	4500
				+40		3x WDF MLB 3 fangs	
				+20%		2x WDF *MLH* 7 horns	

Scarecrow: Scarecrows are humanoid mannequins dressed in old clothes and stuffed with straw, are a common sight across rural countries. Few travelers pay them much attention. Almost all of them are harmless constructs, but a very few are home to malevolent demons. Through their twisted arts, these demons animate their straw hosts, turning them from bird-scaring dummies into psychotic killers.

Possessed scarecrows prey on individuals, preferably children and the elderly, since they are less likely to put up a determined resistance. These unholy creatures stand patiently in the fields, watching all who pass, and sizing up potential prey. Sometimes they venture from their fields into villages, but most often they lure prey to their side by calling out their name or pretending to be a benevolent spirit.

Possessed of wicked cunning, they never slaughter victims near their own field. Rather, they lead their victims away before brutally savaging them, so as to throw suspicion elsewhere. More than one scarecrow has cackled silently as it watched an innocent being persecuted for its crimes.

Level II Demons

Imps: "Imps" are small Demons with modest fighting abilities. Their behavior is wild and uncontrollable, much the same as fairies. Imps are small demons, rarely standing over two feet in height or length. Their physical form in the mortal realm varies immensely, though it is always based on a mundane animal—rats, cats, dogs, ravens, toads, and owls are favored forms. All imps, regardless of form, share one common physical trait—eyes that reveal a malevolent intelligence.



Imps never visit the mortal realm on their own accord. Rather, they are sent to serve a witch or warlock who has attracted a major devil's attention. Imps are the familiar spirit servants of witches and warlocks, where the little demons served as spies and informants. This seeming gift is simply another demonic ploy; the imp is charged with making sure that the mage's soul comes to Hell, and it will let nothing interfere with this, not even the commands of its alleged master.

In rare cases, an imp may be sent to a mortal magician who has yet to walk the road of darkness. Such a creature, while secretly aiding its master, is also under instructions to corrupt the mortal. Non-magicians are never granted an imp familiar, regardless of their level of debauchery and sin. When they walk the earth, imps are known as familiars. During the time of the witch hunts, supernatural creatures such as imps were sought out as proof of witchcraft.

These mischievous and highly-intelligent creatures not only expect to live a life of servitude, they actually enjoy it. Indeed, imps are said to live a lonely existence in Hell and are only too eager to serve a mortal in return for food (and perhaps the occasional scratch behind the ears). While some serve as advisors and confidants, all perform one important function. Imps are natural magickal conduits, and those to whom they are bequeathed find it easier to perform acts of magick.

In their "natural" form, Imps appear as short, potbellied humanoids, with twisted limbs, clawed hands, bat wings, and hideous faces, complete with fangs and a short pair of horns; they carry a faint reek of sulfur with them wherever they go. Imps wear no clothing and rarely carry weapons, although they will scavenge any nearby battlefield (after the battle is over, of course) for daggers or short swords suited to their diminutive stature.

Imps are the scouts and spies of Hell, and are rather intelligent, apart from their innate craftiness when in pursuit of mortal souls. Their modest arsenal of spells serves to keep them safely at a distance from their foes, which is just how the imps like it, as they are utter cowards when it comes to combat. Given the treatment that imps receive from other demons, they have developed cowardice to a virtual art form. An imp will never face anyone in fair combat; if they must close to hand-to-hand distance, they will strike from behind, or from ambush in some way.

Imps have no society; their miserable lives are totally consumed by the pursuit of mortal souls. Although they may possess a number of skills, no imp can possess a skill allowing them to create (except for weaponsmithing); like all demons, imps are dedicated to destruction.

Imps must obey the orders of any other demonic type, including the Malebranche and Demon Warriors, who are actually less intelligent than they are; as the imps resent this (as well as the tendency of other demons to use them as living pincushions), they will always try to subvert their orders by following the letter, rather than the spirit, of what they have been commanded to do. Imps evince a similar evasiveness when controlled by mortal mages, although they are generally too weak to avoid the commands that they are given for long.

They know 7-20 spells, but not Ancient Lore or Basic Magick. As

soon as 7 spells have been cast, an Imp will depart. If "bound" in a confining device, such as a bottle, they will perform 3 spells once per day, checking to see if they can escape. Spell level: 1 to 4, with a PMF of 25 at MKL/4. Imps can change to man-size for combat, with ordinary weapons doing only 1/2 damage to them. They cannot be harmed by ordinary fire. Magick Fire and magical weapons do full damage:

DEX = 20
CON = 16
STR = 18
WIS = 15
INT = 14
BAV = 8
APP = 1
CHA = 0
ALI = 20

Height = 5'10"
Weight = 200dr.
CC = 600dr.
Fly = 350' per turn

Imps are immune to spells of Illusion or Command unless cast by an Adept of the Third Circle.

Body	Fat.	Move	armor	%Hit	%Dodge	Attack Mode	Bonus Exp.
50	26	60/150	5			4x WDF MMC 2 claws (+4 blows)	4000
						2x WDF MMB 2 fangs	
						Weapons: PCF/20	

Level III Demons

Malebranche: Described in Dante's Inferno, the Malebranche are demons who guard and punish sinners in the Eight Circle of Hell. Winged and armed with claws, they are excellent fighters and hunters, dedicated to tracking down escapees and returning them to the boiling pitch where they belong.



Malebranche are the most common of all the demonic types, and they are what the common man thinks of as the "typical" demon: nearly man-sized, thin-bodied, scaled, and clawed, with long, pointed tails, strong, emaciated-looking limbs, hideous faces, sharp fangs, and an assortment of horns on their ugly heads ("malebranche" means "evil-horn"). They wear no clothing, their thick skin serving as efficient armor, and will always carry at least one weapon, although they often abandon their weapons in the heat of battle, reverting to the more primitive, but equally effective, fang and claw.

The unintelligent and unmagical Malebranche are the rank-and-file soldiers of Hell, serving to flesh out the numbers of the demonic host. They have little individual initiative, except when tormenting the imps, the only demons weak enough for even the Malebranche to push around. Malebranche are incapable of command, even if the hierarchy of Hell allowed such a thing; instead, they serve in units led by Demon Warriors (occasionally) or Demons of Fire (far more often). Malebranche make deadly warriors; despite their lack of intelligence, and their inability (unique amongst the demonic types) to master even the simplest of spells, they are strong, hardy, and deadly with their chosen weapons. A troop of Malebranche will cut through all but the finest of human troops like a heated broadsword through butter.

Malebranche have nothing resembling a society; sexless, skilless, and generally clueless, they exist solely to fight the battles that their demonic superiors order them to, with the occasional gathering of a mortal soul on the side. Malebranche are probably the safest of all the demonic types to summon (in fact, they will often not even bother to resist the Summoning spell that calls them), as their lack of intelligence makes them unlikely to easily pervert the commands that they are given by a mortal mage. However, remember that even the Malebranche have the innate demonic cunning when it comes to tricking mortals into giving up their souls; many a mage has been caught just when they began to trust in the stupidity of their Malebranche servitor.

Should a Malebranche possess a mortal, they will use the mortal's body to wreck random havoc in the world, until it is slain. Unlike the other demonic types, they evince little subtlety when in possession, and their intense dislike of things holy often trips them up before they can truly finish enjoying the torturing of their victim.

DEX = 16
CON = 20
STR = 21
WIS = 13
INT = 13
BAV = 8
APP = 1
CHA = 12
ALI = 20

Height = 6'
Weight = 250dr.
CC = 800dr.
Fly = 350' per turn

Powers: Berserk, Disease Immunity, Infernal, Super Sense (Dark Vision), Poison Immunity,

Skills: Tracking 90%

When one of the Malebranche uses its Snatch attack, it takes a foe in its claws and flies off. It can carry off a victim whose weight is less than demon's STR x 10dr.

Shade: The depths of Hell are filled with a plethora of souls. Lost souls do not become demons—the number of demons, while exceptionally large, is finite and cannot increase. Most souls in Hell suffer eternal punishment as befitting their Earthly sins, but a few are possessed of such ill-will to mortals that the Devil sends them back to torment the living. These unholy fiends are known as shades.



Shades appear as completely black, three-dimensional humanoids. They lack any features or mannerisms. While Satan occasionally allows them to roam free, he also allows mortal servants to summon them to their aid. Those summoned by magick can remain on Earth only a short while, but those the Devil unleashes remain until called back or slain. Slain shades return to Hell, where the Devil punishes them for their failure. In doing so, he merely increases their desire for vengeance when they are eventually loosed upon mankind again. Although they are infernal beings, a shade's touch burns icy cold. Mortal flesh is left withered and desiccated by a simple touch, and necrotizes with more prolonged contact

Level IV Demons

Demon Warriors: Strongest of the common demonic types, Demon Warriors are a nightmare come to life for any mortal so unfortunate as to encounter them. They appear as large, heavy-bodied humanoids, with enormous muscles, taloned hands, fanged mouths, twisted features, and glowing red eyes. Demon warriors usually do not wear armor, as their hide is as strong as sheet metal; they will always carry at least three weapons, usually of greater than mortal size (eight-foot swords, and the like).



Demon Warriors are consummate combat artists, being more than a match for all but the most skilled of mortal fighters, and gifted with magical powers and great size and strength to boot. They live to fight, constantly pressuring their superiors to unleash them against anything that moves; however, Demon Warriors are not like Malebranche, in that they will not attack other demons unless either defending themselves, or ordered to do so (such orders would be very rare, indeed). Demon Warriors possess no skills other than those of combat; like all demons, they can not create anything, and they feel little regret for this lack. The best way to deal with Demon Warriors is to run away from them, as they lack the ability to pursue through the air, and can be outpaced by sufficiently fleet-footed mortals (it is amazing how fleet of foot one can become with a Demon Warrior in pursuit!).

Demon Warriors are occasionally given command over small groups of Malebranche in the absence of their superiors. They make adequate field commanders at best, lacking the intelligence for truly inspired generalship. Demon Warriors rarely deign to possess mortals, preferring to destroy them by more direct means; however, they will accurately obey the commands of any mage who can control them, often making them valued servants to the ambitious mage.

Level V Demons

The Great Elementals: The Great Elementals are the personifications of the elements: As such, each of the Elementals has full knowledge of the Basic Magick spells of its type at PMF 50+, and the volume they may move is 5 times the volume multiplier for ordinary Magick Users.

No elemental can be harmed by ordinary weapons, and magical weapons do 1/2 damage if under +3. The Elementals are immune to spells of Command or Illusion if not cast by an Adept of the Fifth Circle, while the Great Elementals are immune if the spells are not cast by an Adept of the Sixth Circle.

The Lesser Elementals can be bound for a fair duration, but the Great Elementals can be bound for only one service, which must be performed within 22 turns. If a spell is required, only 1 will be cast, plus 1 per 3 MKL of the Magician requesting it of the Great Elemental.

If a Lesser Elemental is destroyed while performing a task, it will be released from its bondage to the Mage and returns to its parent Elemental spirit. A Mage losing an Elemental in this way will be unable to summon another for a period of a year and, if confronted by any Elemental of the same type, will be attacked in revenge during that time. Elementals do not forgive bunglers easily.

Elementals are natural enemies: Earth and Air attack each other on sight, doing full damage plus 1D100% until one or both are destroyed. The same is true of Fire and Water. Elementals of the same type will merge if summoned simultaneously on the same spot, and the Great Elemental will form and then depart with his children, doing whatever destruction that befalls as he leaves the area, but not deliberately attacking anyone unless itself attacked or blocked.

Air and Fire are allied, as are Earth and Water. Such allies attack at their full damage -5D10% when ordered to fight one another. When one is vanquished, the other has a 75% chance of departing. If it does not, it has a 01-20% chance of carrying out further orders from its master, a 21-30% chance of attacking him for giving an order to fight an ally, and a 31-00% chance of declining further service for a period of 6D6 days as it sulks over the natter.

Any Basic Magick spell of the same type as an Elemental dues only % damage to it, Enemy spells (Earth vs Air, Fire vs Water) do full damage + 1D100% damage. Allied spells (Earth vs Water, Fire vs Air) do full damage -5D10% damage.

Gnome, Sylphs, Salamander, Undines	Gob, Paralda, Djin, Necksa
DEX = 10	DEX = 16
CON = -	CON = -
STR = 22	STR = 23
WIS = 13	WIS = 18
INT = 12	INT = 17
BAV = -	BAV = 12
APP = -	APP = -
CHA = -	CHA = 21
ALI = -	ALI = -
Body = 125	Body = 375
Fat. = 11 turns	Fat. = 22 turns
Exp. = 10000	Exp. = 20000
Fear effect FER CR-2	Panic effect FER CR-5

GOB: Lord of the Earth Elementals. If bound, he will grant the Magick User the service of a Gnome-like figure who will dwell in a brazier filled with earth and will cast 7 Earth Spells + 1 additional spell per 3 MKL of the Magick User at PMF 50. If GOB is commanded directly, he will assume the form of the maximum amount of material possible for up to 1 hour.

An Earth 'Gnome' appears in the form of a mound of fluid, swirling earth and rock about 8' tall and 5' across at the base, It has two great arms which it uses as Infantry Flails in close combat. Gob, Lord of Earth Elementals, has similar form but stands 20' tall and is 9', across at the base. Against ordinary mortals, both have bash effects as if they weighed 10,000 dr. and 30,000 dr., respectively.

The terror of warriors everywhere, earth elementals are the most difficult of all elementals to summon and constrain, as they are both strong-willed, and well-equipped to let their displeasure with their summoner be known. Least Earth Elementals appear as irregular blobs of moving earth and stone. Earth elementals are ponderously heavy, and the summoning mage would be well-advised to conjure them in direct contact with the earth itself, as their weight will likely collapse any man-made flooring.



Earth elementals must always maintain contact with the ground, although they can cross streams by passing through the earth beneath them; they can not jump even the smallest of crevices, although they can travel through stone to bypass such obstacles. Earth elementals can be summoned almost anywhere, although there must be at least one surface of earth or stone in their summoning place (a dirt-floored cottage will do just fine).

Earth elementals are utterly dreadful in combat; the blows of their crude fists crush the hardest steel like tin, and can easily shatter the bones of their unfortunate victims. Worse yet, edged weapons that strike an earth elemental are rapidly blunted into near-uselessness by the elemental's stone flesh, thus making it very hard indeed to inflict enough damage to kill the creature. Earth elementals are particularly effective against fortifications, having the strength to tear their way through even the best-made stone walls at the rate of one inch per round for Least Earth Elementals, four inches per round for Lesser Earth Elementals, and one foot per round for Greater Earth Elementals. However, earth elementals are susceptible to attacks involving fire or heat; wise adventurers faced with an earth elemental will create the biggest source of fire that they can, and try to lure the ponderous creature into the flames, where it will slowly be destroyed.

Earth elementals have no social structure that humans can understand. They do mate with one another on some planes of existence, but this rarely if ever happens to elementals conjured by magick; they seem to be the equivalent of unattached bachelors in human society.

GMs should be aware, given their tremendous power, of the one clear weakness of earth elementals: their slowness, and clumsiness of movement. Earth elementals can rarely be outfought, but even a child can outmaneuver one.

Earth Elemental 'Gnome'	Earth Elemental Lord Gob
PMF = 50	PMF = 55
MKL = 11	MKL = 22
Spells = x7/day +1/3 MKL of Mage	Spells = 3 spells/service
Volume = 50 vol. Earth	Volume = 150 vol. Earth
5 vol. Earth Missiles	15 vol. Earth Missiles*
Hit = +10% with Flail Arms	Hit = +30% with Flail Arms
Attack = 7x WDF Flail infantry	Attack = 10x WDF Flail infantry
Blows = 6	Blows = 9

*Gob's Earth Missiles will be cast in the form of 5 volumes, maximum, so a full effect would be 3x 5-vol. Earth Missiles!

The 'Gnome' has the power of a 10-man battering ram with his Flails, (mass equivalent 1500 dr.), while Gob has the power of a 30-man battering ram (mass equivalent 5000 dr.).

Missiles like arrows and crossbow bolts, thrown daggers, axes, or javelins, and sling bullets have no effect on Earth Elementals--even if magical. Magical Crushing Weapons of +3 or better do double damage against them.

PARALDA: Lord of the Air Elementals. If bound, he will grant the Magick User the service of a Sylph who will dwell in a brazier filled with nothing but air. The Sylph will cast 7 Air spells, including Tornadoes and other great winds + 1 additional spell per 3 MKL of the Magick User at PMF 50. It will also be able to transport the Magick User with the speed of the wind (150 mph) for a full day. If PARALDA is commanded directly, he will assume the form of the maximum amount of material possible or else a wind

storm for up to 1 hour.



A Sylph of the Air appears in the form of a swirling column of air, in which dust and debris may be mixed, resembling a miniature whirlwind 10' to 25' tall and about 3' across at the base. In combat, it flings 2 + 1D6 solid objects into foes within 50' of it with the force of Light Crossbow bolts. Paralda, Lord of Air Elementals, has the appearance of a Tornado and may stand as much as several hundred feet tall, with a base 10' to 20' across. He flings solid objects into foes within 100' of him with the force of Arbelest shots (4 + 1D6 missiles).

Sylphs are perhaps the best-disposed of all elementals towards the mages who summon them; they will serve a summoning mage to the best of their abilities, once constrained, and they are the easiest of all elemental types to bargain with, should the summoning mage elect to try that means of "control". Unless they pick up dust, leaves, or other debris, air elementals are impossible to see, although they can certainly be both heard and felt.

As has already been mentioned, air elementals are the easiest of elementals to control, and make excellent messengers, due to their tremendous rate of speed in flight. However, there is one catch: air elementals are absolutely literal-minded. They will follow the exact word of any instructions, not because they are trying to be inconvenient, but because they can not do other-wise. Thus, mages rarely summon air elementals for anything other than the delivering of messages (although they make a good means of trans-port, if the mage is not afraid of heights), as the frustration of trying to give them absolutely clear instructions rapidly gets out of hand.

Air elementals are the weakest of elementals in combat, lacking the strength of earth and water elementals, and having no exceptional defense to affect the weapons or armor of their foes (unlike the other elemental types). However, they should not be underestimated as foes; their winds can batter opponents senseless, and their slamming attack can do a great deal of damage to an unanchored victim (or several victims, in the case of the Greater Air Elementals). Air elementals hate confinement; they can not be summoned indoors, refuse to touch the ground (as it does them damage), and even take damage (3 Fatigue Points per round) from being underground. The best way to deal with an air elemental is to shovel earth onto it until it dies, although most air elementals will flee before that happens. Air elementals mate on some planes of existence, but summoned air elementals seem to be the equivalent of unattached bachelors.

GMs should strictly enforce the literal-mindedness of air elementals. even when they are bargaining with a mage, rather than being controlled by him. Air elementals love rare gases, and will always agree to a bargain in which they are given ozone as payment (it gets them drunk!).

Air Elemental 'Sylph'	Air Elemental Lord Paralda
PMF = 50	PMF = 55
MKL = 11	MKL = 22
Spells = x7/day +1/3 MKL of Mage	Spells = 3 spells/service
Volume = 50 vol. Moving Air 5 vol. Gas or Tornado	Volume = 150 vol. Moving Air 15 vol. Gas or Tornado*
Hit = +10% when 'shooting'	Hit = +30% when 'shooting'
Attack = 6x WDF Light Crossbow	Attack = 7x WDF Arbalest
Blows = 2 + 1D6 shots	Blows = 4 + 1D6 shots

*Paralda's Gas Missiles will be cast in the form of 5 volumes, maximum, so a full effect would be 3x 5-vol. Gas Missiles!

DJIN: Lord of the Fire Elementals. If bound, he will grant the Magick User the service of a Salamander, a small lizard creature who appears in fiery form of vaguely human shape and fights 9 times for 1-6 turns as a flaming Superior Knight of level 20 (1-20 additional points of damage upon striking a target plus 1-25% chance of igniting flammable materials) or casts up to 9 Fire spells with a PMF of 50. If DJIN is commanded directly, he will assume the form of the maximum amount of material possible for up to 1 hour.



A Salamander of Fire appears in the form of a small, slightly glowing, warm lizard when in quiescent state. It likes to live in warm places and will enjoy a nice, roaring blaze in the fireplace when net needed for a service. In combat, the Salamander takes on a fiery aspect, vaguely reminiscent of a human shape about 10' tall. Djin, Lord of Fire Elementals, appears as a huge conflagration of 150 volumes of Fire.

All elementals are capricious and hard to control, but Salamanders set the standard for this sort of thing. They are incredibly hot; any flammable material coming within five feet of them will burst into flame, unless the elemental wills that this not happen (and they rarely do, unless ordered to do so), and more durable materials, such as metal or stone, will melt in a relatively short time if they remain too close.

As mentioned before, fire elementals are particularly difficult to control. Successful compulsion of one allows the mage only one sentence of instructions, instead of the usual three, and even a success only allows control for six hours (instead of one full day). Uncontrolled fire elementals will burn everything that they can easily reach, and then depart (for details on compelling the service of elementals, see the general section on elementals).

Fire elementals are terrible foes in combat, as their flaming embrace will both ignite their opponents and melt through their armor. Weapons contacting a fire elemental begin to melt immediately; enchanted weapons take a bit longer, but nothing can remain in contact with a fire elemental for long without being destroyed. However, fire elementals are extremely vulnerable to water-based attacks, and the best way of dealing with one is simply to dump buckets of water on it until it either flees or is destroyed. Should a fire elemental be shut in an airtight chamber for long enough, it will die by suffocation (it consumes all of the oxygen in the air that is necessary for burning); however, unless the walls of this chamber are of reinforced stone, and several yards thick, the fire elemental will simply melt its way out before suffocation becomes a problem.

Fire elementals have no social structure that humans can understand. They do mate with one another on some planes of existence, but this rarely if ever happens to elementals conjured by magick; they seem to be the equivalent of unattached bachelors in human society.

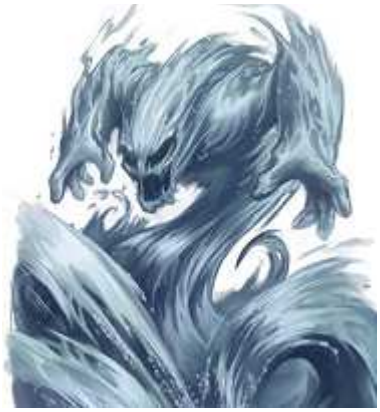
GMs should make sure to emphasize the essentially uncontrollable nature of fire elementals. They may bargain with well-disposed mages, trading their services for sulfur, magnesium, and other rare combustibles; however, fire elementals believe they are, ultimately, beyond any mortal's control, and should be played that way.

Fire Elemental 'Salamander'	Fire Elemental Lord Djin
PMF = 50	PMF = 55
MKL = 11	MKL = 22
Spells = x7/day +1/3 MKL of Mage	Spells = 3 spells/service
Volume = 50 vol. Fire 5 vol. Fire Missiles	Volume = 150 vol. Fire 15 vol. Fire Missiles*
Attack = As Flaming Superior Knight with PCF/39. Weapon does 1D20 extra points of damage and has 25% chance of igniting a flammable target. Its weapon is a flaming 2-Handed Sword. Mass equivalent = 1500dr.	Attack = As Flaming Champion Knight with PCF/55. Weapon does 1D20 extra points of damage and has 25% chance of igniting a flammable target. His weapon is a flaming 2-Handed Sword. Mass equivalent = 5000dr.

*Djin's Fire Missiles will be cast in the form of 5 volumes, maximum, so a full effect would be 3x 5-vol. Fire Missiles!

Djin assumes the Knightly form when fighting Water Elementals. In such a form, he stands 30' tall.

NECKSA: Lord of the Water Elementals. If bound, he will grant the Magick User the service of an Undine, one of the Moss Folk distantly related to the ancient Tree Spirits and appears as reeking, rotting swamp vegetation dripping with damp. The Undine fights 9 times for 1-6 turns as a Superior Knight of level 20 (1-20 additional points of damage when it closes for bare-hand combat or flows over fallen victims due to smothering and drowning effects) or casts up to 7 Water Spells with a PMF 50. If NECKSA himself is commanded, he will assume the form of the maximum amount of material possible for up to 1 hour.



An Undine of the Waters appears in the form of a 10' mass of reeking, rotting, swamp vegetation which oozes trickles and streams of water. It hates fires and will extinguish any present. In combat, the Undine fights as the equivalent to a Superior Knight.

Undines, are perhaps the least-often summoned of all of the elemental types, as their usefulness on dry land is limited by their slowness, and their distaste for travelling more than one hundred feet from any body of water (they will do it, but grudgingly). Water elementals may be of fresh or salt water; this has no effect upon their capabilities, as it merely reflects the material from which they have been summoned.

A mage summoning a water elemental must have a source of water nearby, equal in volume to the elemental. A large bowl of water will do for a Least Water Elemental, but a Lesser Water Elemental requires a well or pool, and a Greater Water Elemental requires a large pond or a good-sized stream. The water source is NOT consumed, although the water elemental will seem to rise from the source when it arrives.

In keeping with their ever-shifting natures, water elementals are very forgetful of commands. The mage summoning a water elemental had best stay with it to remind it of his orders, else the water elemental will obey for a number of rounds equal to its Intelligence stat, and then wander about aimlessly.

Water elementals are deadly foes; the hammer-blows of their substance do considerable damage, and they can start to drown any opponent that they land a Critical Hit upon. Weapons and armor contacting them will rust unless they are later cleaned and dried. However, water elementals are vulnerable to air-based attacks, and have no defensive capabilties beyond those common to all elementals; the easiest way to defeat them is to lure them into high winds, and watch them evaporate.

Water elementals do mate on some planes of existence, but summoned water elementals are the equivalent of unattached bachelors.

GMs should make sure to play up the forgetfulness of water elementals. In essence, they are the elemental equivalent of the stereotypical "absent-minded professor": bright enough, but with a serious attention-deficit disorder.

Water Elemental 'Undine'	Water Elemental Lord Necksa
PMF = 50	PMF = 55
MKL = 11	MKL = 22
Spells = x7/day +1/3 MKL of Mage	Spells = 3 spells/service
Volume = 50 vol. Water 5 vol. Water Missiles	Volume = 150 vol. Water 15 vol. Water Missiles*
Attack = As Superior Knight with PCF/39. Weapon does 1D20 extra points of damage. Its weapon is a great Club trailing dripping moss. Weight = 1500 dr.	Attack = As Champion Knight with PCF/55. Weapon does 1D20 extra points of damage. His weapon is a great Club trailing dripping moss. Weight = 5000 dr.

*Necksa's Water Missiles will be cast in the form of 5 volumes, maximum, so a full effect would be 3x 5-vol. Water Missiles!

Necksa assumes the Knightly form when fighting Fire Elementals. In such a form, he stands 30' tall. Otherwise, he appears as a huge, rearing wave of 150 volumes of Water.

Salamanders must be kept in a hot place when not in use, while Undines require very damp and humid quarters such as pools or swamps.

GOB and NECKSA are mortal enemies of PARALDA and DJIN, and they or their servants fight the opposing Elementals whenever possible, disregarding all commands to the contrary. Thus opposing Elementals may never be kept near each other. Since they will cancel each other in power, they destroy each other in 1 cataclysmic turn in which the force of both Elementals is felt in the area affected. Great Elementals cancel lesser servants and themselves remain diminished by 1 x maximum material.

Level VII Demons

Djinn of the Ring: Djinn of the Ring are giant beings. They are Arabic in dress and wear, and their favored weapons are huge Scimitars equivalent to a 2-Handed Swords of +1 magical Enchantment:

DEX = 15
CON = 20
STR = 23
WIS = 15
INT = 14
BAV = 15
APP = 12
FER = 17
CHA = 16
ALI = 16-20

Body = 175
Fat. = 40
PCF = 20
PMF = 40
MKL = 12
Height = 15'
Weight = 3000dr.
CC = 15000dr.
Move = 901240' per turn
Armor = 8
Exp. = 15000

The Djinn of the Ring fight as flaming Giants of level 10. They will grant 1-3 "Wishes" of Djinn Creation at PMF 40 when summoned, such wishes to be exercised any time within the year. If bound to an enchanted Ring of Power, they will grant 3 "Wishes" + 1 "Wish" per 4 MKL of the caster and +1 additional for each of MKL 21 and 22. If they escape, they will attempt to slay the one currently owning the Ring, but the Ring will be mysteriously lost 1-50% of the time and the Djinn will be bound to it until he recovers it, having to serve each master as the first. They know all transportation spells and all other spells to casting level/4. They will employ their magick to fulfill their tasks, but they will not accept direction as to which spells to employ in the doing of those tasks. Also, being of Alignment 16-20, they are treacherous beings and will attempt to defraud their masters by hanging on the exact letter of any request. If there is any way to misinterpret the meaning of a Wish, the Djinn will find it.

Djinn are very fond of beautiful maidens (APP/20+), as enumerated in some detail in Tales of 1001 Nights. They will kidnap, ravish, and lavish with attention and rich gifts any fair damsel who catches their eye. Girls of Fair Appearance (APP/13-19) must fail an APP/CR to avoid the same treatment. Rescues of unfortunate maidens in the hands of Djinn are clearly indicated for PC missions.

In combat, Djinn suffer 1/2 damage from ordinary weapons and full damage from magical weapons. Fire does not harm them, while Magick Fire does only 1/2 damage if employed in the form of Magick Missiles. Though they wear no armor, weapons under +3 enchantment have effects as if they were clad in AC/8.

Level VII Demons

Djinn of the Lamp & Efreets: Efreets (the singular is "efreet" or "ifrit") are supernatural beings of great power that often encounter mortals, due to their penchant for being summoned and bound into items such as rings or lamps. They appear as large humanoids, seeming almost completely human except for their red, orange, or dark bronze skin tones. Efreets clothe themselves in loose-fitting desert garb, and bear large scimitars or tulwars as weapons.



The efreets are deadly warriors, but they prefer to use Magick to solve their problems, and are near-peerless mages, one and all. Efreets never come to mortal lands, except when summoned by mages who bind them to service. A bound efreet is contained within an

enchanted object (lamps are very common - and you thought those were djinn!), and must serve the bearer of that object until the bearer has commanded the efreet three times; the object must then be passed on to someone else. Efreets find it very difficult to escape such servitude, as the bearer of a efreet object must use one of their "wishes" to order the efreet to free itself, and few bearers are so selfless; thus, a near-ageless efreet may be condemned to centuries or even millenia of slavery by any mage with the Summon Greater Spirit (rank 10 Summoning) spell and few scruples.

In their own lands, which are a plane of existence similar to the Lands of Faerie, efreets have an elegant, if slightly barbaric, civilization, full the equal of any mortal society, but with nearly all activities accomplished by the use of magick. Efreet civilization is akin to many desert cultures in mortal lands, as the Land of the Efreets is very water-poor Mortals entering the Land of the Efreets are not subject to the irregular time shifts of the Lands of Faerie, and may well live there for great lengths of time; efreets in their homeland never attack mortals who have not attacked or insulted them first, although efreets are a mite thin-skinned about potential insults.

Bound efreets are rude and surly towards the bearers of their objects: however, should a mortal free an efreet from servitude, the efreet will welcome him as a brother if he ever enters the Land of the Efreets.

These powerful beings fight as flaming Giants of level 13 and level 14, respectively. They can cast spells like the Djinn of the Ring, but they do so at PMF 50+ at MKL/16 and also know all Spells of Illusion to the Ninth Circle. Upon escape, the same conditions apply to them as to the Djinn of the Ring. On occasion a silver or brass bottle stoppered with True Lead is used as a container in place of a silver or brass lamp.

Djinn of the Lamp and Efreet like to create the Illusion of being truly huge in size, often appearing as towering giants 50' to 100' in height. Even one who sees through the illusion and knows the Djinn/Effreet to be around 15' tall is still struck by the impression that the creature should be towering far overhead!

In combat, Djinn suffer 1/2 damage from ordinary weapons and full damage from magical weapons. Fire does not harm them, while Magick Fine does only 1/3 damage if employed in the form of Magick Missiles. Though they wear no armor, weapons under +4 enchantment have effects as if they were clad in AC/9.

Djinn of the Lamp	Efreet
Body = 190	Body = 200
Fat. = 45	Fat. = 45
PMF = 50	PMF = 50
MKL = 16	MKL = 16
PCF = 24	PCF = 27
Exp. = 17500	Exp. = 17500

Demons of Cardinal Sins: Demons of Cardinal Sins, also known as Demons of Temptation. These Demons are the protectors of their respective churches of Evil.



Sin Demons normally work by possessing their victims. Such possession is not the normal demonic possession but something far subtler and more difficult to detect. In fact, the victim probably does not know that he is possessed and it is highly unlikely that a normal person could detect the presence of a Sin Demon. The Sin Demon must overcome their intended victim in a contest of some kind. This is normally resolved as a Contested Roll between the Sin Demon's Sinfulness and the victim's Piety, with victory for the demon meaning that it has insinuated itself into the victim's psyche or soul. At certain key times, the Sin Demon attempts to match its Sinfulness against the victim's Piety, with victory meaning that the victim commits the sin associated with the Sin Demon. Circumstances will dictate when this happens and what the particular sin is that is committed.

Characters may try to overcome their sins through various means. Prayer and fasting are common ways of overcoming sin and confession and self-flagellation can remove the guilt associated with the sin. GMs may decide that performing such deeds might give the character a bonus to his or her Piety in future attacks. Similarly, willingly accepting the sin or glorifying in the sin makes it harder to resist the sin and GMs may wish to give a penalty to the Character's Piety when resisting the Sin Demon.

Sin Demons can be removed, at a cost. They can be exorcised, but this is dangerous for the exorcist and the possessed victim, in fact attempting an exorcism on someone who is not possessed actually invites possession of both the exorcist and the victim. A more common way of removing the Sin Demon is by being blessed by a Bishop or a Saint. Pilgrimage is another way of removing a Sin Demon, as long as the pilgrimage is for the express purpose of removing that temptation. One extreme way of removing a Sin Demon is to visit Purgatory and be purged of the sin.

Example: Cedric is a Friar who has been locked in a dungeon for speaking against the local lord. Normally a fat, jovial man, Cedric is reduced to a shadow of himself through hunger and desires food and drink more than anything else in the world. He manages to escape and hides in a peasant's hut where he spies a bag of bread hidden beneath the floor of the hut. The GM decides that this is enough temptation for a number of Sin Demons to torment and tempt him and a Sin Demon of Gluttony and another of Theft appear behind him, attacking his Piety. He drives off the Theft Sin Demon but succumbs to the Gluttony Sin Demon, devouring the whole loaf but leaving a rosary as payment. He leaves and resumes his life as a wandering friar, but whenever he sees a large amount of tasty food he must resist the Sin Demon's Sinfulness otherwise he will devour the food, whatever the circumstances.

Demons of Wrath: Patrons of bloodlust and uncontrolled rages, Demons of Wrath and Anger, also known as the Breakers, ply their wiles almost exclusively among men of war. So uncontrolled are the passions of these fiercest of demons that they occasionally forget to wear an Illusion disguise, revealing their true shape, that of a clawed, fanged, short-horned, wild-haired, foaming-at-the-mouth berserker of a human.

Demons of Wrath tempt those for whom war and combat has become more than mere necessity, those whose lives revolve around the destruction of other sentients; such mortals are close enough to Hell already for the Demons of Anger to push them that one, last step. Dwarves, with their deep-set rages, are easy prey for these monsters, while the cool-headed elves prove somewhat more resistant. Alone among the Demons of Temptation, Demons of Wrath thoroughly enjoy both physical combat (at which they are the specialists among the Demons of Temptation) and the use of their powers. Their favorite tactic is to grant their chosen victim wish after wish related to combat, slowly corrupting the victim into becoming a mindless killing machine, and then seizing his soul for Hell.

Demons of Wrath have no direct position in the host of Hell; they normally work behind enemy lines, sowing dissension amongst friends. When present in the demonic armies, Demons of Wrath usually serve in a support capability, although they will eagerly fight if given the chance.

Demons of Wrath enjoy being summoned by mortal mages, knowing that they will likely get the chance to destroy such interlopers in a particularly gruesome manner. They enjoy possessing mortals in order to send them out to do murder, and will only fail to possess those that they are currently tormenting with their wishes.

Demons of Greed: Amongst the cruellest of the Demons of Temptation, Demons of Greed and Avarice, also known as the Takers, spend their time plotting the destruction of mortals through the sins of greed and covetousness. They will use Illusion to conceal their six-inch long talons, but otherwise leave their appearance nearly intact, as their true form appears almost entirely human, except for the talons, a small set of horns, and the terrible fire of greed that burns in their emerald green eyes.

Tempters of merchants, craftsmen, and the hoarders of treasure, Demons of Greed have an easy time of it amongst most men, particularly in the great cities, where men of money are most likely to gather. The dwarves are even more susceptible to the blandishments of these creatures, their racial love of gold being corrupted into an all-consuming desire for riches at any cost; indeed, only the non-materialistic elves are likely to resist the temptation of the Takers. Demons of Avarice prefer to use their powers against their victims, disliking physical combat, although they are reasonably gifted at it. Their favorite tactic is to grant their chosen victim their every greedy wish, slowly corrupting the victim and turning him against his fellow mortals, before tricking their avaricious pawn into an act of direct greed against another that allows the Demon of Avarice to claim the victim's soul.

Demons of Greed have no direct position in the host of Hell; they normally work behind enemy lines, targeting paymasters and the financiers of battles. When present in the demonic armies, Demons of Greed serve only in a support capability.

Demons of Greed dislike being summoned by mortal mages, although they are always glad to work their wiles upon them once summoned. They rarely possess mortals, preferring to corrupt them by what they consider to be more elegant means.

Demons of Envy: The most despised of the Demons of Temptation, the Demons of Envy are also amongst the most effective in seducing and destroying mortals through their sins, for they appeal to the second-best, the also-rans, the never quite good enough; in short, those who are not on top, and who blame others for their shortcomings, rather than themselves. These self-pitying, whining demons will always dis-guise themselves with Illusion so as to appear both fabulously wealthy, and breathtakingly attractive; in actuality, their true forms appear as rather plain, ordinary humans, although with short horns, features twisted with desire, and blazing green eyes. Other than the Demons of Lust, these are the only Demons of Temptation to prefer female form, although envy itself is relatively evenly distributed between the genders.

The tempters and tormenters of the almost-great, Demons of Envy have a field day amongst the second sons, second-in-commands, and

second-raters of both noble and commoner alike. They are equally effective at the destruction of the elves and the dwarves, as the cruel goad of envy is just as strong in the personas of members of those races as it is amongst humanity. Demons of Envy prefer to use their powers against their victims, and will bitterly protest being forced into combat, although they are passably good at it. Their favorite tactic is to goad their chosen victim on with carefully granted wishes, slowly feeding his need for revenge against those who have "always kept him in second place", until he finally commits murder to advance himself, and the demon takes his soul.

Demons of Envy have no direct position in the host of Hell; they normally work behind enemy lines, fostering dissension and murder at every level of command. When present in the demonic armies, Demons of Envy serve grudgingly in a support capability.

Demons of Envy are seldom summoned by mortal mages, as their self-pitying whining makes them just too unpleasant to have around. They rarely possess mortals, believing that there is no grandeur in such crude methods. There is a strong antipathy between the Demons of Envy and their fellow Demons of Temptation; alone among this rank of demons, Demons of Envy will not work with their kin.

Demons of Gluttony: Targeting what is perhaps the strongest drive in the minds of mortals, the need to feed oneself, the Demons of Gluttony have one of the easiest tasks amongst the Demons of Temptation. Although they use Illusion to appear of normal stature and build, Demons of Gluttony are actually grossly overweight caricatures of normal mortals, with short horns, drooling mouths, clutching hands, and terribly bloated bodies and limbs. Despite this slug-like appearance, they are capable of moving about without assistance.

The natural targets of the Demons of Gluttony are those who consume immoderately to begin with; these are usually the rich and powerful in human society, although the occasional peasant can become so obsessed with his viands as to fall prey to these terrible seducers. The ascetic elves are little susceptible to the blandishments of Demons of Gluttony; but the hard-drinking and heavy-eating Dwarves are easy prey, even more so than humanity. Demons of Gluttony prefer to use their powers against their victims, although they are unique amongst the Demons of Temptation in having the option to fall upon their opponents and crush them. Their favorite tactic is to grant their chosen victim an endless succession of delicacies for the palate, slowly corrupting them until they turn upon their fellow men, whereupon the demon seizes the victim's soul.

Demons of Gluttony have no direct position in the host of Hell; they normally work behind enemy lines, targeting hearty trenchermen and fat, overbred commanders. When present in the demonic armies, Demons of Gluttony serve in a limited support capability.

Demons of Gluttony enjoy being summoned, as this gives them the chance to sample the exotic delicacies of the mortal world. They will occasionally possess mortals in order to bulk them up, but they prefer to corrupt them with their own desires rather than destroying them directly.

Demons of Lust: Perhaps the best known of the Demons of Temptation, Demons of Lust, also known as succubi and incubi (depending on whether they are in female or male form), concentrate on tempting mortals to ruin through their lust. They will always use Illusion to appear as beautiful mortal men and women (usually women, as mortal men are more susceptible to the temptations of the flesh), with Appearance scores ranging from 18 through an inhuman 25! In their true forms, Demons of Lust appear as perfect specimens of male or female humanity, but also possess small horns, and a functional set of bat-like wings.

Seducers and despoilers of the innocent (and not so innocent, if the truth be told), Demons of Lust take advantage of the human preoccupation with the act of love (or lust, as these terrible creatures see it) to wreak havoc among mankind. Elves and dwarves, being less driven by such urges, are less frequently targeted by these creatures, although an enterprising Demon of Lust can often catch even the most staid of elven lords or dwarven warriors in a moment of weakness. Demons of Lust prefer to use their powers against their victims, only rarely resorting to physical combat, at which they are no more than adequate by demonic standards. Their favorite tactic is to grant their chosen victim their every lustful desire, slowly corrupting the victim beyond repentence, and then seducing the victim themselves in order to seize his soul directly.

Demons of Lust have no direct position in the host of Hell; they normally work behind enemy lines, targeting capable enemy leaders for seduction and elimination. When present in the demonic armies, Demons of Lust serve in a support capability.

Demons of Lust enjoy being summoned by mortal mages (although they still resist the summoning), as there are few mages strong enough to resist their steady blandishments. They almost never possess mortals, preferring to seduce them into corruption rather than compel them to it.

Demons of Pride: Far and away the lordliest of the Demons of Temptation, the Demons of Pride are the tempters of the high and mighty among mortals, the kings, princes, and great lords. They always appear as mighty lords among men, dressed in princely robes, wearing a crown of some sort, and with a stern, but noble visage. This is illusion, however; Demons of Pride do actually appear as lordly beings, but they have small horns, tormented eyes (of all of the Demons of Temptation, the Demons of Pride are most aware of their own utter damnation), and invariably appear chained or bound to the symbols of their power (sceptres, thrones, and the like).

Demons of Pride disdain to bother with ordinary mortals, preferring to work their evil wiles upon the nobility (not to mention royalty, their favorite targets). The Dwarves are relatively resistant to this sort of thing; but the elves, with their ingrained sense of racial superiority, are easy tar-gets for the Demons of Pride, who will tempt even commoners amongst the elves into pride and a great fall. Demons of Pride prefer to use their powers against their victims, disdaining physical combat as beneath them, although they are tolerably good at it. Their favorite tactic is to grant their chosen victim their every wish for more and more power over others, until the victim believes himself to be something greater than his fellow men, elves, or dwarves, at which time the Demon of Pride seizes his soul.

Demons of Pride have no direct position in the host of Hell; they normally work behind enemy lines, targeting the leaders of the opposing forces. When present in the demonic armies, Demons of Pride serve only in a support capability.

Demons of Pride despise being summoned by mortal mages, considering it to be beneath their dignity to be at the Beck and call of any mortal less than a great king. They never choose to possess their summoners, preferring to trick them into giving the demon the chance to target some nearby ruler of men.

Demons of Sloth: Of all of the Demons of Temptation, the Demons of Sloth and Vanity are perhaps the most depressing to contemplate. These indolent creatures, who can scarcely be bothered to stir themselves into a walk, much less a run, prey upon the idle and the unambitious in mortal society. Although they will use Illusion to appear as normal humans, Demons of Sloth are actually hideous caricatures of human form, with short horns, slack, hanging muscles, bowed legs, a hunched back (standing up straight would require work), and a look of dull complacency in their eyes. Slowness is their byword and creed; a Demon of Sloth never moves quickly, and only moves at all when a soul is at stake.

The destroyers of those who allow others to pull their weight, Demons of Sloth could actually be said to improve the overall quality of mortal life, as they weed out those who are unwilling to do their fair share of the work. Dwarves are rarely susceptible to this sort of seduction (their work ethic has little tolerance for sloth), but humans and elves are prime tar-gets for these monstrous creatures. Although most of their targets are common mortals, a Demon of Sloth will occasionally snare a spoiled scion of the nobility, seducing him with the vision of endless days of being waited upon without responsibility. Demons of Sloth prefer to use their powers against their victims, deploring physical combat as just too much work, although they are passable fighters. Their favorite tactic is to grant their chosen victim total leisure; once the victim is completely seduced, abandoning all pretense of activity, the demon seizes his soul.

Demons of Sloth have no direct position in the host of Hell: they normally work behind enemy lines, targeting the slothful and indolent. When present in the host, Demons of Sloth serve as support.

Demons of Sloth dislike being summoned, as this usually involves having to both move and act, the two things that they hate most (after an industrious soul, that is). They almost never possess mortals, preferring to corrupt them with indolence rather than compel them to destruction.

Level VIII Demons

Chevaliers de l'Enfer: "Chevaliers de l'Enfer" are Demons of great power but having no title. They are able to fight as Mighty Knights of Level 15, with a body of 150 points, height of 8', and weight of 750 dr. They are sometimes winged and fly at 350 ft/turn. They know all Black Magick spells, spells of Command to 8th Circle, all Spells of Detection, Arcane Gate, Arcane Clairaudience, and Arcane Clairvoyance. They may be evoked from dawn to sunrise and from sunset to dark. They will perform one service up to 3 hours' duration and cast 3 spells on behalf of the Magick User at PMF 40-50 at MKL/14-16. After 3 hours, they must depart and cannot be summoned by the same person for 7 days. They cannot be "bound," however, unless a Cleric is in the protective Circle and pronounces an Exorcism during the binding ceremony. A Demon so bound will be sealed in a silver flask and the flask Cursed and flung into the ocean to be lost for 1-100 years. Whoever opens the bottle will be attacked instantly by the enraged Demon. Some of the Chevaliers de l'Enfer are:

Agraes	Ayperos	Loray	Gusoyn
El A'aswer	Narbes	Bathim	Valefor
Botis	Orias	Pruslas	Abigar
Nuberos	Forate	Furcas	



The Knights of Hell are the myriads of Demons in the Legions of Satan. While very powerful, they do not have anything in the way of important positions in the Hellish Kingdom-- but mortals would do well to address them as 'Lord' out of 'courtesy'. These demons are clearly demonic in appearance and

will cause PANIC, so Characters must make a FER CR-5 whenever within 50' of them (checked each turn).

When fighting lesser Demons, they suffer 1/2 damage. The same is true when fighting Undead or other Legendary Monsters and Beasts. Ordinary weapons cannot harm them, nor can fire. Magical weapons under +5 do 1/2 damage, as does Magick Fire. Magical weapons of +5 or better do full damage. They and all higher Demons have FER/20.

DEX = 20	Body = 150
CON = 20	Fat. = 3 hours
STR = 23	PCF = 25
WIS = 18	PMF = 40-50
INT = 18	MKL = 14-16
BAV = 14	Height = 8'
APP = 1	Weight = 750dr.
FER = 20	CC = 3750dr.
CHA = 24*	Move = 60/180
ALI = 20	Armor = 10
	Exp. = 20000

*For those of 'Evil' nature; CHA = 9 otherwise.

Level IX Demons

The Fallen Angels: "The Fallen Angels" are Demons of immense power and are able to fight as Mighty Knights of level 20 with maximum superhuman strength levels. They are always winged and fly at 700 ft/turn. They know all Black Magick Spells, Ancient Lore to level 8, spells of Command to 9th Circle, Illusions to 8th Circle, all Spells of Detection, Arcane Gate, Arcane Clairaudience, Arcane Clairvoyance, and Communicate (which they use to converse with the Covens under their protection). They will perform 1 service or teach 1 spell, and cannot remain more than 30 minutes in the world. They may be "bound" in the same way as Level VIII Demons. Each has an "attribute" or purpose and will only perform a service that fits its duty. Direct action (i.e.: force) is ruled out unless they are attacked, but they will cast up to 3 spells at PMF 50+, with targeting boosted +10%. Some of the very numerous host are:

Azael	= Corruption	Tezazith	= Insanity
Zemunin	= Prostitution	Cardiacus	= Melancholy
Isheth	= Plagues	Churreyls	= Treachery
Bes	= Nightmares	Xezbeth	= Lies
Sanemmal	= Poison	Zaebos	= Pride
Baphomet	= Homosexuality	Satorus	= Anger
Fesre	= Filth	Asmoneus	= Lechery
Anaitis	= Seducing Virgins	Zifher	= Gluttony
Tlazol	= Illicit Passions	Persan	= Envy
Baclum-Chaam	= Deception	Buer	= Sloth
Clual	= Lust	Palgo	= migrane
Kauas	= Disharmony	Mannos	= Avarice
Shabriri	= Blindness		
Rachiel		Incubi	
Sachiel		Tulpus	= Seducers of Women
Sarabotos	= Patrons of Witches	Embiaties	
Abalidot		Succubi	= Seducers of Men
Flaef		Hyphiate	
Lilith	= Seducer of the Holy Man		



Clearly, if a Magick User wants to call down a curse upon someone, the "Fallen Angels" are the ones to deliver the desired results. Needless to say, dealing with such evil Demons is grounds for Excommunication and the stake unless done to confound the forces of Chaos.

DEX = 21	Body = 125
CON = 21	Fat. = 30 min.
STR = 23	PCF = 25
WIS = 20	PMF = 40-50
INT = 19	MKL = 14-16
BAV = 18	Height = 8'
APP = 1 or 22*	Weight = 750dr.
FER = 20	CC = 5000dr.
CHA = 25**	Move = 60/180
ALI = 20	Armor = 10
	Exp. = 25000

*These Demons can change shape to appear human, often very attractive. It is a form of Illusion, and TRUE SIGHT reveals them to the beholder. Others are subject to the CR roll, but a save against an 8th Circle Illusion is also possible, and though the CR succeeded, a person who saves will be 'uneasy' about the beauty/handsomeness and will react accordingly.

**The Charisma is an Illusion, treated like the APP CR and halved if one sees through it, unless of Evil nature.

Level X Demons

The Powers: The "Powers" are among the highest ranking Demons Hell next to Lucifer himself, and as such they have the ability to cast spells of all types up to level 10 at PMF 50+, and target on all creatures at a minimum 50%. They are always winged and fly at 1000 ft/turn. There is no real purpose giving data about their fighting ability as they can overwhelm any mortal with ease. They can sustain up to 250 points of damage from Magick before being driven back to the Infernal Regions. They will not normally cast spells directly unless the Summoning is interrupted by outsiders, but they will "advise and instruct" those who dared to call upon them if "commanded" to do so. The chance of direct action (the casting of a spell) is 5% + 1% per MKL of the summoner.

DEX = 22	Body = 250
CON = 22	Fat. = 30 min.
STR = 24	PCF = 25
WIS = 21	PMF = 50+
INT = 20	MKL = 18
BAV = 19	Height = 8' to 20'
APP = 1 or 22*	Weight = 2000dr.
FER = 20	CC = 10000dr.
CHA = 26**	Move = 60/240
ALI = 20	Armor = 10
	Exp. = 35000

*These Demons can change form, as described for Fallen Angels, with the Illusion at 9th Circle.

**The Charisma is real.

The "Powers" are:

BAAL: King Baal (sometimes spelled Bael, Baël, Baell, Ball or Bal) is one of the seven princes of Hell. Baal was ranked as the first and principal king in Hell, ruling over the East. He is a Duke, with sixty-six legions of demons under his command. The term "Baal" is used in various ways in the Old Testament, with the usual meaning of master, or owner. It came to sometimes mean the local pagan god of a particular people, and at the same time all of the idols of the land. He is appearing as a King with a human or toad or cat-head and speaking in a hoarse voice. He will teach any spell to the summoner at -3 BMR up to level 7. He has the power to make those who invoke him invisible. According to some other demonologists his power is stronger in October and he can make people wise, speaks hoarsely, and carries ashes in his pocket.

- Powers: Invisibility, Wisdom
- Attributes: Invisibility
- Magick Taught: Invisibility
- Skills Taught: Knowledge (Wisdom)



seal of Baal

BARBAS: President Barbas (sometimes spelled Marbas) is a demon described in the Ars Goetia. He is described as the Great President of Hell governing thirty-six legions of demons. He answers truly on hidden or secret things, causes and heals diseases, teaches mechanical arts, and changes men into other shapes. He is depicted as a great lion that, under the conjurer's request, changes shape into a man. The name Barbas also comes from the Latin "barba", beard, hellebore (a plant used in witchcraft, especially to invoke demons), and also a male name.

- Powers: Reveals Truths & Hidden Things; Causes & Cures Diseases; Wisdom in Mechanical Arts; Changes Men to Other Shapes Promotes Wisdom & Knowledge of Mechanical Arts
- Attributes: Reveal (Truths, Hidden Things), Cause Disease (Any), Cure Disease (Any), Shapechange (Men to Other Shape), Teach (Wisdom, Mechanical Arts)
- Magick Taught: See (Truths, Hidden Things), Cause Disease (Any), Cure Disease (Any), Shapechange
- Skills Taught: Knowledge (Wisdom), Knowledge (Mechanical Arts)



Seal of Marbas

PRUFLAS: Prince Pruflas (sometimes spelled Bufas) is a Great Prince and Duke of Hell that has twenty-six legions of demons under his command. He causes men to commit quarrels, discord, and falsehood, and should be never admitted into any place, but if conjured, he gives truthful, generous answers to the conjurer's questions. He is depicted as a flame outside the Tower of Babel, where he uses to reside, and sometimes his head is seen as that of a hawk. This demon is not listed in the Ars Goetia of The Lesser Key of Solomon.

- Powers: Author and Promoter of Discord, War, Quarrels and Falsehood
- Attributes: Cause Event (Discord, War, Quarrels, Falsehood)

BUER: President Buer is a demon that appears in the Pseudomonarchia Daemonum and its derivatives, where he is described as a Great President of Hell, having fifty legions of demons under his command. He appears when the Sun is in Sagittarius. Buer teaches Natural and Moral Philosophy, Logic, and the virtues of all herbs and plants. He also heals all infirmities, especially of men, and gives good familiars. He is described as being in the shape of Sagittarius, which is as a centaur with a bow and arrows, having the head of a lion and five goat legs surrounding his body to walk in every direction.

- Powers: Heals Distempers; Teaches Moral and Natural Philosophy, Logic and Herbs
- Attributes: Cure Disease (Distempers), Teach (Herbs, Logic, Philosophy)
- Magick Taught: Cure Disease (Distempers)
- Skills Taught: Knowledge (Herbalism, Logic, Philosophy)



Seal of Buer

GUSION: Duke Gusion (sometimes spelled Gusayn, Gusoin or Gusoyn)is a strong Great Duke of Hell, and rules over forty legions of demons. He tells all past, present and future things, shows the meaning of all questions that are asked to him, reconciles friends, and gives honour and dignity. He is depicted as a baboon.

- Powers: Reveals things Past & Present & Future; Reconciles Friends; Distributes Honours & Dignities.
- Attributes: Distribute (Honour, Dignities), Reconcile (Friends), Reveal (Past, Present, Future)
- Magic Taught: See (Past, Present, Future)



Seal of Gusion

BOTIS: Count/President Botis (also Otis) is a Great President and Earl of Hell, commanding sixty legions of demons. He tells of all things past and future, and reconciles friends and foes. He is depicted as an ugly viper, but when he changes shape, he puts himself in human shape, with big teeth and two horns. When in human shape he carries a sharp and bright sword in his hand.

- Powers: Reveals things Past, Present and Future; Reconciles Friends & Foes
- Attributes: Reveal (Past, Present, Future), Reconcile (Friends, Foes)
- Magick Taught: See (Past, Present, Future)



Seal of Botis

BATHIN: Duke Bathin (sometimes spelled Bathym, Mathim or Marthim) is a duke (Great Duke according to Pseudomonarronovechia Daemonum) of Hell, who has under his command thirty legions of demons. He knows the virtues of precious stones and herbs, and can bring men suddenly from one country to another. He helps one attain astral projection, and takes one wherever one wants to go. He is depicted as a strong man with the tail of a serpent, riding a pale horse.

- Powers: Gives Knowledge of Herbs & Stones; Transports People suddenly from one Country to another
- Attributes: Teach (Knowledge of herbs and Mineralogy)Teleport
- Magick Taught: Teleportation
- Skills Taught: Knowledge (Herbs, Minerals)

PURSON: King Purson (sometimes spelled Curson or Pursan) is a Great King of Hell, being served and obeyed by twenty-two legions of demons. He knows of hidden things, can find treasures, and tells past, present and future. Taking a human or aerial body he answers truly of all secret and divine things of Earth and the creation of the world. He also brings good familiars. Purson is depicted as a man with the face of a lion, carrying a ferocious viper in his hand, and riding a bear. Before him there can be heard many trumpets sounding.

- Powers: Knows Things Hidden & Present & Past & Future; Assumes a Human or Aerial body; Answers truly Things Earthly & Secret; Discovers Treasure;
- Attributes: Reveal (Hidden Things, Treasure, Past, Present, Future), Answer (Earthly Things, Secret Things), Shapechange (Human Body, Aerial Body)
- Magick Taught: See (Past, Present, Future), Shapechange (Human Body), Shapechange (Aerial Body)



Seal of Purson

ANDRAS: Marquis Andras is a Great Marquis of Hell, appearing with a winged angel’s body and the head of an owl or raven, riding upon a strong black wolf and wielding a sharp and bright sword. He was also responsible for sowing discord, and commanded 30 infernal legions. Andras was considered to be a highly dangerous demon, who could kill the conjuring magician and his assistants if precautions were not taken, and Andras was always trying to lure them out.

- Powers: Sows Discords; Killer;
- Attributes: Cause Event (Discord), Cause Event (Death)

AAMON: Marquis Aamon (sometimes spelled Amon or Nahum) is a Marquis of Hell. He is one of the 7 sons of Satan and governs forty infernal legions. He has light blonde hair, swept back, he is strongly built and has an enormous amount of positive energy. He is attended by a falcon. He is radiant like the Sun. He is extremely

proud and beautifully built. His animal is the Lion. His Metal is gold. He rules over the Western regions of Hell. He was worshiped by the Egyptians as Amun. At the command of a mage, Amon may take the shape of man with a raven's head, having teeth of a canine. He tells of all things past and future. He procures love and reconciles controversies between friends and foes.

- Powers: Reveals things Past & Future; Procures Favours; Reconciles Friends & Foes
- Attributes: Cause (Feuds), Procure Favour (Any), Reconcile (Friends, Foes), Reveal (Past, Future)
- Magick Taught: See (Past, Future)



Seal of Amon

VALEFAR: Duke Valefar (sometimes spelled Malaphar, Malephar, Valafar, Valefor) is a Duke of Hell. He tempts people to steal and is in charge of a good relationship among thieves. Valefar is considered a good familiar by his associates "till they are caught in the trap." He commands ten legions of demons. He is represented as a lion with the head of a man, or as a lion with the head of a donkey.

- Powers: Tempts people to Steal, Befriends People before Leading them to the Gallows
- Attributes: Tempt (Theft)



Seal of Valefar

MORAX: Count/President Morax (sometimes spelled Foraii, Marax, Farax) is a Great Earl, and President of Hell, having thirty legions of demons under his command. He teaches Astronomy and all other liberal sciences, and gives good and wise familiars that know the virtues of all herbs and precious stones. This profile of the demon can be seen in Pseudomonarchia Daemonum as well as in Goetia. He is depicted as a man with the head of a bull. It has been proposed that Morax is related to the Minotaur which Dante places in Hell. His name seems to come from Latin 'morax', that delays, that stops.

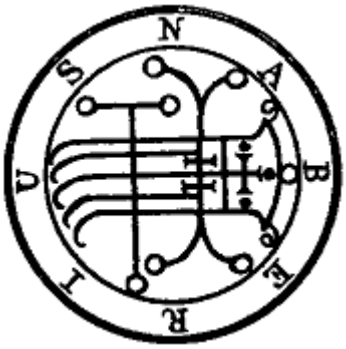
- Powers: Teaches Astronomy & Liberal Sciences; Herbs & Stones; Knows Herbs & Precious Stones
- Attributes: Teach (Astronomy, Liberal Sciences, Herbs, Precious Stones)
- Skills Taught: Knowledge (Precious Stones), Knowledge (Arithmetic, Astronomy, Geometry, Grammar, Herbalism, Logic, Music, Rhetoric)



Seal of Marax

NABERIUS: Marquis Naberius (sometimes spelled Cerberus, Cerbere, Naberus, Nebiros) is supposedly the most valiant Marquis of Hell, and has nineteen legions of demons under his command. He makes men cunning in all arts (and sciences, according to most authors), but especially in rhetoric, speaking with a hoarse voice. He also restores lost dignities and honors. Naberius appears as a three headed dog or a raven. He has a raucous voice but presents himself as eloquent and amiable. He teaches the art of gracious living.

- Powers: Makes Men cunning in Arts & Sciences particularly Rhetoric; Restores lost Dignity & Honour; Procures the Loss of Prelacies & Dignities
- Attributes: Remove Office (Prelacies, Dignities), Teach (Arts, Sciences, Rhetoric)
- Skills Taught: Art (Any), Knowledge (Rhetoric, Any)



Seal of Naberius

ZEPAR: Duke Zepar is a Great Duke of Hell. He commands 26 legions of inferior spirits. His office is to cause women to love men, and bring them together in love. He makes women sterile. He is depicted with red clothes and armor, like a soldier.

- Powers: Causes Women to Love Men; Changes Women's Shape; Makes Women Barren.
- Attributes: Cause Love (Women to Men), Change (Women's Shape), Make (Women Love Men, Women Barren)



Seal of Zepar

BELETH: King Beleth (also spelled Bilet, Bileth, Byleth and Bilith) is a mighty and terrible king of Hell, who has eighty-five legions of demons under his command. He rides a pale horse, and all kind of music is heard before him. According to Pseudomonarchia Daemonum Ham, Noah's son, was the first in invoking him after the flood, and wrote a book on Mathematics with his help. When appearing he looks very fierce to frighten the conjurer or to see if he is courageous. The conjurer must be brave, and holding a hazel wand in his hand must draw a triangle by striking towards the South, East, and upwards, then commanding Beleth into it by means of some conjurations. If he does not obey, the conjurer must rehearse all threatens the conjurations said and then Beleth will obey and do all what he is commanded. But the conjurer must be respectful and do homage unto Beleth due to his rank, and hold a silver ring in the middle finger of the left hand against his face, as it is the use of hellish kings and princes before Amaymon. Beleth gives all the love of men and women he is commanded until the conjurer is satisfied.

- Powers: Causes Love
- Attributes: Cause (Love)
- Skills Taught: Perform (Seduction)



seal of Beleth

SITRI: Prince Sitri (also spelled Bitru, Sytry) is a Great Prince of Hell, and reigns over sixty legions of demons. He causes men to love women and vice versa, and makes them to show themselves naked if it is desired. He also reveals secrets of women, mocking them. He is depicted with the face of a leopard and the wings of a griffin, but under the conjurer's request he changes into a very beautiful man.

- Powers: Inflames Men and Women with Love; Causes them to go Naked; Discloses Women's Secrets
- Attributes: Cause Love (Men and Women, Women and Men), Reveal (Women's Secrets), Make (People go Naked)



Seal of Sitri

BUNE: Duke Buné (also spelled Bime, Bim or Bimé)is a Great Duke of Hell, mighty and strong, who has thirty legions of demons under his command. He changes the place of the dead and makes them demons that are under his power to gather together upon those sepulchres. Buné makes men eloquent and wise, and gives true answers to their demands and also richness. He speaks with a comely high voice. Buné is depicted as a three-headed dragon, being his heads like those of a dog, a griffin, and a man.

- Powers: Changes the Place of the Dead; Causes Spirits to gather on Sepulchres; Gives Riches & Wisdom & Eloquence to Man; Answers Demands Truly Moves the Dead & Gathers Devils upon Sepulchres
- Attributes: Answer (Anything), Improve (Wisdom, Eloquence), Switch the Dead, Gather (Spirits on Sepulchres)
- Skills Taught: Knowledge (Wisdom), Perform (Orate)



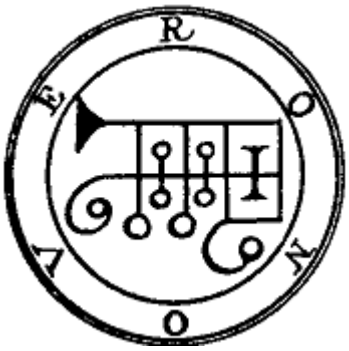
Seal of Bune

FORNEUS: Marquis Forneus is a Great Marquis of Hell, and has twenty-nine legions of demons under his rule. He teaches Rhetoric and languages, gives men a good name, and makes them be loved by their friends and foes. He is depicted as a great sea monster.

- Powers: Teaches Rhetoric; Causes Men to Have Good Name; Teaches the Understanding of Tongues; Makes Men Loved by Friends & Foes
- Attributes: Improve (Good Name), Makes (Men Loved by Friends and Foes), Teach (Languages, Rhetoric)
- Skills Taught: Language (Any), Knowledge (Rhetoric)

RONOVE: Marquis/Count Ronove (also spelled Reneve, Ronové or Ronwe) is a Marquis and Great Earl of Hell, commanding twenty legions of demons. He teaches Rhetoric, languages, and gives good and loyal servants and the favour of friends and foes. He is depicted as a monster holding a staff, without detailing his appearance. He is also described as taker of old souls; often coming to earth to harvest souls of decrepit humans and animals near death.

- Powers: Teaches Rhetoric; Provides good Servants & Knowledge of Tongues & Favours with Friends or Foes
- Attributes: Procure Favour (Friends, Foes), Provide (Good Servants), Teach (Rhetoric, Languages)
- Skills Taught: Language (Any), Knowledge (Rhetoric)



Seal of Ronove

BERITH: Duke Berith (also spelled Baalberith, Beale, Beal, Bofry or Bolfry) is the chief secretary of Hell, head of its public archives, and the demon who tempted men to blasphemy and murder. When seated among the princes of Hell, he was usually seen as a pontiff, and reigns over twenty six legions of demons. He tells things of the past, present and future with true answers; he can also turn all metals into gold, give dignities to men and confirm them. He speaks with a clear and subtle voice, and he is a liar when not answering questions. To speak with him the conjurer must wear a silver ring and put it before his face in the same form as it is needed in Beleth's case and demons do before Amaymon. He is depicted as a soldier wearing red clothes, a golden crown, and riding a red horse, his skin is red too. His power is stronger in June.

- Powers: Reveals things Past & Present & Future; Transmutes all metals to Gold; Lies;
- Attributes: Reveal (Past, Present, Future), Change (Metals to Gold)
- Magick Taught: Lie, See (Past, Present, Future)
- Skills Taught: Knowledge (Alchemy)



Seal of Berith

FORAS: President Foras (alternatively Forcas or Forrasis) is a powerful President of Hell, being obeyed by twenty-nine legions of demons. He teaches logic and ethics in all their branches, the virtues of all herbs and precious stones, can make a man witty, eloquent, invisible, and live long, and can discover treasures and recover lost things. He is depicted as a strong man.

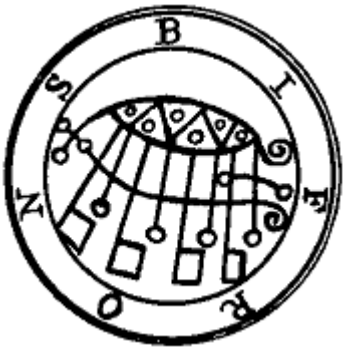
- Powers: Gives Knowledge of Herbs & Stones; Teaches Logic & Ethics; Makes Men Invisible & Long-lived & Eloquent; Recovers Lost Things; Reveals Treasures
- Attributes: Reveal (Lost Things, Treasures), Teach (Herbalism, Precious Stones, Logic, Ethics), Improve (Wit, Eloquence, Lifespan), Invisibility
- Magick Taught: Immortality, Invisibility, See (Lost Things, Treasures)
- Skills Taught: Knowledge (Precious Stones), Knowledge (Herbalism, Logic, Ethics



Seal of Foras

BIFRONS: Count Bifrons (also spelled Bifrovs, Bifröus) is an Earl of Hell, with twenty six legions of demons under his command. He teaches sciences and arts, the virtues of the gems and woods, herbs, and changes corpses from their original grave into other places, sometimes putting magick lights on the graves that seem candles. He appears as a monster, but then changes his shape into that of a man.

- Powers: Knowledge of Astrology, Geometry, Measurements, Arts and Sciences; Teaches the Virtues of Herbs, Stones and Wood; Changes Dead Bodies and Lights Candles upon their Graves
- Attributes: Switch Corpses, Teach (Arts, Astrology, Geometry, Herbalism, Measurements, Precious Stones, Sciences, Wood)
- Skills Taught: Art (Any), Knowledge (Precious Stones, Wood), Knowledge (Geometry, Herbalism, Measurement, Any)



Seal of Bifrons

CROCELL: Duke Crocell (also called Crokel, Pucel or Procell) is the 49th spirit of the Goetia, manifesting as an angel with a tendency to speak in dark and mysterious ways. Once a member of the Powers, he is now a Duke of Hell who rules over 48 legions of demons. When summoned by a conjuror, he can teach geometry and other liberal sciences. He can also warm bodies of water, create the illusion of the sound of rushing waters, and reveal the location of natural baths.

- Powers: Teaches Geometry and Liberal Sciences; Warms Waters and Recovers Baths; Makes Great Noises; Causes Water to Roar
- Attributes: Cause Weather (Roaring Waters, Warm Waters), Teach (Geometry and Liberal Sciences), Make (Baths Warm), Make (Great Noise)
- Skills Taught: Knowledge (Arithmetic, Astronomy, Geometry, Grammar, Logic, Music, Rhetoric)



Seal of Crocell

ANDROMALIUS: Count Andromalius is a mighty Great Earl of Hell, having thirty-six legions of demons at his service. He can bring back both a thief and the stolen goods, punishes all thieves and other wicked people, and discovers hidden treasures, all evilness, and all dishonest dealing. Andromalius is depicted as a man holding a big serpent in his hand.

- Powers: Returns Thieves & Stolen Goods; Discovers Wickedness & Underhand Dealings; Punishes Thieves & Wicked People; Discovers Hidden Treasures
- Attributes: Fetch (Stolen Goods, Thieves), Reveal (Wickedness, Underhand Dealings), Punish (Thieves, Wicked People), Reveal (Hidden Treasures)
- Magick Taught: See (Hidden Treasures)

ANDREALPHUS: Marquis Andrealphus (also Androalphus) is described as a great Marquis with the appearance of a Peacock who raises great noises and teaches cunning in astronomy, and when in human form also teaches geometry in a perfect manner. He is also described as ruling over twenty legions and as having the ability to turn any man into a bird.

- Powers: Teaches Geometry, Mensuration (Measurement) and Astronomy; Transforms a Man into a Bird; Makes Men Subtle Disputers
- Attributes: Teach (Astronomy, Geometry, Mensuration, Debate), Shapechange (Man to Bird)
- Magick Taught: Shapechange (Man to Bird)
- Skills Taught: Knowledge (Astronomy, Geometry, Mensuration), Perform (Debate)

AGARES: Duke Agares (also spelled Agarat, Agaros, Agarus, Agreas or Aguarès) is appearing as a handsome old Duke riding on a crocodile, with a goshawk on his right wrist. He is ruling the eastern zone of Hell, and being served by 31 legions of demons. He makes those who run stand still, brings back runaways, teaches all languages, finding pleasure in teaching immoral expressions. He also has the power to destroy dignities, both temporal and supernatural and causes earthquakes of 5 x normal intensity.

- Powers: Makes people Run; returns Runaways. Teaches Languages; Overthrows Dignities; Makes Earthquakes.
- Attributes: Cause Event (Earthquake), Fetch (Runaways), Overthrow (Dignitary), Make (People Run), Teach (Languages)
- Skills Taught: Language (Any), Perform (Intrigue)



Seal of Agares

VASSAGO: Prince Vassago (also spelled Vasago or Usagoo) is appearing as a Prince or Duke in the form of a handsome old man of goodly nature. He is a mighty Prince of Hell, ruling over twenty-six legions of demons. He is summoned to tell magicians of past and future events, and locate lost objects.

- Powers: Reveals things Past & Future; Discovers the Hidden & Lost.
- Attributes: Reveal (Past, Future, Hidden, Lost)
- Magick Taught: See (Past, Future)



seal of Vassago

GAMGYN: appearing as a Marquis, but first in the guise of a horse or ass before he changes shape. He summons the souls of drowned men or souls in Purgatory who will reply to 3 questions truthfully, and 1-3 men may be summoned. He teaches Alchemists so well that they may reduce the time to learn or perform a projected Alchemetical operation by 10% to 60%.

BARBATOS: Duke Barbatos is a great Count and Duke, commanding thirty legions of demons, who appears when the sun is in Sagittarius with three companies of troops which, on 1-20%, he will

loan for 1 day (each of the companies is 500 Demonic Warriors strong). He gives the understanding of the voices of the animals, says past and future, conciliates friends and rulers, and he can lead men to hidden treasures that have been hid by the enchantment of magicians. His cause is the cause of great Kings and Barons, and he resents summoning by lesser mortals. He is ruling thirty legions of demons and has four kings as his companions to command his legions.

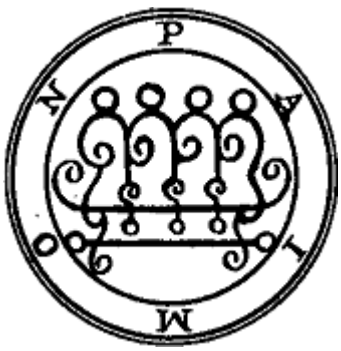
- Powers: Teaches the Language of Birds & Animals; Reveals the Hidden Treasures of Magicians; Knows things Past and Future; Reconciles Friends with Those in Power
- Attributes: Reconcile (Friends With the Powerful), Reveal (Past, Future, Hidden Treasures of Magicians), Teach (Language of Birds, Language of Animals)
- Magick Taught: See (Past, Future, Hidden Treasures of Magicians), Speak to (Birds, Animals)



Seal of Barbatos

PAIMON: King Paimon is one of the Kings of Hell, more obedient to Lucifer than other kings are, and has two hundred legions of demons under his rule. He has a great voice and roars as soon as he comes, speaking in this manner for a while, until the conjurer compels him and then he answers clearly the questions he is asked. When the conjurer invokes this demon he must look towards the northwest (the west to other authors), for there is where he has his house, and when Paimon appears he must be allowed to ask what he wishes and be answered, in order to obtain the same from him. Paimon teaches all arts, philosophy and sciences, and secret things; he can reveal all mysteries of the Earth, wind and water, what the mind is, and everything the conjurer wants to know, gives good familiars, dignities and confirms them, binds men to the conjurer's will. If Paimon is cited alone, some offering or sacrifice must be done, and he will accept it; then two kings called Beball (Bebal or Labal) and Abalam (Abalim) will go to him together with other spirits, often twenty-five legions; but these other spirits do not always come unless the conjurer call upon them. Paimon is depicted as a man with an effeminate face (a strong man with a woman's face according to other authors), wearing a precious crown, and riding a dromedary. Before him often goes a host demons with the shape of men, playing trumpets, cymbals, and any other sort of musical instruments. He teaches all sciences, arts, etc., and makes men subject to the Magician (summoner may have one chance at 1-20% of receiving a permanent bonus to enhancement of targeting of +10%). He provides Hex Masters with good cat Familiars so that they fight as lions despite their small size and sustain 75 points of damage.

- Powers: Teaches the Disposition of the Earth, Water and Wind and Art, Science and Secret Things; Gives Dignities & Confirmations.
- Attributes: Teach (Art, Science, Earth Knowledge, Water Knowledge, Air Knowledge), Distribute (Dignities, Confirmations)
- Skills Taught: Knowledge (Earth, Water, Air), Knowledge (Any), Art (Any)



Seal of Paimon

LERAJE: Marquis Leraje (sometimes spelled Lerajie, Leraie, Leraikha, Leraye, Loray or Oray) is a powerful Marquis appearing as a gallant and handsome archer clad in green and bearing a bow and quiver. He is a mighty Great Marquis of Hell who has thirty legions of demons under his power. He causes great battles and disputes, and makes gangrene wounds caused by arrows and heal in twice the time.

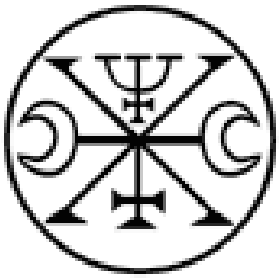
- Powers: Causes Wars & Battles; Putrifies Wounds made by Arrows
- Attributes: Cause (Wars, battles), Cause Disease (Putrefies Wounds Made by Arrows)
- Magick Taught: Cause Disease (Putrefies Wounds Made by Arrows)



Seal of Leraje

MURMUR: Duke/Count Murmur (sometimes spelled Murmus, Murmuur, Murmux) is a Great Duke and Earl of Hell, and has thirty legions of demons under his command. He teaches Philosophy, and can oblige the souls of the deceased to appear before the conjurer to answer every desired question. Murmur is depicted as a soldier riding a Vulture or a Griffin, and wearing a ducal crown. Two of his ministers go before him making the sound of trumpets. 'Murmur' in Latin means noise, whisper, murmur, and the sound of the trumpet.

- Powers: Teaches Philosophy; Constrains Deceased Souls to answer Questions
- Attributes: Command the Dead, Teach (Philosophy)
- Skills Taught: Knowledge (Philosophy)



seal of Murmur

SHAX: Marquis Shax (also spelled Chax, Shan, Shass, Shaz, and Scox) is a Great Marquis of Hell, depicted as a stork that speaks with a hoarse but subtle voice (his voice changes into a beautiful one once he entered the magick triangle) and has power over thirty legions of demons. He takes away the sight, hearing and understanding of any person under the conjurer's request, and steals money out of kings' houses, carrying it back in 1200 years. He also steals horses and everything the conjurer asks. Shax can also discover hidden things if they are not kept by evil spirits, and sometimes gives good familiars, but sometimes those familiars deceive the conjurer. Shax is thought to be faithful and obedient, but is a great liar and will deceive the conjurer unless obliged to enter a magick triangle drawn on the floor. He will then speak marvelously and tell the truth.

- Powers: Takes Sight & Hearing & Understanding from Men; Steals King's Gold for 1200 years & Horses
- Attributes: Remove Sense (Hearing, Sight, Understanding), Steal (King's Gold for 1200 years, Horses)
- Magick Taught: Remove Sense (Hearing, Sight, Understanding)



Seal of Shax

ELIGOR: Duke Eligor (sometimes spelled Abigor or Eligor) is a great Duke, ruling 60 legions of demons, appearing as a godly Knight carrying a lance, an ensign and a sceptre. Alternatively he is depicted as a ghostly spectre, sometimes riding a semi-skeletal (sometimes winged) horse, or the Steed of Abigor. This is a minion of Hell itself, and was a gift from Beelzebub. It was created from the remains of one of the horses of the Garden of Eden. He discovers hidden things and knows the future of wars and how soldiers should meet. He also attracts the favor of lords, knights and other important persons. He causes wars, marshals armies, and procures favors from Lords and Knights (summoner will gain 1 Favor from any man not his declared enemy).

- Powers: Knows things Future and Hidden, Wars & how Soldiers will Meet; Causes the Love of Lords & Great People; Procures Favours of Lords & Knights.
- Attributes: Procure Favour (Knights, Lords), Reveal (Future, Hidden Things, Wars, How Soldiers Meet), Cause Love (Lords, Great People)

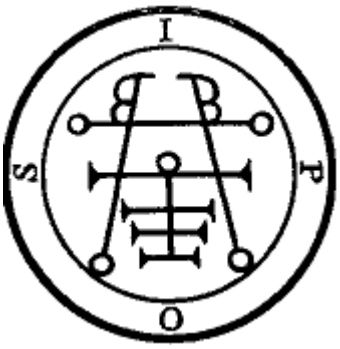


Seal of Eligor

RATHIN: a great Duke appearing as a strong man with a serpent's tail and riding upon a pale horse. He knows the virtues of all herbs and precious stones, and will tell men exactly where to find them. He also transports up to 21 men swiftly from one country to another, and back again if desired.

IPOS: Count/Prince Ipos (sometimes spelled Aiperos, Ayperos, Ayporos, Ipes) is a mighty Earl and prince, who has thirty-six legions of demons under his command. He is commonly depicted with the body of an angel with the head of a lion, the tail of a hare, and the feet of a goose, less frequently in the same shape but with the body of a lion, and rarely as a vulture. He imparts wit and courage, so that men may speak with biting wit and insight without fearing to speak at all, a "must" for all jesters and loyal advisors. (Summoner will gain 1 Bardic Voice point once from Ipos.)

- Powers: Knows things Past Present & Future; Makes Men Witty & Bold.
- Attributes: Reveal (Past, Present, Future), Improve (Wit, Courage)
- Magick Taught: See (Past, Present, Future)



Seal of Ipos

AIM: Duke Aim (also spelled Aym or Haborym) is a Great Duke of Hell, very strong, and rules over twenty-six legions of demons. He sets cities, castles and great places on fire, makes men witty in all ways, and gives true answers concerning private matters. He is depicted as a man (handsome to some sources), but with three heads, one of a serpent, the second of a man, and the third of a cat to most authors, although some say of a calf, riding a viper, and carrying in his hand a lit firebrand with which he sets the requested things on fire.

- Powers: Makes people Witty & answers Private matters Truly Sets Fire to Castles & Cities
- Attributes: Answer (Private Matter), Improve (Wit), Make (Castles Burn, Cities Burn)



Seal of Aim

GLASYA LABOLAS: Count/President Glasya-Labolas (sometimes spelled Caacrinolaas, Caassimolar, Classyalabolas, Glassia-labolis) is an influential President appearing in the form of a dog with wings of a griffin who commands thirty-six legions of demons. He teaches all arts and sciences instantly (1 spell), incites men to do bloodshed, tells all things past and to come, knows all sciences, gains the minds and love of friends and foes causing love among them if desired, incites homicides and can make a man invisible. He is depicted as a dog with the wings of a griffin.

- Powers: Teaches Art & Science instantly; Author of Bloodshed & Manslaughter; Teaches things Past, Present and Future; Causes Love of Friend and Foe; Makes a Man Invisible
- Attributes: Cause Strife (Bloodshed, Manslaughter), Invisibility, Reveal (Past, Present, Future), Teach (Arts, Sciences)
- Magick Taught: Invisibility,
- Skills Taught: Art (Any), Knowledge (Any)



Seal of **Glasya-Labolas**

ASTAROTH: Duke Astaroth (sometimes spelled Ashtaroth, Astarot or Asteroth) is the Great Duke of Hell, in the first hierarchy with Beelzebub and Lucifer; he is part of the evil trinity. Astaroth is coming forth in the shape of a nude man with feathered wings, wearing a crown, riding a dragon, with a viper in his right hand and having foul breath, who also claimed to rule 40 legions, and had to be approached by the conjurer with a magical ring on account of his stinking breath. He is a demon of the First Hierarchy, who seduces by means of laziness, vanity, and rationalized philosophies. His adversary is St. Bartholomew, who can protect against him for he has resisted Astaroth's temptations. To others, he teaches mathematical sciences and handicrafts, can make men invisible and lead them to hidden treasures, and answers every question formulated to him. He is also said to give to mortal beings the power over serpents. He answers truly about past and present and the Hierarchy of Hell. He must be consulted before any other Demon of Level X or XI is summoned or will be unable to "command" any Demon of Level IX or higher.

- Powers: Reveals things Past & Present & Future; Discovers all Secrets; Reveals why Angels are Fallen; Gives Knowledge of Liberal Sciences
- Attributes: Reveal (Past, Present, Future, Secrets), Teach (Liberal Sciences, Knowledge of Fallen Angels)
- Magick Taught: See (Past, Present, Future, Secrets)
- Skills Taught: Knowledge (Fallen Angels), Knowledge (Demonology, Arithmetic, Astronomy, Geometry, Grammar, Logic, Music, Rhetoric)



seal of Astaroth

FURFUR: Count Furfur (other spelling: Furtur) is a powerful Great Earl appearing as a hart with a fiery tail, but changing into an angel with a hoarse voice when "commanded." He raises thunder, lightning, and all manner of great winds. All Elementals of the Air serve him and will do his bidding. He is the ruler of twenty-nine legions of demons. He is a liar unless compelled to enter a magick triangle where he gives true answers to every question, speaking with a rough voice. Furfur causes love between a man and a woman, creates storms, tempests, thunder, lightning, and blasts, and teaches on secret and divine things.

- Powers: Urges Love between Men & Women; Causes Lightning & Thunder & Blasts & Storms; Answers things Secret & Divine; Lies
- Attributes: Cause Weather (Storms, Thunder Storms, Lightning, Thunder, Blasts), Answer (Secret Things, Divine), Cause Love (Women and Men), Tell Lies
- Magick Taught: Tell Lie, Cause Weather
- Skills Taught: Perform (Lie)



Seal of Furfur

MALPHAS: President Malphas is a lordly President, having forty legions of demons under his command, appearing as a crow but changing to human form. He builds houses, high towers and strongholds, throws down the buildings of the enemies, can destroy the enemies' desires or thoughts (and/or make them known to the conjurer) and all what they have done, gives good familiars, and can bring quickly artificers together from all places of the world. Malphas accepts willingly and kindly any sacrifice offered to him, but then he will deceive the conjurer. He brings Master Artificers swiftly from all parts of the world, and he destroys the desires and thoughts of enemies (-2 on morale checks for one battle in any given year).

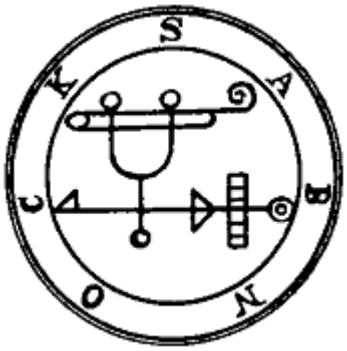
- Powers: Builds Houses & High Towers; Imparts knowledge of Enemy's Desires & Thoughts; Brings Artificers Together; Destroys Emeny's Buildings
- Attributes: Build (Houses, High Towers), Gather (Artificers), Overthrow (Enemy's Buildings), Reveal (Enemy's Desires, Enemy's Thoughts)
- Magick Taught: See (Enemy's Desires, Enemy's Thoughts)
- Skills Taught: Craft (Masonry)



Seal of Malphas

SABNACK: Marquis Sabnack (also spelled Sab Nac, Sabnac, Sabnach, Sabnock, Sabnacke, Salmac and Savnock) is a powerful Marquis appearing, who has 50 legions of demons under his command, as an armed soldier with a lion's head end riding a pale horse. He builds high towers, castles and cities, furnishing them with weapons, ammunition, etc., gives good familiars, and can afflict men for several days making their wounds and sores gangrenous or filling them with worms. Treat as 7 Djinn of the Lamp when performing such feats. He will be summoned only once by any Magick User.

- Powers: Builds High Towers & Castles & Cities; Furnishes them with Armour and Weapons; Afflicts Men with Wounds & Sores and Infestations
- Attributes: Build (High Towers, Castles, Cities), Cause Disease (Sores, Infestations, Rotting Wounds), Furnish (Armour, Weapons)
- Magick Taught: Cause Disease (Sores, Infestations, Rotting Wounds)
- Skills Taught: Craft (Masonry



Seal of Sabnack

CIMERIES: Marquis Cimeries (also spelled Kimaris, Cimeies, Cimejes) is a great Marquis, who has 20 legions of demons under his command, appearing as a goodly warrior riding a black horse. He possesses the abilities of locating lost or hidden treasures, and making a man into a warrior of his own likeness. He rules the spirits and parts of Africa and teaches trivium (grammar, logic and rhetoric) so that men gain 1-20 status points when seeking influence during the following 1-6 months.

- Powers: Teaches Grammar, Logic and Rhetoric; Discovers Hidden Things and Lost Treasures; Rules parts of Africa; Makes Men appear to be Soldiers
- Attributes: Teach (Gammar, Logic, Rhetoric), Reveal (Hidden Things, Lost Treasure), Dominiojn (Africa), Create Illusion (Men to be Soldiers)
- Magick Taught: See (Hidden Things, Lost Treasure), Create Illusion (Men to be Soldiers)
- Skills Taught: Knowledge (Grammar, Logic, Rhetoric)

MARCHOSIAS: Marquis Marchosias is a powerful Great Marquis of Hell, commanding thirty legions of demons. He is a strong and excellent fighter and very reliable to the conjurer, giving true answers to all questions. Marchosias hoped after one thousand and two hundred years to return to heaven with the non-fallen angels, but he is deceived in that hope. He is depicted as a wolf with a man's form as well as a griffon's wings and a serpent's tail, that under request changes shape into a man.

- Powers: Fights well; Answers Questions Truly
- Attributes: Answer (Any Question), Fights Well
- Skills Taught: Any Combat Skill



Seal of Marchosias

OSE: President Ose (also spelled Osé, Oze, Oso, Voso) is a Great President of Hell, ruling thirty legions of demons, who appears as a leopard but changes to human form. He makes men wise in all liberal sciences and gives true answers concerning divine and secret things; he also can change men into any shape the summoner wants, and he who is changed does not know it. He can also reduce men to insanity so that they will believe for one hour that they are the person the summoner desires them to believe they are.

- Powers: Reveals things Divine & Secret; Changes a Man

into any other Thing even to his Thoughts; Teaches Liberal Sciences; Makes Men Sane or Insane.
- Attributes: Remove Sense (Insanity, Sanity), Reveal (Divine, Secet), Teach (Liberal Sciences)
- Magick Taught: Madness, Cure Disease (Madness), See (Divine, Secret), Shapechange (Man to Anything)
- Skills Taught: Knowledge (Arithmetic, Astronomy, Geometry, Grammar, Logic, Music, Rhetoric)

VEPAR: Duke Vepar (also spelled Separ or Vephar) is a strong Great Duke of Hell, and rules twenty-nine legions of demons. He governs the waters and guides armoured ships laden with ammunition and weapons; he can also make, if requested, the sea rough and stormy, and to appear full of ships. Vepar can make men die in three days by putrefying sores and wounds, causing worms to breed in them, but if requested by the conjurer he can heal them immediately. Vepar is depicted as a mermaid.

- Powers: Governs Waters; Guides Ships laden with Arms, Armour and Munitions; Causes Storms at Sea and Imaginary Fleets; Kills Men by Putrefying Wounds, Sores and Infestations
- Attributes: Cause (Illusionary Fleets), Cause Weather (Sea Storms), Govern (Waters), Cause Disease (Putrefaction, Maggots, Sores), Guide (Ships of Armour, Ships of Arms, Ships of Munitions)
- Magick Taught: Control Weather (Sea Storms), Cause Disease (Putrefaction, Maggots, Sores



Seal of Vepar

ZAZEN: President Zazen (also spelled **Zagan** or Zagam) a mighty King and President of Hell, commanding over thirty-three legions of demons, appearing as a bull with the wings of a griffin but changing to human form. He can change blood to oil, oil to water, wine to water or blood, the products all being at full enchantment (1-100 doses). He will also change any metal to 1000 x 1-6 GP (1-25%), SP (21-85%), or CP (86-100%). Lastly, he can make fool's wise: re-roll Wisdom (only once per character).

AMDUSCIS: a powerful Duke appearing as a Unicorn but changing to human shape on request. He causes all manner of musical instruments to be heard and not seen and may teach The Lyre of Apollo and The Pipes of Pan to an Enchanter. He may also make trees fall to the limit of his range.

FURCAS: Knight Furcas (or Forcas) is a Knight of Hell (the rank of Knight is unique to him), and rules 20 legions of demons. He teaches Philosophy, Astronomy, Astrology, Rhetoric, Logic, Chiromancy and Pyromancy. Furcas is depicted as a strong old man with white hair and long white beard, who rides a horse while holding a pitch fork.

- Powers: Teaches Philosophy, Astrology, Rhetoric, Logic, Cheiromancy (Divination from Palms) and Pyromancy (Divination from Fire)
- Attributes: Teach (Philosophy, Astrology, Rhetoric, Logic, Cheiromancy, Pyromancy)
- Skills Taught: Knowledge (Astrology, Logic, Philosophy, Rhetoric, Cheiromancy, Pyromancy)



Seal of Furcas

CAIM: President Caim (also spelled Camio or Caym) is a Great President of Hell, ruling over thirty legions of demons. He is a good disputer, gives men the understanding of the voices of birds, bullocks, dogs, and other creatures, and of the noise of the waters too, and gives true answers concerning things to come. He is depicted as appearing in the form of the black bird called a thrush, but soon he changes his shape into a man that has a sharp sword in his hand. When answering questions he seems to stand on burning ashes or coals.

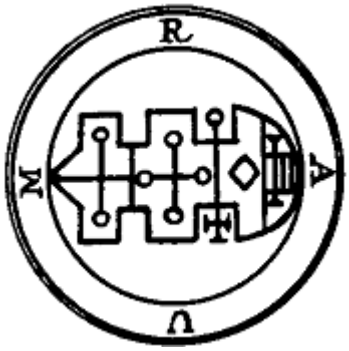
- Powers: Teaches the language of Birds, Animals and Waters; Reveals things Future
- Attributes: Reveal (Future), Teach (Language of Birds, Language of Animals, Language of the Waters)
- Magick Taught: See (Future), Speak to (Birds), Speak to (Animals), Speak to (Waters)



Seal of Caim

RAUM: Count Raum (also spelled Raim, Raym or Räum) is a Great Earl of Hell, ruling thirty legions of demons. He is depicted as a crow which adopts human form at the request of the conjurer. Raum steals treasures out of kings' houses, carrying them where he wishes, and destroys cities and dignities of men (he is said to have great dispraise for dignities). Raum can also tell things past, present and future, reconcile friends and foes, and invoke love.

- Powers: Steals King's Possessions; Destroys Cities & Dignitaries of Men; Reveals things Past & Present & Future; Reconciles Friends & Foes
- Attributes: Overthrow (Cities, Dignitaries), Reconcile (Friends, Foes), See (Past, Present, Future), Steal (King's Possessions)



Seal of Raum

HALPHAS: Count Halphas (also Malthus, Malthas, or Malthous) is an Earl of Hell, commanding 26 legions of demons, who is said to have a rough voice when speaking. He is often depicted in the shape of a stork. Halphas builds towers and fills them with ammunition and weapons, an armorer of sorts. He is also said to send his legions into battle, or to places designated by higher commanding demons.

- Powers: Builds Towers; Furnishes them with Munitions & Weapons; Sends Warriors to their Appointed Place
- Attributes: Build (Towers), Furnish (Muntions, Weapons), Gather (Warriors)
- Skills Taught: Command, Craft (Masonry)



Seal of Halphas

FOCALOR: Duke Focalor (also Forcalor or Furcalor) is a powerful Great Duke of Hell, commanding three or thirty legions of spirits. Focalor appears in the form of a man with a griffin's wings, kills men, drowns them, and overthrows warships; but if commanded by the conjurer he will not harm any man or thing. Focalor has power over wind and sea, and had hoped to return to heaven after one thousand years, but he was deceived in his hope.

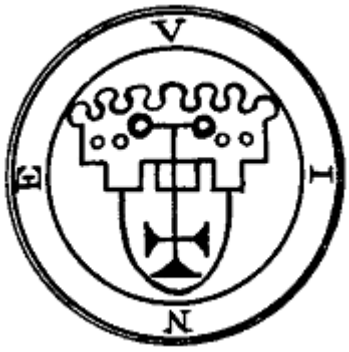
- Powers: Slays & Drowns Men; Overthrows Ships of War; Commands Winds & Waves
- Attributes: Cause Event (Death), Cause Weather (Wind, Waves), Overthrow (Warships), Make (Men Drown)
- Magick Taught: Control Weather (Wind, Waves), Drown, Sink Ship



Seal of Focalor

VINE: King/Count Vine (also Viné, Vinea) is an Earl and also a King of Hell, commanding 36 legions of demons. He can tell present, past and future, discover witches and hidden things, create storms and make the water rough by means of them, bring down walls and build towers. This demon is portrayed as a lion holding a snake in his hand and riding a black horse.

- Powers: Discovers Hidden Things, Wizards, Witches and Things Past & Present & Future; Builds Towers; Overthrows Walls; Causes Storms at Sea
- Attributes: Reveal (Hidden Things, Wizards, Witches and Things Past & Present & Future), Build (Towers), Overthrow (Walls), Cause (Sea Storm)
- Magic Taught: See (Hidden Things, Wizards, Witches, Past, Present, Future)



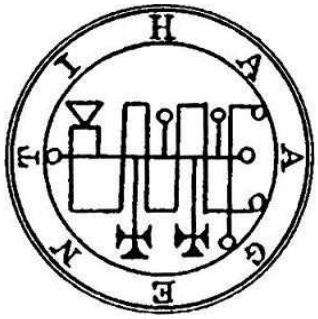
Seal of Vine

GAMIGIN: Marquis Gamigin (also Gamygin, Gamigm or Samigina) is a Great Marquis of Hell who rules over thirty legions of demons. He teaches all liberal sciences and gives an account of the souls of those who died in sin and who drowned in the sea, speaking with a rough voice. He also answers what is asked about, and stays with the conjurer until he or she is satisfied. Gamigin is depicted as a little horse or a donkey, which changes form into a man under the conjurer's request.

- Powers: Liberal Sciences; Accounts Dead Souls that Died with Sin, Gives Aerial Bodies to those Drowned or in Purgatory
- Attributes: Shapechange (Aerial Body), Teach (Liberal Sciences)
- Magick Taught: Shapechange (Aerial Body)
- Skills Taught: Knowledge (Arithmetic, Astronomy, Geometry, Grammar, Logic, Music, Rhetoric)

HAAGENTI: President Häagenti (also spelled Haage or Hage) is a Great President of Hell, ruling thirty-three legions of demons. He makes men wise by instructing them in every subject, transmutes all metals into gold, and changes wine into water and water into wine. Häagenti is depicted as a big bull with the wings of a griffin, changing into a man under request of the conjurer.

- Powers: Makes Men Wise; Transmutes all metals to Gold; Changes Wine to Water and back again
- Attributes: Change (Wine into Water, Water into Wine, Metals into Gold), Improve (Wisdom)
- Skills Taught: Knowledge (Wisdom)



seal of Häagenti

ZAGAN: King/President Zagan (also Zagam) is a Great King and President of Hell, commanding over thirty-three legions of demons. He makes men witty; he can also turn wine into water, water into wine, and blood into wine (according to Pseudomonarchia Daemonum blood into oil, oil into blood, and a fool into a wise man). Other of his powers is that of turning metals into coins that are made with that metal (i.e., gold into a gold coin, copper into a copper coin, etc.). Zagan is depicted as a griffin-winged bull that turns into a man after a while.

- Powers: Makes Men Witty; Changes Wine to Water and back again and Blood into Wine; Transmutes all metals into coins; Makes Fools Wise
- Attributes: Improve (Wit, Wisdom), Transmute (Metal to Coin, Wine to Water, Water to Wine, Blood to Wine)
- Magic Taught: Transmute (Metal to Coin, Wine to Water, Water to Wine, Blood to Wine)



Seal of Zagan

ORIAS: Marquis Orias (also spelled Oriax) is a Great Marquis of Hell, and has thirty legions of demons under his command. He knows and teaches the virtues of the stars and the mansions of the planets (the influence of each planet depending on the astrological sign in which it is in a specific moment and the influence of that sign on an individual depending on how the zodiac was configured at the moment of his/her birth or at the moment of asking a question to the astrologist); he also gives dignities, prelacies, and the favour of friends and foes, and can metamorphose a man into any shape.

- Powers: Teaches the Virtues of Stars, Mansions and Virtues of Planets; Gives Dignities and Prelacies (Office of Prelate) and Favours of Friends and Foes
- Attributes: Cause Favour (Friends, Foes), Distribute (Dignities, Prelacies), Teach (Astronomy, Astrology),
- Skills Taught: Knowledge (Astronomy, Astrology)



Seal of Orias

VALAC: President Valac (also spelled Ualac, Valak, Valax, Valu, Valic, Volac) is the mighty Great President of Hell, having thirty-eight legions of demons under his command. Valac is said to give true answers about hidden treasures; he reveals where serpents can be seen, and delivers them harmless to the magician. He is said to appear as a small poor boy with angel wings riding on a two-headed dragon.

- Powers: Reveals Hidden Treasures and Locations of Serpents
- Attributes: Reveal (Hidden Treasures, Location of Serpents)
- Magick Taught: See (Hidden Treasures, Location of Serpents)

GREMORY: Duke Gremory (also spelled Gamory, Gemory, or Gomory) is a strong Duke of Hell that governs twenty-six legions of demons. He tells all things past, present and future, about hidden treasures, and procures the love of women, young and old, but especially maidens. He is depicted as appearing in the form of a beautiful woman with the crown of a duchess tied around his waist, and riding a camel.

- Powers: Reveals things Past & Present & Future & Hidden Treasures; Procures the Love of Women
- Attributes: Reveal (Past, Present, Future, Hidden Treasures)
- Magick Taught: Cause Love (Women), See (Past, Present, Future, Hidden Treasures)

DECARABIA: Marquis Decarabia (also called Carabia) is Great Marquis of Hell, although he has no title in the hellish hierarchy given by Pseudomonarchia Daemonum. He has thirty legions of demons under his command. Decarabia knows the virtues of all herbs and precious stones, and can change into all birds and sing and fly like them before the conjurer. He is depicted as appearing as a pentagram star, changing into a man under the conjurer's request.

- Powers: Knows Herbs & Precious Stones; Commands Birds; Discovers the Virtues of Birds; Creates Illusions of Birds
- Attributes: Teach (Herbalism, Precious Stones), Create Illusion (Birds), Dominion (Birds); Reveal (Birds)
- Magick Taught: Create Illusion (Birds), Comand (Birds), See (Birds)
- Skills Taught: Knowledge (Precious Stones), Knowledge (Herbalism)

AMDUSIAS: King Amdusias (also Amduscias, Amdukias or Ambduscias) has forty legions of demons under his command and has the rank of Great King. He is depicted as a human with claws instead of hands and feet, the head of a unicorn, and a trumpet to symbolize his powerful voice. Amdusias is associated with thunder and it has been said that his voice is heard during storms. In other sources, he is accompanied by the sound of trumpets when he comes and will give concerts if commanded, but while all his types of musical instruments can be heard they can't be seen. He is regarded as being the demon in charge of the cacophonous music that is played in Hell. He can make trees bend at will.

- Powers: Causes Trees to Bend; Causes Music to be Heard but not their Instruments Seen
- Attributes: Create Illusion (Sound of Musical Instruments), Make (Trees Bend)
- Magick Taught: Create Illusion, Bend Tree

AMY: President Amy (or Avnas) is a great president, and appeareth in a flame of fire, but having taken mans shape, he maketh one marvelous in astrologie, and in all the liberall sciences, he procureth excellent familiars, he bewraieth treasures preserved by spirits, he hath the governement of thirtie six legions, he is partlie of the order of angels, partlie of potestats, he hopeth after a thousand two hundreth years to return to the seventh throne: which is not credible.

- Powers: Teaches Astrology & Liberal Sciences
- Attributes: Teach (Astrology, Liberal Sciences)
- Skills Taught: Knowledge (Arithmetic, Astrology, Astronomy,
- Geometry, Grammar, Logic, Music, Rhetoric

OROBAS: Prince Orobas is a powerful Great Prince of Hell, having twenty legions of demons under his control. He supposedly gives true answers of things past, present and to come, divinity, and the creation of the world; he also confers dignities and prelacies, and the favour of friends and foes. Orobas is faithful to the conjurer, does not permit that any spirit tempts him, and never deceives anyone. He is depicted as a horse that changes into a man under the conjurer's request.

- Powers: Knows Things Present, Past, Future, of Divinity and Creation; Gives Dignities and Prelacies (Office of Prelate), Gives Favours of Friends and Foes
- Attributes: Distribute (Dignities, Prelacies), Give Favour (Friends, Foes), Reveal (Past, Present, Future, Divinity, Creation)
- Magick Taught: See (Past, Present, Future, Divinity, Creation

VAPULA: Duke Vapula (or Naphula) is a powerful Great Duke of Hell that commands thirty-six legions of demons. He teaches Philosophy, Mechanics, and sciences. Vapula is depicted as a griffin-winged lion.

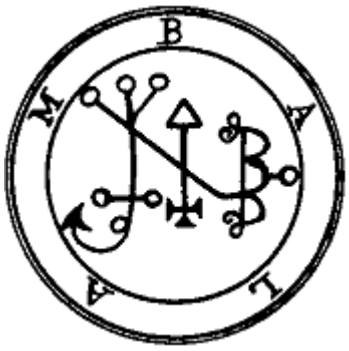
- Powers: Teaches Handcrafts, Mechanics, Professions, Philosophy and other Sciences
- Attributes: Teach (Handcrafts, Mechanics, Professions, Philosophy and other Sciences)
- Skills Taught: Craft (Handcrafts), Craft (Any Profession), Knowledge (Mechanics, Philosophy and other Sciences)

HAURES: Duke Haures (also spelled Flauros, Flavros, Hauras, Havres) is a strong Great Duke of Hell, having thirty-six legions of demons under his rule. He gives true answers of all things past, present and future, but he must be first commanded to enter a magick triangle for if not he will lie, deceive the conjurer, and beguile him in other business. But if he enters the triangle he will answer truly, and gladly speak about divinity, the creation of the world, himself, and other fallen angels. He can also destroy all the conjurer's enemies by burning them up. If the magician requests it, he will not suffer temptations from any spirit or in any form. Commonly people represent him as a humanoid leopard with big claws. Haures is depicted as a terrible and strong leopard that under request of the conjurer changes into a man with fiery eyes and an awful expression. Haures can also supposedly be called upon when a mortal wishes to take vengeance on other demons. This is likely included in his capability to destroy the conjurer's enemies. He will command his subordinate, Djinn, to grant the use of a Salamander for a year end a day, with 1 service per day. However, at the end of that time, there is a 33% chance the Salamander will return in 1-3 months to destroy 1/2 of the possessions of the Magick User.

- Powers: Reveals the Creation & Divinity & How Spirits Fell; Destroys Enemies Reveals Things Present & Past & Future; Lies;
- Attributes: Overthrow (Enemies), Reveal (Past, Present, Future, Creation, Divinity, How Spirits Fell)
- Magick Taught: Knowledge (Creation, Divinity, How Spirits Fell), See (Past, Present, Future)

BALAM: King Balam (also spelled Balaam or Balan) is a great and powerful king of Hell who commands over forty legions of demons. He gives perfect answers on things past, present, and to come, and can also make men invisible and witty. Balam is depicted as being three-headed. One head is the head of a bull, the second of a man, and the third of a ram. He has flaming eyes and the tail of a serpent. He carries a hawk on his fist and rides a strong bear. At other times he is represented as a naked man riding a bear.

- Powers: Reveals Things Past, Present and Future; Makes Men Invisible & Wise.
- Attributes: Reveal (Past, Present, Future), Invisibility, Improve (Wisdom)
- Magick Taught: Invisibility, See (Past, Present, Future)
- Skills Taught: Knowledge (Wisdom)



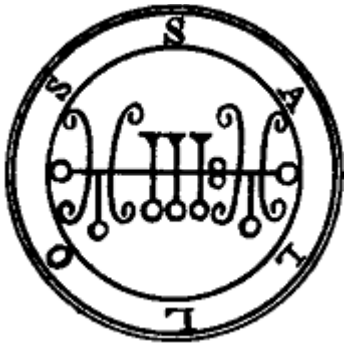
Seal of Balam

ALLOCER: Duke Allocer (also spelled Alocer, Alocas, Alocer or Alloces) is a demon whose title is Great Duke of Hell, and who has thirty-six legions of demons under his command. He induces people to immorality and teaches arts and all mysteries of the sky. He is appearing in the shape of a knight mounted on an enormous horse. His face has leonine characteristics; he has a ruddy complexion and burning eyes; and he speaks with much gravity. He is said to provide good familiars, and to teach astronomy and liberal arts. Allocer is often depicted riding a horse with dragon legs.

- Powers: Teaches Astronomy and Liberal Sciences.
- Attributes: Teach (Astronomy and Liberal Sciences)
- Skills Taught: Knowledge (Arithmetic, Astronomy, Geometry, Grammar, Logic, Music, Rhetoric)

SALEOS: Duke Saleos (also Sallos and Zaleos) is a mighty Great Duke of Hell, ruling thirty legions of demons. He is of a pacifist nature, and causes men to love women and women to love men. He is depicted as a gallant and handsome soldier, wearing a ducal crown, and riding a crocodile.

- Powers: Causes Men and Women to Love one another
- Attributes: Cause Love (Men, Women)



Seal of Saleos

VUAL: Duke Vual (also spelled Uvall, Voval, Vreal, Wal, Wall) is a mighty Great Duke of Hell, commanding thirty-seven legions of demons. He gives the love of women, causes friendship between friends and foes, and tells things past, present and to come. Vual is depicted as a dromedary that after a while changes shape into a man, and speaks the Egyptian language, but not perfectly, with a deep voice.

- Powers: Procures the Love of Women; Procures Friendship between Friends and Foes; Reveals things Past, Present and Future;
- Attributes: Cause Friendship (Friends, Foes), Cause Love (Women), Reveal (Past, Present, Future)
- Magick Taught: See (Past, Present, Future)



Seal of Vual

PHENEX: Marquis Phenex (also spelled Pheynix, Phoenix, Phoeniex) is a Great Marquis of Hell and has twenty legions of demons under his command. He teaches all wonderful sciences, is an excellent poet, and is very obedient to the conjuror. Phenex hopes to return to Heaven after 1,200 years, but he is deceived in this hope. He is depicted as a phoenix, which sings sweet notes with the voice of a child, but the conjurer must warn his companions (for he has not to be alone) not to hear them and ask him to put in human shape, which the demon supposedly does after a certain amount of time.

- Powers: Speaks marvellously of Sciences; Good & Excellent Poet
- Attributes: Teach (Sciences, Poetry)
- Skills Taught: Art (Poetry), Perform (Poetry), Knowledge (Any



Seal of Phenex

STOLAS: Prince Stolas (also known as Stolos and Solas) is a Great Prince of Hell, commands twenty-six legions of demons, and teaches astronomy and the knowledge of poisonous plants, herbs and precious stones. He is depicted as either being a crowned owl with long legs, a raven, or a man.

- Powers: Teaches Astronomy; Gives Knowledge of Herbs & Stones
- Attributes: Teach (Astronomy, Herbalism, Minerals)
- Skills Taught: Knowledge (Precious Stones), Knowledge (Astronomy, Herbalism)

DANTALION: Duke Dantalion (or Dantalian) is a powerful Great Duke of Hell, with thirty-six legions of demons under his command. He teaches all arts and sciences, and also declares the secret counsel of anyone, given that he knows the thoughts of all people and can change them at his will. He can also cause love and show the similitude of any person, show the same by means of a vision, and let them be in any part of the world they will. He is depicted as a man with many appearances, which means the faces of all men and women. There are also many depictions in which he is said to hold a book in one of his hands.

- Powers: Teaches Arts and Sciences; Declares Secret Counsels; Changes the Thoughts of Men & Women; Causes Love; Creates the Illusion of any Person and Place
- Attributes: Teach (Arts, Sciences), Create Illusion (Any Person or Place), Change Thoughts (Men, Women), Cause Love (Any), Reveal (Secret Counsels)
- Magick Taught: Create Illusion (Any Person, Any Place)
- Skills Taught: Art (Any), Knowledge (Any

SEERE: Prince Seere (also spelled Seir, Seire, Seere, or Sear) is a mighty Prince of Hell with 26 legions of demons under his command. He may perform Djinn Creation, transport anyone or anything to any place, instantly. He discovers all thefts, the identity of the thief, end the current location of the criminal. He is indifferently good or bed end will do the will of the Magick User without treachery the first time he is summoned. He is depicted as a handsome man riding a winged horse.

- Powers: Comes & Goes; Carries Things to & fro; Reveals Thefts & Hidden Treasures
- Attributes: Reveal (Thefts, Hidden Treasures), Teleport
- Magick Taught: See (thefts, Hidden Treasure), Teleportation



Level XI Demons

The Principalities*:* The "Principalities" are the ranking Demons in the Hellish Host, led by Lucifer himself. Their sub-commanders are "Powers", and their unit Captains are all "Fallen Angels". Their powers are, by mortal standards, almost unlimited; and they can cast spells up to level 11 at PMF 50+ at MK/19 and target at a minimum 60%. They can take up to 350 points of damage from Magick before being returned to the Infernal Regions. Like the "Powers," they will not normally cast spells but will "advise and instruct" those who dared to summon them. The "Principalities" are:

BELIAL: King Belial (also spelled Be'lial, Belhor, Baalial, Beliar, Belias, Beliall, Beliel, Bilael, Belu) is one of the four crown princes of Hell and King over 50 legions first after Lucifer, appearing as a beautiful angel in a fiery chariot end speaking in a pleasant voice. His purpose is to make the mage popularly known, possibly getting them titles. Sacrifice must be given or he will lie to the magician. He is said to induce to any type of sins, especially those related to sex, lust and gluttony. Belial seduces by means of arrogance and his adversary is St. Francis of Paola; in this sense his name is translated as "Lord of Arrogance" or "Lord of Pride" (Baal ial). He will not remain one hour in the world if not constrained by divine power. He distributes preferences for government positions and causes favors of friends end foes (recipient receives 3 favors as a superior in status to person requested). He provides excellent Familiars, cats who fight as Were-Tigers end sustain 100 points of damage. He is the Commander of the Demonic Cohorts, end to him all must come for permission to levy the Legions of Hell, then command.

- Powers: Distributes Presentations & Senatorships; Causes Favours of Friends & Foes.
- Attributes: Cause Favour (Friends, Foes), Distribute (Presentations, Senatorships)

ZIMINIAR: King Ziminiar (or Zymymar) is the King of the North, one of the four principal kings that have power on the seventy-two demons (the other three kings are Amaymon, Corson and Goap), from whom armies must be sought for battle in the northern reaches of the land.

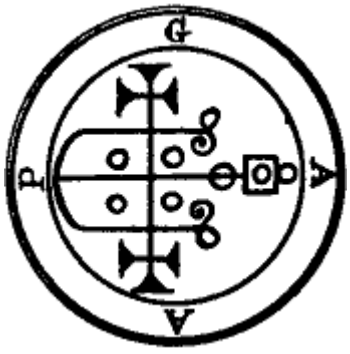
CORSON: King Corson (or Gorson) is the King of the South, one of the four principal kings that have power on the seventy-two demons, from whom armies must be sought for battle in the south.

AMAYMON: King Amaymon (also Amaimon, or Amoymon) is King of the East, the only one who has power over Asmodai, from whom armies must be sought for battle in the east. Exorcist or conjurer must be

in possession of a Silver Ring, duly consecrated and worn on the middle finger as a form of protection against this poisonous astral breath. A curious characteristic of this Spirit is shown during the Evocation of Asmodai to visible appearance, when the Exorcist must stand upright with his Cap or Headdress removed in a show of respect; for if he does not it is Amaymon who will deceive him and doom all his work.

GOAP: King Goap (also spelled Gaap, Tap) is the King of the West, a mighty Prince and Great President of Hell, commanding sixty-six legions of demons, from whom armies must be sought for battle in the west. He is the king and prince of the southern region of Hell and Earth, and according to the Pseudomonarchia Daemonum (False Monarchy of the Demons) the king of the western region and as mighty as Beleth, but for both he is the guide of the four kings (the others being Ziminiar, Corson and Amaymon). He is said to be better conjured to appear when the Sun is in a southern zodiacal sign. Goap specifically controls the element of water and reigns over the Water Elementals or the 'water demons'. He teaches Philosophy and all liberal sciences, can cause love or hate and make men insensible and invisible, deliver familiars out of the custody of other magicians, gives true answers concerning past, present and future, and can carry and re-carry men and things speedily from one nation to another at the conjurer's will. According to Pseudomonarchia Daemonum certain necromancers honour him with sacrifices and burning offerings. He is depicted in human shape.

- Powers: Makes Men Insensible or Ignorant; Causes Love & Hatred; Teaches Philosophy & Liberal Sciences; Delivers Familiars from other Magicians; Reveals things Past, Present and Future; Carries Men speedily between Kingdoms.
- Attributes: Cause (Love, Hate), Make (Men Insinsible, Men Ignorant), Reveal (Past, Present, Future), Teach (Philosophy, Liberal Sciences), Invisibility, Teleport
- Magick Taught: Invisibility, See (Past, Present. Future), Teleportation
- Skills Taught: Knowledge (Arithmetic, Astronomy, Geometry, Grammar, Logic, Music, Rhetoric, Philosophy)



Seal of Gaap

The Demonic Host is composed of 2400 Legions under the command of four Kings above. Once they have been consulted, they will refer you to their sub-commanders, who once again must be "commanded" to give assistance, only with a 45% chance of success. The troops that will appear at the appointed time are given for each hour of the day or night:

"Hours of the Day"

Time	Commander	Troops
1st	Semael	400 Type "A" & 100 Type "B"
2nd	Aneel	300 Type "A" & 200 Type "B"
3rd	Vegueniel	200 Type "A" & 300 Type "B"
4th	Vachniel	300 Type "B" & 200 Type "C"
5th	Sezquiel	200 Type "B" & 300 Type "C"
6th	Samil	100 Type "B" & 400 Type "C"
7th	Barginiel	200 Type "B" & 300 Type "C"
8th	Osgeebiel	300 Type "B" & 200 Type "C"
9th	Vadriel	400 Type "B" & 100 Type "C"
10th	Oriel	500 Type "A" & 500 Type "B"
11th	Bariel	500 Type "A" & 500 Type "B"
12th	Baratiel	1000 Type "A" & 1000 Type "B"

"Hours of the Night"

Time	Commander	Troops
1st	Gamiel	400 Type "C"
2nd	Ferris	300 Type "C"
3rd	Sarguemich	200 Type "C"
4th	jefieche	300 Type "B"
5th	Abaederhon	400 Type "B"
6th	Zeazonesh	500 Type "A"
7th	Mendion	400 Type "A"
8th	Nercoriel	300 Type "A"
9th	Necoriel	200 Type "A"
10th	Jusquerin	300 Type "A"
11th	Darderiel	400 Type "B"
12th	Serindiel	500 Type "B"

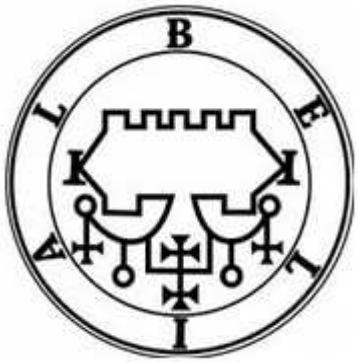
For each commander consulted, reduce the chance of success by -5%. The cost of the troops is HAI pay/per day for each hour in the field, payable in advance. There is a 20% chance that the troops will not arrive in any given hour. The date the troops are to be used must be set, with a leeway of 1-10 days either way. No refunds! The troops appear on the phase previous to their "hour" one normal move anywhere behind the battlelines of the summoner's side.

The Kings of the Four Corners of the Earth may also be consulted directly with respect to the hiring of individual Demonic Warriors. There is a flat 75% chance that the King will agree end refer the summoner to one of his Generals. The General will agree 60% of the time to hire out 1-20 of his Demonic Warriors for 1-3 days:

1-25% Type A "Mighty Knight" of level 5-14, pay at 25 GP + 1 GP per level per day.
26-50% Type B "Superior Knight" of level 5-14, pay at 20 GP + 1 GP per level per day.
51-75% Type C "Average Knight" of level 5-14, pay at 15 GP + 1 GP per level per day.
76-100% Type D "Sergeant" of level 5-14, pay at 10 GP + 1 GP per level per day.

Demonic Warriors sustain the same amount of damage as mortals, but only 1/2 damage is inflicted by ordinary weapons and magical weapons under +3. Anyone meeting with such troops instantly checks morale upon sighting them, with the exception of Necromancers and Clerics, who treat them as Wights. Mortals who slay such creatures receive 150% of the experience bonus for slaying equivalent humans. Such Demons may cast 7 spells up to the 3rd level as well, in each day.

The one hitch is that the number of Demons that will be hired out is fixed randomly. If troops are requested, the summoner must pay for the number provided and in advance. If he does not, the General will take the balance owed on credit, at 20% interest per week. If not paid within a year and a day, or if the character is slain before discharging the debt, his soul is forfeit!



Seal of Belial

Level XII Demons

The Princes of Hell: The earliest recruits to Lucifer's cause, the seven generals of the rebellion and co-conspirators in the forging of the Anti-World doctrine, are known as the Princes of Hell. When the Princes first sank to earth after the Revolt and encountered mankind (after Lucifer managed to get humanity cast out of the Garden of Eden and his own soul cast into Hell's deepest pit), the Princes taught the Cardinal Sins to the bodied-souls. After the introduction of the Cardinal Sins, other "demons of iniquity" took up the Princes cause. They fostered specific variations on the Cardinal Sins to create varying grades of sin, such as the art of gambling, or the devastating art of warfare.



After the Flood, when all the devils were forced into Hell, God judged the offenses of the Princes as second only to those of Lucifer. God put the Princes in a circle around their chained

leader and set them into a deep and permanent sleep.

The Princes are above Hell's politics. They do not need to fight masters or slaves for possession of souls; they are the final destination. The Princes are seven in number and firmly entrenched in their places of power. It is thus possible to name their full complement. As this information comes from a race of liars and their treacherous human henchmen, it must be taken with a grain of salt (i.e. these are probably not the True Names of the Princes).

The seven princes of Hell are the seven highest demons in Hell and can be seen as Hell's equivalent to the Seven Archangels of Heaven, each demon Prince embodies one of the Seven Deadly Sins.

- Lucifer - Pride
- Mammon - Greed
- Asmodeus (also called Lilith) - Lust
- Satan - Wrath
- Beelzebub (also called Baal) - Gluttony
- Leviathan - Envy
- Belphegor - Vanity and Sloth

Though these devils each have long and glorious histories, and have corrupted uncounted civilizations, their overt activities ended with the Flood.

The Princes are so powerful, in fact, that they are beyond Infernal politics and human summonings alike, or so they believe. Two particularly active Princes are Beelzebub and Satan. The latter fancies himself above his peers and second only to Lucifer. Enjoying the role of Patron of Sinful Circumstance, Satan has also decided to assume the role of Patron of Lies. By invoking the principle that all sins are lies against the Word, Satan intimidates many devils of lower echelon into offering him patronage.

Beelzebub has long held the title of Grand Sergeant of Pagan Gods. However his avatar was summoned and bound by King Solomon. Since that time, the sergeantry has lapsed and the post remains vacant. No devil would dare vie for it and risk upsetting the sleeping Prince.

LUCIFER (Latin: light-bearer), PRINCE OF DARKNESS: Anyone daring to summon this mightiest of the infernal host runs grave risks but also stands to profit mightily. Lucifer is the Master of Lies, the Lord of Cunning, and the Champion of Evil. He will use every turn of the phrase, every hesitation, every weakness of the summoner to turn the tables on him. However, if he is dealing with a true Chaotic, he will “seal” the soul of the summoner to himself and grant his servant great power in the world. He will place the “Witchmark” on the shoulder of his servant, give him a Familiar, and direct him to the nearest evil Coven of Witches. He will also assign a Demon to guard his servant, usually a “Dark Knight” of level 9-14. However, in return, he will demand blood sacrifices and evil deeds in abundance, granting one request for knowledge per Black Sabbath in which the servant attends Black Mass. The servant will prosper materially, gaining 1-10 times his normal income each day. However, in 1-7 years, Lucifer will appear to collect the soul of his servant as payment.

Those who do not wish to enter into a formal “contract” with the Prince of Darkness have to “Command” the Demonic Lord to obtain information or material assistance. If a summoner offers up his soul, however, he will gain the favor of Lucifer instantly. Needless to say, he will be burned at the stake for every offense against God and Canon law if the Church authorities ever catch up to him. Characters with Alignment 1-7 will not make such an attempt to enter into a formal relationship.

If one does wish to fire at him, he has a body of 500 and can fight as a Principality, but the appearance of a Holy Sword will send him packing, as will HOLY WORDS and EXORCISMS (He cannot stand the very sounds of words of Scripture or Church rites and leaves before the ceremony ends). No experience award, but resisting his blandishments reduce -1D3 Alignment (min. ALI/1, however). A Cleric successful in a direct confrontation adds +10 Status points (once in his career).

MAMMON: is the demon of avarice, richness and injustice. People who worship Mammon which is equivalent to greedy people on the money.

ASMODEUS: King Asmodeus (or Asmoday) is the King of the Nine Hells. Asmodeus also is referred to as one of the seven princes of hell, and has seventy-two legions of demons under his command. Asmodeus is the demon of lust and is therefore responsible for twisting people's sexual desires. He incites gambling, and is the overseer of all the gambling houses in the court of Hell. It is said that people who fall to Asmodeus' ways will be sentenced to an eternity in the second level of hell. Asmodeus is depicted with the breast of a man, a cock leg, serpent tail, three heads (one of a man spitting fire, one of a sheep, and one of a bull), riding a lion with dragon wings and neck, all of these animals being associated with either lascivity, lust or revenge.

- Powers: Gives the Ring of Virtue; Teaches Arithmetic, Astronomy, Geometry, Handicrafts, Mathematics, Mechanics; Answers Demands Truly; Makes a Man Invincible; Reveals and Guards Hidden Treasures
- Attributes: Teach (Arithmetic, Astronomy, Geometry, Handicrafts, Mathematics, Mechanics), Answer (Question), Reveal (Hidden Treasures), Guard (Treasures)
- Skills Taught: Knowledge (Arithmetic, Astronomy, Geometry, Mathematics, Mechanics), Craft (Handicrafts



seal of Asmoday

SATAN is a synonym for the Devil. He is an angel who rebelled against God — and also the one who spoke through the serpent and seduced Eve into disobeying God's command. His ultimate goal is to lead people away from the love of God — to lead them to fallacies which God opposes. Satan is also identified as the dragon in the Book of Revelation. Before his insurrection, Satan was among the highest of all angels and the "brightest in the sky". His pride is considered a reason why he would not bow to God as all other angels did, but sought to rule heaven himself. The Book of Revelation describes how Satan will be cast out of Heaven, down to the earth, having "great anger" and waging war against "those who obey God's commandments.



seal of Satan

BEELZEBUB is the demon of gluttony, one of the other seven deadly sins. His name might mean 'Lord of Zebûb', referring to an unknown place called Zebûb, or "Lord of the Flies". Beelzebub led a successful revolt against Satan, and is the chief lieutenant of Lucifer, the Emperor of Hell, and presides over the Order of the Fly. Beelzebub is among the three most prominent fallen angels, the other two being Lucifer and Leviathan.

LEVIATHAN is one of the seven princes of Hell and its gatekeeper. He is also the demon of envy, first in punishing the corresponding sinners. The enormous size of Leviathan is three hundred miles in length. He had horns upon which was written: 'I am one of the meanest creatures that inhabit the sea. I am, and enter this day into the jaws of the Leviathan'. When the Leviathan is hungry, he sends forth from his mouth a heat so great as to make all the waters of the deep boil, and if he would put his head into paradise no living creature could endure the odor of him.

BELPHEGOR is the chief demon of the deadly sin known as Sloth. Belphegor (Lord of the Opening) is pictured in two different fashions: as a beautiful young woman or as a monstrous, bearded demon with horns and sharply pointed nails; the former form is his earthly disguise when invoked by mortals. He is described in Kabbalistic writings as the "disputer", an enemy of the sixth Sephiroth "beauty". He seduces people by suggesting to them ingenious inventions that will make them rich. When summoned, he can grant riches, the power of discovery and ingenious invention. His role as a demon was to sow discord among men and seduce them to evil through the apportionment of wealth. He is difficult to conjure, perhaps because his sacrificial offering is excrement.



Demonic powers

The demonic nobility have many and varied powers. However, they often fall into similar categories and are more easily described in smaller groups that correspond to a particular demonic attribute.

Many of the demonic powers are very specialised. Where a demon has a certain power, a magician may either use the demonic power as an attribute or may learn a skill or spell for his own use. So, a demonologist might use his relationship with Piamon to raise his cousin to high office, using Piamon's Distribute (Office) attribute, or he could use his raised Influence skill to elevate the social status of his other relatives.

ANSWER (QUESTION): The demon must answer a single question truthfully. The answer may be short and concise, or long and detailed, but the Games Master should be fair when answering questions. Normally, the question must relate to the demon's sphere of influence or knowledge, but whether the demon can answer the question is between the Games Master and the player. So, Purson "Answers truly Things Earthly & Secret" so he could answer a question such as "Did King John kill his nephew Arthur?" as that is a secret, but not "How many demons does the Demon-King Beleth command?" as that is not a secret nor is it earthly.

BUILD (STRUCTURE): The demon can magically build a single structure. Some demons can build structures in a single day, others take longer, at the Games Master's discretion. The structure will be as complex or simple as required, but will not be furnished or supplied.

CAUSE DISEASE: The demon can cause a disease in a target. Unlike the normal Cause Disease spell, the demon does not need to be in contact with the victim, nor does it need to overcome the victim in a magical contest, for demons are far more powerful than mortals. Some demons can cause a specific disease, others can cause all manner of diseases. Occasionally, a demon will be able to cause disease in a population rather than in a single person, but this is quite rare.

CHANGE THOUGHTS: The demon can change what the target is thinking. It can implant any thoughts.

CURE DISEASE: The demon can completely cure a disease on a target. Some demons can cure many diseases, others can only cure certain diseases. The cured person may have any lost characteristics restored, at the Games Master's discretion. Occasionally, a demon will be able to cure an entire population of a disease, such as plague, but this is quite rare.

CAUSE (EVENT): The demon can cause a specific type of event. Such events include War, Bloodshed, Disorder, Slaughter and Peace. The magician commanding the demon must be specific as to what event he wants to occur and between which groups of people. Demons can cause particular types of event, and each demon has its own sphere of influence, so Leraje can Cause Wars and Glasya-Labolas Causes Bloodshed.

CAUSE FAVOUR (GROUP): The demon can cause a specific type favour for people in the named group. The magician commanding the demon must be specific as to which favour he wants done and to which person. Each demon has its own sphere of influence, so Zagan can Cause Favour for Friends and Foes.

CAUSE LOVE (PEOPLE): The demon can cause love between people. Some demons have different spheres of influence and can cause love between particular types of people. For example, Eligos "Causes the Love of Lords & Great People" so a Demonologist could call on him to make King John fall in love with the Queen of France, but could not make two common people fall in love. This love might be as deep and permanent as the Games Master requires.

CAUSE HATRED (PEOPLE): The demon can cause hatred between two types of people. Some demons have different spheres of influence and can cause hatred between particular types of people, others can cause hatred between any people. Unless the two people are reconciled, the hatred will grow and grow.

CAUSE STRIFE (PEOPLE): The demon can cause strife between two groups of people. Unlike Cause Hatred, the strife is not personalised, but acts on groups for a long time. Strife is something that demons like because once started it will simmer and continue all on its own until the two parties are reconciled or until one is defeated.

CAUSE WEATHER (EFFECT): The demon can cause certain types of weather. Some demons can summon storms or storms at sea, others can summon drought or deluges. This weather can be as localised or general as required, but only the most powerful demons can cause countrywide weather effects.

CHANGE (OBJECT INTO OBJECT): The demon can change the shape of certain objects. This change is permanent in that the objects will not change back to their original form after a period of time. However, the change can be magically reversed by another demon or by a powerful magician, but not by using Dispel Magic or Dismiss Magic.

COMMAND THE DEAD: The demon can command the dead to perform certain acts. Some demons can cause the Dead to answer truthfully, others can cause them to rise and walk. The actual effects of this power should be determined by the Games Master when required.

CREATE (ILLUSION): The demon can create an illusion that appears to be a real object or scene. This illusion can be as detailed or as large as required and can last for a long period of time. Illusions cannot be disbelieved, as they actually exist. However, it might be possible for someone to be able to spot that everything is not as it seems, at the Games master's discretion.

DISTRIBUTE (OFFICE): The demon can give out high offices. How it achieves this is not stated, for each demon has its own methods. Some use bribery, others use blackmail, others simple whisper their desires into the ears of the powerful. A demonologist can call on a demon to give somebody an office if the demon has the ability to grant that office. This is often used by magicians to influence the affairs of courts and religions and is very difficult to counter.

FETCH (THING): The demon fetches something for the magician. The thing to be fetched depends on the demon's sphere of influence and can be as difficult or simple as necessary. So, a magician with power over the Demon-Marquis Shan can use Shan's Fetch (Horses) ability to bring enough horses to escape from a town.

FURNISH (SUPPLIES): The demon can provide all the necessary supplies for a building, fortification or structure. The supplies depend on the demon's sphere of influence and will be functional, but not of the highest quality, unless the demon can provide the best.

GATHER (PEOPLE): The demon can gather the specified groups of people together. The place of the gathering is either specified in the description or is at the magician's choosing.

GOVERN (REALM): The demon is master of the specified realm. What this means in game terms depends on the Games Master, but normally indicates that the demon can command the physical parts of the realm as well as the creatures of the realm. So, a demon with Govern (Seas) can command the seas and all the creatures of the sea.

GUARD (PLACE): The demon guards a specified type of place. This does not mean that the demon stays there itself, but it does provide lesser guards, perhaps other demons, spirits or beasts. It also warns the magician who has requested the guarding if the place has been breached by intruders.

GUIDE (PERSON OR OBJECT): The demon guides then stated person or object. Such guidance may be through difficult terrain, through political or social problems or through spiritual difficulties, as each demon has its own sphere of influence that it can control. When guided by the demon, the thing or object will not wander off course or put a foot wrong.

IMPROVE (ATTRIBUTE): The demon can improve the specified attribute. Such an improvement may be instantaneous or may take a year or two to come into effect. Attributes that can be improved include Good Name, Reputation, Status, Wealth and Influence, but a Games master or player can come up with other ideas. The amount of the Attribute that is improved by is at the Games Master's discretion, but should depend on the strength and power of the demon.

MAKE (OBJECT ACTION): The demon can make an object or person perform a certain action. Each demon has its own sphere of influence and can affect different types of people or object and can make them perform different actions. So Sitri can make people go naked and Amdusias can make trees bend.

OVERTHROW (THING): The demon overthrows the specified entity, whether that is an enemy, a state or a particular position or type of person. How the demon achieves this depends on the demon and its powers. Such an overthrowing is not always done overnight or immediately, and can take many months or years, but it is inevitable. Where the thing is an object, then the overthrowing is normally instant.

PROCURE FAVOUR (PEOPLE): The demon can procure favours from the specified people. The magician must specify the favour required when requesting it from the demon. Each demon can only influence certain groups of people, so Eligos can procure the favours of Knights and Lords.

PROVIDE (THING): The demon can provide the thing specified in the ability. This can be as simple as a key or as complex as an army and normally happens instantly, or whenever the demon is able.

PUNISH (WRONGDOER): The demon has the power to punish those who do wrong. Each demon can punish its own kind of wrongdoer and does not have to worry about niceties such as proof of guilt, courts of law or verdicts. It simply knows if someone has done wrong. The demon's punishments may be severe and are often over and above the normal punishments that a court of law might mete out. Demons are quite expert at punishment.

PUTREFY WOUND: The demon can make a wound putrefy, or rot. This causes an infection and a fever and could well be fatal. Even if not fatal, it will last a long time and will be painful and unpleasant. Such a putrefying wound will be very difficult to heal and has a -60% penalty on any attempts to cure the wound.

RECONCILE PEOPLE: The demon can reconcile certain types of people. It magically does this, perhaps with intermediaries or with whispered words or simply by changing the hearts of the people concerned. This is a magical effect, wielded by a very magical being. As such, it cannot be resisted. The parties concerned stay reconciled until something happens to break them apart, but this needs more than a trivial or simple matter to break such a reconciliation.

REMOVE OFFICE (OFFICE): The demon can remove somebody from office. Certain demons have power over particular offices, in the same way that certain demons can grant particular offices.

REMOVE SENSE (SENSE): The demon removes the specified sense from the target. Such a removal is irrevocable and instant. This can affect more than the normal physical senses, so a demon could Remove (Sight), Remove (Understanding) or Remove (Sanity). The sense can be restored, but this might involve a contest against the demon itself.

RESTORE (STATUS): The demon can restore the specified status. This is a magical effect and the status is restored by the individual's actions, the actions and opinions of others, demonic intervention and many other factors. The status is not restored overnight and sometimes takes years, but it is inevitable. This may involve the gaining of Renown, increasing Status or some other mechanism.

REVEAL (THING): The demon can reveal a particular thing to the magician. This thing can be as specific as Women's Secrets or as general as Hidden Things. The demon may well reveal the location of hidden treasure, or of a fugitive or of a secret, but this may not always be what the magician wanted. A hidden treasure might be halfway across the world or be guarded by a horde of demons; a secret might not be what the magician desired to know. However, a Games master could well simply reveal something without any strings attached.

SHAPECHANGE (THING TO THING): The demon will change the shape of a stated thing, person or creature into another stated shape. This is permanent and can only be reversed by using powerful magic. The demon does not have to be in the presence of the thing to be changed and does not need to overcome any magical resistance. This is different to the Shapechange spell in that it is not something that is regularly cast, but a one-off instance. A magician may have the Shapechange spell, but the demon's ability is altogether more powerful.

STEAL (THING): The demon can steal the thing specified. This is a magical act and is will bypass any guards but those provided by demons. Where a demon has to oppose a different demon, the higher-ranking demon will always win. The Demon-King Asmoday Guards the Places of Treasure, and the Demon-Earl Raum Steals King's Possessions. If Raum is sent to steal possession that Asmoday guards, then Raum will retreat or simply refuse the request as an Earl cannot defeat a King.

SWITCH CORPSES: The demon can switch two corpses. Normally the corpses are in their graves, tombs or sepulchres and their places are simply switched. Sometimes, the demon will leave a mark on the graves, perhaps a lighted candle or a symbol of some sort.

TEACH (SUBJECT): Many demons teach knowledge of the arts or sciences. Normally, this knowledge is gained quickly, far faster than would otherwise be possible. Subjects taught are wide, but include Arithmetic, Art, Astrology, Astronomy, Ethics, Geometry, Handicrafts, Language of Birds & Other Creatures, Liberal Sciences, Logic, Mensuration (Measurement), Philosophy and Science. These are taught either by increasing Knowledge (Subject) or by a specific skill where appropriate. The Demon can improve the skill by 10% per Rank it possesses in the otherworld hierarchy.

TELEPORT: The demon can travel immediately to another place, and can carry anything or anybody requested. There is no real limit in how many people can be carried or where the demon can teleport from and to, except for what the Games Master wishes to apply.

TEMPT (SIN): The demon can tempt a person to commit a particular sin. Demons are expert at this and such a tempting is difficult to ignore, for all intents and purposes, this is something that cannot be resisted. The demon may tempt the person once or many times, depending on how it was instructed or what the deal the magician made.

WISDOM: The demon is wise, perhaps not as wise as Solomon himself. He can make rulings and judgements and knows many things.

Playing Demons

Demons are a necessary and important part of full fantasy gaming, as they occupy a special place in the literature and tradition as the Ultimate Enemies of Mankind. But they are all powerful beings--so much so that the average PC will often be entirely overmatched by them. This means that Demons have to be treated with an eye to a long-range perspective of the campaign- - in which the PCs have a continuing part to play. In short, Demons should not be used as monstrous killing mechanisms, but rather as great forces which have an effect on the lives and goals of the Player Characters.

The Great Demons, the full subjects of Hell, are immortal and can- not be killed, only banished from this Plane of Existence for a time until they recover their powers and can reopen the Gate Between Worlds. This gives them a peculiar attitude toward mortals and events in the world of men. First of all, they have an immensely inflated opinion of their own powers. This is combined with a great contempt for the ability of mortals to oppose them seriously. Thus, they underestimate their Player Character adversaries and often do not follow through to be certain that a PC has been permanently eliminated.

The Great Demons are necessarily made immensely powerful in gaming terms. They have to be if Players are to take them seriously. At the same time, the Great Demons can easily wipe out most PC adversaries. But there is a balance in the Cosmic Game: SOMETHING is there which acts to protect men of good heart so that they do not quite perish. They seem to be defeated utterly, and yet they rise up and con- front the Evil again and again. This is the true Heroic Tradition. Thus all PC Heroes will be deemed to survive a slaying at the hands of a Great Demon if they roll their resurrection percentages. No form of Clerical miracle is needed here. It is a matter for a Higher Power to decide. All the PC knows is that the Demon seemed to be tearing him apart when the 'lights went out'. Then he awakes a few minutes or hours later to find he is battered but alive!

Also, the Great Demons have a view which spans thousands of years and do not see the events of an infinitesimal moment in their long lives to be of particular importance. Thus they do not take the time to make sure of their mortal opponents. The fact is that the Great Demons make mistakes! They may, for example, incapacitate PC opponents and place them in difficult circumstances as their form of sadistic joke. Thus a PC defeated by a Great Demon might find he is banished to a copper mine in the desert somewhere, chained and naked except for a loin cloth. Or he might awake to find himself chained to an oar in a galley. He might even be allowed to remain in his present situation, the Demon being so sure of himself that he feels he can permit the foolish mortal to live and suffer in the knowledge that he is totally helpless against the Power of Hell. The Demon is playing with his toys; and a PC worth his salt will try to demonstrate that the Heroes of Men cannot be toyed with. From a long-term point of view, this form of adventure gaming is filled with opportunities.

The Lesser Demons are mortal and can be killed. Thus Gargoyles, Imps, Balrogs, Djinn, and Efreet have a slightly more cautious view of men. Put bluntly, the Lower Demons know they can be killed, and thus they may tend to play for keeps on principle. In their case, a slaying of a PC Hero is subject to a WIS CR on their part. If they fail the WIS CR, the Hero is given the chance for a Divine Intervention in the form of a resurrection roll. Also, the Lesser Demon might choose to 'play with his toys' because of an over-inflated sense of his power-- showing much the same contempt as his more powerful superiors. Thus a Hero might, again, be spared to have a return bout with his Demonic adversary.

NPCs are not subject to the above considerations. In the game, they are the victims of Evil which the Heroes are attempting to defeat and act as a spur to the courage of PCs to find a solution to the problem.

Some Game Masters might object to this seeming intervention in the natural course of events. However, ***Chivalry & Sorcery*** is a game, and it attempts to simulate the events that occur in a fantasy adventure fully in the tradition. In the literature, Heroes survive certain death repeatedly, where lesser men perish. There is no way to simulate this FATE factor in a combat or magick system without distorting the system. But the outcome can be altered. This is our solution to the problem of confronting the PCs with almost impossible odds against them, yet permitting survival of a Character even if he is defeated.



The Watchers

When God created the second race (humanity), He put a fundamentally new and different element in the universe: the bodied-soul. As the angels were saddened to discover, their inborn knowledge of the universe did not include this element. Hence, the angels who had persevered through their first moracula were faced with a new lure. Most who had passed the initial test of rejecting pure evil also chose to reject bodily evil. A very small number, however, were attracted to the bodied-souls and committed sins of lust.

These angels became known as the Watchers, because they chose to sin after watching the members of the second race. They too were sent down to Hell. However, because they had not taken part in the Revolt, God knew the Watchers could never fully be a part of that chaotic Infernal tribe. They had once been beati; indeed, some had fought on God's side in the Revolt of Angels. God knew the angels would always judge their darker brethren with cold contempt.

Taking the Watchers' less-than-evil natures into account, God implemented them in a Divine plan. By implanting these angels in Hell, God could maintain a foothold in Hell. This foothold would allow God to exact a much more specific influence upon devilkind. Before sending them into Infernal exile, God set the duty of Law upon the Watchers. Hell was a realm of Evil against God's Good, and Chaos against Heaven's Order. By setting a geas upon the Watchers and investing them with the might to enforce their will upon other devils, God placed an affinity for order and protocol upon the Infernal ones.

Thus it was that laws came to be created and obeyed among a race that denied Heaven. While the dominance of master over slave had existed in Hell since the very beginning of the exile, only the seeds planted by the Watchers allowed true Infernal hierarchy to blossom. The Watchers' continued presence in Hell has allowed that hierarchy to evolve into the Byzantine mechanism it is today.

As overseers, the Watchers are outside the machinations of Infernal hierarchy. In fact, they are its highest executives. The Watchers are the ones who keep it in place and enforce its tenets. Watchers may neither be summoned nor exiled to earth, and they may not be warred upon by their dark brethren.

Keeping track of these Infernal administrators (to prevent them from getting too far out of hand) is the task of Heaven's Archangel Michael. Nine magical lanterns are set in Hell--one in each layer. Through these Michael monitors the Watchers, giving them commands as he deems appropriate. However, even Michael has other duties to occupy his time, so the Watchers are occasionally left to their own devices.



Possession

Demonic possession is often the term used to describe the control over a human form by a demon. Descriptions of demonic possessions often include: erased memories or personalities, convulsions, “fits” and fainting as if one were dying. Unlike in channeling or other forms of possession, the subject has no control over the possessing entity and so it will persist until forced to leave the victim, usually through a form of exorcism. Other descriptions include access to hidden knowledge (gnosis) and foreign languages (glossolalia), drastic changes in vocal intonation and facial structure, sudden appearance of injury (scratches, bite marks) or lesions, and superhuman strength.

There are a variety of Demons that can possess people or animals. These are malignant, evil forces that crave hurting or toying with humans. The foul creatures are actually able to transfer all or part of their evil life essence into another living being and completely dominate it. The possessing force is so strong that it can suppress the victim's own consciousness and control the body like a diabolical puppet master.

A possession attempt is an instantaneous battle of wills. The victim must save again a Spell of Command from a Magus proficiency grade equals to the Demon's level. 1-6 fatigue points are deducted from the saving character's fatigue levels.

A successful possession means the creature has inhabited the body of the person (or animal) and completely dominates that body. The essence and intellect of the original person is completely submerged, dormant, as if asleep, and will have no idea or memory of what the possessing creature is doing with his body. The foul thing can commit murder or worse, and the person is totally oblivious to what is happening.

A favorite ploy of many possessing intelligences is to pretend schizophrenia with the possessed person. This is done as much to unnerve and torment friends and associates as the possessed character as anything else. What the creature does is let the character seemingly have control of his body for hours, even days at a time, then, at the right moment, surface to take full control and do something completely out of character (usually insulting, violent or depraved). Then lets the person back into control to suffer the consequences of something he has no recollection of committing, even if there are a dozen witnesses. Unlike the victim of the possession, the creature is completely aware of everything that its host body experiences.

Conditions and Restrictions for Possession

1. Demons can't possess more than one living creature at a time.
2. Demons can't possess living creature of Alignment 1-2.
3. The possessing being can relinquish its hold over the person to let the individual seem to regain control without actually surrendering the host body. During these quiet moments, the being simply sits back and observes through the eyes of his unsuspecting victim. It can reassert its control instantly, whenever it desires to do so.
4. The Demon can willingly leave the host body whenever it so pleases, departing effortlessly and without inflicting damage. However, the being must find a new host body within 24 hours or it will be inexorably drawn back to its own dimension.
5. The act of possession is instant and completely unknown/ invisible to everyone including the victim.
6. If the Demon fails its attempt to possess, it only gets a second try. It may choose to try again on the same person or look to another target. A second failed attempt within a 24 hour period may cause shock and hurl the being back into its own dimension immediately. It can only attempt a possession two times per 24 hours. Two consecutive failures to possess will have one of the following results (roll percentile dice):

   01-50: The Demon is instantly returned to its own dimension.

   51-00: The being is shaken, but can exist without a host body for another 24 hours. At the end of that period the creature must try to possess again. Repeat this cycle until the being makes a successful possession or is returned to its own world.
7. A possessed host body can be dominated by a Demon immediately and indefinitely.
8. The Demon retains all of its skills, powers and knowledge while inside its host body.
9. The battle of wills and saving against possession occurs only once, at the very moment of the attack. Once an individual is possessed, he remains so until the Demon leaves or is forcibly removed.
10. Although the demon is aware of everything the person experiences, it does not know what that person is thinking, nor does it gain the person's past memories or skills.
11. Victims of possession are rarely willing hosts. But if the person willingly allows himself to be possessed, there is no battle of wills and the act of possession is an automatic success.
12. The experience of being possessed is a terrible one. Although the victim rarely remembers any of the things the creature may have done, the experience is traumatic. Roll on the Phobia Insanity Table if possessed for more than a month. Roll on the Obsession Table and on the Phobia Table if possessed for over six months. Roll on the Random Insanity Table if possessed for over one year.

Getting rid of a possessing force is extremely difficult. One can only use the exorcism spell or ritual to rid a person of such evil. Banishment, control, summon beings, and all the rest are ineffective. Of course, one can always try to talk the damned thing out, but that seldom works. Killing the host body will always set the entity free, but doesn't do much good for the victim.

The Malleus Maleficarum speaks about some exorcisms that can be done in different cases. Depending on the severity of the alleged possession, solutions range from prayers of deliverance to the Solemn Rite of Exorcism as practised by the Catholic Church.

Contracts

Despite the chaos, despite the deceit, and despite the hatred of Hell, Infernal hierarchy imposes some order, continuity and predictability upon the Infernal realm. This organization is inflicted upon devil and demon alike by their superiors. Infernal desire is not a factor; cooperation is forced and relative loyalty is irrelevant. A human who wishes to command demons must magically tap into Hell's hierarchy of power.

The desire to command demons is a staple mortal sin. Whether by failing to master a demon and being dragged down to Hell, or succeeding in the mastery, all souls dabbling in the Dark are eventually pulled Down. Thus, by taking command of demons, Summoners ultimately feed demons and broaden their power. The "good" that Summoners do Hell does not end with their souls, though. The hardship that commanding Summoners spread with their demonic powers leads to the corruption of other humans, who turn to evil for comfort from that hardship.

For these selfish and malicious reasons — and because he probably could not stop them if he tried — Lucifer allows humans and demons to sign pacts, ensuring the ongoing corruption of humanity and an ongoing supply of Infernal sustenance. It is the duty of the Watchers to ensure the maintenance and preservation of these pacts and to oversee laws and practices for future Infernal sustenance.

The generic term for any Infernal contract (besides the verbal) is "pact." The infamous pact which signifies the selling of one's soul to Lucifer is formally known as the Cardinal Pact, or Pact of Ashes. The Cardinal Pact represents the apex of diabolic compromise, but it is only one of several pacts which the Watchers have developed to make the Ritual of Mastery effective.

The net result of a summoning of Level IX+ Demons, is a demon who holds in its hands an Infernal pact to be signed by the summoner. Once signed, the pact bursts into flames and the ashes sink back down to Hell to be gathered and filed by the Watchers.

Pacts vary in the degree of compromise required. A Summoner who performs marginally in the Ritual of Mastery must settle for a strict pint, one with many compromises and required from the Summoner in return for the slightest task from the demon. On the other hand, exemplary use of willpower to master a demon can result in a pact that is a veritable certificate of ownership, with some trivial favor owed the demon in return for years of servitude. Most pacts fall somewhere between these extremes, with minor tasks performed without special acknowledgement and major tasks performed only with some demonic appeasement.

Cardinal Pacts

The Cardinal is the pact which offers a demon the summoner's soul in return for a large favor. Only demons of level IX+ may produce Cardinal Pacts. Such pacts usually offer broad, almost unlimited access to a powerful demon's favors, but only for a limited time, or toward a single goal. Cardinal Pacts permanently trap a Magick Users's soul in the Devil's clutches. As such, Cardinal Pacts may only be signed by a willing signatory, under no physical duress (otherwise, Watchers declare the pacts void).

Most demons on the verge of completing Cardinal Pacts show up in their most pleasing human forms, thus putting victims at ease and preventing last-minute changes of heart. If the Summoner does change his mind, the demon is entitled to attack him unless the Summoner has prepared a protection circle (which must be overcome by the demon). By attacking, the demon hopes to liberate the Summoner's soul before it can seek salvation.

Sumptuary Bonds

These contracts, sometimes called "back-scratching pacts," are the most common pacts used in Rituals of Summoning. Sumptuary bonds are used to bind demons to tasks and labors. The name is derived from English sumptuary laws, which are very specific, and sometimes very petty rules of purchasing used to enforce, among other things, differences in modes of dress between the aristocracy and lower classes. One such law states that only royalty can wear purple. Demons bound to these pacts are also bound to such petty performances.

Infernal sumptuary bonds list tasks a demon performs, in return for so many favors of a similar ilk. Like humans, demons are not always practical, Minor demons are notorious for requiring favors that are silly and trivial. Certain imps have been known to demand belly rubs and undignified dances from captors. Others of more solemn aspect can require more ominous or practical favors, like the letting of a drop of blood from the Summoner's left palm.

Almost any demand may be made with a sumptuary bond, from recital of a poem denouncing the Church, to human sacrifice.

Granting Compacts

While it is possible to force a demon to do a task, or to use one of its powers in the pursuit of a task, the demon's contribution need not be immediately fulfilled. There may be many reasons for a delay in a demon's favors. A demon that's already bound to a Summoner might be distant from the Summoner when the human requires a favor and thus must be contacted tragically. A bound demon might also be dismissed by another Summoner before the demon can fulfill the favor owed its master. (In this case the dismissed demon is no longer bound to the former master, and must be summoned again to resume the binding. However, the favor owed to the former master must still be fulfilled according to the word of the old contract.) A Summoner might also want a favor at his disposal that he may call upon whenever necessary.

The granting compact is therefore a guarantee that a demon will fulfill its part of the bargain at another time, usually after the Summoner has followed through on his part. The demon is always available to the Summoner for the fulfillment of the favor and may be called upon at any time. However, the favor must meet the degree of the contract. Thus, if the Summoner requests his favor but demands something beyond the scope of the contract, the demon may refuse the request.

Oftentimes, grantings are used to give the appearance that a Summoner is casting a spell or causing a supernatural effect which he cannot actually perform. Having performed the effect, the demon is no longer in service to the Summoner unless several performances of the act were agreed upon. This favor is useful to the Magick User too impatient to spend a time learning a new spell, or when the spell is beyond the Summoner's capabilities.



Bereavement of Contract

This is not a type of contract but a degree of success in the Ritual of Summoning. The Summoner so intimidates the demon that it not only serves the human, but is forced to tear up the contract for that service upon completion. Bereavement forces the demon to admit its servitude to the master without provision. The demon may still struggle to escape, and must still be controlled while in custody, but receives no favors for its labor, and that labor may continue indefinitely.

It is impossible to bereave a demon of a Cardinal Pact, since, under the terms of such a pact, the demon arrives unheralded after a specific request is made by the Summoner. Other pacts may be voided in this manner, though.

Implication of the Cardinal Pact

When a demon sinks back down to Hell with a Cardinal Pact willingly signed by a mortal, the Infernal entity is not satisfied by a mere piece of paper. The demon wants solid proof of the Summoner's willingness to sacrifice her soul on death. The written contract is a mere token of the Summoner's good faith, but the Summoner's spirit is proof positive of the human's loyalty. Once a Cardinal Pact is signed, the signatory no longer has a spirit. Immediately after the demon is dismissed, it reappears as if the dismissal failed to work. The deacon then proceeds to offer its services to the Magick User in fullfilment of its part of the pact.

The reason behind the apparent failure of the dismissal is quite simple. The dismissal actually affects the pact signer's own spirit. The spirit is sent to the appropriate devil in Hell and the demon accompanies it to ensure its safe arrival. Thus, the dismisal delivers the spirit and not the demon to the devil's soul. The demon itself can then return to the Summoner to

fulfill the pact between them.

Note, however, that if the demon has already fulfilled its side of the Cardinal Pact upon dismissal, it takes the Summoner's spirit to Hell and does not return to the Summoner. It is free to pursue other Infernal delights.

Cardinal Demands

Pact demands are the purview of Summoners, people who command service from Infernal entities. There is one pact, however, that is available to Magick Users and mortals alike, and offers powers never before possessed: the Pact of Ashes. This pact is a statement of high treason against Christian faith, and gives the signatory unopposed access to Infernal powers. Certainly the mortal grows in power as a result of the pact, but the one who gains real power is the demon providing worldly powers, for it gets an eternal soul and spirit.

Seeking worldly power is human wish fulfillment, plain and simple. If the partaker is a Magick User, Contact spells do not demand attendance. A mere requested audience with the demon is enough to assure the Summoner powers; they are not forced from the creature. A Cardinal Pact and its fulfillment is the only sort wherein a demon takes initiative and invents an overall plan. That is, the demon is not forced to perform only specific, explicit tasks demanded by a domineering human

A Summoner need not be careful of his requests in a Cardinal Pact, unless literal translation of those desires would cause death. The demand, "Make the college of cardinals elect me as the next Pope," is all that's required to enact a years-long campaign of manipulation, intimidation and murder that results in the Summoner's election as Pope. Provided the goals are selfish and of ill virtue, the liege-angel is more than willing to work to the Summoner's advantage. Some demons even enjoy carrying out a Cardinal sinner's desires, and best of all, they get to taste the sinner's soul when he dies.

Divine Intervention

A Summoner's ultimate, final resort is complete repentance and a heartfelt desire to join with God. Fear of the Devil and the desire for self-preservation are not enough. True cosmic grief and profound rediscovery of Christ's message is all that works, and such things are entirely in player and GameMaster hands, for no dice rolls can be made to represent repentance. The only rule of any sort in this regard is that simple faith is a requisite. Thus, lacking faith, most Magick Users are beyond Divine notice.

Saints and angels can tear up Infernal pacts, deny souls during the trial of Accusation, or prevent souls from going directly to Hell.

Rituals of Divorce

Many Summoners believe they can resort to supernatural practices to break Hell's grasp on their souls. In general, such magicks are called rituals of divorce, and may take place at any stage in a Magick User's career, with unknown results.

Such rescue from Hell can even occur after death. In one case, a Summoner, fearing that his soul would go to Hell upon death if he did not take action, left detailed instructions about his funeral:

"Immediately upon death, sew up my body in a deerskin and place it in a stone coffin. Fasten the lid with iron and lead fixtures, bind itwith three chains, and bury in on the fourth day after death. Hire fifty psalm singers, and have fifty different priests throughout the land give Masses in my name for three days before my burial."

The Blasphemous Canonization

If you can't beat 'em, join 'em. The most vile and ill-spoken of all Summoners can become supreme examples of their particular depravities and thus achieve the equivalent of saint status in Hell. Such souls become Patrons of Sinful Circumstance, the Cult of Saints for the diabolic. Devil's Churches have artwork depicting their evil saints, special chants and holidays based on their saints, and rules for canonization and an intermediate wicked (instead of blessed) stage of recognition. Any cultural and theological role that saints fulfill among the true Church can be stolen and reversed by the dark congregation.

Achieving status as such a Dark Saint affords a more comfortable existence in Hell. Thus, Summoners who know their demise is imminent may indulge wholly and passionately in a single sin, hoping to attain Patron status.

Angelology

The word angel comes from angelos, or messenger. Angels, however, are not mere Divine messengers, but rather manifestations of God's will embodied in spirit form. An angel's perception is causal-based. That is, an angel sees not just something or someone, but also "sees" all the causes and effects that make up that something or someone. An angel does this intuitively and automatically. Angels are not logical, and do not understand logical progression. To them, things are or they aren't, according to the will of God.

Angels do not normally possess physical bodies. It is another mystery of God that they can manifest bodies, swords which cut, and harps which cause the air to vibrate. It is literally impossible to kill an angel. It is possible that a character possessing Infernal power might cause an angel to leave an area or a place, but not out of fear. Angels in spirit form therefore do not have Body Levels, and are not physically damaged by anything (however, those assuming bodily form can have that form damaged. Spirit form angels do not need to eat, sleep or drink, either. They can speak any language ever created, including, if need be, the Dark Tongue of Hell.

Angels are infallible vessels of the word of God. That is, they know the word and will of God perfectly. In this they are literally the Hand of God made coherent in spirit form (and physical form when they assume it). Angels do not allow anyone to worship them, do not crave worship, and correct anyone who tries to venerate them. They are not saints to be implored for intercession or aid. Angels act because God wills them to do so.

At times angels are completely filled with and taken over by God, who speaks directly through them in a booming voice. When this happens the angel glows brighter than the sun, forcing viewers to avert their eyes or be blinded. Since all are made in God's image, those hearing the voice of God cannot mistake it.

Angelic Hierarchy

The Angels are organized into several orders, or Angelic Choirs. Those in the First Sphere are closest to God and exist to glorify Him. Those in the Second Sphere have heavenly tasks to perform and are not overly concerned with the affairs of mortals. Those in the Third Sphere are more concerned with humanity as they are the closest to the earth and the furthest from God.The descending order of rank can be inferred as following:

1. First Sphere: Angels of the First Sphere work as heavenly guardians of God's throne.
    - Seraphim
    - Cherubim
    - Thrones/Ophanim
2. Second Sphere: Angels of the Second Sphere work as heavenly governors.
    - Dominions
    - Virtues
    - Powers
3. Third Sphere: Angels who function as heavenly messengers and soldiers.
    - Principalities
    - Archangels - Archangeloi
    - Angels – Angeloi

SERAPHIN: Seraphim (singular "Seraph") serve as the caretakers of God's throne and continuously shout praises: "Holy, holy, holy is the Lord of hosts. All the earth is filled with His Glory." The name Seraphim means "the burning ones." The Seraphim have six wings; two covering their faces, two covering their bodies ("feet"), and two with which they fly. Two of which are named Seraphiel and Metatron. Seraphiel has the head of an eagle. Bright light emanates from them that nothing, not even other angelic beings, can look upon them. There are four of them surrounding God's throne, where they burn eternally from love and zeal for God. Seraphim are usually garbed in the image of God—that is, in the image of humanity. It is the seraphim who are the major agents of the Divine on earth. Each consecrated altar, from the lowliest village shrine to the Lateran Church of the Pope, has at least one attendant seraph who watches over it. Furthermore, anyone with an Alignment score of 1 or 2 has an attendant seraph who watches (and may guide) the person. Angels of peace (guardian angels) are also seraphs. Any demon of level IX+ that manifests on earth is also watched (but not interfered with) by an attendant seraph. Seraphim also Enfold people who are pious and virtuous in the face of oppression, sin and temptation. In the plan of God's host, the seraphim are the noble knights. In battle they ride winged steeds made of pure light and wield swords made of God's wrath.

CHERUBIN: Cherubim are considered the elect beings for the purpose of protection. Cherubim guard the way to the tree of life in the Garden of Eden and the throne of God. The cherubim are usually clothed in the raiment of various Divine animals — lions, oxen, eagles — and are sometimes winged, sometimes not. Sometimes they look like small children. The cherubim are the lowest of the host, although they have the most duties as a whole. It is thought that cherubim carry particularly holy and earnest prayers directly from humanity to appropriate saints or the Divinity. The cherubim keep an eye on Infernal beings,

faeries and even Magick Users. Sometimes cherubim, in passing, Enfold those who behave virtuously (thus giving rise to the phrase, "an angel passed..," when conversation is at a lull.) The cherubim act as support forces, chief messengers and scouts for the heavenly host.

OPHANIM: The Ophanim (also known as Thrones) are unusual looking even compared to the other celestial beings; They appear as a beryl-coloured wheel-within-a-wheel, their rims covered with hundreds of eyes. They are closely connected with the Cherubim: "When they moved, the others moved; when they stopped, the others stopped; and when they rose from the earth, the wheels rose along with them."

DOMINIONS: The Dominions, also known as the Hashmallim, hold the task of regulating the duties of lower angels. It is only with extreme rarity that the angelic lords make themselves physically known to humans. They are also the angels who preside over nations. The Dominions are believed to look like divinely beautiful humans with a pair of feathered wings, much like the common representation of Angels, but they may be distinguished from other groups by wielding orbs of light fastened to the heads of their sceptres or on the pommel of their swords.

VIRTUES: The Virtues or Strongholds lie beyond the Ophanim (Thrones/Wheels). Their primary duty is to supervise the movements of the heavenly bodies in order to ensure that the cosmos remains in order. The name of the holy Virtues signifies a certain powerful and unshakable virility welling forth into all their Godlike energies; not being weak and feeble for any reception of the divine Illuminations granted to it; mounting upwards in fullness of power to an assimilation with God; never falling away from the Divine Life through its own weakness, but ascending unwaveringly to the superessential Virtue which is the Source of virtue: fashioning itself, as far as it may, in virtue; perfectly turned towards the Source of virtue, and flowing forth providentially to those below it, abundantly filling them with virtue.

POWERS: Powers or Authorities appear to collaborate, in power and authority (as implied in their etymology source), with the Principalities (Rulers). The Powers are the bearers of conscience and the keepers of history. They are also the warrior angels created to be completely loyal to God. Some believe that no Power has ever fallen from grace, but another theory states that Satan was the Chief of the Powers before he Fell. Their duty is to oversee the distribution of power among humankind, hence their name.

PRINCIPALITIES: Principalities or Rulers are shown wearing a crown and carrying a sceptre. Their duty also is said to be to carry out the orders given to them by the Divine power and bequeath blessings to the material world. Their task is to oversee groups of people. They are the educators and guardians of the realm of earth both individuals, as well as groups. As beings related to the world of the germinal ideas, they are said to inspire living things to many things such as art or science.

ARCHANGELS: The word archangel means chief angel and are the highest ranking angels. There are 7 Archangels: Michael, Gabriel, Raphael, Uriel, Raguel, Saraqael and Remiel. They are the guardian angels of nations and countries, and are concerned with the issues and events surrounding these, including politics, military matters, commerce and trade.

The 7 Archangels and their tasks:

- Michael (translation: who is like God), performs God's kindness. He is 'one of the chief princes', 'the great prince', 'a mighty warrior' and 'leader of other angels'. Michael fought with, and threw out Lucifer from Heaven. He is often depicted wearing medieval armour, ready for battle. In the south, Michael is the protector and guardian. He establishes boundaries, sets limits, and guards and preserves people and places. His is also the power of holy fire, which cleanses and purges the unholy. Michael is the Lord of Wards and thus can offer magical protection. One of his special concerns is the Order of Hermes. He is also a warrior, and may be sought for protection against the Infernal. Michael holds sway over Hell through the Watchers of Hell, and thus Pious Magi may use his power to banish and command demons. Michael's realm is the realm of all important life decisions, and Michael often aids people in the soul's twilight.

- Gabriel (translation: the strength of God), performs acts of justice and power. He is God's special messenger angel. The color red is linked to Gabriel, signifying he is a manifestation of God’s judgment. He is also among the six angels of death; his role is to function as the messenger of death for kings. In the west, gentle Gabriel is the lord of water, healing, memory, mystery, the moon, the stars, faeries and sea travel. Women usually find great power to the west.

- Raphael (translation: God Heals), God's healing force. He bound the Demon Azazel, hand and foot, under a desert called Dudael. In the east, Raphael is the beginning and end of things, the source of all knowledge and learning. He is the Great Healer, bringing with him the powers of solace and the Creation. It was Raphael who was formed into the spirit of God breathed across the waters in Genesis. Raphael, in his association with the east, is also associated with the sun as the provider of all life, and thus has sway over all living and growing things. Weather and birds are his realm, for his is the element of air. His time of power is spring.

- Uriel (translation: the Light of God), leads us to destiny. He is an angel of repentance and stands at the Gate of Eden with a fiery sword. He is also recognized as the Patron Saint of the Sacrament of Confirmation. In the north, dark Uriel rules the earth, darkness, the night, gems, the dead, and things unseen and hidden. Uriel is also the bringer of Divine visions.

- Raguel (translation: Friend of God) is referred to as the archangel of justice, fairness and harmony. His function is to take vengeance on the world of the luminaries who have transgressed God's laws. Raguel brings a course of fire which persecutes all the fallen luminaries. Raguel watches over other angels to make sure they are working well together with mortals in a harmonious and orderly fashion according to Divine order and will. Raguel brings all the other archangels and angels to account for their improper deeds.

- Saraqael (translation: Command of God) is, like Raphael, an angel of healing.

- Remiel (translation: Compassion of God) is the angel of hope, and he is credited with two tasks: he is responsible for divine visions, and he guides the souls of the faithful into Heaven. He is described as "one of the holy angels whom God has set over those who rise" from the dead, in effect the angel that watches over those that are to resurrect.

ANGELS: The Angels, malakhim (messengers or angels), are the lowest order of the angels, and the most recognized. They are the ones most concerned with the affairs of living things. Within the category of the angels, there are many different kinds, with different functions. The angels are sent as messengers to mankind.

Angelic Appearances

Angels can physically manifest in the world to pursue God's will by taking on a mortal Mantle. These Mantles are pure light made physical. Consequently, angels rarely physically manifest in the world. When they do manifest, angels have Body Levels. As they achieve a state as close to perfection as possible in the flawed world, angels' manifested bodies are very strong, agile and hearty. It is not usually the will of God that His angels be seen and understood, so He often cloaks them in guises of children, peddlers, old ones, goodwives and other innocuous forms. These bodied angels move from place to place, usually without being recognized for what they truly are. Still, an act of unrelenting kindness shown toward a bodied angel results in the kind person receiving a blessing of one kind or another.

Angels sometimes manifest in a way other than spiritual or physical. can suddenly appear to bodied-souls in the material world, glowing with Divine light. can look directly at angels who assume his form. revelation of angels' spiritual bodies is the closest any mortal can come to glimpsing the True Face of God (before seeing it for him or herself). An angel who manifests in this way is said to "appear in full raiment."

As angels appearing in full raiment reveal something of their true selves, and appear in the physical world, it is possible for them to be harmed by an attack from an Infernal being or substance. Normal physical attacks do not cause harm, but Infernal ones can. Even these attacks do not actually damage the angel, but cause immense pain. After suffering pain, the angel immediately flees the scene (according to God's will, to avoid angelic exposure to the Infernal).

Angels are not required to have wings. Angels who wear Mantles usually take on forms which are quiet and unassuming: a wandering friar, a quiet child, a man in a cloak. The idea that angels have wings comes from the fact that, when they appear in full raiment, the glory of God streams out from them like wings. It's true that some angels, especially the cherubim, do have eagles' wings, and Michael's fiery wings are legendary. Angels can always fly, no matter what form they take, and regardless of whether they have wings.



Archangels

Chief Angels, these are the Lords of the lesser Angels. There are said to be seven named Archangels, Michael, Gabriel, Raphael, Uriel, Orfiel, Ophaniel, Zarachiel and Simiel. They are the guardian angels of countries and are involved in politics, commerce, trade and warfare. Michael is the Archangel who cast Lucifer down into Hell, and is the only angel who is also

regarded as a Saint.

Saint Michael of the Sword

Guardian of Heaven, Watcher of Hell, General of the Army of Heaven.

Michael is the first of God's angels in the hierarchy of Heaven. Michael's former better, Lucifer, was defeated by Michael in single combat when Lucifer organized a revolt in Heaven. Michael can often be found in the high watchtowers of Heaven, ever vigilant for signs of attack on the Holy City. From his lofty perch, Michael commands the host, and Seraphim constantly surround him, waiting silently for his wordless commands. Even in times of peace, Michael is never without his sword, the sword of God forged in the light of the True Flame, the Holy Spirit. Michael carries the sword even when he manifests on earth.

Michael commands the Watchers of Hell through nine lanterns; one is located on each level of Hell. These lanterns are thought to be the only light in that eternal dark, revealing the tortures the damned receive as punishment. Michael is able to manifest in Hell as well, and it is this ability, used to rebuke die Watchers, that keeps them in line. Because of Michael's post as highest Watcher of Hell, he presides at the Court of Judgment in Purgatory, where demons come to Accuse souls and take those who have sinned to Hell. Michael is charged with the guardianship of Eden. Two of his lieutenants always watch the gates of the Garden.

Michael is a puissant warrior, having defeated Lucifer even when the now-fallen angel was at the height of his glory in Heaven. Michael's symbol is the seraph, showing his ultimate dominion over the host Michael appears as a fiery angel, wielding a great sword that is also of flame. His wings are twin fanned flames. His eyes are orange and yellow. Michael is steadfast, grim, unmoving and silent. He does not show mercy. He is stern and commanding.

Although Michael is traditionally recognized as a saint, he does not directly answer prayers addressed to him, for his duties as an angel preclude such. Seraphim are usually sent to handle prayers to him. In Heaven, a messenger seraph bearing a scroll with the fiery seal of Michael is given special privilege and is never hindered on its path.



Saint Gabriel of the Horn

Herald of God, Keeper of the Book of Life, Governor of New Jerusalem, and Most Favored of Mary.

Gabriel is destined to sound the horn on the Day of Judgment which will mark the end of the world, as described in the of John. As Herald of God, Gabriel is responsible for knowing the names of all those who enter the Kingdom of Heaven. He stands at the gates of New Jerusalem and calls aloud the name of each soul that enters.

As Herald, Gabriel is also responsible for the compilation of the Book of Life, which will be used at the judgment of the Quick and the Dead on the Day of Judgment.

He is the Governor of New Jerusalem, responsible for the upkeep and welfare of the City of Heaven's grounds and citizens. In the event of his being apprised of an Infernal attack on Heaven (most likely by Michael's warning), Gabriel will sound his horn and call out the City's Seraphim militia to defend the gates. As he is Governor of the Heavenly City, Gabriel is also patron of governors and those who care for cities.

Gabriel is the Guardian of the Holy Grail and it is only through his auspices that it may be recovered. As Grail guardian, Gabriel is directly responsible for the code of chivalry; chivalry is inspired by the ideals and virtues Gabriel has promoted through the Grail and its legends.

Gabriel is the most favored of Mary because he first appeared to her to announce, "Hail Mary, full of Grace " the annunciation of the Immaculate Conception. As Mary's favorite, Gabriel often attends her before the Divine Seat, and is personally responsible for seeing that prayers of supplication reach her.

Gabriel often Enfolds and Envisions women and children who are in danger, or who are in need of solace or wisdom. He has been known to Enfold women who cry out his name in the night, saving their physical lives.

Gabriel's symbol is the lion, which demonstrates his courage, nobility and strength, all of which are bestowed by God. In the army of God, Gabriel is always at Michael's right hand. He appears in a soft blue raiment, with blue-green wings that seem to pulse softly with rippling light. His eyes are soft green-blue.

Saint Raphael the Merciful

Harper of the Heavenly Host, Lord of the Tempest, Archangel of Healing, Music, Peace, and Weather.

Perhaps in contrast to Michael, Raphael bears no weapon, and is not a warrior. Raphael, in his guise as a healer, brings solace of mind, body and soul. He is concerned with every act of the Sacrament of Unction and is called on to aid in healing of all kinds. Raphael has on occasion come into conflict with Michael, specifically during cases when a soul pleads for mercy.

Raphael is also the scholar of Heaven and thus serves the Holy Word, Logos, directly. Through this service, Raphael can impart flashes of knowledge to mortals on earth; he often Enfolds and Envisions those who study the word of God, to encourage them.

Raphael's music heals, brings peace, lights the darkness, and causes the soul to take flight. He is the angel of the sun, and it is Raphael's duty to see that the sun rises every morning. He is often called upon to perform for the assembled multitudes of souls in the Great Cathedral of Heaven. Under his command, cherubim fly to die four winds and he directs them; the four winds are under Raphael's direct control. (Raphael has a special fondness for sailors and fishers, for they depend upon the wind. He occasionally intervenes directly in cases of fishermen caught in storms at sea.)

Raphael is concerned with the world and often travels there to study its events. He is perhaps the most approachable and most talkative of all the archangels in the sense that he is perfectly willing to share conversation with anyone who can comprehend him. Indeed, he enjoys exchanging information with mortals as the experience is quite novel for him. Even a few Summoners have managed to call upon him from time to time, although the supplication they perform to bring him forth hardly compels him. Raphael is simply curious why someone might need him so badly that a ritual is performed just to reach him.

Although Raphael is peaceful, he can be angered. Abuse often raises his ire. When angered, Raphael's control of the everpresent air makes him a powerful foe. Even die gentlest of winds can sometimes turn into a terrible hurricane. Raphael's full nature, then, is embodied by his symbol, an eagle: proud, noble, flying high, but deadly.

Saint Uriel the Wise

Watcher of Earth, Dark Angel, Angel of Death Uriel is the archangel most interested in the world and all that goes on in it. He is most often in the realm of Purgatory, where he ensures that the disposition of souls goes smoothly. Saint Uriel sees to it that souls destined for Purgatory get there. Because he spends much time in the company of elderly and aged souls that he bears to the afterlife, Uriel has come close to the wisdom of God, and is considered extremely wise.

Because Uriel is the Angel of Death he is not particularly popular as a saint. It was Uriel who brought the final plague upon Egypt, on the night when the firstborn sons of all Egypt were slain. Uriel is the Governor and Watcher of Purgatory. As such, it is his responsibility to see that souls entrusted to his care are not harmed or molested, and to see that each and every soul works toward release from Purgatorial obligation. Travelers of the spirit world sometimes encounter Uriel or his lieutenants when trying to enter Purgatory.

Uriel's symbol is the ox, or bull, which represents the toil and work of life and the reality of Purgatory.

The powers of Angels

The Enfolding

Angels are comforters as well as messengers. When they encounter suffering directly, and see (through their causal senses) that the suffering is not directly due to sin, angels sometimes Enfold bodied souls in an embrace. This Enfolding usually does nothing but give the soul a moment of peace, a breath or two of mercy. Sometimes it has the effect of inspiring the soul to greater achievements. Enfolded, a soul is perfectly safe, even if the soul's body is not. No Magick or Demon can lure the soul of a person who is Enfolded. If a character is Enfolded, his player may actually take a "timeless" moment out of play. The game pauses for this moment and the character may gain new insights into his situation given that he has no momentary earthly concerns (the player is allowed an opportunity to ponder ways out of a situation, and the GameMaster might offer some hints).

Of course, in the chronology of the adventure, the Enfolding takes but a twinkling of an eye. Sometimes an angel's Enfolding also heals or protects the physical body of a person. Some of the angels are capable of this physical mercy. A person who is wounded or dying can be Enfolded by an angel; this act gives the

fying person's soul and spirit the solace needed to prepare for the next life. In this case, the Sacrament of Unction is superfluous. Many saints were Enfolded by angels who appeared to them. Would-be saints may also experience such visitations.

The Envisionning

Angels (especially archangels) often manifest in the dreams of people. They bring with them symbols and places that are meaningful either to God's will or the subject's experience. Dream visions are a way for angels to impart messages from God. Cherubim are fond of Envisioning infants who are asleep, giving them dreams of the Kingdom of Heaven. Seraphim sometimes Envision themselves in the dreams of the clergy, pointing out potential problems and failures. It is far easier for an angel to Envision than it is for it to manifest in any other way.

Even non-Christians can receive dream visions from angels (although Envisioning in the minds of Chaotists is rare and often involves frightful scenes of damnation). If an angel Envisions someone when that person is awake, the vision comes to the subject as a waking dream, and people may think the recipient mad. The person receiving the vision believes it to be reality and interacts with it and it alone, ignoring the outside world. The results of this upon the subject's material body are up to you to determine. The recipient's physical form might be spared harm by the equally protecting angel, or allowed to blunder into harm if many sins weigh upon the subject. It was a vision of a spearhead, the Longine's Spear (that which pierced Christ's side), that started the First Crusade. The holiness of the dream was proven when the spearhead was located by crusaders, in the very spot described by the vision.

Pantheon of Middle-earth

Eru Ilúvatar is a supreme being, analogous to God. Eru means "The One", or "He that is Alone" and Ilúvatar signifies "Father of All". Eru is transcendent, and completely outside of and beyond the world. He first created a group of angelic beings, called in Elvish the Ainur, and these holy spirits were co-actors in the creation of the universe through a holy music and chanting called the "Music of the Ainur", or Ainulindalë in Elvish.

Eru alone can create independent life or reality by giving it the Flame Imperishable. All beings not created directly by Eru, (e.g. Dwarves, Ents, Eagles), still need to be accepted by Eru to become more than mere puppets of their creator. Melkor desired the Flame Imperishable and long sought for it in vain, but he could only twist that which had already been given life.

Eru created alone the Elves and Men. This is why in The Silmarillion both races are called the Children of Ilúvatar. The race of the Dwarves was created by Aulë, and given sapience by Eru. Animals and plants were fashioned by Yavanna during the Music of the Ainur after the themes set out by Eru. The Eagles of Manwë were created from the thought of Manwë and Yavanna. Yavanna also created the Ents, who were given sapience by Eru. Melkor instilled some semblance of free will into his mockeries of Eru Ilúvatar's creations (Orcs and Trolls).

The Valar

The Valar (singular Vala) are angelic powers, the Ainur that chose to go into the World (Arda) and complete its material development after its form was determined by the Music of the Ainur (Ainulindalë).

This World, fashioned from his ideas and expressed as the Music of Ilúvatar, was refined by thoughtful interpretations by the Ainur, who then created their own themes based on each unique comprehension. No one Ainu understood all of the themes that sprang from Ilúvatar. Instead, each elaborated individual themes, singing of mountains and subterranean regions, say, from themes for metals and stones. The themes of Ilúvatar's music were elaborated, and the Ainur added creative touches to blend with the themes of other Ainur. Melkor, however, added discordant themes: he strove against the Music; his themes became evil because they sprang from selfishness and vanity, not from the enlightenment of Ilúvatar.

Once the Music was complete, including Melkor's interwoven themes of vanity, Ilúvatar gave the Ainur a choice — to dwell with him, or to enter the world that they had mutually created. Those that chose to enter the world became known as the Valar, the 'Powers of Arda', though the Elves generally reserved that term for the more powerful of them. (The lesser Valar they called the Maiar.) Among the Valar were some of the most powerful and wise of the Ainur, including Manwë, the Lord of the Valar, and also Melkor, his brother. The two are distinguished by the selfless love of Manwë for the Music of Ilúvatar, and the selfish love that Melkor bore for himself and no other — least of all for the Children of Ilúvatar, as the Elves and Men became known.

Melkor (later named Morgoth, 'dark enemy') arrived in the World first, causing tumult wherever he went. As the others arrived, they saw how Melkor's presence would destroy the integrity of Ilúvatar's themes. Eventually, and with the aid of the Vala Tulkas, who entered Arda last, Melkor was temporarily overthrown, and the Valar began shaping the world and creating beauty to counter the darkness and ugliness of Melkor's discordant noise.

The Valar dwelt originally on the Isle of Almaren in the middle of the world, but after its destruction and the loss of the world's symmetry, they moved to the western continent of Aman and founded Valinor. The war with Melkor continued: the Valar realized many wonderful subthemes of Ilúvatar's grand music, while Melkor poured all his energy into the corruption of fell beings like Balrogs, dragons, and orcs. Most terrible of the deeds of Melkor was the destruction of the Two Lamps, and with them the original home of the Valar, the Isle of Almaren. Melkor was then captured and chained for many ages in the fastness of Mandos until he was pardoned by Manwë.

With the arrival of the Elves in the world and later in Valinor, a new phase of the regency of the Valar began. Summoned by the Valar, many Elves abandoned Middle-earth and the eastern continent for the West, where the Valar concentrated their creativity. There they made the Two Trees, their greatest joy because it gave light to the beauty of Valinor and pleased the Elves.

At Melkor's instigation, however, Ungoliant destroyed the Trees. Fëanor, a Noldorin Elf, had with great forethought and love captured the light of the Two Trees in three Silmarils, the greatest jewels ever created. Melkor stole the Silmarils from Fëanor and killed his father, Finwë, chief of the Noldor in Aman, and thereupon fled to Middle-earth. Many of the Noldor, in defiance of the will of the Valar, swore revenge and set out in pursuit. This event, and the poisonous words of Melkor that fostered mistrust among the Elves, led to the exile of the greater part of the Noldor to Middle-earth: the Valar closed Valinor against them to prevent their return.

For the remainder of the First Age Ulmo alone of the Valar visited the world beyond Aman. At the end of the First Age, the Valar sent forth a great host of Maiar and Elves from Valinor to Middle-earth, who fought the War of Wrath in which Melkor was defeated. The lands were changed, and the Elves were again called to Valinor.

During the Second Age, the Valar's main deeds were the creation of Númenor as a refuge for the Edain, who were denied access to Aman but given dominion over the rest of the world. The Valar, now including even Ulmo, remained aloof from Middle-earth, allowing the rise of the Morgoth's lieutenant, Sauron, to power as a new Dark Lord.

The names and attributes of the chief Valar as they were known to the Eldar in Aman. In Middle-earth, they were known by other names of Sindarin origin; Varda, for example, was called Elbereth. Men knew them by many other names, and sometimes worshipped them as gods. With the exception of Oromë, the names listed are not actual names but rather titles: the true names of the Valar are nowhere recorded. The males are called "Lords of the Valar"; the females "Queens of the Valar," or Valier.

The Aratar (Quenya: Exalted) or High Ones of Arda are the eight greatest of the Valar: Manwë, Varda, Ulmo, Yavanna, Aulë, Mandos, Nienna, and Oromë. Lórien and Mandos are brothers and are referred to collectively as the Fëanturi or "Masters of Spirits".

The Valar as spiritual immortal beings have the ability to communicate through thought, and had no need for a spoken language, but it appears that Valarin developed because of their assumption of physical, humanlike (or elf-like) forms. Valarin is unrelated to the other Languages of Middle-earth. Only a few words (mainly proper names) of Valarin have been recorded by the Elves.

Valarin was alien to the ears of the Elves, sometimes to the point of genuine displeasure, and very few of them ever learned the language, only adopting some of the Valarin words into their own Quenya. The Valar knew Quenya, and used it to converse with the Elves, or with each other if Elves were present. Valarin seemed to use long words; for example, the Valarin word for Telperion, Ibrînidilpathânezel, is eight syllables long. At the same time the language contained an unusually high number of distinct sounds. The Vanyar adopted more words into their Vanyarin Tarquesta dialect from Valarin than the Noldor, as they lived closer to the Valar. Some of the Elven names of the Valar, such as Manwë, Ulmo, and Oromë, are adapted loanwords of their Valarin names.

According to the Lhammas, the Valarin language family is subdivided into Oromëan, Aulëan and Melkian tongues. In this work, all Elvish languages arose from the tongue of Oromë, while the Dwarves spoke the tongue devised by the Vala Aulë, and the Speech of the Orcs was invented for them by the Vala Melkor.

Lords of the Valar:

- Manwë Súlimo, King of the Valar
- Melkor, the Dark Power, and most powerful of the Valar. Later Referred to as Morgoth.
- Ulmo, King of the Sea
- Aulë, the Smith
- Oromë Aldaron, the Great Rider and Hunter of Valinor
- Námo (Mandos), Judge of the Dead
- Irmo (Lórien), Master of Dreams and Desires

- Tulkas Astaldo, Champion of Valinor, the last of the Valar to come to Arda

Queens of the Valar (Valier):

- Varda Elentári, Queen of the Stars, wife of Manwë
- Yavanna Kementári (Palùrien), Giver of Fruits, wife of Aulë
- Nienna, Lady of Mercy
- Estë the Gentle, wife of Irmo
- Vairë the Weaver, wife of Mandos
- Vána the Ever-young, wife of Orome
- Nessa the Dancer, wife of Tulkas

The Maiar

The Maiar (singular: Maia) are lesser Ainur who entered Eä in the beginning of time. Tolkien uses the term Valar ("The Powers") to refer both to all the Ainur who entered Eä, and (more often) specifically to the greatest among them, the fourteen Lords and Queens of the Valar. So the Maiar are at the same time lesser Valar and the helpers of the (greater) Valar. "Valar" without qualification generally refers to the great Valar. The name Maiar is in the Quenya tongue and comes from the Elvish root maya- "excellent, admirable". Maiar refers in Quenya to all the Ainur who entered Eä, the "Creation", and more often to the lesser power among them: "Maia is the name of the Kin of the Valar, but especially of those of lesser power than the 9 great rulers".

In the Valaquenta it is told that many Maiar associated themselves with a Vala; for example, Ossë and Uinen, who ruled the Seas, acted under Ulmo, while Curumo, who came to be known in Middle-earth as Saruman, was with Aulë the Smith. Sauron also was with Aulë before being corrupted by Melkor.

Being of divine origin and possessing great power, the Maiar can wander the world unseen or shape themselves in fashion of Elves or other creatures; these "veils", called fanar in Quenya, could be destroyed, but their true-being could not.

The Maia Eönwë is the herald of Manwë. He led the hosts of the West in the War of Wrath in which Morgoth was finally overthrown and Thangorodrim destroyed.

Melkor (known in Sindarin as Morgoth), the evil Vala, corrupted many Maiar into his service. These included Sauron and the Balrogs, his demons of flame and shadow. These are called in Quenya Úmaiar.

In about T.A. 1100, the Valar sent several Maiar to Middle-earth to help contest the evil of Sauron. They had great skills of hand and mind but were cloaked in the guise of men, seemingly old but of great vigour. Their mission was to guide elves and men by gaining trust and spreading knowledge, not by ruling them with fear and force. They were known as the Istari, or Wizards, and included Gandalf the Grey (Olórin or Mithrandir; later Gandalf the White), Saruman the White (Curumo or Curunír; he later called himself Saruman of Many Colours), Radagast the Brown (Aiwendil), and two Blue Wizards (Alatar and Pallando).

Level III Demons

Balrogs are primordial spirits of fire that had allied themselves with Melkor in ancient times, and became the most feared of his servants. Before the beginning of the First Age of Middle-earth, a Vala named Morgoth followed a path of pride that led him into darkness. Before Morgoth became a Dark Lord, he persuaded many of his fellows to join his service. When he fell, they fell with him. The greatest and most terrible of these became the Balrogs.



Forsaking their fair forms in the early days of Middle-earth, Balrogs became the embodiment of wrath. During the First Age, they were the captains of Morgoths armies and the generals of his hosts. At the end of the First Age, the Dark Lord of Angband fell, and all but a handful of Balrogs fell with him. Those few that survived the destruction hid themselves in the deep places of the earth, waiting for the day when someone would awaken them and they could once again harrow Middle-earth.

The Dwarves of Moria awakened such a creature slumbering under Caradhras. Acting alone, Durin's Bane slew the Dwarf-lords of Moria and cast the Dwarves there from their ancient homes. Gathering Trolls and Orcs around him, this Balrog ruled the mines as a tyrant for five centuries. At the end of the Third Age, Gandalf the Grey, while escorting the Ring-bearer through Moria, finally confronted the Balrog. Gandalf struggled for ten days with the Balrog of Moria before winning the struggle, though it cost him dearly.

Balrogs like to surround themselves with the familiar elements of fire and shadow. Angband, Morgoths volcanic fortress, had both elements in abundance. Deep caverns under other Misty Mountain peaks than Caradhras may well be the dwellings of Balrogs, particularly near the Ettenmoors or in the wastes once populated by Dragons. In any given situation, Balrogs attempt to rule unless someone greater forces them to become his vassal. Whenever they are free to exert their will, they become tyrants. They gather servants (usually Orcs) about them, elevate the most powerful ones to the status of lieutenants, and rule their domain with an iron fist.

The relationship between Sauron and surviving Balrogs-particularly Durins Bane, the Balrog of Moria can only be guessed at. Sauron was the lieutenant of Morgoth during the First Age, and the Balrogs undoubtedly greatly respected and feared him then. However, perhaps because much of Sauron's power was lost when Isildur clove the One Ring from his finger, he never gathered the surviving Balrogs or forced them into his service. It is almost certain that Sauron knew that a Balrog survived in Moria, but if Sauron had the power to command the Balrog, he never seems to have exerted it. In any event, of all the creatures in Middle-earth, it's likely that only Sauron himself had the ability to successfully command a Balrog. Even Saruman would hesitate from attempting this feat.

Even the least of Balrogs is a suitable challenge for the greatest champions of the Free Peoples. Except in First Age, they should be encountered only in their lairs. These should not be incidental encounters; a confrontation with a Balrog should shake any campaign to its roots. Anyone with the courage and ability to withstand one deserves to be ranked beside the greatest heroes of old.

The Lesser Balrogs are terrifying winged creatures, humanoid in shape with leathery wings with a tail that extended their height. A Balrog (Sindarin for "Demon of Might"; the Quenya form is Valarauko, Valarauco' or Valaraukar) is a tall, menacing being in the shape of a Man, and a very intelligent creature having control of both fire and shadow and with a fiery whip of many thongs (Gothmog, the Lord of Balrogs in the First Age used an Axe). They are spirits of fire - their hearts are of fire and they often carry whips of flame. Balrogs induced great terror in friends and foes alike and could shroud themselves in darkness and shadow. They are not engulfed in flame. They are, in fact, characterized by darkness, and the fire connection is internal rather than external, although Durin's Bane, the Balrog that appears in Moria breathes fire from its nostrils. Only one will serve a Magick User at any one time. In any given situation, Balrogs attempt to rule unless someone greater forces them to become his vassal. Whenever they are free to exert their will, they become tyrants. They gather servants (usually Orcs) about them, elevate the most powerful ones to the status of lieutenants, and rule their domain with an iron fist. They know no spells but can self-immolate on 1-20%, their flaming bodies delivering 1-20 points of damage and a 1-20% chance of igniting flammable materials when they make a successful body “bash” or grapple with an opponent.

POWERS

Balrogs cannot be harmed by ordinary fire or weapons. Magick Fire and magical weapons under +3 do only 1/2 damage.

Cloaked in Darkness: Deep shadow surrounds the Balrog like a cloak of darkness. All non-magical light within 30' of it is extinguished or dimmed, and anyone caught within this darkness is treated as being within semi-darkness, with all their Combat skills becoming Difficult.

Heart of Fire: At the Balrogs heart is a fell power of fire. Most of the Balrogs were Maiar who were spirits of fire. As such living flame courses over every surface of a Balrog body. It may Kindle Fire (as per the spell) with only a touch. Any creature or object in contact with the Balrog suffered 3d6 hit points of damage per combat round due to fire. If a character is in contact with the Balrog (for example the Balrog grasps or grapples the character), then their hair and clothing may catch fire as well. A successful POW x 1 roll avoids this. In addition, due to the smoke and heated air emanating from the Balrog, anyone within melee combat with a Balrog will be subject to the Choking, Drowning, and Asphyxiation.

Magick Spells: Balrogs know all Black magick spells.

Overwhelming Presence: The sight of a Balrog is frightening, to say the least. Legolas cried out in fear and dismay when the Fellowship encountered Durin’s Bain within Moria. When a Balrog is encountered in close proximity, all Characters to check morale at FER CR-2 when within 50 feet, checking each turn.

Tainted Lair: The innate powers of a Balrog corrupt its home. Vile creatures are drawn to its abode, while good and natural creatures shun it. Anyone approaching the lair of a Balrog will feel unease and may become afraid (natural creatures will become spooked and flee in fear).

Weapons of Flame: A Balrog carries two weapons. The first is an

enormous sword-far too big for any man to wield. The second is a many-thronged whip. On a critical hit with the whip, a Balrog may entangle a foe. Anyone entangled is bragged off at the mercy of the Balrog.

DEX = 17
CON = 20
STR = 22
WIS = 16
INT = 15
BAV = 11
APP = 1
CHA = 18*
ALI = 20

Height = 8'
Weight = 750dr.
CC = 3750dr.
Fly = 300' per turn

**For those of Evil nature; CHA = 8 otherwise.*

Balrogs are immune to spells of Illusion or Command unless cast by an Adept of the Fourth Circle.

Body	Fat.	Move	armor	%Hit	%Dodge	Attack Mode	Bonus Exp.
75	40	60/180	8			5x WDF MLC 6 claws (+5 blows) 2x WDF MMB 2 fangs Weapons: PCF/28	6000

Level IV Demons

The Greater Balrogs resemble their Lesser Brothers but are larger and far more powerful. Only dragons rivalled their capacity for ferocity and destruction, and during the First Age of Middle-earth, they were among the most feared of Morgoth's forces. They know all spells of Black Magick and 7-20 other spells, but not Ancient Lore or Basic Magick. Spell level: 1 to 6, at PMF 30 at MKL/6. They are otherwise like Lesser Balrogs.



The Greater Balrogs are so fearsome that all Characters experience PANIC, requiring a FER CR-5 so long as they are within 50 feet, taken each turn. Greater Balrogs cannot be harmed by ordinary fire or weapons. Magick Fire and magical weapons under +3 do only 1/2 damage.

Gothmog (Sindarin: 'Dread Oppressor', Gothmog's Quenya name was Osombauko) is the most powerful of all the Balrogs, one of the chief servants of Melkor, who held an authority hardly less than Sauron himself. He holds the titles of the Lord of the Balrogs, the High Captain of Angband, and Marshal of the Hosts. He was the greatest Balrog ever to walk Middle-earth. He is physically massive and strong, he is some 12 feet tall. A wily commander and fearsome fighter, Gothmog was often accompanied by others of his fiery kind, and he had a personal guard of dozens of trolls. Gothmog, like the rest of his kind, carried a fiery whip into battle, but he was also known to have wielded a great black axe, which was feared by elves across the continent of Beleriand. He leads Balrogs, Orc-hosts, and Dragons as Morgoth's commander in the field in the Fifth Battle, Nírnaeth Arnoediad, and slays Fingon, High King of the Noldor. In that same battle, he captures Húrin of Dor-lómin, who had slain his personal guard of Trolls, and brings him to Angband. As Marshal of the Hosts he is in command of the Storming of Gondolin. He threatens to kill Tuor when Ecthelion of the Fountain, a Noldorin Elf-lord, intervenes. Gothmog fights Ecthelion in single combat, and they kill each other.

DEX = 17
CON = 20
STR = 23
WIS = 17
INT = 16
BAV = 14
APP = 1
CHA = 19*
ALI = 20

Height = 12' to 15'
Weight = 1400dr. to 1800dr.
CC = 7500dr. To 9000dr.
Fly = 300' per turn

**For those of Evil nature; CHA = 9 otherwise.*

Greater Balrogs *are immune to spells of Illusion or Command unless cast by an Adept of the Fifth Circle.*

Body	Fat.	Move	armor	%Hit	%Dodge	Attack Mode	Bonus Exp.
125	45	60/180	9			5x WDF MLC 6 claws (+5 blows) 3x WDF MMB 2 fangs Weapons: PCF/33	10000

Level V Demons

Thuringwethil (Woman of the Secret Shadow) was a Vampire-bat servant of Sauron in his fortress of Tol-in-Gaurhoth (the former Tol Sirion), during his time serving Morgoth during the First Age as a herald, or a messenger. She was a lesser Maia, one of the many brought into the service of Melkor during the early ages of the World.

"...she was wont to fly in vampire's form to Angband; and her great fingered wings were barbed at each joint's end with an iron claw."



Whatever her origins, Thuringwethil's fate is well established. Caught at Tol-in-Gaurhoth, her winged form was taken by the sorceress Lúthien, and in Thuringwethil's shape she made her way with Beren to Angband. There they achieved the Quest of the Silmaril, and stole one of the Three Jewels from Morgoth's Iron Crown.

Thuringwethil wasn't the only one of Morgoth's servants who could take on Vampire-form: Sauron used the same form to make a desperate escape from Huan the Hound of Valinor. Far later in history, Sauron once again used Winged Messengers to carry out his errands across Middle-earth: Nazgûl whose airborne steeds were perhaps inspired by Sauron's Vampire servant of the First Age.

Level VI Demons

Draugluin (Sindarin: "pale wolf") was a fallen Maia. He was the first werewolf to be bred by Morgoth during the First Age of Middle-earth.

Bred from the wolves and inhabited with an evil spirit sent by Morgoth himself, Draugluin was a dreadful, old, and evil abomination and was the lord and sire of all werewolves of Beleriand, and dwelt with his master Sauron in Tol-in-Gaurhoth, the former watchtower of Finrod Felagund.

Draugluin was slain by Huan during the Quest for the Silmaril after a long battle, and Beren and Lúthien used his pelt to sneak into Angband.

Draugluin was the sire of Carcharoth and many other werewolves. It is probable the Wargs of the Third Age were descended from him, as these wolves could speak, suggesting they had Fëar.



Level IX Demons

Ungoliant was a spirit of evil in the form of a giant spider and an ally of Melkor in Aman and for a short time in Middle-earth. She is the oldest ancestor of Shelob. Her Quenya name was Ungweliantë.



As a Spirit of Evil, she was either a creature from the Void, or a fallen Ainu, created by the discords of Melkor in the Music of the Ainur. Ungoliant have been one of the Maiar corrupted by Melkor, but in Arda, she served only herself. A creature of darkness, Ungoliant assumed a huge spider form and dwelt in a dark ravine in Avathar. She hated light, and thus agreed to help Melkor poison the Two Trees. Cloaked in her Unlight, Ungoliant and Melkor came to Ezellohar, where she drained the Trees of their sap, poisoned them, and drank the Wells of Varda dry. The Unlight, and Ungoliant stymied the pursuit of Oromë and Tulkas and Melkor escaped to Middle-earth.

When they arrived in Lammoth in Middle-earth, Ungoliant demanded the gems that Melkor had stolen from Formenos. She devoured them, and grew larger and darker, and she attacked Melkor when he refused to give her the Silmarils. Melkor's scream is what gave the area the name Lammoth, and when one screams, there is the voice of Melkor that echoes back from the surrounding hills. The immediate arrival of Balrogs freed Morgoth from the evil spider's webs during the Thieves' Quarrel.

Driven off by the Balrogs, Ungoliant fled to Nan Dungortheb, where she bred with the creatures there to increase the evil and terror of the great spiders. The creatures that later infested the area were her surviving offspring and descendants, as was her daughter, Shelob, who dwelt on the borders of Mordor. It is said she later went far south, where legend has it, in her last hunger, she devoured herself.

Level X Demons

In the earliest of days, before the Valar entered Arda, Sauron was originally known as Mairon the Admirable, a powerful Maia of Aulë the Smith, a Vala. However, Mairon was soon corrupted by the Dark Lord Morgoth ("The Great Enemy" in the tongue of men) an evil Vala and Dark Enemy of Arda, and turned evil, taking the name, "Sauron." At first, he was a spy for Morgoth, telling him the Valar's doings.



Ever after, Sauron served Morgoth faithfully, and even in later days, after Morgoth was defeated and locked outside the confines of the world, Sauron encouraged and coerced some men to worship Morgoth as the one and true god. However, while Morgoth wanted to either control or destroy the very matter of Arda itself, Sauron's desire was to dominate the minds and wills of its creatures, as well as establish himself as the ruler of Arda from his tower of Barad-dûr in Mordor. However, he originally dwelt in Angband in the Iron Mountains for a short period of time before Melkor came and claimed it again in the First Age.

During the First Age, the Noldorin elves left the Blessed Realm of Valinor in the Utter West (against the counsel of the Valar) in order to wage war on Morgoth, who had stolen the Silmarils of Fëanor, enchanted gems that glowed with light from the now-destroyed Trees of Valinor. In that war, Sauron served as Morgoth's chief lieutenant, surpassing all others in rank save Gothmog, the Lord of Balrogs. Known as Gorthaur the Cruel, Sauron at that time was known for his sorcery and was a master of illusions and could change his form.

He was a master of werewolves, chief among them Draugluin, Sire of Werewolves, and Vampires, among them Thuringwethil, his herald. When Morgoth left Angband to corrupt the newly awakened Atani (Men), Sauron directed the war against the Elves. He conquered the elvish isle of Tol Sirion, so that it became known as Tol-in-Gaurhoth, the Isle of Werewolves. Ten years later, Finrod Felagund, the king of Nargothrond and former lord of Tol Sirion died protecting Beren in captivity; soon afterward Lúthien and Huan the Wolfhound defeated Sauron in that place and rescued Beren from the dungeons into which Sauron had thrown him.

After his defeat by Lúthien, Sauron played little part in the events of the First Age (possibly hiding from Morgoth's wrath), and after his master was defeated and taken to Valinor in chains, Sauron repented (apparently) and pleaded for mercy to Eönwë and the victorious Host of the West. Although his plea was probably genuine, Sauron was unwilling to return to the Utter West for judgment, and so he fled and hid somewhere in Middle-earth.

Second Age

After lying hidden and dormant for 500 years, he began revealing himself once more, and by SA 1000 he gathered his power and established himself in the land of Mordor in eastern Middle-earth and begun building the dreaded Dark Tower of Barad-dûr near Mount Doom. Sauron, like Morgoth, soon began raising massive armies of Orcs, Trolls, and possibly other creatures, as well corrupting the hearts of Men with delusions of power and wealth, chiefly Easterlings and Southrons.

Although Sauron long knew that Men were easier to sway, he sought to bring the Elves into his service, as they were far more powerful. By about SA 1500, Sauron put on a fair visage in the Second Age, and calling himself Annatar, the "Lord of Gifts", he befriended the Elvish smiths of Eregion, and counseled them in arts and magic. Not all the Elves trusted him however, particularly Lady Galadriel and Gil-galad, High King of the Ñoldor, though few listened to them.

Despite this, Sauron encouraged and assisted the Elves in forging the Rings of Power, though in secret Sauron forged his own; the One Ring to rule the Elvish rings.

Upon the ring, Sauron left the inscription; *"Ash nazg durbatulûk, ash nazg gimbatul, ash nazg thrakatulûk, agh burzum-ishi krimpatul"*. In Westron the inscription translated into *"One Ring to Rule Them All, One Ring to Find Them, One Ring to Bring Them All, and in the Darkness Bind Them"*.

Three rings were given to the Elves of Eregion, seven to the Dwarf lords, and nine to the great Kings of Men. However, the Elves sensed Sauron's treachery, thus removed their rings and hid them. Furthermore, Sauron was unable to force the Dwarves into submission. However, the nine were unable to resist, and thus became his feared ring-bound slaves and subsequently his lieutenants and officers; the Nazgûl.

Had the Elves not recognized Sauron's treachery and forsaken the power of their rings, the results would have been catastrophic for the Free Peoples of Middle-Earth. It seems most if not all of the native humans in Middle-Earth succumbed to the power of the Ring once the Nazgûl were created, the Númenórians spared because of their distance. The Elves, had they been captured in this fashion, would have become the slaves of Sauron, and thus Celebrimbor's resistance is one of the key moments in the history of Middle-Earth.

At this time in which he marshalled and commanded great armies, Sauron became known as the Dark Lord of Mordor and his fortress of Barad-dûr was completed. He was very powerful even without control of the Elves and nearly conquered all of Middle-earth during the War of the Elves and Sauron.

However the armies of Númenór's King Tar-Minastir were finally able to defeat him at a last battle near Gwathló or the Greyflood in SA 1700. Defeated but not vanquished, Sauron retreated back to Mordor and began recouping his strength over the many centuries.

Towards the end of the Second Age, Sauron was once again powerful enough to raise again large armies to attempt to rule Middle-earth. By this time, he assumed the titles of "Lord of the Earth" and "King of Men". Sauron's rise in power and apparent intention to crown himself the King of all Men offended the Númenóreans; the powerful Men descended from those who had fought against Melkor in the War of Wrath. Some were the descendants, through Elros, of Beren and Lúthien.

These Men lived on the island of Númenor in the sea between Middle-earth and Valinor. The Númenóreans, who were then proud, came to Middle-earth with astounding force of arms. Sauron's forces fled in fear, and King Ar-Pharazôn took Sauron as hostage to Númenor. There, he quickly grew from captive to advisor; he converted many Númenóreans to the worship of Morgoth, and raised a great temple in which he performed human sacrifices. Finally, he convinced Ar-Pharazôn to rebel against the Valar and attack Valinor itself.

Eru (Illuvatar) then directly intervened - Númenor was drowned under the sea, and the great navy of Númenor was destroyed. The world was bent, so that thereafter, only Elven-Ships could sail into the Utter West. Sauron was diminished in the flood of Númenor,

losing what power he retained outside the Ring, and fled back to Mordor bearing the Ring, where he slowly rebuilt a new body and his strength during the time known as the Dark Years. From this point on, he was unable to assume a fair shape due to the loss of his power, and ruled now through terror and force. A few faithful Númenóreans were saved from the flood, and they founded Gondor and Arnor in Middle-earth.

These faithful Men, led by Elendil and his sons, allied with the Elven-king, Gil-galad, and together fought Sauron, and after a long war, they finally defeated his armies at the Battle of Dagorlad, although both Elendil and Gil-galad were slain by Sauron himself on the slopes of Mount Doom.

However, Isildur, son of Elendil, took up his father's broken sword, Narsil and cut the One Ring from Sauron's finger, and claimed it, after which Sauron's spirit fled his again ruined form. But later the Ring betrayed Isildur, so that he was slain by orcs at Gladden Fields, and the Ring was lost for centuries. Isildur's body lies in the water, with many arrows in his back.

Third Age

In the Third Age, Sauron arose again, at first in a stronghold called Dol Guldur, the Hill of Sorcery, in southern Mirkwood. There, he was disguised as a dark sorcerer called the Necromancer, and the Elves did not realize at first that he was actually Sauron returned. Gandalf the Grey stole into Dol Guldur and discovered the truth. Eventually, the White Council put forth their might and drove Sauron out. The Dark Lord, having ample time to prepare, simply returned to Mordor and rebuilt Barad-dûr. Here, Sauron prepared for the final war against the free people of Middle-Earth.

Sauron bred immense armies of Orcs and allied with and enslaved Men from the east and south. He gathered his most terrifying servants, the Nazgûl (Úlairi in Quenyan), or Ringwraiths, each wearing one of the nine rings designed for mortal men.

Sauron adopted the symbol of a lidless eye, and he was at that time able to send out his will over Middle-earth, so that the Eye of Sauron was a symbol of power and fear. While Sauron did have a physical form, he remained much weakened without the One Ring and remained hidden in the shadows, directing his armies from afar.

After the creature Gollum, who had previously possessed the ring, was captured, Sauron had him tortured in order to extort information regarding the ring's whereabouts. After being brutally tortured, Gollum revealed the location of the ring; the Shire, and that the ring was in the possession of a Hobbit known as Baggins. Sauron immediately ordered the nine to go to the Shire, find the Hobbit and retrieve the One Ring.

Simultaneously, Sauron ordered his puppet Saruman, now had ensnared into his service, to create an army to wipe out Rohan, which would remove one of the major threats Sauron faced in his planned conquest of Gondor and the remaining Elves. However, Saruman failed, and Sauron lost his most potent ally as well as his massive armies of super-soldier Uruk-Hai, hybrids of Orcs and Goblins.

Shortly after Saruman's defeat, Peregrin Took looked into the Palantír that Saruman possessed, and accidentally communicated with Sauron, who believed that Saruman had captured the Hobbit bearing the Ring, but when Aragorn took the palantir and revealed himself, Sauron realized that Saruman had failed. Concluding that the Heir of Isildur carried the ring, and could possibly use it against him. Fearful of Aragorn, Sauron immediately had his forces attack the city of Minas Tirith, seeking to crush it, and with it, the last true resistance to his rule.

But due to the combined efforts of Gondor, Rohan, and the Army of the Dead, Sauron's army was defeated. However, he still had many armies in reserve, and enough military strength to easily conquer Middle Earth once Gondor fell. However, he thought that Aragorn had the Ring, and was seeking to master it.

Downfall

Instead of striking out and covering Middle-Earth in a second darkness akin to Morgoth's near-victory, he waited for a period of strife between Aragorn and other potential Ringlords in which he would move out and take the Ring for himself.

In order to buy time for Frodo to reach Mt. Doom, and to distract Sauron from the peril in his own land, Gandalf and Aragorn led a small army to the Black Gate, making Sauron believe that Aragorn did indeed intend to challenge him directly.

Reacting swiftly, Sauron sent all his armies to the Black Gate, to utterly crush the Men of the West, and regain his prize. Gandalf and Aragorn's ploy worked: Frodo was able to reach Mt. Doom, and upon putting on the Ring, Sauron suddenly became aware of him. Though enraged, he was suddenly gripped with terror, realizing his own folly, and frantically sent the Ringwraiths towards the mountain to retrieve the Ring. He was too late however, and Gollum, after taking the Ring from Frodo, fell or pushed into the Cracks of Doom.

With his source of power destroyed, Sauron was utterly defeated. Barad-dûr fell and his armies were destroyed or scattered, bereft of the driving will behind their conquest, and Mordor itself was shaken to its core as Orodruin belched fire.

His physical form destroyed, his spirit towered above Mordor like a malevolent black cloud, only to be blown away by a powerful wind from the west. Sauron was now permanently crippled, never to rise again in strength. Apparently, his consciousness survived, but only as a spirit of malice in the wilderness.

After the Third Age

When the Ring was cut from his hand, he was unable to restore his body for a few thousand years. This is because Sauron diverted all of his power, hatred, cruelty and malice into the Ring, and thus lacked the strength for some time to remanifest himself in Arda. However, as Isildur failed to destroy the Ring, Sauron's power steadily grew. Being a Maia, though severely weakened in comparison to his former self, Sauron was able to create another body for himself after some time.

Gollum stated that Sauron "has only four fingers on the Black Hand", though it is unclear why Sauron was unable to restore the fifth. It is possible Gollum was simply in error, speaking in riddles, or simply using a metaphor. The One held the majority of Sauron's power after the loss of his original form in the Fall of Númenor, such that when he lost his body to the hands of Elendil and Gil-Galad, he also lost the vast majority of his strength. His armies seemingly dispersed, lacking Sauron's will driving them on through the Ring.

However, Sauron's strength present in the Ring was still alive and as well as ever, seemingly allowing him to slowly draw on it until he regained a body and was able to actively gather armies for his assault on Middle-Earth. However, without the Ring in his possession, he could only draw on the smallest fraction of its strength, such that the three Wizards Gandalf, Saruman, and Radagast were able to drive him from Dol Guldur with relative ease. Therefore, after the Ring was destroyed in the fires of Mount Doom, Sauron was completely broken.

All of his old strength that was "native to him in his beginning", in the words of Gandalf, was forever lost. Since his new body was based solely on the powers of the Ring, it was destroyed when the Ring was unmade. Without the strength of the Ring to aid him, he would never regain enough power to form the weakest body in Arda. The power of the form that a Maia or Ainu took seems to be representative of the powers they themselves wielded. Morgoth, for example, originally could take a huge number of powerful, noble forms, but as he poured his power and malice into Arda in an attempt or pervert it, he gradually restricted himself to the form of a Dark Lord, weak enough to be challenged by an Elven King. Sauron, now, had invested most if not all of his power, hatred, malice, etc., into the Ring. What was left was lost in the Downfall of Numenor. When the Ring was destroyed, he no longer had the strength to support a physical form in Arda and thus was restricted to existing as a mean spirit, weak and forever unable to take part in the events of Middle-Earth.

While evil would continue to exist, Sauron could never emerge as a Dark Lord again and never would have the power to create an army or draw evil creatures to his rule as he once did. Another theory as to Sauron's fate exists, namely that Sauron could not continue to live, as he could have been sucked into the Void from which there can be no return. The problem with this, of course, is that Morgoth himself is in the Void, and is alive, though he, too, appears to have lost his fëa.

However, it is said Sauron will arise during the Dagor Dagorath (Final Battle) when Morgoth returns to Arda at the end of times. It remains unsaid as to whether or not he will reattain his old strength.



Appearance

Sauron is a shape changer, and took many forms, including that of a serpent, a vampire, and a great wolf. After Morgoth's fall, Sauron appeared in fair form as Annatar, the Lord of Gifts, and maintained this appearance until the fall of Numenor, in which he was unable to ever take fair form ever again.

Sauron had the form of a man of more than human stature, but not gigantic, and as an image of malice and hatred made visible. He gave off great heat, so much so that Gil-Galad was burned to death by his mere touch, and Isildur described Sauron's hand as black, yet burning like fire, suggesting that his entire body was blackened from fire and heat.

Gollum, having seen Sauron directly, described him as having only four fingers on his black hand, suggesting that Sauron was unable to regenerate the finger from which Isildur took the ring, similar to how the wounds Morgoth took from Fingolfin never healed.

In addition to his physical appearance, Sauron also apparently had an aura of incredible malevolence: “a "dreadful presence," and daunting eyes”. Furthermore, his mere presence can drive all but the strongest wills to madness; his very presence strikes fear into

the hearts of even Elrond and Isildur.

Weapons and Powers

Sauron was among the mightiest of the Maiar. Originally of Aulë's people, he acquired great "scientific" knowledge of the world: of its substances and how to use them. He would retain this knowledge throughout his tenure as the Dark Lord in Middle-earth, using it to forge the One Ring and construct his fortress of Barad-dur. Sauron also seemed primarily linked to the use of fire.

A flaming, lidless eye is often used as a representation of his will, and that eye is used as a symbol on all his armies' banners. As one of Morgoth's chief captains, his ability to tap into the fires in the earth would have been priceless. The forges of Angband had Sauron to thank, at least in part, for their effectiveness.

Among Sauron's chief powers were deception and disguise: in the First Age Sauron took on many forms. His battle against Luthien and Huan in The Silmarillion has him taking on no less than four separate shapes: his "normal" shape, presumed to be that of some kind of dark sorcerer, a great wolf, a serpent, and finally a vampire "dripping blood from his throat upon the trees" ("Of Beren and Lúthien," The Silmarillion). At the end of the First Age, Sauron took on a fair form to appeal to the Captain of the Hosts of the Valar and ask for pardon. In the Second Age, Sauron took up that fair form again and used it under the alias "Annatar" to deceive the Elves into creating the Rings of Power. The level of deception required to fool the Elves of Eregion must have gone beyond simply taking on a fair form. Sauron was literally instructing the Elves to make artifacts that while capable of great good, were ultimately purposed for his own domination and were imbued with power to arrest the natural order of the world. The Elves were unaware of who they were dealing with until the eleventh hour, and only narrowly escaped his trap. Centuries later, Sauron was able to deceive the Númenóreans and steer them directly to their own destruction under promises of eternal life. Such destruction is a testament to Sauron's manipulative nature and ability to twist the perceptions of his enemies.

Names and Titles

Sauron's true name was Mairon ("The Admirable"), a title that he continued to use up to the downfall of Númenor, as in, Mairon the Admirable, and Tar-mairon ("King Excellent").

After his corruption, Mairon was forever known among the faithful as Sauron, wich can be translated as the Abhorred or the Abomination in Quenya; in Sindarin he was called Gorthaur during the First and Second Age. This title was often followed by the appositive of "The Cruel", the Necromancer, the Abhorred Dread. The Necromancer was a name applied to Sauron, and Morgoth's magick is sometimes described as necromancy. He was also called the Nameless Enemy, which was hardly accurate (but perhaps an effort to lessen his psychological impact), whereas Morgoth was the Dark Enemy. The Dúnedain called him Sauron the Deceiver due to his role in the downfall of Númenor and the Forging of the Rings of Power. It was also during this time, when he sought to enslave the elves that he became known as Annatar, 'Lord of Gifts', Artano meaning 'high smith', and Aulendil which meant 'Devotee of Aulë' and was probably chosen to appeal to the Noldor still living in Middle-earth, as they were masters of craft. At his greatest power during the Second Age, he assumed the title of Lord of the Earth, when his strength increased during mid-Second Age and later King of Men, making him an enemy of the powerful Númenorean king Ar-Pharazôn.

Sauron was also referred to by the Lord of the Rings in reference to his creation of the Ring. The title expressed the lordship of Sauron over the Rings of Power. Sauron participated in the forging of the Rings of Power, and he managed to submit their power to that of the One Ring.

As stated in the Poem of the Ring, Sauron made the One Ring to rule all the others. As a result, he submitted nine of the most powerful kings of men through The Nine (the nine rings for mortal men), thus creating the Nazgûl. He wasn't, however, successful in conquering the Lords of the Dwarves (although three of The Seven were retaken by Sauron) nor those of the Elves (whose end is fully known and none in Sauron's hands).

Although six other people (Isildur, Déagol, Gollum, Bilbo Baggins, Frodo Baggins, and Sam Gamgee) bore the One Ring for a time, only Sauron himself ever held the title of Lord of the Rings due to his great power and evil intentions.

Level XII Demons



Melkor was the most powerful of the Ainur, but turned to darkness and became Morgoth, the definitive antagonist of Arda from whom all evil in the world of Middle-earth ultimately stems. The name Morgoth is Sindarin and means "Black Foe of the World"; Bauglir is also Sindarin, meaning "Tyrant" or "Oppressor". "Morgoth Bauglir" is actually an epithet: his name in Ainulindalë is Melkor, which means 'He Who Arises In Might' in Quenya. This too is an epithet since he, like all the Ainur, had another true name in Valarin, but this name was not recorded. The Sindarin equivalent of Melkor was Belegûr, but it was never used; instead a deliberately resembling name Belegurth, meaning "Great Death", was employed.

Melkor was not called "Morgoth" until he destroyed the Two Trees, murdered Finwë and stole the Silmarils in the First Age. The darker name was then bestowed by Fëanor, son of Finwë; and the Elves called him thereafter by that name alone.

Ainulindalë

Before the creation of Arda (The World), Melkor was the most powerful and beautiful of the Ainur. Because of his unique station, he sought to create wills in the manner of his own Creator, so he alone would venture sometimes into the Void in search of the Flame Imperishable, the Secret Fire, which would grant him this ability. But he never found it for it is with Eru only. Instead, in what he hoped would be an expression of his own originality and creativity, he contended with Eru (God) in the Music of the Ainur, introducing what he perceived to be themes of his own.

Unlike his fellow Ainu Aulë, Melkor was too proud to admit that his creations were simply discoveries wholly made possible by, and therefore “belonging” to, Eru. Instead, Melkor aspired to the level of Eru, the true Creator of all possibilities.

During the Great Music of the Ainur, Melkor attempted to alter the Music and introduced what he believed to be elements purely of his own design. As part of these efforts, he drew many weaker-willed Ainur to him, creating a counter to Eru’s main theme. Ironically, these attempts did not truly subvert the Music, but only elaborated Eru’s original intentions: the Music of Eru took on depth and beauty precisely because of the strife and sadness Melkor’s disharmonies (and their rectification) introduced.

Quenta Silmarillion

After the Creation, many Ainur entered into Eä. The most powerful of them were called the Valar, or Powers of the World; the lesser, who acted as their followers and assistants, were the Maiar. They immediately set about the ordering of the universe and Arda within it, according to the themes of Eru as best they understood them. Melkor and his followers entered Eä as well, and they set about ruining and undoing whatever the others did.

Each of the Valar was attracted to a particular aspect of the world that became the focus of his or her powers. Melkor was drawn to terrible extremes and violence — bitter cold, scorching heat, earthquakes, rendings, breakings, utter darkness, burning light, etc. His power was so great that at first the Valar were unable to restrain him; he single-handedly contended with the collective might of all of the Valar. Arda never seemed to achieve a stable form until the Vala Tulkas entered Eä and tipped the balance.

Driven out by Tulkas, Melkor brooded in the darkness at the outer reaches of Arda until an opportune moment arrived when Tulkas was distracted. Melkor re-entered Arda and attacked and destroyed the Two Lamps, which at the time were the only sources of light. Arda was plunged into darkness, and the island of Almaren, the first home of the Valar on Earth, was destroyed in the violence of the lamps' fall.

After the fall of the Lamps, the Valar withdrew into the land of Aman in the far West. The country where they settled was called Valinor, which they heavily fortified. Melkor held dominion over Middle-earth from his fortress of Utumno in the North.

Melkor’s first reign ended after the Elves, the eldest of the Children of Ilúvatar, awoke at the shores of Cuiviénen, and the Valar resolved to rescue them from his malice. The Valar waged devastating war on Melkor, and destroyed Utumno. Melkor was bound with a specially forged chain, Angainor, and brought to Valinor, where he was imprisoned in the Halls of Mandos for three ages.

Upon his release, Melkor was paroled to Valinor, though a few of the Valar distrusted him. He made a pretence of humility and virtue, but secretly plotted harm toward the Elves, whose awakening he blamed for his defeat. The Noldor, most skilled of the three kindreds of Elves that had come to Valinor, were most vulnerable to his plots, since he had much knowledge they eagerly sought, and while instructing them he also awoke unrest and discontent among them. When the Valar became aware of this they sent Tulkas to arrest him, but Melkor had already fled. With the aid of Ungoliant, a dark spirit in the form of a monstrous spider, he destroyed the Two Trees of Valinor, slew the King of the Noldor, Finwë, and stole the three Silmarils, jewels made by Finwë’s son Fëanor, which were filled with the light of the Trees. Fëanor thereupon named him Morgoth, "Black Foe of the World", and the Eldar knew him by this name alone

afterwards.

Morgoth resumed his rule in the North of Middle-earth, this time in Angband, a lesser fortress than Utumno, but not so completely destroyed. He rebuilt it, and raised above it the volcanic triple peak of Thangorodrim. The Silmarils he set into a crown of iron, which he wore at all times. Fëanor and most of the Noldor pursued him, along the way slaying their kin the Teleri and incurring the Doom of Mandos. On arriving in Beleriand, the region of Middle-earth nearest Angband, the Noldor established kingdoms and made war on Morgoth. Soon afterwards, the Sun and the Moon arose for the first time, and Men awoke if they had not done so already. The major battles of the ensuing war included the Dagor-nuin-Giliath (Battle Under the Stars, fought before the first rising of the Moon), Dagor Aglareb (Glorious Battle), Dagor Bragollach (Battle of Sudden Flame) at which the long-standing Siege of Angband was broken, and the battle of Nírnaeth Arnoediad (Unnumbered Tears) when the armies of the Noldor and the Men allied with them were routed and the men of the East joined Morgoth. Over the next several decades, Morgoth destroyed the remaining Elven kingdoms, reducing their domain to an island in the Bay of Balar to which many refugees fled, and a small settlement at the Mouths of Sirion under the protection of Ulmo.

Before the Nírnaeth Arnoediad, the Man Beren and Elf Lúthien, the daughter of Thingol, entered Angband and recovered a Silmaril from Morgoth’s crown. It was inherited by their granddaughter Elwing, who joined those dwelling at the Mouths of Sirion. Her husband Eärendil, wearing the Silmaril on his brow, sailed across the sea to Valinor, where he pleaded with the Valar to liberate Middle-earth from Morgoth.

During the ensuing War of Wrath, Beleriand and much of the north of Middle-earth was destroyed and reshaped. In the end, Morgoth was utterly defeated, and his armies were almost entirely slaughtered. The dragons were almost all destroyed, and Thangorodrim was shattered when Eärendil slew the greatest of dragons, Ancalagon the Black, who crashed upon it as he fell. The few remaining dragons were scattered, and the handful of surviving Balrogs hid themselves deep within the earth. Morgoth fled into the deepest pit and begged for pardon, but his feet were cut from under him, his crown was made into a collar, and he was chained once again with Angainor. The Valar exiled him permanently from the world, thrusting him through the Door of Night into the void, excluded from Arda until the prophesied Dagor Dagorath, when he would meet his final destruction. His evil remained, however, as "Arda Marred," and his will influenced all living creatures.



Appearance and characteristics

The Ainu Melkor could initially take any shape, but his first recorded form was *"...as a mountain that wades in the sea and has its head above the clouds and is clad in ice and crowned with smoke and fire; and the light of the eyes of Melkor was like a flame that withers with heat and pierces with a deadly cold."* At the time he destroyed the Two Trees and stole the Silmarils, he took to himself the shape of a great "Dark Lord, tall and terrible". The diminution of his power in this time and his own desire for lordship destroyed his ability to freely change shape, and he became bound to this one terrible form. His hands were burned by the theft of the Silmarils, which never healed and he evermore carried the burden of the burning pain. In his fight with High King Fingolfin, he suffered several wounds; his foot was hewn by Fingolfin's Sword of Ice Crystal, Ringil. At the end of this battle, Thorondor, the great Eagle, swooped down and scarred Morgoth's face with his talons, a wound that also never healed. In battle he wore black armour and wielded Grond, the Hammer of the Underworld. The great battering ram of Mordor was named for this weapon. He also wielded a black spear, and a poison sword.

Melkor's powers were originally immense - greater than those of any other single Ainu. He shared a part of the powers of every other Vala, but unlike them used it for domination of the whole of Arda. To accomplish this Morgoth dispersed his being throughout Arda, tainting its very fabric; and only Aman was free of it. His person thus became ever more diminished and restricted.

Pity was beyond Morgoth’s understanding, as was courage. As he alone of the Valar bound himself to a physical (and therefore vulnerable) body, he alone of the Valar knew fear.

Followers

Because Morgoth was the most powerful being in Arda, many "flocked to his banner." Morgoth's chief servants were Maiar he corrupted or monsters he created: Sauron, later the Dark Lord of Mordor and his chief servant; the Balrogs, including Gothmog, the Lord of Balrogs and High-Captain of Angband; Glaurung, the Father of Dragons; Ancalagon "the Black", greatest of the Winged Dragons; Carcharoth, the mightiest wolf that ever lived; Draugluin, Sire of Werewolves; and Thuringwethil, Sauron's vampire messenger.

Ungoliant, a demon in spider form, helped Melkor destroy the Two Trees. This alliance was temporary, however; when Melkor refused to yield the Silmarils to Ungoliant, she attacked him. He had spread his power and malice too thin, and had weakened himself too much to fight back; he escaped only through the arrival of the Balrogs.

When the race of Men awoke, Morgoth (or his servant, depending on the text consulted) temporarily left Angband to live among them. Some men worshiped him, banning Ilúvatar from their hearts.

Morgoth was known to betray his own servants. After the Noldor were defeated, he confined all Men in his service to the lands of Hithlum, their only prize the pillage of that land, though they had fought to win richer lands in Beleriand. Since he could never fully dominate Men, he could never really trust them, and indeed feared them.



Paladins & Dark Knights

The conflict between good and evil is an eternal one, taking place on both a world scale between individuals and ideologies and as an inner battle between the good self and the bad self. Good and evil cannot co-exist in harmony. As soon as they come into proximity, there is struggle. Called Paladins, some noble souls dedicate their swords and lives to the battle against evil. Others are fanatical zealots, actively seeking to bring death and destruction, and serving evil deities as Dark Knights.

The Paladin

> My good blade carves the casques of men,
> My tough lance thrusteth sure,
> My strength is as the strength of ten,
> Because my heart is pure.
> — Lord Alfred Tennyson, "Sir Galahad"

Most paladins are the embodiment of knighthood. They are supposed to represent the highest values of honour, nobility and chivalric behavior — the ultimate knight. They are the greatest fighting men alive trained to be the very quickest and deadliest of all warriors. Paladin are fighting machines skilled in several weapons and martial arts combat, as well as being exquisite equestrians. Like knights, they are often of noble birth and usually highly educated, although some are born from more humble beginnings. The paladin is dedicated to destroying evil, protecting the innocent and righting injustice wherever it is found. The paladin tends to lead by example and up-holds the tenants of the Code of Chivalry above all else.

Above all else, paladins are lawful. An evil paladin is a literal contradiction of terms; a paladin that turns evil ceases to be a paladin. As holy warriors, they're almost always associated with a religious fighting order. When not part of a religious order (or if their order is disbanded), they will instead be a Lawful Good Knight Errant, and continue their order's ideals anyway. The term "Paladin" comes from a cycle of historical literature which includes The Song of Roland, where the Paladins are Charlemagne's greatest knights and serve as an idealized symbol of courage and purity.

The path of a Paladin is one of sacrifice, and of hardship, so that they may better prepare themselves for the challenges they might face. The Paladin Knights stand strong in their opposition against the ever-adapting forces of Darkness, Corruption, and Artifice, facing them with steadfast faith and an iron will.

Becoming further aware of the changing faces of their adversaries and their duties as protectors of the Innocent and advocates of Light, the Paladin Knights now strive towards an altered path. Though still treasuring the importance of Loyalty, Courage and Honor in their lives, they believe that their Conviction allows them to fearlessly stand against any obstacles while they carry their duties out. Through the pursuit of Truth, they are freed from the vices of Artifice that seek to manipulate them, thus providing them with a clearer understanding of their objective. Hence, to keep them true to their path, a Paladin should always inflect towards Mercy to maintain purpose in their actions.

Clerics spread the words of God: paladins act upon them. Fighters fight for money, honour or fame; paladins fight for the greater good. Wizards and sorcerers seek knowledge and power: paladins seek truth and peace. Rogues live for themselves: paladins die for others. While characters from other classes become heroes out of necessity or circumstance, paladins do so because it is in their nature.

Characters with Alignments of 1 or 2 may join holy fighting orders at level 1 by virtue of their devotion to God and their prospective Paladin status. However, they will be expected to be in the forefront of the eternal fight against Evil and must distinguish themselves as several cuts above the average. They become Paladin when they reach level 5, as a squire qualify for knighthood, and obtain the following benefits:

- never checking morale when fighting Evil or creatures of Darkness like Undead.
- immunity to all forms of diseases.
- the same ability to turn away Undead as a cleric.
- at level 10, he may call once for a warhorse. He have to pray for a night in a holy place then the dice are rolled for an Intervention. The warhorse is always a great Horse and will be obtained if the Paladin is successful at the end of a quest (what the quest should be is at the GM discretion).
- for each level of experience, he has a chance equal to his chance of an Intervention to receive a Miracle. His capacity to perform miracles in a day is equal to the number of the last miracle he acquired.

Like all his brothers in the order, a Paladin had taken vows of poverty, chastity and obedience. He must give all his possessions to his order and can't have any relationships with a person of the opposite sex. In return, the order and his brothers in arms take care of him.

Paladinhood

Paladins are completely committed to their cause and do not waver or deviate from it, always defending the cause of God. The character could be an embittered avenger who wishes to make the forces of evil pay liar their crimes, the reincarnation of a once and future king sent to deliver his people from hardship or even the physical embodiment of an ideal, born from the collective hope of the people. A paladin is nothing if not a symbol of determination, courage and dedication.

Paladins choose a definite cause to devote their lives to, and often derive their faith and will to keep fighting from its pursuit. Within this chapter is also an exploration into something paladins fear, but seldom give much thought to until it happens - a crisis of faith, the time when the holy warrior is faced with a dire moral dilemma and questions the very basis of his existence.

- Appointed
- Avenger
- Child of Legend
- Crusader
- Emissary
- Paragon

Appointed

There are those who had no choice in the matter of taking up arms, for it is hard to ignore one's destiny when the vision of God points out a path so clearly. The appointed are paladins who received their mission from a holy vision. Some receive vivid dreams about the pain of the world and how they could alleviate it, others meet a stranger on a road who gills them with a mysterious sword and the 'fortunate' simply see an angel pointing at the nearest chapter house telling them to become a paladin or else. Whatever the case may be, appointed paladins did not choose their life even if they find it to their liking later on, each day is a test of their sense of duty and their ideals.

Appointed paladins go out on adventures because they have little choice in the matter. They go from quest to quest, looking for the next sign that will point the way once an adventure is over. The appointed are well-used to having little rest from their quests.

Some of the appointed offer a token resistance to their mission but deep inside they know that what they are doing is right: they just wish they had the idea in the first place instead of it being pointed out to them.

Avenger

If a land needs paladins it is because the innocent suffer, and such heroes rise from the ashes of destruction and abuse. The avenger is a paladin who was forced to fight evil because he suffered greatly at its hands. He has suffered a loss so terrible that he takes his desire for revenge to a sublime level, realising that by acting against such evil, he is not only avenging himself, but all of his fellows. His pain goes beyond hate, his mission to vanquish evil becomes a driving force for his entire life, and he is convinced that his role in life is to prevent others from suffering as he has. Avengers fight hack in the name of those who cannot or will not, with two words eternally burned into their hearts, given them purpose: 'Never again'.

The avengers never lose an opportunity to strike at the heart of evil, and look for adventures that will save the livelihoods of many once completed. They are in constant search of those responsible for their loss, but are more than able to put their personal quest for vengeance in the hack seat if they are needed for another purpose. The avenger can ask for help or join an adventuring party if their goals are similar to his oven, but he has a penchant for going solo if his companions have reservations about fighting injustice wherever it is present.

Child Of Legend

Old legends and folk tales affirm that the hands of a true king are the hands of a healer, that he only needs to lay hands on the sick and the wounded, and they will recover. The child of legend found himself with the gift since early in his life and, whether this holy talent was ignored or exploited, he always knew that there was something else in store for him, because he dreams of a great destiny. Becoming a paladin was a natural step for this child who, regardless of his station, is the reborn soul of a great king of an ancient past. Destined to greatness, the child of legend returns in a time where heroes are needed, taking sword and faith to deliver his people, who hake been hoping and praying for his return. Mostly ignorant of his true identity, the paladin can do nothing but act upon his instincts to serve his people.

The child of legend is baffled by his dreams and generally dismisses them, but he cannot avoid taking the lead in everything in his life. He respects the opinions of his companions and is never afraid to voice his own, speaking with a clear and confident voice. Leadership comes naturally to him, even if he does not actively seek it. Never hesitant in his actions but always open to learn from mistakes, the child of legend has the bearing of a true king and handles himself with courtesy and natural elegance. He is polite, but not obsequious, and if there is something he does not agree with, he will say it to the other person's face, be he a peasant or an emperor.

Crusader

For the crusader, life is a continuous battle against darkness and, as long as it threatens the innocent, he will never stand still. A crusader takes on the mantle of paladinhood because he believes strongly in his cause. He believes that someone must stand against darkness, and that said someone is him. He does not believe himself superior to the rest of his fellows, quite the reverse, sacrificing his life and peace of mind so he can stand forever vigilant to evil's incursions.

Emissary

Emissaries are Nephilims who are born in mortal flesh, predestined to become paladins from the moment of their conception. The child behaves oddly and there is always a strange aura around him, and finally comes into his true nature on puberty. The emissary understands his role and embraces it without hesitation, his divine power expressed in the paladins abilities.

Paragon

The paragon is one of those few, striding bravely forward and leading the way by example. He is the ultimate expression of a paladin's ideals: virtuous and true. courageous and merciful. He strives hard to remain that way. with daily meditation or prayer that reaffirm his conviction or by undergoing quests that will test his mettle and improve his skill and character. He does not preach to others: he knows that not many are fit to follow the way of life he chose and is not judgmental of others' shortcomings. He trusts that, by living by his ideals, he will set the example that others may follow.

Paragons are always testing their prowess in all aspects of their life. They take on almost every assignment, looking for a lesson in life in the most insignificant event. They have little ambition save for becoming stronger and setting an example for others with their behaviour.

The Paladin's Mount

When God sent the mount, He decided that the paladin did not need something to help him fight, but someone to help him follow the path of righteousness without deviation. The counsel mount is the paladin's compass when he finds himself mired in moral ambiguity, and a beacon of light when darkness threatens to overwhelm him. The counsel is more than simply a mount, it is a friend.

The mount is loyal and will never betray the paladin, but it has permission from whatever force the paladin serves to act counter to his interests if they deviate from their true path, or even to call in reinforcements.

Undertaking a Quest

The very word 'quest' evokes epic struggle, even if the mission is just to scare off a band of goblins. Paladins and quests are irrevocably tied together, for every adventure they embark upon is a quest, whether they are looking to improve themselves or advance the cause: of good with a small but significant contribution.

A quest is a special mission, an adventure where the paladin will emerge stronger both physically and spiritually - not just laden down with loot.

A quest is, in its simplest form, an adventure where the paladin has a spiritual investment. He takes the first step with the full knowledge of what he is doing and such commitment kicks off a series of events that can only be described as 'destiny'.

A paladin on a quest is following in the footsteps of an epic hero and, even if his companions do not notice. fate is keeping an eye on him. nudging events to fall into place - whether it is to his advantage or not. Some characters may notice the influence of fate and try to rebel against its designs. without knowing that their rebellion too is a part of the quest.

Adventures that become true heroic quests have several elements in common and the GameMaster may adapt these elements to his own style of gaming so that his players will not be tipped off by their appearance in their story.

The phases of the quest detailed here are part of Joseph Campbell's 'Hero's journey', a look into what several myths have in common, forming a general structure that many stories can follow. As a narrative tool, the Hero's Journey provides a simple but strong framework around which to build an adventure. However, there are a million ways to tell a story, and the GameMaster may prefer to use his own method to build a quest.

The Mundane World: Most quests begin alter this phase, as it is when the hero is taking a respite before undertaking the quest. However, when he starts an adventure, every meeting he has with townsfolk, courtiers and other 'normal' characters is a reminder of the world that the paladin has swore to defend. The GameMaster may introduce elements of this 'normal life' that will or have already been upset by the forces or darkness.

The Call to Adventure: The paladin is tipped off on the necessity of a quest or, if the quest has already begun, receives a clue about the cause of the problem. This phase of the quest is a rallying cry, the point when it becomes clear that the paladin must do something.

Refusal of the Call: Paladins do not generally encounter this phase, as it is against their nature to refuse aid to the weak. However, they may harbour doubts if the problem is overly obvious. This phase depends wholly on the players as they react to the call to adventure.

Supernatural Aid: Once the paladin is fully into the quest, the first signal that this adventure is marked by fate is the offer of aid by a third party. In more epic quests, this aid comes from a supernatural source, such as a fey or outsider, but it could he anything the GameMaster can devise. The aid can also come in several forms, from a magick item that will prove the key to solving the quest to simple advice.

Crossing the First Threshold: The paladin and his companions abandon the comfortable environment of their homes or familiar surrounds to venture into the unknown. Dark forests, icy planes and deep dungeons are just a few of the locales that can serve as the backdrop for the adventure but the point is that it is not home. The transition can he the First encounter in the story, where the enemy's agents make themselves known for the first time or when the paladin meets new allies and Non Player Characters.

Into the Darkness: After their first encounters, the paladin and his companions are now deep within the unfamiliar territory of their mission. They could he exploring the deeper levels of forgotten ruins, or be struggling to balance the politics and machinations of an intrigue-laden court. There is no going back from this point: the paladin and his companions are too mired in the surrounds of their quest.

The Road of Trials: This is the most typical aspect of adventuring. where the characters face a number of challenges in the forms of monsters, traps, treachery and special events as plotted by the GameMaster. Incorporated in these encounters are the keys to completing the quest in the form of lost maps, cryptic inscriptions, opportune gossip or even more esoteric signals such as dreams and divine (or infernal) apparitions. During these trials, the paladin gains some insight into the quest's purpose.

Meetings of Importance: Some encounters are more important than others in the progress of the quest and one, or some of them, are actually the gateway to the quest's resolution. This is a prime opportunity for the GameMaster to reveal the identity of his campaign's antagonists or at least one of their main agents. The encounter can to in many directions but it should clear the path to the end of the quest.

Knowledge Gained: After passing the preceding Important encounter, the characters gain the final piece or the puzzle to solve their quest. The holy relic that can destroy a powerful demon, the incantation that will unseal the source of a river or the identity of the real murderer in a political coup are representations of the prize that the characters gain at the end of this stage of the quest. It is now time to turn hack mil put that knowledge to good use.

The Return: The party may have cleared the dungeon or its residents but that does not mean the way back is clear. The forces of evil might not he fully vanquished and they wait at the threshold to ambush the characters. An ally may betray the paladin at the last moment or the antagonist has left a surprise waiting for them so that they cannot go back. However, armed with the knowledge and experience they gained during the road of trials, the paladin and his friends are able to pass this last barrier.

The Final Rattle: The confrontation between the characters and their opponents is now unavoidable. The characters may have had to pursue their prey through the roads of the land or the corridors of a castle, but the chase is ended now, and the final battle is here. The GameMaster should not squander any resources to make this encounter as grand as he can, and the final victory should come from the characters' actions, not from an unexpected source of aid.

The Aftermath: The heroes receive their just rewards and the loose ends are tied up. Any actions the characters took throughout their adventure have their consequences played out at this point, whether it is to wrap things up, or to serve as plot hooks for future adventures.



Code of Piety

The core ideology of it holy warrior in the service of the church, the code of piety asks that the paladin maintain close ties to both secular and religious authorities, so that his sword and his faith serve law and God in equal measure.

Tenets:

- Be generous.
- Be humble.
- Defend the church.
- Destroy evil in all of its monstrous forms.
- Make war on the enemies of the church.
- Never abandon a noble cause.
- Never harm an innocent.
- Never run from an enemy.
- Respect the weak.
- Uphold your worldly duties, where they do not contradict God.

Be generous: This does not mean that the paladin should give away everything he has. The paladin does not hesitate to share hoard and food, puts no warranties on money lent and listens to his fellows with a patient ear.

Be humble: The paladin should not brag about his accomplishments, his abilities or his position. He should consider himself a humble servant of God, not above his fellow mortals.

Defend the church: The paladin should never hesitate in defending the church. Direct attacks and assaults are the most typical, but this tenet can also mean to defend the church's honour and good standing.

Destroy evil in all of its monstrous forms: Although this tenet could overlap with the declaration of enmity to the enemies of the church, the paladin may find that monsters wear the guise of men in the ranks of the institutions he respects and protects, and he is sworn to expose and destroy them too. This tenet can he broken down to target undead or other forms of evil.

Make war on the enemies of the church: This is very clear. The church has enemies, and his duty as a holy warrior is to fight them.

Never abandon a noble cause: The paladin does not leave things unfinished, especially a quest, a mission or any sort of noble undertaking.

Never harm an innocent: The paladin will never raise his hand against an innocent, women or children.

Never run from an enemy: Retreat is not an option when fighting the forces of evil. Although this tenet is not meant to he suicidal, many paladins bite more than they can chew by refusing a strategic withdrawal. This tenet is not meant to encourage recklessness, simply to curtail cowardice.

Respect the weak: The paladin should never think less of people weaker than him. nor take advantage of such weakness. This weakness may be physical. mental or even spiritual.

Uphold your worldly duties, where they do not contradict God: A paladin should fulfill his mundane obligations. This applies to paladins who are of noble birth or hold some sort of secular authority.

Vows

Unlike an oath, a vow does not follow strict guidelines. It is more like a pointer to how the paladin behaves than swearing to fulfil a certain task or defining his obligations towards another person. A paladin can take as many vows as he wishes, but he must abide by all of them.

Vow of Truthfulness: A paladin under this vow may never lie or use deceit even when it suits the cause of good. He may never hide the truth. If he does not wish to speak honestly, the paladin prefers not to speak at all and, it' asked directly, he must answer honestly and not evade the question. Additionally, he will refuse to disguise himself by any mundane or magical means, although being unwittingly disguised by surreptitious magick does not count as a violation of the vow as long as he reacts in anger when discovering that he was disguised against his will.

Vow of Mercy: A paladin must spare any and all fallen enemies he can. He will defend prisoners' lives to the extreme of drawing his weapon against his allies if they prove too intent on killing them. Undead are not subject to this vow.

Vow of Poverty: The paladin may not own riches. He can keep enough gold to feed himself and his mount and give regular maintenance to his equipment, but he cannot hoard money for any other purpose. If he has magical equipment, it is because he found it or it was given to him, not because he bought it. Even then, if he finds magical items that are not immediately useful to him, he must give them away. He tends to sleep in the stables because he cannot afford a room at an inn, but his own virtue often saves him from this as innkeepers offer him board and food for free or in exchange of services.

Vow of Silence: The paladin swears never to utter a word either as penance or as special commitment to God or cause. He cannot call for a Miracle with verbal components, not to mention that he cannot communicate with any other person through verbal means.

Vow of Abstinence: The paladin is not allowed to imbibe any intoxicating substance, be it alcohol, drugs or even ceremonial herbs. If someone slips such a substance into his normal drink without the paladin noticing, it does not count as violating the vow.

Vow of Chastety: The paladin abstains from sexual intercourse. The character cannot marry while under this vow, nor lay with members of the opposite sex (or same, depending on inclinations). Contrary to other vows, even having sex unintentionally (as per the effects of magick) does count as violating the vow.

Fallen Paladins

A paladin who willfully commits an act that is severely out of step with his alignment, or who grossly violates the code of conduct or failed in his word, loses all his paladin special benefits and clerical miracles. He becomes a fallen Paladin and he loses the service of his mount and can no longer gain levels as a paladin. Only after he atones does he regain all his powers.

Not all paladins that fall become Dark Knights. In fact, the transformation is quite rare. Most paladins spend months or even years regaining their paladinhood, but they never stray so far from the path as to become irredeemable. Rarely, a paladin turns from the light and seeks instead to make a pact with the dark powers.



The Dark Knight

The nature of Dark Knights is clear; they are violent forces of evil, personifying everything rotten in life. They exult in the sorrows of others. They live to murder, commit thefts or rapes, inflict pain, bask in their perversities, and engage in every other vice available. They have no regard for mercy or weakness. They revel in sin. They are absolutely evil and dedicated to its cause. They are the pawns of the highest demons in Hell seeking to increase their hold on humanity. They ask their victims, "Who do you turn to when barbarians burn your temple, crucify your priests, and salt your fields?" Yet, out of misery, many lost souls embrace their baser passions, turning to pride or greed, lust or wrath, gluttony or vanity and sloth. It is from these fallen mortals that the dark forces claim their champions. The Dark Knight's strength lies in powers granted by the forces of evil.

In many ways, the Dark Knight is an inversion of the Paladin. As he grows in power, he accumulates gifts of darkness that buttress his already formidable skills. Unfortunately, evil masters are fickle. The Dark Knight must consistently prove his worth to his lord. In addition to these gifts of darkness, Dark Knights gain spells and servants to round out their abilities.

As leaders of the Princes of Hell, they employ weapons and armor that instill fear in their foes.

Once you have determined the patron Lord of a Dark Knight, you should choose one of the seven churches of Evil, or create a suitable Coven for the militant order, devoted to the Lord the character has chosen.

Patron Lord	Cardinal Sin	Church	Perversion
Lucifer	Pride	The Fallen away	Sadism
Mammon	Greed & Avarice	The Brotherhood of Doom	Self-Mutilation
Asmodeus (Lilith)	Lust	The Gifted	Bestiality
Satan	Wrath & Anger	The church of Satan	Psychopathy
Beelzebub (Baal)	Gluttony	The Order of the Damned	Cannibalism
Leviathan	Envy	The church of the Abyss	Necrophilia
Belphegor	Sloth & Vanity	The cult of Darkness	Masochism

Characters with Alignments of 18 to 20 may enter the service of a Coven or powerful Necromancer by virtue of their devotion to the Lords of Darkness. They will be expected to be the Champions of Chaos and bring fear and despair upon mankind. After the celebration of a Black Mass, the character pledges an oath of Damnation to his patron Lord and obtains the following benefits:

- never checking morale.
- immunity to all forms of diseases.
- at level 10, he may call for fiendish servants.
- receiving a "gift" for each level of knight he obtains. Some of these gifts are permanents, other are used like "Primitive Talent" Magick Users. The number also refers to the total number of gifts he may use in a day. The 'Mark of the Devil' is immediately given at the end of the Black Magick Spell of Damnation.

1. Mark of the Devil
2. Eyes of the Devil
3. Touch of the Devil
4. Beauty of the Beast
5. Fear of the Dark
6. Breath of the Devil
7. Cries of the Damned
8. Stare of the Damned
9. From Hell's Fire
10. Swarm of the Abyss
11. Dark Endless
12. Unholy Strength
13. Unholy Terror
14. On Darkened Wings
15. Armor of Hell
16. Army of the dead
17. Pestilence
18. Infernal Curse
19. Grasp of the Demon
20. Walk the Shadows

The effects of each gift listed are given below.

1. MARK OF THE DEVIL: This gift is permanent. The mark is fixed upon the Knight by the Devil at his initiation. It is also called the Devil's marks ("stigmata diabolic") or the devil's seal ("sigillum diabolic"). The devil's mark resembled a scar, birthmark, or tattooing. That mark, however, is not always of the same shape or figure; sometimes it is the likeness of a hare, sometimes like a toad's foot, sometimes a spider, a puppy, a dormouse. It is imprinted on the most secret parts of the body: under the eyelids or the armpits, or on the lips or shoulders, or elsewhere.
2. EYES OF THE DEVIL: This gift is permanent. The Knight can see in total darkness as well as in daylight.
3. TOUCH OF THE DEVIL: The Dark Knight can corrupt food or drink at his single touch.
4. BEAUTY OF THE BEAST: The Dark Knight add 2-12 points to his APP score.
5. FEAR OF THE DARK: This gift is permanent. An aura of fear radiates within 60 feet of the Dark Knight. Except for Necromancers and High Elves, all characters below level 8 must check a FER CR.
6. BREATH OF THE DEVIL: The Dark Knight exhales from his mouth sulphurous fumes similar to the Basic Magick Fire spell.
7. CRIES OF THE DAMNED: All living creatures within 60 feet of the Dark Knight hear the cries of the damned in eternal torment and damnation from the lake of fire in outer darkness. It reduces hit probability and critical hit by -10% for those who are not of Chaotic Alignment.
8. STARE OF THE DAMNED: The Dark Knight must look his victim in the eyes at "face-to-face" range (20 feet or less). The effect is similar to the 6th Circle spell Command "Confusion".
9. FROM HELL'S FIRE: This gift is permanent. The Dark Knight is immune to normal fire and he will suffer only 1/2 damage from Magick fire.
10. SWARN OF THE ABYSS: The Dark Knight is able to summon and command a swarm of thousands of flies. If the swarm is used in combat to wrap an opponent, he will lose -20% probabilities to his fighting skills.
11. DARK ENDLESS: The Dark Knight is engulfed by a cloak of Darkness similar to the Dark spell of Basic Magick Fire.
12. UNHOLY STRENGTH: The Dark Knight add 2-7 points to his STR score.
13. UNHOLY TERROR: An aura of Terror radiates within 100 feet of the Dark Knight. Except for Necromancers and High Elves, all characters below level 8 must check a FER CR-4 or immediately panic at the very sight of him.
14. ON DARKENED WINGS: All livestock (horses, donkeys, cattle, sheep and goats) is exterminated around the Dark Knight in a radius of 1 mile per MKL. These plague breaks out and kills in a single night.
15. ARMY OF THE DEAD: This gift allows the Dark Knight to raise up and control all dead bodies in a radius of 50 feet around him. After the Time Factor, the corpses fall inanimate to the ground. See Necromantic Spell "Create Skeleton" and "Create Zombie."
16. ARMOR OF HELL: The armor of the Dark Night seems to be made of molten metal. It radiates a red blood color of intense heat which cause 1-6 damage points per turn, 10 feet around the Dark Knight. The armor can only be hit by at least magical weapon +4.
17. PESTILENCE: This gift causes the outbreak of a non-Epidemic disease in a radius of 1 mile per MKL of the Dark Knight.
18. INFERNAL CURSE: The Dark Knight gets the power to curse a Human. The curse brings 'Bad Luck' in the form of a +1/-1 penalty on all D6, D10, and D20 rolls, and +5%/-5% penalty on all D100 rolls until it is lifted.
19. GRASP OF THE DEMON: The spell will exerts a constricting force on a living target's internal organs. No armour can prevent 21-40 damage points from occurring. If a CON CR fails, the victim crumples to the ground, totally incapacitated by excruciating pain.
20. WALK THE SHADOWS: The Dark Knight enters the Shadow Path and travel immediately from a dark place to another one. Range: 1 mile x MKL.

Fiendish Servants

Upon reaching 10th level, a Dark Knight can call a Hell Hound to serve him. The summoning must be done in the middle of the night of Saman and a human sacrifice must be performed to feed the Hell Hound. Should his Hell Hound die, the Dark Knight may call for another one after one year and one day.

A Dark Knight can also rise a cohort of 1-6 damned warriors for every level he obtains after level 10. Damned warriors are able to fight as Average Knights of level equals to half of that of the Dark Knight. They are fanatical fighters, loyal to the Dark Knight and devoted to the Forces of Darkness.

Hell Hound

Hell Hounds are demonic creatures of Limbo and are literally made of shadow. While their appearance is generally that of a large dog, their substance seems to shift depending on the light, and they have no fixed countenance. They are predators, and they need to feed on the living to sustain themselves.

Tales of large, black hounds haunting lonely moors, dark forests, and out-of-the-way trails are as old as the hills. Every village has a story of a local black hound, and most peasant families know of someone who has seen a hound, but travelers have to march a long way to discover a living peasant who has viewed one of Satan’s dogs, for invariably those who spy the beast perish shortly thereafter, often in grisly circumstances. Hence, the appearance of a demonic hound is considered among the most ill of omens.

Hell hounds are used by the inhabitants of Hell in much the same way as humans use dogs—as guardians and to hunt prey. Those who serve as guardians remain close to their masters, but hunting dogs are let free to roam.

Hell hounds appear much like huge mastiffs, though some variation has been noted. What truly marks them as different is not their coat, which is always coal black, but their burning red eyes. On dark nights, it is only their unblinking eyes which give away their presence, yet it is not their eyes they use to hunt. Their sense of smell is extremely acute, and they can tell humans apart by scent alone.

The maws of these demonic hounds are filled with sharp, yellow teeth. Often the shredded remains of their last victim hang from between their teeth. As well as delivering crippling wounds to flesh, the teeth of a demonic hound can literally rip a soul from a dying person. Every soul they claim is taken straight to Hell.

Hell Hounds are always bound to a master, who may be a demon, an undead or a human. In general, these are creatures like Dark Knights or vampires, but humans have also learned to bind these hounds, using the correct Summon spells. When a Hell Hound's master dies, they choose a new one.



Churches of Evil

Seven main churches of Evil worship the Princes of Hell. The cultists study the dark arts and learns the terrible secrets involved with evil rituals and spells. However, they doe not cast spells them-self.

The Fallen away: Undisputed ruler of Hell, Lucifer attracts plotters, betrayers, and similar sinners to do his bidding. Dark Knights of Lucifer favor spiked iron armor to maximize their protection from foes and to conceal their features. The Dark Knight of this church is a killer of Paladins. A mad figure of no remorse without any sense of or respect for the sacred, he preys upon the servants of God. He destroys all that is pure and clean. He is worse than a fiend, for he has chosen this wicked life. He has fallen irredeemably, with no hope at all of mercy from those who would judge him. Knights of The Fallen away band with others of similar bent, assaulting clerical military strongholds or luring Paladins. They favor barbarians, necromancers, and rogues to assist them in the capture and destruction of their hated foes.

The Brotherhood of Doom: This church worship Mammon. This Prince hungers for more territories. He lusts after all of Hell. His secret desire is to oust the other Princes. After constant wars with Belial, all of which have resulted in no gain on either side, he is beginning to look beyond the borders of his realm and into others. Followers of Mammon prove they are among the most insidious and evil of all the Princes' chosen ones. Their attitudes, bearing, and poise allow them to blend into their societies; they move about unrestricted and corrupt the ignorant and selfish to follow Mammon' path. Mammon is about taking what you want - the exploitation of others is a requirement to serve him. Mammon attracts goblins and other evil humanoids into his legion. In civilization, his people are the slum lords, dirty notables, and merchants; they subjugate the poor for their capacity to generate commodities at a subsistence income, if any income at all. Uniting these figures is a common thread: greed. Each indulges his lusts and petty desires to the point of depravity. Those who follow Mammon know no limits, except when restraint offers them greater rewards.

The Gifted: So many legends exist about Asmodeus that to recount them all could fill a book. His history is muddled, engendering a certain respect and fear greater than normally attributed to a Prince. The initiatory requirements to become a Dark Knight of Asmodeus oblige the individual to participate in a sadomasochistic orgy in which participants kill all the male members. Encased in burnished red armor, replete with dramatic flanges and spikes, these Dark knights appear to be anthropomorphic pillars of flame. They favor helmets designed to conceal their features and present a demonic facade ideal for instilling fear in their enemies. These unholy warriors differ from others in their brazen confidence about their Patron lord's primacy. They are quick to condemn others for their "false" beliefs, and kill and maim paladins. Becoming a Gifted knight is arduous. Petitioners must divorce themselves from something to which they have a strong emotional connection. The separation always involves something terrible and monstrous inflicted on the beloved. For example, a prospective warrior might sacrifice his beloved to a burning pyre to show his undying devotion to his lord.

The church of Satan: One of the most powerful devil in all of Hell, he lusts after Lucifer' position as an absolute ruler of Hell. His attempts to seize power are stalled by Beelzebub's constant meddling. As the patron of wrath, violence, and widespread destruction, Satan leads his bestial armies in secret, lurking in the shadows, inciting violence at every turn, but almost never acting in the open to vanquish his opponents. Resentful of the yoke of advancement and society, Knights of Satan's church strike out in the form of ragtag hordes, burning, raping, and pillaging all the way. Filthy and malodorous, these Knights smear their armors with the blood of their foes. No hierarchy exists within the Knights of the church of Satan, as power is determined through strength and brutality. Once initiated, all knights have equal voice which is none, unless they have the raw power to assert their wills.

The Order of the Damned: An intense rivalry exists between Satan and Beelzebub, which results in open war. Beelzebub relies on many mortal agents to do his bidding; some are virulent carriers of disease, others heads of secret organizations bent on destroying civilization. Knights of the Damned seek to spread destruction in as wide an area as possible. Their nihilistic tendencies make them fitting targets for holy warriors and clerics. These knights are straightforward killing machines. Encounters with knights of the Damned are brutal conflicts with significant casualties for all. Knights lead forces of like-minded soldiers conscripted from hordes of Orcs, Bugbears, and Gnolls. Their armies are anything but orderly, controlled only through force of will, slaughtering opposition. Those who expect fair treatment on the field of battle are in for a surprise, for this knight is anything but noble. He is all that is chaotic and all that is evil.

The church of the Abyss: Almost unthinking in his hate and sorrow, Leviathan engenders few followers. A would-be servant of Leviathan must undergo an unholy crucifixion, where he is pierced by icicles and showered with boiling water. Dark Knight of Leviathan are the pinnacle of an ordered army. They have a strict chain of command to which every member adheres. The knights favor polished black plate armor, decorated with hooked chains. When on the march, they tow crowds of slaves, all shackled to chains pulling war machines. They see slaves as commodities to use or dispose of as needed. Indoctrination into the church of the Abyss as Dark Knight requires five years of intensive training. Initiates are sent to a brutal war training camp; there they are subjected to untold horrors that erode their personalities and minds, causing them to perform consistently and brutally whenever ordered to do so. Of all initiates, only a third survives the training. Dark Knights, at the beginning of their careers, have no personality remaining. They follow orders without thought of consequence, dying if so commanded. As they grow in power and prominence, they regain some sense of self. The knights expect to kill their superiors to weed out the weak and infirm. Loyalty is paramount, but if the leader expresses weakness, a lesser and more vicious officer removes him.

The cult of Darkness: A bitter enemy of Mammon, Belphegor is a sycophant to Beelzebub in an effort to convince Asmodeus to side with him in the destruction of his nemesis. He has no amity with Lucifer or Satan; the conflict between them stymies his ability to eradicate his enemy. Dark Knights in his service must have told a lie resulting in a loved one's execution. Knights of Darkness are rigid mechanical warriors of oppressive evil. Many serve the hierarchy of Hell, seeking to expand its influence on earth. Regardless of whom the Dark Knight serves, he is always in a position of significant power, commanding droves of servants to do his bidding. He has no regard for any individual's suffering, provided that the letter of the law is upheld. From the smallest hamlet to the sprawling nation, these characters thirst for power more than any other. All Knights of this cult exhibit immaculate appearances, rigid bearings demonstrating a militaristic bent. Most have a sizable force of underlings who aid in the seizure of land

and wealth.

Perversions

Many slaves to darkness are consumed by addictions and perverted tastes. Unsavory sexual behavior, sadism, and masochism are just some of the horrible traits common to the evil and perverse.

Cannibalism: Cannibals are creatures that eat others of their own kind. In the broader sense, cannibals may be defined as creatures that eat other intelligent creatures for whatever perverted pleasure they gain from it. Many creatures do this—dragons eat humans and other intelligent creatures all the time—but usually they gain no more pleasure (and definitely less sustenance) from a human than they do from a cow. Cannibals gain pleasure from eating others. Often cannibals consume foes that they have defeated in battle, but sometimes they simply murder their meals.

Masochism: Masochists are rarely at full body level because they continually inflict wounds upon themselves. A masochist gets pleasure from feeling pain and sometimes can't tell the two sensations apart. Masochists wear jewelry and devices that dig into their flesh with hooks and clamps, they flagellate themselves with whips and barbed wires, and they cut at their own bodies with knives and razors. When encountered, a masochist has typically lost 1d3×10% of his total body points to self-inflicted wounds. Masochists often grin with a sickening glee when struck in combat, and they make noises of ecstasy even as they suffer terrible wounds.

Self-Mutilation: Like masochists, self-mutilators are fascinated by harming themselves. But the pain isn't important to a self-mutilator; it's the alteration and destruction of his own flesh that fascinates him. Such characters turn the destruction of their own bodies into a twisted sort of art, so they are often covered in patterned scars. Sometimes this ritual scarification is part of a ritual, but it's just as often self-inflicted for no other reason than a character's own sick and twisted desires. Like a masochist, a self-mutilator always has lost 1d3×10% of his total body points.

Sadism: Sadists love to inflict pain. Generally, they hate suffering pain themselves, but a few are sadomasochists, who enjoy both giving and receiving pain. Foes gain a +1 circumstance bonus on Intimidate checks when they threaten a sadist with physical harm, unless the sadist is also a masochist. A sadist laughs and licks the spray of blood across her face whenever he inflicts a grievous wound.

Psychopathy: A psychopath is someone who derives pleasure from—and in fact can become addicted to—killing. Such psychopaths slay for the sheer joy of it and to experience the power-mad rush that accompanies the taking of another's life. Psychopaths who enjoy watching their victims beg for mercy are often sadists, and this type enjoys inflicting pain before killing a victim. The type of psychopath who simply enjoys the feeling of ending a life is interested only in death, and cries of mercy or pain only annoy him. Yet another type of psychopath is worth mentioning: the rapist. This deplorable villain uses forced intercourse as a means to attain power over others. Rapists can be either gender, but almost all are male. A rapist is likely to take his foes captive, particularly those of the gender he is attracted to (although this is not necessarily the case, because rape is about dominance and power, not true sexual attraction).

Necrophilia: Among the foulest of fetishes, necrophilia is the enjoyment of sex with the dead (or in some cases the undead). Necrophiliacs may have sex with corpses as part of a ritual, as a sign of fealty to a higher power, or simply for their own pleasure. Particularly vile individuals violate the bodies of their defeated and slain enemies to give themselves a feeling of power and superiority.

Bestiality: An individual who has the terrible fetish of bestiality desires sex with creatures of a type, shape, or intellect vastly different from his or her own. Sometimes bestiality stems from a desire to have power over a creature of limited intelligence, but more often this perversion is caused by a deviance in attraction. Fiends are willing to seduce or rape virtually any creature—practices that result in all manner of horrid half-fiends.

The redeemed

Thus far, this chapter has been a discussion on how mortals turn away from God in favor of lives filled with evil, sin, and vice. Given some examples of their depravity, one must wonder how redemption could even exist. Yet, God is often willing and always capable of forgiving wayward children. Mortals are imperfect beings, capable of mortal failings. They fall prey to lust, greed, envy, and gluttony. Most overlook such minor infractions, for many members of a clergy can receive and provide some measure of absolution, depending upon the severity of the sin.

Dark Knights can receive redemption, but in rare special circumstances. Redeeming Dark Knights is an intensive process, in which there appears to be very little reward. Evil promises power, easy to attain. Good is an arduous path, requiring virtue, sobriety, and integrity. Thus, for those who have fallen under the hand of shadow, their journey is more difficult, and many times more punishing.

The first stage to receiving redemption is to honestly and whole-heartedly desire to return to the grace of God. No deception can lie within the penitent's heart, although iniquity stains his soul. The prospective candidate must stand before the heads of each of the main orders of the Church, where he declares culpability for his crimes against life and God.

Once the Dark Knight makes the decision to strive for redemption, he must contemplate for 7 days without food or water in the presence of an icon. At the end of this period, the candidate receives a vision, wherein a canon lists his crimes. Afterward, the canon demands the candidate acknowledge his culpability. If he agrees and has shame for his behavior in his heart, the canon announces the Rite of Renunciation.

The penitent must leave all his possessions and destroy all symbols binding him to darkness. Then, the repentant warrior must undertake a pilgrimage to the Holy Land or other location of importance. Having made the pilgrimage, the character loses 1000-20000 experience points per level attained in the Dark Knight class. If the experience points fall below 0, the penitent dies, his soul released to find purchase in Heaven. After all costs have been paid, the former Dark Knight's allies, servants, and retinue flee his service to plot a fitting revenge to be enacted at some time in the not-so-distant future. If the fallen Dark Knight survives the experience-point loss, he loose all gifts ans spells he has thus far obtained.

Cults

Unlike some heretical movements that seek to proselytise and grow, cults must conceal their activities from the Church and from secular authorities. Cults are celebrated in isolated farming villages, in remote communities, in the wilderness on the fringes of civilised lands, or in the heart of great cities where many hundreds of people can gather without being noticed.

The seed of a cult lies in contact between the demon and its followers. In a mockery of divine worship, such contact is conducted through the cult's head priest. Through manipulation, bullying, brain-washing and actual displays of power, the head priest orders followers around and dispenses some of the gifts their demonic lord bestows upon them... while retaining the lion's share for themselves, of course.



Goals

A demon's goal in sponsoring a cult can be subtle overt as well; Demon Lords with a finger on the pulse of history understand that a certain task requires a certain cult. If it wants to topple a dynasty of rulers, it will create both a fanatic and a hedonistic cult: the latter to undermine the support of the nobility, and the first to deal the telling blow when things have degenerated to a given point. Other times, the demon just wants a quick and dirty way to get souls in the light of an impending conflict in Hell.

The overall goal of both cultists and demons is selfish in some degree, even if they profess a total commitment to a cause, it is for very personal reasons. A fanatic may shout that he wants to destroy the world so it can be made anew for the good of all beings, but deep inside he just wants to destroy the world out of spite or to end a tormented existence, ignorant that, by pledging his soul to a demon, greater torments await him in the afterlife.

The purpose of a cult, in exchange for a demon's patronage, is to be as a cancer on the land, festering and growing, infecting others with its evil. Some more specific goals include:

Corrupting local authorities: With bribes, favours and offers of membership, a cult can start subverting the social order by making the figures of authority into corrupt and depraved people. They may offer a disgruntled heir the chance to take the throne, or invite a sybarite sheriff to grand orgies until he is a slave to his own desires. Corrupting the authorities does not only serve to increase the chaos in a community, but also helps the cult to gain certain leeway in its activities, cashing in on favours so That the disappearance of one or two virgins a week before the full moon go unchecked.

Destroy the force of good: This removes an obstacle for the demon patron and can take many forms, from assassinating the head of a church to

making a Holy order or a famous paladin fall from grace, the goal is to make he force of good stop bothering them.

Spread confusion: Uncertainty is the root of many evils and, if the cult manages to make an entire community fear the unknown. they can push them to greater extremes and erode the moral order. A series of murders may start pushing a small town into desperation and fear. When the cult starts dropping hints about a scapegoat, people will eventually try to take the law in their own hands and lynch an innocent. Also, fear and prejudice will keep a community from accepting the help of strangers.

Blood and souls: Simple, straightforward slaughter. The cult will engage in ritual killings just for the satisfaction their demon patron feels at seeing such mayhem unleashed on earth. Blood and soul sacrifices have different effects on both demon and cultist.

Awaken sleeping demon: Many cults have existed for hundreds, if not thousands of years and are a steady source of unexpected support for a demon. When a Demon Lord falls asleep, it can count on its cult to try and wake him through sacrifices and by committing atrocities in its name. The few cults devoted to The Nameless Ones do not really understand what they are trying to do by waking a demon Prince.

Open gates: The ultimate goal of many cults is to blast open the barriers between Hell and earth, so that the demonic hordes can arrive in force, crushing everything in their path.

Personal power: Most of the time, the goals of a leader or its members have nothing to do with overall battle between good and evil, but merely focus on their out greed and ambition. Demons have no trouble with this, as it only furthers the cultists' corruptions, arriving to the Abyss when they die as a much tastier morsel. An arcane cult may stop at nothing to learn the secrets of the universe, while a dupe cult leader would for riches.

Gain immortality: Mortals should learn that asking demons for the secret of immortality or eternal youth is one of the worst ideas possible. A demon may curse the petitioner with undeath if it is feeling light-handed but they can grant the wish by infusing the cultist with so much demonic essence that yes, immortality is achieved. The mortal's soul. however, becomes so twisted in the process that he either goes mad or dies, becoming an immortal demon of the lowest castes, to be abused by other demons.



The Hidden Foe

Cults fear the light and so seek to conceal themselves from prying eyes. They meet in ritual circles at midnight out in the forest, or in hidden temples deep beneath the earth. A travelling merchant might see nothing untoward in the village by day and pass by, unaware that he was ever in the company of diabolists. Uncovering a cult requires careful observation, investigation and even infiltration.

The relative strength of a cult and the difficulty of the investigation can be broken into four factors. These factors are rated like skills. As a guide to a cult's operations, the GameMaster should allocate points to each of these four factors. A small cult might have only 100 + 5d20 points to spend; a medium sized cult 200 + 5d20; a large and potent cult some 300 + 5d20 points.

- Subversion: What proportion of the common population subscribes to the cult's beliefs? How many are sworn to its service? A cult with a low Subversion score has only a few secretive members and little local influence; a cult with a high Subversion score holds the loyalty of most of the people in the area.

- Fanaticism: How devoted the members of the cult are to their beliefs. This affects the cultist's willingness to die for the cause and their ability to resist torture and interrogation. Cultists can also draw on fanaticism to steel themselves against threats both mundane and supernatural.

- Concealment: How well the cult hides its activities from investigation. A low-concealment cult is doomed to be short-lived, as the first investigator to notice the cult will be able to unravel all its secrets. Low-concealment cults meet openly, have easily spotted cult brands or especially showy magical rituals, or simply do not take care when hiding the bodies. A high-concealment cult is adept at avoiding detection.

- Force: How well can the cult exert its power directly? Force takes many forms – armed guards, assassins, political influence, wealth – but always comes down to the exercise of power. A low-Force cult might be a band of fearful peasants worshipping a deceitful spirit; a high- Force cult might be a cabal of noble wives and maidens who have taken to practicing diabolism behind a screen of guards and political power.

Subversion

As a rule of thumb, the Subversion score measures the proportion of important Non-Player Characters in the area who are members of the cult. If outsiders walk into a village with a Subversion score of 20%, then one in every five significant people they meet will be a cultist. A cult with a Subversion score of 100% means that virtually everyone in the area is a member of the cult. (If the Subversion score is over 100%, then any points above 100 means that the cult has secret spies outside its normal area of influence - maybe even within the Inquisition or Opus Dei itself!)

The cult may use Subversion to exert social pressure within its area. If the characters are asking too many questions, then potential witnesses may be pressured into staying silent with a successful Subversion roll. Subversion can also be used as the cult's Perception analogue - were outsiders spotted approaching the town? Roll Subversion to find out.

- The cult's spies were watching the Witch Hunters all along – it's a trap!

- One of the Witch Hunters' Contacts was a member of the cult, or has switched sides.

- The cult has taken hostages – if the Witch Hunters attack, the hostages die.

- The cult has spread beyond its traditional area of influence; if Witch Hunters succeed in wiping out the cult here, it will regrow elsewhere.

Fanaticism

Fanaticism measures a cultist's devotion to the cause. Fanaticism makes the cult harder to defeat, as its members cling to their heretical beliefs with extreme tenacity. The GameMaster can roll Fanaticism as a quick morale check for cultists, which comes in very handy when cultists run into the surprising physical prowess and weapons of their enemy. Do the cult guards flee when confronted by a band of Templars? Roll Fanaticism.

Fanaticism's primary use is to resist interrogation. If Influence or torture are used to extract informations or confessions, then Fanaticism helps the cultists resist.

A direct attack on fanaticism is counter-productive, as cultists already believe they are under attack. Pressuring a believer just reinforces his fanaticism.

- Acts of surprising mercy and compassion can break down fanaticism. A cultist who believes that he will be burnt at the stake may be redeemed if instead ha can be free him from the service of evil masters.

- Demonstrating the weakness or corruption of the cult leadership can shake the belief of their subordinates. Slaying or humiliating a leader of the cult in the presence of his followers can reduce their fanaticism.

A few dramatic twists could happen in a final confrontation. These will be connected to the ultimate aims of the cult.

- The cultists will fight to the death here; no quarter will be asked or given.

- If the fight turns against the cultists, they set off a doomsday plan - the building starts to collapse, they set the woods on fire, they break the dam, they summon the demon even though the binding circle is not complete.

- Even if the Witch Hunters triumph in this battle, cult assassins will return to strike at them again and again.

- The cultists ritually murder themselves, to fuel a powerful spell of vengeance cast by the cult leader.

Concealment

Concealment is basically the cult's housekeeping ability – how well do they clean up after themselves? If the cult holds black masses in the woods, then how well do they hide their sacred altar from prying eyes? If the cult practises human sacrifice, how well do they hide the bodies? It also reflects the cult's knowledge and mastery of the area it controls; a cult with a high Concealment might have hiding places and secret fortresses everywhere.

A traditional twist in occult investigation is where Witch Hunters find proof of the cult's activities and try to bring it before the authorities; only to have the evidence disappear. For example, the Witch Hunters find a mass grave in the dead of night but when they visit it the next morning with the local baron, the grave has been dug up and emptied overnight. Throw Concealment to determine if the cult is able to pull off disappearing acts like this one.

- There are a lot more cultists than the Witch Hunters expected, or the cult has some secret weapon in reserve.
- The cult has already moved important items, such as relics or grimoires, to a safe location.
- There are cult reinforcements hidden nearby, who will attack at the worst possible time for the Witch Hunters.
- The cult was hiding a much bigger secret than the Witch Hunters expected, like a sleeping monster.

Force

Force is used to directly oppose the Witch Hunters' investigations. When the Witch Hunters' presence is noticed by the cult, the cult leader may choose to retaliate by physical or supernatural means. A physical retaliation generally means the Witch Hunters are attacked, either openly (the cultists draw swords and hunt down the Witch Hunters) or secretly (assassins, poisons, daggers between the ribs).

The cult's Force can be used as a guideline for the sort of equipment and weapons possessed by the cultists, as well as their weapon skills. Not every cultist will have such a weapon skill – just the ones assigned to handle physical problems, such as guards and assassins.



Cult Leaders

At the head of every cult is a charismatic leader. This leader directs the cult and holds it together by sheer force of will. Such a leader is usually human but some cults are led by inhuman entities, such as a spirit, ghost, demon or even the Devil himself. Unlike a heresy, where the idea may endure even if those who believe in it are all slain, a cult rarely survives the loss of its leadership, so the cult puts every effort into protecting the leader.

Duping mortals is one of the favourite pastimes of a demon and when he can do it through others, multiplying the effect like that of a virus, it is so much better. Cult leaders act like the carriers of the demonic disease, spreading its ideas to whomever catches his fancy. Demonic cults are cults of personality at the same time that they are devoted to a demon's cause, funnelling worship into the cult leader's ego and the demon's influence.

The path of the cult leader seems to offer great advantages to those who follow it, but it is ultimately a road to certain perdition. The demon will do all it can to push the cult leader into darkness along with his followers, spreading evil among mortals while alive and its exclusive property upon their death.

When creating a new cult, consider what sort of leader it has and build the cult around that. A cult ruled by a Necromancer will be very different to one that springs up around a young Bandrui who channels the wisdom of a forest spirit. Cult leaders can be recurring antagonists and should on their own be a significant challenge to the Inquisition or the Opus Dei.

Consider how the leader can avoid being summarily killed. There are several ways to prolong the battle with the cult, such as:

- The cult leader has considerable personal magick and is warded against direct assault.
- The cult leader resides in the cult stronghold and never leaves.
- The cult leader operates through intermediaries or figureheads; the cult believes that the high priest is in charge, when it is the high priest's bodyguard who is actually the true leader.

Cult Members

The goals of a cult and its method for reaching them depend on the nature of its members and their demonic patron. The goals of hedonistic or heretical cults are rather abstract and hard to understand by the lay person, while fanatics can be very simple in their pursuits.

The Fanatics: One of the most dangerous forms of demon cult and also the easiest to spot and eradicate, fanatic cults arc those deeply convinced of the demons' cause to the point of insanity. The head priest o fa fanatic cult is just as crazy as the others, but has the presence of mind not only to interact with the demon sponsor, but also to formulate overall strategy and management of the cult. Fanatics espouse the ideals of the demon, the ones their puny mortal minds can comprehend, at any rate; they actively seek to corrupt, enslave and destroy everyone around them. When captured, a fanatic cultist will shout and curse his pleas to his demonic master and start spewing nonsense, with frothing at the mouth being popular amongst prisoners taken by the forces of good.

The members of a fanatic cult tend to come from the disenfranchised portions of society, the destitute, rejected and hopeless. In the worship of a demon they often find a perverse sense of revenge against their fellows for their lot in life or a sick hope that life will be better for them when they make it worse -or everybody else. Misguided philosophers often find themselves in the clutches of a charismatic leader, convinced of the demon's tenets in a very abstract sense. Whatever their origins, fanatic cultists are thoroughly brainwashed by the head priest into believing that evil is a good thing.

The Arcane Menace: The danger posed by an arcane cult is that its members know exactly what they are doing and wield considerable power. An arcane cult is made of Magick Users who have delved into demonology a little too far and now obey the orders a powerful demonic patron. The leader of an arcane cult is not considered a head priest by his fellow cultists, but simply the most knowledgeable spellcaster in the group, the most experienced or at least the one capable of blasting others of them into dust. He is the leader of rituals and the dispenser of knowledge. Arcane cultists do a demon's bidding for a simple purpose: power. They exchange their considerable services in exchange for increased magical prowess and occult lore, with riches being mostly redundant to their arcane pursuits.

Arcane cults are the proverbial secret societies. Often a centre of knowledge that is always on the lookout for ambitious and promising apprentices to recruit as acolytes. Truly evil spellcasters enter or form an arcane cult out of a genuine belief in the tenets of darkness and these are the most dangerous of all, because they know what they are getting themselves into and are glad to do so.

The Heretics: A reflection of the arcane cult, a heretical cult is started by spellcasters or people otherwise tied to a religion. This kind of cult is the one that most resembles religious worship, complete with periodical ceremonies and actual reverence for the power the cultists pledge their souls to. The leader priest of a heretic cult is serving the abstract forces of evil and darkness. Such priests enter a bargain with a demonic patron for a variety of reasons: they may see the demon as a peer in the service of evil who is simply in a more advantageous position or a true messenger of darkness akin to a saint. Whatever is the case, the priest is not deluded into thinking that his powers come from the demon. Lesser heretical cults are headed by a powerless priest who depends upon demonic investitures to exert his authority, resembling a fanatic cult leader in his devotion to the demonic patron.

Members of a heretical cult are disillusioned with the gods, their work and their mortal agents. The more extreme believe that complete destruction is a chance for a fresh start, with new deities correcting the mistakes of the old ones. Opportunistic demons send instigators to convince people that worshipping a being that does not require their devotion for their power is the way to go.

The Dupes: A duped cult resembles either a fanatic or a heretic cult on the surface, but has a very important factor setting it apart from the others: they are being made fools of Dupe cults are short-lived affairs, at least in the immortal eyes of their demonic sponsors, intended as decoys or expendable weapons. The head priest of a dupe cult is aware of the nature of his deal with the demonic sponsor and is manipulating his followers, ready to bail out and abandon them when the Inquisition comes knocking. The head priest is a charismatic fraud and the demonic sponsor a knowing partner. Minor demons often ally with a spellcaster or persuasive conman, too weak to actually grant investitures but strong enough to communicate with their mortal partner and give a few displays of power.

The Hedonists: Just like on arcane cull is in it for the power, a hedonistic cult is in it for the pleasure. Considered 'entertainment' cults by many demons, a hedonistic cult is nonetheless a powerful tool for corruption and moral decay. The head priest for a hedonistic cult is worried with self-gratification and it is more probable that an instigator contacted him than spellcaster making contact with the demon. The head priest is the dispenser of favours, gifted with demonic investitures to elevate his status and cement his power.

The members of a hedonistic cult are easy to push towards darkness, offering greater pleasures in exchange for greater depravities.

Coming often from the idle rich and bored aristocracy, hedonistic cults have many resources under their command and eventually find contacts in the criminal underworld to provide them with their forbidden delights, if they do not start their own criminal ring themselves.

The Corrupted: A corrupted cult is very small, as only the most powerful of demons can sustain its patronage. All of the corrupted cults members have a number of demonic investitures or are somehow above average in terms of power, even if they are manipulatable as normal cultists. Orphaned half-fiends, humanoids and others of equal nature are attracted to a cult of the corrupted, already manifesting evil in their hearts, with the cult only giving it direction.

Cult Brands

Many cults wear some symbol or marker to identify their members. Of course, the use of a brand makes masquerading as a cultist that much harder. Determine what sort of brand the cult uses or roll 1d10 on the table below.

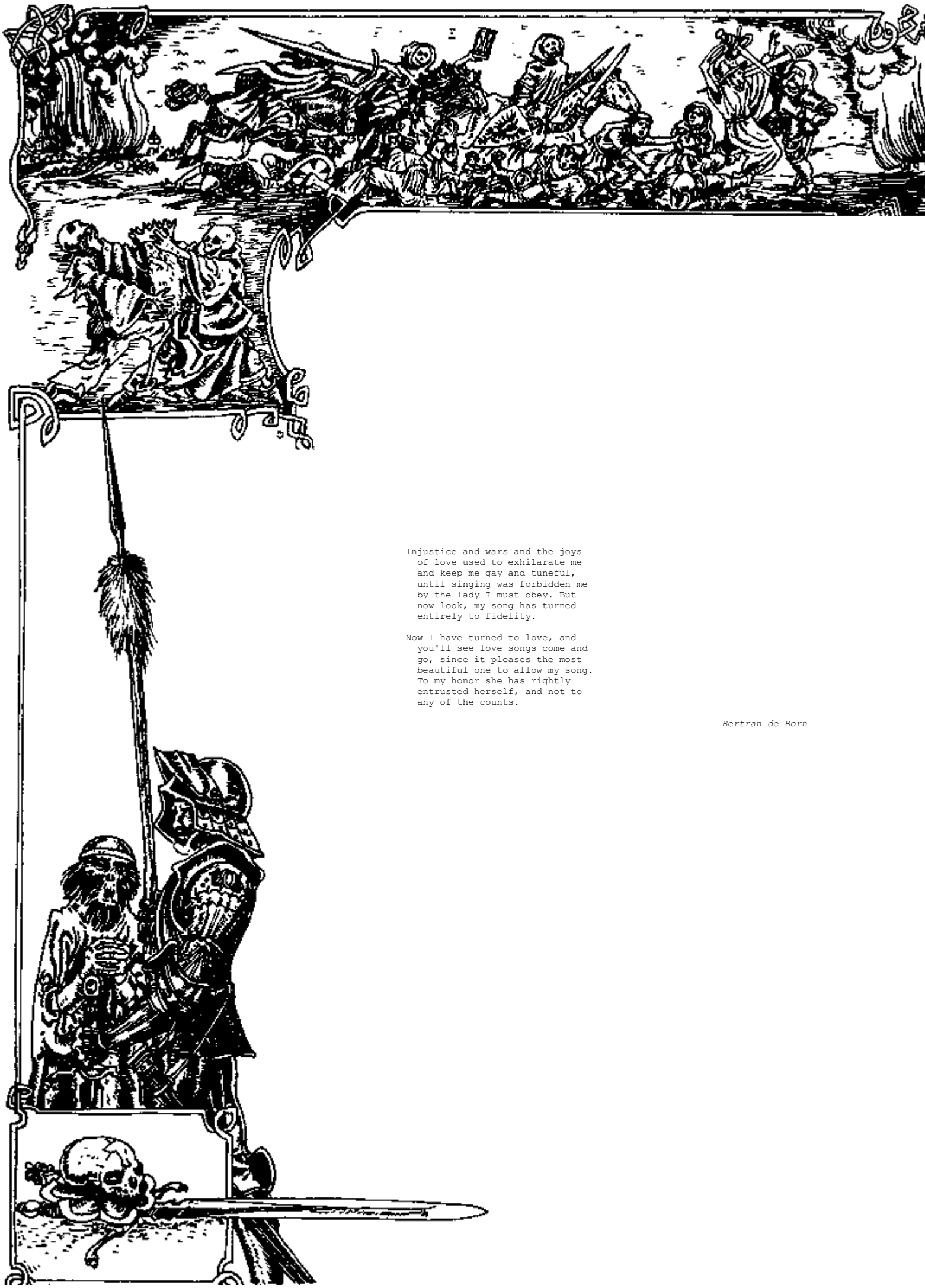
1d10 roll	brand
1.	Ritual scarring or branding: All cult members have a scar carved or burnt into their flesh in the shape of the cult's holy symbol.
2.	Curse: All members of the cult are cursed in some fashion. Perhaps plants wither in their presence, or they smell foul, or they slowly mutate into monsters.
3.	Tattooing: A hidden tattoo of the name of the cult's patron demon or his symbol.
4.	Token: All cultists carry an item that identifies them as members of the cult, such as a ring, a piece of jewellery or an unholy relic.
5.	Cult garb: The cultists wear a particular set of holy vestments, such as white robes and a dagger, or bestial masks. While they only wear these uniforms during cult ceremonies, the characters might find clues by searching the homes of cult members.
6.	Sacrifice: Every cultist has made a particular sacrifice. Perhaps all members of the cult have cut off their left little finger or maybe to join the cult, they must sacrifice one of their children.
7.	Black mark: Membership in the cult manifests as a strange black pockmark on the cultist's skin.
8.	Taboo: Members of the cult may not perform some relatively common act. Maybe they cannot step onto holy ground or cannot have sex.
9.	Obligation: Members of the cult must perform some ritual act. Perhaps they are bound to protect and feed cats, or have to pray at moonrise or lose their place in the cult.
10.	Spiritual Foulness: Entering the cult taints the cultist's soul, making them detectable by supernatural devices and methods like Soul Sight or the Hoffman Device

Ritual Sites

Many cults have ritual sites and places of power, where they conduct their diabolic ceremonies and draw magical energy to fuel their dark rites. Often, the final confrontation with the cult will take place in such a ritual site. Choose whichever is most fitting.

- A circle of standing stones in the forest.
- A cave, deep underground, approachable only by narrow tunnels.
- A black altar, scorched by lightning bolts.
- A hidden crypt underneath a house.
- A barren hilltop where nothing grows.
- A corrupted church, now dedicated to evil powers.
- An attic room in a large manor house.
- In an ancient ruin.
- On the shore, between the high tide and the low.
- Atop a tall, mist-shrouded mountain.
- Behind a waterfall.
- In a slaughterhouse.
- In a graveyard.
- In a ruined temple.
- In the village square but only on moonless nights when the whole village slips into the otherworld.
- In a castle owned by a noble loyal to the cult.
- The ritual site is mobile; the cult owns a sacred relic that taints wherever they lay it down.





Injustice and wars and the joys
of love used to exhilarate me
and keep me gay and tuneful,
until singing was forbidden me
by the lady I must obey. But
now look, my song has turned
entirely to fidelity.

Now I have turned to love, and
you'll see love songs come and
go, since it pleases the most
beautiful one to allow my song.
To my honor she has rightly
entrusted herself, and not to
any of the counts.

Bertran de Born

Book 3

The Book of Chivalry

Dedicated to the memory of Mike Gilbert who passed away in august of 2000



Chivalry and Sorcery

Contents

Knighthood and the Feudal Setting....4
Knighthood....4
The Fief....4
Designing the Feudal Nation....5
Medieval Castles....11
The Castellan....12
Castle Building....12
Basic Elements of Castle Construction....12
Motte & Bailey Castles....16
Shell Keeps....16
SK IX Norman tower Keep....16
Round Towers & Donjons....18
Castle Life....19
Castles of the Dark Ages....19
Castles of the Early Middle Ages....19
Castles of the High Middle Ages....20
The Golden Age of the Castle....20
Manor Houses....22
Feudalism....22
Homage & Fealty....23
Feudal Rights and Obligations....23
Feudal Laws & Order....25
Sumptuary laws....25
Arms control....25
Customs of Feudal society....26
Four Universal Aids....26
Tallage....27
Impost....27
The Crowner....27
Unwanted Attention....28
High Justice....28
Low Justice....29
Crimes & Punishments....30
Canon Law....32
Secular Justice....33
Canon Law Jurisdiction....33
Court Procedures....33
Punishment....33
Canon Law Cases....33
Torture....33
Sanctuary....35
Indulgences....35
Administering Justice in the Game....36
Punishments....36
Noble Prisoners....36
Ransom & Blood Price....36
Ransoming Vassals....36
Blood Price....36
The Warhorse....37
The Making of a Knight....38
Code of Chivalry....40
Courtly Love....40
Adventuring....42
Quests....42
Types of Quests....42
Battles....42
Tournaments....42
Hosting Tournaments....43
Announcing the Tournament....43
The Tournament....43
The Melee....45
Pas Des Armes....46
The Joust....47
Heraldic Arms....48
The achievment....49
Heraldry....50
Ermine & Vair....50
Lawful exceptions....50
Partitions of the Field....50
Ordinaires and Subordinaires....51
Variations....51
Crest & Helm....52
Mottos....52
Creatures....52
Inheritance of Arms....55
The Symbolism of Heraldry....55
False Arms....57
The Eldar....57
The Istari....58
The Khazâd....58
Morgoth and his Legacy....58
Marriages....58
The Arms of Sons and Daughters....58
Arms for a Knight....59
The Herald....60
Seals....60
Orders....61
The Chivalric Order of The Most Gallant Companions of The Golden Spear....61
The Most Gentle Order of The Black Horse....61
The Most Honourable Order of The Golden Star....61
The Most Chivalric Order of The Silver Plume....61
The Most Loyal Chivalric Order of The Knight-Defenders of The Bridge....62
The Most Loyal Order of The Grand Sergeants of The Throne Room....62
The Most Chivalric Order of The Star....62
The Most Noble Order of the Thistle....62
The True Knights of Saint Michael....63
Baronial Orders....63
The Order of the Dragon....63
Clerical Fighting Orders....63
Fighting Orders Organization....63
The Commandery....64
The Main Fighting Orders....64
The Knights Hospitaller....65
The Teutonic Knights....65
The Knights Templar....66
Order of Saint Lazarus....67
Order of the Holy Sepulchre....67
Order of Saint James....68
Order of the Blessed Virgin Mary of Mercy....68
Free Company....68
Joining a Free Company....69
Serving in a Free Company....69
Order of Battle....69
Becoming a Captain....69
The Free Company's Code....69
The Brotherhood....69
Looting Corpses, Farms and Cities....70
Looting Corpses....70
Looting on the Field of Victory....70
From Dusk until Dawn....70
The Aftermath....70
Individual Combat....71
The Personal Combat Factor....71
Favored Weapons....72
Military Ability Factor....72
Combat Turn Sequence....72
Movement....72
Hit Probability....72
The Combat Matrixes....73
Weapons....73
Magick Weapons....73
Blows....73
First Blow....73
Horror Factor....74
Armor....74
Magick Armor....76
Magick Shields....76
Dodging Blows....76
Parrying Blows....76
Parrying Blows by Large, Powerful Monsters....77
Dodging Blows by Large, Powerful Monsters....77
Critical Hits....77
Fumbles....77
Tactics....77
The Bash....78
Attack from the Rear....78
Attack from Above....79
Encumberment....79
Desperate Defense....79
The Great Blow....79
Ferocity....79
Expending Blows In Combat....79
Combat Fatigue....79
Character Morale in a "Dungeon" Adventure....79
Monster Morale in a "Dungeon"....79
Tactical Manoeuver Matrix....80
Missiles....81
Bows....81
Crossbows....81
Missile Fire Matrix....82
Arrowheads....82
Treating Arrow Wounds....82
Weapons....83
Daggers and Shortswords....83
Swords....84
Hafted Weapons....84
Chivalric Arms....86
Elven & Dwarven Weapons....87
Infantry, Yeoman, Militia....88
Non-Fighters....88
Monsters....89
Naturally Armed Creatures....89
Bare Handed Combat....90
Throwing Matrix....90
Bash Results....91
Critical Hit Results....91
Fumble Results....91
Horse Combat....92
Movement of cavalry in melee....92
Horse vs. Horse....93
Horse vs. Foot....93
Foot vs. Horse....93
Mercy....94
Player Character Survival....94
Men, Elves, Dwarves and Hobbits....95



Knighthood and the Feudal Setting

Chivalry & Sorcery is based entirely on the feudal system, and the manner in which individual fiefs and the feudal nation as a whole is set up will have a profound effect on the campaign.

Knighthood

Peace delights me not!
War--be thou my lot!
Law--I do not know,
Save a right good blow!
--Bertran de Born

Knighthood in the middle ages was something of a prestigious position. The knight was charged with the obligation of learning the art of war and adhering to the code of chivalry. This code demanded that the knight demonstrate bravery, loyalty, generosity, courtesy and devotion especially to his liege. It was also his primary responsibility to protect the castles and more so during the time of battle.

To be a warrior, to take and to give hard blows in mortal combat, to enjoy the delights of victory over stalwart enemies to endure all manner of adversity manfully and with honour--and finally to die a true warrior's death--these are the ambitions of every knight worthy of his gentility. The Knight is the lord of the feudal world. The thing that separates him from the villein and the commoner is his total commitment to war and his overwhelming superiority on the field of battle. It is often said that God made the Knight more honourable, courteous, and wise then the peasantry. In the end, however, it is the Knight's martial advantage that sets him above all others in society.

Knighthood was part of the feudal power structure and myriad agreements that characterized the middle ages. The knights in the middle ages would offer their military service in exchange for a fief or a piece of estate. In the later part of the middle ages, when battles continued to intensify, many people began to pay an amount of money that would keep them from serving as knights in the army of the king. Instead, these eligible knights were looking to ransack cities and pillage them. They were not looking to fight for any particular ideology. The money that they paid to the local lords was used to establish a small parallel army that would ransack and pillage cities in battle.

Three categories of people went to war in medieval times and these included foot soldiers, knights and archers. In the middle ages, the knight was protected in metallic armor and he could easily destroy the enemy foot soldiers during battle. Of all the three categories of fighters, knights were the wealthiest because it was very costly being a knight. Purchasing the armor, weapons and horse cost a fortune and most people who desired to become a knight simply could not afford it.

The commons must spend their time at labour with mattock and shovel, in raising pigs and sheep and cattle, in weaving and tailoring and a host of other peaceful activities. The Knight trains for war. War is his craft, and he is as expert at it as a goldsmith is at working precious metals. The fact is that much time is needed to train in the use of arms and armor and horse. Since a Knight has his living provided for him, he alone has the time to devote to preparation for battle. That time is not available to the commoner who must grub for a living.

Consider a rising by the peasantry. Armed with grain-flails, boar spears, knives, axes, scythe blades affixed to poles, and a scattering of hunting bows, a score of peasants advance up the road to the manor house. Suddenly, they are confronted by a Knight and his Squire. Two against twenty: It is usually enough. In the time the survivors take to reach the safety of the woods, a half-dozen lie dead or wounded in the dust beneath the stamping hooves of the pluging, whirling warhorses. The Knight and his Squire are clad in armor almost invulnerable to the puny blows of the peasants' makeshift weapons and light self-bows. Their warhorses are too well trained to permit the mob to approach close enough to tear their riders from the saddle, and they turn and kick and bite with no apparent direction from the men on their backs.

Is there any wonder that the nobles gave the law to the commons?

The Knight is always a horseman. He may choose to fight on foot, but it is his great war steed that gives him the advantage. Indeed, the entire feudal system arose out of the need to support the great expense of maintaining a horse, attendants, arms, and the fine armor of the Knight--an expense very much greater than that of maintaining infantry. It became the practice to grant land--"fiefs"--to provide Knights with a living adequate to maintain his arms and entourage. Without a proper "living," being a Knight is a difficult business. The whole ambition of the landless Knight-errant is to acquire enough fame to win for themselves a fief from the hands of some great lord. The ambition of the great lord is to hold onto his lands, and perhaps also to increase them. These are the motivations underlying the actions of the nobility.

The Fief

In the middle ages, land was known as fief. The Lord or the king in exchange of services gave fief to him, and this was known as the medieval feudalism or the feudal system. This concept involved the provision of land (fief) for military services. The fief came with labor from peasants who were supposed to cultivate the land.

Additionally, the fief came with rent, dignities and offices. The person who was given the fief was called a Vassal, and he acted as a knight for the King. The Vassal usually was a free man. His duty was to protect the King, and he fought in the military. He was of a rank of a Lord of the Manor, who was lesser than a Noble or the King.

In additional to this, it was expected that everyone pay for the fief. This was done by doing chores for the king. Such chores involved the provision of food and clothing for the king's soldiers, and provision of more soldiers to fight for the king. Fief in the middle ages was a source of income, and anyone who was lucky enough to own one lived a better life than the ordinary citizen did.

Under this medieval feudalism, the fief was given to the Vassal following a Commendation Ceremony. This ceremony had the purpose of creating a life-long relationship between the Vassal and his lord. In this ceremony, the Vassal took an oath of Fealty to forever be loyal to his Lord. The ceremony was celebrated by paying homage, and after the celebrations, the Vassal was forever joined to his lord.

When the celebration of the Commendation Ceremony was over, another ceremony followed. This ceremony was known as Investiture Ceremony. In the Investiture Ceremony, the king or the Lord gave the fief to the Vassal. When the land was handed over to the Vassal, certain privileges came with it. These privileges were, but not limited to: hunting in the fief; judicial rights over the ordinary people (peasants) living in the fief and the rights over the land. Once the fief had been given to the Vassal, it was named a Manor. The Vassal was also given the title of Lord of the Manor after acquiring the land or fief.

The holding of a fief is no light task. A Knight owes feudal service to his liege lord and also a number of feudal duties and

obligations. He must see to the proper defense of his holding, oversee the activities of his people, and give "low" justice inside his demesne.

The fiefs that came with a stream or a river were highly valued in the middle ages. This was because the stream or the river would provide a source of drinking water and a fishing ground. The only people who were allowed into the fiefs were peasants. In theory, they were freemen but in reality, they were bound to the soil and the lord.

In ***Chivalry & Sorcery***, a fief typically yields a "living" for the Knight, his family, and his castle retainers. In addition, an average of 30 to 40 GP net monthly income permits the Knight or lord some freedom of action.

Designing the Feudal Nation

Perhaps one of the more important aspects of the large campaign is the general make-up of the feudal nation (or nations) in which the action is to take place. The following guidelines should be used:

1. Decide how many great Lords there will be. Generally, there should be 2-3 Dukes, 2-3 Marquesses, and about 10 Counts. Of course, if actual historical situations are being reconstructed, these numbers would be altered accordingly.

2. The King, if weak like the King of France, would count for little more than a Duke. If strong and blessed with a powerful central government like that of England, he would be the equal of 2 or 3 Dukes.

3. The feudal rank of a Lord is often a reflection of his military power, and military power is based upon the size and wealth of one's feudal holdings:

   Duchies: A Duke will determine his holdings on Table III by rolling a 6-sided die, with only 4, 5, or 6 results counting. This will yield a number of holdings to be determined on Table I or II. Any small castles or 35' shell keeps he holds are held, in turn, from him by Barons or Bannerettes. Smaller holdings are held by direct vassals and close relatives.

   Marquisates: A Marquis is the virtual equal of a Duke, so determine his holdings in the same manner.

   Counties and Earldoms: A Count has a 1-25% chance of holding from a Duke or Marquis; Earls are always independent and hold their domains as "Tenants-in-Chief" like the Dukes and Marquesses. The holding of a Count or Earl is determined by rolling a 6-sided die twice. The first result will be a 1-6, giving the size and strength of his own castle. The second will be only 1-3, with 4, 5, or 6 results requiring a re-roll. The second result gives the number of his holdings, which are determined on Table I or II. Any small castles or 35' shell keeps he holds are held, in turn, from him by Barons or Bannerettes. Smaller holdings are held by direct vassals and close relatives.

   Barons: Since all of the baronial holdings are determined by one of the above findings, characters who are born into the family of a Baron need only to be located. This can be done by making up a simple probability table listing all of the great Lords, with an equal chance at being in the domain of one of them. The same can be done for characters belonging to the families of Bannerettes or Landed Knights. In the designers' own wargaming group, an elaborate set of tables was designed by a member which can locate a character literally within miles of a particular town in France, tell his overlord, etc. Of course, the amount of detail players desire will depend upon their willingness to design such systems.

4. There are also Church lands in a feudal state, held with considerable independence from the temporal authorities.

   Bishops will hold a town of 10,000 population.

   Archbishops will hold a town of 10,000 population and also lands equal to a County.

   The Primate will hold a town a 15,000 population and also lands equal to a Duchy.

   Monasteries are Large Fortified Manor Houses [LFMH] types of establishments. The LFMH and the 2 Small Fortified Manor Houses [SFMH] holdings belonging to a Monastery are held by Knights who will protect the Monks in war or perform any military service owed by the Monks to the Tenant-in- Chief from which they received their lands.

   Religious Fighting Orders will have Chapter Houses in most feudal states. See the section on these Fighting Clerics for details. Their holdings in a nation as a whole will be equal to a County, but the number of castles will be decidedly larger.

5. The number and the size of the towns in a region is clearly important. When designing the nation, the following guidelines should be used:

   No more than 1 town of population 25000 will be found in a Duchy. The Royal Capital is always such a town and will be additional to any other towns of 25000 found in the Royal Domain.

   No more than 1 town of population 15000 will be found in a Duchy or Marquisate.

   No more than 2 towns of population 10000 will be found in a Duchy, Marquisate, County, or Earldom.

   No more than 3 towns of population 7500 will be found in a Duchy, Marquisate, County, or Earldom.

   The number of smaller towns in a feudal domain depends upon a random die roll. when the number has been determined roll a 6-sided die on Table IV to find the size of each of the town in the domain:

Duchy:	4 + 1-6 towns	County:	1-6 towns
Marquisate:	3 + 1-6 towns	Earldom:	1-6 towns

   Of all large towns in the nation, 1 of 15000 population will be held by the Primate 2 of 10000 will be held by Archbishops, and 1 town in each Duchy or Marquisate will be held by a Bishop.

   The remaining towns will either be independent chartered towns (1-75%) or towns held by a feudal overlord (76-100%). Chartered towns are loosely allied to the King in that they look to the Crown for protection from the local nobility and, in return, provide limited support to the King when he is at war in the region surrounding the town. Such towns are not part of his feudal holdings, however, and cannot be used indiscriminately to further his ambitions. They must be "influenced," with a 1-40% chance that they will provide full support, 41-80% chance that they will remain neutral, and an 81-100 chance that they will support the other side. The same percentages apply to towns held by a feudal Overlord unless he has garrisoned them with his own forces at a percentage equal to 10% of the militia. Up to 1/2 of this garrison may be Mercenaries but the remainder must be sworn vassals.

   When determining who, in fact, is Overlord of a subject town the location of the town is vital. If a town is clearly in the domain ruled directly by a "tenant-in-Chief" (King, Duke, Marquis, Count, or Earl), it is under his suzerainty. However, if the town lies in the domain of one of the vassals of the great Lord, there is a 50% chance either way, so that even a Bannerette or Baron may have control of the town. Mere Landed Knights have no chance, of course, of controlling a town.

   For this reason, it is important to draw the maps of the feudal state exactly, placing the boundaries of all holdings of Bannerette size and up, and locating all towns with some discrimination and fairness. Only after all towns have been located will there be a determination of their status.

6. To complete the picture, rivers and other important terrain features like mountains and forests may be added to the map. Also, all-weather roads can be drawn in, for these are vital to the course of all military operations and trade.

Game Masters may find the establishment of the individual manors and baronies in their campaign region to be a rather involved task. The following tables are provided to make the design of nations an easier task.

The tables present Interior and Frontier Manors. However, where there is subinfeudation (a Lord has vassals of his own, who may in turn have their own vassals), the tables provide a listing of the various vassal fiefs. These may be used as typical holdings and thus the process of designing the nation may be speeded up through standardization.

There is nothing preventing a campaign designer from including a solitary castle of class I through VI (with no sub-fiefs) in addition to the various vassal fiefs, to provide some variety. The same is true of additional shell keeps.

The area of the various holdings is included to permit designers to calculate the over-all areas of the nations they are designing. These areas are typical and are capable of some adjustment downward or upward (-25% to +50% range is suggested) to reflect greater or poorer fertility, terrain, etc.

Revenues and rents are stated in GPs per month. In the case of subinfeudation, players are reminded that Revenues of subinfeudated fiefs are not included in the Lord's personal income, but the total rent from vassals owing to a local noble is also equivalent to the rents and taxes collected by the overlord. Thus the rent has two applications: one portion to the manor lord, the other to the overlord. For example, a SFMH 1 (Interior) has 10 GP/month in rents. The fiefholder would receive 10 GP from his vassals. A second 10 GP would go to the overlord as rents/taxes from the fief. The total amount of rents/ taxes owing an overlord is given in the Totals line at the bottom of all subinfeudated holdings.

Feudal service involves a vassal supplying from 30% to 50% of his fighting men (exclude serfs) for 60 days service per year. Thus an ovelord can count on at least 30% of the total fighting strength in his lands for 60 days of service. Clearly, some care has to be taken to maintain reserves in case of prolonged conflict (military seasons can last from 60 to 180 days, depending on the players). In case of invasion of a particular holding, 100% military service can be counted on, if required, but no fortress will be denuded of more than 75% of its fighting strength at any time. Within a particular

fief, a knight, squire, sergeant, or man-at-arms must serve at need in defense of the fief.

Mercenaries were not included in the figures. However, assume that 10% to 20% of the totals for sergeants and men-at-arms are employed as independent mercenaries who have taken service. These are considered paid for 60 days service in the field/year, after which bonuses have to be paid.

Table I: Interior Manor

		Men in Service to Overlord														
1d6	Holding	Kts	Sqr	Sgt	Men	P. Sgt	Bks	Arm	Scr	Chap	mer	Yeoman	Serfs	Fief's Revenue	Rent from Vassals	Area of Holding
1	SFMH 1	1	1	3	10	4	1	0	0	0	0	10	50	20	10	22 sq. mi.
2	SFMH 2	2	2	6	15	8	1	0	0	0	0	15	75	25	15	38 sq. mi.
3	SFMH 3+	2	2	8	20	12	1	1	0	0	0	20	100	30	20	50 sq. mi.
	SFMH 1	1	1	3	10	4	1	0	0	0	0	10	50	20	10	22 sq. mi.
	Totals =	3	3	11	30	16	2	1	0	0	0	30	150	50	30	72 sq. mi.
4	SFMH 4+	3	3	10	25	16	1	1	0	1	0	30	125	35	25	68 sq. mi.
	SFMH 2	2	2	6	15	8	1	0	0	0	0	15	75	25	15	38 sq. mi.
	SFMH 1	1	1	3	10	4	1	0	0	0	0	10	50	20	10	22 sq. mi.
	Totals =	6	6	19	50	28	3	1	0	1	0	55	250	80	50	128 sq. mi.
5	LFMH 5+	5	5	15	40	20	2	2	1	1	0	50	150	75	50	100 sq. mi.
	SFMH 2	2	2	6	15	8	1	0	0	0	0	15	75	25	15	38 sq. mi.
	SFMH 2	2	2	6	15	8	1	0	0	0	0	15	75	25	15	38 sq. mi.
	SFMH 1	1	1	3	10	4	1	0	0	0	0	10	50	20	10	22 sq. mi.
	Totals =	10	10	30	80	40	5	2	1	1	0	90	350	145	90	198 sq. mi.
6	CASTLE 1+	7	7	25	50	32	3	2	1	1	10	100	300	75	75	168 sq. mi.
	SFMH 2	2	2	6	15	8	1	0	0	0	0	15	75	25	15	38 sq. mi.
	SFMH 2	2	2	6	15	8	1	0	0	0	0	15	75	25	15	38 sq. mi.
	SFMH 1	1	1	3	10	4	1	0	0	0	0	10	50	20	10	22 sq, mi.
	SFMH 1	1	1	3	10	4	1	0	0	0	0	10	50	20	10	22 sq. mi.
	Totals =	13	13	43	100	56	7	2	1	1	10	150	550	165	125	288 sq. mi.

Kt = Knight
Sq = Squire
Sgt = Sergeant
P.Sgt = Petit Sergeant
Men = Men-at-Arms

Bks = Blacksmith
Arm = armorer
Scr = Scribe
Chap = Chapelain
Mer = Mercenaries
Yeoman = Freeholders
Serfs = Feudal Farmers

SFMH = Small Fortified Manor House
LFHM = Large Fortified Manor House
SK = Shell Keep
Cas. = Castle

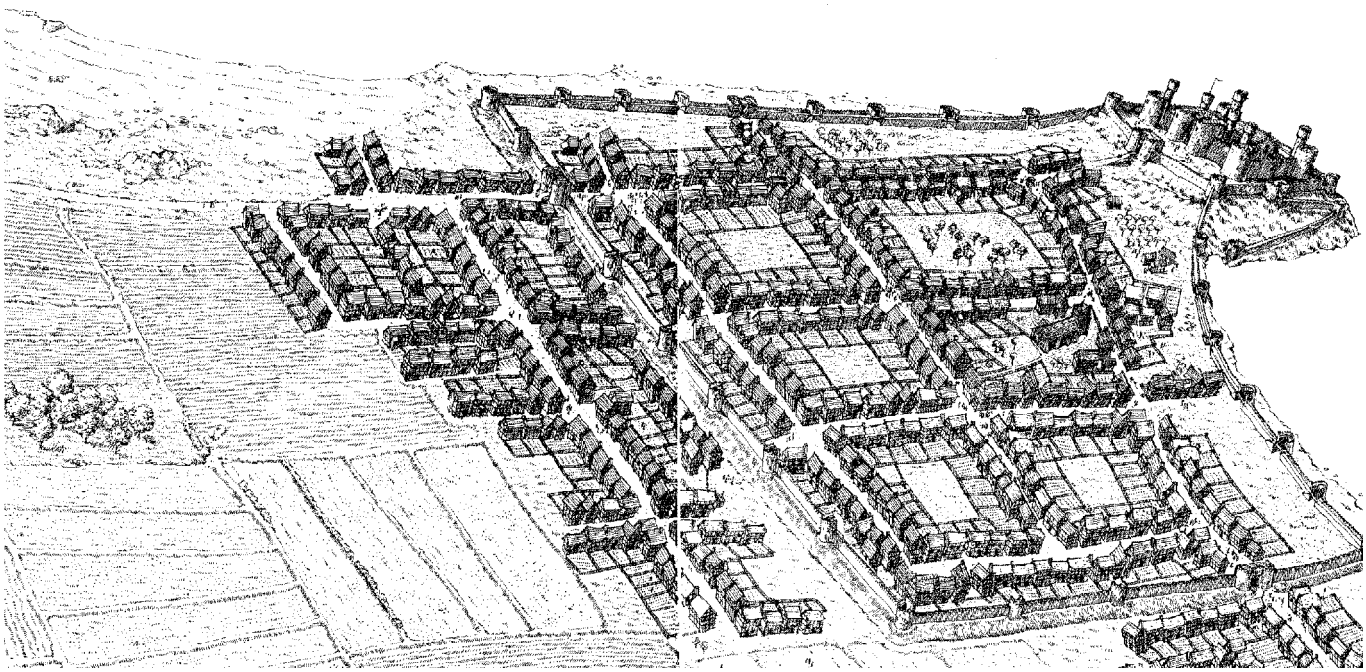


Table II: Frontier Manor

		Men in Service to Overlord														
1d6	Holding	Kts	Sqr	Sgt	Men	P. Sgt	Bks	Arm	Scr	Chap	mer	Yeoman	Serfs	Fief's Revenue	Rent from Vassals	Area of Holding
1	SFMH 1	3	3	10	25	16	1	1	0	1	0	30	125	25	10	75 sq. mi.
2	SFMH 2	3	3	10	25	16	2	1	0	1	10	30	125	30	10	85 sq. mi.
3	LFMH 3+	5	5	15	40	20	2	2	1	1	10	50	150	50	15	96 sq. mi.
	SFMH 1	3	3	10	25	16	1	1	0	1	0	30	125	25	10	75 sq. mi.
	Totals =	8	8	25	65	36	3	3	1	2	10	80	275	75	25	171 sq. mi.
4	SHELL KEEP 4	5	5	15	50	20	2	2	1	1	20	50	150	50	20	107 sq. mi.

	SFMH 1	3	3	10	25	16	1	1	0	1	0	30	125	25	10	75 sq. mi.
	SFMH 1	3	3	10	25	16	1	1	0	1	0	30	125	25	10	75 sq. mi.
	Totals =	11	11	35	100	52	4	4	1	3	20	110	400	100	40	257 sq. mi.
5	SHELL KEEP 5	6	6	20	50	32	3	2	1	1	20	100	300	75	50	160 sq. mi.
	SFMH 1	3	3	10	25	16	1	1	0	1	0	30	125	25	10	75 sq. mi.
	SFMH 1	3	3	10	25	16	1	1	0	1	0	30	125	25	10	75 sq. mi.
	SFMH 1	3	3	10	25	16	1	1	0	1	0	30	125	25	10	75 sq. mi.
	SFMH 1	3	3	10	25	16	1	1	0	1	0	30	125	25	10	75 sq. mi.
	Totals =	18	18	60	150	96	7	6	1	5	20	220	800	175	90	460 sq. mi.
6	CASTLE 1	6	7	25	50	36	3	3	1	1	20	100	300	75	75	200 sq. mi.
	SFMH 2	3	3	10	25	16	2	1	0	1	10	30	125	30	10	85 sq. mi.
	SFMH 1	3	3	10	25	16	1	1	0	1	0	30	125	25	10	75 sq. mi.
	SFMH 1	3	3	10	25	16	1	1	0	1	0	30	125	25	10	75 sq. mi.
	SFMH 1	3	3	10	25	16	1	1	0	1	0	30	125	25	10	75 sq. mi.
	SFMH 1	3	3	10	25	16	1	1	0	1	0	30	125	25	10	75 sq. mi.
	Totals =	21	22	75	175	116	9	10	1	6	30	250	725	205	125	585 sq. mi.

Table III: Knights Bannerette and Lesser Barons Holdings
Men in Service to Overlord

1d6	Holding	Kts	Sqr	Sgt	Men	P. Sgt	Bks	Arm	Scr	Chap	mer	Yeoman	Serfs	Fief's Revenue	Rent from Vassals	Area of Holding
1	CASTLE 1/A	7	7	25	50	36	2	2	1	1	15	100	300	75	75	225 sq. mi.
	SFMH 2	3	3	10	25	16	2	1	0	1	10	30	125	30	10	85 sq. mi.
	SFMH 2	3	3	10	25	16	2	1	0	1	10	30	125	30	10	85 sq. mi.
	SFMH 1	3	3	10	25	16	1	1	0	1	0	30	125	25	10	75 sq. mi.
	SFMH 1	3	3	10	25	16	1	1	0	1	0	30	125	25	10	75 sq. mi.
	SFMH 1	3	3	10	25	16	1	1	0	1	0	30	125	25	10	75 sq. mi.
	Totals =	22	22	75	175	116						250	925	210	125	620 sq. mi.
2	CASTLE 1/B	7	7	25	50	36	2	2	1	1	15	100	300	75	75	225 sq. mi.
	SFMH 2	3	3	10	25	16	2	1	0	1	10	30	125	30	10	85 sq. mi.
	SFMH 2	3	3	10	25	16	2	1	0	1	10	30	125	30	10	85 sq. mi.
	SFMH 1	3	3	10	25	16	1	1	0	1	0	30	125	25	10	75 sq. mi.
	SFMH 1	3	3	10	25	16	1	1	0	1	0	30	125	25	10	75 sq. mi.
	SK 4*	11	11	35	100	52						110	400	100	40	257 sq. mi.
	Totals =	30	30	100	250	152						330	1200	285	155	802 sq. mi.
3	CASTLE 1/C	7	7	25	50	36	2	2	1	1	15	100	300	75	75	225 sq. mi.
	SFMH 2	3	3	10	25	16	2	1	0	1	10	30	125	30	10	85 sq. mi.
	SFMH 2	3	3	10	25	16	2	1	0	1	10	30	125	30	10	85 sq. mi.
	SFMH 1	3	3	10	25	16	1	1	0	1	0	30	125	25	10	75 sq. mi.
	SFMH 1	3	3	10	25	16	1	1	0	1	0	30	125	25	10	75 sq. mi.
	SK 5*	18	18	60	150	96						220	800	175	90	385 sq. mi.
	Totals =	37	37	125	300	196						440	1600	360	205	930 sq. mi.
4	CASTLE 1/D	7	7	25	50	36	2	2	1	1	15	100	300	75	75	225 sq. mi.
	SFMH 2	3	3	10	25	16	2	1	0	1	10	30	125	30	10	85 sq. mi.
	SFMH 2	3	3	10	25	16	2	1	0	1	10	30	125	30	10	85 sq. mi.
	SFMH 1	3	3	10	25	16	1	1	0	1	0	30	125	25	10	75 sq. mi.
	SK 4*	11	11	35	100	52						110	400	100	40	257 sq. mi.
	SK 5*	18	18	60	150	96						220	800	175	90	385 sq. mi,
	Totals =	45	45	150	375	232						520	1875	435	235	1112 sq. mi.
5	CASTLE 1/E	7	7	25	50	36	2	2	1	1	15	100	300	75	75	225 sq. mi.
	SFMH 2	3	3	10	25	16	2	1	0	1	10	30	125	30	10	85 sq. mi.
	SFMH 2	3	3	10	25	16	2	1	0	1	10	30	125	30	10	85 sq, mi.
	LFMH 3*	8	8	25	65	36	2	2	1	1	10	80	275	75	25	171 sq. mi.
	SK 4*	11	11	35	100	52						110	400	100	40	257 sq. mi.
	SK 5*	18	18	60	150	96						220	800	175	90	385 sq. mi.
	Totals =	50	50	165	415	252						570	2025	485	250	1208 sq. mi.
6	CASTLE 1/F	7	7	25	50	36	2	2	1	1	15	100	300	75	75	225 sq. mi.
	SFMH 2	3	3	10	25	16	2	1	0	1	10	30	125	30	10	85 sq. mi.
	LFMH 3	8	8	25	65	36	2	2	1	1	10	80	275	75	25	171 sq. mi.
	LFMH 3*	8	8	25	65	36	2	2	1	1	10	80	275	75	25	171 sq. mi.
	SK 4*	11	11	35	100	52						110	400	100	40	257 sq. mi.
	SK 5*	18	18	60	150	96						220	800	175	90	385 sq. mi.
	Totals =	55	55	180	485	272						620	2175	530	265	1294 sq. mi,

*Holdings of vassals who have sub-infeudated their lands and have vassals of their own. See Frontier Manor LFMH 3, Shelf Keep 4 and Shell Keep 5 to determine the nature of **these holdings**.

Table IV: Baronial Holdings, Interior Manor

1d6	Holding	Men in Service to Overlord: Kts	Sqr	Sgt	Men	P. Sgt	Bks	Arm	Scr	Chap	mer	Yeoman	Serfs	Fief's Revenue	Rent from Vassals	Area of Holding
1	CASTLE I	10	10	36	50	36	3	3	1	1	20	100	300	100	75	192 sq. mi.
	SFMH 3*	3	3	11	30	16						30	150	50	30	72 sq. mi.
	SFMH 4*	6	6	19	50	28						55	250	80	50	128 sq. mi.
	LFMH 5*	10	10	30	80	32						90	350	145	90	198 sq. mi.
	LFMH 5*	10	10	30	80	32						90	350	145	90	198 sq. mi.
	LFMH 5*	10	10	30	80	32						90	350	145	90	198 sq. mi.
	Totals =	49	49	156	370	176						455	1750	665	425	986 sq. mi.
2	CASTLE II	10	10	36	60	48						125	400	150	100	230 sq. mi.
	SFMH 3*	3	3	11	30	16	3	3	1	1	20	30	150	50	30	72 sq. mi.
	SFMH 4*	6	6	19	50	28						55	250	80	50	128 sq. mi.
	LFMH 5*	10	10	30	80	32	2	2	1	1	10	90	350	145	90	198 sq. mi.
	LFMH 5*	10	10	30	80	32	2	2	1	1	10	90	350	145	90	198 sq. mi.
	LFMH 5*	10	10	30	80	32	2	2	1	1	10	90	350	145	90	198 sq. mi.
	LFMH 5*	10	10	30	80	32	2	2	1	1	10	90	350	145	90	198 sq. mi.
	Totals =	59	59	186	460	220						570	2200	860	540	1222 sq. mi.
3	CASTLE III	12	12	48	100	60	3	3	1	1	30	150	500	175	125	295 sq. mi.
	SFMH 3*	3	3	11	30	16						30	150	50	30	72 sq. mi.
	SFMH 4*	6	6	19	50	28						55	250	80	50	128 sq. mi.
	LFMH 5*	10	10	30	80	32	2	2	1	1	10	90	350	145	90	198 sq. mi.
	LFMH 5*	10	10	30	80	32	2	2	1	1	10	90	350	145	90	198 sq. mi.
	LFMH 5*	10	10	30	80	32	2	2	1	1	10	90	350	145	90	198 sq. mi.
	LFMH 5*	10	10	30	80	32	2	2	1	1	10	90	350	145	90	198 sq, mi.
	CAS. I/A*	22	22	75	175	116						250	925	210	125	620 sq. mi.
	Totals =	83	83	273	675	348						845	3225	1095	690	1907 sq. mi.
4	CASTLE IV	15	15	60	150	72	4	3	1	2	50	200	600	250	150	385 sq. mi.
	SFMH 3*	3	3	11	30	16						30	150	50	30	72 sq. mi.
	SFMH 4*	6	6	19	50	28						55	250	80	50	128 sq. mi.
	LFMH 5*	10	10	30	80	32	2	2	1	1	10	90	350	145	90	198 sq. mi.
	LFMH 5*	10	10	30	80	32	2	2	1	1	10	90	350	145	90	198 sq. mi.
	LFMH 5*	10	10	30	80	32	2	2	1	1	10	90	350	145	90	198 sq. mi.
	CAS. I/A*	22	22	75	175	116						250	925	210	125	620 sq. mi.
	CAS. I/B*	30	30	100	250	152						330	1200	285	155	802 sq. mi.
	CAS. I/C*	37	37	125	300	196						440	1600	360	205	930 sq. mi.
	Totals =	143	143	480	1195	676						1575	5775	1670	985	3531 sq. mi.
5	CASTLE V	20	20	80	200	84	5	3	1	2	50	250	800	350	200	485 sq. mi.
	LFMH 5*	10	10	30	80	32	2	2	1	1	10	90	350	145	90	198 sq. mi.
	LFMH 5*	10	10	30	80	32	2	2	1	1	10	90	350	145	90	198 sq. mi.
	LFMH 5*	10	10	30	80	32	2	2	1	1	10	90	350	145	90	198 sq. mi.
	LFMH 5*	10	10	30	80	32	2	2	1	1	10	90	350	145	90	198 sq. mi.
	LFMH 5*	10	10	30	80	32						90	350	145	90	198 sq. mi.
	CAS. I/A*	22	22	75	175	116						250	925	210	125	620 sq. mi.
	CAS. I/B*	30	30	100	250	152						330	1200	285	155	802 sq. mi.
	CAS. I/C*	37	37	125	300	196						440	1600	360	205	930 sq. mi.
	CAS. II*	59	59	186	450	208						545	2100	810	515	1184 sq. mi.
	Totals =	218	218	716	1775	916						2265	8375	2740	1650	5011 sq. mi.
6	CASTLE VI	25	25	100	250	100	5	4	1	2	100	300	1000	500	300	617 sq. mi.
	LFMH 5*	10	10	30	80	32	2	2	1	1	10	90	350	145	90	198 sq. mi.
	LFMH 5*	10	10	30	80	32	2	2	1	1	10	90	350	145	90	198 sq. mi.
	LFMH 5*	10	10	30	80	32	2	2	1	1	10	90	350	145	90	198 sq. mi.
	LFMH 5*	10	10	30	80	32	2	2	1	1	10	90	350	145	90	198 sq. mi.
	CAS. I/A*	22	22	75	175	116						250	925	210	125	620 sq. mi.
	CAS. I/B*	30	30	100	250	152						330	1200	285	155	802 sq. mi.
	CAS. I/C*	37	37	125	300	196						440	1600	360	205	930 sq. mi.
	CAS. II*	59	59	186	450	208						545	2100	810	515	1184 sq. mi.
	CAS. II*	59	59	186	450	208						545	2100	810	515	1184 sq, mi.
	CAS. III*	83	83	273	675	348						845	3225	1095	690	1907 sq. mi,
	Totals =	355	355	1165	2870	1456						3615	13550	4650	2865	8036 sq. mi.

Table V: Baronial Holdings, Frontier Manor

1d6	Holding	Men in Service to Overlord: Kts	Sqr	Sgt	Men	P. Sgt	Bks	Arm	Scr	Chap	mer	Yeoman	Serfs	Fief's Revenue	Rent from Vassals	Area of Holding

1	CASTLE I	10	10	36	50	36	100	300	100	75	225 sq. mi.
	LFMH 3*	8	8	25	65	36	80	275	75	25	171 sq. mi.
	LFMH 3*	8	8	25	65	36	80	275	75	25	171 sq. mi.
	SK 4*	11	11	35	100	52	110	400	100	40	257 sq. mi.
	SK 4*	11	11	35	100	52	110	400	100	40	257 sq. mi.
	SK 5*	18	18	60	150	96	220	800	175	90	385 sq. mi.
	Totals =	66	66	216	530	308	700	2450	625	295	1466 sq. mi.
2	CASTLE II	10	10	36	60	48	125	400	150	100	230 sq. mi.
	LFMH 3*	8	8	25	65	36	80	275	75	25	171 sq. mi.
	LFMH 3*	8	8	25	65	36	80	275	75	25	171 sq. mi.
	SK 4*	11	11	35	100	52	110	400	100	40	257 sq. mi.
	SK 4*	11	11	35	100	52	110	400	100	40	257 sq. mi.
	SK 5*	18	18	60	150	96	220	800	175	90	385 sq. mi.
	SK 5*	18	18	60	150	96	220	800	175	90	385 sq. mi.
	Totals =	84	84	276	690	416	945	3350	850	410	1856 sq. mi.
3	CASTLE III	12	12	48	100	60	150	500	175	125	295 sq. mi.
	LFMH 3*	8	8	25	65	36	80	275	75	25	171 sq. mi.
	LFMH 3*	8	8	25	65	36	80	275	75	25	171 sq. mi.
	SK 4*	11	11	35	100	52	110	400	100	40	257 sq. mi.
	SK 4*	11	11	35	100	52	110	400	100	40	257 sq. mi.
	SK 4*	11	11	35	100	52	110	400	100	40	257 sq. mi.
	SK 5*	18	18	60	150	96	220	800	175	90	385 sq. mi.
	CAS. I/C	37	37	125	300	196	440	1600	360	205	930 sq. mi.
	Totals =	116	116	388	980	580	1 300	4650	1 160	590	2723 sq. mi.
4	CASTLE IV	15	15	60	150	72	200	600	250	150	385 sq. mi.
	LFMH 3*	8	8	25	65	36	80	275	75	25	171 sq. mi.
	LFMH 3*	8	8	25	65	36	80	275	75	25	171 sq. mi.
	SK 4*	11	11	35	100	52	110	400	100	40	257 sq. mi.
	SK 4*	11	11	35	100	52	110	400	100	40	257 sq. mi.
	SK 5*	18	18	60	150	96	220	800	175	90	385 sq. mi.
	CAS. I/C	37	37	125	300	196	440	1600	360	205	930 sq. mi.
	CAS. I/D	45	45	150	375	232	520	1875	435	235	1112 sq. mi.
	CAS. I/E	50	50	165	415	252	570	2025	485	250	1208 sq. mi.
	Totals =	203	203	680	1720	1024	2330	8250	2055	1060	4876 sq. mi.
5	CASTLE V	20	20	80	200	84	250	800	350	200	485 sq. mi.
	LFMH 3*	8	8	25	65	36	80	275	75	25	171 sq. mi.
	LFMH 3*	8	8	25	65	36	80	275	75	25	171 sq. mi.
	SK 4*	11	11	35	100	52	110	400	100	40	257 sq. mi.
	SK 4*	11	11	35	100	52	110	400	100	40	257 sq. mi.
	SK 5*	18	18	60	150	96	220	800	175	90	385 sq. mi.
	CAS. I/C*	37	37	125	300	196	440	1600	360	205	930 sq. mi.
	CAS. I/D*	45	45	150	375	232	520	1875	435	235	1112 sq. mi.
	CAS. I/E*	50	50	165	415	252	570	2025	485	250	1208 sq, mi.
	CAS. II*	84	84	276	690	416	945	3350	850	410	1856 sq. mi.
	Totals =	292	292	976	2460	1452	3325	11800	3005	1520	6832 sq. mi.
6	CASTLE VI	25	25	100	250	100	300	1000	500	300	617 sq. mi.
	LFMH 3*	8	8	25	65	36	80	275	75	25	171 sq, mi.
	SK 4*	11	11	35	100	52	110	400	100	40	257 sq. mi.
	SK 4*	11	11	35	100	52	110	400	100	40	257 sq. mi.
	SK 5*	18	18	60	150	96	220	800	175	90	385 sq. mi.
	CAS. I/C*	37	37	125	300	196	440	1600	360	205	930 sq. mi.
	CAS. I/D*	45	45	150	375	232	520	1875	435	235	1112 sq. mi.
	CAS. I/E*	50	50	165	415	252	570	2025	485	250	1208 sq. mi.
	CAS. I/F*	55	55	180	485	272	620	2175	530	265	1294 sq. mi.
	CAS. II*	84	84	276	690	416	945	3350	850	410	1856 sq. mi.
	CAS. III*	116	116	388	980	580	1300	4650	1160	590	2466 sq. mi.
	Totals =	460	460	1539	3910	2284	5215	18550	4770	2450	10553 sq. mi.



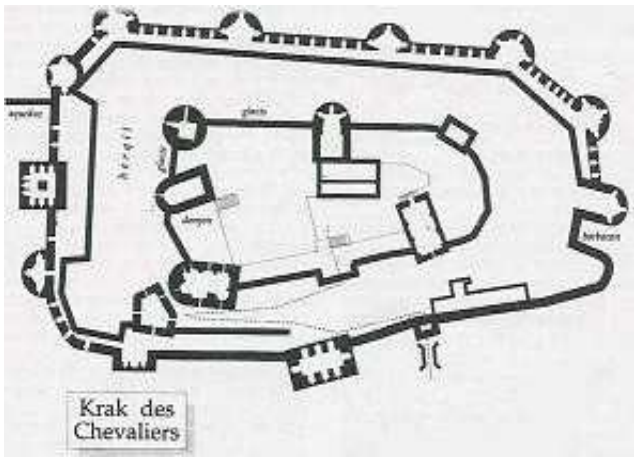
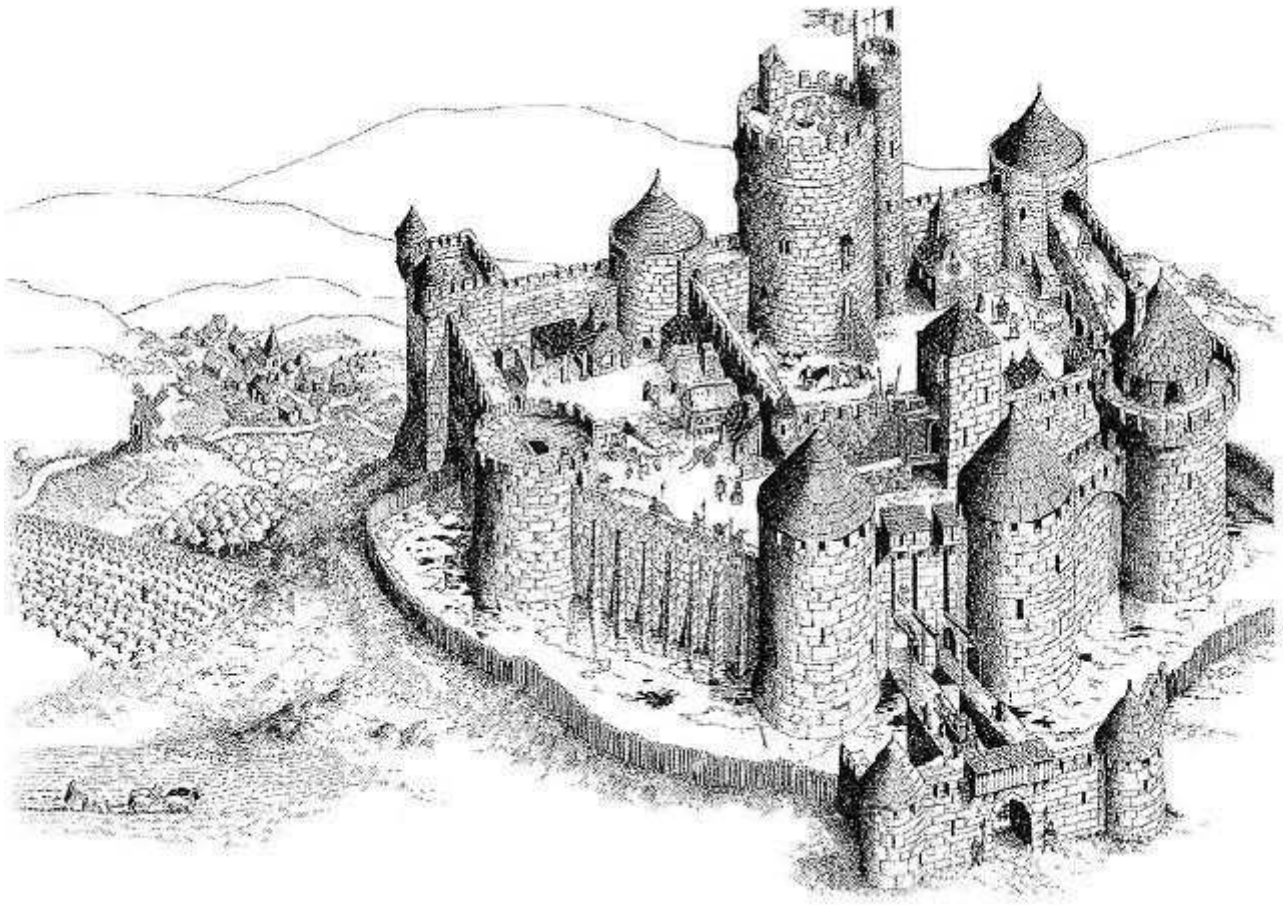


Table VI: Towns

1d20	Population	Wall	Citadel	Mer.Sgt	Mer Men	Militia	Tax to overlord	Tax to town
1	250	-	-	-	-	20-30	8gp	8gp
2	500	-	-	-	-	50-70	15gp	15gp
3	1000+	18'	-	4	10	80	30gp	30gp
4	1500+	18'	-	8	20	100	50gp	50gp
5	2000+	18'	-	8	20	125	60gp	60gp
6	3000+	18'	SK 35'	12	30	200	100gp	100gp
7	4000+	18'	SK 35'	12	40	250	125gp	125gp
8	5000+	18'	SK 35'	20	50	400	175gp	150gp
9	6000+	18'	SK 35'	24	70	500	200gp	175gp
10	7000+	25'	I Cas	30	90	600	250gp	200gp
11	8000+	25'	I Cas	32	100	700	280gp	220gp
12	9000+	25'	I Cas	40	125	800	320gp	230gp
13	10000+	25'	II Cas	48	150	1000	350gp	250gp
14	12500+	25'	III Cas	60	175	1250	420gp	300gp
15	15000+	25'	IV Cas	75	200	1500	500gp	350gp
16	17500+	25'	IV Cas	100	250	1750	600gp	400gp
17	20000+	25'	V Cas	125	300	2000	680gp	450gp
18	25000+	30'	VI Cas	150	350	2500	750gp	500gp
19	30000+	30'	VI Cas	175	400	3000	800gp	550gp
20	40000+	35'	VI Cas	200	500	4000	900gp	600gp

Population = Adult citizens 20% are fit for Military service.
Wall = Height of Wall surrounding town, 25'+ walls have moats. All Walls have one or more Fortified Gates.
Citadel = Type of inner fortification commanding the town.
Mer. Sgts = Mercenary Sergeants employed by town.
Mer Men = Mercenary Men-At-Arms employed by town.
Tax to overlord = Taxes paid to Overlord if Town not Chartered or Independent.
Tax to town = The Monthly Revenue generated by town.



Medieval Castles

A castle is not just a stone fortress. A fortress is built to achieve a purely military objective, which is to dominate a specific location. Its garrison's primary mission is to defend the fortress and deny it to the enemy. A castle is built to project military power, to dominate the surrounding countryside. To control a region requires much more than a passive defense at a single point. Contrary to common belief, the Medieval European castle was never intended as a refuge of last resort into which local people fled whenever enemies invaded the area.

To actively project power, a good portion of any castle's garrison consisted of a highly mobile force of heavily armed and armored cavalry. Such fighting men rarely sat around in barracks. Strong mounted patrols were constantly in motion, covering a radius of 10 to 30 miles from the castle. Their mission was to be alert for any sign of trouble and, when the occasion warranted it, to do a bit of "mischief" themselves. Their scouting missions along the borders of the demesne gave early warning of incursions by enemy raiding parties or invasion forces. They policed the area, hunted down brigands, and kept the peace.

Only in this way could protection be given to the peasants who worked for the lord of the castle. And make no mistake about it: a feudal lord did value his serfs as the source of food, labor, and other wealth which he required to maintain himself and his family and to provide for his armed retainers.

Building a castle was always a positive and forceful effort to control a conflict, not to retreat from it. Even in times of siege the mounted troops made frequent sorties, for the castle existed to mount aggressive operations against the enemy. The castle was powerfully fortified to provide a secure base of operations for the mobile forces in the garrison. Its broad moat, its high walls and battlements, bastions and towers, its complex internal protections, and its great overshadowing donjon; all these provided for the magnification of a garrison's power. In fact, the garrison was always much larger than the numbers required to hold the castle. This makes sense seeing as how at least half the garrison was on patrol most of the time.

Rarely would a besieging force less than ten times the garrison's numbers be able to take such a stronghold by storm. Even if a siege was successful, the casualties suffered by the attacking force could prove staggering.

The castle dominated western European life between 900 and 1500 A.D. In those six centuries, the castle evolved from an earth-work and wooden stockade construction into a highly sophisticated fortification of stone incorporating all the military lore accumulated throughout history.

The castle differed from all previous fortifications in that it was intensely personal. It belonged to a baron or king and was representative of his station, power, and wealth. Clearly, any great noble would lavish considerable attention and resources on maintaining and improving such a fortification as an unmistakable demonstration of his importance and power.

The castle was a secure residence for the lord and his family, usually with a fine hall and private chambers for the nobility. There were servants and kitchens and winecellars. In its day, it was a place where the ruling class lived in comparative luxury.

The castle was the political center of the region controlled by the lord. It was where he held court, took council from his vassals, made decisions affecting his demesne, and judged those accused of crimes. The donjon, the most secure place in the castle, was not only a final refuge but also a place where the lord held important political prisoners—enemy nobles who had fallen into his hands. Common criminals were rarely imprisoned. As we shall see later, feudal justice dealt with ordinary lawbreakers in far more summary fashion than imprisonment.

The castle was both a military base and supply depot, complete with a commissariat, ordinance factory, and proving ground. Within its I walls were barracks for the troops; stables for the horses; storehouses well stocked with food and other general supplies; an armory for the arms, armor, and munitions required if war did break out.; and a smithy in which the blacksmith and the castle armorer could fashion whatever items of metal the castlefolk might need. The castle was always a noisy, busy place.

Finally, the castle was a strong fortress guarding a strategic location that had to be denied to enemy control. The castle's presence and its mobile garrison, demanded that any invader capture it or else contain it by diverting part of their forces to guard against the garrison sallying forth to conduct offensive operations of its own. Even a few castles left to the flanks and rear of an invading army seriously depleted an invader's fighting strength!

To summarize, the Medieval castle was a symbol of power, a residence, an administrative center, a military base, a supply depot, a marshalling point for troops gathered to form an army for both offensive and defensive operations, a strong point denying a strategic location to enemy invaders, and a means of drawing off some of the strength of an invading army.

The Castellan

Often the lord ran his castle personally, but when he held a number of castles, he left such matters to a military commander or castellan. (In England, royal castellans were called constables.) To perform his duties well, the castellan had to be a man of considerable ability and knowledge. He also had to be trust- worthy.

In peace time, the castellan governed and administered the area controlled by the castle. This required skills like those of any bureaucrat at "top management" level. As the commander of a fortified base, he needed to be expert in a field we now call "military engineering," for he directed routine maintenance and repairs and also the construction of new or improved defense works. He had to see that the castle was always stocked with sufficient stores of food, fodder, armaments, and munitions, for the situation could rapidly change.

In war time, the castellan had to be capable of a great deal more than conducting a dogged last stand in the hope of being saved by the timely arrival of a relieving force. Castles were intended to carry the fight to the enemy wherever possible. Thus the castellan had to be a good field commander. Aggressive patrolling from the castle in peace and war often drove off raiders before they could do much damage. In war, the garrison harassed an invading army by interfering with their foraging and mounting direct attacks against them where they were weakest. Under siege, the garrison took every opportunity to sally forth, destroying enemy siegeworks and supplies or counterattacking during decisive moments of an assault against the castle. Castellans had to be good managers, skilled commanders, and highly aggressive "fire eaters" to do their jobs well.

Castle Building

The first task in constructing a castle was to select a suitable site. In choosing a site, a number of things needed to be considered: it should not be too remote, a ready source of water should be available, natural obstacles should be incorporated into the defense design, and building materials should be readily accessible. Site selection required the talent of builders and soldiers, and often a committee of them surveyed and selected the site.

Where the castle was to be built determined for the most part what the major building material was to be. Stone was the strongest building material. An ideal situation would be one in which the stone was hewn from the ditches or moats which would become part of the overall defenses. Most often, however, local stone was suitable for little more than rubble filling between walls. This meant that dressed stone had to be brought to the site, usually at great cost. In many areas, brick was used, especially if suitable clay was at hand.

Enormous quantities of sand, time and water were also needed to make mortar. Wooden timber was used in large amounts for scaffolding and support beams. Iron and steel were important as well, for nails, hinges, spikes, and other hardware. Often the design of the castle was influenced heavily by its owner. Many knights had a good working knowledge of military architecture due to their exposure to wars and the Crusades. As the castle was a vital weapon, it was only fitting that owners be influenced by the available military minds of the time.

Even though the owner might have a hand in the design process, the actual work of supervising the construction was left to the skilled professionals. Working in stone is a highly detailed craft, and the master masons were men of great expertise in stonework. While the master mason supervised the actual construction, a clerk would organize the building supplies, pay the workmen, and keep accounts.

Since the castle was a feudal institution, it was only natural that the lord would use his rights over his tenants to compel them to work on its construction. Actually, this type of public obligation existed in many places before the castle came about. Maintaining and constructing public works was a very ancient concept in many cultures. A common means of gathering labor for castle construction was the contract, generally between the master mason and the lord. Usually, the mason agreed to provide the labor while the lord provided materials and paid for the job.

The highly ordered structure of medieval society is well-demonstrated in the division of labor in building castles. Tasks involved were carefully differentiated. Normally, the peasants' role was confined to transporting materials. On the work site were ditch diggers, hammerers, levellers, foundation workers, stone breachers, carriers, mortar makers, smiths, carpenters, and turf cutters, to mention some of the specialty jobs. The largest labor force was needed during the initial stages of construction.

The foundations of castles had to be laid out with great care. Wherever possible, bedrock was used, but in many places, wooden piles driven into the ground made do. Stability could also be achieved by piling earth around the base of a tower or keep. Typically, the walls of a castle were composite in construction. They consist of inner and outer wall faces carefully built out of stone. The space between them would be filled with coarse rubble and mortar, forming a very strong wall. Early walls were often made of small square stones. Later large rectangular blocks were used. In the eleventh century herringbone stonework became common. In Germany, as well as in many Crusader castles, *en bosse*, or "rusticated," masonry was used. This technique leaves the center of a stone block rough, while its edges are cut square and smooth.

Scaffolding was needed to build high walls, and often it is possible to see by the holes left in the face of a wall how this was done. Sometimes the walls of a tower were built up around the wooden scaffold; in other instances, spiral ramps were built and served as scaffolding.

Although there are examples of great castles having been built in only a few years, the average completion rate would be about 5 to 10 years. A castle such as Harlech would take from seven to ten years to complete. Work on the walls had to stop during winter when the freezing temperatures prevented the mortar from setting properly. Also the shorter days meant less daylight hours to work. Normally winter work was restricted to the quarrying and dressing of the stone.

Basic Elements of Castle Construction

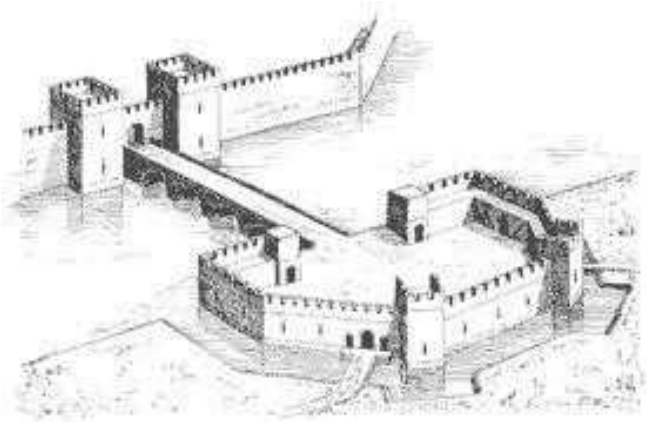
The strength of a castle depends upon its defense works and the site upon which they are built. This section outlines the elements of castle construction so that Game Masters and players may be able to design and construct their own feudal fortifications and also discuss them with a degree of authenticity.

ALLURE: A walkway running along the top of the wall behind the parapet, upon which the defenders can stand. The walkway might be an integral part of a thick masonry wall or it might be a wooden platform supported by scaffolding. Typically, the walkways along outer defenses only had a very low parapet on the inner side, if at all, to guard against accidental falling but did not provide protection against fire from the inner defenses. This enabled defending archers to sweep the wall of any attackers who got over the parapet. In the later castles, the allure was often partitioned off or else blocked by towers, on the same principle as watertight bulkheads on a ship. This prevented attackers from freely using the walkway to spread left and right along the defense work once they had swarmed over the ramparts.

ARROWSLIT: An arrowslit (often also referred to as an arrow loop or loop hole, and sometimes a balistraria) is a thin vertical aperture in a fortification through which an archer can launch arrows. The interior walls behind an arrow loop are often cut away at an oblique angle so that the archer has a wide field of view and field of fire. Arrow slits come in a remarkable variety. A common and recognizable form is the cross. The thin vertical aperture permits the archer large degrees of freedom to vary the elevation and direction of his bowshot but makes it difficult for attackers to harm the archer since there is only a small target to aim at. Balistraria can often be found in the curtain walls of battlements beneath the crenellations.

BAILEY: A large open space or courtyard located inside the defensive works, usually with castle outbuildings (barracks, stables, storehouses, etc.) around the edges of the open area.

BARBICAN: a fortified outpost or gateway, such as an outer defence to a city or castle, or any tower situated over a gate or bridge which was used for defensive purposes. Usually barbicans were situated outside the main line of defences and connected to the city walls with a walled road called the neck.



BASTION: A projecting section of a wall, rectangular or semicircular in shape. Firing from either flank, archers could sweep the spaces in front of the curtain wall. Bastions also provided large fighting platforms, on which war engines could be sited for defense. Bastions often were at the same height as the walls. Some were built higher so as to command the walls if an attacker gained the ramparts of the walls. However, in all cases, the rear of a bastion was left open, so that if it were captured, the enemy was still exposed to fire from the inner defenses.

BATTLEMENT: a crenelated (indented) parapet on the rampart or top of a defensive wall, in which rectangular gaps or indentations occur at intervals to allow for the discharge of arrows or other missiles from within the defences. These gaps are termed "crenels" (also known as carnels, embrasures, or wheelers), and a previously unbroken parapet is termed crenellation. Thus a defensive building might be designed and built with battlements, or a manor house might be fortified by adding battlements, where no parapet previously existed, or cutting crenellations into its existing parapet wall. The solid widths between the crenels are called merlons (also cops or kneelers). A wall with battlements is said to be crenelated or embattled. Battlements on walls have protected

walkways (chemin de ronde) behind them. On tower or building tops, the (often flat) roof is used as the protected fighting platform.

BOSSING: Bossed stones are cut building stones which are left rough on the external side. Bossing was a means of strengthening a wall against heavy shot. The projection dispersed the energy of the stone shot and prevented a direct energy transfer to the wall. Its use pre-dates Rome.

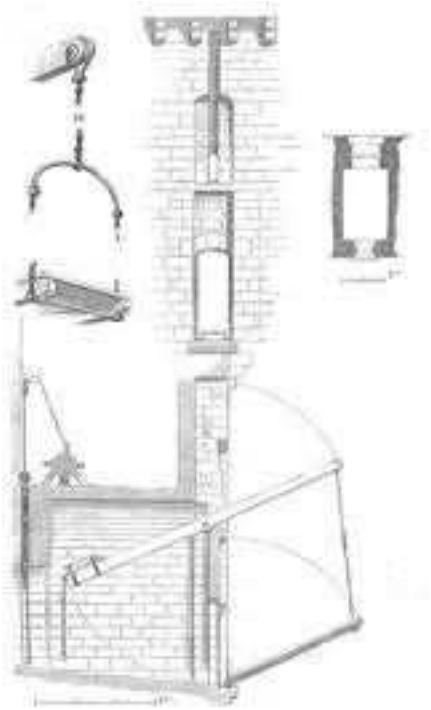
BRETECHE: a small balcony with machicolations, usually built over a gate and sometimes in the corners of the fortress' wall, with the purpose of enabling defenders to shoot or throw objects at the attackers huddled under the wall. Depending on whether they have a roof, bretèches are classified in two types: open and closed. The open ones were accessed from the battlement's wall walk, or from a crenel. Latrines (called garderobes) were fairly similar in construction, but they were not placed over doors for obvious reasons. Because the places protected by bretèches were usually vital, they were usually manned by professional soldiers, often mercenaries.

CURTAIN WALL: A sheer-sided masonry wall of varying height and thickness, typically connecting bastions or towers. A curtain wall is the defensive wall surrounding the bailey of a medieval castle. In earlier designs of castles the curtain walls were often built to a considerable height and were fronted by a ditch or moat to make assault difficult.

DONJON: Also known as a keep, the donjon was a tower of exceptional height, strength, and overall size which served as the citadel or final stronghold of the castle. In some instances, donjons exceeded 125 feet in height and had walls 15 to 25 feet thick at the lower levels.

Entrance to the donjon was at the second level. A narrow flight of stairs had to be climbed to reach the heavily reinforced door. These stairs invariably ascended from right to left, forcing climbers to expose their unshielded sides to the tower defenders above. Because they were the most secure part of a castle complex, the donjons contained the "dungeons" for prisoners. In some instances, the donjons were also large enough to hold a great hall and residence rooms for the lord and his family, as well as storerooms, an armory, and guardrooms.

DRAW BRIDGE: A stoutly built wooden bridge hinged at one end and free at the other so that it could be raised up or let down so as to prevent or permit passage over it. A drawbridge typically was from 15 to 20 feet long and never wider than required to allow a wagon or cart to pass. When the moat, ditch, or larger expanse of water defenses was wider than that, there would be a permanent wooden bridge or an earthen causeway extending out toward the castle. A typical arrangement was to have the drawbridge immediately outside a gatehouse, consisting of a wooden deck with one edge hinged or pivoting at the gatehouse threshold, so that in the raised position the bridge would be flush against the gate, forming an additional barrier to entry. It would be backed by one or more portcullises and gates. Access to the bridge could be resisted with missiles from machicolations above or arrow slits in flanking towers.



Sometimes an outwork like a miniature gate-house would be placed to defend the approaches to the drawbridge and gate. Such outworks had to be taken before the attackers would be able to consider assaulting the gatehouse or barbican itself. As in the case of all defenses, these outermost works were vulnerable to fire from the gatehouse and outer curtain wall, so taking it would gain the attacker little advantage, while still costing him valuable resources to capture it.

EARTHWORK: Dirt and turf piled to form a fairly steep-sided earth wall, and partially or completely enclosing a defense position. Removing the earth to build the defense works also left a ditch, used as an outer defense. Often, the top of the earthwork was reinforced by a palisade and wooden towers. Roman legionary camps were constructed in such a manner, and so were the burgs or earth forts of the Dark Ages.

EMBRASURE: A space between merlons, usually 2 or 3 feet wide and often with a sill that sloped down and outward to permit the firing of arrows at enemies below the wall. The sill wall was generally around 3 feet high—around waist height. (-20% to hit someone standing behind an Embrasure. Those ducking for cover behind an Embrasure cannot be hit.)

ENCEINTE: Enceinte (from Latin incinctus: girdled, surrounded), is a French term used technically in fortification for the inner ring of fortifications surrounding a town or a concentric castle. Strictly, the term was applied to the continuous line of bastions and curtain walls forming the body of the place, this last expression being often used as synonymous with enceinte. However, the outworks or defensive wall close to the enceinte were not considered as forming part of it.

FOSSE: Also called a dry ditch, a fosse was often the main defense work beyond the walls of many medieval fortifications and often enclosed the entire works. Ditches were at least 20 feet wide and 10 feet deep. Often they were broader and deeper. To make crossing the ditch especially difficult and perilous, sharpened stakes sometimes were set at the bottom. Dry ditches would be cut into living rock as well as dug out of softer ground. Though not flooded, even a well-constructed fosse could prove to be a formidable defense.

GATE: A gate is, of course, nothing more than a large, solid door or pair of doors constructed of heavy beams and planks of wood, often reinforced by iron and sometimes sheathed in metal to make them more resistant to burning.

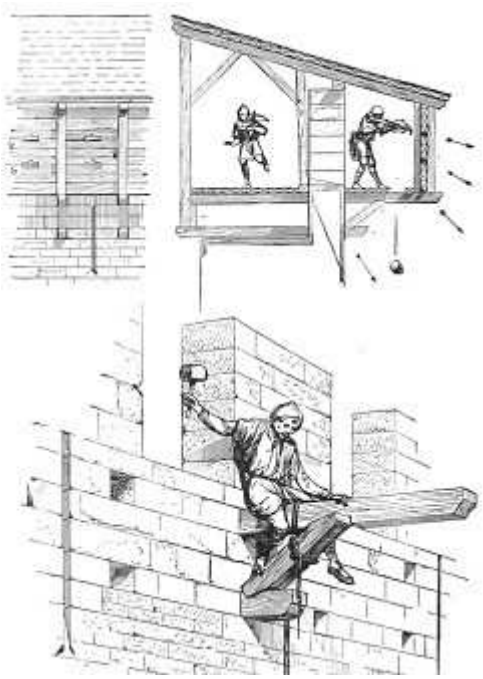
GATEHOUSE: A structure consisting of stout towers closely flanking the main gate of a castle. The tunnel- like passageway inside often consisted of a covered way flanked by archery loopholes and with ports in the roof overhead. This area thus became a killing ground if an enemy ever broke through the outer gate. The second or third storey of the gate-house contained the lifting mechanisms for drawbridges, portcullises, etc. Relatively modest structures at first, gate-houses became increasingly powerful fortifications as castle engineering progressed.

As siegecraft became a fine science, it was clear that once the bailey of a castle was breached, the traditional donjon-style citadel would eventually fall because it was designed for passive defense. Ironically, while the gate was one of the weakest points in a castle's defenses, the fact that it attracted attacks also provided an opportunity for the defenders to kill large numbers of attackers. Therefore, very strong flanking towers before and behind the gate were sited to menace any line of approach, whether from outside or inside the castle!

The gatehouse eventually became the strongest defense work of many castles built in the later 13th century and afterward. Remember, the castle was designed for offensive defense, not passive defense. Where possible, the defenders attempted to carry the fight to the enemy. It made good sense to make the gatehouse the citadel. So long as the gatehouse remained in the hands of the defenders, the castle just could not be taken. A besieging force had to seize the gate and its defenses. If it fell and the bailey was overrun, the castle would fall, too. The traditional donjon was no longer necessary!

GUERITE: A bartizan or guerite is an overhanging, wall-mounted turret projecting from the walls of fortifications from the early 14th century up to the 16th century. Most frequently found at corners, they protected a warder and enabled him to see his surroundings. Bartizans generally are furnished with oylets or arrow slits. The turret was usually supported by stepped masonry corbels and could be round or square.

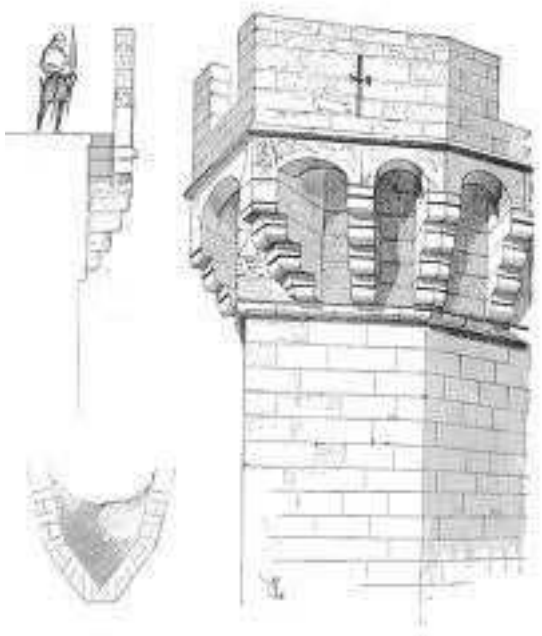
HOARDING: Also known as a battice or hourdes, the hoarding was a temporary wooden platform built out from the battlements, from which stones and missiles could be directed against attackers through slots in the flooring. The hoarding often was covered over by a roof and the embrasures shuttered to provide the defenders with considerable protection against enemy fire. Hourdes could be assembled when trouble threatened - in times of peace they were not needed. Walls built to bear hourdes have a characteristic row of double holes ready to take the supporting wooden beams. The purpose of a hoarding was to allow the defenders to improve their field of fire along the length of a wall and, directly downwards to the wall base. They were wooden structures build on the top of walls. Like all defensive wooden structures they were covered in fresh animal skins to keep them fireproof. In peacetime, hoardings could be stored as prefabricated elements. In some castles, construction of hoardings was facilitated by putlog holes that were left in the masonry of castle walls. ourds were later replaced machicolations, which were an improvement on hoardings, not least because masonry does not need to be fire-proofed. Machicolations are also permanent and siege-ready.



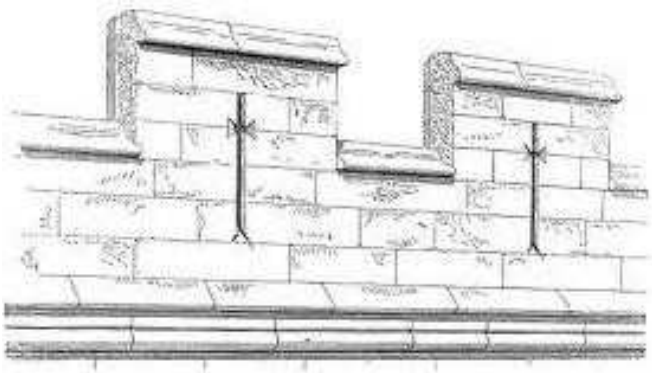
INNER WARD: A courtyard inside the inner defense works of a castle. Like the outer ward, it was overlooked by the donjon and other towers of the inner defenses and became a killing ground exposed to missile fire if the attackers did gain access.

LOOPHOLE: A narrow slot through the stonework of a merlon or through the wall itself which enabled defending archers could fire at attackers outside without exposing themselves to return fire. Early castles rarely had loopholes because archery was not held in particularly high esteem. The bows of the time had relatively limited range and penetrating power. It was not until the later part of the 13th century that archery in the form of longbowery and crossbowery began to play a significant part in warfare. As a result, it was at that time that loopholes began appearing in fortification works. (-75% to hit anyone firing from behind a loophole.)

MACHIOCOLATION: A sophisticated evolution of the hoarding, machiocolation involved extending the battlements on a platform resting on projecting blocks of stones, also know as corbels, so that it overhung the outer base of the wall. Loopholes and ports would pierce the machiolated platform at intervals so arrows could be fired down on attackers without exposing the archers. These ports could also be used to drop rocks, pour boiling water, etc., on the attacking troops below at the foot of the walls or towers. A machicolated battlement projects outwards from the supporting wall in order to facilitate this. A hoarding is a similar structure made of wood, usually temporarily constructed in the event of a siege. Advantages of machicolations over wooden hoardings include the greater strength of stone battlements, as well as the fireproof properties.



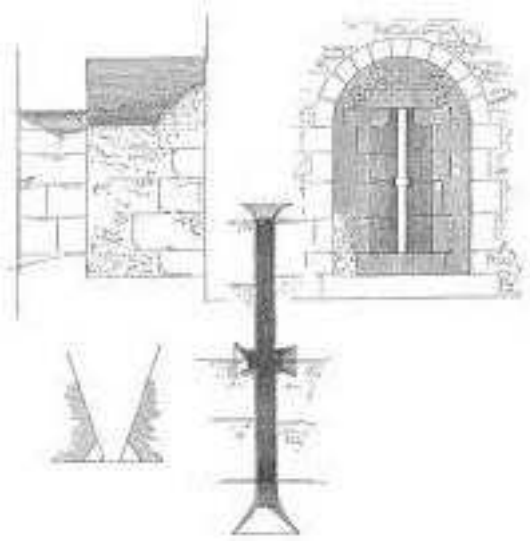
MERLON: A merlon forms the vertical solid parts of a battlement or crenellated parapet—in Medieval architecture of fortifications for millennia. Merlons are sometimes narrowly pierced by vertical embrasure "slits" to view and fire through. When a wider space is between two merlons it is called a crenel, and a series of many merlon—crenels creates crenellation. The section of the masonry battlement raised typically 4 to 6 feet above the level of the parapet and also 5 to 6 feet wide. The crenelation that merlons provided gave good cover from enemy observation and missile fire. (-35% to hit anyone standing behind a Merlon. Those ducking behind a Merlon cannot be hit.)



MOAT: A flooded ditch at least 20 feet wide and 10 feet deep. Water defenses are used whenever possible because they greatly impede siege operations. Lakes, rivers, or marshes in the area often are incorporated into the water defenses when it is possible to do so.

MOTTE: Norman-French word for "turf;" the motte was a large mound anywhere from 25 to 125 feet high and from 50 to 300 feet across from the top. In some instances, these were natural earth hillocks flattened at the top and the sides shaped into steep slopes. In other cases, they were artificial constructions thrown up by using the fill dirt from the surrounding ditch or fosse.

MURDER HOLES: A murder hole, or meurtrière, is a hole in the ceiling of a gateway or passageway in a fortification through which the defenders could fire, throw or pour harmful substances or objects, such as rocks, arrows, scalding water, hot sand, quicklime, tar, or boiling oil, down on attackers. They also allowed water to be poured onto fires started within the gate passage. Similar holes, called machicolations, were often located in the curtain walls of castles, fortified manor houses, and city walls. The parapet would project over corbels so that holes would be located over the exterior face of the wall, allowing the defenders to target attackers at the base of the wall.



OUTER WARD: The bailey lying between the outermost walls of a castle and a second, usually far stronger line of walls, bastions, towers, etc., protecting the inner ward and the donjon. As a rule, this was an area in which barracks, stables, smithy, storehouses, drill ground, etc., were located. The bailey was the site in which much of the daily work and life of the castle took place in peacetime. Because it was exposed to fire from the inner defenses, it often became a killing ground if attackers did get inside the outer defense works.

PALISADE: An enclosing wall of "pales" (stakes or poles) pointed at the end and fixed deeply in the ground in a close row. Typical construction consisted of small or mid sized tree trunks aligned vertically, with no spacing in between. The trunks were sharpened or pointed at the top, and were driven into the ground and were sometimes reinforced with additional construction. The height of a palisade ranged from a few feet to nearly ten feet. As a defensive structure, palisades were often used in conjunction with earthworks.

Palisades were an excellent option for small forts or other hastily

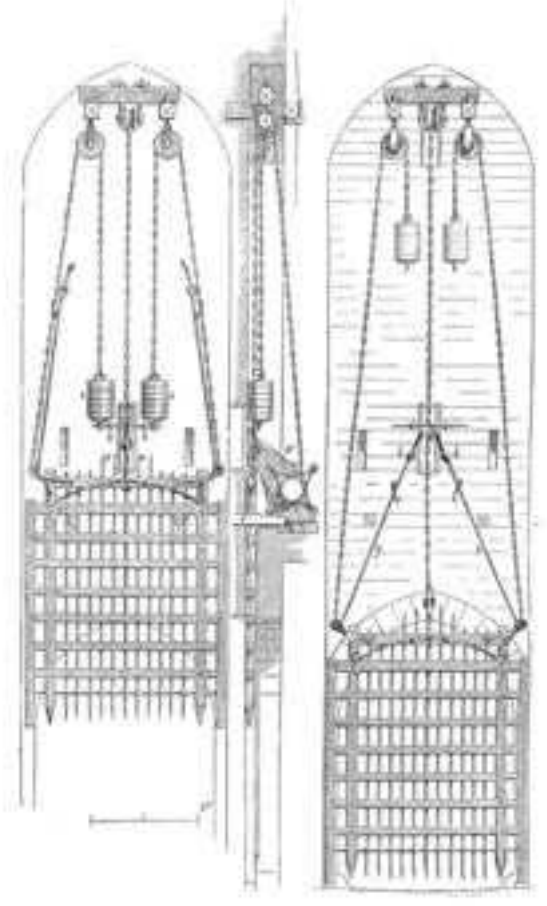
constructed fortifications. Since they were wood, they could be quickly and easily built from materials readily available. They proved to be effective protection for short-term conflicts, and were an effective deterrent against small forces. However, due to their wooden construction, they were also vulnerable to fire and siege weapons.

PARAPET: A wall of earth, wood, or stone, typically breast-high and used to cover troops from enemy observation and fire. Where extending above a roof, it may simply be the portion of an exterior wall that continues above the line of the roof surface, or may be a continuation of a vertical feature beneath the roof such as a fire wall or party wall. A parapet is a wall of stone, wood or earth on the outer edge of a defensive wall or trench, which shelters the defenders which are often crenellated. In later artillery forts, parapets tend to be higher and thicker. The top of the parapet often slopes towards the enemy to enable the defenders to shoot downwards; this incline is called the superior talus.

PIERCED MERLON: A merlon pierced by a loophole through which a defender could fire arrows down at the enemy while enjoying exceptionally good cover from enemy observation and missile fire. (-75% to hit anyone firing from behind a pierced Merlon.)

PLINTH: A thick, reinforced, angled section at the base of a wall and particularly of a tower. Well-constructed castles often had plinths covering the lower 10 to 20 feet of a wall to provide as much extra strength as possible to resist battering by rams and siege engines.

PORTCULLIS: A grating or grill constructed of heavy, iron-reinforced wooden beams or even of iron bars which could be lowered from slots in the roof of a gateway or passageway. Large portcullises would often be used to defend major gateways, and even the communications in some towers and barbicans would be controlled by portcullises in internal passageways. Such inner defenses allowed attacks to be contained. There would often be two or more portcullises to the main entrance. The one closest to the inside could be closed first and then the one farthest away. In this way the enemy enemy could be trapped in a killing area. There were often arrow slits in the sides of the walls, and murder holes above, enabling archers and crossbowmen to eliminate the trapped attackers. The portcullis is a well known feature of castle and city gates. The name means "running (ie sliding") gate. Some were made in iron, some in wood. In the royal badge now appropriated by the House of commons shown above right, you can see the hoisting chains, usually concealed from sight, here hanging loose. The hoisting equipment, a geared windlas, is located in the room above the gateway, which was often the guardroom. It made sense to have your guards as near as possible to the fortification's classic weakspot.

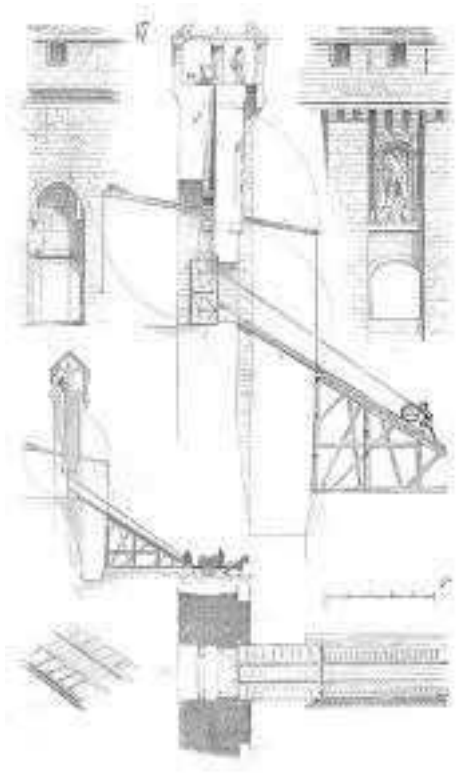


POSTERN: A tunnel serving as a means of reaching the ditch and outworks of a fortification. It was general practice to keep the existence of such a tunnel secret from all but a few trusted retainers, allowing the occupants to come and go inconspicuously. In the event of a siege, a postern could act as a sally port, allowing defenders to make a sortie on the besiegers.

POSTERN GATE: Literally meaning a "back door," a postern gate is a smaller gate distinct from the main entrance. Such gates were usually very well situated so that they could not be assaulted except with great difficulty. They could also be used for surprise attacks (sallies) against a besieging enemy. Thus they were sometimes called sally ports.

RAMPART: A Rampart (or a defensive wall) is a fortification used to protect a city or settlement from potential aggressors. Beyond their defensive utility, many walls also had important symbolic functions — representing the status and independence of the communities they embraced. Depending on the topography of the area surrounding the city or the settlement the wall is intended to protect, elements of the terrain (e.g. rivers or coastlines) may be incorporated in order to make the wall more effective.

Walls may only be crossed by entering the appropriate city gate and are often supplemented with towers. The right of a settlement to build a defensive wall was a privilege, and was usually granted by the so-called "right of crenellation".



ROUND WAY: A walkway which enabled defenders to move along a ring wall without being impeded. This allowed rapid deployment of defenders to a threatened position. However, as mentioned in the notes on the allure, if the round way was not broken in some way by partitions, towers, etc., it could prove to be an easy route along the top of the defense works for enemies who had gained the wall.

SHUTTER: A heavy wooden cover hinged at the top and hung between merlons to provide cover to defenders in the embrasure. An archer was well-protected by the shutter, which could be held slightly open to give him time to mark his targets and take careful aim with little fear of being shot himself.

TALUSES: A talus is a sloping face at the base of a fortified wall. Defensive walls were often built thicker at the bottom. This made it more difficult for attackers in three ways. First, attackers would have a more difficult job in breaking through or undermining the wall because of its great mass. Second, conventional siege equipment is less effective against a wall with a talus. Scaling ladders may be unable to reach the top of the walls and are also more easily broken due to the stresses caused by the angle they are forced to adopt. attackers would have greater difficulty in moving siege engines up against a talused wall - to reach the top of the wall they required not only height but a substantial overhang. Siege towers cannot approach closer than the base of the talus, and their gangplank may be unable to cover the horizontal span of the talus, rendering them useless. Third, defenders are able to drop rocks over the walls, which will shatter on the talus, spraying a hail of shrapnel into any attackers massed at the base of the wall. The talus is feature of some late medieval castles, especially prevalent in crusader constructions.

TOWER: A self-contained fortification capable of all-around defense and built taller than the curtain walls. They provided local strongholds to overlook and command adjacent sections of walls, to protect corners of fortifications, and to guard gates and approaches from assault. A tower was also designed to hold out for a time as an independent strong-hold if the wall defenses were overrun.

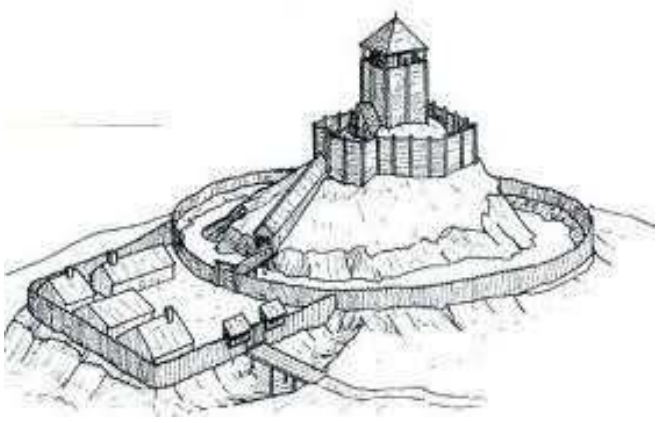
Towers were of square (or rectangular) construction at first, but by the 12th century, new towers were round because they were far stronger. To resist battering, the ground level was generally thicker than higher levels. Towers had several storeys, each 12 to 15 feet high—including floor and ceiling beams and planking. Access was through reinforced doors. In many instances the entrances were at the second level and reached by climbing narrow stairs along the side of the towers. In keeping with the need for a powerful defense, tower walls had no windows at ground level. Often the second storey was also windowless, although it might have archery loopholes. Higher levels might have an occasional window of a fair size. These were invariably guarded by iron grillworks and could be shuttered in time of war.

While many towers were roofed with a flat, planked platform, the top level might be partly or completely roofed over to provide the men there with shelter from the elements and also from the fire of besieging forces. Some roofed structures had the conical shape often seen in pictures of chivalric strongholds, but they actually took a variety of shapes. Hoardings might also be constructed during a siege to provide added protection to the defenders on the tower battlements.

Motte & Bailey Castles

Motte and Bailey castles began appearing near the end of the 10th century A.D. but saw continued use for several centuries. They were very typical of early European castle construction and also illustrate many of the features of basic castles. While there were no standard designs, all Motte and Bailey castles had the following features in common:

1. EITHER A DRY DITCH OR WET MOAT ENCIRCLING THE ENTIRE FORTIFICATION. Access to the castle was typically over a wooden bridge, which could be destroyed by fire if the castle were besieged.
2. A COUNTERSCARP (EARTHEN RAMPART) IMMEDIATELY INSIDE THE ENCIRCLING DITCH WOULD BE CONSTRUCTED WITH THE EXCAVATED EARTH. It was topped with a palisade of wooden stakes or a close set hedge of thorns.
3. A BAILEY OR OPEN AREA INSIDE THE ENCIRCLING WALL, IN WHICH WERE LOCATED VARIOUS OUTBUILDINGS—BARRACKS, STOREHOUSES, SMITHY STABLES, KITCHEN, AND PERHAPS A WOODEN (LATER MASONRY) MANOR HOUSE FOR THE LORD AND HIS FAMILY.
4. A DRY DITCH ENCIRCLING THE MOTTE, OFTEN WITH SHARPENED STAKES AND OTHER OBSTACLES PLACED AT THE BOTTOM. The excavated earth would be used to build up the motte.
5. A FLAT-TOPPED MOTTE OF CONSIDERABLE AREA AND HEIGHT, WITH STEEP SLOPES IMPASSABLE TO HORSES AND DIFFICULT TO CLIMB ON FOOT. Wherever possible, the motte was formed in whole or in part on a natural hillock or a rocky outcrop in order to minimize the amount of fill (typically a "sandwiched" mixture of earth, gravel, and stones) required to raise it in height.
6. A WOODEN TOWER SEVERAL STOREYS HIGH, LOCATED ON TOP OF THE MOTTE AS A WATCHTOWER, CITADEL, AND RESIDENCE FOR THE LORD.



The mottes were circular or oval in plan and the sides were made as steep as possible to impede attackers. Its height was 25 feet to 50 feet, and a few were as much as 100 feet! The circumference around the base of the motte was from 300 feet to well over 1000 feet. The top itself ranged in diameter from 30 feet to 300 feet.

An earthen rampart 5-10 feet high and about 6 feet wide was raised at the summit. The rampart was topped by a stout wooden palisade of sharpened stakes. A bretasche or wooden tower was then constructed inside the palisade. The ground floor held store-rooms, as did the cellars below. Entrance was at the second floor, which held a large guardroom, kitchen, and larder, and the rooms of the commoners in the household. The third floor was reserved for the lord and his family. The top level had a parapet and watchtower, which provided a high point from which to view the surrounding countryside.

The bailey yard was rarely large. It held wooden buildings needed for stables and barns, smithy, workshops, storehouses, and garrison quarters. Except for large castles of this type, a bailey was 1 1/2 to 3 acres in area.

The plan of such castles varied. In some instances, the motte was placed in the center of the bailey. More often, the motte was placed at one side, sometimes even separated from the bailey entirely and reached by a bridge.

Even in its earliest form, the motte and bailey castle was quite capable of dominating a hostile frontier region. Such castles had the virtue of being inexpensive and also were easy to erect by unskilled labor from materials found in the immediate locality. As an instrument of conquest, they were quite invaluable. They could be constructed in a short period of time, providing almost immediate defense for invading troops or for settlers in hostile territory. Their effectiveness is demonstrated by the fact that the Normans built more than a hundred motte and bailey castles throughout England in the century following the Conquest. Only twelve contained any stone. Wood and earth fortifications were effective, though vulnerable to fire. This led, inevitably, to many wooden castles being converted, by stages, to masonry castles.

Henry II made use of wooden motte and bailey castles when he set out to conquer Ireland in the later part of the 12th century. Edward I used them to tie down some areas of Scotland. They were also invaluable as temporary protection for his troops and workmen while they built the powerful castles that hemmed in the Welsh and led to their conquest.

The greatest fault of the motte and bailey plan is that their defenses form a series of barriers unrelated to each other. This prevents a coordinated counter-attack to contain and repel an assault which gains a foothold inside the bailey. At such times, all the garrison can do is fall back to the citadel on the motte and hold out until a relief force arrived to drive off the besiegers. Still, such castles were quite effective. Consequently, early wooden structures were converted to stone, and new stone castles were built on the same basic plan for several centuries. It was not until the later part of the Medieval Period, when effective techniques of siege warfare evolved, that the motte and bailey castle design was rendered obsolete in the face of a serious military threat.

Shell Keeps

In C&S, we have chosen to use the term "shell keep" to indicate three related but still very different types which represent feudal castles before the rise of the superbly fortified castles which began appearing at the start of the High Middle Ages.

The SK VII or Class 7 Shell Keep stands for a type that was easy and inexpensive to build but lacked the defensive strength of the tower keep. SK vii shell keeps were constructed on the site of an artificial motte because there was a danger of the motte settling under the weight of a stone tower keep. The buildings would be built against the keep wall, leaving a large open courtyard. The timber bretasche might be replaced later by a stone tower of relatively modest proportions.

The SK VIII or Class 8 Shell Keep represents castles whose encircling stone curtain wall was raised along the base of a motte that was fairly wide and offered a large space on the flattened top. The walls of the keep formed a revetment, or retaining wall, for the motte. Backed by the solid earth behind the stonework, the encircling walls of SK viii keeps would prove extremely resistent to battering by siege engines and rams. However, lacking a proper tower keep, once the walls were stormed or breached, there was no inner refuge to which the defenders could retreat. On the other hand, if incorporated into a larger fortification plan, such a keep can be a highly effective final defense work.

Finally, the SK IX or Class 9 Shell Keep represents the ultimate evolution of the shell keep into what effectively is the Tower Keep, a massive stone tower encircled, in some instances, by a curtain wall. This form of keep can readily be incorporated into a larger castle structure. The tower itself would be constructed on level ground, an outcropping of rock, or a crag. Such towers are exceedingly massive, so the foundations would be set on bedrock where possible.

SK IX Norman tower Keep

The Norman Tower Keep was a large square or rectangular tower and one of the outstanding features of early masonry castle building. The Norman Tower Keep sometimes stood alone, but it soon became the practice to incorporate it into a modified "bailey and keep" plan which was the next stage in castle development.

The walls of the keep itself formed its main defense. Thy were often enormously thick and rose to great heights. Support for the massive structures was provided by angle turrets, and pilasters. Many of the old Mottes were incapable of supporting the weight of such towers, so newly raised castles of this type did not have a motte. From time to time, a Norman tower was built around an old motte so that one or two lower levels were backed by solid material for added strength.

Some of the greatest keeps of this type rose to heights of 90 feet or more and covered an area up to 100 feet x 100 feet, with walls



of 20 feet thickness and more (upper levels tended to be less thick because they were not threatened to the same extent as the lower levels). On the average, keeps tended to be 50 to 75 feet on a side and had comparable heights, while the walls ranged from 10 to 15 feet thick.

Despite the addition of splayed plinths at the base of the walls the square corners of the Norman Tower Keep were vulnerable to battering and undermining. As a result, the Norman style gave way in time to a more advanced form, the round tower which displayed immense capacity to absorb punishment. However, the square or rectangular plan of the Norman keep did provide for moderately spaciousness accommodations (for a fortification when used as a residence by the lord and his family.

Now let's take a look inside a tower keep to see how the levels were laid out, as there is no doubt that the existence of such structures will invite role-playing action inside. Consider each level as averaging 15 feet or more, counting floor beams, etc. The diagram presents the interior of the keep undivided by rooms to provide a clear cutaway view. Remember, however, that only the lord and his family had private chambers, and a few small chambers also were reserved for noble guests. The rank and file members of the household, slept together in large common rooms or else in barracks in the outbuildings located inside the attached bailey that usually accompanied such keeps. Also despite the size of such structures, the internal dimensions made for fairly cramped quarters.

BATTLEMENTS: LEVEL 5

Standing 85 feet above the moat, the crenelated battlements of the Tower Keep provided a commanding view over the surrounding countryside. Access was through stout doors in the sides of the flanking watchtowers. From the watchtowers, some 15 feet higher, the view was even better. The top of the towers was gained through trap doors in the flooring, which opened up on spiral staircases within each tower. The watchtowers often were covered over by pyramid-shaped roofs to provide shelter from the elements.

In a well-stocked castle prepared for any eventuality, dismantled timbers and planking for wooden hoardings was stored in an out-of-the-way part of the Bailey. In wartime, the hoardings could be erected to overhang the battlements, giving the defenders added shelter and also to bring shielded missile fire, etc., down on any attackers at the base of the walls. The roof of the keep is steeply sloped and supported by a combination of stone vaulting and heavy beams for strength. The wooden roofing might be covered with slates or even lead sheathing to protect against fire missiles.

THE LORD'S QUARTERS: LEVEL 4

The highest level within the keep was reserved for the Lord and members of his immediate family to give them privacy from the busy life of the castle.

The Bower or Lord's Bed Chamber was a spacious, airy room or suite of several rooms with glassed-in windows. (Contrary to the belief of many today, the nobility did enjoy the luxury of glass, which often was stained glass and of comparable beauty to that found in many churches of the time.) His bed would be a large, 4-poster with a canopy and hangings. Clothing would be kept in chests and in wardrobes (large, closet-like pieces of furniture). Tapestries covering the walls, a few chairs and stools, and perhaps a small table would complete the "sumptuous" furnishings of the room.

The Upper Hall was a large common room flanked by a number of small bed chambers. Only the Lord and his Lady had a room all to themselves. The other members of the family often shared beds, boys in one room and girls in another. Similarly, the ladies-in-waiting had a chamber reserved for them. Often the only furniture in a bedchamber, besides chests for clothing and personal possessions, would be a large canopied bed.

Also having glassed windows, the Solar was a sunny room used particularly by the noble women of the castle. Here they would do their spinning and weaving. There would be large storage trunks for clothing. At night, the maid-servants would sleep here.

All the windows would be barred with iron and protected by heavy oak shutters which could be closed to keep out missiles fired from below. The archery loopholes, though quite narrow, were also constructed to let in light and air, and a window seat was often built below them so that one could sit and take the fresh air and look out over the countryside beyond the tower. The openings also were shuttered to keep out missiles, cold, etc.

Aumbries (small closets) were often built into the thick walls of the keep to provide storage for personal possessions.

Privies are not shown, but they were set into the outside wall and hung over the ditch or moat. There was at least one latrine on each of the upper 3 floors to take care of the sanitation needs of the castle inhabitants.

THE GREAT HALL: LEVEL 3

The 3rd level of this tower keep was reserved almost exclusively for the Great Hall, a large room with lofty ceilings. The Great Hall served as an audience chamber in which the Lord held court, a banquet hall in which the Lord entertained his vassals and noble guests, and a gathering place where all the folk in the castle could be assembled in a single room. At the head of the Great Hall was a raised platform or dais. When holding court, the Lord would sit on the dais in his Great Seat, his position literally above those standing below in the hall to make it perfectly clear who ruled here. During feasts, a long trestle table would be erected on the dais for the Lord, his family, and noble guests and ranking vassals. Other trestle tables would be set up for the knights of the household, lesser visiting vassals, and any other guests of minor rank. The head table had chairs to sit on, while those below would sit on long benches and stools. At night, the tables and benches were stacked against the walls so that knights, men-at-arms, and servants could sleep here on straw pallets.

The floor was covered with rushes. Tapestries covered the walls to prevent drafts and were deco-rated with various chivalric scenes. Typically, the walls were plastered and colorfully painted with intricate patterns and even with scenes depicting a variety of chivalric and religious subjects. Shields and weapons also decorated the rafters of this very high-ceilinged room. Several lavabos (sinks) were set into the wall for washing hands.

A Private Chamber, which might be sub-divided into several rooms, served as a confidential meeting place for the lord and his trusted advisors and vassals. It also doubled as quarters for important guests visiting the lord.

HOUSEHOLD: LEVEL 2

The 2nd level was a "Household" level used by all of the castle residents. One of the chambers was an Armory in which armaments, armor, and munitions (arrows, javelins, etc.) were stored. As much military equipment was stored in the keep as possible in case the Bailey was overrun by attackers.

This level of the tower keep was divided into several fairly large common rooms with outer walls pierced by archery loopholes (which doubled as ventilation holes and provided some light as well). The rooms were sparsely furnished, as was typical of the time, mostly with stools, benches, tables, and storage chests. A few aumbries set into the thick walls provided further storage space.

The routine work of the castle was done in the Common Rooms during daylight hours. At night, they were sleeping quarters for the castle servants, sergeants, men-at-arms, and their families, with straw-filled pallets for beds.

One very important chamber was the Chapel, typically dedicated to the Warrior Archangel, Michael, where the spiritual needs of the castle lord and his family were ministered to by the lord's chaplain. The Chapel was usually richly decorated with plastered walls painted with religious subjects and symbols, tapestries, even stained glass windows. The chaplain slept here at night. There was a church in the village or perhaps the bailey, where services were held for the castle inhabitants. This level also provided access to the battlements over the keep's gateway, with the entrance well defended by a stout door backed by a portcullis. If the enemy gained the parapet, they would find no easy way into the tower.

HOUSEHOLD: LEVEL 1

The 1st level was also a "Household" level. It contained the castle Kitchen, in which there was an oven set into the outer wall, with a smokehole vented to the outside. A Scullery was also set into the wall, where utensils and pots were scrubbed clean. A stairway to the upper levels was conveniently located nearby, and just down the hallway was another stairway leading below to the pantry and other storage rooms. There was an attached Buttery, in which cheese and butter were prepared. It also held the herbs and spices and the foods to be prepared for the meals. There typically were two meals

in the day, one late in the morning to "break the fast" of the castle dwellers and the other in the evening after the day's work was done.

This level also contained a large, well-stocked Armory conveniently near the entrance, and a Guardroom for the armed fighting men who stood watch day and night on the only entrance to the keep. The castle Porter (Gate-keeper) lived here and ensured that no one entered without being recognized or having legitimate business within.

The entrance tunnel itself was well-protected by a Forebuilding into which was set a permanent drawbridge, iron-reinforced door, and iron portcullis. A deep pit was also set into the floor of the passageway. A plank bridge was removed in wartime to provide yet another obstacle. Often murderholes were set into the ceiling and sometimes archery loopholes in the walls, so that the defenders could make the passage way a killing ground.

If these formidable defenses were penetrated, there was still the stout inner door leading to the guardroom itself. Even in the earliest days of Medieval castle-building, the vulnerability of the entrance of the citadel was recognized, and great care was taken to deny easy access to it.

Even the approach to the plinth onto which the drawbridge was dropped was difficult. A narrow stairway had to be climbed by exposing one's unshielded side to the defenders in the keep. (An alternative was to place the stairs against the wall of the keep, with only a small landing in front of the entrance which was too small for attackers to employ a battering ram.)

In this regard, it might be noted that all the spiral stairs in the keep itself curved upward to the right, which restricted the sword-arm of anyone climbing to a higher level and also prevented effective use of one's shield. For the internal defenses of the tower, no less than the outer, were given careful attention. Stout doors with heavy bolts and bars were available to deny access from stairs to any level, and within a level, other doors could be closed and barred to seal off the areas from attackers who did manage to gain entry.

One may be surprised to notice the absence of small rooms to give privacy to most of the castle dwellers. Privacy is a modern concept and just did not exist in past times. The nobility did have private chambers, but then they were entitled to be able to withdraw to a place of peace away from the general hustle and bustle. More important, they gave an added measure of security and made them easier to guard when asleep at night. But even the nobility were closely surrounded by retainers and servants most of the time. Because of the way the whole feudal system worked, they were far too important to the livelihood and welfare of their people and were to be to be served and watched over carefully at all times. Guards remained outside their chambers at night, and trusted body servants and maid servants slept nearby to be able to answer their instant summons at any time.

THE CELLARS: GROUND LEVEL

The 1st level had a single stairway leading down to the Ground Level Cellars. Its outer walls were massively thick, often 15 feet or more, for it was at this level that the enemy applied his battering rams. This level was dark, for there were no openings to the outside which would weaken the strength of the walls. It was typically left unlighted except for the torches that were brought to light the way.

Vital to the survival of the defenders was a Well, for without a secure source of fresh water, no castle could withstand a siege. (Another well would be in the Bailey, of course, for convenient use.) The Larder was a cool room used to store meat, especially smoked hams, bacons, sausages, and the like, but also fresh killed meat awaiting preservation. Kegs of salted beef and pork would also be stored there.

The Storage Room might be subdivided, one area of which would be a Pantry (from the Old French “paneterie” or "bread room"). In the pantry were stored grain and flour, and also fresh bread. There was also a Wine Cellar, sometimes called a bottlery, in which kegs of wine and beer were kept and decanted for use. It had a strong locked door, of course, to which the castle Butler had a key.

A secret chamber, its presence known only to a few, led to a postern tunnel that passed beneath the moat or ditch to emerge from a camouflaged entrance a short distance from the castle. The postern could be used during sieges to mount an unexpected sally against the attackers or, more likely, to send a messenger out undetected to summon aid or to smuggle in reinforcements, food, and other supplies and munitions under cover of darkness.

THE DUNGEON: SUB-LEVEL 1

Below the cellars and attainable only by a single stairway was the Sub-Level—the Dungeon or Gaol (pronounced like "jail"), with a Guard Room for the warders, an "Interrogation Chamber" with all the appropriate implements needed to encourage quick and truthful answers from prisoners, cells, and more storage area. Below the level of the moat, it was damp and decidedly miserable for prisoners, whose creature comforts were not catered to by their warders. Sometimes an especially nasty place called an oubliette (from a French word meaning, "small place of forgetting") was used to hold prisoners who had earned the lord's especial ire—a deep pit with sloping sides, 15-30 feet deep, which may have a spike at the bottom, into which the prisoner was lowered by a rope, or just thrown into (if he was lucky). There might be more dungeon levels, but the details will remain known only to castle dwellers permitted down there. After all, who knows what dark secrets lay deep beneath the stronghold!

IN THE CASTLE BAILEY

Within the encircling curtain wall lay the Bailey, a courtyard several acres in extent. The ground was not paved. Earth and turf would absorb the impact of boulders hurled over the wall by siege engines, but paving blocks shatted and send out a hail of deadly splinters, like shrapnel from a bursting shell.

A Stable and Barn invariably stood in the Bailey to shelter the horses and the oats and fodder they needed. Here the castle Horse Trainer and his ostlers would live and care for their valuable charges, the great warhorses. Another essential structure was the Smithy, where the castle Blacksmith and Armorer plied their craft and also resided with their families and assistants in attached living quarters. A Castle Kitchen, Scullery, Pantry, Larder, and Buttery would be located in the Bailey as well to isolate the danger of fire from the keep. (The Tower Kitchens would be used mainly in wartime, when the Bailey had been lost.) It also provided cold foods that didn't require fire for their preparation. There might be a small Church within the walls. Other buildings would house workshops and provide storage for supplies and equipment. Finally, there might be living quarters for many of the castle dwellers and their families. And, of course, there would be a well in the bailey to provide fresh water.



Round Towers & Donjons

Historically, the round tower began appearing at the end of the 12th century to remedy the defensive weakness of towers with angled corners. Even when the base was splayed outward with a plinth and made of great thickness, angled towers were still vulnerable to the pick, bore, and battering ram. (Corner stones have only two sides secured against the other stones of the wall.) Just as serious, an angled corner was a blind spot that could be covered only by a hoarding or masonry machiocolation. Lacking an overhanging plat-form and slots to shoot arrows, drop rocks, or pour boiling liquid through the floor, defenders had to lean over the rampart and expose themselves to enemy archery fire.

Polygonal towers appeared toward the middle of the 12th century. Some, like Oxford Keep (1165-73) and Conisboough Keep (1185-90), were cylindrical in shape inside, but the outer face of the walls were broken by great buttresses supporting the keeps. The buttresses could be defended far more effectively against attacking troops below than could the corners of square keeps. Nevertheless, they were weak points because of their angular corners. Octagonal keeps like Chilham Castle (1170s) and Odiham Castle (early 1200s) were improvements, but again the angular corners were vulnerable to battering.

The round or cylindrical tower was the best answer to such problems. While already in use in the Middle East, it remained for William Marshal, the Earl of Pembroke to import the design to England, along with many other new ideas of castle design he observed while crusading in the Holy Land. Cylindrical towers were incorporated into much new castle construction in Europe during the 1200s, usually in the form of drum towers to strengthen and command curtain walls, particularly at the corners. Despite its superiority as a strong defense work, the cylindrical keep never became commonplace. Even as the design of the round keep was being perfected, the idea that the donjon should be the strongest part of a castle was rendered obsolete by other developments in castle fortification. Still, in areas of particular unrest, a round donjon made for a fine citadel. It strengthens a castle greatly if it is made part of the primary defenses which an enemy must assault in order to have any chance of taking the castle.

The donjon at Castle Galliard in France is an impressive example of this new style. Indeed, the castle evidenced many innovative features throughout its construction. Plinths strengthened the base of the walls and caused missiles to ricochet and rebound. Wherever possible, surfaces were made oblique in order to defeat missiles and battering rams. Round towers projected outward from the walls to enable the archers to rain down defensive fire on the attackers. The keep walls were 12 feet thick, and the donjon stood high over the inner ward, dominating the entire castle.

Despite the superb defensive position on a plateau that could be attacked from one direction only and despite the lines of walls and ditches and the keep's great strength, Galliard fell to a determined siege soon after it was built. The castle was a magnificent example of defense by attrition, for it made the enemy pay dearly for each gain. But the very nature of the bailey and donjon castle made it too passive in defense. Thus the design gave way to the castle defended by a mighty gatehouse which carried the fight to the besiegers and inflicted grievous casualties on the attackers

from the outset by virtue of its immense strength and superb use of fields of fire and killing grounds.

Castle Life

The focal point of the domestic aspects of a castle was the great hall. This was the most spacious room in the complex. The hall was used for a variety of purposes; it was the main living room of the castle, the occupants met there to eat, conduct business, entertain themselves and sometimes, sleep.

Near the hall were the kitchens, the pantry, and the buttery. Until stone and brick became readily available, they were built of wood, and as such, burnt down regularly. This danger meant that they were often detached from the main hall. Often the more important diners in the hall sat furthest away from the kitchen, and elaborate ceremonies accompanying the serving of food developed. The smell of food detracted from the desirability of the great hall as the castle's center, so eventually the kitchen became detached from this area altogether.

The living quarters of the lord and his family were as far as possible from the kitchens. Often the wife had a separate room from the lord, especially if he had to travel about, visiting his other holdings.

There were also quarters for a small household staff which kept the castle in order when the lord and his wife were away. This staff varied in size, but usually included a watchman, steward, porter, cook, chaplain, and a washer woman. Rooms for the lord's advisors and other members of his retinue were provided as well.

In addition to all of the rooms mentioned, there were quarters for visitors and travelers. A great man was expected to show hospitality to the traveler, although more often than not, the poor pilgrim was denied entry.

Most castles also made provisions for religious observances and ceremonies. In Europe, the church and state laid the responsibility of setting a Christian example upon landholders. Often castle chapels became showpieces of the piety of the lord. Many castles incorporated shrines and reliquaries within the chapel to house important icons and religious artifacts.

FURNISHINGS

Although each room of a castle had a specific use, they were not restricted to only that use. Each room could be used for sleeping. Men often slept in the rooms they worked in. Where there weren't already mattresses or straw, bedding was brought in as needed.

Since most rooms in a castle were used for sleeping, beds and bedding could be found in nearly all of them. Beds, like most things in the medieval world, varied in opulence depending on the rank of the user. The beds of high ranking people were covered with furs and other costly adornments. Bed design changed throughout the period, with headboards, canopies, and other hangings coming about to enhance comfort.

Aside from the bed, there was often no other place to sit in a room. In some rooms with large windows, window seats of stone were made. Chairs tended to be only for people of high status and, as such, only one chair per room was the rule. These chairs were often accompanied by footstools in an effort to raise the sitter above draughts. The use of singular chairs helped distinguish between the sitter and others in a room, for they were left to stand or sit upon the floor. In rooms with additional seating, these generally took the form of benches and stools.

Wall lockers, chests, and trunks were the main method of storage during the Middle Ages. Some freestanding cupboards were used as well. The majority of the chests would be taken with the lord and his retinue when they left the castle. Later, buffets and dressers came into use not only for storage, but also as places to display artworks or serve drinks.

DECORATION

The decoration of the floors usually took the form of tiles or brick. Often elaborate designs, including heraldic devices, were incorporated into the tiling. Floors were normally covered with woven rush matting, which was replaced in the spring. The very wealthy sometimes put woven carpets over this matting. The walls of many rooms, especially the great hall, were covered by hanging tapestries to help reduce draughts. These tapestries could be very ornate, and often depicted scenes of nature, the Bible or folklore. Walls which were not covered by tapestries were painted.

LIGHTING AND HEATING

The primary source of light in a castle was sunlight, but with the primary purpose of the walls being to provide protection, it could not be utilized to its fullest extent. Where windows were made, they were fitted with metal grills and internal shutters. Artificial light was provided by torches, candles and lamps. These were held in special holders or stands which were either brought in or permanently attached to the walls or ceilings.

Early castles had fireplaces only in the kitchen and the great hall; other rooms were heated with braziers filled with hot coals. A central hearth, as well as wall fireplaces, were used. The normal method of conserving heat was to seal up a room and huddle close to the fire. To offset the stuffiness of these rooms, aromatic herbs and leaves were strewn on the floors.

SANITATION AND WATER SUPPLY

Generally, every occupied room in a castle had a chamber pot which was emptied daily. Chamber pots were supplied even if other facilities were available. Garderobes, which were small closets situated in the external castle walls, came into use with the development of stone-walled enclosures. Individual garderobes were provided in the lords' room and communal ones, with many cubicles, were placed for general use. Scented herbs were put in these rooms to freshen the air and wash water was thrown down the chutes to flush them out. As today, the restroom was also a convenient place to throw out unwanted litter or other refuse.

Although many castles drew upon lakes, streams, or ponds for their water, most also had an internal well to supply the complex. Many castles in Asia Minor and southern Europe had huge cisterns constructed to hold water for the dry summer season. Often these had aqueducts leading to them to keep them filled. Generally, the kitchen was the only place with running water. Hot and cold water was taken in bowls or tubs to other parts of the castle as required.

Castles of the Dark Ages

The early wood and earth fortifications of the Motte and Bailey castle are typical of this period and are quite adequate to meeting most of the assault tactics employed during the Dark Ages. Few chivalries of the early period had a serious grasp of siegecraft. One merely attempted to storm the walls by climbing them with ladders or battering down the gate after filling in the ditch. Having forced a way over or through the outer defenses, the attackers relied on superior numbers to overwhelm the garrison or else starve it out of its final refuge atop the motte. If stone fortifications are allowed, they will be no more advanced than those of the Middle Ages. Norman castles before 1150 can be taken as a model of the type that might be constructed.



Castles of the Early Middle Ages

As stone replaced wooden palisades and earthworks, siege operations evolved gradually into the science of military engineering. Over several centuries, attackers learned to use protective siege works to approach close to the walls without being grievously exposed to missile fire by the defenders. They learned how to fill ditches and moats quickly to pass beyond such obstacles to attack the walls with covered battering rams or with picks while protected from overhead fire by movable shields. Powerful stone-throwing siege engines were used to batter the walls from a distance. Mining operations were conducted to undercut the foundations. In these and other ways, a breach would be created for assaulting troops to pass through. Similarly, ladders were augmented by very sophisticated siege towers on wheels to overreach the walls and force a way past such defenses.

Of course, castle design steadily evolved to counter these new and constantly improving attack methods. An allure or "round way" allowed the garrison to move rapidly all along the top wall behind the parapet to concentrate their strength or rush reinforcements to threatened points. The base of the wall was thickened and splayed for extra strength. The splaying also enabled dropped boulders to carom outwards into enemies massed at the foot of the wall. Curtain walls encircled a considerable area and were therefore of such a length that they could not be constructed economically to the same massive thickness and height of the donjon walls. Thus the bailey wall became the prime target for an attacker's siege engines. It might be noted that the diagrams of shell-keep styles of castles shown earlier all lack towers to defend the curtain walls. Flanking towers belong to a later style of castle construction.

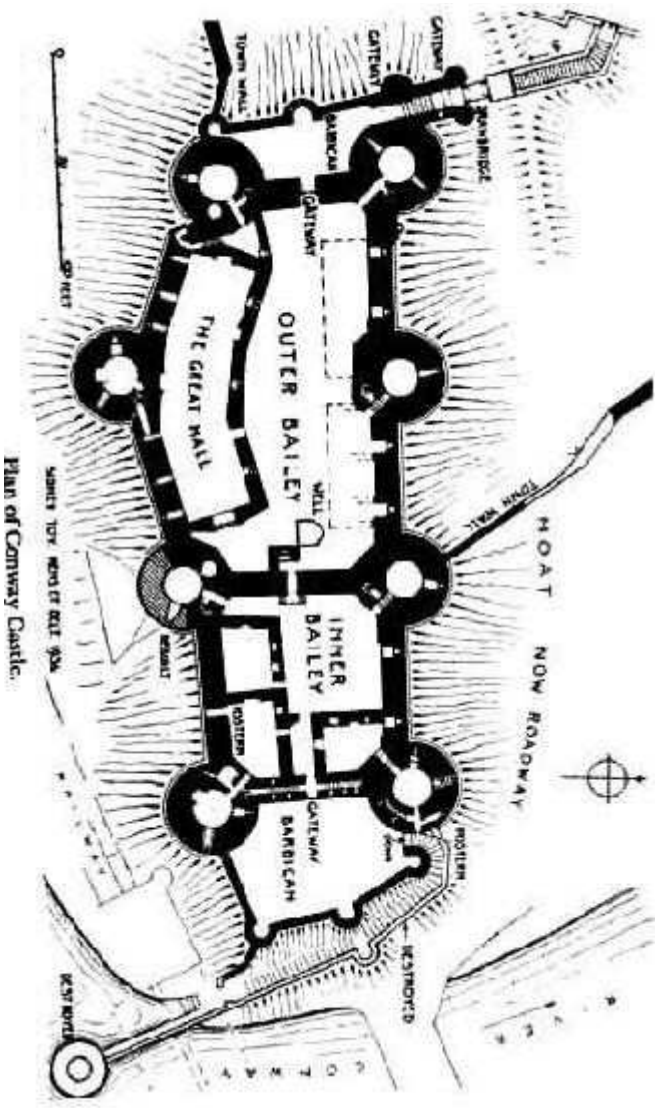
Gateways often were pierced into the curtain walls without any real benefit of protection by flanking towers or proper gate-houses. Often only a hoarding overhung the gate itself. Sometimes a very simple gate tower was built.

It was always best to keep the enemy far away from the base of the walls. This was best done with archery. From an early date, curtain walls had crenelated battlements to provide cover. Over time, the merlons were narrowed to raise the number of embrasures so that more archers could shoot from the walls. The base of the wall was covered by overhanging wooden hoardings, and the practice began of shuttering embrasures as well. However, only at the end of the Middle Ages were merlons pierced as well. So was the curtain wall to enable archers to fire from sheltered galleries under the parapet walkway. These last two developments could easily be restricted to the High Middle Ages.

Such castles date from the early period of stone castle building. It was not until the late 12th and early 13th centuries that the Crusaders brought back "revolutionary" ideas of cylindrical tower construction, masonry machiocolation, and particularly the flanking tower, one of the most important developments in European castle construction to occur up to that point.

Castles of the High Middle Ages

The castles properly belonging to this period in castle design and construction are as much a quantum jump as were the stone castles of the Early Middle Ages over the wood and earth type of motte and bailey "castles" of the Dark Ages. Because they incorporate so many features which simply don't belong in earlier periods, we consider them in their own special section.



Plan of Conway Castle.

The Golden Age of the Castle

The "Golden Age" of castle-building in Medieval Europe lasted from 1250 to 1350 A.D. During this time, a dramatic shift in emphasis occurred in the overall strategy of castle defense. This change resulted in a new approach to castle construction.

We mention this because, as in the case of armor and weapons, the kinds of castles allowed in any campaign should reflect a given level of military technology. Put another way, an advanced 14th century castle is out of place in a Dark Ages environment. It belongs to a period in which plate armor, advanced siegecraft, even gunpowder artillery, are all available.

To assist Game Masters in determining what kind of castle construction would be appropriate to the kind of campaign environment you wish to portray, we'll summarize the essentials of castle design and construction:

FLANKING TOWERS

The Byzantine and Saracen fortifications the Crusaders encountered in the Middle East usually had flanking towers all along the walls. The design actually dated back to pre-Roman times, but even the very idea of it was lost in Western Europe during the Dark Ages.

Flanking towers are built at intervals along a fortress wall. They may be concentrated in larger numbers at vulnerable points than at locations offering limited opportunity for successful attack. An essential feature of these towers is that they project beyond the outer face of the wall so archers at their tops or at loopholes in their sides can sweep the face of the wall with missile fire.

Entrance is at ground level from inside the walls. These entrances often were stoutly protected by heavy doors and/or portcullises. To give access to the battlements, towers have stout doors in their sides at rampart level. The towers themselves continue upward at least a floor above the wall.

Thus each tower can act as an individual strong point. No longer is there an unimpeded way along the allure. The walk-ways are divided by the towers. Thus a captured section of wall can be totally isolated and dominated from the flanking towers. There is no other way down into interior of the fortress except through the towers, so the attackers can be trapped and annihilated by missile fire.

Should a tower be attacked directly, the flanking towers to either side can provide it with supporting fire. It was also quite common for the towers to be capped by steep conical roofs to protect the defenders at the top from enemy fire. While there were archery loopholes and galleries at higher levels, it eventually became the practice to place loopholes low enough for the archers to shoot under the protective roofs of siege engines!

Wooden hoardings were too vulnerable to destruction by hundred-pound boulders hurled from afar by the largest siege engines. Therefore, stone machiocolation was widely adopted on the European continent, and less so in Britain, for sieges were far more common place on the continent than in Britain.

Flanking towers did not begin to make an appearance in Britain or on the Western European Continent until the 12th century. Most were square towers. This still exposed their angular corners to attack, but the ability of flanking towers to bring fire down on the base of a tower or wall under attack by ram or pick did lessen the threat considerably. Still, not until 1200 did flanking towers become commonplace except in the most powerful castles. Smaller castles might use towers only to anchor the corners of the walls and to protect the main gate.

By 1250, square towers had given way to massive drum towers like those of the mighty castles of Harlech, Conway, and Beaumaris. Attacking curtain walls defended by such features was an exercise guaranteed to bring very high casualties and relatively limited results.

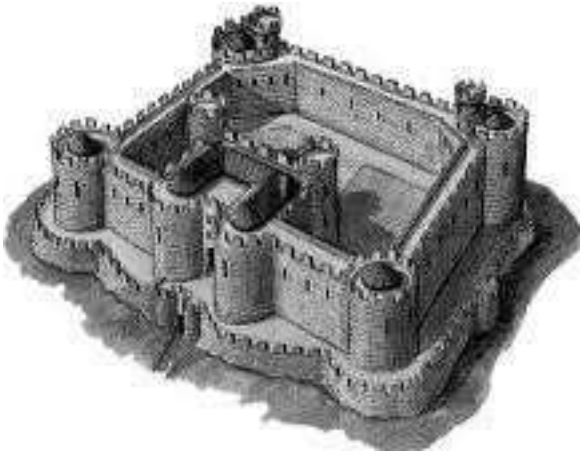
BASTIONS

A variation on the flanking tower was the bastion, a projection beyond the curtain wall which was built to the same level and accessed directly from the rampart walkway.

A bastion could be built with a large platform at the battlement level, on which a throwing engine could be mounted and, like a flanking tower, it provided a structure from which the outer face of the walls could be swept with supporting archery fire.

The inner side of the bastion was usually left open and unprotected, its function being to oppose enemies from without. This greatly reduced their cost. Some later designs raised the bastion a level higher than the wall and employed them like flanking towers to dominate the ramparts. They were still left open to the rear and couldn't really act as independent strong points.

Being far less expensive to construct than flanking towers, bastions were commonly used to strengthen town walls and the walls of some castles.



THE EVOLUTION OF GATEHOUSE

The gateway of any fortification is especially vulnerable to attack. It is a breach that has already been created in the walls to give ready access to the area inside. Therefore a gateway is almost invariably a primary objective for any force attacking a castle or fortified town. Capture the gate and you have a good chance of capturing everything.

It is obvious that the gateway must be defended. To deny it to the enemy makes his task far more difficult. But of equal importance,

so long as the defenders of the castle control the gateway, they retain the initiative. The gate enables them to sally forth to harry and attack the besiegers. It is also the best way by which supplies and reinforcements can enter the castle.

The earliest gatehouses built in Britain date to the late 11th century and were constructed at Exeter Castle, Ludlow Castle, and Richmond Castle. These early gatehouses consisted of two square or rectangular towers placed to either side of the gate. A stone structure would be built against the inside of the curtain wall between the towers to house lifting mechanisms for a draw-bridge, portcullises, if any, and perhaps a hoarding to project over the outer gateway. As rounded towers came into use, they were used instead of angular towers, just as they were in the flanking towers of the curtain wall.

It should be noted that the fortifications of a well-designed castle did not have to be equally strong in all directions. Any properly sited castle used natural terrain features and artificial obstacles to severely restrict the possible approaches attacking forces might use to mount an assault. Considering that the most likely lines of attack were known in advance, castles developed from the old motte and bailey were designed to force the enemy to overcome a series of defense lines.

In the early days, most attempts to capture a castle involved assault by storm—direct attack along the walls and especially against the vulnerable gateway. Castle design concentrated on preventing attackers from overrunning the entire castle once they gained entry at any point in the defenses. Such castles relied on converting a siege into a vicious battle of attrition that wore down the attackers as they fight through line after line of progressively tougher defenses. Of course, the final and most powerful defense was the donjon itself. The plan was that the besieging army would give up and withdraw when the casualties became prohibitively high.

As noted earlier, by 1250, siegecraft was developing into an exact science. Experience proved time and again that a castle would inevitably fall if a determined and numerous enemy forced a breach in the outer defenses. Once that happened, no castellan could be sure the keep would survive direct siege. Even if the donjon wasn't captured, having the outer bailey overrun, sacked, and severely damaged was not desirable.

The obvious solution was to keep the attackers out of the castle altogether. This brings us back to the gatehouse and its role. The gateway was so important to the defenders and alsoto the attackers that the gateway was almost always in the forefront of the fighting. The donjon, on the other hand, was in the safest, most unassailable position and unlikely to be attacked at all so long as the other defenses held.

It was clear that the gatehouse should be strengthened. However, it was further reasoned, since it draws attackers toward it in large numbers, anyway, why not design gatehouses to carry the fight to the besiegers? Make the gatehouse so strong and so dangerous that huge casualties would be inflicted on any attacking force daring to assault it. Bleed them before the walls instead of making them pay for a stage by stage advance through lines of inner fortifications! This amounted to a revolution in castle design.

The outer flanking towers were greatly strengthened until they sometimes greatly surpassed the donjon itself. They were joined together above the gateway by a fully enclosed structure. The gateway itself was now a long narrow passage, blocked on both ends by gates and portcullises. A fighting room was placed directly over the tunnel, with its masonry floor pierced by meurtrières ("murder holes") to shoot missiles through or pour boiling liquid on attackers forcing a way through below. The gate tunnel was pierced by arrow slits in the side walls, and pits impeded any movement through the passageway.

In gatehouses of this type, a second set of towers would sometimes be connected by curtain walls to the first pair. This second set of towers also had an intervening wall between them, pierced by another gate tunnel. The open space inside the four towers and connecting walls became a confined "killing ground" hemmed in by high walls and was very efficient as a means of slaughtering attackers who broke through the first gateway. Given such gateway defenses, it was rare that castles so protected were ever taken in siege.

Another reason for the rise of the great gatehouses was the increased reliance on mercenary troops in the 13th century and afterwards. The castle holder had to reconsider how best to maintain control over a castle, for hired professionals fought for pay and did not have the same personal loyalty to their lord as did one's vassals. If dissatisfied or given a good reason, they could mutiny. The castle keep was, therefore, no longer the safest place to be in a castle simply because it could be cut off and isolated by anyone able to seize the gates and hold them. Keeps are essentially defensive positions, and counterattacks from them into the outer sections of a castle is often as difficult and dangerous as it is to assault the keep.

Thus it was that the gatehouse was greatly enlarged and strengthened to the point where it took over the role of the donjon. In castles protected by massive gatehouse defenses, the donjon was dispensed with entirely. It became the practice for the lord to house his family in the gatehouse, where they would be safer. Since the gatehouse was guarded by his most trusted troops, this also gave the lord undisputed control over the gate itself.

Finally, well-fortified outworks, called barbicans, would be constructed beyond the moat or ditch to further cover the outer gate. The role of the barbican was to confound any attempts to approach the gate by directing the attackers into narrow "killing grounds" where the defensive fire from the castle could be fully brought to bear on them.

The massively fortified gatehouse was deliberately made the ultimate objective for an attacker. Without capturing it, the castle as a whole could never be taken and held. Attacks against the other defense works was a futile expenditure of troops and resources which most besieging armies could ill afford. This fact alone gave powerful support to the other defenses.

What was especially dangerous about castles protected by great gatehouses is that the castle fully took an aggressively offensive posture. It was designed to kill besiegers, not merely keep them out! This was not only reflected in the deadly complex of draw-bridges, portcullises, gates, pits, murder holes, arrow slits, and killing grounds, it was also evident in the way they permitted one or two postern gates to be incorporated into the castle plan without weakening the defenses.

Fortification layouts like the one of Conway (see previous page), forced the besieging forces to invest the entire perimeter of the castle. Only in this way could an attacker have any hope of containing the garrison and prevent it from sallying forth from a postern gate. He was denied even the ability to concentrate his forces against a single point because the defending garrison possessed the capacity to launch offensive operations of its own if all the exits from the castle were not heavily guarded.

If all that wasn't bad enough, the attacker had to bring larger forces than ever before to prevent the siege from being raised by a relieving army or to block reinforcements and supplies from being brought in through the postern gates.

Some of the mightiest castles ever built were dominated by their massive gatehouses. A fine example of this is provided by Beaumauris Castle in Wales a superbly planned concentric castle with fortifications of unassailable strength, including two huge gatehouses, both of which had to be captured by a besieging army to take permanent possession of the castle.

Beaumaris was built on a site that was flat and low, so the lack of advantageous terrain had to be made up by the sheer strength and balance of the fortifications. The inner fortifications were the first to be built, starting in 1295. The bailey was defended by towering walls 15 feet thick, with six great towers and two powerful gatehouses. Even this would have been strong enough, as the protruding towers offered excellent flanking defense, while the gatehouses could have withstood fierce attack all by them-selves. Each gatehouse has three portcullises and two doors guarding the gate passage.

If that were not enough to satisfy anyone's need for great defensive strength, some 20 years afterward, an outer bailey was begun. The encircling walls were lower and not as thick as the inner defenses, but they were defended by 12 towers and 2 gatehouses, although the north gateway was never completed to the final standard contemplated. The other defenses were, nevertheless, formidable in their own right. The interval between the inner and outer walls was deliberately kept narrow so that savage defensive fire from the inner defenses could be laid down on any position in the outer bailey or on the curtain wall. Since the gatehouses in the two walls are offset, attackers seizing the outer gates must cross a dangerous killing ground exposed to massed archery from the inner towers and walls.

A gallery ran within the inner curtain wall, about half-way up, with well-protected doorways into the towers and gatehouses. This allowed the garrison— and there was ample room for a large number of defenders— to move anywhere in the inner defense works while under cover. Even if an enemy reached the battlements, the defenders could shift reinforcements from position to position without hinderance. At the same time, the fortification's compartmentalized layout prevented an attacker from exploiting any foothold he might make at any point.



Beaumauris' formidable defenses were never tested, but even if they had been, it is probably safe to say they likely would have withstood any conceivable assault that could have been made with pre-gunpowder military technology. Beaumaris would have been a magnificent army killer!

Beaumaris is an example of the concentric castle—a balanced plan which is ideal for exposed sites that cannot make use of high

terrain, etc., to augment its defenses. Other fine examples of this advanced castle design are provided by Caerphilly Castle (1271), Rhuddlan Castle (1277), Harlech Castle (1283), Queensborough Castle (1361), and Bodiam Castle (1365), to name only a few of the great fortifications constructed in the British Isles alone.

Manor Houses

The unique nature of the castle is that it has a dual role as a military fortress and a private residence. Because it is built for defense as well as to provide a home for the manor lord and his family, the fortified manor house shares much in common with the castle. However, the chief difference is not one of scale, for there are many structures properly classified as fortified manors much larger than a good number of castles.

A castle always projects of military and political power over a region. Its primary purpose is to control and dominate, even if it does function as a lord's residence.

A manor house has the primary purpose of providing a home for the lord of the manor and his family. The emphasis is on residence rather than fortress. If a manor house is fortified, those defenses are there mainly to provide added security for the lord's household and goods.

A fortified manor house has thicker walls than unfortified manor houses, especially at the ground floor level. The number of entrances is restricted. Windows appear only on the upper floors. A wooden stockade or stone curtain wall of modest height and thickness may enclose the courtyard and outbuildings, though this is optional. So, too, is a gatehouse. One possibility, again optional and depending on the terrain, is an encircling moat or dry ditch. Moats and ditches are the most inexpensive forms of fortification and are most likely to be encountered as defense works found around a manor house. Research has shown evidence of some 6000 moated sites in Britain!

Even a modestly fortified manor house is secure enough to successfully resist attack by a mob of peasants in revolt or even by a small body of troops. But the defenses of most fortified manor houses aren't strong enough to stand up to battering by siege engines. Nor could its small garrison repel an assault by storm mounted by a large body of attackers.

The manor house is basically a rectangular structure with a gabled roof. Its size can vary considerably, as can the layout, number of storeys, materials used to construct it, and so on. As a rule, however, the manor house and its attendant outbuildings (stables, barns, storage sheds, smithy, etc.) will be built around a courtyard. Indeed, in this regard, the plan is not unlike that of any prosperous farmstead—which, in fact, the manor really is.

THE MANOR HOMESTEAD: SFMH I

In its most modest form, the SFMH i class of small feudal manor house is a homestead surrounded by a moat. Its most common plan would be in the shape of a rectangle, with the main dwelling forming one side and the barns and sheds the other three, all opening inward on an open courtyard in which livestock could be secured for the night.

The buildings might be constructed with country cottage materials (usually fieldstone) and stand two floors high (not counting the attic under the roof peak). Except for the main gate and perhaps one stout door to the outside, all doors and windows on ground level would open onto this courtyard, the outer sides of the buildings providing a circuit of blind walls to any intruders. Windows open on the outer walls only at the second floor level (at least 12 feet above the ground). Windows were typically stoutly shuttered and might even have been barred to prevent entry. Gaps between the buildings if any were filled by stockades and fencing.

Any doors or gates opening to the outside would be strongly built and barred shut at night or in times of trouble in the immediate locality. Such structures are appropriate for the residence of a knight holding a simple knight's fee or for a petit sergeant.

THE MOATED MANOR HOMESTEAD: SFMH II

The difference between the SFMH I and the SFMH II is that the class II Small Feudal Manor House is somewhat larger in floor area than the SFMH II. The homestead is also surrounded by a moat 20 feet wide (or more, depending on how much additional excavation was done or if the SFMH butted up against a lake or stream). Access to the manor gate would be over a wooden bridge or perhaps a narrow earthen causeway. No royal license was required to construct a moat or dry ditch. (Such licenses often were needed for the erection of significant fortifications, particularly in England from the time of Henry II in the middle of the 12th century).

THE SMALL FORTIFIED MANOR: SFMH III

The SFMH III is basically a SMFM ii to which has been added a number of fortified features. The manor house is itself constructed of stone, with outer walls 2-3 feet thick, and a parapet will be found at the top of the out-side walls of the building. A square or round tower about 20 feet in diameter and 3-4 feet thick is attached to the manor house and stands perhaps 10 to 15 feet above its roof. A stone wall encircles the homestead, and wooden walkways will be erected along it. The battlements likely aren't crenelated, although merlons might be added over time. While there is no gatehouse, the gate will be stronger than in the previous two classes of SFMH. There isn't a drawbridge, but provision is made to withdraw or dismantle a section of the bridge to open a gap over the moat. The SFMH III is well on the way to evolving into a reasonably defensible fortified residence.

THE LARGE FORTIFIED MANOR: LFMH IV-VI

The class IV Large Fortified Manor is the residence of a prosperous knight able to maintain a household of some size. The manor house is quite large, typically 3 storeys high, with stone walls 3 feet thick facing the moat. The courtyard is also larger than for previous types. The whole of the manor steading is encircled by a wall that is 1-3 feet thick. A gatehouse might guards the main gate, and there is a drawbridge across the moat or dry ditch. The battlements may be crenelated. If so, the first merlons and embrasures installed will be at strategic points along the wall and probably on the battlements encircling the top of the manor house and its attached tower, which now might be of greater height and also greater width than for the SFMH III's tower.

Class V and VI Large Fortified Manors have more defenses and of higher quality than those of the LFMH IV. This is only in keeping with the rank, wealth, and power of the lord. The gate-house becomes more significant. This is especially true for the LFMH VI. The gatehouse may be the stronghold for some manors, just as it is for some castles. Not only drawbridges but portcullises make an appearance, and the manor has a castle-like quality. Indeed, it might easily be classed as a castle.

The LFMH V's defensive walls rarely are more than 3-4 feet thick, although clearly threatened areas might be reinforced along the wall foundations and lower level. On the other hand, the LFMH VI definitely resembles a castle in strength, for its walls might range from 3 to 6 feet in thickness. This class of fortified manor may have much of the appearance of a SK VII Shell Keep, though its curtain walls are not as high or thick, and are also not backed by the earth of an old motte. Indeed, the LFMH VI could easily be called a shell keep, for the manorhouse tower could be from 30 to 45 feet in diameter and 50 to 65 feet high. The LFMH V would possess a tower of more modest proportions, by comparison, although it wouldn't be unimposing either.

These are all the fortified residences of lesser nobles of some standing. We can expect to see sophisticated elements of fortification present in their defensive works as a result. Hoardings might be available, stored in a corner of the yard against the time when they might be needed. Machiocolation might be incorporated into the tower battlements or over the gateway. A few small flanking towers or bastions could be set into the curtain wall, particularly at corners.

Feudalism

Every character understands the feudal system and his place, obligations, and rights within that system. As we've noted, feudalism is based upon the holding of land and the rights and prerogatives that arise from holding it. In a feudal kingdom, all rights derive from the king, who has delegated some of his powers, rights, and responsibility among his greatest nobles, the Tenants-in-Chief, who receive from him very substantial holdings of land. In turn, the great land lords subdivide their lands and delegate some powers and rights to their knights. In every instance, all the obligations existing between overlord and vassal are personal and depend completely upon the relationship existing between a lord and his sworn followers.

The lord gains and ensures the loyalty of his vassals by placing land into their keeping. In the unsettled times of the feudal period, land and land alone was the most permanent and valuable of all commodities. Land provided subjects in the form of serfs bound to the land and obligated to work the land and produce food and other things needed by the manor lord. Land sustained the manor lord with a steady income and gave him the means to arm himself and his retainers so that none could easily take what was his from him. Land provided a place in which to build a stronghold, a fortified base from which one might exert military and political power over one's holding. Mere silver and gold alone could not provide such power. Land was power! Several forms of landholding existed in feudal times:

1. Grant-in-Fee-Simple: The vassal receives an outright grant of land which he can dispose of in any way he wishes. Unencumbered land grants were rare, for the overlord gave up his right to interfere in the transfer of the land to someone he did not wish to hold it.

2. Grant-for-Life: The vassal receives the right to use a holding of land while he lived but, on his death, the land reverts to the over-lord.

3. Grant-in-Fee-Tail: The vassal receives the right to use a holding of land for his lifetime, but he could not dispose of it because his heirs also had the right to use the land after his death. This type of grant prevented a spendthrift vassal from squandering the birthright of the heir. It also enabled the overlord to ensure that the land would remain in the hands of the family he wished to hold it. Most feudal holdings were granted in this form.

4. Gift of Use: The vassal receives the right to use a holding so long as his overlord wills it so, usually for a fixed period of time, which could be renewed. If not, the vassal would have to give up his rights.

5. Gift-of-Wardship: When the holder of land dies leaving no heirs of legal age, the overlord had the right to manage the land and enjoy its income until the ward over whom he is guardian comes of age and can assume full title and control to the land. This right also included the power to select a marriage partner for the ward. If the ward refused to go along with the guardian's choice, he

received a full year's income from the holding as compensation for such defiance. An overlord could grant the right of wardship to a vassal to hold in his place, a valuable gift indeed.

It should be noted that a vassal does not own the land itself. Rather, he receives all the rights and benefits given under the grant or gift. In return for his continued enjoyment of the land, the vassal owes his unstinting loyalty and service to his overlord. Such service includes attending his lord's court, advising him when requested to do so, and most important, providing military support in times of war.

The custom was that a vassal would legally hold the lands given to his use so long as he met all his obligations to his overlord. Only if he failed in his duties could the overlord justly take back possession and control of the land.

An overlord also had obligations to his vassal. First of all, he guaranteed his vassal's right to his land and the livelihood and sustenance it provided. This meant not only providing him with legal support but also military support should the vassal's rights be threatened. Second, the overlord was obligated to show his vassal due respect to his rank as a trusted follower and to reward him with honors, largesse, and responsibilities in keeping with the service he rendered.

The obligations between a lord and vassal could not be charged except by mutual agreement. For example, a knight might save his lord from capture or death in battle and have his terms of land grant favorably changed as a reward. Of course, if a vassal proved treacherous by failing to support his lord or by joining his lord's enemies, the overlord could declare forfeit any claim the traitor had to the land and take possession of it (this might require some use of force, needless to say). Similarly, a vassal who was betrayed by his lord might declare himself freed from any obligation owed and claim the land as his to hold in his own right. Again, he will probably have to fight to enforce that claim. In the end, when all else failed, it was by force of arms that one ensured one's right to hold and control one's land.

Homage & Fealty

In the feudal system, everyone is someone else's vassal except for the sovereign lord of the realm—typically a king but some-times a sovereign prince or duke or count. Among the feudal aristocracy—the nobles and knights of the land—the relation-ship of lord and vassal was solemnly and formally celebrated in the ritual of Homage and Fealty. Feudal obligation can best be summed up in the ceremonies of "homage" and "fealty" conducted to seal the relationship of suzerain and vassal. The traditional oath of homage and the response are as follows:

HOMAGE (from the Latin homo and the French homme, meaning "a man") is a public act of submission, a formal swearing of a personal oath, before witnesses, of a vassal to serve his lord. As noted earlier, this ceremony dates back to ancient times among the Germanic peoples and came into the feudal system of doing things with the Franks who dominated France and Germany of the Dark Ages. It was considered to be a binding and virtually unbreakable oath of loyalty which bound both the vassal and the overlord. The details of the Homage vary iron time to time and place to place, but the essentials are these:

The vassal kneels before his lord in token of submission to his authority, placing his hands between his lord's, again betokening his subordination to his lord, his hands to be directed as his lord wills. The lord asks if he is willing to become completely "his man;" to which the vassal would reply something like the following:

"Sire, I willingly enter into your homage and faith to become your man, by mouth and hands, and I swear and promise that I shall keep faith and loyalty to you against all others, and I shall guard your rights and your life with all my strength and my life."

If he holds fiefs from other lords, he would add the condition that only the"just rights"of his other overlords would exempt him from his obligations when he found them to be in conflict.

In response, his lord promises just and considered leader-ship and, most importantly, his personal support in the defense of his vassal's right to hold and use the lands he is to be granted in peace and quiet.

"We do promise you, our faithful vassal, that we and our heirs will guarantee to you the lands held of us, to you and your heirs against every creature with all our power, to hold these lands and enjoy their use in peace and in quiet."

After these promises are sworn, the vassal is raised to his feet by his lord and a "kiss of peace and brotherhood" is exchanged between them to seal their oaths and complete the act of Homage.

Technically, the first oath is the "homage," the vow to serve faithfully. It is utterly binding because upon it rests the claim of the fiefholder to his lands. To break one's oath of "homage" is to renounce title. The second oath is that of suzerain to vassal to give personal protection to all the rights of his vassal so long as he remains loyal.

The second oath sworn is the "fealty," which the vassal swears upon holy relics:

"In the name of God and in reverence of these sacred relics, I swear that I will truly keep the vow which I have taken and will always remain faithful to my liege lord."

Upon swearing fealty, the vassal is ceremoniously handed a lance, glove, baton, or some other symbol indicating that he has been "invested" in the possession of his fief.

FEALTY is no less solemn and binding. Fealty is an oath of faithfulness exchanged between lord and vassal at the same time as one does Homage for a grant or gift of land. Unlike Homage, which is sworn only once by a vassal to his overlord (the oath is renewed by each inheritor), an oath of fealty may be sworn anytime to renew and re-emphasize one's loyalty. To make them binding, all oaths were sworn on holy relics. The details varied, but the following points were quite universal throughout the Medieval world:

One essential clause invariably involved a promise never to attack one's lord nor betray him to his enemies. The vassal also swears to give good counsel to his lord and to aid him in all ways required. Such aid took the form of military service with a set number of troops for a set period of time each year. Other aid might involve donations of money or some other kind of wealth or goods at such moments as the occasion of the wedding of the lord's eldest daughter, the knighting of his eldest son, or the need to ransom his lord if he is taken captive.

In history, many chivalrics owed homage and fealty to several lords as they came into possession of lands belonging to one overlord or another. It was also the practice for a vassal to have one liege lord to whom he has sworn his first loyalty in cases where there might be conflict with other loyalties. This would also be remarked in the Homage, a vassal swearing to meet all obligations upon him except those matters in which his loyalty to Lord "X" took precedence. Such prioritizing of feudal loyalties was usually regarded as acceptable. To make matters simple for characters, we suggest that they have but one liege lord to whom they owe all their feudal obligations and loyalties.

Investiture: Once oaths of Homage and Fealty are sworn, the lord invests his vassal with his land by giving him some token representing the fief—a piece of turf from the fief, a twig from a tree, a baton, a glove, a banner, etc. Investiture is the formal handing over of control of the fief to the vassal, who at that moment becomes the true lord of his manor.

Now it might be asked why a character of common background needs to know all this. A noble character might need to know it, but why the others? The answer is simple: Everyone living under a feudal system is directly affected. Whether or not your immediate lord is truly and legally your lord is, after all, of paramount importance. Everyone serves someone else in Medieval society, except for the dispossessed and the outlawed. So everyone takes close interest in such matters. The same is true of the next items, which strike to the heart of the medieval order of things and affect every-one, high or low.



Feudal Rights and Obligations

In return for a grant of land a vassal assumed certain obligations which were attached to his title to the holding and failure to discharge them could result in dishonor and the loss of the fief. Neither was the Overlord free of obligation, for he was expected to guarantee the right of his vassal to hold and enjoy the lands granted to him. Many of the "rules" of conduct in ***Chivalry & Sorcery*** are therefore restatements of the real customs and laws of the Feudal Age.

MILITARY SERVICE: A vassal is obliged to provide fighting men for 60 days when his lord goes to war. In ***Chivalry & Sorcery*** this means bringing 1/2 of the basic forces which a vassal possesses (excluding serfs): all costs are absorbed by the vassal until the 61st day, when the Overlord must begin paying the troops or they are free to return home. The purists will note that 40 days of service were common in Medieval Europe, but 60 days will prove easier to manage and more satisfactory to effective campaigning.

Vassals are required to provide their lord with the service of one knight for per manor that their fief contained at the time it was originally granted. In some families, which have retained properties for generations, this represents only a fraction of the wealth that the family has available. A character who is rich and well-disposed to his lord may provide additional forces. This is, in turn, rewarded with a greater share of the booty that becomes available if the war is successful.

Assume that a powerful landowner must provide, at minimum, 20 knights when called to war. This may include the landowner himself,

but need not unless he is personally instructed to attend. Even if the lord is instructed to come, it is possible for him to avoid this obligation through a series of ruses. Many of the nobles in Europe are subinfeudated to multiple lieges. When these lieges go to war with each other, it is useful to be able to avoid attending battle, while still fulfilling feudal obligations.

Knights are the commonest warriors detailed in feudal obligations, but many vassals are also able to muster large numbers of peasant warriors, called a levy. In England, they are required to have light armor and carry a spear. The levy is most often called when a battle is expected within the same shire, since removing men from farming for an extended period by marching them across the country damages their lord's finances. These men lack the mobility, equipment, and lust for battle of knights, but they have several uses.

Infantry provide an advantage in terms of sheer numbers that is useful in pitched battle. Their formations provide a solid block that archers can shelter behind and cavalry can use when reforming after attacks. At the Battle of Grissors, the spears of the English even turned aside the cavalry charges of the French. Infantry serve as guards for stores and baggage on campaign. They are able to defend territory against those attempting to smuggle food to besieged castles. Infantry are able to hold captured castles, a role in which the mobility of the knight, and the expense of his maintenance, are wasted.

SCUTAGE: Some nobles send money when war is declared, instead of knights. This fine for non-attendance, called scutage, serves the interest of the landholder if he lacks military inclination, and serves the interest of the liege, who can then hire mercenaries or pay his army to remain in the field after its annual service is complete. Many greater nobles are instructed to muster a portion of their forces and give scutage for the rest if a war is likely to be protracted by sieges. They may also be offered a bulk discount on their scutage.

The scutage in England is usually two pounds per knight in 1220. Under King John it was levied every year, regardless of whether there was a war for it to be spent on. Under the current king, the scutage is only levied with the permission of the nobles, and may be lower if only a small force is required. Similarly, if a lesser lord goes to war, he may demand a scutage from his vassals, but it might be a portion of the fee nominally due him.

DEFENSIVE WAR: When an Overlord or his vassal is attacked by enemies, each is under a strict obligation to come to the aid of the other for as long as is necessary to drive the foe from the land. While the obligation does not extend to suicidal measures, it does demand that an honest attempt be made. If an Overlord fails in his obligation to defend and protect his vassal, the vassal is free to honourably seek another Lord who will protect his interests. In such an instance, the charge of "treason" is hard to press against a vassal, for his Lord will have to expose to world view his own "betrayal." However if a vassal does not come to the aid of his lord, he is open to the charge of "treason;" and when his Lord is finally free to deal with the matter the vassal will be in grievous difficulty.

ESCHEAT PROPTER DELICTOM TENENTIS: If the vassal commits a felony and is convicted of the offense, the land "escheats" to the Overlord. Treason and breaches of faith arising out of feudal obligation are the most common causes of land reverting to the Lord. While a trial in court or on the field of honour in Trial by Combat à l'Outrance (to the death) is usually necessary to prove the charge, a deliberate refusal of the accused to answer the charges is an admission of guilt and the land automatically reverts to the Overlord. The vassal can be declared outlaw in such instances and slain on sight, but he is usually slain in defense of his lands when the Overlord comes with an army to recover his property.

PRIVATE WAR: While wars are fought between nations, they are also fought between Lords who are political rivals or who have grudges to settle. Generally, the right of "private war" is not regarded by Overlords to extend to their vassals--especially when both sides include vassals of the same lord. To discourage the practice, Overlords deal sternly with offenders who have no valid reasons for their actions.

RELIEF: When a new tenant succeeds to land, the Overlord is entitled to 1-100% of the annual net income of a Knight's fief and 1-20% of the net annual income of a Baronial holding. If the fief is held directly from the King, "proof" has to be provided in the courts that the new tenant is the rightful heir. Proof tends to cost about 10% of the annual net income of the holding, in addition to "relief."

AIDS: An Overlord can levy a special assessment against vassals on three occasions:

1. Ransom: When the Overlord is captured, he can require his vassals to pay 3/4 of the amount, divided amongst them according to their net incomes. A maximum of one ransom may be requested per year of any vassal.

2. Knighting the Eldest Son: The knighting of one's son and heir is an expensive business because honour demands a lavish ceremony and Tournament. To help with the costs of such a spectacle, an Overlord can demand 1 month's net income from each of his vassals.

3. Marriage of the Eldest Daughter: An Overlord usually married off his eldest daughter to cement an important alliance, so a considerable dowry was necessary. Again, 1 month's net income can be demanded from each vassal to defray costs.

WARDSHIP: Whenever an existing tenant dies leaving a male heir under 21 or female under 25, the Overlord has the right to control the estate until his ward is old enough to assume tenancy. All of the income of the estate may be used as the Overlord wishes, and he may administer the lands as he sees fit, with a restriction being placed only on his selling, mortgaging or granting it to another. As for the ward, the Overlord has the right to choose anyone he wants as a marriage partner for his ward. If the ward refuses a proper marriage, a full year's net income must be paid to the guardian. If the ward marries without the guardian's consent, two years' net income is forfeited to the guardian. Finally, upon reaching majority a ward must sue for "livery" or the right to enforce delivery of the land. For this privilege the Overlord is paid 50% of the net income of the land. Wardship is "assignable," furthermore; as a reward to a faithful vassal, an Overlord may grant him wardship of a minor and his estates.

WARDSHIP OF HEIRS: An idealized version of the raising of a noble child has him separated from his mother at five, when he joins the service of the ladies of the family's lord's court as a page. This teaches him manners and morals. When he reaches puberty, he is taken as the servant of a particular knight, to act as his squire. The knight mentors him in the arts of war. In some areas, this knight makes him a knight in turn, but in most lands the right to make knights has been withdrawn to the barons, or even the king himself. It is believed that boys who are not fostered are coddled, so they are less-able knights.

An heir is a hostage for the good conduct of his father. It is considered entirely just, by many, to kill such a child if his father rebels. However, it is considered even better to defeat the rebel, put him to death, and then claim wardship of his lands on behalf of his child. The revenues of wardship are not, generally, reserved for the child, going straight into the treasury of the liege until the child turns 21 if male, or marries if female.

If the ward's father dies, the liege has the right to determine who the child will marry. This allows the liege to enmesh the vassal's interests with those of other vassals he knows to be loyal, or to ensure that a problematic estate gets no larger through marriage. The betrothal of a young, landed man is a valuable commodity, for which nobles are willing to offer useful concessions in other areas of dispute.

The landed sons of lesser vassals are prized husbands for the daughters of rich merchants, and the boy's marriage may be sold through a less-than-genteel process that resembles an auction. This is technically illegal in many areas: it's called disparagement. Disparagement also includes marriage to deformed people, or women past childbearing age. The lord's actions are, however, only limited by the array of forces who oppose him, and in this case the heir's immediate family are dead.

Heiresses are even more valuable than heirs. Marriage to an heiress is the fastest way to progress to a higher social status. Heiresses are given to supporters as rewards for their service. They are also the usual way for a lord to grant land to his younger sons, without splitting his patrimony or taking new territory through war. The right to select husbands or brides for the children of enemies is one of the concessions usually demanded after victory in war.

Even a grown heir, returned to his parents, is still valuable to his father's lord. His friends and romantic interests are established in the court of the lord, to whom he may look with greater loyalty than to his own parents. If a vassal rebels, an adult heir loyal to the liege is a formidable weapon, as he is able to divide the loyalty of the vassal's supporters.

PAYING COURT: A vassal is expected to wait upon the pleasure of his Overlord at those times when his suzerain desires a great retinue to give prestige to his baronial court or to his entourage when he goes to tournaments. At such gatherings, large numbers of loyal vassals are a visible reminder to other Lords that a noble has ample military power at his disposal. Also, a vassal may be called upon to assist in dispensing justice-a matter of great responsibility for the judges so appointed. In general a vassal who fails in these matters will earn his Lord's displeasure.

SUIT FOR LIVERY is a very important right of an heir to enforce delivery of his lands once he reached legal age. However, the guardian is entitled to compensation for loss of wardship and control of the estate's finances and other resources. The compensation is set at to % of the annual net income (for 1 year) of the holding.

SUIT OF COURT is a most important feudal obligation which required a vassal to present himself at his lord's court to act as one of the judges of a court case or to attend a case in which he, himself, was involved as a party or as a witness. It is one of the fundamental rules of feudalism that a man had to be judged by his peers (social equals). He should never be judged by those lower in the social scale and, in the case of a vassal, never should his lord act alone as his judge.

LARGESSE: Largesse is the obligation of all chivalric lords, including lesser knights holding small fiefs. Largesse is gift-giving, the expression of generosity and favor to faithful followers. Largesse is dispensed in the form of honors and gifts to vassals and retainers, and as alms to the poor. Any feudal lord who is stingy in this regard did not endear himself to his followers and might not count on as steadfast a loyalty and faithfulness as would a noble famed for his generous nature.

RELIEF: This is the payment required when a new tenant succeeded to land by inheritance. Under feudal law, the overlord is entitled from 10% to 100% of the annual income (for 1 year) from the fief.

HOSPITALITY: A vassal is expected to render his Lord proper hospitality when he has been honored by a visit. For his part the

Overlord will hopefully refrain from taxing the resources of his vassal by bringing a great entourage that will despoil the castle larder for months to come. Needless to say, such “visitations” are widely considered to be mixed blessings. A person’s house is considered to be sacrosanct, protected by whatever powers watch over mankind. This is true whether one lives in a hovel or a mighty castle. This sanctity does not mean the powers intervene to protect a house if it is attacked. It does mean, though, that the offender is never trusted in anyone’s house again if he breaks the rules, and that an ill fate will dog the offender’s footsteps from then on. A person need not invite anyone into the safety of his hearth, but if he does, then both people must obey certain rules of respect and safety. Once inside, peace must reign between them, even if they later discover that they are deadly enemies. They can go outside and fight, or one of them can leave and then return with hostile intentions, if he is permitted back in. But while inside, both parties must be peaceful, and the visitor must even aid the owner of the hearth to defend it if they are attacked.

LOYALTY: A vassal must never betray his Lord’s Secrets to anyone not in the Lord’s own following and privy to the Lord’s confidence. Nor may he go over to the side of his Lord’s enemies or repudiate his vows of homage. To do so is “treason” the most foul of all feudal crimes. However, it should again be noted that a major violation of the vassal’s rights by his Overlord may give grounds for changing allegiance, provided it is not in a time of dire emergency and is not an act designed to place one’s Overlord in grave jeopardy. In return and Overlord is obligated to show “good faith” toward a loyal vassal, treating him justly and showing him favor when he does a great service for the Overlord.

ADVICE

The right to ask advice is more significant than it initially appears. It allows a lord to control the movements of his vassals. It also allows the lord to force vassals to make public statements regarding their views on contentious matters.

A vassal asked to attend his liege’s court has a duty to attend. Failure to attend — failure to render advice — is a breach of the character’s feudal obligations and can be punished by a fine or even seizure of the recalcitrant’s lands. A vassal who attends his lord is not permitted to leave without the lord’s agreement. Nobles considered potentially rebellious can be forced to show their hand, by refusing summons or by flight from court.

The receipt of advice is a useful tool for building and demonstrating consensus among vassals. As an example, if the liege wishes to annex a neighboring territory, it is useful for him to gather together his vassals and ask their advice. This allows him to gauge the strength of their favor and see who opposes the plan. It also allows potentially tardy or rebellious vassals to see the level of support that the liege has, and measure the likelihood that they will suffer successful reprisal at the hands of more-enthusiastic vassals.

Advice also allows a liege to weigh the interests of his lords against each other, and balance them according to the usefulness of the individual vassal. As an example, a lord who has an empty benefice may ask which churchman it should be awarded to. The bishop will certainly have an opinion, but so will many noble houses whose younger sons have interests in the Church. Asking advice allows the liege to measure these interests, and reward each noble in turn. It also allows the lord to play favorites.



Feudal Laws & Order

No society has ever existed without some form of legal system. Even the most barbaric cultures have taboos and customs and traditions that set out prohibited and accepted behaviors. They also made provision for persuasions and punishments to bring "wrong-thinking" individuals back into line or to dispose of the miserable troublemakers altogether!

There may be some players who chafe at the idea that there should be restraints on their behavior in a purely "fantasy" world. Consider, however, that being a professional thief makes no real sense in a world lacking effective laws and courts. Part of the fun of being a rogue on the wrong side of the law is experiencing that adrenaline surge that comes with every chance of being caught, tried, convicted, and punished! When one considers the punishments meted out to thieves in past societies, there is good reason for the player of a thief to feel more than a bit nervous.

Laws apply to all characters. The fact that "Someone Else" is in charge acts as a brake on players who think their characters are free to bully others and to do as they like. Put in feudal terms, a nobleman reserved the right to sheer his own sheep without outsiders infringing on his turf and molesting his property! Seeing as most feudal nobles have a small (or sometimes large) army at their disposal to enforce their will, no player should wonder why the sky suddenly falls on his character because he robbed a few pilgrims and merchants on the high road.

It is also interesting to see how the same player becomes intensely devoted to maintaining law and order should he ever have a character who is a noble lord. That should tell us something, surely, about the nature of rulers and their attitude toward lawbreaking and disturbing the peace.

We have nothing against a player having his character try to take on the whole of society. That can be very exciting and can generate a lot of highly entertaining adventures. It is also firmly in the fantasy fiction tradition. At the same time, we should never forget that the law represents the prevailing view of most people in a society about what is right and what is wrong.

The law is a "two-edged sword" that cuts both ways. A player character who is wronged can seek recourse from the law, for it protects the law-abiding from the lawbreakers. It imposes itself between bullies and their victims. It gives justice by righting wrongs and punishing wrongdoers. NPCs as well as player characters, who live by the notion that only "might makes right" will discover that there is always someone with more power who may well step in and more than even up the odds Even kings are not immune from this truth.

Suppose a small party of player characters are making their way back to their inn at night when they are set upon by a gang of NPC street thugs. The noise of the fight attracts the Night Watch. Do you suppose for one second that the decent citizens who form the Watch are going to stand idly by and let this lawlessness continue? This is a resounding "No!" They will wade into the fight with enthusiasm.

The next morning, the town magistrate will be more than happy to deal with the miserable street scum who dared attack law-abiding visitors to the town. After all, the town Council and the general population, (all of them NPCs), desire to see their town safe from the depredations of the criminal element. Towns exist to do business, and robbers in dark alley ways are very bad for business! They also offend against the sense of justice and public order possessed by all good men everywhere.

Sumptuary laws

These were laws and edicts that enforced limits on what a person could wear, how they could dress, or even what kind of possessions they could own. The purpose of these laws was to avoid fraud, specifically the fraud of someone attempting to pass themselves off as belonging to a superior social class.

It is thus illegal for anyone who is below knightly class to wear any clothing made from foreign cloths. Silk, in particular, is forbidden for anyone not of the knightly class and higher. Likewise, velvet cannot be worn by anyone below knightly class. Exceptions to this rule exist only for commoners in high office (judges, mayors of any town or city, or any commoner that should somehow rise to the office of the treasurer, or a member of the star chamber council without having first been knighted). Likewise, by a similar token:

- Silver and Silver-gilt weapons can only be used by those of knightly class or higher.
- The colour purple, and gold lining, can only be worn by members of the royal family.
- The colour crimson or scarlet can only be worn by the Lordly nobility.

Arms control

It is against the law for any commoner to carry weapons other than a knife or a stick, or wear armor of any kind inside any city or large town, with the following exceptions: city guards or those otherwise given specific permission due to a specific job by the Lord, Mayor, or other ruler; and those with a special permission in writing by the King as they are on his business. Clerics are permitted to wear armor and carry weapons at all times. Nobles are allowed to carry swords within cities and towns, they are not permitted to carry other weapons or wear armor.

The GM should emphasize this with his players, as they are very likely to be used to standard RPG Fantasy settings where everyone walks around cities fully-armored and armed to the teeth. Anyone in violation of these laws of arms would be fined, and could be charged with a more grievous offense such as attempted murder, felony (a catch-all for ‘you were clearly planning to do some sort of ruckus or violence’), or even rebellion/treason!

Likewise, in the countryside though not strictly illegal, anyone traveling through civilized and peaceful areas with full arms and armor on will be assumed to be heading to cause some kind of trouble and are very likely to be detained by local lords of sheriffs, and charged with disturbance of the peace (or again, accused of rebellion) if they cannot provide very good reason why they were traveling in full ‘armed and dangerous’ mode. This becomes less true in the upcoming years of the setting when a war erupts into full-scale chaos throughout the land, and there are very few truly safe and peaceful places anymore; however, at that

time anyone crossing through populated countryside who is not wearing the right armory is likely to be arrested as enemy combatants; those not wearing any armory at all will likely be arrested as bandits, unless they are accompanied by Clerics or by a noble who's family is friendly to the local lord.

Customs of Feudal society

Some rules of conduct are not enshrined in laws but nevertheless have all of the weight of unwritten law and are almost always respected.

Honorable Conduct is required of knights. Behaving with honor sets the chivalric class apart from all others in society. A knight's honor is closely tied to the vows he swears upon becoming a knight. The Chivalric Code clearly regards the following acts as dishonorable and unbecoming any true knight:

- Oathbreaking or failing to keep faith with those you have given good cause to trust you to keep your word.
- Treason against your liege lord.
- Failure to give military service when summoned. Failure to support one's lord or vassal in a just cause. Showing cowardice in the face of one's enemies. Abandonment of friends and allies in time of need. Desertion from the battlefield.
- Treachery against your own kinfolk.
- Treachery against a guest or a host.
- Killing blood kin.
- Attacking an unarmed knight.
- Failing to abide by the terms given to an honorable foe who surrenders in good faith.
- Mistreatment of a noble captive.
- Dishonoring a noble woman in any way.
- Killing a clergyman of your own religion under any circumstances except in lawful battle with an armed enemy bent on killing you.
- Desecrating and plundering a church or holy place of your own religion.
- Lending money with interest. Engaging in any business enterprise.
- Performing physical labor to earn one's livelihood.

Honor is very much a personal matter. Honor includes the knight's view of himself, his sense of worth and the private code by which he chooses to live and judge his own actions. Honor involves a knight's pride, dignity, integrity, and self-respect. Thus he is always prepared to defend his honor.

For example, he may take any slight directed toward his family name as abuse of his personal honor and give immediate challenge to the offender. A knight with a high sense of honor might also be personally offended by conduct unbecoming any member of his class. Even though such behavior does not touch him directly, it reflects badly upon all knights. That may be sufficient for him to intervene and challenge the offender to combat for his "unchivalric" behavior.

How a player chooses to handle the personal concept of honor held by a knightly character will have a great deal to do with how that character behaves in the campaign. Remember, however, that public dishonor is a grave matter. To lose one's honor in the eyes of others is to lose all the benefits of one's status when attempting to influence another of equal or higher rank Once someone is known to be a dishonorable man, he simply is not trusted to keep his word!

While commoners were not held to a strict code of honor, as were knights, they also regarded dishonorable conduct as quite despicable. They could not ignore the superior social status of the nobility, but among themselves they could impose much the same penalties on someone of their own class who proved him-self lacking in trustworthiness or given to unlawful dealings.

Loyalty between Leader and Follower is the foundation stone upon which the entire feudal order rests. All members of society owe their loyalty to someone. Loyalty is of particular importance to fighting men, for without it there can be no effective military organization nor any surety of survival on the battlefield. Its importance made abundantly clear in the Code of Chivalry, which lists many breaches based on failure of loyalty.

We're not talking about an abstract concept here. Loyalty is a very real and compelling force. Even the lowliest serf recognizes that it is in his self-interest to be loyal to his manor lord. True, he has to work hard for his lord, but in return he is assured of his lord's protection against enemies. A manor lord will be loyal to his serfs, too, even if only in self-interest, for he needs his serfs to do the labor on the manor.

But loyalty goes beyond mere self-interest. It was widely believed by all classes in society that disloyalty was hateful in the eyes of the Deity. Solemn vows sworn on holy relics and in the name of God were enshrined in formal rituals to mark the binding promises of leader and follower to support one amber. Oathbreakers who failed in the test of loyalty were universally regarded as untrustworthy by all "right- thinking" people, whether of high or low birth.

Loyalty to Kinfolk is a second foundation block upon which the feudal order rested These were dangerous times! All strangers were mistrusted. One just never knew who one's enemies might be. However, the one group expected to stand together was blood kin. Without unqualified support from one's kinsmen, what security did anyone have in the world? Right or wrong, the family stood behind its own and defended him. And, by "family," we mean not only one's parents and siblings, but all those who were related by blood or marriage. In some instances, such as in Celtic and Viking societies, we extend this to include one's clan—all the people who claim descent from common ancestors.

For his part, the individual is expected to be no less loyal to his kinsfolk. It is a most heinous crime, hated by men and the Deity alike, to turn against one's family or to betray a kinsman. As for a person who sheds the blood of his kin, no more loath-some creature ever walked the face of the earth. All "right-thinking" people shun such a one for the godless monster that he is. Clearly, one of the potential areas of major conflict a character, especially a knight, might encounter, is that of divided loyal-ties between liege lord and family. No matter what he decides to do, the character will gravely offend against the bonds of loyalty which lie upon him. In such cases, the character's sense of personal honor will play a vital part in determining what he chooses to do.

Hospitality was an almost universal "law" widely recognized in most societies and cultures. It is bounded by a complex code of unwritten rules.

Once an invitation was given and accepted to come into one's dwelling, both host and guest were absolutely bound to observe the rules governing hospitality. Most important was that, inside the home, peace must always reign between host and guest. The host must show courtesy to a guest and provide food and lodging according to his rank. The host must also protect a guest against all enemies while he remains under his host's roof.

The guest must be no less courteous to his host and is forbid-den to act in any way against him. Should it happen that host and visitor are deadly enemies, both must set aside their quarrel and observe a truce for the duration of the visit. Indeed, just as the host had to protect his guest against enemies, should his home be attacked by his enemies, the guest was under a strict obligation to assist in its defense!

Should there be a serious falling out between a host and his guest, they cannot resort to violence within the home. They might agree to go outside the bounds of the home to settle matters. Or the visitor could leave under safe conduct and then return later, now free to attack his former host in formal battle. But no treacherous behavior was tolerated.

People of all classes and ranks of society took hospitality seriously. These were deeply superstitious times, and everyone believed that breaching hospitality would bring certain disaster on the offender. If the Game Master wishes to enforce this belief in his campaign, he can impose a -10% penalty against all actions attempted by anyone who has breached Hospitality until the character can make amends to the one he has offended or else have the "Curse" lifted from him. This penalty represents the disapproval of the supernatural powers which defend the home and ensure that the laws of Hospitality are observed.

Four Universal Aids

Four universal customs of feudalism reward landlords with special income. These four taxes give the knight the right to collect income from his holding whether the vassals like it or not. These are called aids. Each of these four methods may be imposed only once by a lord, with exceptions noted below. When the aid is imposed by a lord knight, each of the lord's vassals pays an amount equal to the average yearly income of his primary holding.

1. Knighting of the Eldest Son: Creating a new knight is expensive (160gp minimum). This money is raised to outfit a man with the equipment listed for an Ordinary knight. However, the tax may not be enough to outfit the candidate. A father has choices to make here: He can squeeze his people (and incur their hate), pay from his own treasury, or outfit his son as a Poor knight. If outfitted too cheaply, though, the young man might not be accepted for the office and thus not receive the honors of knighthood.

   On the other hand, the collection may make much more than the necessary 160gp. All or part may be used to upgrade the new knight's outfit. Or the father can just keep the extra money (though he most certainly gets a Selfish experience check for doing so). If used on the new knight, the extra money is normally used in part on a lavish feast, or perhaps even a tournament, to mark the event.

   All Honour gained for the expenditure of money at a knighting goes to the new knight as well as the father. Thus, if a nobleman spends more than 160gp on his son, then his son gets a bit of additional Honour for the year.

   Sometimes a ranking nobleman knights many other candidates along with his own son. This is a rare

opportunity for qualified but Impoverished squires to become household knights at the nobleman's expense. Each of the new knights gets his 1,000 Honour points, as usual, and all extra Honour for expenses over 160gp is accrued by both the knights and their new lord, at the usual rate of 1 point of Honour per librum (for sums under 2000gp total).

2. Wedding of the Eldest Daughter: The family of the bride usually pays for the wedding. A nobleman whose daughter is wed receives Honour, though, for the money spent on the event. To cover the expense, this aid is collected. Part of it may be spent on the festivities, and part included in the dowry every wife is expected to provide.

3. To Ransom the Lord: A lord's ransom is the duty of his vassals. This tax provides the money needed. In all cases, the vassals provide at least their usual year's income via this tax, although sometimes they must squeeze their peasants to raise so much. The rest of the necessary sum is collected from the citizens of the towns of the holding, unless the vassals volunteer to pay more.

   If a lord is ever captured a second time, the vassals are not obliged to pay this aid again. (The lord may still take money from them to pay another ransom as an Impost or as Voluntary Tallage.)

4. To Support a Crusade: Fighting the infidel is a venture financed by all the vassals so that they can share in the Honour and the expense.



Tallage

Another method of taxation, called tallage, can be invoked any time a lord needs to raise extra money. The purpose might be anything — to raise an army, whether to invade an enemy or to defend the realm; to build ships; to finance a tournament; to build a town; or to outfit an expedition. The lord calls together those knights and lords who hold land rights from him and the leading citizens of his towns (those commoners who control the mercantile wealth) and, either in one group or separately, pleads his case to them. The vassals and citizenry discuss the situation, and return their verdicts to the lord.

Results of the request can vary widely. The court might agree to make the payments and, if inspired (perhaps by the threat of an oncoming army), might even volunteer more money or additional labor. They might pay part of the request simply because they like or respect their lord. They might pay half, but only if the lord makes some sort of concessions in return. They might not pay anything because they don't like him, or because they too are impecunious, or because they disagree with the intent. Many factors affect their decision.

Impost

An impost is yet another kind of tax imposed upon the commoners. It can be used to describe a legitimate fine, perhaps imposed for violating the lord's law, or it may be entirely arbitrary (as was all too common historically).

Imposts are simply declared and then collected from the commoners with whatever force is necessary. The only cost is the undying hatred of the people who supply the lord's daily bread. The peasants generally conceal this hatred from their overlords, who after all have the right to imprison and sometimes kill them, but if worsened may manifest in peasants running away, turning to banditry, or even (though very rarely) rebelling outright.

The Crowner

The Crowner, who will later become the Coroner, belongs to a peculiar legal institution that dispenses justice primarily as a way to fill the kingdom's treasury (a form of perverse taxation).

The office of Crowner was formally created by the end of the 12th century, under the reign of Richard the Lionheart. In those times justice was dispensed, and taxes collected, by the Sheriffs, who were notoriously rapacious and corrupt, to the detriment of the king (the fact that they were before all detrimental to the peasantry was overlooked). Hence, it was decided to create a body of law officers who would remain independent from the sheriffs to administer justice and drain money to the king's coffers. A number of crowners (typically four per county) would investigate and record all sudden deaths happening in their jurisdiction (which was called "keeping the pleas of the crown"), to be later judged by the Eyre, a group of itinerant magistrates who travel all over the country to try murder cases.

What must be clearly understood, is that the crowner's duty is before all to extort money from the population. Justice in itself is secondary; trying murder cases is before all an excuse to tax people in addition to their regular taxes. Hence, a complicated and tortuous set of laws has been established, that imposes people to report any unnatural deaths they might witness to the local crowner, and then help him in his investigations.

There is so many constraining laws attached to this, that simply reporting such deaths to the crowner is a sure way to break some of these laws and being fined in the process. It goes to such an extent, that when peasants discover some cadaver, they will generally avoid reporting the death, and often do whatever they can to make the cadaver disappear, such as discreetly dragging it to another village. At other times they will bribe the crowner so he may forget about the dead person entirely. If not, discovering such a cadaver is a sure way to bring financial disaster to the local community.

When a "sudden death" is reported to the crowner, the latter must investigate it. He will have to determine by himself the cause of the death, and the perpetrator if any. Often, the murderer will be easily identified, but if it is impossible, this doesn't pose any real problem. The main aspect of the crowner's job is to determine the number of laws that were infringed as related to this corpse discovery, so that a lot of fines may be imposed on nearby people, beginning with the ones who reported about the death. (Of course, not reporting any cadaver discovered to the nearest crowner is considered a crime.) Hence, despite the crowner is supposed to investigate murders, even violent deaths caused by accidents, animals, or supernatural monsters, could lead to the local community being heavily fined. Note by the way, that suicide is just considered as murder on oneself, and therefore if a person murdered himself/herself, all of his/her property would be forfeited to the crown as a punishment.

When a crowner has investigated a sudden death, his duty is to record it on his Rolls; he does not try the case by himself. When the itinerant judges will come to the community (which may be up to 1d6 years afterwards), they will try the cases using these rolls to help them impose their fines.

A crowner is typically a 4th to 7th level fighter (as he must constantly travel all over the county, which may be quite dangerous), though the thief class is also possible. In any case, a crowner must be literate (as he must record the cases he investigates) and is skilled in gathering information, plus has knowledge of the law and the county's local populations. On the other hand, since his primary duty is to fine people and extort money, the real causes of a sudden death are considered to be secondary, or even irrelevant.

Originally, only men of the knightly nobility with at least a yearly revenue of 20gp, could become crowners (as this would supposedly make them indifferent to bribery attempts). However, nowadays crowners need not belong to the nobility, but must be designated by the local lord or ruler.

In the campaign, a crowner could be a real pain in the arse for PCs adventurers. That is, PCs have a habit of being at the origin of many sudden deaths, and often make a (fat) living of getting treasures from forgotten dungeons and slain enemies. As such, successful PCs are the perfect targets for a crowner to extort money and generally put them into trouble. See "Unwanted Attention" below: if the PCs leave some cadaver(s) in their wake and/or found some treasure, then attract unwanted attention, they are sure to meet with a crowner. Crowners have the following abilities:

Experience Level	Law	Library Use	Persuade	Spot Hidden	Stealth
1 Nosey	35%	25%	-	20%	15%
2 Nosey	35%	27%	-	20%	17%
3 Nosey	37%	30%	5%	27%	17%
4 Crowner	40%	32%	7%	30%	18%
5 Crowner	42%	35%	10%	32%	19%
6 Crowner	42%	40%	12%	32%	20%
7 Crowner	45%	45%	15%	35%	22%
8 Prying	50%	50%	18%	40%	23%
9 Prying	52%	55%	20%	42%	24%
10 Prying	55%	58%	22%	45%	25%
11 Bloodhunt	55%	60%	25%	45%	27%
12 Bloodhunt	60%	62%	28%	50%	28%
13 Bloodhunt	65%	65%	30%	55%	29%
14 Investigator	70%	70%	35%	60%	30%
15 Investigator	70%	75%	38%	60%	31%
16 Investigator	75%	78%	40%	65%	32%
17 Hunter	75%	80%	43%	65%	35%
18 Hunter	85%	85%	45%	75%	40%
19 Hunter	90%	90%	48%	80%	42%
20 Inspector	100%	95%	50%	80%	45%

LAW: see chapter "Skills Descriptions."

LIBRARY USE: see chapter "Skills Descriptions."

PERSUADE: see chapter "Skills Descriptions."

SPOT HIDDEN: see chapter "Skills Descriptions."

STEALTH: see chapter "Skills Descriptions."

A Crowner has to investigate all sudden deaths, murders, rapes, assaults, fires, wrecks and catches of royal fish, as well as trying to drive as much custom as possible into the royal courts, instead of the old manor and shire courts. The crower's court is a court of law, and accordingly the crower may summon witnesses, and people found lying are guilty of perjury.

Crimes	Fines
Carrying melee weapons in public (fine + weapons forfeited)	12sp
Carrying ranged weapons in public (fine + weapons forfeited)	20sp
Fraudulent Trade —i.e. practicing in a city without membership in the guild (fine + all goods forfeited)	27gp
Gambling in a public place	6sp - 8cp
Organizing a public disturbance	30sp
Public brawling (without weapons) or riotous behaviour	4sp
Public brawling (with clubs or stones) 8sh Public brawling with a dagger	12sp
Resisting arrest	40sp
Uttering a violent threat in public	12cp
Violation of Sumptuary Law (fine + forbidden clothes forfeited)	10gp
Wearing a mask in public (the assumption being that it is done in preparation for some crime)	2cp

NOTE: committing any of the above crimes at night brought an additional fine of 40 sp!

Unwanted Attention

People in villages, towns and cities aren't all honest and well intentioned. On average they are rather fearful, poor and superstitious. Also, in this age of violence many people who otherwise behave rather honestly in normal, everyday-life situations, won't be above making a quick gain at the expense of a lone traveler nobody knows, when the opportunity arises. Remember two things from the real middle-ages: When there was to be an execution, such as burning a witch or a heretic at the stakes, people came to it full of joyful anticipation. Watching awful executions was considered a fete. During the hundred years war between France and England, peasants were used to going to the battlefields after a fight, to plunder the remains. There, they would slay those who still lied on the ground, agonizing, to steal their equipment. Now you can see it as fair game, since these same soldiers when alive and well, had no qualms about raiding and raping in the nearby peasant communities, to supplement the low wages they were rarely paid.

So, with that in mind, if PCs who enter a small town or village are unable to remain discreet, they will quickly attract the attention of local thieves, as well as people prone to inform the authorities that they are outlaws or witches (even if there isn't any evidence of it). Only a party traveling with people of impeachable respectability (clerics, nobles, etc.) are free of any risk of the former.

Roll on the table below after 1d4 days elapsed in a village; 1d6+1 in a town; 2d6+2 days in a city. Note that unwanted attention doesn't begin after that time has passed; rather it indicates when the PCs will begin to suffer from its consequences. These consequences are determined by the GM, not rolled, as best fit the local situation. Hence, the PCs could get the visit of thieves, soldiers, inquisitors, a crowner, or even of a mob of angry and fearful villagers.

Outward aspects of the PC party	City	Town	Village
Discreet, posing (and clothed) as common people (merchants, etc.)	—	—	20%
Looking as most adventurers do: as sorts of bloodied mercenaries	10%	25%	50%
Having the appearance or making great show of magic	20%	50%	100%
Per accompanying henchman	+1%	+2%	+5%
Some PCs look like foreigners	+5%	+10%	+10%
Some PCs are midgets or otherwise deformed	+20%	+20%	+20%
Special creature such as an obvious wizard's familiar or tamed monster	+20%	+20%	+20%



High Justice

High Justice is a right reserved to the nobility and favoured knights. A person's rank in society is determined by birth and, as such, is divine in origin. Thus the nobility is seen as privileged in the eyes of God and it is their divine right to rule those below their social station. Because of the high station of the nobility, the only major crimes for them are:

- Treason against one's liege lord.
- Rebellion against one's liege lord.
- Conspiracy against one's liege lord.

The penalty for any of these crimes is either Trial of Arms à l'Outrance or the headsman's axe after a trial by one's peers. The power of High Justice was vested in the King's High Justices, the King and the great Tenants-in-Chief, and a few picked Knights.

If a noble vassal is treated unfairly, he could stage an honorable rebellion against his suzerain. The degree of punishment exacted must be equal to the crime, and depending upon the nature of the oppression which drove him to rebellion there are five degrees of severity in the punishments:

1. Temporary loss of honour. Dishonour could last 1 month to 1 year.
2. Disgrace or permanent loss of honour, subject to the performance of a great deed to restore that honour.
3. Disgrace, with loss of lands and titles.
4. Disgrace, with loss of lands and titles and banishment for life upon pain of death if one returns.
5. Death by headsman's axe was the only "honorable" way to execute someone of noble blood. In the early and middle feudal periods, the noble accused of such crimes could elect for Trial by Combat or Trial by Court (judge and jury of his peers).

The bonds between the Overlord and his vassals are dependent on the honour and loyalty of both, so both must show strong will and discipline in their dealings with each other. A charge made by an Overlord against a vassal must be proved; otherwise dissention could result among the other vassals.

Trial by Court: A noble was entitled to be judged by his peers (his feudal equals), and a court trial would involve a judge and jurors at least of the accused knight's or noble's rank. An overlord had to be able to prove any charges he brought against a vassal. Feudal bonds were based on mutual trust and good faith. Vassals took charges of High Crimes laid against one of their peers as cause to examine their own loyalty, and they often refused to support an overlord who acted in a blatantly unjust manner. After all, any one of them could be their overlord's next victim! Thus even if a trial was conducted in the overlord's own court, it had to be held under at least an appearance of fairness.

Trial by Combat: A knight or noble could always resort to his basic right to a trial by force of arms. It was believed that God would

ensure that the party with the right on his side would prevail in a Trial by Combat. It might also be noted that both the accused and the accuser, if noble born, one could appoint "a champion" to fight on their behalf. Under the feudal right of Private War, a vassal treated unfairly by his overlord could resort to armed resistance. This was the ultimate form of Trial by Combat, but the bottom line was that one had to win—losing was most dangerous to one's health in such circumstances.

A woman, child under 15 years of age, anyone ill or crippled to the point of being deemed incapable of fighting for themselves, or any priest or cleric would have the right to have a champion of their own fight in their stead; this would require that the defendant be able to find someone willing to risk potentially deadly combat on their behalf. It is permissible for a champion to be paid for performing this service, but it is rare to find any sell-swords willing to do so for anything less than exorbitant fees since unlike most jobs of this sort it will usually mean a certain combat against a trained opponent In certain corrupt courts, it is not unheard of that wealthy adult male commoners will use some form of bribery (monetary or through their influence) to have the judge declare that they are of ill health and may thus use a champion to fight for them.

Any nobleman also had the right to choose a champion, but it was considered dishonorable for a male noble in good health not to fight their own trial; while allowed, it would be shameful.

While commoners can demand trial by combat, it is important to note that they rarely do so, this is because a commoner can only fight with a club, and unarmored. A noble, on the other hand, may fight with any armor or melee weapons they can obtain. This is true even in the case of a suit where a noble is fighting a commoner, making for a decidedly uneven combat. The champion chosen by a lord or magistrate may be a knight, in which case they can fight with any armor or melee weapon they can obtain; or will otherwise be a trained soldier that will be equipped with chain mail, shield (if so desired), and the melee weapon of their choosing or a sword provided by the court.

The use of any magick (including magical weapons or armor) is strictly forbidden in a trial by combat.



Low Justice

Low Justice or Common Justice was reserved for the Commoners and was administered by the King's Justices and by the Baronial Courts. There are six distinct groups of crime under this heading:

1. HIGH CRIMES: All offenses in this section carry the death penalty:

   Treason, Rebellion, Conspiracy, Espionage: death by hanging, drawing, and quartering. Immediate members of the family may also be subject to punishment. All lands forfeit.

   Black Sorcery: Burning at the stake & burial of the ashes in cursed ground for the foul crime of using Magick to do wrongful harm to others or to their property and goods.

   Necromancy: Burning at the stake for consorting with demons.

   Witchcraft: 12 lashes & 3 days in the Stocks for the first few offenses of practising magick. Repeated offenses constitute a Felony, punishable by burning at the stake (this charge applies only when the practice of Magick is considered unlawful in itself).

   Breaking the King's Peace: 1 to 3 days in the stocks. The crime is a catchall including a variety of disruptive offenses (public brawling, drunk & disorderly, etc.) Sometimes a fine might be levied as well.

   Murder: death by hanging.

   Poisoning: death by burning at the stake.

   Cannibalism or Skinning Human Bodies: death by being thrown to wild dogs.

   Perjury: death by hanging. The offense includes lying under oath in Court and also making false accusations.

   Smuggling: death by hanging.

   Desecration of a Church: death by impalement.

   Streetwalking: death by hanging.

   Bearing Chivalric Arms:10 lashes; second offense: death by hanging, drawing, and quartering.

   Riding a Horse: 10 lashes. However, Petit Sergeants and wealthy Commoners tend to have special rights in such cases and are not charged. Members of the military are exempt from this law.

   Riding a Warhorse: 24 lashes and 3 days in the Stocks for 1st offense; repeated offenses constitute a Felony, punishable by hanging. (Only nobles and members of the military may ride warhorses.)

   Arson: Death by hanging or burning at the stake

   Striking a "Fool": 5 lashes. Feeble-minded folk are protected from abuse by law.

2. THEFT:

   Piracy: death by hanging.

   Brigandage: death by hanging or 1000 lashes.

   Debt: If a debt is not paid in the agreed time, the aggrieved party may sue for payment. This may bring the seizure of goods, monies, or land to pay the debt. Nobles secure their debts with sealed deeds (promises) which even a Commoner can enforce in a Court to recover the money owed to him. An impoverished Commoner can be forced into service to pay off a debt he is unable to satisfy. Refusal to make enforced payment by service is punishable by death if the debtor runs away. Breach of Contract: Failure to live up to one's word is to become "dishonored." In the business world, that is committing financial suicide for no one will deal with a man who breaks business agreements. Recovery of losses can be obtained in Court.

   Horse Theft: death by hanging.

   Theft of Pepper or Silk: death by the cutting of the throat.

   Robbery on the King's Highroad: death by hanging

   Poaching in the Royal Forest: loss of a hand. The offense also applies to poaching in a forest belonging to a noble.

   Poaching a Deer: Death by flaying (skinning) alive or by being sewn up in the wet rawhide of the deer and hung head down over hot coals. The offense applies to any commoner not having the right or permission to hunt deer in either the King's forests or in a noble's private game preserve.

   Theft of a Beast of Burden: 24 lashes.

   Theft of Valuable Property: 36 lashes, 3 days in the Stocks, restitution, & 60 days hard labor or else Death by the cutting of the throat or strangulation with the garotte if restitution cannot be made. A charge reserved for thieves who steal from nobles and rich merchants.

   Cattle "Lifting": 24 lashes. This offense include the theft of such animals as goats, sheep, etc., not just cattle.

   Mugging: 24 lashes. A second offense brings loss of a hand and branding. A third offense carries the penalty of death by hanging.

   Cutpurse: 24 lashes. A second offense brings loss of a hand and branding. The crime includes all forms of non-violent theft.

   Robbery with Violence: Any form of armed robbery (including mugging) is punishable on the 1st offense by restitution, 24 lashes, branding, and the cutting off of a hand. Death by hanging for a 2nd offense. Note that use of any lethal weapon or the shedding of blood during a robbery constitutes Robbery with Violence under the law.

3. TORTS: These "crimes" in fact include both intentional and accidental damage to property or injury to persons. Nobles may bring actions against each other for Torts.

   Destruction of Another's Property: compensation if unintentional; double or triple damages (punitive) if intentional. Commoners receive 24 lashes for intentional tort.

   Injury to Person: compensation. A commoner will receive 10sp + 1d6sp per damage point suffered. A Nobleman (if he does not cut the offender down on the spot) will receive 1gp + 2d6gp per damage point. This is tripled for titled nobles. If the offense was deliberate, a commoner will be charged with Assault as well and may receive 24 lashes if he struck a Commoner. A deliberate offense against a Nobleman is Rebellion and punishable by death. Nobles will always resort to Trial by Combat or the Pas des Armes to settle such matters between themselves as an

affair of honour.

Replevin: An action to recover property wrongfully taken from the owner. Such an action is in addition to any other charges that might be pending. Nobles are forced to resort to such actions if they are not prepared to go to Private War with another noble. Generally, such complaints are heard in the Royal Courts, but a vassal may raise the issue when it concerns another vassal by bringing the action in the Court of their Overlord. If the property cannot be restored or is restored in damaged condition, appropriate compensation must be paid.

4. BUSINESS LAW:

Usury: Except for non-believers and certain privileged foreign bankers, the charging of interest on a loan is banned. The penalty is 1-3 times the interest paid as a fine to the Court. Only Bankers and moneylenders and moneychangers are exempt.

Fraud: Any false representation of goods or making false promises is punishable by fines and also restitution to the injured party. The amount of the fine tends to be 1-3 times the profit made on the "shady" deal.

5. LAW OF VASSALS IN LIVERY: The Knight is the Lord of his lands and his word is generally law to those living in his domain. However, unless he is totally evil, he will give Low Justice tempered with mercy and understanding. Because the average Knight has only a few vassals to deal with, he can take a personal interest in his subjects and take into account circumstances which go far beyond the crime itself.

A noble can pass his own codes in his domain, but for the most part such "laws" deal with breach of custom and the "common Law." He does have special rights, however, such as being able to charge tolls for crossing his land, etc., which he can enforce against strangers. However, he has no jurisdiction over the King's Highroad except to act as a peace officer and arrest wrongdoers.

The worst breach of law, next to capital crimes, that a Serf can commit is to run away from the domain of his Lord. A Serf is bound to the land until released by his Lord, and unless he lives for a year and a day within the boundaries of a town, he can be apprehended and returned to his Lord. A recaptured Serf will have to throw himself upon the mercy of his Lord, for in such matters the fiefholder has the power of life and death.

6. SEXUAL OFFENSES

Rape: Rape is the forcing a sexual relations upon another person who is unwilling or deemed unable to make a moral decision. Rape is often associated only with women of good social standing, i.e. only virgins and widows could truly be raped. It is not likely that a man would be charged with rape if the woman is of questionable character: However, he is likely to be charged for fornication or adultery if the crime came to light. Ironically, in such a case, the victim could be charged as well.

Sodomy: Sodomy refers to anal sex between male persons. The association of sodomy with hereticism, satanism, and witchcraft was supported by the Inquisition trials.

Incest: Incest is considered to be among the most appalling crimes and the punishments are very severe.

Bigamy/Polygamy: In feudal society polygamy is considered a serious crime. Those guilty of polygamy are considered guilty of adultery and fornication as well.

Adultery: This is sexual relations between two partners when at least one of the partners is married to someone else. The crime is worse than fornication, for an 'innocent' spouse is being victimized. In addition, the breaking of the marriage vows is considered an act against morality.

Bestiality: Sexual relations between humans and animals.

Trial by Court: Commoners faced a Court Trial by a judge, typically of noble rank, and a jury of their peers. Though an uncommon occurrence, it is also possible for a knight to intervene and stand as the accused's champion in a Trial by Combat. (This happens in Ivanhoe.)

Two types of courts existed. One is the Baronial Court, in which a feudal lord has the right to give judgement over any crimes committed within the borders of his demesne. The other is a Royal Court, presided over by a Lord Justice or a Magistrate appointed by the King and having jurisdiction over all crimes committed within the realm.

As Royal authority extended more and more across the land, the rights of the barons to hold court comes into conflict with the royal prerogative. In this regard, it might be noted that the Royal Writ of Habeas Corpus is a direct legal order issued in the name of the English King to a lord to "hand over the [living] body" of the accused for trial in a royal court rather than in a baronial court, which might well lack any real objective justice.

Trial by Ordeal: As an alternative to trial by judge and jury, an accused could elect for Trial by Ordeal. This involved under-going some fearful test like pulling a stone from a cauldron of boiling water, walking barefoot over heated plow shears, or carrying a heated iron bar a set number of steps. God is assumed to judge the innocence or guilt of the accused. For instance, if the accused pulled the stone from the boiling cauldron and the bums from the ordeal did not become infected and were healing after three days, he is adjudged innocent of the crime. Trial by Ordeal is also available to members of the nobility, if they so wished it.

Trial by Water: consists of being thrown into a body of water that has been blessed by a priest, or being strapped into a chair and ducked under water for several minutes, with guilt being determined by either floating, in the former, or surviving in the latter case. This is often used in cases of witchcraft, and also in cases of thievery and murder.

Trial by Fire: involves the holding of a red-hot piece of iron for three paces, then having the wounds examined after three days. If the wounds have started to heal or have completely healed then God has intervened and the person is innocent. The wounds of the guilty have festered, or have not started to heal.

Lashes are administered as a Constitution CR. Subtract an additional -1 to the check per 5 lashes. Each failed CR results in -1 damage point from the Body of the player character or NPC receiving the whipping. A "merciful" judge might allow a Fine to be paid instead, usually at a 2sp x lashes, the whole amount having to be paid to avoid the whipping.

Branding involves receiving -3 body points of damage and having a distinctive brand burned into one's forehead or cheek to mark him as an offender.



Crimes & Punishments

There is no shortage of imaginative minds in the feudal society when it comes to devising ways of punishing criminals. Many are morbid and quite shocking. That's exactly what they are intended to be. There is little notion of rehabilitative punishment behind the laws. The idea is to encourage obedience to the law out of fear.

It was the poorer classes that were discriminated against. Lords and high official's were exempt. Courts and judges did exist, but were bias and often judgements were known before the case was even heard, if a person did not turn up to court they were considered an outlaw and their property was seized and became the kings.

Outlaws banded together roaming the countryside and committing crime the most famous of these is of cause Robin Hood. The harsher the crime the more horrendous the punishment, If a man committed Rape, Manslaughter or Robbery they would be hung up in a cage so people could see their slow death.

On some occasions they were taken down just before their death and quartered (cut into four pieces) so that the pain would kill them, a most cruel way to die. Public displays of torture were common.

Hangings and Public torture would be announced by the kings men, people would come from far and wide often bring children with them, this was encouraged by rulers thinking it was a deterrent from committing crime, bringing fear to the towns people.

Medieval towns people had a very close understanding of how punishment happened, as they were often present during punishment. Although murderers were often executed, the majority of lesser medieval offenses were punished by shaming the criminal publicly.

People also took pity on those in jail and prisoners were often let out to beg for food. Medieval officials lacked the resources or money to build suitable jails and people often died from illness before there trial.

1. Monetary

Monetary fines are perhaps the most human form of punishment used today. The idea behind a fine is that a wrong can be corrected if the criminal or his family pays the victim or stare a set amount of money or goods. Often, the Fines themselves are well beyond the means of the guilty party to pay and thus he is subjected to more severe penalties. At one time, all crimes (including murder) could be settle with the payment of 'peace money.' This practice stemmed from ancient times when bloody feuds would break out between tribes over such crimes. A money tribute settled things peacefully thus sparing a tribe from further bloodshed. The offender is literally buying peace. If it cannot be paid, the offender is sentenced to hard labor at 1 day per 10cp of the fine.

2. Confinement

Deprivation of liberty has always been used as a prime deterrent to crime. It is sometimes imposed as an act of mercy in lieu of mutilation or death. More often, it is used to enhance the criminal's suffering between sessions of tortures. In most places there is no concept of hope of rehabilitation; the society has no interest in such noble ideas. The criminal has offended the law and must pay the price.

While some criminals are imprisoned for life terms, they do not sit idly in their cells counting the days. Hard labor, working for the kingdom and sometimes for private contractors have always been associated with prisons. Some prisoners, usually ones considered to be particularly dangerous to their captors, are looked or dungeons and dark cells, never to see the light of day again.

The punishments of inflicting pain and death are far more common. Imprisonment is normally short term, used to hold offenders until a sentence can be rendered or an execution carried out. It is also common for a criminal to be held 'hostage' until his family or clan can pay his fines.

Occasionally, where a suspect has to be held while a special court makes its rounds and appears nearby, the suspect is incarcerated for a period. Such incarcerations are often in town goals or in castle or town towers, rarely in subterranean dungeons, and often in squalid conditions. However, nobles are often incarcerated for many years in relatively good accommodation. Queen Eleanor herself was incarcerated by her husband, Henry II, for supporting Richard in a rebellion, for example.

The prison does not provide any food, clothing or luxuries of any kind. The local church will usually provide, as charity, bread and water for prisoners. Any other food or amenities have to be provided for by the prisoners friends or family.

Additionally, prison is not free. A prisoner is required to pay for his own lodging in the prison. This payment is not refunded even if the prisoner is found not guilty. Typically, the cost is 2cp per week, but in some prisons the fee might be more exorbitant. For example, at the Tower of London, the prison fee for the worst rooms are 1sp per week, the highest 1gp per month.

There were up to a short time ago the possibility of various additional fees that could be piled on a helpless prisoner. These included a “sewet fee”, which was a fee for permitting visitors to provide the prisoner with additional niceties like warm clothing, blankets, toiletries and food other than bread. There was also a “shackle fee”, which was a fee to be paid in exchange for the prisoner not being shackled during his imprisonment.

3. Degradation

In the feudal society a person's honor and pride is a very precious and well-guarded possession. It is not surprising to find that humiliation and degradation is a common form of punishment for the wrongdoer.

- Recantation/Apology: The wrongdoer is forced to stand in a public place and recant or apologize, for his crimes. This punishment is most often used when crime involves defamation, gossip or lying. Often the accused is required to strike his offending mouth, with a switch or board to signify his misdeed.
- Clothes of Degradation: The criminal, in this case, is forced to wear specially prepared clothing that bears symbols or markings indicating the crime. Various patches have been devised with a wide variety of meanings such as: prostitution, theft, adultery etc.
- Procession of Shane: The wrongdoer is forced to march a prescribed distance before an audience. Often clothes or items of shame are carried during the march. The procession normally involves carrying a rather heavy, cumbersome object, such as a stone, to a specific location. If the item is dropped or the wrongdoer is unable to complete the task, then a harsher sentence is immediately imposed. This 'trials by-ordeal', so to speak, is required when a person's guilt can not be proven to the complete satisfaction of the judicial body imposing the sentence. It is assumed that if the wrongdoer can not complete the task, then his guilt is certain. On the other hand, if he completes the task easily, the judges could find comfort in the fact that they had not handed down a crueler form of punishment on an innocent.
- Defamation: Defamation is a legal means for somebody who has been wronged seek retribution. A creditor, for example, enable to collect his money from a debtor could have handbills published detailing the debtor's crime and attaining his character. The handbills can be posted all about town, making life miserable for the wrongdoer. This form of coercion would be preferable to a creditor over formal charges since a debtor would be unable to pay off his debt from prison.
- Carrying Objects of Shame: While very similar to clothes of degradation, these items are normally made of iron and wood and symbolize the crime committed. The most common object of shame is the mask. The mask is a heavy, grotesque helmet that is secured on the wrongdoer's head with a lock. A woman sentenced for spreading gossip, for example, might be forced to wear a mask with a large wagging tongue. Those forced to carry or wear these objects are, of course, made to do so in public places such as the market place. It is deemed appropriate behavior for passersby to harass, kick and ridicule the wrongdoer.
- Censure: Censure is a mild but very effective form of degradation. People are forbidden to talk with the censured criminal and he is forbidden to approach others. Censure can be administered for a short period of time or for life, depending on the nature of the crime. The censured person is often forced to wear objects or clothes alerting people to his status.
- Ban on the Bearing of Arms: The right to bear arms is symbol of status. In addition, certain articles of clothing signify rank and social status. A wrongdoer can be denied the right to bear such items, thus depriving him of his status.
- Public Servitude: This differs from confinement and slavery. The purpose here is to have the wrongdoer perform degrading tasks such as removing waste in public view. Normally, it is a single task that lasts from an hour to a full day. Upon complexion of the task the wrongdoer has satisfied the sentence and is free to go.
- Denial of Burial: It is a very serious matter to the average person in the feudal society. Denial of a religious ceremony and church burial is deeply dreaded. It is believed that the poor soul who is denied such ceremony is unable to enter the afterlife. (i.e. all chances of resurrection are disallowed.)
- Pillory: The pillory is perhaps one of the best known forms of punishments. Nearly every city and town has a centrally located pillory, normally in the market place. The pillory appears in numerous forms, but they are almost always elevated in a place of prominence. The guilty are bound to the pillory, during market days so that they can be ridiculed by the public and demonstrate firsthand the repercussions of violating the law. The pillory often serves as the place of execution, and public floggings.
- Stocks: Considered less brutal than the pillory, the stocks consist of two boards placed around the ankles, and meant that a miscreant is forced to endure public humiliation for a period of time. Some people locked in the stocks actually die of exhaustion, heatstroke or exposure.
- Dunking: Dunking is used more as degradation punishment than a physical one. It is often called the 'baker's baptism' because it is a common punishment for bakers who cheat their customers, scolding women and those who have committed minor sexual offenses, such as the bearing of an illegitimate child, or prostitution. The guilty person is strapped to a chair that is mounted on the end of a long wooden bean. With the use of a pivot, the chair is lowered into a body of water and the wrongdoer is 'dunked' a prescribed number of times.

4. Torture

Torture is applied for countless crimes, often in addition to other forms of punishment. If the wrongdoer appears to show no remorse, a few sessions of torture are sure to influence him to at least 'act' repentant. Unfortunately, protesting of one's innocence is often seen as an an-remorseful attitude.

The common practice is to organize torture into five categories. The nature of the crime dictates the severity of torture to be applied.

- The Threat of Torture: The accused is merely shown the instrument of torture and forced to watch others being tortured. This would clearly demonstrate to the guilty party what would happen the next time he violated the law and perhaps be effective at obtaining a confession.
- Painful interrogation: The accused is tortured until he provides the information requested. Once he has cooperated (by telling his torturer what he wants hear) the torture is halted. Often the accused is brought back before the judge: for furthering sentencing since he has now either confessed or implicated himself.
- Bound and Tortured: The prisoner is stripped, bound and tortured with various instruments. The object here is not to obtain information but simply to make the prisoner suffer horrendous pain for his crime.
- Suspension and Resumption: The prisoner is tortured as above. He is then suspended by the wrists or ankles for a period of time and then tortured again.
- Exposure: The prisoner is tortured as above. Between sessions of torture, the prisoner is exposed in the elements.

In the feudal society, certain persons are immune by law from the threat of torture. Children under the age of 14, pregnant women, the bedridden, etc, are often protected.

5. Mutilation

Mutilating punishments serve two purposes. First, it identifies the criminal to others. If he commits the same crime again, his past conviction would he evident and his punishment would be greater. It also serves as a deterrent to others. Secondly, it is a form of compensation similar to a 'eye-for-an-eye.' If a thief picked a pocket, for example, the offending hand is cut off in payment.

- Blinding: This is the most severe of the mutilation punishments. Depriving a criminal of his eyesight is often deemed to be harsher than a death sentence, since the wrongdoer's suffering is prolonged and inescapable. It is sometimes rendered to a criminal who is protected by law from a death sentence. People are forbidden to render aid to the blinded convict and are likely to suffer the same fate if they do so.

- Removal of the Hand: A frequent punishment for such crime as theft, perjury, assault, cheating, etc. Different variations are applied. When sentence is rendered, consideration is given to which hand is the wrongdoer's primary hand.

- Removal of the Fingers: A milder form of the above, removal of the fingers is reserved for cutpurses, pickpockets and other petty criminals. In this manner the wrongdoer is made to suffer and is marked without denying him the ability to work a trade.

- Removal of the Ears: Removal of the ear allows the criminal to be marked without rendering him unfit for work or servitude. Criminals condemned to slavery often have their ears removed for easy identification. It is also used to signify that the condemned is nor permitted to bear weapons, enter the city, etc.

- Removal of the Tongue: This punishment is reserved for whose who offend with their mouths such as blasphemers, heretics, bearing false witness, etc.

6. Banishment

Often a community simply purged itself of it, undesirables. Banishment can mean certain death since surrounding communities are unlikely to admit the wrongdoer. Banishment is imposed when death sentence is the only alternative. If the banished person ever returns to the region, the death sentence is promptly carried out.

7. Slavery/Labor

Manpower is a very valuable commodity and criminals are often used to fill the work force. Public buildings, roads, etc. are all commonly built with the aid of slave labor. In addition, many criminals are sold to private citizens and foreign kingdoms.

In some areas, inability to pay restitution may result in enslavement and sale to satisfy the claim or else indentured service to the victim for a set period as full compensation (based on 1 day per 5cp value of the property).

8. Death

Capital punishment is the ultimate solution for the wrongdoer. A prevalent superstition is that murderers and other criminals are possessed by powerful evil spirits. It is often feared that these spirits are so great that they could bring the wrongdoer back to life only to inflict further harm on people. Thus the various forms of capital punishment are designed to drive off the evil spirits or to make the wrongdoer's corpse uninhabitable.

- Beheading: Beheading is very common and perhaps the quickest of the capital punishments It is believed that body without a head could never return to life. Often the head is burned or buried separately from the body.

- Hanging: Hanging is also a wide spread and well-known form of execution. It is regarded as a particularly dishonorable and shameful form of death for it is often reserved for thieves and their ilk. It is traditional to leave the body on the gallows until the corpse rots and falls on the ground. Only then are the remains burned or buried. Frequently, hanging alone is not considered adequate punishment and the hanging is coupled with torture such as hanging the condemned over open flames or wild animals. Hanging is practiced in two different forms.

  The first is a quicker death. The condemned is placed under the gallows or a tree limb on an object and pushed off. The snap of the neck against the rope usually rendered a swift death.

  The other Form is appropriately known as 'slow death'. A noose is placed about the wrongdoer's neck and he is slowly pulled up off the ground. Such unfortunates could linger for long agonizing minutes before death.

- Breaking on the Wheel: Breaking on the wheel is amongst the most feared forms of punishment ever to be devised and is reserved for murderers and traitors. The criminal is laid out on the ground, his arms and legs oustretched and bound to stakes driven into the ground. Boards or timbers are placed under each limb so that a space about a hand's width is created between the limb and the ground. The executioner, sometimes with the aid of an assistant, takes a wagon wheel, usually specifically constructed for the task, and drops it on each lions, breaking it. The sentence specifies how many blows of the wheel had to be administered. The dead or dying man's limbs are then threaded under and over the spokes of the wheel. The wheel is then hoisted atop a pole set into the ground that is ten to fifteen feet high.

- Drowning: Drowning, like burning, is a common punishment for females. This is probably because no one relished the idea of putting a women to death with their own hands, thus the elements of fire and water were allowed to bring about death. The condemned is thrown from a bridge or riverbank into a body of water with bound hands. If no bodies of water can be found, the condemned is held under water in a pool or well. Frequently, the condemned is sewn into a sack along with live animals before being thrown into the water.

- Boiling: Boiling in wine or water is a standard punishment for those accused of lying or falsification. Heretics, likewise, are apt on stiffer such a fine.

- Burning: Burning is reserved for criminals of particularly atrocious standing such as practitioners of Black Magick, mass-murderers, etc. The hope is to eradicate all traces of the condemned and to prevent evil demons from returning him to life. Burning is often coupled with another form of capital punishment. For example, evil magic-users are often beheaded prior to burning.

- Burying Alive: This punishment is reserved for whose guilty of sexual crimes and infanticide. A pit is dug and the condemned, bound head and foot, is thrown in and the pit filled in.

- Impaling: Impaling is practiced in two forms. In the first, the condemned is placed in a pit and buried alive as above. Then a long stake is driven into the pit and through the condemned's body.

  The second form is more common; a tall pole with sharpened end is erected. The condemned is placed atop the pole and impaled. As the wrongdoer snuggles he becomes increasingly impaled and slides down the pole.

- Immurement: This is reserved for those of higher social ranks. It spares the family the disgrace of a public execution. The condemned is placed in a cell or sometimes walled up in a room and left without food or water. Once the wrongdoer dies, his remains are retrieved and given a proper burial.

- Quartering: There are two variations of quartering: before death and after death. Originally, quartering was carried out by hacking off the limbs of the condemned with an axe or sword. This process evolved into tying each limb to a different horse, and then driving the horses off into different directions, thus tearing the condemned apart. Political criminals are often condemned in this manner.



Canon Law

Canon Law is Church Law. In feudal Europe the Church was a most potent force, comparable to the greatest of nobles and Kings. The Church based its authority on divine right, and claimed the sole prerogative of trying all members of its institutions. In this regard, all breaches of the law except for High Justice were dealt with in Canonical Courts. A sentence for such breaches of law tended to be much less severe than in the Lay Courts. However, it was not until the l3th Century that a noble of great power was assured of great difficulty if he put a cleric on trial in his own Court. Thus, as one grand scenario in ***Chivalry & Sorcery***, the question of Church and State prerogatives can be fought out again--remember St. Thomas a Becket and Henry II of England?

Canon Law did extend to all members of the land with regard to five crimes.

All men are bound by their Covenant with God and a man who breaks that bond, however high his rank or great his power it not above Divine Justice. To enforce these laws, the Church hierarchy would resort to Excommunication, Interdict, and any other prescription they felt would be effective. Since the vast majority of the population was deeply religious and desperately feared a total ban on Church activities on their behalf, even Kings had to answer for crimes against God:

1. ATHEISM: stating publicly that there is no God.

2. HERESY: denying the Church as the representative of God on earth or Church doctrine and dogma as being true and correct.

3. BLASPHEMY: showing abuse or contempt for God and/or presenting false prophets or gods in the place of the one true God.

4. SACRILEGE: desecrating sacred and holy relics, books, churches, etc.

5. WITCHCRAFT: practising the art of Black Magick to harm or injure someone or his property, or consorting with the Demons and Devils of Hell. Note: The practice of Magick as such is not "witchcraft" until it is used to do harm to someone in a way that a Court would interpret as premeditated like any other crime. Dealing with the Powers of Darkness is, however, utterly forbidden.

Depending upon the severity of the crime, the character of the accused (alignment and past conduct of the character are important here), and his repentance, the sentence will range in ***Chivalry & Sorcery*** from a severe penance to a dangerous Quest to atone for crimes of a somewhat defensible nature. Blatant violations, however, are punishable by death and denial of final rites. Excommunication and eternal damnation may be part of the sentence, which prevents resurrection of a character by any lawful Cleric. The death penalty usually takes the form of hanging on the bucket, burning at the stake, or impalement.

Secular Justice

Clergy are not subject to secular justice, so clergymen found guilty by a secular court are passed to the bishop's court to be tried again. Most secular courts are thus observed by agents of the bishop to ensure that clergymen receive this protection. Secular judges find this exasperating, particularly as many clergymen are subsequently acquitted via compurgation.

However, canon law also states that clergymen should not, under pretext of Ecclesiastical liberty, attempt to undermine the authority of secular justice. So a clergyman who commits very serious crimes against town or lord may find himself punished by a canon court, or excommunicated and returned to the hands of secular justice.

Canon Law Jurisdiction

Canon law claims jurisdiction over the religious obligations and moral offenses of both laymen and clergy. This includes wills, church attendance, marriage, sexual offenses, brawling in church grounds, slander, usury, and breaches of contract, although secular courts also claim jurisdiction over some of these offenses. In civil cases (brought by one layman against another) there is a tendency to prefer canon courts, as cases are generally resolved more quickly and with less cost. On the other hand, secular courts dominate criminal cases where there is double jurisdiction. This is because canon courts have no officers to detain suspects, nor anywhere to hold prisoners awaiting trial.

Court Procedures

Priests, or parishioners, are summoned to attend the canon court by a summoner (sometimes called an apparitor). This official may be an acolyte or sub-deacon, but often he is a layman. In either case, the summoner does not receive a salary, instead he charges a fee to those summoned. This arrangement is ripe for corruption, and some accuse summoners of inventing sins to report to the archdeacon.

A person cannot be forced, except by papal decree, to attend a canon court further than two days travel from his diocese. This law was introduced in 1215 to resolve abuses whereby someone was accused in a distant court and then convicted in his absence.

Cases are decided by the canon judge — there is no jury — although he can be held to account if the notary's record indicates corruption or poor decisions. There is usually little effort to examine physical evidence, and great weight is given to the testimony of witnesses.

An important, controversial, procedure of canon courts is the ritual of compurgation. In this ritual, about a dozen witnesses (the precise number varies) declare to the court, under oath, that the defendant is of good character and incapable of the offense. If such witnesses can be found, the defendant is acquitted. In other words, compurgation testifies to the character of the defendant rather than the facts of the case; this is the principle reason why secular courts dislike canon courts.

Punishment

The following are the usual canon law punishments. Note that canon courts cannot pass sentences of death or physical punishment, as clerics cannot shed blood.

Excommunication is reserved for repeat, serious offenses, and a bishop can excommunicate anyone in his diocese. An excommunicate character is cursed and receives no benefit from any of the Sacraments except penance, and if he dies he cannot be buried in consecrated ground. An excommunicated clergyman is also no longer protected from secular justice. Excommunication can be lifted by the character confessing, repenting, and completing penance.

Irregularity automatically (and only) affects clergy who commit grossly immoral crimes (mostly shedding blood). Irregularity does not require a trial, or even for anyone to know of the crime, as this punishment is inflicted by the Divine. Irregularity is lifted by confession. Lay and clergy can receive monition — an official warning. Even serious offenses by the clergy (non-residence, brawling, and concubinage) can receive monition, but usually only to first-time offenders.

Many crimes are punished by a public penance. Some examples include soldiers who make military use of church buildings presenting their arms to the altar; clergymen who argue in the church grounds then standing on opposite sides of the altar chanting the psalter at each other for a day; or a parishioner who stabs another in the church providing rushes to cover the church floor.

Canon courts can imprison characters in either a monastery or nunnery. Wealthy women who commit sexual offenses are often punished like this, as are clergymen convicted by a secular court when the bishop decides it would be impolitic to acquit by compurgation. Monasteries are not usually very secure, and are often easy to escape from.

Fines are imposed when a character fails to complete penance. Sometimes the fine is paid to the Church, but in cases where a man sins against another, the victim receives the fine.

Clergy can have their benefice suspended, either for short periods or permanently. Usually, suspension is only inflicted after the clergyman has been given a monition and a chance to reform.

Canon Law Cases

The following types of cases are typical of those a canon court might hear. Shedding of Blood Clerics are forbidden to shed blood. The most recent reiteration of this rule was the Fourth Lateran Council (1215).

Clerics may not:

- Decree or pronounce a sentence involving the shedding of blood.
- Carry out or be present for a punishment involving the shedding of blood.
- Write or dictate letters that require punishments involving the shedding of blood.
- Command mercenaries, or crossbowmen, or suchlike men of blood.

In addition, clerics in major orders may not practice chirurgy.

Torture

Medieval courts used torture, depending on the crime of the accused and his or her social status. Torture was deemed a legitimate means to extract confessions or to obtain the names of accomplices or other information about a crime. It was permitted by law only if there was already half-proof against the accused. Often, defendants already sentenced to death would be tortured to force them to disclose the names of accomplices. Torture in the Medieval Inquisition began in 1252 with a papal bull Ad Extirpanda and ended in 1816 when another papal bull forbade its use.

While secular courts often treated suspects ferociously and many of the most vicious procedures were inflicted upon pious heretics by even more pious friars. The Dominicans gained a reputation as some of the most fearsomely innovative torturers.

Torture was usually conducted in secret, in underground dungeons. The torture chambers were located in the lower parts of castles. The entrances to many torture chambers were accessed through winding passages which served to muffle the agonising cries of torture victims from the normal inhabitants of the castle. Torture chambers and dungeons were often very small some measured only eleven feet long by seven feet wide in which from ten to twenty prisoners were often incarcerated at the same time. By contrast, torturous executions were typically public, and woodcuts of prisoners being hanged, drawn and quartered show large crowds of spectators in which heretics were burned at the stake.

This practice was approved by Church officials as a legal and moral way of extracting confessions from alleged heretics, witches, or regular criminals, further advocating cruel means of execution for said heretics and witches. Torture methods, devices and instruments were used to inflict the deliberate, systematic, cruel and wanton infliction of physical and mental suffering. There were no laws or rules to protect the treatment of prisoners who faced torture.

A skilled torturer would use methods, devices and instruments to prolong life as long as possible whilst inflicting agonising pain. There were many forms of torture and execution. The execution method itself was part of the torture endured by prisoners. These final methods of torture and execution included the following methods:

1. Impalement: A sharp pole is pushed, bottom upwards, through the victim's body. The pole was then raised upright and the victim was left to slide further down the pole by his or her own weight. Often, the pole would emerge through the sternum so that its tip could be placed under the chin to prevent further sliding. It could take the victim three days to die.

2. Judas Cradle: The Judas Cradle was perhaps a little less sadistic than impalement but still gruesome. Judas Cradle was a pyramid shaped chair, which was usually used to

torture sexual offenders. The victim's anus or vagina would be placed over the point of the pyramid-shaped cradle, then lowered on it by ropes. The intended effect was to stretch the orifice over a long period of time, or to slowly impale. The person who conducted the punishment would raise or lower the pressure of the body weight according to the interrogator's request. The chair was designed to hold the weight of a victim as he is consistently rocked upon the sharp point. The victim was usually naked, adding to the overall humiliation of the torture and sometimes weights were added to the legs to increase the pain and hasten death. This torture could last anywhere from a few hours to complete days. The device was rarely washed, so the victim could also be plagued with a painful infection.

3. Coffin Torture: The Coffin Torture was feared. The victim was placed inside a metal cage roughly made in the shape of the human body. Torturers could force overweight victims into a smaller device, or even make the "coffin" slightly larger than a victim's body to make him more uncomfortable. The cage was frequently hung from a tree or a gallows. Serious crimes, such as heresy or blasphemy, were punished by death inside the coffin where the victim was placed under the sun allowing birds or animals to eat his or her flesh. Sometimes onlookers would throw rocks and other objects to further increase the pain.

4. The Rack: It consisted of a wooden frame usually with two ropes fixed to the bottom and another two tied to a handle in the top. As the torturer turned the handle, the ropes would pull the victim's arms, eventually dislocating bones with a loud crack. If the torturer kept turning the handles (they often went too far) some of the limbs were torn right off the body. In the later Middle Ages, a new variant of rack appeared. Spikes were added that penetrated the victim's back when he or she were forced to lie on table. As the limbs were pulled apart, so was the spinal cord, increasing not only the physical pain, but the psychological pain of knowing that, even if he or she were to survive, mobility of any kind would be lost forever.

5. The Pear of Anguish: This brutal instrument was used to torture women who performed abortions, liars, blasphemers and homosexuals. The pear-shaped instrument was inserted into one of the victim's orifices: the vagina for women, the anus for homosexuals and the mouth for liars and blasphemers. The instrument consisted of four leaves that slowly separated from each other as the torturer turned the screw at the top. The device would tear the skin at the very least or expand to mutilate the victim's orifice. It could dislocated or break the jawbones.

6. The Breaking Wheel: Also called The Catherine Wheel, this device always killed its victim, but did so very slowly. The victim's limbs were tied to the spokes of a large wooden wheel. The wheel was then slowly revolved while the torturer smashed the victims' limbs with an iron hammer, breaking them in many places. Once his bones were broken, he was left on the wheel to die. Sometimes the wheel was placed on a tall pole so birds could pick and eat the flesh of the still-living human. It could take up to two or three days for him to die of dehydration. Sometimes it was 'mercifully' ordered that the executioner strike the criminal on the chest and stomach, blows known as the coups de grâce (French: "blow of mercy"), which caused lethal injuries, leading to the end of the death by torture.

7. Saw Torture: Saws were was common torture devices because they were readily found in most houses and no complex devices were required. It was a cheap way to torture and kill a victim accused of witchery, adultery, murder, blasphemy or even theft. The victim was tied upside down, allowing blood to be diverted to the brain. Victims of this indescribably brutal device were made to hang upside down, legs spread apart. Even this position has a purpose: to fill the victims' heads with blood, and therefore allow them to remain conscious as the torturers work the saw through their crotches, sometimes up to their midsection before they pass out or die. The torture could last several hours. While some victims were cut completely in half as a symbolic gesture, most were only cut up to their abdomen to prolong the time it took to die.

8. Iron Balls Torture: This method of torture entailed hanging the victim by his wrists using a large iron ball attached to the foot. In Italy, an extreme version of iron balls torture known as veglia was used; it involved stretching the body in a horizontal position using ropes that passed through the rings that were nailed through the walls. The ropes would then be tied to the victim's limbs and his only support was a diamond shaped stake, which was attached at the tail of the backbone. During this punishment, both a physician and surgeon would be there to feel the victim's pulse on the sides of the head. This way these medical professionals were able to tell when the victim could not take the pain any more. At this point, the victim would be let loose and heated irons and restorative pills would be used to revive the victim. This process would go on for six continuous hours.

9. Flagellation: Flagellation is a torture technique borrowed from the Roman Empire. This form of middle ages torture was done before a victim was crucified. Those who carried out this type of punishment used whips laced with small bones or metals. The whip often caused severe damage to the victim as it lacerate his body parts and could lead to losing an eye. The victim would lose a lot of blood and suffer hypovolemic shock. This form of torture was applied on those who did not belong to a kingdom or an outsider who was deemed to have committed a crime such as blasphemy. The technique began with stripping the victim and then binding him to a pillar over which he would bend. Alternately, the victim would be tied to a longer pillar so that he would stretch. Two or sometimes six punishers would hit the victim on his shoulders, his body and his feet. The punishers would inflict as many blows as they deemed appropriate and even though they were not supposed to kill the offender, this type of torture was seen as a half-death.

10. The Head Crusher: The head crusher was a popular torture method used by the Inquisition. The chin was placed over a bottom bar and the head under an upper cap. The torturer slowly turned the screw, pressing the bar against the cap. The head was then slowly compressed, first shattering the teeth into the jaw, then a slow death with agonizing pain. Some variants of this device included small containers that received the eyeballs as they were squeezed out of the victims' eye sockets. This instrument was an effective way to extract confessions, as the period of pain could be prolonged for many hours if the torturer chose to. If the torture was stopped midway, the victim often had irreparable damage done to the brain, jaw or eyes.

11. The Knee Splitter: Another tool favoured by the Inquisition because of its versatility, was the knee splitter. It was a vice-like instrument with sharp spikes outfitted on both sides of the grip. As the torturer turned the handle, the claws slowly squeezed against each other mutilating and penetrating the skin and bones of the knee. Although its use rarely resulted in death, the effect was to render the knees completely useless. It was also used on other body parts including elbows, arms and even the lower legs. The number of spikes the knee splitter contained varied from three to more than twenty. Some claws were heated beforehand to maximize pain - others had dozens of small claws that penetrated the flesh slowly and painfully.

12. Inquisitional Chair: The victims of the Inquisition were unfortunate enough to sit on it butt naked. Strapped tight to it with leather straps, those who sat on this chair felt the pain of hundreds of sharp and rusty spikes piercing their flesh, and that pain is magnified even more when torturers decide to press them down against the spikes. Eventually, torturers heated this iron chair and effectively roasted slowly the poor unfortunate souls sitting on it.

13. Heretic's fork: One end of this device was pushed under the chin, the other into the sternum, with the strap securing this torture tool to the victim's neck. Immobilized and in great pain, the victim will have to mouth off the Latin word "abiuro" (I recant), or they'll end up being hanged or worse, burned at the stake.

14. Ducking Stool: The Ducking Stool was a form of torture reserved for women. The punishment entailed the use of a chair hanged on a lever. The woman was tied to the chair, which was placed along a river. The chair would then be rocked across the river using the hanging lever and the woman would be plunged into the cold waters of the river. How deep the woman was plunged into the water was the operator's discretion and the nature of the crime. This torture would go on for just a few minutes but sometimes the punishment would last an entire day.

    The types of crime that attracted this form of punishment included engagement in witchcraft or prostitution. Women, who participated in gossip, were shrewd or spread heresy, were also subject to this type of punishment. This middle ages torture method was also used to test if a woman who was suspected to be a witch actually was. Although the early uses of this mode of punishment involved the use of a chair, later uses did not require the chair.

    The later application of this mode of punishment involved attaching a rope to the victim's waist and then throwing her into the river. If she floated then it was ruled that she was indeed a witch but if she drowned, she was considered innocent. This method of torture was also applied on males suspected to be involved in witchcraft.

15. Iron Maiden: The interior of this device is lined with strategically-placed sharp objects that is intended to torture a person unlucky enough to be put inside it. These spikes impaled the victim in the eyes, the chest and the back, but usually missed vital organs, so as to leave the victim bleeding profusely and in great pain, but still alive for a period of time.

16. Breast Ripper: The breast stripper was used for purposes of interrogation and for full-blown punishment. As a means of punishment, the devices was heated up and used to mark the breasts of women who bore children outside of marriage. As a means of interrogation, the device was used to force a confession from women who were accused of spreading gossip, committing blasphemy, being adulterous, or carrying out an abortion. The device featured claws

that either would be heated or used cold, to tear a woman's breasts. A version of the breast stripper was known as Spider and featured two bars clawed and projected from a wall. The woman's breasts would then be pulled against the bars until they tore.

17. Pillory: When it was only required to stamp a culprit with infamy he was put into the pillory, which was generally a kind of scaffold furnished with chains and iron collars, and bearing on its front the arms of the feudal lord. In Paris, this name was given to a round isolated tower built in the centre of the market. The tower was sixty feet high, and had large openings in its thick walls, and a horizontal wheel was provided, which was capable of turning on a pivot. This wheel was pierced with several holes, made so as to hold the hands and head of the culprit, who, on passing and re-passing before the eyes of the crowd, came in full view, and was subjected to their hooting and jeers. The pillories were always situated in the most frequented places, such as markets and crossways.

18. Burned at the Stake: The punishment by fire was always inflicted in cases of heresy, or blasphemy. In France, in the beginning of the fourteenth century, fifty-nine Templars were burned at the same time for the crimes of heresy and witchcraft. And three years later, on the 18th March, 1314, Jacques de Molay, and a few other dignitaries of the Order of the Templars, also perished in the flames at the extremity of the island of Notre Dame.

    It was the custom for the condemned to take part in a Death procession. The victim in his shirt, barefooted, the rope round his neck, followed by the executioner, and holding in his hand a wax taper, with a weight, which was definitely specified in the sentence which had been passed upon him, but which was generally of two or four pounds, prostrated himself at the door of a church, where in a loud voice he had to confess his sin, and to beg the pardon of God and man.

    When a victim had been condemned to be burnt, a stake was erected on the spot specially designed for the execution, and round it a pile was prepared, composed of alternate layers of straw and wood, and rising to about the height of a man. Care was taken to leave a free space round the stake for the victim, and also a passage by which to lead him to it. Having been stripped of his clothes, and dressed in a shirt smeared with sulphur, he had to walk to the centre of the pile through a narrow opening, and was then tightly bound to the stake with ropes and chains. After this, faggots and straw were thrown into the empty space through which he had passed to the stake, until he was entirely covered by them; the pile was then fired on all sides at once.

    Sometimes the executioner, in order to shorten the sufferings of the condemned, whilst he prepared the pile, placed a large and pointed iron bar amongst the faggots and opposite the stake breast high, so that, directly the fire was lighted, the bar was quickly pushed against the victim, giving a mortal blow to the unfortunate wretch, who would otherwise have been slowly devoured by the flames. Other merciful method designed to reduce the suffering was to place gunpowder in the wood to ensure a quick death. If a condemned person was really fortunate he would be strangled to death before being chained to the stake.

19. Execution by Quartering: Quartering may in truth be considered the most horrible penalty ever invented. This punishment dates from the remotest ages. In almost all cases, the victim had previously to undergo various accessory tortures: sometimes his right hand was cut off, and the mutilated stump was burnt in a cauldron of sulphur; sometimes his arms, thighs, or breasts were lacerated with red-hot pincers, and hot oil, pitch, or molten lead was poured into the wounds.

    After these horrible preliminaries, a rope was attached to each of the limbs of the criminal, one being bound round each leg from the foot to the knee, and round each arm from the wrist to the elbow. These ropes were then fastened to four bars, to each of which a strong horse was harnessed, as if for towing a barge. These horses were first made to give short jerks; and when the agony had elicited heart-rending cries from the unfortunate man, who felt his limbs being dislocated without being broken, the four horses were all suddenly urged on with the whip in different directions, and thus all the limbs were strained at one moment. If the tendons and ligaments still resisted the combined efforts of the four horses, the executioner assisted, and made several cuts with a hatchet on each joint. When at last, for this horrible torture often lasted several hours - each horse had drawn out a limb, they were collected and placed near the hideous trunk, which often still showed signs of life, and the whole were burned together. Sometimes the sentence was, that the body should be hung to the gibbet, and that the limbs should be displayed on the gates of the town, or sent to four principal towns in the extremities of the kingdom. When this was done, "an inscription was placed on each of the limbs, which stated the reason of its being thus exposed."

20. Execution by Hanging: In every town, and almost in every village, there was a permanent gibbet, which, owing to the custom of leaving the bodies to hang till they crumbled into dust, was very rarely without having some corpses or skeletons attached to it. According to prescribed rule, the gallows were placed in an important part in the political as well as the criminal history of that city.

    The criminal condemned to be hanged was generally taken to the place of execution sitting or standing in a wagon, with his back to the horses. When the criminal arrived at the place of execution the noose was placed around his neck from which he was suspended and thereby strangled to death. When the words "shall be hung until death doth ensue" are to be found in a sentence, it must not be supposed that they were used merely as a form, for in certain cases the judge ordered that the sentence should be only carried out as far as would prove to the culprit the awful sensation of hanging. In such cases, the victim was simply suspended by ropes passing under the arm-pits, a kind of exhibition which was not free from danger when it was too prolonged, for the weight of the body so tightened the rope round the chest that the circulation might be stopped. Many culprits, after hanging thus an hour, when brought down, were dead, or only survived this painful process a short time.



Sanctuary

If a criminal, fugitive or outlaw could reach a church or even just the church grounds, he could claim sanctuary. He had to come unarmed and must have committed no sacrilege. He then had 40 days breathing space from the law and he had to be fed and guarded by the locals. At the end of that time (or earlier) he had to confess his sins to the coroner and then the coroner had to arrange for his 'abjuration' from the realm. That is he had to give up all his possessions and go, on foot, to the nearest port and leave the country never to return. Many simply went to another land, and even returned a few weeks or months later to go on living somewhere else in the country.

Indulgences

Often misunderstood, indulgences are important aspects of the faith. An indulgence is not a payment for remission of sins, for that is the role of confession and absolution and is granted by God with a priest following the correct sacraments. An indulgence simply mitigates the length of a penance that has been decreed by the priest.

If a character has sinned, confessed, and received absolution, he may well be given a penance of a year or more on bread and water, and exclusion from church for that period. This period may be reduced by the purchase of an indulgence — a monetary purchase accompanied by repentance, contrition, and good works — that asks the saints to intervene for mercy with God, and take on some of the penance themselves.

Many believe that indulgences might be purchased in life to reduce the length of suffering in purgatory after death, but that is not yet defined by Church dogma, and may or may not be the case. It does not stop many from purchasing them with that intent, rather than to reduce a penance, which is their proper role. Indulgences are also granted by the Church in return for certain types of good works that support the Church's aims, like going on crusade or building a church. Indulgences are used by the Church to raise money, to allow great building projects such as the construction of cathedrals, and to fund other good causes such as almshouses and hospitals. An indulgence is always sold for a specific purpose, and an attractive certificate is given to mark the transaction.

Indulgences are often sold by wandering preachers called questors. The purchase price is based on a sliding scale depending on what the buyer might be considered reasonably able to afford, and the length of the indulgence in remission of penance (in game mechanics best expressed in free seasons). The poor donate what they feel they can afford, in most cases six Mythic pennies per season, and the wealthy at least a pound per season.

As well as purchasing the indulgence, it is then necessary to spend a season in charitable works to demonstrate sincerity, perhaps resulting in experience points.

Administering Justice in the Game

Chivalry & Sorcery differs from most previous campaign games of its general type in that it assumes the existence of a society bound by laws. This is partly the result of the fact that men always live by laws, even bad ones. (It is also a reflection of the general disgust many players have with the lawless ego-trippers who delight in butchering anyone with a player weaker than they have.) If there are no witnesses, a crime can probably go undiscovered so long as Magick is not employed to find the truth. If there are witnesses, one can rest assured that a crime will be reported. In the countryside, there is a 10% chance that someone will witness the crime or else evidence pointing the finger of suspicion in the right direction. In the towns, villages, castles, etc., there is a 50% chance that there will be witnesses. Such witnesses may not be readily observable. In the case of Thieves, there is provision for being able to perform a criminal act without being observed.

Trials should be conducted on the basis of the guilty being found guilty. Players know the facts of the matter and if an accusation is brought, a majority vote by the players present is sufficient to convict. It should be remembered that nobles have the right to a Trial by Combat, and it is up to the accusing character to provide the Champion to oppose the accused on the field of honour.

If a player has a character capable of determining guilt or innocence (for example, a Baron), and he has the accused in his power, he can try him and pass sentence. If a miscarriage of justice occurs, others must bring the judge to account. Always remember that nobles are able to "free-wheel" within their domains so long as no one else is able to stop them. Only considerations of "honour" limit the actions of the nobility.

Treason is a crime which may be "tested" in the field of battle as well as in a Trial at Arms between individuals. The offended Lord has the right to refuse Trial at Arms and may resort to military action to settle the matter. A Lord may also step forward to settle any disputes between his vassals in his Baronial Court. Vassals summoned to such a court either appear or risk "treason" charges for contempt.

Punishments

Knights can be punished for disobeying their lord's laws or the customs of the land. Usually the punishment is a fine. A more severe penalty is banishment: The knight must depart all of his lord's holdings for the term of the banishment, which is typically a year and a day for the first such offense. The banished knight is considered an enemy of the lord during this time, even unto being killed without his kin justly claiming revenge. During his absence, the lord controls all the lands and obtains all income and benefits therefrom.

More serious offenses can be punished by outlawry, which is permanent banishment, and is usually accompanied by the knight's family's forfeiture of all lands and titles to the lord.

Finally, degradation is the ultimate punishment, for the knight is stripped of his title and his right to his rank. This ceremony is a public humiliation, and the effect is permanent, so that another lord cannot re-bestow knighthood.



Noble Prisoners

Knights are often captured and held in various states of arrest. Sometimes they are maintained according to their station, sitting at their captor's table and making no attempt to escape since they have given their word of surrender. Often, though, they languish shamefully in dark dungeons, dirty and unfed.

Surprisingly, even enemies of the worst kind do not kill their enemies. Hated murderers languish away in prison rather than being hung or killed. Player-character knights may occasionally spend years in prison this way, for reasons the GameMaster must understand.

The answer lies in the fact that most knights and lords do not have the right of life and death over their prisoners. This is determined by the division of Justice into High and Low, as mentioned above. Most lords have the rights only to Low Justice, which allows them to enforce most laws except those of capital crimes. Any crime that warrants death of the culprit is a matter of High Justice, enforceable only by a king. To execute a criminal would be unusual and illegal, drawing the lord's attention and wrath significantly enough that the knight might lose his station for disobedience to his rightful office.

Remember, most knights are law-abiding in their own realm and sworn to uphold their king's justice. Thus, instead of killing his foe, a knight will simply throw the offender into jail, a thing which is well within the rights of his office.

Ransom & Blood Price

Ransoming captives from battle is the single most lucrative (and dangerous) way to get money. Everyone captured alive in battle is worth money to his captor. Prisoners are, by the rules of war, owned by their captors. By further rules of war, it is gentlemanly to return the captive alive, for a ransom. It is very generous, although foolhardy, to release enemy captives for free.

Landed knights and other lords who have been captured may need to pawn possessions and even lands to raise the money, but will do so if needed. Otherwise, they need to borrow the money from a friend or ally, and then somehow repay whoever lent them the money.

A nobleman may volunteer to ransom his landed vassals if he wants. Opportunities to exhibit his largesse are limitless and such behavior is extraordinary.

Ransoms may also be gained during tournaments, and from combat in general, if appropriate. The primary restriction is that the combat must be serious, not "for love."

The minimum values of ransoms are established by custom and law and are not usually open to bargaining or debate, except in the case of very important or famous people.

The ransoms given here are based on three years' average income, the minimum acceptable amount. Proud knights will naturally pay more for their release, but modest ones will be satisfied to offer the ransoms below to their captors.

Ransom (GP)	rank
80	Sergeant
120	squire
240	knight, bachelor
360	knight, vassal
3000	knight, banneret
1000	baron
2200	earl
3200	duke
4200	king

Ransoming Vassals

Vassals have the obligation to ransom their lord. But what about knights with no vassals, particularly poor, errant knights without a lord and household knights?

Poor knights, alas, have no hope. They might be captured while questing, while serving as a mercenary, or perhaps while engaged in a bit of knightly procurement. They can beg for help from their family, but most families of poor knights are too poor to afford ransom. A friend may lend aid, or the poor knight can pledge himself to some task for his captor. But in general his fate is glum — he will rot away in a dungeon.

Household knights can expect to be ransomed by their lord. They are not strangers to their lord but rather his everyday companions. They are the chosen few who reside close to the lord, and who have presumably exhibited valor and loyalty to prove their worth. The feudal bond guarantees that a lord will provide for the safety and well-being of his vassals. A landed vassal has his well-being guaranteed by his property. The household knights get theirs from their lord.

A lord who failed to fulfill this basic obligation of ransom means that the lord automatically loses 10 points of Honour per knight. Furthermore, the captured knight is released from his oath of vassalage (if he survives and returns home).

Blood Price

The ransom value is equal to the blood price. When a noble is murdered, according to all known customs, his kinsmen pursue the murderer to death. One acceptable alternative exists, though, and that is for the murderer to pay to the kinsmen a "blood price". If this is price is accepted, the feud is over, passions are ended, and peace reigns once more (supposedly…). A character's blood price, by social rank, is equal to the ransom value shown above.

There is no compunction to accept "blood price" if the kin do not wish to. A lord, for instance, may not accept blood price for the death of King Lot, but hunted down and murdered their enemies instead.



The Warhorse

More important to the Knight than his whole panoply of war, even his treasured sword, is his Destrier. What is a Knight without his horse? Few indeed are the men whom even the best of barons will set above his favorite Destrier. A Knight's horse is his comrade-in-arms in the hunt, in the Tourney, and in battle. Only by their speed, intelligence, and training do they save the lives of Knights when Squire and vassal avail not. When a Knight's charger fails him, he commends his soul to the saints--for soon he will be in Purgatory.

Many horses can be trained to bear a rider, but few can be depended on to keep their heads and act as they should in the din and chaos of battle. Warhorses exhibit special qualities of temperament, speed, strength, constitution, endurance, intelligence, etc., which suit them to their role. The skill Ride Animal (Horse) enables anyone to control a war mount, but to fight efficiently from the saddle and to employ a Warhorse's full capability requires Ride Warhorse. Fighting mounts vary considerably in size, strength, speed, and endurance. They also vary in the kind of training they receive, depending upon the culture where they were bred and trained. Unlike ordinary riding horses, a well-trained Warhorse does not lose its head in battle while its rider is on its back.

A Warhorse responds to guidance by the rider's knee pressure, leaving its rider free to use his hands to wield weapons and shield. It knows how to place itself in a fight so that its rider can use his weapons to good effect. A good warhorse is a warrior trained to fight in unison with the fighter on his back; it will lash out with its hooves, whirl round and round to prevent foot troops from laying hands on its rider, and jostle and bump against other horses to knock them down or push them away, forcing a path through enemies before it.

Chivalric mounts and the chargers of the highly disciplined cavalry of Imperial regimes are the most thoroughly trained of all fighting mounts. Trained to trample enemies, a Chivalric destrier or an Imperial charger has no qualms about step-ping on prone bodies beneath its hooves and will even attempt to crush fallen foes by bringing down its full weight on them as they lie helpless beneath the plunging hooves. On the other hand, ordinary horses and the warhorses of mounted peoples like the Mongols or the Arabs avoid trampling someone underfoot, and are skittish when objects (such as bodies) litter the ground, because they lack this training. Chivalric and Imperial mounts are often trained to charge in tight formation, stirrup to stirrup, without bumping and impeding one another; this results in massed heavy cavalry charges delivering a tremendous shock to enemy troops when they hit. Such training is unlikely to be found in other cultures.

The Knight is a chevalier, a mounted warrior. From boyhood, a Knight lives in the saddle; his warhorse is his closest companion in the hunt, in the tourney, and in battle. He comes to know the capacities of his charger, and trusts his mount to carry him through all dangers. Only his warhorse can save him when squires and vassals cannot; when his charger fails him, which it never should, he can but commend his soul to the saints.

Medieval tradition abounds with stories of warhorses carrying their riders away from danger or standing watch over them and giving warning of the approach of enemies. One tale recounts how a Knight returned home after seven years, much changed by the many hardships he had endured in the quest; neither his family nor his betrothed recognized him, but his favorite destrier knew him at once. Such stories stress the close bond between a Knight and his warhorse. To a Knight. his destrier was more important than all the rest of his panoply of war. After all, of what use is a Knight without his warhorse (well, that is how most Knights think)? Such a companion is to be treated with the greatest care and respect. A Warhorse is fed lavishly on grain and treated with apples and other tidbits. He is combed and tricked out like a beautiful woman. When ill. he is physicked and administered to with more wisdom and concern than would be vouchsafed to most members of the castle household. Woe to a squire or groom who cares badly for his lord's horse, for he will surely know his lord's wrath.

A Knight's attachment to his mount is understandable: Warhorses were as expensive as fine armor and often cost the average Knight the better part of a year's discretionary income. Horses with the right breeding, temperament, size, and strength are rare, and they also require extensive training to make them fit and reliable mounts in battle. What sets a knight apart and above other men in Medieval society is his riding ability, his skill in mounted combat, and the strength, courage, and training of his war mount.

Such a companion is to be treated with care and respect. He is fed daintily; he is combed and tricked out like a beautiful woman; and when ill, he is physicked and administered to with more wisdom and concern than would be vouchsafed to most members of the castle. Woe to the unhappy Squire who cares not well for his lord's horse!

In a very rare while, a Great Horse chances upon the scene. He is capable of speech like a man, and possesses attributes like those of any other character--but always with above average intelligence, wisdom, dexterity, strength, and constitution. Even an inexperienced Knight mounted on such a horse is the equal of the great warriors of the realm, and an experienced Knight is virtually an unbeatable opponent; for so united are man and horse that the lance always speeds true, the position is always gained for the most advantageous blow, and so powerful and sure of foot is the charger that the Knight need never fear his stumbling or falling in the press of the melee.

When determining the quality of warhorse acquired, the following tables are used. For a cost of 500 SP, an "average" warhorse is obtained, and one die is thrown. If 1500 SP are expended, two dice are thrown, and 1 is added to the total. if 5000 SP are expended, three dice are thrown, and no score below 10 is allowed (roll again):

AVERAGE WARHORSE:

A rider can depend on this mount. Although not an exceptional animal, an Average Warhorse is still a very satisfactory mount in most respects, and may be taught up to seven "tricks". Most warhorses ridden by mounted troops below noble rank fall into this category.

1-2	The horse is a "nag," a passable riding horse perhaps, but hopeless in a good fight. He is untrainable to combat, shies away from bodies on the ground, and stumbles +5% more often when "bumped" by other horses or when passing over "littered" ground. He seems to get out of position whenever his rider is about to strike a blow, so -5% hit probability. Last, and worst of all, he will likely run off 75% of the time when his rider is unhorsed.
3-5	The horse is a good, honest warhorse, trainable to combat and reliable in a fight.
6	The horse appears to have "promise." Check on the "Superior Warhorse" Table.

SUPERIOR WARHORSE

Fast, strong, well-trained, and dependable in a fight, this is a mount any rider should be proud and thankful to have carrying him into battle. A Superior Warhorse may be taught up to eight "tricks".

2-5	The horse is a good, honest warhorse, trainable to combat and reliable in a fight. However, despite his promising appearance, he is only "average."
6-10	A fine warhorse, quick on his feet, and dependable in a fight. in the melee he has 10' extra speed, stumbles or falls -5% as often, and is capable of 10 more miles a day across country than is the average horse.
11	A very fine warhorse, quick on his feet, and most dependable in a fight. He will come when called and stand for his master to remount. In the melee, he has 20' extra speed, stumbles or falls -5% as often, and places his rider so that he may strike a blow accurately +5% of the time. Across country, he is capable of 20 miles more than the average horse.
12	A real find: This horse has the makings of a "Great Horse:" Roll 3 dice.

GREAT WARHORSE

This is a tremendous mount and should be prized as the magnificent creature it is. Possessing truly exceptional speed, endurance, strength, and intelligence for his type, such a horse will be utterly dependable in all but the most adverse of circumstances. A Great Warhorse will know at least ten "tricks," and will be most unlikely to allow anyone except for his chosen master to ride him (and heaven help the horse thief foolish enough to tangle with a

creature as brave and ferocious as a Great Warhorse!).

10-13 A superb warhorse, very fast, surefooted, and valiant in battle. In the melee he will come when called and stand for his master to remount. He has 30' extra speed, stumbles or falls -5% as often, and is capable of 40 miles more per day than the average horse.

14-17 A "noble" warhorse, fleet, surefooted, and very strong. In the melee, he will come when called and stand for his master to remount, has 40' extra speed, and turns like a horse of the next lower class (if Light, he gains an extra level of turn). He never stumbles in littered, broken, or wet ground; and he falls -10% of the time when "bumped" by other horses. He can carry 50 Dragons of extra weight per level (Light, Medium, Heavy) without fatiguing. He may also travel an additional 50 miles more per day than the average horse.

18 A "Great Horse" who is fleet, surefooted, strong, and intelligent. In the melee, he has Light Horse speed plus 5O' extra speed, turns like a Light Horse +1 level of turn, and never stumbles in littered, broken, or wet ground. He also has a -15% chance of a bad fall caused by other horses "bumping" him. He is capable of traveling 100 miles extra per day across country without any excessive fatigue, and he may bear an additional 100 Dragons of weight/level. Also check his INT. If he has an INT of 8-12, he "talks" and can learn one language per INT point from base 8. Languages are learned at 1 per level risen by the owner. If the horse has an INT of 13+, he can learn one language per INT point above base 8. He also knows 1 "Natural Magick" spell of Level I for each INT point from base 13, with a 90% chance of casting correctly with no backfire. He may cast 1 spell per day for each INT point from base 12. In all cases, he can find his way home or to a place he has been within the month. He is a loyal horse and cannot be bought or sold with only his permission (he will be treacherous if taken forcibly). Permission is given only if he "likes" the buyer (25% chance + 5% for each Lawful point closer to 3 from Law; -5% for each Chaos point). Theft brings escape at the first opportunity.

		Encumbrance Effect Per 25 Dr.	Cross Country		
	Weight			Average	Maximum
Class of Horse	Capacity	Excess Weight	Range	Speed	Speed
Riding Palfrey	325 Dr.	-10'/-5mph/-5 miles	50 miles	12 mph	25 mph
Light Warhorse	375 Dr.	-10'/-4mph/-5 miles	75 miles	15 mph	27 mph
Medium Warhorse	600 Dr.	-10'/-4mph/-5 miles	75 miles	12 mph	24 mph
Heavy Warhorse	750 Dr.	-10'/-3mph/-5 miles	75 miles	10 mph	22 mph

Class of Horse	Body	Fatigue	armor	%Hit/%Dodge	Attack
Riding Palfrey	10+1-10	1+1-10	1	+5%/-10%	2x WDF MLK 8 Large Hooves
Light Warhorse	15+1-10	3+1-10	1	+15%/-25%	2x WDF MLK 8 Large Hooves
Medium Warhorse	20+1-10	5+1-10	1	+20%/-20%	3x WDF MLK 8 Large Hooves
Heavy Warhorse	25+1-10	8+1-10	1	+25%/-20%	4x WDF MLK 8 Large Hooves
Great Horse	B*+1-10	F*+1-10	1	+35%/-30%	4x WDF MLK 8 Large Hooves

Class of Horse	Horse weight	Gear weight	Padded weight	Barding Armor	Chain weight	Barding Armor	Plate weight	Barding Armor
Riding Palfrey	1200 Dr.	30 Dr.	-	-	-	-	-	-
Light Warhorse	1300 Dr.	30 Dr.	50 Dr.	4	-	-	-	-
Medium Warhorse	1500 Dr.	40 Dr.	60 Dr.	4	130 Dr.	7	-	-
Heavy Warhorse	2000 Dr.	50 Dr.	70 Dr.	4	160 Dr.	7	320 Dr.	8

Horses lose 1 fatigue point for every mile they are pushed beyond their range. If ridden at maximum speed cross country for more than three times the distance they may normally cover in an hour (average speed), horses lose 10% - 60% of their fatigue points. Great Horses may be ridden five times the distance they may cover in an hour at average speed. All horses lose 1 fatigue point per average hourly distance travelled for each 25 Dr. of excess weight carried.

In close combat, horses lose 1 fatigue point per turn after the fourth turn of combat. An additional fatigue point is lost for each 25 Dr. of excess weight carried.

Great Warhorses have a body and fatigue level equal to the class of horse to which they belong plus a bonus. They increase their cross country speed by +1 mph (both average and maximum speeds) per 10 miles extra they can travel in a day.

Horses pushed beyond their fatigue levels begin to take body damage at the same rate as fatigue is assessed.

Horses recover their full fatigue level at a rate of 2 points per hour of rest or walking without a rider, and 8 hours of rest and sleep completely restores fatigue levels.

Body damage heals at 2 points per day. Great Horses double rates of recovering ratio and body levels. When engaged in close combat, horses will kick enemies around them. Warhorses are trained in dressage if Heavy or Great Warhorses and trample their enemies underfoot with 3 X WDF of damage. All others will shy away from fallen bodies 50% of the time and trample at 2 x WDF otherwise. The weapon for trampling is, of course, large hooves.

The Making of a Knight

The higher the rank of the baron, the greater his desire to have many nobly born lads placed in his castle to be "nourished," to serve as his squires and to be trained for Knighthood. It is a friendly courtesy to send word to an old friend, saying to him, "You have a fine son. Send him to my castle, where he will be nourished. When he is of ripe age and trained to arms, I will give him furs and a charger and dub him Knight." Of course, it was a high honour for a young man to enjoy such good fortune. Knights and Petit Nobles often had to send their sons and younger brothers to the manors of relatively poor nobles like themselves who could keep only a few Squires, and who were able to bestow only modest, if honourable, gifts on the youths in their charge when they were Knighted.

Once enrolled as a Squire, a young man usually learned quickly that his lord was a second father to him--rebuking and correcting him with exceeding bluntness. However, he would also assume an equal and unshirking responsibility for all of a Squire's training and upbringing. Thus, whatever else chanced between them, an ex-squire could fight against his former lord and mentor without sheet impiety and ingratitude. It is told of the hero Roland that once Charlemagne struck him in the face to rebuke and chastise him. The hero prepared to strike back, and a tense moment ensued. Then he remembered how Charlemagne had "nourished" him as a young man, and Roland could not strike: He choked back his great anger and accepted an insult which, to him, no other man might give without instant and most deadly retaliation.

In his treatise *Vincit Qui Se Vincit*, Anacronus the Sage has written of the making of a Knight:

"No father or older brother can enforce a discipline sufficient to form a growing lad into a proper Knight. The ties of blood often cause the elder to withhold blows and rebukes when they should be delivered with immediate and unwavering severity. It is fit and proper that a young lord should learn to obey before he governs; for otherwise how can he know what is in the hearts and minds of those he commands in later years, and is it truly possible that he could otherwise appreciate the high nobility of his rank when he becomes Knight?"

Thus sayeth the Sage, and every Squire receives his full share of harsh and unrelenting discipline, not merely from his lord, but also from the older and more experienced Squires who take especial pains to tyrannize over him until they are knighted and leave the Squire's quarters. It is only in this way that a Squire learns the fortitude, self-discipline, and self-confidence required of his high station. If he can bear the worst that his superiors demand of him in his long period of training, he can withstand all adversity.

The Squire begins his apprenticeship as a Page, often as early as the age of seven or eight. At the hands of the gentle women of the castle, he will learn courtly manners, music, poetry, polite speech, perhaps some reading and writing from the castle Chaplain, and all the other skills expected of a person of "gentle" blood.

When he is fourteen or fifteen, he is enrolled as a Squire-in-Training. He is allowed to carry his lord's sword, lance, and shield, and he learns how the experienced Knights use them. Next, he is given weapons and mail of his own. He quickly learns the weight of the hauberk and his body fills out and becomes hard with slabs of muscle as he grows accustomed to the burden. He begins the tedious training of the tilt yard and discovers that a large portion of his happiness in life would consist of being able to hold his lance steady when he is astride a charging destrier, to strike the point home on a hostile shield and, at the same time, to remember to keep his knees firmly gripping the sides of his mount and his own shield covering his breast and head against a mortal blow. The quintain makes his lessons stay forever in his memory, for every time he fails to strike the mark fairly, the heavily padded arm of the mannikin swings around furiously to strike him from the saddle of his galloping horse: Crouch, charge strike, recover. Crouch, charge, strike, recover. He must put it to practice a thousand times, be smashed from horse to pick himself up from the ground and try again. Then, confident that he has become a master, he tilts against older Squires, only to be smitten from the saddle with a force that makes the quintain seem but a mere child's plaything: Crouch, charge, strike, recover...until his body is bruised from head to foot. And also there is the learning of arms, all the weapons a Knight must use in battle--sword and mace and axe--more long hours of practice day after indeterminable day. Practice, practice until the arm cannot be lifted from the side. Practice until the sword falls from numbed fingers. No, there is no resting: There is no time to rest in the fury of the melee. Practice, practice, practice.

Even as he is learning the arms of war, the Squire also attends to the needs of his lord. Rising at grey dawn, he goes sleepily to the stables to curry and grain his lord's charger. Back to the donjon to assist his lord to dress, and to wait on his lord and lady at table. When noble guests arrive, he sees to their proper reception, prepares their chambers, and attends to their comfort. He also learns all of the details of his master's affairs: for his lord now treats him as a kind of younger self, an extension of his own personality and will. The Squire learns secrets, acts as confidential messenger on matters of great delicacy, carries his lord's privy purse during journeys, and keeps the keys to the coffers when at home. He is also continuing his education in all forms of "courtesy." He is entrusted with the escort of his lady and her young daughters. He entertains them and their lady friends with games, jests, and songs. From them he learns the important conventions of "Courtly Love," and the necessity of all good and gentle Knights of honour women and to champion them in tourney and battle.

To prove his manhood, he kills a great beast, usually a boar or a bear. As he becomes proficient in the use of arms and horse, and has grown "mannerly" enough to be seen in public, his lord takes him on expeditions and to tourneys as a Squire-at-Arms. His task is to stand ready and watchful, for he must rush head-long into the whirling press to rescue his lord if he is unhorsed and falls under the hooves of the meleeing chargers. He sometimes has to fight, too, to prevent his lord from being captured and held to ransom. He fights other young Squires in the contests held for them in the tournaments. In war, he is quickly "blooded" as a warrior, perhaps killing his first man and receiving his first wounds. Out of the fighting, his body aching with bruises and fatigue, he will see to his lord's arms and armor and horse, cook his lord's meals, and see to the Knight's general welfare.

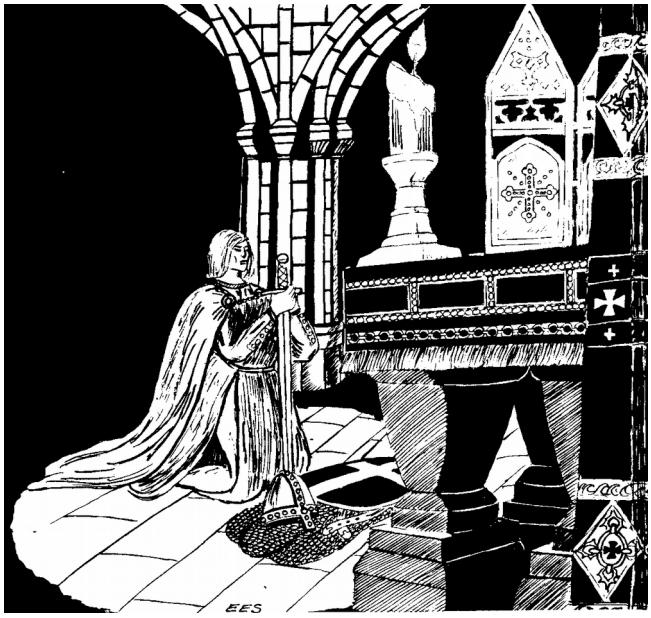
By the time his apprenticeship is ended a Squire is versed in all of the many stern problems of feudal life. He is confident, too, for he has mastered all of the many responsibilities thrust upon him and has learned to give commands with authority and decisiveness. Ideally, he has become an admirable damoiseau or "little lord."

The time for his Knighthood has arrived....

Free giving is the mark of the true nobleman, and the minstrels praise largesse almost as much as bravery in battle. For he is no Knight who is not too courteous. Therefore, a Knight can expect silver to flow through his fingers like water all of his life. Nobles are notorious for their improvidence, yet the one redeeming fact of Chivalric life is that, though the noble is continually giving to others, he is also receiving from others just as constantly. If he honours his vassals with rich gifts, he receives in turn the high prestige of having such vassals in his service. Nor does he merely give of his material substance without receiving material benefit.

There is an incessant exchanging of gifts between allies and comrades--horses and hawks, furs, armor, weapons, even money. All of this comes from the labor of the peasants, of course, but even the villeins will raise loud complaint if their lord does not make them scramble for their own coppers when he passes by. And at all times, largesse is never more fulfilling to a lord than in the moment when a chance comes to do high honour to those who have served him well and faithfully, bringing honour to him. The Knighting of a Squire is one of those moments.

When his Squire comes to him, saying the ancient and honoured formula, "Fair Sire, I demand of you Knighthood," a lord's heart swells. He has come to regard his young charge as almost a son. Now he feels true pride in his Squire, for it is not all men of noble rank who may become Knights. Knighthood implies having a minimum of landed property and the resources to live in aristocratic idleness. Many poor nobles, and especially the younger sons of poor nobles, remain spurless bachelors all of their life, joining the church or fretting upon starving lands or taking service as a mercenary with some lord in the hope that a stroke of rare fortune may permit them, in honour, to demand Knighthood of him. Yet, poor though they may be and resentful or envious of their rich cousins, they thank the saints that they are above touching the plough or doing other vulgar work. On the other hand, there are many rich lords who devote themselves to wasteful idleness, giving the lie to their rank as true Knights. Thus, when a lord has Knighthood demanded of him by a worthy Squire, he feels a burst of affection and generosity that can only mean a lavish ceremony.



In the Old Days, it was a simple affair to make a man Knight. Older warriors strapped a sword to his waist and gave him a buffet on the shoulder. But those simple times have passed, and men place greater store on elevation to the high rank of Knight.

On the day before the event, the candidate fasts. In the evening he takes a ritual bath to symbolize that all of his former sins were now washed away. Then he goes to the chapel and his armor is placed before him, at the altar. In his hand he holds his beloved sword, which he regards as almost a holy object and he holds it before him to make the sign of the cross. Throughout the long night he stands or kneels, keeping his "vigil at arms" without food or sleep to test his self-discipline and to give him time to contemplate the meaning of Chivalry as he prays to his patron saint. When dawn comes, the weary candidate arises, confesses his sins to a priest, and receives the Sacrament at Mass.



After his vigil in the chapel, the candidate eats a huge breakfast. He is then attended by the Squires, who arm him in his hauberk and trappings as true Knight. Then he is conducted into the Great Hall, and as he enters the brazen war trumpets announce the start of this most solemn ceremony. The Hall is alive with pageantry and colour, for the womenfolk have donned their finest gowns and the Knights wear hauberks shined to brightness and surcoats of blazing hues. He advances to where his lord stands on the dais at the head of the hall, and there he is met by his "first sponsor," perhaps a relative or a doughty Knight of the household. Deliberately, he kisses the candidate; then, kneeling he affixes the two golden spurs to the candidate's mailed feet. Then his "second" and "third" sponsors step forward. They pull a dazzling white surcoat over the candidate's head and adjust its cape. His helm is placed in the crook of his left arm. Then they step back as his "fourth sponsor" steps forward to strap his sword at his side. He speaks a few words of admonition, telling the young man that he must use it worthily; to which the candidate responds by lifting up the weapon and piously kissing the relics set in the hilt.

The four sponsors step back. The lord raises his clenched fist. "Bow thy head:" he orders sternly. "I will give you the blow!" The lord gives him a mighty blow that sends him reeling. But the instant he recovers, the lord seizes him in a comradely embrace. "Now kneel thee." The candidate kneels at his lord's feet, and his lord taps him three times on the shoulder with his own sword. "in the name of God, the Saints of Battle, and (the Saint of this place) I dub thee Knight! Be brave, Sir Knight, and valiant. Recall that you are of a lineage famous for its courage and honour. Do nothing base. Honour all Knights. Give to the Poor. Defend women. Love God. Go!"

The happy Chevalier replies, "I thank you, dear Lord, and may God hear you. I pray I may always serve and love Him."

The crowd standing around gives a shout each time the blow of honour is struck. Then the lord waves to his marshal-at-arms. "Bring in the mount!"

Immediately the new squire to the new Knight appears, leading a charger of war, faultlessly groomed and in beautiful harness, the gift of the lord to his loyal charge. The Knight steps forward. This is an anxious moment, for he must leap into the saddle in heavy hauberk and helmet and without touching foot to stirrup. From the time he is in his cradle, the mother of a young noble will discuss with his father, "Will he make the leap when he is Knighted?" It is one of the great tests of a martial education, and it must be taken with the utmost publicity. Truth to be told, the candidate has been practicing the maneuver for more than a month. It is done! He holds his charger motionless while his Squire brings him his shield painted with his own arms and his lance with its long pennon. He now rides his steed through all manner of gallops and caracoles. Out the doors of the Great Hall he rides, followed by all the assemblage to the tilt yard. He charges the quintrain, that hated foe of all Squires, and shatters its shield with a superbly placed blow. Again, this is an inescapable test, and the young Knight passes it.

The ceremony is completed. Noble appetites have been nobly whetted, and the company retires to the Great Hall, where the cooks have prepared great joints of meat, roast poultry, pasties, and other delicacies. There is a long bout of gorging and drinking, to the

accompaniment of minstrels and the cavorting and juggling of skilled jongleurs.

Code of Chivalry

The chivalric code, is the traditional code of conduct associated with the medieval institution of knighthood. It was originally conceived to regulate the often vicious lifestyle of professional warriors. The medieval knightly class was adept at the art of war, trained in fighting in armor, with horses, lances, swords and shields. Knights were taught to excel in the arms, to show courage, to be gallant and loyal and to swear off cowardice and baseness. Over time its meaning has been refined to emphasize more ideals such as knightly virtues, honour and courtly love, and less the martial aspects of the tradition.

The Knight's Code of Chivalry was a moral system that stated all knights should protect others who can not protect themselves, such as widows, children, and elders. All knights needed to have the strength and skills to fight wars in the Middle Ages. Knights not only had to be strong but they were also extremely disciplined and were expected to use their power to protect the weak and defenceless. Knights vowed to be loyal, generous, and "noble bearing". Knights were required to tell the truth at all times and always respect the honour of women. Knights not only vowed to protect the weak but also vowed to guard the honour of all fellow knights. They always had to obey those who were placed in authority and were never allowed to refuse a challenge from an equal. Knights lived by honor and for glory. Knights were to fear God and maintain His Church. Knights always kept their faith and never turned their back on a foe. Knights despised pecuniary reward. They persevered to the end in any enterprise begun. The main vow from the knights was that they shall fight for the welfare of all.

Tenets:

- Administer justice.
- Death before dishonour.
- Defend the weak and innocent.
- Die with honour.
- Do not he blinded by anger.
- Exhibit manners.
- Fight with honour.
- Never abandon a friend, ally or noble cause.
- Never attack an unarmed foe.
- Never betray a confidence or comrade.
- Never lie.
- Never break your word.
- Prove your courage in word and deed.
- Serve your king and country.
- Show respect to authority.
- Uphold freedom, justice and all that is good.

Administer justice: The knight considers himself a servant of justice and, if he possesses the authority, should take the place of arbitrator in a situation. If no legitimate authority is present, he should offer his service as an impartial judge, and do all in his power to be fair.

Death before dishonour: The knight is prepared to die rather than break his word, lie or otherwise voluntarily violate his code's tenets.

Defend the weak and innocent: More than respect, the knight is sworn to defend those weaker than him. He must never shirk from this duty if he is witness to an act of abuse, or if he hears about it.

Die with honour: A knight honours the opponent that strikes him down. He does not plead for mere and accepts that his time has come.

Do not he blinded by anger: The knight should keep a level head even in the face of the most ungracious humiliation.

Exhibit manners: The paladin should carry himself with poise at all times, considering himself a bastion of civility in any situation he finds himself in. This does not mean going to ridiculous extremes.

Fight with honour: The knight follows certain rules of engagement in all of his combats. He does not resort to dirty tricks or ignoble actions. Magick and tactical manoeuvres such as ambush and decoys are considered a valid part of the strategic arsenal, so the knight is not forced to stand foolishly on the road waiting for the enemy to arrive. However, if he agrees with his opponent not to use magick, he must abide by his word.

Never abandon a friend or ally: Nobody gets left behind. Nobody. If the knight must risk his life to rescue a friend from capture, he must; if standing up for an ally will cause him disgrace, he will.

Never attack an unarmed foe: it is dishonourable and it is downright cheating, and the knight will not do it. All bets are off if the foe displays natural weaponry, and magick is definitely considered a weapon.

Never betray a confidence or comrade: A secret is as good as buried when told in confidence to the knight. Not even under pain of torture will he surrender such information nor incriminate a friend.

Never lie, never break your word: A knight's word is his honour, and thus his life. While this tenet allows for hiding the truth by merely not speaking. it does prohibit outright deception and treason.

Prove our courage in word and deed: The knight must be willing to back what he says. He should not utter idle threats, so that when he does threaten he is taken very, very seriously. The knight should not back out of any argument or fight unless he is definitely proven wrong or when it is vital that he must accept defeat.

Serve your king and county: The knight should obey his ruler. This tenet is common in knight orders directly linked to the crown.

Show respect to authority: Even if the knight knows that a figure of authority is morally corrupt and undeserving of either obeisance or respect, he should be civil and respect the position, if not the person.

Uphold freedom, justice and all that is good: The knight cannot abide the sight of injustice committed in front or him, nor the privation of freedom. He must immediately attempt to remedy the situation.

Courtly Love

Although wealth and power are strong motivations, Romance is one of the key motives for action in a noble society. More often than not, major events take place in the pursuit or maintenance of the honour or favour of a Lady. In a noble society, there is no better way for an aspiring Knight to gain recognition than to obtain a noble woman’s favour and to accomplish outstanding deeds on her behalf. Of course, there is no written law that states a Knight must champion a Lady. However, a widely accepted convention exists, and a Knight who deliberately avoids opportunities to champion a Lady, unless he has good cause, is openly--and, one might add, thoughtlessly--inviting speculation as to his manliness. Not all Knights are expected to obtain a Lady’s favour, though, as members of Religious Fighting Orders usually take a vow to the Church or to champion the poor and oppressed. Also, since it is accepted that only warriors who are Knights-Bachelor could champion a Lady, it is not unheard of for a Knight to champion the wife of his liege lord. In fact, this is considered advantageous to both the Knight and his lord, as it brings more recognition to both.

There are several ways a Knight can obtain a Lady’s favour. The most common of these are to gain a Lady’s favour by her consent or to win a Lady’s favour by force of arms.

TO WIN A LADY’S FAVOUR BY FORCE OF ARMS, there are several assumptions that must first be made. It is assumed that all nobly born Ladies are gentle, kind, and good. Being gentle, kind, and good, a Lady would never be in the company of anyone except nobles of the most unimpeachable character. Therefore, it is right to assume that a Lady in the company of a Knight of known dubious character is there against her will and is in need of immediate rescue.

It is the duty of every righteous Knight to challenge the lowly knave who has kidnapped a noble Lady or who is forcing his company and attentions on her. This is done by an immediate challenge. The combat is fought according to all of the rules of Chivalry, with the loser--if he is still alive--becoming the prisoner of the victor. The righteous Knight, if victorious, is the Lady’s champion and has won her favour by force of arms. It is then the duty of the Knight to return his Lady to her parents, guardian, or husband. If the Knight already has a Lady’s favour, he must release the second Lady’s favour because it is impossible, with honour, for a Knight to champion more than one Lady.

Note that a Knight’s character must be known to be dishonourable, as it is a dishonourable deed to challenge a righteous Knight for a Lady’s favour.

OBTAINING A LADY’S FAVOUR BY HER CONSENT is done with the help of the Courtly Romance Factors:

The Lady’s Courtly Romance Factor (LCRF) is obtained by finding the sum of the following character traits:

Charisma + Appearance + Intelligence + Social Standing = LRCF

The Knight’s Courtly Romance Factor (KCRF) is obtained by finding the sum of the following factors:

Charisma + Appearance + Experience Level + Social Standing + KCR

Also, when obtaining a Lady’s favour by courtly manner and gentility, certain rules must be followed:

1. At least 3 other players or a Game Master must be present when a player knight attempts to obtain a Lady’s favour by her consent or win it by force of arms.
2. A player Knight must state publicly that he intends to obtain a Lady’s favour before the KCRF or the LRCF for either character are calculated.

3. No player may obtain the favour of his own female character--but he may win it by force of arms if he is attempting to rescue her from her foul captors.

4. A player Knight must attempt to obtain the favour of any available player Lady characters before attempting to obtain the favour of non-player Lady characters.

5. The Knight then compares his KCRF with the Lady's LRCF:

   a) If the KCRF is greater than the LCRF, the Knight has a 75% basic chance of obtaining the Lady's favour.

   b) If the KCRF is equal to the LCRF, the Knight has a 50% basic chance.

   c) If the KCRF is less than the LCRF, the Knight has a 25% basic chance.

6. If the Knight is of a different alignment or party, there is a -25% chance for each degree of difference.

7. If the Knight has previously failed to obtain the favour of any Lady, there is a -25% chance of acceptance.

8. Conversely, there is a +25% chance of acceptance for every previous success a Knight has had in either obtaining or winning a Lady's favour.

9. The Knight calculates his percentage chance of success, and the determination is made by another player. If the percentage result is under the Knight's maximum acceptance, percentage, the Lady grants her favour to the Knight, usually in the form of some token he may wear prominently. The Knight then becomes her champion and receives the benefits of being a true Champion.



If the percentage number is over the Knight's maximum acceptance percentage, but by not more than 15%, the Lady has given a Coy Refusal.

If the percentage number is over the Knight's maximum acceptance percentage by more than 15%, the Lady has given the Knight a definite refusal.

When a Lady gives a Knight a Coy Refusal, she is really telling him that she is not sure whether or not he is a true and valiant Knight worthy of her favour. She is not, however, definitely refusing him; and if the Knight proves himself noble, righteous, and brave, she would gladly extend to him her favour. Therefore, it is incumbent upon the Knight to prove himself to his Lady's satisfaction:

1. Upon receiving a Coy Refusal, a Knight must immediately declare a self-imposed quest, which he will accomplish to prove himself. The self-imposed quest should not be too difficult or time-consuming, but on the other hand, it should be something worthy of both the Knight and the Lady he is trying to impress.

2. If the Knight completes his self-imposed quest, he has proved himself most worthily, and the Lady automatically accepts him as her champion.

3. If the Knight fails in his self-imposed quest, he has been shown unworthy of the Lady's favour and receives her Definite Refusal.

When a Lady definitely refuses a Knight's suit for her favour, she not only is voicing her strongest disapproval of his advances, but she is also questioning his worthiness to champion any Lady. This casts a shadow on the Knight's honour, and all but the darkest of knaves will seek to remove the shadow of doubt from his very manliness:

1. Upon receiving a definite refusal, a Knight will immediately go to his Lord or to the King to receive a task. This task should be difficult, as it is the Knight's very honour that is being questioned, but is should not be an impossible or suicidal deed that he is required to do.

2. If the Knight is successful, his name is cleared and he may resume his more normal pursuits. However, no Honour Points are won by the success.

3. If a Knight fails at his task, he is dishonoured and is banished from the Royal Court and barred from holding Royal Office for 2-12 years, as the King decides. Further, there is a 20% chance he has also earned the full personal displeasure of both the King and the Queen.

4. A Knight receives only one-half an Honour Point for every Honour Point he earns while banished from the Royal Court.

The benefits of championing a Lady are many, though not all are readily apparent. It is the Knight's right to represent his Lady at all tournaments he attends, and he thereby wins Honour for both himself and his Lady's family. Knights can, and do, undertake to accomplish outstanding deeds to prove their devotion and worthiness as well. The undertaking of tasks is the Knight's best opportunity to gain recognition. It is the mark of a truly noble and "very perfect" Knight to undertake imaginative and highly dangerous tasks. A Knight also has the honour of accompanying his Lady when she travels. The Knight here has the opportunity to defend his Lady from the dangers of the open country, displaying his prowess at arms for his Lady and in the eyes of the world. Travelling with his Lady is generally considered a Knight's best opportunity to obtain honour. For this reason, most of the summer months are usually spent travelling, as all Honour Points achieved by a Knight on tasks or quests for, or combats entered in honour or defense of his Lady are tripled for the Knight. The Lady also received 1/2 Honour Point for every one her Knight earns in her service. (Note: the Lady receives 1/2 point for each untripled point.)

Every Honour Point a Knight earns in his Lady's service also increases the chance of his Lady discretely using her influence on his behalf. The possibility of her using her influence increases by 1%, from 0%, for every 5 honour points he achieves in her service. There is no limit to the number of times the Lady can use her influence on behalf of the Knight, as each time he uses his own influence, he may check by percentage roll to see if his Lady will discreetly aid him. If he has achieved the required percentage, the Lady will add 1/2 of her BIF to the Knight's. This is in addition to the "Friend" which a character may always employ when he is attempting to influence another. A Lady will use her influence to aid her Champion without penalty or cost to her as long as the Knight remains her Champion. Note: a Knight, if he loses his Lady's favour, must start on his percentage chance from 0% again, even if his next Lady is the same one he lost.

A Knight may obtain any particular Lady's favour once. He may, however, win any Lady's favour by force of arms as often as the opportunity arises. A Knight may lose his Lady's favour if:

1. He uses vulgar language in her presence or does not behave at all times with "courtly" manners and grace.

2. He fails to Champion her adequately, whether in defense of her honour or her person. This includes such diverse things as not immediately fighting when her beauty, honour, etc. are impugned; losing a pas des armes in her defense and then not seeking to "rescue" her; not performing sufficient and glorious deeds in her name; and so on.

3. He fails to pay proper court to her, which involves writing poetry to her, singing lays and other songs to amuse her, and, in general, playing the part of the "courtly" lover. (Note: "lover" should not be taken in the literal sense. According to the Court of Love, a "lover" is an admirer and Champion, and he typically enjoys a Platonic relationship with his Lady. Remember that Lancelot went "too far," and his illicit relationship with Guinevere not only destroyed a great Kingdom, but also compromised his Lady's honour! That last crime is unforgivable according, to the Code.)

4. He is dishonoured for any reason.

5. He marries another.

6. He fails to stand up to her father, brothers, other suitors, who "forbid" him to come into his Lady's presence. etc. (This could lead to real trouble, for he has to avoid shedding the blood of her kin, if at all possible. However, where direct confrontation is sometimes unadvisable, stealth and trickery is quite acceptable.)

There is also a chance that the Knight and his Lady may fall in love with one another. When this happens, the lovers will risk anything to be together. There is a 5% chance per Appearance Point over 14 possessed by the Lady that the Knight will fall in love with her, madly and passionately to the point that he will not refrain from any adventure to win her love. If the Knight has fallen in love with his Lady, there is a 5% chance for every month they are in contact thereafter that she will return his love, if she is unmarried, and 2% per month if she is married. At the moment both are in love, the Lady will scorn the attentions of any other Knight and will cleave to her lover unless he becomes an unmitigated swine.

Adventuring

A primary activity of the famous knights is to adventure. Adventuring, in fact, is the activity which most sets them apart from the ordinary knights who stay at home and acquire Honour passively (out of play).

Most knights do not take the job. For them the everyday activities of guard duty, tournaments, and battles, are enough to satisfy their sense of adventure.

Adventures abound. Even the normal, stay-at-home knights have ordinary adventures as part of their routine, without having to seek them out. Adventures include going to tournaments, participating in battles, engaging in romance, visiting unusual sights, and encountering unusual beings and other adventuring knights come to plague the home land.

Quests

Quests are all adventures, but not all adventures are quests. A quest must include several elements to qualify as such: going to an unknown place, encountering something mysterious or unusual, facing strange dangers, and (always) facing death.

Quests must, by definition, occur in unknown territory. In those strange lands waits High Adventure, and opportunity to test the neat ideals of the heartland of civilization.

Thus knights must request a leave from their lord and normal duties to quest and adventure. A knight, even in such lands, represents not only himself, but also his lord, and so the lord will try to send only individuals who he will not have to get out of trouble, or who will not bring shame or dishonor to them.

A time limit is often imposed on absentee time for questing. The proverbial "year and a day" is a good starting time period. At the end of the time the knight must return to court and report the results of his activities. Later on the time limit may be longer, indefinite, or geared to the specific task.

The Quest for the Holy Grail is the best-known of the many quests. However, others of impressive story also exist, and can tempt characters who seek success other than the severe tests of the Holy Grail.

Types of Quests

The way a quest unfolds can be totally independent of what the quest is trying to accomplish. An adventure must have a goal if it is to he considered a quest. Random explorations for riches and glory are not worthy of being considered a quest. Exploring the sinister Temple of Sorrows to steal the golden coronet that will awaken the dark god of destruction is.

There are a thousand variations on each quest, not merely because of the objective to be achieved but also depending on the circumstances causing the quest in the first place. The following are just a few examples of the type of quests a knight can embark on, whether with the simple rules for questing.

Quest of Acquisition: The knight is looking to obtain something. A secret, a magick item, a holy relic, the ransom of-a kidnapped king, etc.

Quest of Rescue: An enemy is holding someone captive, and the knight sets out to rescue him.

Quest of Penance: The knight has transgressed against his ideal or his word, and lost his honour as a result. The quest of atonement is a requisite for him to regain his status, and it can take the foam of any of the other quests.

Quest of Pleading: The character sets out to convince a third party of something. A knight may ask a king to free a prisoner, ask a unicorn ruler of a forest to allow refugees to settle in a nearby valley, or an ancient witch to create the cure to a plague. This quest often mixes with others, and spawns the infamous 'sub-quest' as the knight is asked to perform a service in exchange for compliance with his petition.

Quest of Vengeance: The knight must be careful when undertaking a quest of vengeance for he may skirt unlawful and evil behaviour while avenging a wrong. A quest of vengeance starts because the wrong can no longer he corrected, and the one responsible must he punished to prevent him from hurting others again.

Quest of Flight: The knight must escape, or help someone else escape from the persecution of an evil force. Unlike a quest of rescue, the target of the quest is, at least at the start of the quest, free from his persecutors, and the knight's job is to ensure that he stays that way.

Quest of Revolt: The knight leads or assists a rebellion against an unjust ruler. Sometimes, the knight is the only one fighting against injustice and he must adopt subtler methods. This quest often lasts a lifetime, for the knight's respect of the law and the good of all prevent him from taking easy shortcuts such as assassination.

Quest of Enigmas: Some mysteries are harmless but others bring great danger until they are resolved. From finding the source of a curse to figuring out how a magick artefact works, the knight sets out to solve the enigma and resolve it, usually freeing many innocents in the process.

Battles

When knights rode into battle, they did not do so as a unified company. Knights were individual fighters who never trained together. In combat, the two opposing cavalries would be set up in a long single line and start riding against each other in formation. Once battle was joined, the fight was one-on-one. Combatants vied to pick opponent from whom most could be gained: victorious knights could keep the spoils of war, i.e. the equipment and the horses of those fallen or beaten. Killing the opponent was less important than taking him prisoner. Prisoners were ransomed back to their families or their liege lords, and the more prominent the hostage, the more money could be asked for. Hostage taking was an accepted form of barter in the Middle Ages, and considered honorable as long as the hostages were treated well. Commoners were not so lucky, since no money could be had from them, they were invariably slaughtered during or after the battle.

Sometimes, highly gifted fighters were given the specific task of eliminating or kidnapping prominent opponents; for this they were paid extra money. Alternatively, a prize would be set on capturing or killing specific opponents. Army leaders and other prominent warriors often resorted to carrying false coats of arms or inconspicuous armor in order to avoid being picked out from the crowd.

Knights did not ride into battle alone: each knight was accompanied by a small team of squires and knaves. They followed the knight into battle, carried his substitute weapons and shields. They were responsible for stripping fallen enemies of armor and weapons and for collecting stray horses. They also had to help their lord back into the saddle if he became unhorsed. Because squires were less well armed and armored than the knights, the death toll among these young retainers was extremely high.

A company of knights would often be supported by a company of light cavalry, the sergeants. The most dangerous foe a company of knights could face were archers, who often managed to slaughter many before the battle truly began.



Tournaments

The bustle and uproar of the marketplace unexpectedly began to subside at the busiest time of the day as growing numbers of villagers, townsmen and nobles saw the three brilliantly attired heralds carefully maneuvering their huge, barded charges through the press of the crowd. The last vestiges of conversation were silenced by the brazen voice of the war trumpet which one of the heralds had put to his lips.

"The Wednesday after the Festival of St. Michael, good people! In the meadow at Green Vale in the demense of Duke Arl of the Mark: The Wednesday after the Festival of the Saint. Let all come who love to see or to join in deeds of great valour!"

This is "crying the tourney." As soon as the news has spread abroad, and fast it will spread, every knight for twenty leagues around will take council with his wife whether he can afford to go. The women begin to hunt up their best bliauts and furs. The men go to furbish their armor and see to their arms. Shortly, some chevaliers, arranging with their friends, undertake to form a challenge party and dictate to a scribe, who writes their words of defiance on a scroll: "There be at the castle of Sir Richard of the Black Horse seven stalwart knights who challenge to the joust all comers to the meadow at Green Vale. This challenge they post in a prominent place by the wayside in order that other knights hear of it and will organize similar parties to confront them in honour and courage.

To the modern mind, the tournament has become identified with the joust of two knights in massive plate armor, tilting at each other with a barrier between them to prevent their horses from crashing into each other. Such is not the case in a world like that of ***Chivalry & Sorcery***. There, the tournament is a "war in miniature," an exceedingly violent and dangerous pastime in which "iron men" measure their valour and strength and rejoice in deadly blows given and received. It is a place where the inexperienced knights may serve an apprenticeship in preparation for the real wars. Tournaments occupy a pre-eminent place in feudal life and, in vain, the men of the Church object to them. All knights and great lords will tell you that it is impossible to train and blood good warriors without the tournament. In the words of Anacronus the Sage:

"A knight cannot shine in war if he has not prepared for battle in

the tourney. He must see his own blood flow and feel his teeth grind under the force of his adversary's fierce blows. He must be dashed to the earth with such force as to know the full might of his foe and be disarmed twenty times. He must twenty times retrieve his failures, rise up, and stride forth more than ever set upon battle. THEN and then only will he be tempered and tried in the fire as is a good sword and then only shall he be ready for actual war secure in the firm knowledge that he will conquer by virtue of his courage and his skill in arms."

Thus sayeth Anacronus the Sage.

For Knights and other Nobles the Probing of one's mettle with weapons was the most important thing that could be done in life. One's honour was bound up with the dignity of one's arms and house. A knight would rather die than be disgraced. Attending a tournament is an important activity for the man of valour, for from the honourable passage of arms with one's peers flows much honour and experience. However, so dangerous are tourneys that the Church as long since denounced them as the work of the Dark One to "speed many brave souls to his black realm." Any knight so unfortunate as to be slain in a tournament will not receive the rites of the Church, especially the Resurrection of the Slain.

The tournaments of ***Chivalry & Sorcery*** are conducted and scored according to the actual "rules" of the medieval tournaments. Most tourneys will be on the order of the formal tournament announced by the heralds of Duke Arl. Others, of a much more informal and spontaneous type, such as a pas des armes at a bridge, a ford, or a crossroads, more properly may be encountered during the course of an adventure.

Hosting Tournaments

The great tournament is a very elaborate and costly affair, held typically to mark some important event such as the knighting of a son, a wedding, a visit by an important guest, or perhaps the receiving of a high honour from the King. It is usually necessary to obtain a license from the Crown to hold such a tourney, as the tournament is a gathering place for large numbers of heavily armored men. What better way for a rebellious noble to muster his forces than to announce an "innocent" passage of arms between friends? Unlicensed tournaments thus tend to be regarded as signals for rebellion.

A tournament's significance is not only as a showcase for martial prowess. As an exercise in social lustre these gatherings are unsurpassed, serving as a display for honor, bravery and ability. These events are an arena for politics, often encouraging understanding between regions and allowing knights to resolve their differences without slaughter. Of course a large part of the enjoyment is found in the feasting, merriment and interaction between the knights and ladies. So it is no small task a noble has when he sets out to provide a suitable venue for a tourney.

The lord must first decide how many competitors he wishes to invite. Although most tournaments feature basically the same attractions (melee, feast and so forth) the number of combatants and spectators present makes a major difference.

Each of the four tournament sizes has a minimum Noble Rank requirement. Any noble tempted to hold a tournament of a size larger than that warranted by his station is seen to suffer from unseemly ambition and the event is usually avoided by other nobles and knights. Of course a noble may choose to sponsor a tourney smaller than the maximum allowed, but most nobles are expected to host a significant tournament every few years. A noble who has shirked his responsibility four years running loses 10 Honor Points each year until he sponsors a suitable tournament.

- The smallest true tourney is the Neighborhood Tournament. The competitors number up to 100 knights from the lands nearby the host's fief The total attendance may number up to 850 people. The contest costs the sponsor between 10gp and 35gp. Any lord of Baron rank may stage a Neighborhood tournament and gain 50 Honor Points in the process.
- The next largest, and the most common, is the Local Tournament. Anywhere between 500 and 1000 combatants compete, the majority from the lord's county and a lesser number from surrounding counties, and there are up to 8500 attendees overall. General costs total for the festivities are 125gp. The sponsor, an Earl at least, gains 100 Honor Points for his troubles.
- A Regional Tournament brings competitors from far and wide, the distance only limited by the lord's ability to promote the event. Those seeking glory on the field number 1000-2500; off the field an additional 23,000 may be found. The sponsor incurs costs of at least 250gp. The Duke who stages this tourney gains 200 Honor Points.
- Regal Tournaments are rare – only the High King can stage one regularly. On occasion other lords who have attained the title of King hold a tournament of this size, bringing together 2500-5000 knights from across the land, the total number that might attend such a massive event is an astounding 43,000. The tournament costs at least 1750gp. The sponsor gains 300 Honor Points.

It should be noted that in all cases the sponsor lord's wife bears half the responsibility for the tournament, and fittingly gains half the glory.

The tournament's size decided, the sponsor must plan its timing carefully, fitting in with the realm's social calendar well in advance, so as not to conflict with other events, unless the lord is deliberately setting out to clash with an already extant tourney.

Announcing the Tournament

To ensure the event is a true success the turnout must be as large as possible. The noble staging a tournament must ensure that the appropriate people are informed of the coming contest. This is the job of the Herald. Most lords have a number of heralds in their service, and while they for the core of the network used to spread the word, they are seldom sufficient. The sponsor usually approaches the College of Heralds to hire more. Two months must be allowed to give participating knights time to prepare themselves, gather their retinue, and travel to the tournament site.

For a cost of 2gp per month the lord may employ the services of a herald. Less skilled heralds are available at a reduced cost of 1£ per month. For an outlay of 4gp per month the sponsor may gain the services of superlative heralds. For each 100 knights expected the noble staging the event must employ at least one herald.

When announcing a tournament the heralds must make clear any special rules which apply to the competition, for example when the tournament is to include a special melee between a team of local knights and a team open to all corners. These rules are always determined by the sponsor and vary from event to event.

Some of those invited send replies committing to an appearance, but the vast majority simply arrive at the scheduled time.



The Tournament

The formal tournament was divided into a number of different events and would last from three to five days. The visitors come in their best bliauts and armor. Powerful lords collect as many lesser nobles as possible, even making up bands of twenty knights and twenty squires, accompanied by a large entourage composed of their women folk, ladies-in-waiting, and scores of servants. Except for the women and servants, and the omission of some of the usual military precautions, one may easily think them going to war.

THE FIRST DAY, the many competitors and spectators arrive in dribs and drabs in the days leading up to the event. There is little time to rest as preparations are finalized, horses re-shod, armor unpacked, and weapons blunted or sharpened for competition.

On the opening day of the tournament the competitors are up before the dawn. Through the streets or fields where the combatants lodge come the heralds, calling to them out to the fray.

The Making of Windows

"No signs are carried except the banners of those who lead orders in the tournament or three ranks of knights, according to the number of people each one has in his party."

La Forme Quon Tendit des Tournoys

The term "making of windows" refers to a custom of hanging the banners and shields of all participants from the windows of inns where the teams lodged. Indeed, this is the case when tournaments take place at great cities. At large tourneys where rooms may be found, each knight hangs his banners and shield from the window of his lodging so that all can see who is to participate in the coming event. At smaller tourneys many of the combatants camp on the green surrounding the lists and it is here that their banners are displayed. All knights must display their shield or a likeness, and Bannerets are permitted to display their own banners.

Before a blow is struck it is crucial a knight know the measure of his opposition. The Grand Parade of Introduction gives each knight a chance to declare his past deeds and victories. Early on the first day the spectators assemble in the viewing pavilion, eagerly awaiting the coming procession. The column approaches; heralds leading and minstrels flanking, the knights proudly ride three abreast. The knights' heralds compete vocally to convince the crowd of the virtues of their masters. This is one of the reasons that the services of a good herald are vital, as the impressions created in this parade are critical to the overall impact each knight makes at the tourney. At the end of the Grand Parade the sponsors' heralds announce any special rules so that all understand them clearly.

The Helm Show

"It is good when everyone has their arms, especially the knights of great renown who wilt try to win the prize of the day. The knights carry colors or other marks of the quest, as ordered by the princes of the tournament, each one bearing colors for his entourage."

La Forme Quon Tendit des Tourneys

On the morning of the opening day the lord must make provisions for a helm show. Each attending knight is required to display his helm and crest. The lord appoints judges to inspect each one, ensuring that only worthy knights gain entrance to the lists. If any knights displaying their helm and crest have transgressed the rules of tourney or their oath of knighthood, the lord must ensure they are expelled so as not to darken the reputation of the event and offend his guests. Each knight must go to the Herald of the List to sign up for the joust. Each will be assigned an opponent, an approximate time of day to take their turn, and a place to show up. In addition to signing up for the joust, each knight should join one of the teams for the melee, and they may also issue challenges at this time. Contestants "scout the opposition" and plan strategies.

A knight may be refused entrance into a tournament if he is known to have been guilty or even accused of any of the following:

- Arson
- Breaking oaths or sealed pledges
- Cowardice on the field
- Discomfit in the duel on an issue of honor
- Excommunication
- Murder
- Robbery (or piracy)
- Slander or dishonor of women
- Usury
- Violation of churches

The helm show is also an opportunity for socializing, friendly challenging, and flirting with the unattached ladies in attendance. It culminates in the choosing of the Knight of Honor. The ladies select the most impressive knight, basing their decision primarily on appearance (APP 15+) and reputation (Honor points 200+). The knight selected has the duty of cutting the cords to signal the commencement of the Melee.

- Leading a free company

Mystery Knights

"And after all the ranks of knights are then assembled, there often comes unexpectedly a good knight who does not want to be recognized except by his prowess at arms. He comes so smartly in his fighting that by one stroke of the sword, often three or four knights immediately recognize him."

La Forme Quon'Tenoit des Tournoys

Knights have many reasons for concealing their identity in a tourney. They might need to protect themselves from the wrath of enemies. They might disguise themselves to find their "true worth," without the advantage that fame brings. The following table summarizes most of the reasons for entering a tourney without heraldry.

Use the Mystery Knight table to determine the type of mystery knight, and apply the modifier found there to the roll on the Reason for Anonymity table.

Mystery Knight Table

1d20 Roll	Mystery Knight	"reason" roll
1	Evil Knight	-10
2-4	Berserker	-5
5-8	Master of the Tourney	
9-14	Famous Knight	
15-18	Notable Knight	+5
19-20	Extraordinary Knight	+5

Anonymity Table

1d20 Roll	Reason
1 or less	Disgraced knight
2-4	Many of his enemies are here
5-6	His enemy runs this tourney or is a judge
7-8	From an enemy kingdom
9	Does not have the King's favor
10	Seeks to test himself without benefit of reputation
11	Entirely new gear and new "shield of peace"
12	Priest liege lord forbids vassals to tourney
13	Avoiding a false lady who is at the tourney
14-17	Wants to fight with the foreigners against his rival
18-19	Seeks a lady's attention without alerting her family who he is
20+	Carries a lady's favor openly, but hides his identity from others

The Grand Feast of Welcome

"In this arrangement in the great hall where, after the feast is proclaimed and everyone is seated in order, as said before, they are honorably served. At that time come minstrels and jugglers of all sorts, and any new, good songs are sung. After eating, they leave the tables, grace is said, and spiced wine is tarn; then the new knights go and arm themselves."

La Forme Quon'Tenoit des Tourneys

The evening of the opening day sees a great feast. Many guests remember this part of the tournament most clearly and use it as a yardstick in judging the lord's hospitality. The lord's manor hall must be prepared appropriately, stocked with tables and seating for every knight scheduled to appear. Candles, often scented are laid out, banners with the lord colors are hung to complement the existing decorations. The lord should use this opportunity to increase his standing and reputation. He aims to display his largesse.

Troubadours, jongleurs, and other entertainers perform for the amusement of nobles and commoners alike, while merchants and food and wine sellers set up stalls or hawk their wares among the crowd. Old friends greet one another and try to outdo each other in hospitality and show of affluence. In the evening, the knight or lord hosting the tournament entertains all of the contestants and their ladies in his Great Hall, for to him comes the highest of honours and thus the greatest obligation. Unless he is a prosperous baron, he and his household will have to tighten their belts and watch the expenditure of every copper piece for many months afterward.

To appropriately feast each knight and his lady costs 10sp. For each 100 knights the sponsor is obliged to hire an entertainer at a cost of an additional 20sp. These costs are for the Feast of Welcome alone.

Prizes for the Grand Tourney

"For the prize to be given, the knight must be found so he can be with the prince and other knights. The prince first hears the report of those who watched the tournament of his officers of arms and of his wise knights, and elders who understand these matters, also those who fought in the tournament. And the opinions of those above are reported to the ladies. And with their good consent, the knight is sent to be fetched, if he can be found in any manner of the world. And the prince on whose side he fought takes his hand, and to him says these words.

Sir such, by the great effort of arms that everyone has witnessed today, which you have made, and by your valiance and great prowess, principally in the victory at this gathering, for the assent of all and the concession of favor of the ladies, the prize and gains are given to you and granted as to him who has vanquished all"

La Forme Quon Tendit des Tournoys

Near the end of the Feast of Welcome the host's chief herald introduces the Parade of Prizes:

"See nor, before you the great generosity of my lord, in these trophies and rewards. Those who are triumphant on the field of battle will leave here enriched in glory and gold."

The forthcoming prizes should be carefully selected to elicit admiration from the assembled company. The lord must supply suitable prizes for the joust, the melee and the challenges, as well as any peripheral contests particular to his tournament. He is wise to ensure that prizes are of sufficient value to attract knights of the quality he expects, or his reputation may suffer (lose a quarter to a half of the Honor Points for the tourney).

A suitable prize for the joust might be the best breed of horse available. For the melee a weapon of superior quality, worth twice the normal price, bejeweled and decorated would be appropriate. The winner of the most challenges might be awarded with an artwork, a goblet, a brooch or a tapestry of at least 2gp value.

THE SECOND DAY of the tournament is the Joust. The day begins with a bustle of activity among the tents as squires harness and saddle their knights' chargers and prepare their lords' armor and arms. Then the knights issue forth to give challenge by riding down the lines of tents and striking the shields of desired opponents with their lance points (the shields being conveniently hung before the tents for just this purpose). In some tournaments, a round-robin" is staged, in which every knight rides against every other knight in attendance, but this is usually reserved for a gathering of the great warriors. The Code of Chivalry forbids a knight, in honour, to issue challenge to any man his inferior in rank or skill-- largely to prevent bullies and professional "tournament knights" from taking unchivalric advantage of any weaker than they. Also, to prevent "insult" to a great lord, the challenges of low ranking knights are first met by the men of the lord's retinue to try the mettle of the challenger and find if he is a "worthy" opponent for their lord.

When all is ready, the Marshal of the Tournament bows politely to his suzerain. Then he raises his white baton, the symbol of his office, which is to act as the referee of the tournament. "Bring in the Jousters:" he cries, and to the fanfare of trumpets from the

end of the lists farthest from the castle, gorgeously arrayed heralds lead the procession on foot, followed by the contestants in full armor on mighty warhorses, riding two by two. They make a circuit of the lists. Some of the knights turn deliberately to ogle the ladies in the lodges, and the ladies are not hesitant in leaning forward to wave back. "Favours" given to them by their ladies adorn the armor and lances of the knights. Suddenly, they begin to sing, the spectators catch up the chorus, and soon the rousing melody makes the lists shake. Presently, the pageantry gives way to the more serious business of the day, and again the lists shake, this time to the impact of lance against armor.

THE THIRD AND FOURTH DAYS are also spent in the Pas des Armes. Formal challenge is issued for both melee and single combat. Often, the pas des armes is used for settling of grudges, and sharpened weapons tend to be used. When old scores are to be settled, the Marshal of the Tournament does not preside over the combats, and a fight might be carried à plaisance––to surrender or to "first blood" or à l'outrance––to the death! When there is a serious challenge, a great lord or perhaps the King may intrude to forbid a vassal from taking up the challenge, suspecting "treachery," but in most instances the choice is up to the challenged to accept or reject.

A knight may issue a challenge of whatever sort he wishes. Some example challenges might be: to anyone, to fight Joust and Sword; to any Saxons, a fight with maces; to anyone, sword fighting on foot; to anyone, a fight to Knockdown with two-handed weapons; to any Somerset knight, a Joust to first blood; to any French knights, a Joust and Sword, both horse and foot. Any individual may accept these open challenges.

A knight may also challenge a single knight, by name, to a combat. This is an individual match, and although Honour will be gained for it there are often other motives in this sort of match. To refuse such a challenge, without some reasonable excuse (such as wounds) will likely bring a reputation of cowardly, and maybe worse rumors as well.

Yet another contest, the Contest at the Barrier, is very popular. Sometimes a duel between two knights or between two equal groups of knights is conducted on foot. A stout wooden bar about waist high is set across the middle of the lists, and the contestants attempt to cross it while preventing the other party from doing the same. Combat is typically waged with sword and mace.

While the events of the third and fourth day are going on, a Squire's Tournament might also be staged. Wearing Brigandines for body armor, the squires would fight with clubs and blunt swords. Such events were usually staged in the intervals between important pas des arms and melees in the lists.

ON THE FINAL DAY of the tournament comes the climax to the festivities, the Great Melee. Really, it is nothing less than a pitched battle on a small scale. The details have been arranged at a council of the more prominent lords at the castle. About forty knights on a side are to fight. Since the lists are too small to permit a proper fight, the melee is staged in an open meadow, and the non-combatants watch from a safe distance.

"And thus are seen great feats of arms and great blows of one side and the other—because each one endeavors by all his might to maintain his honor. "

La Forme Quon Tenoit des Tournoys

The melee itself has all the fury of a real battle. The initial cavalry charge is made with lance, after which the conflict settles down into a whirling, mad brawl that ever threatens to break out into the surrounding countryside. Indeed, in the great tournaments, the climactic event might see many more knights involved, and control tends to be lost early in the fray.

There are a few other rules that must be followed as well:

- No striking foes from behind.
- No striking opponents who are unhelmed.
- No striking horses — injury to a man's steed warrants immediate dismissal from the tourney.

Groups of knights meet in the Lists for the melee, and as men are unhorsed, their esquires rush forward to save them before they are captured and held to ransom by the other side. This is war, and occasionally men are stricken with grievous and even mortal wounds as weapons cleave through shield and armor or horses fall in the press and knights are crushed or trampled. When a knight is stunned or has had enough of the fight, he rides out of the lists, with honour, to the refuge outside the barrier that surrounds the battle zone. Two Safe Areas exist, one for each team, where the knights may go and disarm, receive first aid, get new equipment, eat and drink, and talk with others about how things are going. This is scrupulously honored by all tournament participants. Sometimes even women who can bear the gossip and scandal come into the area to watch, look, or help.

Since as many groups as can fit into the lists may participate, anyone not a member of one's challenge group is a potential enemy. Much plotting and scheming occurs as groups form alliances for the lists, in much the same manner as they do in actual war.

Combatants remain in the fight until they voluntarily withdraw or are sent out by marshals, who act as judges to eliminate contestants. Simply being unhorsed does not eliminate a knight - sometimes his squire can bring a steed; he can capture one from a mounted foe; or he can receive one from a friend.

Marshals' rulings are final and no one may reenter melee afterwards. Marshals also separate combatants whose passions overcome their chivalry. Such bad behavior, or other bloodshed, usually results in the elimination of the offender.

Remember that not all action on the tournament field is continuous fighting. Squires ride about with new horses and lances for their knights, to administer first aid, and to lead prisoners off the field. Knots of reserve knights wait patiently for their opportunity, sipping wine and critically observing the fight. Marshals ride about in heraldic garb shouting announcements and judgements. Leaders hold conferences to decide where reserves should be sent. A charge erupts here, a countercharge there. When a valiant fighter is unhorsed a raging melee boils all around him as friends seek to rehorse him before he is discharged by the marshals.

After a predetermined time has passed, the Marshal of the Tournament will halt the action and the victory will be awarded to the aide having distinguished itself the most.

At the conclusion of the Great Melee, the prizes would be awarded to those who had distinguished themselves in the tournament and, while the wounds and broken bones of the injured were being bound up, the knights and ladies would repair to the castle for the final, grand night of festivities. Alliances and marriages would be agreed upon, gifts would be exchanged, and the night spent in much dancing and merrymaking.

Farewells

"The next day, after dinner, the princes gather and take leave of each other, sometimes in good love, and sometimes with a little bitterness, which is why tournaments are undertaken. And thus, it is not many months of the year that the realm is not having any tournaments. So the good knights are taken by their princes from all parts with good words and gracious pleasures and other good natures. Such knights are of so high prowess that they are more worthy than any prince, and thus each one tries to do well and to be worthy at arms."

La Forme Quon'renoit des Tournoys

On the following day the tournament's participants and spectators part ways, farewelling friends and vowing to defeat enemies. Many will never share each other's company again.



The Melee

The most important fact to determine is whether or not a knight is part of a larger group for the Melee. All knights should do so, just because survival and success is more likely for a member of a group than an individual. It is much safer to be part of even a haphazard band gathered on the spot than to wander the tournament field alone. Group members will keep together and help each other out, or work together to take any prize. The solitary knight is the most obvious and easiest prize for these bands of hunting knights.

If his lord is present he must be within his group. This is, after all, exactly the sort of thing for which he serves. Likewise, any vassals of him are automatically part in his group.

Is a Famous Jousting Team already present? If so he should join them since they have been created for just this service and are ready to take applicants. They simply require that he has at least 100 Honor Points, and pay 50% of his prizes in return for his temporary membership in their brotherhood. They will pay his ransom or trade one of their prisoners if his captured.

Two other teams a usually formed at each tournament, called the Host's Company and the Visiting Company (which plans to work for the opponent.) This is a loose amalgamation of everyone who does not join something more specific. It is democratic in nature, and a dull medium at everything. It requires no payment to belong: every man keeps what he gets, and is responsible for his own ransom.

Sharing a Capture: Knights often gang up on a single opponent to take his prisoner. The ransom or other prize is then shared between the victors.

Usually the share is given equally because the victors have made previous arrangements, usually with whatever small group they are with. If people from different small groups share a prize, it is usually divided equally, too. If quarrels exist, the leaders of the small groups judge. If they can't agree, then the leader of the groups' team is asked to decide.

The judges keep score of how many captives each knight or team has taken, and the winner of the melee is the knight who has the

highest total. No knight who ends the melee a captive can win, even, if he captured the most knights before he was himself captured.

Some captured knights may choose to pay a ransom to their captor, so they may re-enter the melee. This is perfectly admissible, thought the ransomed knight still counts toward the capturing knight's total. If he is captured again, he counts again! Exchanges of captives between teams are also allowed.

Team captures are supposed to be divided among all the members of the capturing team, but in effect whatever knights present the captives to the judges may claim sole credit for the captive. In the heat and press of battle, few knights can keep track of exactly who has been captured by whom. Getting involved in such a trick is a quick way to lose friends and gain Deceitful and Greedy checks.

This style of melee is not the norm, of course. Its lower level of monetary risk makes it immensely popular with poor knights-errant who cannot possibly afford to pay a ransom or lose their only suit of armor, horse and weapons.

Purposely injuring anyone's horse is against the rules of the melee. Offenders may be ejected from the event at the discretion of the judges.

Use the following tables for melees. The modifier is applied to the team's leader Battle skill roll, and to each knight's individual weapon skill roll.

Melee Events Table

3d6 Roll	Modifier Event	
3	-15	Everybody from other side gangs up on you. Your team routs.
4	-10	Your Team retreats toward a safe zone.
5	-10	Your Team Leader endangered.
6	-5	Two teams attack yours.
7	-5	Attacked by a rested team.
8	-5	Charged while regrouping.
9-12	0	Crowd cheers as you thunder by.
13	+5	Charge a group that is regrouping.
14	+5	Attack a smaller team.
15	+5	Find exhausted opponents.
16	+10	Their Team Leader endangered.
17	+10	They retreat toward a safe zone.
18	+10	An allied team joins up with you.

Battle Roll for Leaders

Apply the standard results from the Individual Combat chapter. Refer to the following list of results for some extra ideas to use during the melee.

If the team leader is an NPC, apply these results as is. If the leader is a character, then results like "Leader is captured" indicate a situation where capture is likely without extreme combat success.

Fumble Results

1d6	Result
1-2	Fighting carries entire team into a "safe zone." See below.
3-4	Leader is captured. See below.
5-6	Mistakenly attack an allied team this round. Roll Heraldry skill roll to stop after 1st charge.

Failure Results

1d6	Result
1-2	Allied Team leader captured. See below.
3-4	Whole team chases a separated knight right into his larger team.
5-6	Receive a lance charge before replacing broken lances from last engagement.

Success Results

1d6	Result
1-3	Engaged with evenly matched foe for whole round.
4-5	Your team chases down a knight separated from his team.
6	A small team chases one of your men into the midst of your larger team.

Critical Results

1d6	Result
1-2	Each PC team member separates a rival knight from his team, preventing retreat. Claim them individually if they are defeated.
3-4	Your team lance charges a team lacking replacements for broken lances.
5	Choose any attending rival team to attack with an advantage
6	Come across 1d6 wandering warhorses for the claiming.

Lone Combatant Battle Roll

Check this list of Battle Roll results for each round of the melee that a character is Alone.

Fumble Result

1d6	Result
1-2	Fighting carries you into a "safe zone." See below.
3	Lose track of your leader's banner for the whole round.
4	Your call for single combat is ignored by the 1d6+1 knights chasing you.
5	Mistakenly attack a member of your own team in single combat.
6	Lose a weapon into the crowd.

Failure Result

1d6	Result
1-2	Your Liege is captured. See below.
3-4	Chase a separated knight right into his whole team.
5-6	Fighting carries you beyond boundaries of the melee. Enemies might choose to attack you with full force blows, out of view of marshals.

Success Result

1d6	Result
1-4	Rejoin your group, or find a friendly group to join.
5	A small team chases you right into the midst of your larger team.
6	You chase down a knight separated from his team.

Critical Result

1d6	Result
1-2	Your call for single combat keeps the other team from ganging up. Face their best knight one-on-one.
3-4	1d6 knights rally to you.
5	Lead a group of pursuers directly into a friendly team.
6	Catch a small group flatfooted with your wild charge, +5 to weapon skill.

Pas Des Armes

The pas d'armes (or passage of arms) involves a knight or group of knights (tenans or "holders") who would stake out a traveled spot, such as a bridge or city gate, and let it be known that any other knight who wished to pass (venans or "comers") must first fight, or be disgraced. If a traveling venan did not have weapons or horse to meet the challenge, one might be provided, and if the venan chose not to fight, he would leave his spurs behind as a sign of humiliation. If a lady passed unescorted, she would leave behind a glove or scarf, to be rescued and returned to her by a future knight who passed that way.

Many knights could not afford to hold a formal tournament. However, there was nothing to prevent them from holding an impromptu pas des armes at some predetermined spot. A challenge might be issued in the surrounding countryside to effect that a group of knights was prepared to take on all comers, and a tourney would quickly form. If the tourney was to be a “friendly” affair, they would post a white shield; if it was to be waged with edged weapons in a serious fashion, they would post a black shield. A pas des armes could also occur at a river crossing or a crossroads between two knights travelling on their way and suddenly meeting.

If a knight was passing through the demesne of another, the fief-holder might choose to challenge the traveler to a pas des armes to contest his right of free passage.

In all of these instances, the whole intent is to win honour and fame as a formidable warrior. while a challenge might legitimately be turned down, there is little honour in crying “craven.” Thus most challenges tend to be met with an eager acceptance. At all times, unnecessary injury or death--that is, injury or death which might have been avoided--is regarded with deep suspicion. A pas des armes is a trial of strength, not an excuse for wanton butchery.



The Joust

In the Joust the object was to break one's lance squarely on the opponent's shield, while deflecting his blow or avoiding it altogether. Unhorsing might result and meant complete victory, whether the lance was broken by the impact or not. However, any form of unnecessary injury was to be avoided. Tradition dictated the breaking of three lances by either opponent before the contest was concluded, unless an unhorsing had occurred.

The "scoring" system to determine the tournament prize winner in the Joust is taken from John Piptoft's Rules (1466):

1. Unhorsing a knight.
2. Cornel to cornel (spear point to spear point), in which a knight matches the strategy of his opponent. If done twice by a knight, he is a candidate for the prize.
3. Striking the crest three times. If a knight strikes the crest of his opponent, that particular jousting match is concluded and he is the winner.
4. Breaking the most lances in the Joust.
5. Being the knight held to have stayed in the field the longest and to have fought most bravely and expertly in the Joust.

Penalties are also exacted for misdemeanors committed on the Jousting field, whether intentionally or accidentally:

1. Any knight striking the barrier or his opponent's saddle loses one spear from his total score.
2. Any knight striking his opponent's horse is expelled from the lists with dishonour. Generally, he would have to regain his honour before being allowed into another tournament.
3. Any knight doing unnecessary injury to a brother knight loses fifteen spears from his total score.

Under certain circumstances, a knight victorious in the joust might gain a most welcome bonus:

1. If a knight unhorses another knight with lance, the fallen knight must ransom his armor for its proper worth or pay an amount equal to one month's income from his fief.
2. If a knight shall break three lances against his opponent and his opponent does not score against him, then the vanquished knight shall ransom his armor.

If both knights have broken three lances against each other, and neither has won an advantage, one or the other may elect to fight on foot, with victory being given to him who has beaten the other into exhaustion. (This last rule is not a mandatory one. The Marshal of the Tournament may choose not to activate it.)

When challenges are issued, it is held unseemly that a knight challenge one beneath his station unless his adversary is of equal skill. Also, it is held unseemly that a knight much below the station of another issue a challenge, and he is in jeopardy of prior challenge by the friends and retainers of the knight he has challenged so that he may prove his worth.

To win special honour, a knight might openly and publicly declare that he will fight in the name of a lady. If he extinguishes himself in the Joust, he may gain added advantages in winning her favour, as well as acquiring a famous reputation.

If a knight proves himself a bully and a braggart, he may offend one of the great fighters in attendance (non-player character of formidable proportions). At that time, a challenge to a pas des armes the following day might be issued. The challenged knight should prepare for the ordeal with prayer and vigil during the night, for he will need all the aid he can get!

Jousting Matrix

Knights joust as Superior Knights at experience level 9+. Otherwise, they joust as Inexperienced Knights. If both Knights are Superior, they joust on the Superior Table until one misses. The first to miss is held to be less proficient and will joust on the Inferior Table until he breaks 2 lances or defeats his opponent.

THE JOUST: Each Knight chooses an aiming point on the opponent's shield or helm and then chooses a defensive position from the list of possible defensive positions. These results are then compared on the appropriate tables. The results will be applied simultaneously unless one of the Knights is mounted on a Great Horse. In that case, the rider of the Great Horse will always be able to strike first. Each Knight throws a 1d100.

Inexperienced Knights

Defensive Tactics Chosen to Meet the Lance

Aiming point	Shield High	Shield Low	Lean Right	Lean Left	Steady Seat	Low Helm
Crest of	X(1-80)	X(1-50)	X(1-90)	X(1-70)	X(1-75	X(1-95
Helm	L(81-00)	C(51-00)	L(91-00)	L(71-00)	L(76-00)	L(96-00)
Helm	X(1-60)	X(1-20)	MB(1-90)	X(1-50)	X(1-70)	X(1-90)
	L(61-00)	K(21-00)	X(91-00)	L(51-00)	L(71-00)	L(91-00)
Throat	X(1-75)	X(1-40)	MB(1-80)	X(1-20)	X(1-65)	X(1-70)
Gorget	L(76-00)	K(41-00)	X(81-00)	L(21-00)	L(66-00)	L(71-00)
Dexter Chief	X(1-20)	X(1-70)	X(1-20)	MB(1-80)	X(1-20)	X(1-40)
	L(21-00)	L(71-00)	L(21-00)	X(81-00)	L(21-00)	L(41-00)
Chief Pale	X(1-40)	L(1-40)	X(1-50)	X(1-40)	X(1-20)	X(1-20)
	L(41-00)	H(41-00)	L(51-00)	L(41-00)	L(21-00)	L(21-00)
Sinister	X(1-70)	X(1-40)	MB(1-90)	X(1-20)	X(1-40)	X(1-70)
Chief	L(71-00)	K(41-00)	X(91-00)	L(21-00)	L(41-00)	L(71-00)
Dexter Fess	X(1-40)	X(1-20)	L(1-40)	MB(1-70)	X(1-20)	X(1-40)
	L(41-00)	L(21-00)	H(41-00)	X(71-00)	L(21-00)	L(41-00)
Fess Pale	X(1-20)	X(1-40)	X(1-50)	X(1-20)	L(1-30)	X(1-20)
	L(21-00)	L(41-00)	L(51-00)	L(21-00)	H(31-00)	L(21-00)
Sinister	X(1-50)	X(1-50)	MB(1-80)	L(1-30)	X(1-50)	X(1-50)
Fess	L(51-00)	L(51-00)	X(81-00)	H(31-00)	L(51-00)	L(51-00)
Base of	L(1-20)	X(1-50)	MB*(1-60)	L(1-40)	X(1-20)	X(1-50)
Shield	H*(21-00)	L(51-00)	MB(61-00)	H(41-00)	L(21-00)	L(51-00)

Superior Knights

Defensive Tactics Chosen to Meet the Lance

Aiming point	Shield High	Shield Low	Lean Right	Lean Left	Steady Seat	Low Helm
Crest of	X(1-40)	X(1-20)	X(1-80)	X(1-70)	X(1-20	X(1-85
Helm	K(41-00)	C(21-00)	L(81-00)	L(71-00)	C(21-00)	K(86-00)
Helm	X(1-50)	X(1-40)	X(1-40)	X(1-20)	X(1-20)	K(1-50)
	L(51-00)	K(41-00)	L(41-00)	K(21-00)	K(21-00)	C(51-00)
Throat	X(1-40)	L(1-50)	X(1-70)	L(1-30)	L(1-20)	X(1-30)

Superior Knights

Gorget	L(41-00)	K(51-00)	L(71-00)	K(31-00)	H(21-00)	L(31-00)
Dexter Chief	X(1-10)	X(1-40)	X(1-10)	X(1-40)	X(1-10)	X(1-10)
	L(11-00)	L(41-00)	L(11-00)	L(41-00)	L(11-00)	L(11-00)
Chief Pale	X(1-10)	L(1-20)	X(1-40)	L(1-20)	X(1-10)	L(1-20)
	L(11-00)	H(21-00)	L(41-00)	H(21-00)	L(11-00)	H(21-00)
Sinister	X(1-40)	L(1-20)	X(1-40)	X(1-10)	X(1-10)	X(1-40)
Chief	L(41-00)	H(21-00)	L(41-00)	L(11-00)	L(11-00)	L(41-00)
Dexter Fess	X(1-40)	X(1-10)	L(1-20)	X(1-70)	X(1-10)	X(1-40)
	L(41-00)	L(11-00)	H(21-00)	L(71-00)	L(11-00)	L(41-00)
Fess Pale	X(1-10)	X(1-30)	X(1-30)	L(1-20)	L(1-20)	L(1-20)
	L(11-00)	L(31-00)	L(31-00)	H(21-00)	H(21-00)	H(21-00)
Sinister	X(1-40)	X(1-40)	MB(1-40)	L(1-20)	X(1-10)	X(1-40)
Fess	L(41-00)	L(41-00)	X(41-00)	H(21-00)	L(11-00)	L(41-00)
Base of	L(1-10)	X(1-40)	X(1-10)	L(1-40)	X(1-10)	X(1-10)
Shield	H(11-00)	L(41-00)	L(11-00)	H(41-00)	L(11-00)	L(11-00)

Key to Jousting Tables:

1. Possible Defensive Positions
   - S.H. = Shield high protecting helm and crest
   - S.L. = Shield low protecting the body
   - L.R. = Lean right, away from the target, low with good angle to shield
   - L.L. = Lean left, toward target for maximum reach.
   - S.S. = Steady Seat, low and solidly placed in the saddle: a good target oneself, but well braced for shock.
   - L.H. = Lower Helm behind shield.
2. Results on the Jousting Tables: The letter stands for a particular result, the numbers in brackets the % chance of getting that result:
   - X = a miss, the lance fails to strike the target.
   - L = a scoring hit, lance breaks on the target for 1 pt.
   - C = Crest of Helm torn off, joust is ended.
   - K = Helm knocked off, 25% chance of unhorsing, good for 2 pts.
   - H = Unhorsed opponent, with a 20% chance of a Cavalry Critical Hit.
   - H* = Unhorsed opponent has been unnecessarily injured. 1-20 pts. of damage and a 20% chance of a Cavalry Critical Hit.
   - MB = Miss with a 20% chance of striking the barrier (if there is one, if not then 20% chance of striking horse) and a penalty of 1 pt.
   - MB* = Miss with a 20% chance of striking the horse, and, failing that, 20% chance of striking the barrier if there is one or the saddle if there is not a barrier.

Modifying the Results: The die roll of the attacker is modified by the defensive position adapted by the attacking knight versus the target the knight intends to attack. The quality of the mount and the condition of the knight can also have an effect.

% changes for possible Defensive positions

Aiming point	Shield High	Shield Low	Lean Right	Lean Left	Steady Seat	Low Helm
Crest of Helm	+5	+5	-30	+5	+10	-5
Helm	+10	+5	-25	+15	+10	0
Throat Gorget	+5	+10	-20	+15	+10	0
Dexter Chief	+5	+10	-20	+10	+15	0
Chief Pale	+5	+5	+5	+10	+5	0
Sinister Chief	0	+5	+5	+10	+5	0
Dexter Fess	+5	+5	-25	+10	+5	0
Fess Pale	+5	+5	+5	+15	+5	+5
Sinister Fess	+5	+5	+15	-5	+10	0
Base of Shield	+5	+5	-5	-10	+10	+10

Effect of the War Horse

Type of Defensive Position chosen

Type of Horse	Shield High	Shield Low	Lean Right	Lean Left	Steady Seat	Low Helm
Light War Horse	-5	-5	-15	+5	-5	-5
Medium War Horse	0	0	-5	+10	+10	0
Heavy War Horse	+5	+5	0	+15	+15	+5
Great War Horse	+15	+15	+10	+30	+20	+15

The two most common kinds of horse used for jousting were warmblood chargers and larger destriers. Chargers were medium-weight horses bred and trained for agility and stamina. Destriers were heavier, similar to today's Andalusian horse, but not as large as the modern draft horse.

During a jousting tournament, the horses were cared for by their grooms in their respective tents. They wore caparisons, a type of ornamental cloth featuring the owner's heraldic signs. Competing horses had their heads protected by a chanfron, an iron shield for protection from otherwise lethal lance hits.

Other forms of equipment on the horse included long-necked spurs which enabled the rider to control the horse with extended legs, a saddle with a high back to provide leverage during the charge or when hit, as well as stirrups for the necessary leverage to deliver blows with the lance.

The Condition of the Knight:

1. Fatigued = Down to 20% or less of fatigue: -10%
2. Injured = Knight having taken a critical hit: -20%
3. Stunned = the result of Helm being knocked off, -5% in steady seat position, -50% in all other positions.

The Result: If the modifications and the die roll produce a result of less than 0 this is a miss, if greater than 100, this is an Unhorsing, if that was the result anyway a result of 100+. means opponent injured but with no blame attached. See H*.



Heraldic Arms

In the feudal state, honour was conceived of as flowing from the King. When a man was ennobled or recognized by the monarch in some way, he might receive a grant of arms. In the feudal society arms are like land: they cannot be sold, only passed down to one’s descendants.

A coat of arms is a unique heraldic design on a shield or escutcheon or on a surcoat or tabard used to cover and protect armour and to identify the wearer. Thus the term is often stated as "coat-armour", because it was anciently displayed on the front of a coat of cloth. The coat of arms on an escutcheon forms the central element of the full heraldic achievement which consists of shield, supporters, crest and motto. The design is a symbol unique to an individual person, and to his family, corporation, or kingdom. Such displays are commonly called armorial bearings, armorial devices, heraldic devices, or simply armorials or arms.

Historically, armorial bearings were first used by feudal lords and knights on battlefields as a way to identify allied from enemy soldiers. As knights' armor became heavier and bulkier, it became increasingly difficult to identify the warriors encased within. Yet it was vital to be able to rapidly tell friend from foe on the fields of battle and tourney, so that allies were not attacked, and also so that the chroniclers and heralds could keep track of the melee, and prisoners could be identified.

Standards and insignia have long been used by armies to identify commanders, provide rallying points, and remind the troops for whom they fight. Knightly coats of arms are much more sophisticated, however, as each helmeted knight bears a unique design. These symbols, originally designed for simple recognition, came to have a greater social significance. Each design carrying with it the name, good or suspect, of those who have carried the crest in generations past.

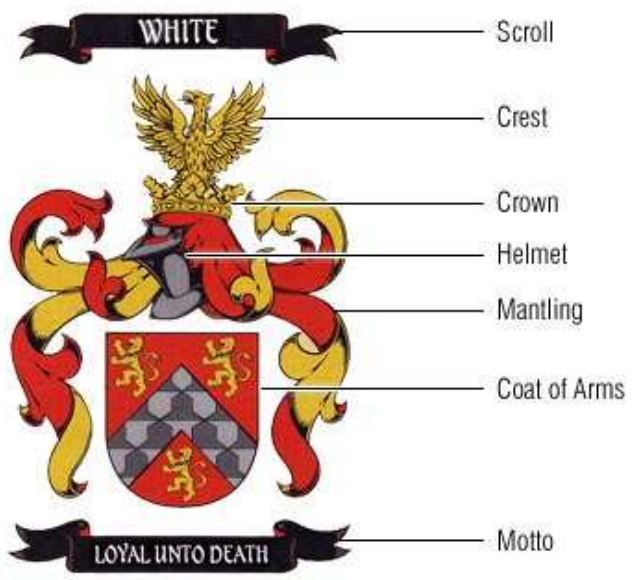
As the uses for heraldic designs expanded, other social classes who never would march in battle began to assume arms for themselves. Initially, those closest to the lords and knights adopted arms, such as persons employed as squires that would be in common contact with the armorial devices. Then priests and other ecclesiastical dignities adopted coats of arms, usually to be used as seals and other such insignia, and then towns and cities to likewise seal and authenticate documents.

Only knights carry arms; common soldiers and the peasantry have no need for them. Heraldic arms are a symbol of a knight's nobility and of his ownership of land. Noble women also bear arms, but married women bear the arms of their lord and unmarried women that of their father. Furthermore, women do not bear a shield but carry a diamond shaped crest called a lozenge.

Arms are granted to a knight as part of the knighthood ceremony. Symbolically, the knighthood ceremony represents the gaining of the right to bear arms. The device which constitutes the arms of a new knight is usually determined by the shield of his parents. The new coat of arms is made by combining those of his mother and father into a new crest. Shields are divided into halves, quarters etc. down the line of inheritance of arms to create new devices which demonstrate the heredity of the knight who bears them. Although the arms borne by the sons of a great knight are often similar to those carried by their father they can never be exactly the same. Special heraldic symbols have been developed to indicate that a particular shield is that of the eldest son (or subsequent sons). When the father dies and the son inherits the lands he also inherits his father's arms and the symbol which denoted his position as eldest son is stricken from his coat of arms.

Other symbols can be added to a shield which hold information about the position, history and status of the knight who bears it. If a knight has performed a selfless service, such as the saving of a life, for a great patron then that lord might grant the knight to bear a portion of his own crest as a part of the knight's personal shield. The crest of that knight bears the arms of the indebted patron for ever as a reminder of the service which was performed. In certain circumstances it is possible for a victor in war or in a tournament to bear the arms of the defeated. This is especially applicable if a large amount of land has changed hands as a result of the conflict for example. When Arthur conquers Rome, he is perhaps entitled to bear the arms of that city as part of his coat of arms (although he does not choose to do so).

In ***Chivalry & Sorcery*** any character whose father is a knight or noble may start out with a family coat of arms, upon which is the insignia of his sibling rank (cadency). Once the character has achieved his own position in the world--assuming he is not the first son and heir--he would wish to drop his cadet status and acquire his own coat of arms. At any rate, grants of arms would be made by the King to those who were the sons and daughters of a noble family, characters who distinguished themselves in war or tournaments, to those who were made members of an Order of Chivalry, and sometimes to a commoner who had distinguished himself in the service of the realm.



In ***Chivalry & Sorcery***, both nobles and commoners alike may receive Honours and thus qualify for a grant of arms. The first grant of arms of "achievement" is the shield with its heraldic design. For knights and titled noblemen, the shield represents the battle arms actually worn into combat on shield and surcoat. It is known and recognized everywhere as surely as one's own name. One's son's and followers may also wear it emblazoned on their surcoats, again as identification that they are your men. Subsequent grants of arms may be achieved by winning further honours. Each grant of arms results in the following additions:

2nd = the Helm over the shield

3rd = the Mantling (a two-colour twisted band or device at the top of the helm)

4th = the Crest on top of the Helm

5th = the Motto

6th = the Supporters (animals or humans at each side of the shield)

7th = the Crown or Coronet

8th = the Princely Robe of State

Only Barons and higher ranking members of the feudal hierarchy may have the 7th Achievement, while the 8th is reserved for Dukes and Royalty.

Remember also that it wasn't until the late feudal period that costs of arms were under the firm control of the King and his College of Arms. In earlier times it was quite possible to meet your very own coat of arms on another's shield. In ***Chivalry & Sorcery***, such a meeting between two characters would certainly give rise to a most unpleasant situation grievously in need of immediate resolution on the field of honor. In the early feudal period, a trial at arms would certainly decide the matter. Later on, in the period of High Chivalry, lengthy court battles might result instead. For instance, around 1350 or so, two Knights with very similar or identical arms would probably resort to official channels to settle the dispute. One might write a letter (with a small gift) requesting the local baron to declare his shield has precedence. Meanwhile, the second Knight might write a letter (with a more substantial gift) to the local Earl to reverse the baron's decision. But the first Knight will likely not take this passively, so he will write to the Seneshal of the Kingdom (with a very substantial gift enclosed) to reverse the Earl's decision. Of course, the second Knight, quite outraged, could appear in the Royal Court to pray that His Majesty intervene in the matter (a huge gift might also be in order). This could be a costly and nasty business.

Some very famous Knights also concealed their coats of arms and rode as 'blank shields'. In the Morte d'Arthur this was done to permit the Knight to indulge in hi-jinks he normally could not get away with, such as taking position at a ford or bridge and demanding that passing knights joust with them. This led to a very tragic contest between Balin and Balan, in which one knight killed his own brother because neither was identifiable. Alternately, some knights were targets of Feys (or Fays) who were infatuated with great knights and tried to ensnare them in deep enchantments to keep them close. Such knights took extra-ordinary pains to ride incognito as blank shields when undertaking a long journey through potentially dangerous lands.

'Blank Shields' also refers to knights without proper arms—sometimes used as an epithet of derision and contempt. It can also refer to a landless knight or one without any real reputation or family. Finally, it may refer to a knight in mercenary service—an honorable estate for a landless knight, by the way, as he was properly 'in service', even if he held no lands of his own or else was working for board, room, and some spending money. Note that the term 'blank shields' thus refers not so much to someone without a coat of arms, but rather to someone with-out a real station or reputation.

The achievment

The first grant of arms received is the 'achievement'—the shield with its basic heraldic design. For Knights and titled Nobles the shield represents the actual arms worn into combat on shield and surcoat. It is a design that will be recognized everywhere as surely as one's own name. The same design, perhaps with some slight distinguishing modification, will also be emblazoned on the surcoats and shields of one's followers to serve as identification that they are their Lord's men—part of that branch of heraldry known as livery.

An achievement comprises not only the armorials themselves displayed on the Escutcheon, but also the following elements surrounding it:

- Crest. It stands on top of a helmet, as the crest of a jay stands on the bird's head.

  The earliest heraldic crests were apparently painted on metal fans, and usually repeated the coat of arms painted on the shield, a practice which was later discontinued. Later they were sculpted of leather and other materials.

  Objects frequently borne as crests include animals, especially lions, normally showing only the fore half; human figures, likewise often from the waist up; hands or arms holding weapons; bird's wings.

  Crests are not normally borne by women, or clergy, because they did not participate in war or tournaments and thus would not have a helm on which to wear it.

- Torse (or Cap of Maintenance as a special honour):a twisted roll of fabric laid about the top of the helm and the base of the crest, from which the mantling hangs.

  It was originally a protective pad worn under a knight's coif and helmet, covered by a pair of ribbons, of the principal tinctures of the shield, twisted together and extended far enough down the back to be seen beneath the helmet from the rear.

  The torse is sometimes mistakenly said to be the token, such as a handkerchief or sleeve, which the crusader's lady-love gave him when he left for the wars, and which he twisted round the top of his helmet, masking the join where the crest was fixed to it.

- Mantling or lambrequin is drapery tied to the helmet above the shield. It forms a backdrop for the shield. In paper heraldry it is a depiction of the protective cloth covering (often of linen) worn by knights from their helmets to stave off the elements, and, secondarily, to decrease the effects of sword-blows against the helmet in battle, from which it is usually shown tattered or cut to shreds; less often it is shown as an intact drape, principally in those cases where a clergyman uses a helmet and mantling (to symbolise that, despite the perhaps contradictory presence of the helmet, the clergyman has not been involved in combat), although this is usually the artist's discretion and done for decorative rather than symbolic reasons.

- Helm of appropriate variety. The style of helmet displayed varies according to rank and social status. Open-visored or barred helmets are typically reserved to the highest ranks of nobility, while lesser nobility and burghers typically assume closed helms.
- Coronet or Crown (not used by baronets), of appropriate variety.
- Supporters (if the bearer is entitled to them, generally in modern usage not baronets). These figures may be real or imaginary animals, human figures, and in rare cases plants or inanimate objects. Animal supporters are by default as close to rampant as possible if the nature of the supporter allows it (this does not need to be mentioned in the blazon), though there are some blazoned exceptions.
- Motto, if possessed. Mottoes are not granted with armorial bearings, and may be adopted and changed at will. Although very unusual and perhaps outside standard heraldic practice, there are some examples of the particular appearance of the motto scroll and letters thereon being blazoned.
- Order, if possessed.
- Badge, if possessed. Usually called a livery badge, and also a cognizance, the badge is para-heraldic, not necessarily using elements from the coat-of-arms of the person or family it represent, though many do, often taking the crest or supporters. The badge is also embroidered or appliqued on standards, horse trappings, livery uniforms, and other belongings.

Heraldry

Heraldry is the profession, study, or art of creating, granting, and blazoning arms and ruling on questions of rank or protocol, as exercised by an officer of arms. To "blazon" arms means to describe them using the formal language of heraldry. This language has its own vocabulary and syntax, or rules governing word order, which becomes essential for comprehension when blasoning a complex coat of arms. The verb comes from the Middle English "blasoun," itself a derivative of the French "blason" meaning "shield." The blazon includes a description of the armourials contained within the escutcheon or shield, the crest, supporters where present, motto and other insignia. A thorough understanding of these rules is a key to the art of heraldry.

Heraldry is carefully circumscribed by strict rules governing the use of designs and colours:

1. Every coat of arms must be different from every other coat of arms.
2. There are only five colours (or tinctures), two metals and two furs used in heraldic designs:

Tinctures	Metals	Furs
Gules (red)	Or (gold, yellow)	Ermine
Purpure (purple)	Argent (silver, white)	Vair
Sable (black)		
Azure (blue)		
Sinople (green)		

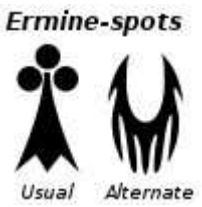
3. The natural colour of an object may also be used, such as the particular shade or hue of a tree.
4. The MAIN RULE of Heraldry, known as the rule of tincture, is “never put a metal on metal or a colour on colour.” Thus, if you choose a Silver field for the basic background of the shield and desire to put a lion’s head on it, that lion’s head cannot be gold but must be a colour: eg.: red.
5. Those wishing to design more elaborate arms may add the Furs, such as ermine. See a good text on Heraldry for their appearance and proper use.
6. A character belonging to an Order of Knighthood may add the insignia of the Order to the arms in the center as a smaller shield. Honours given him by the Order are generally suspended as Badges below the coat of arms.

Ermine & Vair

Ermine in heraldry is a "fur", or varied tincture, consisting of a white background with a pattern of black shapes representing the winter coat of the stoat (a species of weasel with white fur and a black-tipped tail). The linings of medieval coronation cloaks and some other garments, usually reserved to use by high-ranking peers and royalty, were made by sewing many ermine furs together to produce a luxurious white fur with patterns of hanging black-tipped tails. Due largely to the association of the ermine fur with the linings of coronation cloaks, crowns and peerage caps, the heraldic tincture of ermine was usually reserved to similar applications in heraldry.

The ermine spot, the conventional heraldic representation of the tail, has had a wide variety of shapes over the centuries; its most usual representation has three tufts at the end (bottom), converges to a point at the root (top), and is attached by three studs. When "ermine" is specified as the tincture of the field (or occasionally of a charge), the spots are part of the tincture itself, rather than a semé or pattern of charges. The ermine spot (so specified), however, may also be used singly as a mobile charge, or as a mark of cadency signifying the absence of a blood relationship.

Vair (from Latin varius "variegated") is the heraldic representation of patches of squirrel fur in an alternating pattern of blue and white. As a tincture, vair is considered a fur and is therefore exempted from the Rule of tincture (i.e. it can be placed upon a metal, a colour, or both). Variations of vair are laid out in different patterns, each with their own name. Vair may also be differently coloured, but this is blazoned as "Vairy of [tincture] and [tincture]", where one tincture must be a metal and the other a colour.





Vairy Or and gules

Lawful exceptions

The rule of tincture does not apply to furs, nor to charges blazoned "proper" (displayed in their natural colour, which need not be a heraldic tincture). The blazoning of a charge "proper" can therefore be used as a loophole when its natural coloration equates to or approaches another heraldic tincture it is desired to overlie. An example would be a white horse proper, since without breaking the rule of no metal on metal it could be placed on a field Or, but a horse argent, although visually indistinguishable, could not.

Furs and charges blazoned as proper can be placed on colour, metal, fur, or other charges blazoned as proper.

Simple divisions of the field are considered to be beside each other, not one on top of the other; so the rule of tincture does not apply. In practice, however, fields divided into multiple partitions, such as barry or checky, use (with extremely rare exceptions) an alternating pattern of metal and colour for adjacent units.

The rule also does not apply to charges placed upon party-coloured (divided) or patterned fields; a field party or patterned of a colour and metal may have a charge of either colour, metal, or party or patterned, placed on it (and there is a small body of precedent that a field party of two colours or two metals may have a charge or charges of either colour, metal, or party or patterned on it; examples of this certainly exist. Likewise, a party-coloured (of colour and metal) charge may be placed on either a colour or metal background. Neither does the rule apply to the tongue, horns, claws, hoofs of beasts (for instance, a lion Or on an azure field could be langued [with his tongue] gules) when of a different tincture than the rest of the animal, or other parts of charges that are "attached" to them; for instance, a ship sable on an Or field may have argent sails as the sails are considered to be attached on the ship rather than charged on the field.

One important distinction is that the rule of tincture also does not apply to crests or supporters, except in such cases as the crest or supporter itself is treated as a field and charged with one or more objects. For instance, a gold collar about the neck of an argent supporter is common, but if eagle wings are used as a crest and charged with a trefoil (such as the coat of arms of Brandenburg), the trefoil must conform to the rule of tincture.

Another apparent violation that is not regarded as such is the "very uncommon" practice of a bordure of the same tincture of the field being blazoned as "embordured"; while well known in former times this is unusual in the extreme today. How technical the rule is can be seen by the fact that if this were blazoned as Gules... a bordure of the field..., though of identical appearance, it would be considered a blatant violation.

Partitions of the Field

The expanse of the knights shield is known as the field, as mentioned earlier. It is common for a large proportion of the field to be covered in a single color. In some situations it is helpful to consider the field two be divided into two equal halves, one left of the center (sinister), one right (dexter), as judged by an observer (not the bearer).

It is upon the field that the charge is placed. The most basic charges are developed from ordinaires, although a wide variety of other insignia are often used.

Although the field is often a single color, it is possible to divide it using some simple geometric shapes. It is usual to use a pair of colors, sometimes repeated. It is quite legal to use two tinctures or two metals in the partitions of a field, as the colors are not considered to be placed on one another. The following partitions are fairly common.

A field partitioned per Fess is divided in two by a horizontal line. When there are more than two partitions created, the field is said to be Barry.

A field partitioned per Bend is split in two by a diagonal line from the upper left to the lower right of the field. When a line from the upper right to lower left is used, the field is partitioned per Bend Sinister. If there are number of diagonal divisions the field is said to be Bendy, or Bendy Sinister.

A field divided into two equal parts by a vertical line is said to be partitioned per Pale. When a number of such divisions are used, the field is said to be Paly.

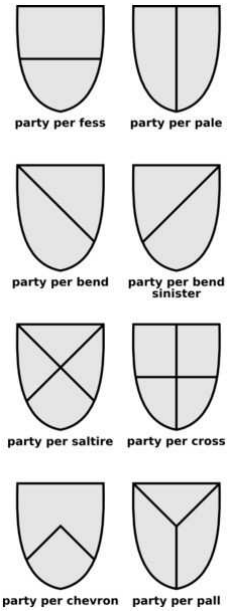
A field split in two by a wedge from the bottom is said to be partitioned per Chevron. A field with a number of such divisions is said to be Chevronny.

A field split into four by the intersection of a vertical and a horizontal line is said to be partitioned per Cross. Similarly, a field split by the intersection of two diagonal lines is said to be partitioned per Saltire.

Shield divisions and ordinaries make up the simplest arms, but the many variations of these were far from exhausted when knights began to add to their arms other devices know as common charges. Animals where displayed and many other beasts as well. During the Crusades, spectacular mythical monsters further increased the numbers of common charges. Inanimate objects and flowers and plants also provide many armorial devices.

To marshal two or more coats of arms is to combine them in one shield, to express inheritance, claims to property, or the occupation of an office. This can be done in a number of ways, of which the simplest is impalement: dividing the field per pale and putting one whole coat in each half. Impalement replaced the earlier dimidiation – combining the dexter half of one coat with the sinister half of another – because dimidiation can create ambiguity between, for example, a bend and a chevron. "Dexter" (from Latin dextra, right) means to the right from the viewpoint of the bearer of the arms and "sinister" (from Latin sinistra, left) means to the left. The dexter side is considered the side of greatest honour.

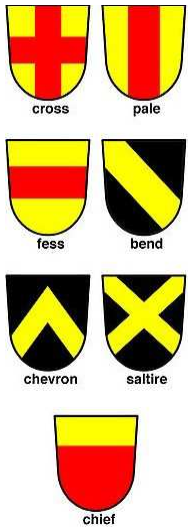
Quarters are numbered from the dexter chief (the corner nearest to the right shoulder of a man standing behind the shield), proceeding across the top row, and then across the next row and so on. When three coats are quartered, the first is repeated as the fourth; when only two coats are quartered, the second is also repeated as the third. The quarters of a personal coat of arms correspond to the ancestors from whom the bearer has inherited arms, normally in the same sequence as if the pedigree were laid out with the father's father's ... father (to as many generations as necessary) on the extreme left and the mother's mother's ... mother on the extreme right. A few lineages have accumulated hundreds of quarters, though such a number is usually displayed only in documentary contexts.



Ordinaires and Subordinaires

A standardized set of geometric shapes and patterns are commonly used as charges over the field. The usage of these shapes is strictly regulated. While certain variations of these Ordinaires are permitted, they are carefully governed by rules and terminology. A particular set of standard variations are known as Subordinaires. It is also possible to draw the Ordinaires in a number of special ways (with wavy edges, for example). These various options, and the terms associated with them, are described below.

- The Bend is a diagonal line running from the top left to the bottom right of the shield. A Bend which crosses the field from top right to bottom left is called a Bend Sinister. A bend which does not reach either corner of the shield is a Baton. Several Bends on a shield are called Bendlets.
- The Pale is a broad band running vertically through the center of the field and the Fess is a broad band running horizontally through the field. Both divide the shield into roughly three sections. Several horizontal lines are called Bars, and several vertical ones are called Pallets.
- The Chevron is an inverted v-shaped hand which divides a shield into three sections. Several smaller such designs are Cheoronels.
- The Pile is a solid, often fairly thin, wedge of color issuing from a given edge of the field (never the bot-tom if there is only a single pile). The point of the wedge does not quite reach the opposite side of the field. It is perfectly permissible to have a number of Piles, perhaps emanating from opposing edges of the field.
- The Cross is just as it sounds, two intersecting bands of the same color. There are many variations on the cross such as the Cross Tau, the Maltese Cross, the Passion Cross, and the Patriachal Cross.
- The Lozenge is a diamond shape. When it is taller than it is wide it is commonly known as a Fusil, and when the center is hollow it is called a Mascle.
- A Roundle is the name given to a circle. When a hollow circlet is used, it is known as an Annulet.
- A Chief is a solid band of color which encompasses the top third of the shield.
- The Canton is a square (often containing a miniature of another coat of arms) which is found in the top left corner of the field. A similar device, in the shape of a miniature shield is called an Inescutcheon, and may be placed anywhere on the field.
- The Bordure is a band of color around the edge of the shield. A Bordure often carries other charges within it. A double border surrounding the true coat of arms is an Orle and several sequential, smaller borders comprise a Tressure.



Variations

There are a number of ways in which these basic designs can be altered to create new charges. The changed ordinaires are called variations and almost always include the name of the original pattern in their new name.

If the edges of an ordinaire are not simple straight lines, but are instead composed of outward and inward curves, the design is called wavy. Common examples include bend wavy, and pale wavy.

Shapes drawn with large zigzags made with straight lines and sharp corners, are known to be dancette. If the edges are made of a smaller zigzag pattern utilizing jagged, triangular points, the design is said to be indented. Examples include pale indented, and fess dancette.

If the edge is crenolated, like the walls of a castle, the design is called embattled. If the crenolations are on both sides it is said to be counter embattled. For example a foss embattled or counter embattled.

If the edge of the design is emphasized with an extra line which follows the shape of the charge, forming a distinct border, the device is described as cottised. For example, a chevron cottised.

If the edge of the design is marked by a series of small semicircles it is described as invecked (if the circles face outward) or engrailed (if the circles face inward). For example, a pile engrailed.

If the edges are characterized by a series of mushroom-like projections then it is described as nebuly if the lines are soft

and circular, or dovetailed if the lines are straight and the corners hard. For example, a chief nebuly.



Crest & Helm

The crest is usually found on a wreath of twisted cloth and sometimes within a coronet. Crest-coronets are generally simpler than coronets of rank, but several specialized forms exist; for example, in Canada, descendants of the United Empire Loyal.

When the helm and crest are shown, they are usually accompanied by a mantling. This was originally a cloth worn over the back of the helmet as partial protection against heating by sunlight. The outer surface of the mantling is of the principal color in the shield and the inner surface is of the principal metal. The mantling is sometimes conventionally depicted with a ragged edge, as if damaged in combat, though the edges of most are simply decorated at the emblazoner's discretion.

Clergy often refrain from displaying a helm or crest in their heraldic achievements. Members of the clergy may display appropriate headwear. This often takes the form of a small crowned, wide brimmed hat called a galero with the colors and tassels denoting rank.

Mottos

Many noble families adopted a motto in addition to a coat of arms. A well selected motto can provide a strong point of characterization and recognition for a character, as well as a powerful legacy for his heirs to strive to live up to.

A motto is usually a direct, but often poetic, statement of an identifying trait, belief, the motivation or intention of the armigerous person or corporation. Some are quite short ("Never Yield") while others are more expansive ("For the Glory of God and Everlasting Peace"). The key is that each is the statement of a creed that forms the foundation for an entire family line. It is best to focus on a single idea, or a two closely related ideas.

This can form a pun on the family name. Mottoes are generally changed at will and do not make up an integral part of the armorial achievement. Mottoes can typically be found on a scroll under the shield. A motto may be in any language.

Creatures

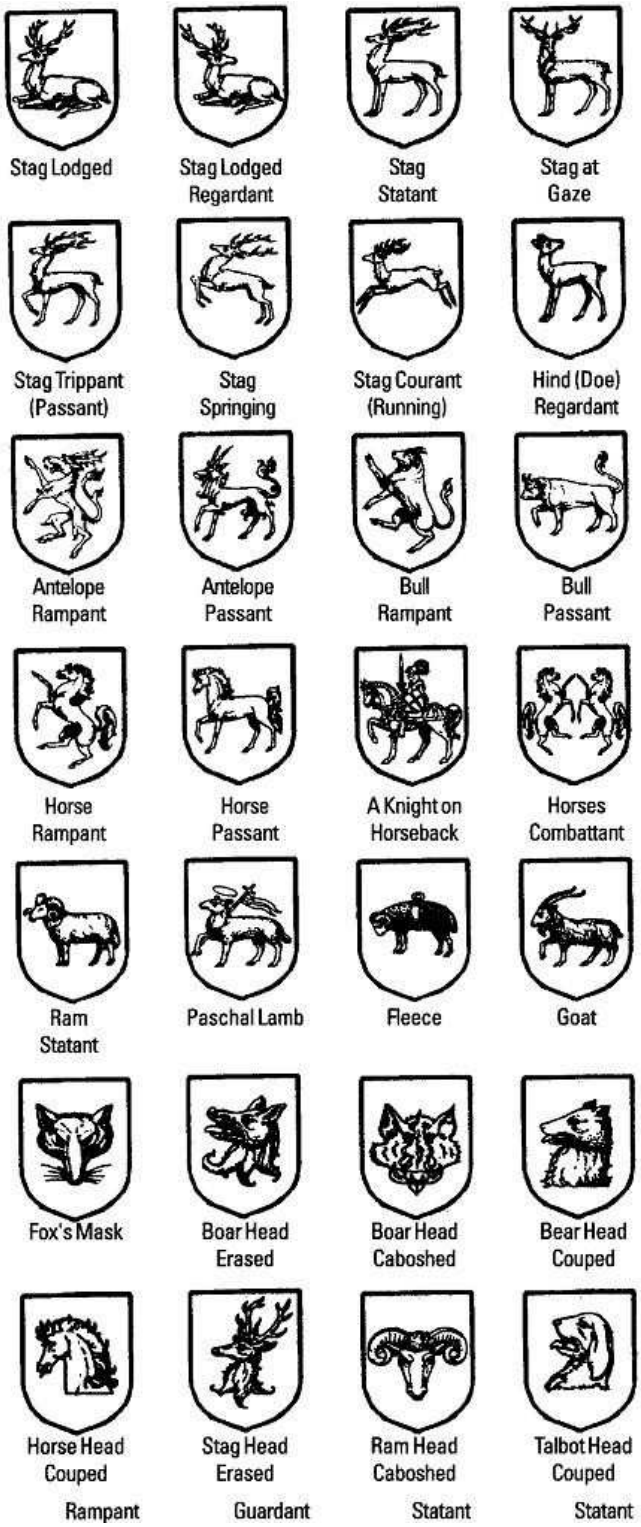
Animals, both real and mythic, played an important heraldic role. The designer of the coat of arms needed to consider not only what animal was appropriate to the shield (for whatever reason) but in what position the animal was to be depicted.

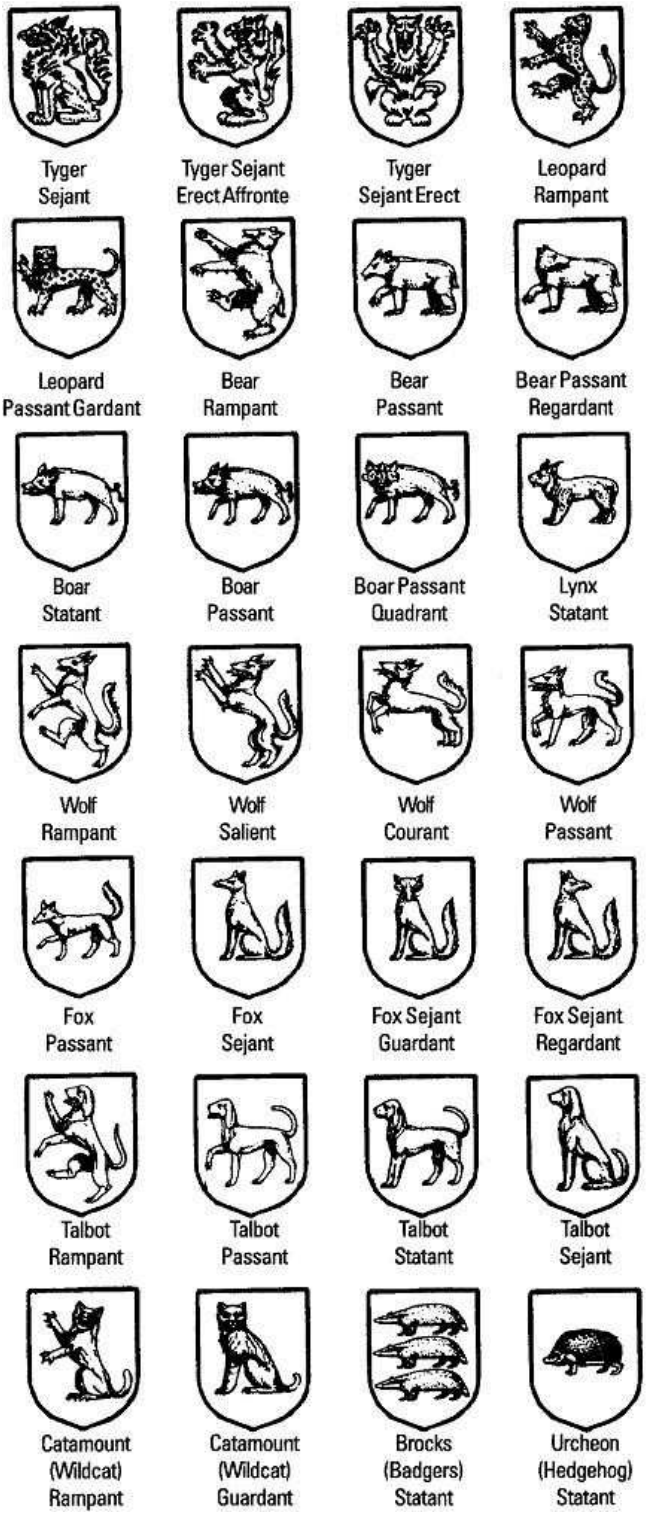
It is not just animals which hold a mystical significance and give some indication of the arms-bearer's character. Objects and other symbols might also give some insight into the knight who earned the crest. It should be noted that it is only the original bearer who had the qualities implied by a crest. While his descendants may bear the same heraldic arms, there is no guarantee that they also bear the same admirable qualities.

A shield blazoned with a turret or tower might be carried by a knight who was duty-bound to defend an important pass or who demonstrated great fortitude in defensive battle. A shield depicting a silver goblet might be the crest of a chamberlain or a noble famous for his largesse. Other popular inanimate charges include ships for those who rule the seas, plants for those blessed with bountiful harvests, weapons for those with impressive martial skills, crowns for those with grand ambition, and crosses for those who uphold the virtues of the Christian faith.

As a general rule, the nuances of inanimate charges relate to aspects of the bearer's life, while the nuances of animal charges relate to aspects of his character.





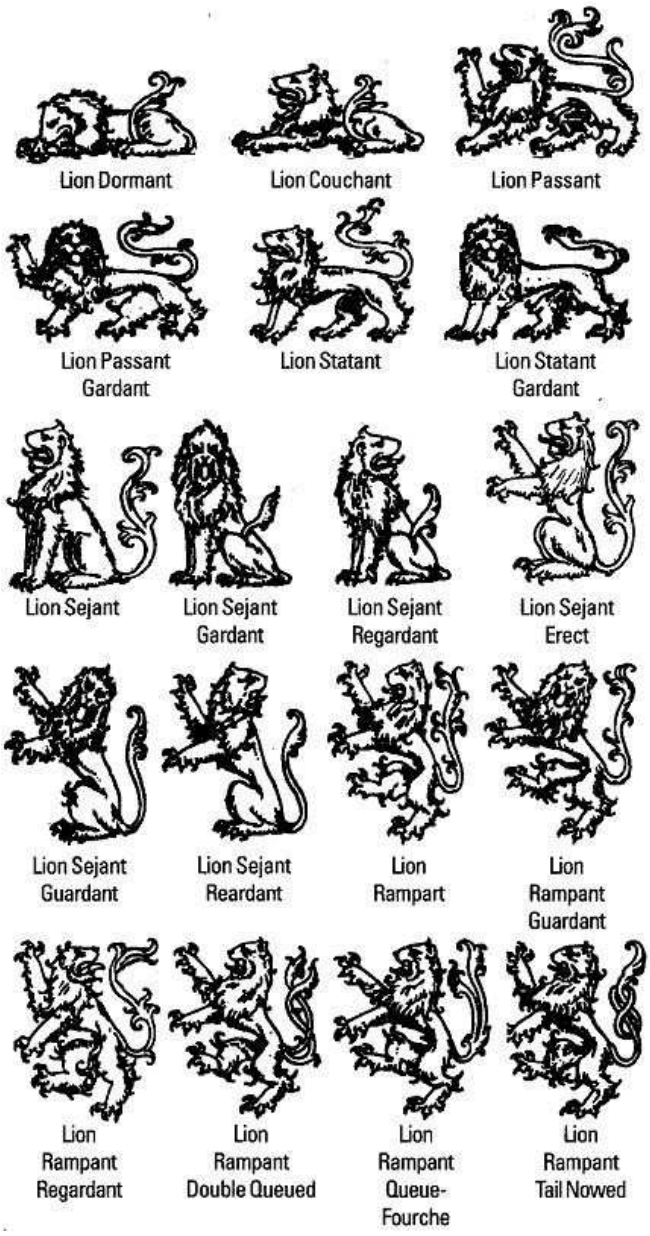


In heraldry, an attitude is the position in which an animal, fictional beast, mythical creature, human or human-like being is emblazoned as a charge, supporter or crest.

Many attitudes apply only to predatory beasts and are exemplified by the beast most frequently found in heraldry — the lion. Some other terms apply only to docile animals, such as the doe. Other attitudes describe the positions of birds, mostly exemplified by the bird most frequently found in heraldry — the eagle. The term naiant (swimming), however, is usually reserved for fish but may also apply to swans, ducks or geese.

Birds are often further described by the exact position of their wings. One attitude, segreant, is apparently reserved for mythical creatures, as this term is the approximation of rampant as it applies to winged quadrupeds such as griffins and dragons.

Additionally, there are positions applying to direction, to indicate variations from the presumed position of any charge. Animals and animal-like creatures are presumed to be shown in profile, facing dexter (the viewer's left), and humans and human-like beings are presumed to be shown affronté (facing the viewer), unless otherwise specified in the blazon.



Animals and animal-like creatures are presumed to be shown in profile, facing toward dexter, unless otherwise stated in the blazon. Humans and human-like beings are presumed to be shown affronté.

- To dexter or the viewer's left is the direction animals are presumed to face, so it is never specified, but may (rarely) be indicated of a human or human-like being.
- To sinister or contourné is said of an animal or being that is turned to face the viewer's right.

Attitudes of beasts

Many attitudes commonly met with in heraldic rolls apply specifically to predatory beasts, while others may be better suited to the docile animals. A lion or other beast may additionally be described in terms of the position of its head, differently coloured parts (such as teeth, claws, tongue, etc.), or by the shape or position of its tail. A beast may be "armed" (horns, teeth and claws), "langued" (tongue) or, rarely, "pizzled" (penis) of a tincture, while a stag may be "attired" (antlers) or "unguled" (hooves) of a tincture. A lion (or other beast) coward carries the tail between its hind legs. The tail also may be forked (queue fourchée) or doubled (double-queued).

Affronté: The animal or being that is turned to face toward the viewer. This is the presumed position of a human or human-like being, but may (rarely) be used among beasts.

Regardant: The animal with its head turned backward, as if looking over its shoulder.

Dormant: The animal is lying down and sleeping.

Couchant: The animal is lying down but the head is erect with eyes open and an alert expression.

Passant: The animal is depicted in profile in the act of walking, the dexter (right) forepaw raised, the other three on the ground.

Stantant: The animal is depicted in profile with all four paws on the ground, the forepaws placed together.

Salient: The animal is depicted in profile in the act of springing, the two hind legs on the ground, the forepaws reaching out toward an enemy.

Sejant: The animal is depicted in profile seating on its haunches with its forepaws resting on the ground.

Sejant Affronte: The animal is depicted in profile seating on its haunches but its entire body is turned to face the spectator, its forepaws resting on the ground in front of the body.

Rampant: The animal is depicted in profile, erect and resting upon its sinister (left) hind paws.

Erect: The animal's body is erect, the front paws typically extended in a threatening manner.

Guardant: The animal is looking directly at the spectator.

Attitudes of birds

Some attitudes describe the positioning of birds. The eagle is so often found displayed in heraldry that this position came to be presumed of the eagle unless some other attitude is specified in the blazon. One peculiar attitude among birds, reserved only to the pelican, is the pelican in her piety (i.e. wings raised, piercing her own breast to feed her chicks in the nest). This symbol carries a particular religious meaning, and became so popular in heraldry that pelicans rarely exist in heraldry in any other position. A distinction is sometimes observed, however, between a pelican "vulning herself" (alone, piercing her breast) and "in her piety" (surrounded by and feeding her chicks).

Several terms refer to the particular position of the wings, rather than the attitude of the bird itself. A bird in nearly any attitude, except trussed, may have wings displayed, addorsed, elevated or inverted.

- Wings displayed are spread to the sides to fill the area of the field. Here, the bird's right wing is extended forward and its left wing extended rearward, turned so that the undersides of both wings are fully shown.
- Wings addorsed are raised as if about to take flight, so that only the top of the bird's right wing shows behind the fully displayed left wing.
- Wings elevated are raised with the wing tips pointing upward.
- Wings inverted are raised with the wing tips pointing downward.

Displayed: A bird displayed is shown affronté with its head turned to dexter and wings spread to the sides to fill the area of the field. This position is presumed of the eagle, and the symbolic use of eagles in this position was well established even before the development of heraldry, going back to Charlemagne.[

Rising: A bird rising or rousant faces dexter with its head upturned and wings raised, as if about to take flight. A bird rising may have its wings described as either displayed or addorsed, and the wings may be further described as elevated or inverted.

Volant: A bird volant faces dexter with its wings spread in flight.

Trussed: A bird trussed, close, or perched is at rest with its wings folded.

Vigilant: A stork, crane or the like standing on one leg may be called vigilant or in its vigilance.

Other attitudes

Few attitudes are reserved to the rarer classes of creatures, but these include segreant, a term which can only apply to winged quadrupeds; naiant and hauriant, terms applying principally to fish; glissant and nowed, terms applying to serpents. Serpents also sometimes appear in a circular form, biting their own tail, but this symbol, called an Ouroboros, was imported ready-made into heraldry, and so it needs no term of attitude to describe it.

Segreant: A creature segreant has both forelegs raised in the air, as a beast rampant, with wings elevated and addorsed. This term is reserved to winged quadrupeds (i.e. griffins and dragons).

Combatant or Respectant: Creatures combatant are shown in profile facing each other in the rampant or segreant position, always paired and never appearing singly. Nearly any creature can be rendered combatant, although this term is usually applied to predatory beasts and mythical creatures; herbivorous animals in such a position are typically blazoned as respectant.

Addorsed: Creatures or objects addorsed or endorsed are shown facing away from each other. As with combatant, charges addorsed can only appear in pairs. One also frequently finds keys addorsed (placed in parallel, wards facing outward).

Naiant: An animal or creature naiant is swimming. This term is typically applied to fish (when shown in a horizontal position), but may also apply to other sea creatures and, occasionally, water fowl (i.e. swans, ducks or geese). A dolphin blazoned as naiant is always shown as embowed, unlike any other sea creature or monster, even though the blazon may not specify this.

Hauriant: A fish, dolphin, or other sea creature hauriant is in a vertical position with its head up.

Glissant: A serpent glissant is gliding horizontally in an undulant posture.

Nowed: Serpents, and the tails of other beasts and monsters, may be nowed or knotted.

Inheritance of Arms

One of the most important functions of a noble coat of arms is what it tells an observer about the prominence, wealth and peerage of the knight who bears it. A knight's Honour provides an indication of how well known his exploits are, but in some cases his coat of arms provides an equally important picture. All skilled Heralds can tell the lineage of a knight by looking at his shield because they spend a considerable proportion of their time memorizing the arms of the noble families. It is part of their job that they be able to make a reason-able guess as to the family line of any knight, based upon the elements of his arms. Many shields, however, reveal information about the family which even a relative beginner can determine, including marriages, parentage and inheritance.

The heraldic process which governs the inheritance of arms and the design of inherited arms is called Marshalling. Parental shields are modified according to special rules when creating the heraldic designs used by their heirs. Similarly, when two nobles marry, their crests can be combined to form a new family crest. These merges produce shields divided in half vertically or split into four quarters.



The Symbolism of Heraldry

Heraldic charges and colors have symbolic meanings and often reflect upon the character of their bearer or his family. While the relevance of a particular symbol is not always apparent to the casual observer, there is often a reason for the inclusion of each part of a noble's coat of arms.

Many of the tinctures and metals can have a direct significance: or often refers to nobility, gules denotes prowess, azur indicates loyalty, and purpure is associated with generosity and largesse. Colors and metals can also have other, more obvious, meanings. A forester knight might have a sinople field while the royal treasurer might have a coat of arms consisting largely of argent.

Tinctures & metals	Meanings
Gules (red)	Gules is symbolic of nobility, boldness and ferocity and has strong military connotations.
Purpure (purple)	Purpure suggests justice, temperance and sovereignity.
Sable (black)	Sable denotes the qualities of knowledge, piety, Constancy, serenity and work.
Azure (blue)	Azure signifies piety, sincerity, loyalty and chastity.
Sinople (green)	Sinople is symbolic of joy, youth and beauty and demonstrates loyalty in love.
Or (gold, yellow)	Gold represents glory, generosity, constancy and elevation of the mind.
Argent (silver, white)	Argent is understood to represent peace, sincerity innocence and purity.

Charges can have similar associations. In some cases these are straightforward. King Arthur bears three crowns on his shield to represent his nobility and royalty, while Sir Gawain bears a two-headed gryphon perhaps as a reflection of his prodigious strength. The arms of knights often bear boars, birds, dragons and other mythical beasts. Even real animals were associated with virtues and vices, and were worked into charges for particular reasons. The stag often represented bravery and strength, the boar was associated with wealth and greed, the horse was a beast of war, the lion denoted courage and compassion, and the leopard was an evil beast of rage and violence.

Animal charges	Meanings
Acorn	The character of the acorn is independence, strength and antiquity represents
Anchor	The anchor is a symbol of salvation, the hope and religious steadfastness.
Angel	The angel is always in full view, shown with the wings extended and upright. He is the bearer of the good news as well as dignity, honor and glory.
Ant	Symbol of the ant traditionally meant one who the workers a strong, wise and foresighted in all his affairs.
Antelope	The antelope means harmony, peace and political wisdom. The antelope was occasionally considered a symbol the purity and speed used.
Anvil	The anvil is the symbol of honor.
Antler	Antlers represent strength and fortitude.
Apple	Apples symbolize generosity, happiness, peace and salvation. All kinds of fruit were as symbols of God's goodness and a symbol for the goodness of providence to be.
Arm	The arm represents an industrious people, someone who believes in hard work
Armored Arm	Represents a person who served as a senior person has or leader possesses.
Arrow	Arrows symbolize martial readiness. If is represented by a cross, it is represents a disease as a result of the war.
Bear	He wears the emblem of strength, cunning and cruelty in the protection of the clan. A bear is also a symbol of healing and personal health and bravery.
Boar	The boar is the symbol of courage, a champion with the wild animals, he is a fierce fighter.
Boar Head	Represents the restaurant or the one which is hospitable.
Bay Leaves	In antiquity it was a sign of peace Seen and stillness. A symbol of victory and glory, especially after one long, inner struggle.
Bee	The bee is a sign of industry, creativity, wealth, diligence and eloquence. the Egyptians used it as a symbol of royal power.
Bird	Birds of all species (blackbirds, thrushes, red bird) provide peace and affection for the home and family.
Bull	A bull, also known as an ox, represents bravery and generosity. The horns are the strength and fortitude. The calf is an old heraldic tradition with the properties of patience, humility and sacrifice connected.
Buckle	The buckle is self defense and protection,
Camel	The camel symbolizes temperance, patience and perseverance.
Castle	The castle symbolizes spiritual strength and vigilance, as well as at home and safety.
Cat	A symbol of liberty, vigilance and courage.
Chains	Chains are a symbolic representation the salary is acceptable and important services.
Cock	He is a bird of great courage in battle, Therefore, it is a sign of hero, one who fought with courage and perseverance.
Crescent Moon	The crescent moon is a symbol of hope to greater honor. It is also a sign for the second son used.
Crow	A crow is a permanent settlement and a quiet life.

Crown	As with all crowns, is the heavenly crown a symbol of victory, sovereignty and empire. It is a visible sign of success, therefore, the term "coronation", and its importance as decoration of the ultimate level of rank and power, wear the crown, makes a great honor.
Cypress	The cypress is the symbol of death and of eternal life.
Dog	The dog is the symbol for courage vigilance and fidelity fidelity.
Dolphin	It represents swiftness, diligence, charity and love
Dove	The dove is a symbol of the soul and Holy Spirit. It means peace and purity.
Dragon	A dragon with his sharp eye, is the guardian of treasures. He is also the bravest of all the creatures
Duck	Ducks can deceive their enemies in many ways by flying, running, swimming or diving. Therefore, they are a symbol of a person of many resources.
Eagle	The eagle symbolizes a man of action, the high and important matters is concerned. A person of high intellect, ingenuity, repartee and quick comprehension. As a Christian symbol, the eagle represents salvation, redemption and resurrection.
Two-headed Eagle	Symbolically, a protector. a together of two forces.
Elephant	A symbol of huge strength and stature, wisdom, courage, happiness, royalty and ambition.
Elephant Trunk	The elephant head or the tusks is, as a symbol of great strength and stature, wisdom, courage, long life, happiness, royalty, good luck and ambition.
Falcon or Hawk	The falcon or hawk is someone who eagerly in the pursuit of an object and is not rather dormant until the goal was achieved.
Feathers	Feathers are a very common symbol in heraldry, which is not surprising when you consider that frequently during a tournament the helmet with feathers was decorated. Means willing obedience and serenity of mind.
Fish	Fish are symbols of bravery and steadfastness. They are also symbols of economy, science and symbols of the Christian faith. a fish constitutes a genuine, generous spirit
Fleur-de-lis	Provides a stylized form of the lily. It is the floral emblem of France and is known as the "flower of light." It may also include the sixth son pose.
Fox	The fox is a symbol for a person of his wisdom, ingenuity, wit and wisdom for his use own defense.
Goat	The goat is a symbol of practical wisdom and an emblem of a man who wins through diplomacy rather than war to win.
Grapes	Grapes are a symbol of happiness, bliss and peace. Fruits of all kinds was considered Proof of God's goodness.
Grapevine	Represents strength and lasting friendship.
Griffin	The griffin is a mythical creature with the head, wings and talons of an eagle and the body and hind legs of a lion. Bravery, strength, alertness and endurance. A male griffin no wings, but often horns and a spiky tail.
Hand	Credibility, sincerity and justice.
"Red Hand"	This is the mark of a baronet (Knight).
Armored Hand	Armored gloves symbolize an armed man who is ready to wage war.
Harp	Represents a well-composed person of tempered judgment, a bridge to a mystical contemplation.
Heart	The heart is the criterion of sincerity, a person is telling the truth. It is sometimes used in this sense is used in heraldry, but often as a symbol of goodness and charity.
Helmet	It represents wisdom and security meant even strength, protection and invulnerability
Horse	The horse is ready, ready for King and country. It is also a symbol of speed, intelligence and masculinity.
Key	The key is a symbol of knowledge, guardianship and dominion. Two key cross is the symbol of St. Peter, the key to the gates of heaven.
Knight	A knight on horseback, represents a warriors. Can also be the way of the people represent through life.
Lamb	A symbol of faith, innocence, gentleness, purity and resolute spirit.
Lion	The lion has always enjoyed a high place in the heraldry as the emblem of undying courage, and hence that of a valiant warrior.
Mermaid	A symbols of eloquence. The mermaid is generally represented with the traditional mirror and comb in her hands.
Moor	The bog is a person of the crusades in the fought with great bravery - or "took the head "of many enemies.
Mountain and Rocks	Hills provide security, shelter and protection
Nail	Passion - pins symbolize remembrance and sorrow.
Owl	The owl symbolizes vigilance and repartee.
Parrot	The parrot or a bugbear, as it is called in heraldry can mean excellent service in a tropical country
Palm Tree	Symbolizes righteousness and resurrection
Peacock	The peacock is a symbol of resurrection and immortality. He also represent beauty, power and knowledge.
Raven	The raven is a collector of bright objects, as a symbol of knowledge. He is also a symbol divine providence, also a durable resistance as well as the nature the bringer of death.
Ram	The ram is a symbol of authority and leadership.
Rat	Symbolizes one who is cunning and determined.
Rose	The rose is a symbol of hope and joy, With red flowers, it is a symbol of grace, beauty, and sometimes martyrdom. it is also a sign of the seventh son.
Scale	Scales are traditionally a symbol of fairness and justice.
Scythe	The image of a sickle or a scythe expressed hope for a fruitful Harvest of things out.
Shell	Symbolizes protection of providence.
Snail	Symbolizes deliberation and perseverance.
Snake	The serpent is a symbol of wisdom and defiance. In addition, a symbol of fertility and renewal. Because of its forked tongue, it was also associated with lightning and the sun.
Spear	Although the spear, the spearhead and the broken spear all very similar symbols are they each have their own symbolic meaning. The spear, lance or spear-tipping is an emblem the gallant service and devotion to the honor and chivalry. The broken lance is a symbol of peace. The spear tip symbolizes skill and dexterity of a person.
Squirrel	A symbol of thrift, caution and conception
Star	The 5 star symbolizes divine quality which is bestowed by god. May also third son pose.
Stag	He is also a symbol of peace and harmony - a person of the policy.
Stork	Close parental bond.
Swan	The Swan is the ensign of poets and musicians. It symbolizes perfection beauty and grace. It is also light, love, grace, sincerity and perfection. For a carrier, it is the swan poetic harmony and learning.
Sword	The sword is the symbol of the military honor. It is also a symbol of power and freedom. The sword (especially with flame) is also a symbol of purification.
Thistle	The thistle is an ancient heraldic symbols of pain and suffering.
Tree stump	A tree stump or tree trunk with sprouting leaves as a symbol of the can be rebirth and re-growth used. He is also a symbol of worship.
Tower	The tower is very much like a castle, it is an emblem of grandeur and of society. It is also

	a symbol of the defense and an individual fortitude.
Tree	Antique and symbolizes strength.
Unicorn	A symbol of purity and virtue.
Wheel	Symbol of a wheelwright or carriage maker.
Wheat Sheaf	The wheat sheaf is the meaning of abundance and hope.
Wings	Symbolizes swiftness and protection.
Wolf	The wolf means valor and guardianship. Wolves were considered to be cruel and merciless

Animal charges are depicted in a number of stances and poses.

Stances and poses	Meanings
Rampant Guardant	Erect on his hind legs; full face; emblematic of prudence.
Rampant Reguardant	Erect on his hind legs; side face looking behind; emblematic of circumspection.
Saliant	The act of springing forward on its prey; emblematic of valour.
Sejant	Sitting, head in profile. Justice.
Sejant Erect	Sitting, rising to prepare for action; face in profile, tail erect; emblematic of counsel.
Sejant Affronté	majesty.
Statant	Standing with four legs on the ground; able for battle. With tail erect, ready for battle.
Couchant	Lying down; head erect, and tail beneath him; emblematic of sovereignty.
Coward or Coué	With tail hanging between his legs. Represents cowardice.
Dormant	Asleep, with head resting on his forepaws.
Passant	Walking, three feet on the ground; in profile; emblematic of resolution.
Passant Guardant	Three feet on the ground; full face. The "Lion of England" - resolution and prudence.
Passant Reguardant	Three feet on the ground; side face turned backwards.
Rampant	Erect on his hind legs; in profile; emblematic of magnanimity.

False Arms

The rule of tincture is so closely followed that arms that violate it are called armes fausses (false arms) or armes en enquerre (arms of enquiry); any violation is presumed to be intentional, to invite the viewer to ask how it came to pass.

One of the most famous armes à enquérir (often erroneously said to be the only example) was the arms chosen by Godfrey of Bouillon, and later used by his brother Baldwin of Boulogne when he was made King of Jerusalem, which had five gold crosses on a silver field (traditionally rendered "Argent a Cross potent between four plain Crosslets Or"). This use of metal on metal is seen on the arms of the King of Jerusalem, the Bishop's mitre in the arms of Andorra, and the arms of the county of Nord-Trøndelag in Norway (which is based on the arms of St. Olav as described in the sagas of Snorri). It indicates the exceptional holy and special status of this particular coat of arms.

Elves, Men, Dwarves, and even Monsters are all known to use emblems, arms and heraldic devices of various kinds. These were used to distinguish kingdoms, groups of people, or individuals, much in the same way as for Humans.

The Eldar

The Elves had formulated rules or principles for the shaping of heraldic devices, which can be summarized in the following way:

- Devices for males were placed within a lozenge.
- Devices for females were placed within a circle.
- Devices for families, houses or countries were placed within a square.
- The rank of the owner was shown by the number of "points" reaching the outer rim of the device (see below). Four points signified a prince, six to eight signified a king. The oldest of the Elven kings, like Finwe, could sometimes have as many as 16 points.

The rules of heraldry were usually followed by both the Noldor and the Sindar, which might indicate that they were already in existence (albeit in a crude form) at Cuiviénen; but it is tempting to argue that at that time the Elves were not yet culturally "sophisticated" enough for such ideas. The rules may also have evolved over time, and become known by oral tradition before recieving written form. If the rules were invented by the Noldor, which would otherwise seem likely, it seems strange that the Sindarin heraldry follows these rules, considering Thingol's anti-Noldorin politics. One thing that supports the Noldor as being the originators of the rules is that the Noldorin royals generally seem to have been given higher "status" in their devices, according to the rules above.

That the Sindar invented the rules must be considered a possibility; the Noldor adopted the language of the Sindar when they arrived in Beleriand. Devices are known for Noldor who never had a chance to get aquainted with the Sindar, but that might be explained with that those devices were created at a later time.

In medieval Europe, heraldry was always connected with warfare: the knights needed a way to be easily recognizable on the battle-field, even in full armour. The heraldic devices thus had to be recognizable from a fair distance, invoking the necessity of stylized symbols and strict use of colours. These demands were clearly not met by the Elvish heraldry, which might either indicate that the devices weren't originally intended for warfare.

The Elvish heraldry was not originally intended for identification in the battle plain (even though it may have gained such a rôle in the later ages). More likely, its primary function was to represent the kings and queens of Eldalie, and identify them in records and art.

Finwe: Finwe's heraldic device shows a "winged sun", opposing Elwe's device of a winged moon. Though Finwe actually died before the first rising of the sun, he was the king of the Noldor that reached the light of Aman and saw the Two Trees. Sixteen "points" reach the edges of the sign, signifying Finwe's position as one of the oldest of the Quendi and the High King of the Noldor. His bright yellow and red colours seem to be echoed in the devices of his heirs Feanor, Fingolfin, and Finarfin.

Elwe: The device of Elwe Sindicollo, better known as Elu Thingol, shows a "winged moon" on black surrounded by stars. It is the antipole to Finwe's winged sun. The reason for this is probably that both started on the Great Journey, but Elwe was enchanted by Melian and never left Middle-earth, at that time lit only by the stars of Elbereth. Finwe, on the other hand, came to Aman and settled in the light of the Trees. Judging by the number of "points" in Elwe's device (eight), he only got half the "rank" of Finwe.

Melian: The Maia of Doriath is given a complex device, very unlike any other male or female device. Within it both stars and flower-like shapes are found, reflecting both the devices of Elwe (her husband) and Lúthien (her daughter). It might also recall (or, indeed, be) her seal, which was "a single flower of Telperion". Within the circle that marks her as female is seen a lozenge, which is usually the escutcheon of male devices. This might symbolize her ability as a Maia, to determine her bodily "raiment" and sex herself.

Feanor: Feanor's device shares the fiery colours of his father's device, and carries the connotation of fire further by having wavy flames that go from the centre outwards. These may be associated with Feanor's name, meaning "Spirit of Fire". (But these flames are also found in Fingolfin's device, where the same association can't be made.) In the centre is depicted a Silmaril, the greatest of Feanor's creations. It is surrounded by a number of coloured fields, possibly representing the art of creating crystals, which he invented.

The Star of Feanor: The Star of Feanor, seen on the west gate of Moria, was apparently an emblem for all the Noldor in Feanor's following. It was properly silver-coloured, and had eight rays and eight "spikes" which were arranged much in the same way as in Feanor's heraldic device. This indicates that the former was based on the latter, or vice versa.

Fingolfin: Fingolfin's device shows a distinct relatedness with the device of Fingolfin's brother Feanor, with the natural exception of Feanor's Silmaril. The silver stars on blue background is probably the source of the blue and silver of Fingolfin's banners mentioned in The Silmarillion. Eight "points" reach the edges, as is the case with all the devices for the sons of Finwe.

Finarfin: Though sharing the "fiery" appearance of the devices of his father and brothers, the fire-rays in Finarfin's device are calmer, giving the device a more balanced appearance. Being distinctly set apart from the devices of his brothers, an inclination is perhaps made to the fact that he, at the rebellion of the Noldor, stayed in Aman, while his brothers proceeded to Middle-earth. This device was also used by Finarfin's heirs, and apparently especially Finrod (though he was also given another device).

Finrod: Finrod Felagund was given a device much different from any of the other Elvish devices: it is not symmetrical and the colours are distinctly earth-like. The image of a harp and a torch recalls the legend about Finrod walking in the woods of east Beleriand and his appearing among Men playing a harp. The Men that Finrod met belonged to the people of Beor, and it is possible that the device was made by one of that people. Finrod also used a badge that depicted a crown of golden flowers. The motive of the badge was probably directly or indirectly related to the device of Finarfin.

Lúthien: Lúthien Tinúviel is the only person known to have had two distinct heraldic devices; both are based on patterns with flowers. The first shows the white niphredil that grew at her birth (it has been described as similar to a delicate snowdrop). The second

device of Lúthien The second probably holds an elanor in the centre. The stars in this device echo those found in her father Thingol's device. At a first glance it is hard to tell if there are any "points" that reach the rim, but it seems like they would be no more than four in both devices. In the first device they point in the compass directions northeast, northwest, southeast and southwest. In the second, the only thing similar to "points" are the white flowers that each symbolizes one point. This would give her the correct status as a princess of Doriath.

Gil-galad: His name means "Radiant star", and remembering also the words from The Fall of Gil-galad: "The countless stars of heaven's field / were mirrored in his silver shield", it is only natural that Gil-galad's device shows a star-covered sky. It is hard to tell how many "points" meet the edge, but his status should allow at least four.

The Silmarils: There is only one known device that is designated for objects instead of a person. Why the Silmarilli should have their own heraldic device is unclear. Perhaps the device was used as a banner by the Noldor in the wars with Morgoth, to mark their intentions. The tree in the background is probably Laurelin, the Golden Tree, from which the Silmarils got part of their light.



The Istari

Both Gandalf and Saruman, the two most important Wizards in the westlands, used cirth (runes) as seals.



Gandalf used both a G-tengwa and a G-certh as his seals, though he seems to have preferred the certh. The tengwa-seal of Gandalf It was the tengwa that the Hobbit-children identified when Gandalf arrived in Hobbiton, but both in Bree and on Weathertop he only used the certh.



Saruman's soldiers had helmets decorated with an S-certh. The device of Saruman Their black shields also portrayed a small white hand in the middle. The white hand of Saruman appears in other places as well.

The Khazâd

On the gate was seen, among other things, the emblems of Durin the Deathless. They consisted of a hammer and an anvil, surmounted by a crown which was surrounded by seven stars. The stars represented the constellation of the Valacirca, or the Plough, which Durin saw above his head when he looked into the Kheled-zâram. The Dwarves were always associated with smithying, a tribute to their maker Aule the Smith of the Valar, which should explain the hammer and anvil.



Morgoth and his Legacy

A common denominator of the heraldry for the two Dark Lords and their followers is the preference of sable.

The shield of Morgoth When Morgoth slew Fingolfin, his shield was "sable unblazoned" and his armour was black. The lack of any charge is not only fitting for the personification of the Darkness, but also hints at Morgoth's nihilistic disposition.

The device of Sauron Sauron's device echoes Morgoth's sable background. The Red Eye was the common symbol for Sauron in the Third Age, even when talking about him as a person. It symbolizes his watching from the Dark Tower all over Middle-earth, especially after the One Ring.

The device of Minas Morgul When Sauron overran Minas Ithil, the city aquired a new emblem. The emblem of Minas Morgul showed a moon "disfigured by a ghastly face of death". The exact arrangement of the skull and the moon is of course difficult to tell. The moon was probably a remnant from before the takeover by Sauron: Minas Ithil means "Tower of the Moon".

The Standard of a Chieftain of the Haradrim In the Battle of the Pelennor Fields one of the chieftains of the Haradrim under Saurons command had a "black serpent upon scarlet" on his standards. It seems that that very battle was also the end of this device, because the chieftain and his followers fell victims for the wrath of the Rohirrim, "and the black serpent foundered."

Marriages

When the arms of two noble families are merged it is possible to form the new arms by splitting the shield in two vertically and placing the arms of the two lines on either side. This process is known as Impaling. An ancient version of this process, called Dimidiation, where the left portion of one coat and the right portion of the other are merged, is seen infrequently.

When the arms of more than two families are to be merged one must use the process of Quartering. The shield is split into four and the arms of the families are each placed into one or more quarters. It is common for the arms of the most significant family to be placed in the top left (sinister chief) and bottom right (dexter base) of the new coat of arms. Arms with have been quartered in this way can theoretically be quartered again and again as families are joined, but a practical limit for a ***Chivalry & Sorcery*** campaign is probably eight arms on any one shield.

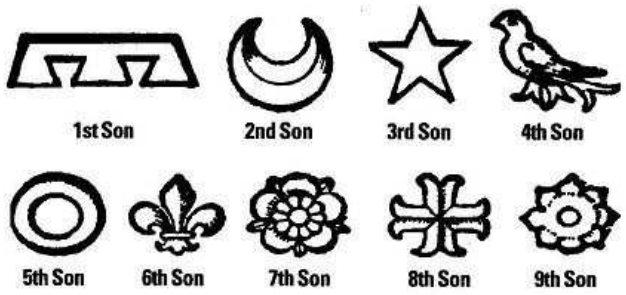
The Arms of Sons and Daughters

A special set of rules is used to distinguish the arms of the sons of a noble. The legitimacy of a son, as well as his order of birth, is indicated using special heraldic symbols. These symbols, called marks of cadency, are added to the family crest.

The most common mark of cadency, used to denote the eldest son, is the Turnierkragen, a horizontal bar with three descending flanges. This symbol is placed across the top part of the father's crest to make the arms borne by the eldest, and inheriting, son. The second son also carries arms based upon his father's, but in his case a small crescent is used to indicate his place in the line. The third son bears a star, and the fourth a small bird.

When a son dies the next eldest legitimate son adopts his arms and position, and each son advances one place in the chain of inheritance. If all legitimate sons are dead the eldest illegitimate son becomes the heir, and adopts the arms as well.

Until a son has distinguished himself sufficiently to warrant receiving his coat of arms, he uses the arms of his father with a Mark of Cadency. In game terms it is reasonable for a character to design his own coat of arms when he achieves more glory than his father possesses. For many knights this stage of their development will be reached when they are granted land of their own. Obviously, the knight may retain his father's arms if he wishes, either continuing to use them as his own, or by placing them in inescutcheon on his new shield, a common practice. Upon the death of his father, the eldest son becomes head of the line and removes his mark of cadet status.



Key:

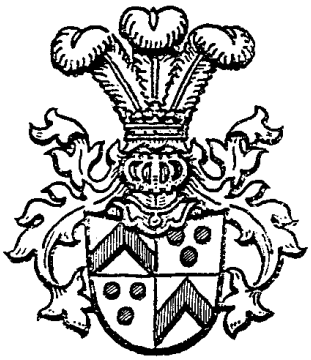
1st Son:	Label (Heir)	**6th Son:**	Fleur-de-Lis
2nd Son:	Crescent	**7th Son:**	Rose
3rd Son:	Molet	**8th Son:**	Cross Moline
4th Son:	Martlet	**9th Son:**	Octofoil
5th Son:	Annulet		

Illegitimate sons use different marks of cadency to indicate their links to their father's noble line. A baton sinister or a bordure are often used to indicate an illegitimate son. The rules for such markings are, perhaps understandably, less rigidly defined than those for legitimate offspring.

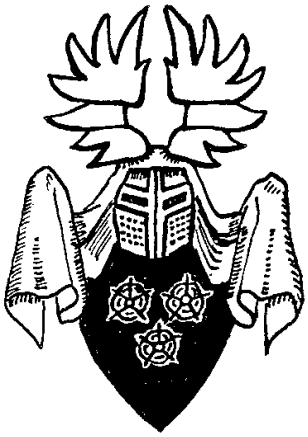
Daughters are treated similarly, and are permitted to display the arms of their family with the corresponding marks of cadency. It is most common for a daughter to adopt the arms of her husband, unless the link between the two families of particular importance, or her family is significantly more influential, in which cases her arms are merged with those of her husband as described above.



COAT OF ARMS OF A BURGER, ESQUIRE, OR GENTLEMAN



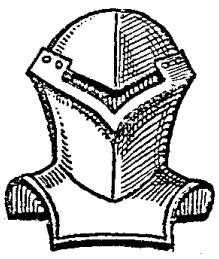
COAT OF ARMS OF A NOBLE KNIGHT OR BANERETTE

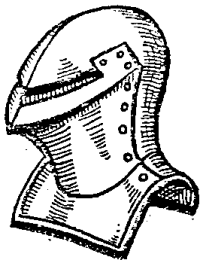


COAT OF ARMS OF THE NOBLESSE DE RACE OR HIGH NOBILITY

These arms are those of the knight of the Rose, the Royal Champion.

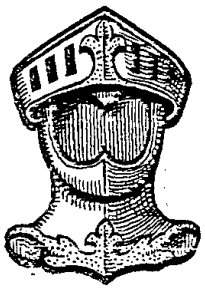
The tilting helmet is used for the coat of arms of a Burger, common Esquire, or Gentleman. Turned to Dexter, in ***Chivalry & Sorcery***, the helmet marks a Royal Honour and the grant of one Royal Favour during each year. Only the head of the household may display the helmet of the coat of arms; his sons may only display the shield of the coat of arms.





The visored helm is used for the coat of arms of a Baronet or for a Knight-Bachelor.

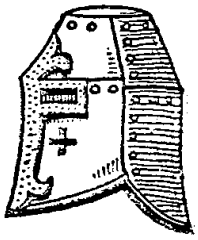
The barred helm is reserved for "noble" arms, and may be used full face, half-profile, and profile. One must be of noble blood to display it.



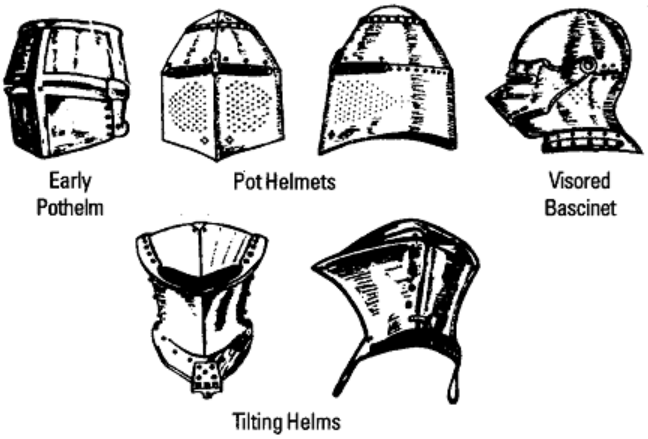


The pot helm is used for the coat of arms of the Noblesse de Race or nobles possessing noble blood on both the parents sides, or nobles raised to titled rank in the feudal hierarchy. Only the head of the family and the first son may display it full front; others must use it in half-profile on their arms to distinguish their rank.

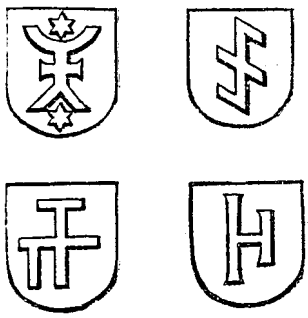




Not only Knights and Nobles are entitled to a coat of arms. Burgers (townsmen), Esquires of commoner origins, and Gentlemen (Yeoman Freeholders of Petit Sergeant rank) may also bear arms. In the case of an Esquire or Petit Sergeant, a grant of arms is automatic upon assumption of feudal rank. Burgers of the towns--almost always Guildsmen--attain the rank of Burger-at-Arms upon holding public office in the town or by receiving a grant of Burger Arms from the King. Usually, such grants of arms will bear the "House Mark" of the Burger family, which it long used as a commercial mark of identification.



The Guilds also have coats of arms. Any Guildsman of Journeyman or Master rank may display the Arms of the Guild they belong to as a sign to clients.





Arms for a Knight

It is wise to consider a coat of arms a layer at a time. By keeping the ideas simple at each step it is easy to use the large number of options creatively, rather than being limited by them.

The field is the basis of all shields. Before placing any charge on a shield the field should be established.

Will it be partitioned? If so what sort of partitioning is to be used? Are the lines of partition to be varied? What colors are to be used? The simplest of all designs are those with a field of a single color, or with a partitioned field of two colors.

Once the field is determined it is possible to decide upon any other elements to be used. A simple ordinaire can be quite effective, especially if its border is varied. More complex charges are often permit a more ostentatious display of personality. Be aware of the context of the campaign when deciding upon these elements; it may be inappropriate to create a complicated coat of arms in the early periods, for example.

It is wise to avoid cluttering a shield with too many symbols. A single shape, perhaps repeated a number of times, is often more effective than a number of competing elements. Keep in mind that a design may have to fit into a small space when impaled or quartered in the future.

Once the elements of the arms are selected, their colors must be determined. The laws of heraldry prohibit placing a metal on a metal or a tincture on a tincture. At times it can be difficult to avoid breaking those laws. It may be possible to alter the colors used in the field to make a shield legal, but ultimately it is always possible to break the rules if a design warrants, and the GameMaster permits.

When creating arms for related knights it is often possible to use similar structures or colors schemes to make the links more obvious. Vassals often adopt a simple variation of their liege's arms, if they are granted permission, or use his colors in their arms. Brothers might have shields that use a common charge or differing charges in the same pattern. In this way the arms of a character can be used to indicate those he holds in high esteem.

The Herald

Originally the role of the herald was a purely military one. Heralds were the messengers within, and between, the armies. During the flowering of chivalry, the role of the herald becomes much more complicated and sophisticated.

Heralds are the registrars of knighthood. They are experts in all matters of chivalry and heraldry. Heralds officiate at both knightings on the eve of battle, recording the name of the new knight in their lists, and at tournaments, maintaining rolls which record which knights attend and who is victorious. Heralds are the keepers and the makers of the rules of heraldry. They determine how coats of arms are inherited and who may bear them. Heralds prevent two knights from accidentally bearing the same crest, and keep lists which identify all the knights of the realm and their shields.

There is still an important role in war for the herald, as lists of prisoners and the fallen must be kept and the value of ransoms and exchanges determined. Knightly armies are always attended by several heralds to carry messages to the enemy, to arrange parley, or to count the dead after the battle has concluded.

A herald is similar to an adventurer when it comes to overall experience, and in his own way he can be far more dangerous. Having a good memory and voice are important for this job, as well as being able to read and write. In a sense, the herald is the King's Public Relations Officer. His job description is something like the following:

1. Reading important public announcements to the populace—which may prove dangerous when one considers how unpopular some measures may be with the general population.
2. Arranging public ceremonies, tournaments, and the like.
3. Serving as an official secretary to His Majesty.
4. Acting as an official witness and record-keeper on all matters chivalric. For instance, heralds kept records on who was knighted and by whom, date of knighthood, etc., for each district.
5. Acting as military historian and war 'correspondent' during important campaigns. Heralds would take station on a nearby hillside or other vantage point to oversee the battle, making mental notes on who was brave or cowardly on the field. A report would be dispatched to the King. On some occasions, the heralds would also travel a circuit around the country to tell the war news to the populace. Of course, this function might also be performed by minstrels or mumers who would sing of the events of the wars.
6. Acting as the feudal equivalent of the Red Cross in its protective function as arbiter/referee of the Geneva Convention. Wars were sup-posed to be fought according to the Code of Chivalry, and heralds were allowed to visit enemy camps to see the prisoners of war and, without escort, to speak with them in private. The herald could verify the noble status of any prisoner who wished to be treated according to his rank. (He would also keep silent when a prisoner didn't want his real identity revealed, for fear of reprisal in situations were a lot of bad blood lay between the prisoner and his captors—if they knew his identity). Of course, the herald would arrange for the transfer of ransoms, etc.
7. Acting as authorities on matters of honor and chivalric custom. The herald would, for example, stand next to his Lord's banner and, if his Lord had lost the battle, it was the herald's duty to see that the banner was surrendered to the 'proper' personages. The herald is expected to deliver messages to the enemy camp and to arrange for parleys. While inside the enemy camp, the herald was duty-bound not to take note of the enemy defenses or preparations, numbers of troops, etc. If he did see anything of import, he was honor bound not to speak of it. After a battle, the heralds would count casualties and even declare who had 'won' or 'lost' the engagement when the outcome was unclear. At the height of the chivalric period, the heralds would also negotiate the site upon which a battle would be fought, the time it would start, etc. This was an interesting economic measure often adopted to prevent unnecessary destruction of property—castles, villages, crops, etc. At times, 'war' resembled a scheduled sporting event as far as the nobility were concerned.
8. Finally, and perhaps most significant, the herald will not, in the name of honor, bear arms or wear armor besides a chainmail shirt under his tabard (surcoat). He is essentially a non-combatant, and his personal safety was almost always respected because his services were essential to a properly run feudal military campaign. The herald wears the bright and colorful arms of his Lord, who is not necessarily the King. It was a universal convention of feudal warfare that the heralds would be unmolested throughout a battle, and his bright costume marked him clearly as a 'no hit' target. Nevertheless, accidents could happen, and his hidden chainmail served to protect him from stray arrows.

A herald enjoyed the confidence of his Lord, and this could make him an object of envy and suspicion. Knights might wonder if their 'valiant' deeds had been witnessed and properly recorded. Others might wonder if the Lord's/King's decisions are being unduly influenced by the herald(s) who stand close to his side. Any why, still others would ask, should a man who is not a fighter be given a title and lands for having a glib tongue and a good memory? And, in his role as the diplomatic representative of his Lord in the land of his enemies, the herald could easily be suspected of spying—no matter what honor demanded. It could prove a very dangerous job when bad news had to be delivered or an implacable demand was to be made in the name of the herald's lord. No one likes bad news or harsh ultimata, and heralds sometimes died for it, no matter if the Code called for the inviobility of their persons.

In ***Chivalry & Sorcery***, the herald is armed and able to use weapons when not acting officially in his heraldic capacity. He could also be allowed to wear full armor.

Next, a herald may be given the potentially hazardous mission of travelling across the land to the various towns and villages to publish (read) an unpopular decree—such as a massive in-crease in taxes. That there is a portion of the countryside which is especially dangerous to travel over at any time could add to the general adventurousness of the situation.

Alternately, one's Lord might decide he no longer wishes to be a vassal of the King and is going to declare for a rival. Honor unfortunately demands a formal declaration of war. The herald and his escort must ride across a hostile region into the very heart of the King's power and, in the central square of the capital, sound their trumpets and read the declaration of war. The popularity of the herald and his escort will likely not be too high with His Majesty when he hears of this 'presumption', so the herald should post his proclamation on the main doors of the nearest public building and then lead a quick retirement to his Lord—who is now probably well on his way to the capital at the head of his army.

In ***Chivalry & Sorcery***, the social monsters would also be quite inclined to go along with the Code-respecting the herald as the representative of the other side in any parleys. If the monsters are treated as thinking individuals in their own right, they would recognize the necessity of having to negotiate or, at least, to exchange demands and threats. An embassy to the court of the Goblin King could prove to be a very 'interesting' mission for the herald and his companions.

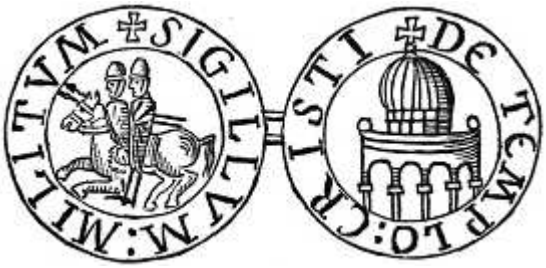
Seals

In the Middle Ages, one of the most common ways to proclaim the authenticity of a document was to attach a seal to it. Seals were images carved into a matrix which, when pressed into a substance like warm wax, left behind an inverse of the picture on the seal. The image, and often a legend written around it, identified the author of the document and was meant to prevent people from forging or tampering with official correspondence. More importantly, in an age when even illiterate people needed to transact business, seals allowed individuals to declare their consent to an agreement even if they couldn't sign their names.

On official documents delivered open, the seal, displayed either on the face of he document or hanging from it on parchment strips or cords, served to verify the agreement of interested parties to the document. The seal served in place of an autograph signature. This practical and legal function did not prevent the seal from becoming an art form in its own right. Seals became exquisitely crafted and in many cases, very elaborate.

The use of seals was restricted to princes and to ecclesiastical officials, with each rank adapting its own form of dignity-portrait. Many towns and monastic houses adopted the hagiological type of seal-design, featuring the patron saint in a full-length

portrait.



The Grand Masters of the Knights Templar used a double-sided great seal which showed a representation of The Dome of the Rock (or a circular dome of the Church of the Holy Sepulchre) on one side, and the Order's symbol of two knights on one horse on the other side. This design is first attested as in use by Bertrand de Blanquefort, the order's sixth Grand Master, and it remained in use until the dissolution of the order.

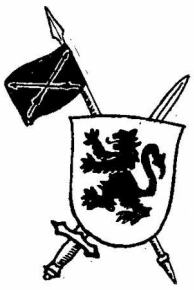
Orders

With the Chivalric Orders comes an exalted form of Knighthood, and much honour flows from membership in an Order. The Chivalric Orders were the creations of Kings and Princes who exploited the nobility's thirst for grandeur and status while promoting the Chivalric idea and forming an elite of the great nobles who would be bound by express devotion to the person of the sovereign.

Each Order is divided into three classes, over which stands the Grand Master of the Order. The highest rank in the Order below the Grand Master is that of the Knights-Commander. Next are the Knights-Companion, and last are the Knights of the Order. In each Order there are 1 Grand Master, 5 Knights-Commander, 10 Knights-Companion, and 32 Knights of the Order.

When a person belonged to more than one Order of Chivalry, the Badge of the Principal Order was centered (1), with the other Badges being ranged Dexter (2) and Sinister (3) according to seniority. If only two Badges were displayed, the Badge of the Principal Order should be placed to the Dexter.

The Chivalric Order of The Most Gallant Companions of The Golden Spear



As the Principal Order of the Realm, the Order of the Golden Spear is headed by the King. Knights-Commander must be of Marquis rank or higher; while Knights-Companion are Barons or higher, and Knights are Landed Chivalry of noble blood.

To enter the Order, one must be of noble blood and of landed status. A vacancy must be open and, until all offices are filled by players, a 10% chance exists per level. The aspirant must have performed some great deed or some very important service to the Crown. The King will also be exceedingly careful to appoint only those men whom he trusts and knows to be utterly loyal to him. The King can be influenced to admit the aspirant, but only through the intervention of a friend in the Order.

Strictly speaking, the Order is not a fighting order. Rather, it recognises the "most noble and gentle born in the realm". Nevertheless, as might be expected, a good number of its members are among the most loyal and trusted fighting men in the land. Members of this most gallant Order enjoy the special privilege of access to His Royal Majesty and rest well within the royal favour.

Effectively, the Order serves as a body of advisors whom the King can consult unofficially and privately on matters of public policy. It also functions as a private and highly exclusive "club" of the King's close friends. Needless to say, members enjoy a very special status in society because of their close association and personal bonds of friendship with the King.

Grand Master:	King's status
Seneshal:	+6 status points
Knight-Commander:	+5 status points
Knight-Companion:	+4 status points
Knight:	+3 status points

The Most Gentle Order of The Black Horse



The Order of the Black Horse is the personal Order of the Queen, and her Grand Master is the Commander of the Queen's Guard. The Order is a most exclusive one, for members must be of noble blood, above average in comeliness and either charisma or bardic voice, and eager to champion a lady. To qualify for membership, a Knight must have rescued a fair damsel in distress and also have championed a lady in a tournament, bringing her honour by gallant feats of arms.

Grand Master:	+5 status points
Seneshal:	+4 status points
Knight-Commander:	+3 status points
Knight-Companion:	+2 status points
Knights-Errant:	+1 status points

As for other Orders, vacancy is at 10% per level and all aspirants must work their way up in the order, with the Knight having the most honours for prowess in tournaments having the seniority to move upward to the next rank. The Queen herself chooses all members of her personal Order, and she may be influenced only by a friend in the order. Queen's favour granted 1 per level.

An aspirant may attempt to influence the Queen when seeking membership, but not directly - only through a friend in the Order.

The Most Honourable Order of The Golden Star



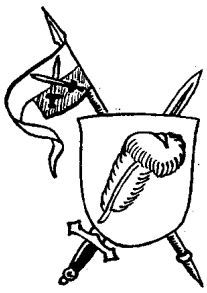
The Order of the Golden Star is open only to members of the Royal Government and Bureaucracy. It is lead by the Chancellor of the Realm, and he as Grand Master chooses all those who will be honoured for membership. Vacancy is at 10% per level, and all aspirants must influence the Grand Master only through a friend in the Order.

The Order of the Golden Star is a political faction and its membership may change drastically if the Chancellor is removed from office or dies. However, all former members (they may be supplanted by new appointees when a new Chancellor takes over) retain their status in society and may display the arms of the Order.

Grand Master:	Chancellor's status
Seneshal:	+4 status points
Knight-Commander:	+3 status points
Knight-Companion:	+2 status points
Knight:	+1 status points

Knights and Knights-Companion may be drawn from the commons serving in the Royal Bureaucracy, and commoners influencing the Grand Master are recommended for Baronetcy by the Chancellor. Membership in the Order carries with it a Royal Favour each year which will always be granted by the King.

The Most Chivalric Order of The Silver Plume



The Order of the Silver Plume is the personal Order of the Crown Prince of the Realm and, as a consequence, it is an avowed political faction. Members are declared supporters of his claim to the Throne and have staked their ambitions on a hope that he will become King (at which time his personal supporters will achieve great power and honours). However, because the Prince runs the monthly risk of Royal Displeasure 10% of the time, his supporters will share in that risk.

To enter the Order, one must be a landed Knight or Baronet or higher. A vacancy must be open, and until all offices are filled by players, a 10% chance exists per level. The Crown Prince must approve all aspirants to the Order, and a player may influence him only through a friend in the Order, or else must attempt to influence the Crown Prince alone.

The Order is not, on the surface, a Fighting Order, but it is potentially the leadership of an army of revolt or a government.

Grand Master:	Prince's status
Seneshal:	+5 status points
Knight-Commander:	+4 status points
Knight-Companion:	+3 status points
Knight:	+2 status points

As such time as the Crown Prince becomes a player-character, he may refuse to admit an applicant 75% of the time, if he chooses, even if he has been influenced. After all, this is a political faction, and he has to be choosy about the men in the inner circle of his political organization.

The Order is not, on the surface, a fighting order. However, it is the potential leadership of an army of revolt or a government. The Order is a hotbed of politics, a faction largely of young men chafing at the power and control held by their elders and eager to have their turn. Any player character wishing to join had better be a staunch and avowed supporter of the Prince. If he has incurred the displeasure of an elder, like his noble father, or of some great lord, his chances of being accepted improve considerably. If the King disapproves of him, he has the best chance of all at being accepted!

The Most Loyal Chivalric Order of The Knight-Defenders of The Bridge



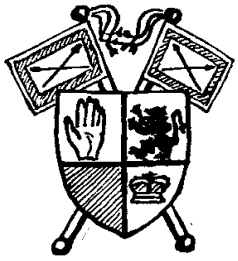
The Order of the Knight-Defenders of the Bridge is the military "general staff" of the Realm, the commanders and sub-commanders of the Royal Army in the field. Membership is restricted severely to Constables of Royal Castles and the Commander of the Royal Guard (Knight-Commanders); Commanders of Mercenary Companies (Knight-Companions); and all Knights-Errant in Royal Service or Knights-Commander of Baronial Companies. In addition, members must have conducted a successful Pas des Armes at some bridge at least once in their careers to qualify for membership.

The Grand Master is invariably the Marshal of the Realm, who has charge of raising and often leading the royal armed forces. Knight-Commanders include the King's Champion, Commander of the Royal Guard, or a Constable of a Royal Castle. Knight-Companions are the most trusted and heroic friends of the King. Knights of the Order are trusted, well-tested vassal Knights and Knights Errant owing direct homage and fealty to the King.

The Order is a Fighting Order, plain and simple.

Grand Master:	Marshal's status
Seneshal:	+5 status points
Knight-Commander:	+4 status points
Knight-Companion:	+3 status points
Knight:	+2 status points

The Most Loyal Order of The Grand Sergeants of The Throne Room



The Grand Sergeants of the Realm represent both the greatest nobility in the land and also the most influential of the commons. The distinction is made in the device in the Dexter Fess of the coat of arms. A commoner places a hand, palm outward, in the arms of Grand Sergeantry; while a Knight or Noble places his own arms in that position.

The Grand Master of the Order is the Lord High Chamberlain of the Realm, who is in charge of the Throne Room and the Palace. All the Dukes of the Realm are the Knights-Commander. Higher Bureaucrats (Chancellor of the Realm, Chancellor of the Exchequer, Treasurer of the Realm, Marshal of the Realm, Captain of the Royal Guard, the Champion of the Crown, Chief Constable of the Realm) are the Knights-Companion, as are all the tenants-in-chief (Earls, Counts, and Marquises). Knights of the Throne Room are all commoners elevated to the hereditary rank of Baronet.

The Grand Master of the Throne Room receives +5 status points in his official capacity. All others are considered to be in Royal Favour. Unlike the other Royal Orders, the Grand Sergeants do not owe their "brothers" any special consideration in the matter of influence, for they are composed of all the political factions and Chivalric Orders in the Realm.

In addition, appointment of commoners to the Order is made by the King, but the Grand Master or the Lord High Chancellor may also make recommendations (ie: bring influence on behalf of a character with 90% surety of success). Commoners qualify for Grand Sergeantry by winning 10 honours in the service of the Crown.

Grand Master:	Chamberlain's status
Seneshal:	Chacellor's status
Knight-Commander:	+3 status points
Knight-Companion:	+2 status points
Knight:	+1 status points

The Most Chivalric Order of The Star

To enter the Order, only success on the battlefield counted towards a member's merit, not success in tournaments. By its statutes, members also received a small payment and the order provided housing in retirement. They were sworn not to turn their back on the enemy or retreat more than four steps.

The badge of the order was a collar with a white star on red enamel; the device Monstrant regibus astra viam ("the star[s] show the way to kings"). The Order's garb consisted in red robes lined with vair bearing eight-pointed black stars set with various gemstones worn on the upper left side of the mantle. The exact size of this star and the number and value of the gemstones with which it was set varied according to the knight's rank. The insignia also included a gold ring of which the bezel was circular, enamelled red with an eight-pointed star in white enamel at its center and extending the diameter of the bezel, while the motto of the Order was inscribed on the outside of the ring around this bezel.

The Order also had a red banner sprinkled with white eight-pointed stars and bearing an image of the Virgin at its center.

The Most Noble Order of the Thistle

The Order is an order of chivalry which consists of the King and sixteen Knights and Ladies, as well as certain "Extra Knights" (members of the Royal Family) and do not count towards the sixteen-member limit. The King alone grants membership of the Order.

The Order's primary emblem is the thistle and the motto is Nemo me impune lacessit (Latin: "No one provokes me with impunity"). The mantle is a green robe worn over their suits or military uniforms. The mantle is lined with white taffeta; it is tied with green and gold tassels. On the left shoulder of the mantle, the star of the Order is depicted.

Knights and Ladies of the Thistle are assigned positions in the order of precedence, ranking above all others of knightly rank, and above baronets. Wives, sons, daughters and daughters-in-law of Knights of the Thistle also feature on the order of precedence; relatives of Ladies of the Thistle, however, are not assigned any special precedence.

Knights and Ladies may encircle their arms with the circlet (a green circle bearing the Order's motto) and the collar of the

Order; the former is shown either outside or on top of the latter. The badge is depicted suspended from the collar. Knights and Ladies are also entitled to receive heraldic supporters.

The True Knights of Saint Michael

While the King has his armies and agents to deal with his mundane enemies, no force exists to fight his supernatural foes. That role has been taken up by a group of nobles and their lower-class followers. Although they are staunch supporters of the King, their activities require them to operate in the shadows.

The order was purely a chivalric one, and membership was a reward for loyal service to the Crown. The True Knights operate under a veil of secrecy.

Senior members use pseudonyms when dealing with underlings, and prefer to avoid direct conversation. Instead, letters containing orders are sent to members via a complex chain of agents. Although the *de facto* head of the Order of Saint Michael is the King, the Grand Master operates under the pseudonym "the Patriarch."

Beneath him are four Preceptors, each one responsible for a quarter of the country, known as a Preceptory. All are noblemen, though high Status does not imply high Rank—they are selected by the Patriarch alone for their knowledge, leadership qualities, and combat prowess. Each uses only the title Preceptor of the <Cardinal Point> when engaged in order business.

Within each Preceptory are a number of Commanderies, small geographic areas typically divided to match the boundaries of counties. Thus, for every county, there is one Commandery. Heading each Commandery is a Commander. When dealing with other members, they assume the title Commander of <county name>.

The smallest organization within the True Knights is known as a Covenant. Comprising anywhere from two to twenty souls, each is led by a Senior Knight.

Serving as the foot soldiers of the order and filling the ranks of the Covenants are Sergeants. These may be recent recruits to the chivalric order, nobles who serve the True Knights in a noncombatant role, or lowborn soldiers who owe the Order of St. Michael allegiance, but who are not full members due to their social class.

The order also maintains a number of specialists. These may be men of any social status or rank within the organization, but their specialist position must be decreed upon them by the Patriarch—one cannot simply adopt a fancy or mysterious title. Among these personnel are the Librarian (in charge of the order's extensive collection of occult tomes), the Alchemist (who labors to equip members with useful potions), the Mouth of St. Michael (responsible for recruitment), and the Seer (a diviner possessed of amazingly accurate powers of foresight).

While all members of the Order of St. Michael wear a gold badge (silver for lowborn followers) depicting the archangel Michael, the order's patron, standing upon a rock while locked in combat with a coiled serpent (representing Satan), the True Knights have taken the symbolism to heart. Despite the total lack of public acknowledgement that hybrid offspring of human women and fallen angels stalk the country, the True Knights are all members who have encountered Satan's forces, and who have sworn to hunt and kill the Nephilim by whatever means are required.

As far as the regular members of the Order of St. Michael are concerned, the order meets solely in a special chapel within the royal palace. Here they plan their attacks against the forces of Satan and pray for the King's salvation.

Baronial Orders

In addition to the Royal Orders of Chivalry, a great tenant-in-chief (Earl, Count, Marquis, or Duke) may form his own personal Order of Chivalry, in which he will enroll his chief vassals and mightiest Knights. Such Orders are essentially Fighting Orders of Chivalry, for the members are also the leaders and the most respected warriors. The Noble Orders must also be considered as political factions because the nobility regards military power as the first step to political ambition. Depending upon the alliances made by the tenant-in-chief, members of his Order may find themselves allied or opposed to other factions.

Membership in a Noble Order is won by influencing the Lord on a one-to-one basis or by invitation (feudal honour flowing from one's Lord). The aspirant must be a Landed Knight or Baron in the service of the tenant-in-chief (that is, he must have sworn fealty directly to the Grand Master--prior to application). If a non-player character, the tenant-in-chief accepts as influenced, and no disfavour comes with failure to quality. A player-character, has the absolute right of refusal, however, as political intrigues give him the right to choose his closest friends. Until the positions are filled, openings exist on 25%.

Status acquired by membership in a Noble Order is a function of the tenant-in-chief 's status in society and also the area in which that status is exercised. In the broad demesne of the tenant-in-chief, and when dealing with his vassals and subjects everywhere, the following status applies:

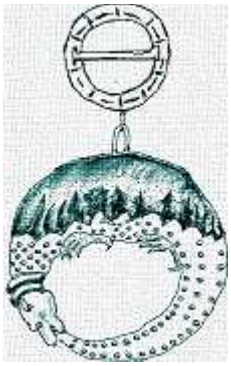
Grand Master: +20 for influence downward
Knights-Companion: +10 for influence on non-members
Knights-Commander: +7 for influence on non-members
Knights: +5 for influence on non-members

When dealing with all others in the society (except enemies and rival political factions), the following status applies:

Grand Master is an Earl: +1
Grand Master is a Count: +2
Grand Master is a Marquis: +3
Grand Master is a Duke: +4

Membership in a Noble Faction carries with it the absolute duty to support the Grand Master in all things political and military even to rebellion against the King. Failure to give such support when requested could lead to dishonour among the other members of the Noble Order, and general disgrace in society as a whole. Needless to say, any character foolish enough to betray his Lord and Grand Master would find a proliferation of challenges coming his way from every sworn man in the service of his Lord.

The Order of the Dragon



The Order of the Dragon (lat. Societas Draconistrarum) is a monarchical chivalric order for selected nobility. Its statutes, written in Latin, call it a society (societas) whose members carry the signum draconis. It adopts St. George as its patron saint, whose legendary defeat of a dragon is used as a symbol for the military and religious ethos of the order. The prologue to the statutes reports that the society was created:

"in company with the prelates, barons, and magnates of our kingdom, whom we invite to participate with us in this party, by reason of the sign and effigy of our pure inclination and intention to crush the pernicious deeds of the same perfidious Enemy, and of the followers of the ancient Dragon, and (as one would expect) of the pagan knights, schismatics, and other nations of the Orthodox faith, and those envious of the Cross of Christ, and of our kingdoms, and of his holy and saving religion of faith, under the banner of the triumphant Cross of Christ..."

The members were to swear loyalty to the king, queen and their future sons and to protect the royal interests. In return for their services, the nobles could expect to enjoy royal protection, honours and offices.

Members of the order, known as "Draconists", are referred to in the statutes as barons. The Order of the Dragon had two degrees. The first one had 24 members which were allowed to wear as the Order's emblem both the dragon and the cross. The second degree had a large amount of members, and its symbol was only the dragon.

Clerical Fighting Orders

A military order is a Christian society of knights that was founded for crusading, i.e. propagating or defending the faith, either in the Holy Land or pagans. The principal feature of the military order is the combination of military and religious ways of life. Some of them, like the Knights of St John (Hospitaller) and the Knights of Saint Thomas, also cared for the sick and poor. However, they were not purely male institutions, as nuns could attach themselves as convents of the orders. One significant feature of the military orders is that clerical brothers could be, and indeed often were, subordinate to non-ordained brethren.

Due to the Fighting Order's religious background, its members tended to isolate themselves from the rest of Chivalry. They would take part only in the most important tournaments, and then only with permission. Such Knights were not interested in paying court to ladies or achieving money or honour for its own sake, only for the sake of the Order.

Fighting Orders Organization

The Grand Master enjoyed wide powers over the affairs of the Order. The Grand Master of a great Crusading Order enjoyed a status comparable to that of a sovereign prince. He was answerable only to the head of the Church and to his Brothers. Nonetheless, all of the important decisions had to be backed by the Grand Chapter of the Order, which consisted of the high officers in council.

The Seneschal was the High Steward of the Order and second in command to the Grand Master and was sometimes called a Grand Commander. He is a man of great power and influence, comparable to a Duke in secular society! In peace, the Seneschal administered all the lands belonging to the chapter house. In war, he handled the movement of the men, the pack trains, the food procurement, and other issues of moving an army.

The Turcopolier was the third in line militarily. He was in command of the light cavalry and the Sergeant brothers.

The Marshal was responsible for the direction of military affairs and the hiring of mercenaries. The position of Marshal was a very important one on the battlefield: The Marshal was in charge of all arms, as well as all horses. He was very much a military man, and a Master would usually consult with him, as well as the Seneschal and the Turcopolier, before making any final decisions on tactics. His position is a little inferior to that of a Seneschal and compares to the status of a Marquis.

The Under-Marshal was the first officer under the marshal, the Under-Marshal was in charge of the lesser equipment, bridles, padding for saddles, barrels of water, and other supply problems. He held a very important position in battle, because he held the piebald banner, a flag at the head of all, to keep stragglers together.

The Standard Bearer (also called the Confanonier) was in charge of the squires. He was their paymaster, their disciplinarian, and the man who checked over their very important work of keeping the knights' horses and weapons in good order. He didn't actually "bear the standard" in battle — he marched in front of the banner and led his marching column.

The knight was the backbone of the battlefield. Knights were the equivalent of the cavalry. A small force of knights was very powerful, skilled in warfare, clad in armor, able to take on a large number of foot soldiers. Only a man whose father and grandfather both had been knights could become one, and if he were caught lying about his lineage, the penalty was severe. No bastard (illegitimate) son could be a knight.

The Sergeant was a light cavalry officer, the chief support officer for the knight. Sergeants are usually from a lower social class than the more noble knights.

The Treasurer's duties are clear — this was the guy who kept the books.

The Draper was in charge of all the clothing and bed linen of everyone in the Order. He also had the power to oversee everyone of every rank, and to chastise them if their clothing was not proper for their position, or if anything decorated it, such as a collar of fur on a knight's white robe or mantle. The Draper was sort of like the fashion police.

Squires were the young men who, just like in the movies, were there to assist the knight in any way possible, from polishing his weapons to feeding his horses. The difference for a Warrior Monk Squire is that this was often a hired position, especially in the first hundred years of the Order. It was only later that many Squires were there specifically to test themselves and their mettle, and to climb to the order of knight.

Lay Servants could run the gamut, from masons brought in to do building or repair work, to personal servants, to an officer. The hierarchical statutes of the Fighting Order Rule laid out precisely how many of such servants each officer was allowed to have. For a Warrior Monk to have too many would be a sin of pride.

Chaplain brothers are one of the most important positions within a commandery. The duty came with many delicate layers of meaning underneath. He was sort of the internal priest for the Order. He had the power to hear confessions and to give absolution for sins. In fact, Warrior Monks were forbidden to say their confession to anyone else without a papal dispensation, which simply means special permission from the pope. This is a very important point, because in effect, what the pope did was to make the Fighting Orders spiritually, as well as politically, independent from the rest of the Church. They were not answerable to local clerics or bishops, but only to the pope.

Advancement in the Order was controlled by the votes of the Ordinary or Grand Chapters, on the nomination by a Commander. Thus advancement is a matter of having sufficient influence. However, advancement is also a matter requiring proficiency so minimum standards must be met to be recommended.

- Knight-Commander: must be Level 8; 50% chance of election by Chapter.
- House Master: must be level 9; recommendation by Knight-Commander 50% election.
- Provincial Commander and Confanonier: must be level 10; recommended by 3 House Masters; 40% election probability in each of the Houses of the Province. Majority = election.
- Under-Marshal: must be level 11; recommended by 3 Provincial Commanders; 35% election probability in Grand Chapter of the Order.
- Marshal: must be level 12; recommended by 3 Provincial Commanders; 30% election probability in Grand Chapter of the Order.
- Seneschal: must be level 13; recommended by Marshal and 3 Provincial Commanders; 20% election probability in Grand Chapter of the Order.
- Turcopolier: must be level 14; recommended by Marshal and Seneschal; 20% election probability in Grand Chapter of the Order.
- Grand Master: must be level 15; recommended by Marshal and Seneschal; 20% election probability in Grand Chapter of the Order. 1% election advantage is gained for each honour won for the Order.

Unless filled by a player-character, positions are vacant starting at base of 40% for Knight-Commander and grading downward by 5% for each position higher up in the Hierarchy of the Order. No influence from outside the Order may ever be brought on the behalf of an aspirant to a higher position. Loss of an election means that another person won the position, and the position is taken.

Vacancies are checked once per year, in the winter season.

The Commandery

When he was not on Crusade, or on some other mission for the Order, a Warrior Monk generally lived in a place called a commandery (Latin: commendaria, meaning "a trust or charge") or preceptory. This was a complex of buildings that formed a small city, often built around a military stronghold that had either been built by the knights or been given over to them to guard.

The usage of both of these terms interchangeably emphasizes two of the purposes of the Fighting Order stronghold. As a commandery, it was the military outpost, as well as an armory and a defensive stronghold. The word preceptory implies one of its other duties, which was as a school, a place to train new recruits for the Order.

The Provincial Commanders each commanded one of the administrative "provinces" into which the Order had divided its sphere of influence. The Provincial Commanders are also members of the Grand Chapter, and are in effect the Grand Masters of their local Grand Chapters. It would be rare for a country to have more than one province. His status compares to that of a powerful Earl.

The House Master was the head of each local Chapter or House, into which each province was broken down. His status compares to that of an important Baron.

The Knight-Commander was the second in command of the House and the person actually charged with overseeing the daily activities of the establishment. His status compares to that of a powerful Bannerette.

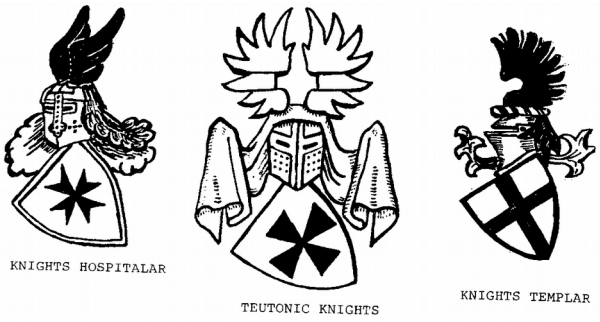
HOUSE: 100 members of Ordinary Chapter; 200 sergeants-at-arms; 200 men-at-arms. There are 5 Houses in each Province. (10 in areas threatened by the Infidel.)

PROVINCIAL CHAPTER HOUSE: 200 members of Ordinary Chapter; 200 sergeants-at-arms; 300 men-at-arms. Two votes in all Provincial elections.

THE GRAND CHAPTER: 500 members of the Grand Chapter; 500 sergeants-at-arms; 2000 men-at-arms.

	Command	Income*
Sergeant-in-Training	-	20sp
Squire-in-Training	-	30sp
Sergeant-at-Arms	4 men	75sp
Sergeant	9 men	100sp
Knight	19 men	150sp
Knight Commander	100 men	100gp
Master of Chapter	Chapter	750gp
Provincial Commander	Province	1500gp
Marshal	Battle	2000gp
Seneschal	Army	2500gp
Grand Master	Order	5000gp

* Surplus income per month. Those Clergy having a congregation, Priors and upward, and Knight Commander and upward have surplus income for their establishments indicted to be used for all expenses.



The Main Fighting Orders

During the history of the feudal period, there were many Fighting Man-Cleric combinations. These were found, for the most part, in the religious orders, but the most famous were the Knights Templar, the Knights Hospitaller, and the Teutonic Knights. These international Orders were never responsible to the local Kings--even though they owned large tracts of land and

had considerable wealth. Such Orders were responsible to the Pope alone, but even the Pope might have difficulty controlling an Order. The local religious Fighting Orders (such as the Order of Caltrava in Spain) tended to be more responsive to the King and also more secular in nature.

The Knights Hospitaller

The Knights Hospitaller (also known as the Sovereign Military Hospitaller Order of St. John of Jerusalem of Rhodes and of Malta, Order of St. John, Knights of Malta, and Chevaliers of Malta; French: Ordre des Hospitaliers, Maltese: Ordni ta' San Ġwann) was a Christian organization that began as an Amalfitan hospital founded in Jerusalem in approximately 1080 to provide care for poor, sick or injured pilgrims to the Holy Land. After the Western Christian reconquest of Jerusalem in 1099 during the First Crusade it became a religious/military order under its own charter, and was charged with the care and defence of the Holy Land. Following the conquest of the Holy Land by Islamic forces, the Order operated from Rhodes, over which it was sovereign, and later from Malta where it administered a vassal state under the Spanish viceroy of Sicily.

Those who served in the Order, both men and women, were bound by the usual monastic vows and were distinguished by wearing black robes adorned on the left breast by a white cross of eight points, symbolic of the eight beatitudes. The men were also clean-shaven.

In Outremer, the Hospitallers were distinguished by their black cappa clausa, a long monastic cloak with slits at each side for their arms, and bearing the device of a white cross on the chest. Recognizing military convenience, Pope Innocent IV authorized use of the lighter surcoat in black with cross in 1248. In 1259, Pope Alexander IV fixed the habit as a black mantle in peace time, and a red surcoat with white cross in war. Some Knights supplemented the red surcoat with a black cloak (as at right). The basic design of the cross was the eight pointed Cross Pattee-Nowy, known as the Maltese cross after the Order's relocation to Malta.

The standard of the Order was a white cross on a scarlet field. Each of the Masters of the Order also had their own personal arms, which can be depicted on a banner. While still in Outremer, the rapidly expanding Order was organized by nationality into seven "langues" (languages) comprising knights from Provence, Auvergne, France, Italy, Spain, England and Germany. Each 'tongue' maintained its own inn on the Island where the members assembled and offered hospitality.

Their work was strictly charitable and peaceful - providing shelter for pilgrims, tending the sick, aiding the poor among the pilgrims etc.

In 1118, the second Grand Master, Raymond Dupuy, added militancy to the activities of the male section of the Order. The Brethren of the Hospital of St. John of Jerusalem took upon themselves the new duty of defending the Christian Kingdom of Jerusalem. This soon took precedence over their old duties. Despite its chivalric activities, the Order remained monastic in nature and maintained the firm discipline of any religious order living under a Rule. The Hospitallers did receive a fresh constitution which divided the sworn members of the Order into three general classes:

- Knights: These men were of noble and gentle birth and were the military leaders and most heavily armed.
- Squires and Sergeants: These were of common origins and were the ordinary rank-and-file fighters, although they were also well armed and the equal of many knights.
- Chaplains: These were priests, assumed all clerical duties and assisted in the tending of wounded and sick.

There were also lay brothers, hired mercenaries, and servants serving in the infantry and craftsmen who formed the support groups of the Order.

The Grand Master was elected for life by the majority of nationalities and 14 of the 19 grand masters were French. Of the remaining five, three were Spanish and two were Italian. The reason for there being so many French grand masters was that the Inns of France, Auvergne and Provence would usually support each other and they usually outnumbered the other nationalities. French was also the spoken language although Latin was used in official documents.

The knights (milites) were always from a noble family and all the authority was placed in their hands. All the major military offices such as the Grand Master and Leader of the 'tongues' etc were always reserved for knights. To attain the rank of Bailiff or become a leader of one of the 'tongues', it was necessary for them to have spent fifteen years at Rhodes. and hey could be distinguished by the larger cross they wore on their tunic which came to be known as the 'bailiff's grand cross'.

The chaplains (cappelani) were not usually noblemen, but neither were they the sons of common folk. They were the priests of the order and their duties were limited to performing religious rights. The class of chaplains itself was again divided into three grades: clerics, chaplains and priors with each 'tongue' having its own group. Most were based at the headquarters on Rhodes, but some would also accompany the Order's navy and army when away on military campaigns.

The sergeants (servientes armourum) were not nobles either, but were the sons of freemen not serfs. They assisted the knights in warfare and administration and were usually responsible for the welfare of the sick and poor. They were also able to hold the lower command positions within the army, much the same as the non-commissioned Officers of our more modern armies.

In 1187, the statutes of Roger de Moulins deal only with the service of the sick; the first mention of military service is in the statutes of the ninth grand master, Alfonso of Portugal (about 1200). In the latter a marked distinction is made between secular knights, externs to the order, who served only for a time, and the professed knights, attached to the order by a perpetual vow, and who alone enjoyed the same spiritual privileges as the other religious. The order numbered three distinct classes of membership: the military brothers, the brothers infirmarians, and the brothers chaplains, to whom was entrusted the divine service.

The Brothers of the Order were all mounted, wore heavy armour, and were clad in black surcoats emblazoned with the 8-pointed white cross of the Order (Knights had a red ground placed behind the cross). Chaplains wore the more traditional religious robes of the Order, but were known on more than a few occasions to don armour and bear arms against the infidel with no less zeal or prowess than the fighting Brothers.

Foot troops were lay brothers and sometimes were mercenaries hired to augment the strength of the Brothers. Infantry forces were employed as castle garrisons and as support to the mounted force. When in the field, infantry would be mounted (if sufficient riding horses were available) to speed movement.

There were 21 Grand Masters from 1099 to 1284 in the Holy Land.

The Blessed Gerard (1099-1120)	Afonso de Portugal (1203-1206)
Raymond du Puy (1120-1160)	Geoffrey le Rat (1206-1207)
Auger de Balben (1160-1163)	Guérin de Montaigu (1207-1228)
Arnaud de Comps (1162-1163)	Bertrand de Thercy (1228-1231)
Gilbert d'Aissailly (1163-1170)	Guerin de Montacute (1231-1236)
Gastone de Murols (1170-1172)	Bertrand de Comps (1236-1240)
Jobert of Syria (1172-1177)	Pierre de Vielle-Bride (1240-1242)
Roger de Moulins (1177-1187)	Guillaume de Chateauneuf (1242-1258)
Armengol de Aspa(1187-1190)	Hugues de Revel (1258-1277)
Garnier de Nablus (1190-1192)	Nicolas Lorgne (1277-1284)
Geoffroy de Donjon (1193-1202)	

The Teutonic Knights

The Teutonic Knights, also know as The Order of the Teutonic Knights of St. Mary's Hospital in Jerusalem (Official names: Latin: Ordo domus Sanctæ Mariæ Theutonicorum Hierosolymitanorum, German: Orden der Brüder vom Deutschen Haus St. Mariens in Jerusalem, or for short the Teutonic Order), is a German Roman Catholic religious order. It was formed to aid Christians on their pilgrimages to the Holy Land and to establish hospitals to care for the sick and injured. Its members have commonly been known as the Teutonic Knights, since they also served as a crusading military order during the Middle Ages. The membership was always small and whenever the need arose, volunteers or mercenaries augmented the military forces.

The Teutonic order began as a hospital founded by the Cistercian order, but in A.D. 1198 they became a military order based around Tripoli and Antioch. Because of the strong presence of the Templars and Hospitallers in Syria and the Holy Land, the Teutonic order deals with heresies elsewhere, particularly northern Europe, where it recruits its members from the German noble class.

In 1228 prince Conrad of Poland comes to an agreement with Herman of Salza, the order's Grand Master. The Polish prince gives land along the Baltic coast to the order, which uses it as a base for crusades against the pagans. In twenty years, the order conquers all of Prussia, which had resisted the Poles for hundreds of years. The order thus expands up the Baltic coast, and attempts to move inland toward Russia.

Moving into Russia, the Teutonic knights find new enemies to fight. In 1241 the Grand Master of the order, along with many knights, is killed fighting the Mongols at the battle of Leignitz. A year later the order suffers another major defeat at the hands of Alexander Nevsky, Prince of Novgorod, at the battle of Lake Peipus.

A military order associated with the Teutonic knights is that of the Brethren of the Sword, founded by the Bishop of Riga in 1204 to fight the pagans of Finland. By 1237 the Brothers are decimated, losing more than half their number in battles with the pagans. They eventually merge with the Teutonic order, but retain their own leadership under the Hochmeister of the Teutonic order.

The Teutonic knights are identified by a white cloak or surcoat with a black cross, while the Brethren wear a white cloak or surcoat with a red cross and sword.

The Order was composed of clergy and fighting laymen, and their way of life was governed by exceedingly strict rules. Ownership of personal property was renounced, though members did not exactly live in "poverty" because the Order was wealthy through generous bequests and grants by its supporters and the considerable profits made from its joint-trading ventures with merchants doing business in the east.

No Brother of the Order was to have his own seal or coat of arms, regardless of high born he was, just the white mantle and black cross of the Order. Commoners of "honest birth" (i.e. not illegitimate) could also join the order. They formed the sergeantry and infantry of the Order, but those of merit were raised to chivalric rank by the Grand Master without prejudice, their humble origins not working against them.

Even though the Teutonic Order was never an aristocratic body, knightly ethics still suffused all of its institutions and the attitudes and conduct of all its members.

The central administration of the Teutonic Knights at the Order's headquarters in Marienburg consisted of the following officials:

Hochmeister (70 status points): The Grand Master of the Teutonic Order was extremely powerful and virtually held a status rivalling that Of a monarch. While obliged to consider the advice of experienced brothers and the decisions of the Chapter of the Order, the Grand Master really was in total control. It was not until the final stages of the Order's disintegration that other senior officers shared in the governance of the Order.

When a Grand Master died, his Deputy summoned the Komtur or Commanders of the Order to select 13 members who would then elect the new Grand Master. Qualification for this office was membership in the Order and having freeborn origins and being of "honest birth". The Order having no aristocratic biases, Grand Masters of common origins were elected on a number of occasions.

Grosskomtur (60 status points): Deputy Grand Master.

Ordensmarschall or Grossmarschall (55 status points): The Seneschal of the Order.

Tressler (50 status points): The Treasurer, in charge of all the Order's finances.

Trapier(46 status points): The Quartermaster General, in charge of acquiring and stockpiling arms, armour, munitions, provisions, and any other supplies.

Grosschaeffer (46-55 status points): The Minister of Trade, with the duty of administering and guiding the continually expanding commercial interests and relations of the Order. The position became increasingly important in the Order as the Teutonics' business interests widened.

Spittler (40 status points): The Hospitaler or official charged with quartering the brothers of the Order, overseeing the operation of hospitals for wounded, making provision for guest accommodations in the various Houses of the Order, etc.

The organisation of the rank and file was very military in nature, although the local leaders also administered the general affairs of the area under their control.

Territory held by the Order was divided into Komtueris, each with a Chapter House headed by a Komtur. A House might be considered as a military unit comparable to a company. It could be part of the garrison of a major castle or housed in its own castle.

A Komtueri controlled a territory roughly equivalent to an "M" class holding with the Teutonics providing a fighting force in addition to that of the vassal knights and the Chapter House was a Cas.I in addition to the manors indicated for an "M" class holding. In other words. the area was definitely well garrisoned.

Being a religious fighting institution, each Komtueri enjoyed a net annual income of about 3,000gp per year from local sources.

The Grand Chapter was housed in a powerful fortress of Cas. IV-VI quality, standing in an area equivalent to a "V" type baronial holding. Note that its troops - equivalent to x 5 Komtueris - are in addition to vassal feudal troops in the area.

Each Chapter House consisted of 12 Bruders (brothers) of chivalric rank and about 48 lower ranking members equivalent to sergeants. Four of these would be attached to each Bruder in battle, making a fairly standard 5-man "spear" of cavalry.

Though cavalry "heavy", the Teutonic Knights had men-at-arms to provide archery and infantry support. Where possible, they would be mounted infantry. A House therefore had about 150 fighting men or more, 60 armoured cavalry, about 40 heavy infantry, and about 50 crossbowmen. Some of the foot troops provided a permanent garrison to enable the entire cavalry force and (mounted) infantry to take the field, assured that their stronghold was well held in their absence.

The Teutonics are indeed primarily committed to recapturing Palestine, and particularly Jerusalem, from the Saracen. Jerusalem is their target because it is the holiest city in Christendom, but also because the Teutonics know that it contains the buried cellars of the Temple of Solomon; they believe that by harnessing the spirits bound in there cellars, they will come to dominate the Holy Land and forever keep it from the hands of the Saracen.

Many of the Teutonics, and particularly its leaders, will go to any lengths to win and safeguard the Holy Land. They will risk everything for this even their souls. Many have begun to dabble in sorcery and alchemy, and rumors of their esoteric studies have attracted several mages to join their tanks.

The leaders tolerate all manner of experimentation and heresy -anything short of Satanism- in the hopes of regaining the Holy Land. They have conspired to find, win and steal a collection of relics to aid them in their fight, and always listen for rumors of other holy treasures; the Holy Grail in particular. They have used questionable magick to conjure spirits to aid them.

Of course the Teutonics' leaders are careful to keep these experiments secret from the outside world, and from the lesser ranks of their own order. Their rituals and studies take place in great secrecy, and woe betide anyone who stumbles upon them. This duplicity is necessary, perhaps, but can also be counterproductive; behind this veil of secrecy more twisted and depraved men can experiment with still darker sorceries and studies, and can manipulate the order for their own less pious ends.

With its often fanatical warriors, its collection of relics and its secret skills, its alliances with Magick Users, the order can be a match for even the mightiest evil creature such as the oldest vampire.

There were 18 Grand Masters from 1190 to 1297 in the Holy Land:

- Meister Sibrand (1190)
- Gerhard (1192)
- Heinrich, prior (1193-1194)
- Ulrich (1195-1196)
- Heinrich, preceptor (1196)
- Heinrich Walpot von Bassenheim (1198-1200)
- Otto von Kerpen (1200-1208)
- Heinrich von Tunna (1208-1209)
- Hermann von Salza (1209-1239)
- Konrad von Thüringen (1239-1240)
- Gerhard von Malberg (1240-1244)
- Heinrich von Hohenlohe (1244-1249)
- Günther von Wüllersleben (1249-1252)
- Poppo von Osterna (1252-1256)
- Anno von Sangershausen (1256-1273)
- Hartmann von Heldrungen (1273-1282)
- Burchard von Schwanden (1282 -1290)
- Konrad von Feuchtwangen (1290-1297)



The Knights Templar

The Knights Templar, also know as The Poor Fellow-Soldiers of Christ and of the Temple of Solomon (Latin: Pauperes commilitones Christi Templique Solomonici), commonly known as the Knights Templar or the Order of the Temple (French: Ordre du Temple or Templiers), were among the most famous of the Western Christian military orders. The organization existed for approximately two centuries in the Middle Ages.

The Knights Templar were very different from the Hospitallers. Founded in 1118 by Hugh de Payns and Geoffroy de Saint-Omer, the Templars were a purely military order from the very outset, pledged to protect pilgrims and to fight in defence of the Holy Places. They received their Rule from the eminent St Bernard, who also composed a treatise in their favour, entitled In Praise of the New Chivalry, which consecrated war to the service of religion. The uniform of this bearded monastic order was a white surcoat and cloak, or a white robe, emblazoned with a red cross.

In the beginning, a Templar was a monk of the strictest and most ascetic type, pledged to chastity, obedience, and absolute poverty. At the same time, he was also a knight sworn to wage ceaseless and truceless war upon the infidel. He was not to rest until the Church remained supreme in the world. He was expected to fight always as a zealous fanatic, neither giving nor asking quarter of infidel foes and never retreating unless out-numbered at least three-to-one.

As a crusading Order, they fought often and they fought well against the infidel, showing great courage and resourcefulness. Everything went well for the Order until the fall of Acre, the last Crusader stronghold in the Holy Land (1291). After that, the Templars found no new centre and, far worse, no new work to do as defenders of the faith.

Officially endorsed by the Roman Catholic Church around 1129, the Order became a favoured charity throughout Christendom, and grew rapidly in membership and power. Templar knights, in their distinctive white mantles with a red cross, were among the most skilled fighting units of the Crusades. Non-combatant members of the Order managed a large economic infrastructure throughout Christendom, innovating financial techniques that were an early form of banking, and building many fortifications across Europe and

the Holy Land.

While individual members remained paupers in theory, in actual fact the Order had received so many bequests of lands and revenues that the membership lived in regal luxury despite their supposed devotion to absolute poverty. The Templars went into the business of banking and lent money even to kings, which only increased their already enormous landholdings and their financial strength. To reflect the increased income enjoyed by the Order at this stage, triple the income it would normally enjoy - that is, 15,000gp per House in the Order will now be paid annually into the central treasury of the Grand Chapter!

The Templars' existence was tied closely to the Crusades; when the Holy Land was lost, support for the Order faded. While they had survived countless battles, they were powerless against political machinations. Ironically, they were accused of deviltry and blasphemy.

Their destruction was directly orchestrated by Satan through his pawn, King Phillip IV of France. Philip was heavily indebted to the Templars, who bankrolled his war against England. In order to clear his debts, and acquire the fabled Templar treasure, Philip was convinced to level false charges against the order. In October 1307, Philip ordered all Templars in France arrested. By November, he had "persuaded" Pope Clement V to issue an official proclamation ordering all the knights detained.

Rumours about the Templars' secret initiation ceremony created mistrust, and King Philip IV of France, deeply in debt to the Order, took advantage of the situation. In 1307, many of the Order's members in France were arrested, tortured into giving false confessions, and then burned at the stake. The accusations leveled at the Knights included blasphemy, sexual relationships between the members of the Order, and veneration of the three-faced demon Baphomet. Under pressure from King Philip, Pope Clement V disbanded the Order in 1312.

An absence of evidence that some Templars survived the purge is not evidence of absence. Still beholden to their original task, lone knights continued their fight against evil. Some joined the Church as members of the Inquisition, or converted to Protestantism and became witch hunters. Others acted alone, or as the head of a small band of like-minded souls, stalking the night in search of Satan's servants.

There were 23 Grand Masters from 1118 to 1314. The last leader of the Knights Templar order was Jacques de Molay who was burnt at the stake in 1314.

Hugh de Payens (1118-1136)	Phillipe de Plessis (1201-1208)
Robert de Craon (1136-1146)	Guillaume de Chartres (1209-1219)
Everard des Barres (1146-1149)	Pedro de Montaigu (1219-1230)
Bernard de Tremelay (1149-1153)	Armand de Périgord (1232-1244)
André de Montbard (1153-1156)	Richard de Bures (1245-1247)
Bertrand de Blanchefort (1156-1169)	Guillaume de Sonnac (1247-1250)
Philippe de Milly (1169-1171)	Renaud de Vichiers (1250-1256)
Odo de St Amand (1171-1179)	Thomas Bérard (1256-1273)
Arnaud de Toroge (1179-1184)	Guillaume de Beaujeu (1273-1291)
Gérard de Ridefort (1185-1189)	Thibaud Gaudin (1291-1292)
Robert de Sablé (1191-1193)	Jacques de Molay (1292-1314)
Gilbert Horal (1193-1200)	

Today, Templar fortresses and outposts can be found throughout Christendom. The Order is military powerful but also exceedingly wealthy. The Pope freed the Templars from all local obligations and laws, save obedience to himself and the Templars used this freedom of movement and exemption from tax to become Europe's bankers. The Order can transfer vast sums anywhere in Christendom.

Secretly, the Templars have amassed a library of sorcerous lore equal to any possessed by the Opus Dei. The Templars found a cache of sorcerous grimoires and occult relics in the chambers beneath the Temple and in 50 years have gone from a small group of poor knights to one of the most powerful sorcerous factions in the world. Their growing mastery of occult power is matched only by their expansion of their wealth, backing and military power. They have proved ready and capable to battle Saracen sorcerers and djinni.

Instead of a small handful of stealthy operatives, the Temple responds to any threat with overwhelming force. Armoured knights, armed with both swords and sorcery, ride out and put an end to the evil. In the Holy Land, far from Rome, the Templars are a law unto themselves.

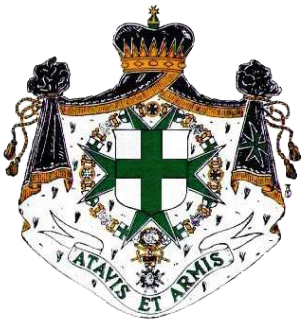
The Temple Order back in Europe is a different matter. The Temple commanderies and fortresses across Europe are not actively engaged in battling evil but may be called to support the Inquisition or even the Opus Dei. Templars in Europe do not usually have sorcery or holy relics.

The Opus Dei and the Temple have more in common than the Inquisition. They are both monastic orders given extraordinary power and authority; they are both theoretically subservient to Rome's rule but both are effectively independent. The Templars have more power in the east; the Order's remaining strongholds are all in the west.

The Society of Sentinels and Templar knights may find themselves fighting side-by-side against Saracen wizards and demons but this is only an alliance of convenience against a common foe. The Templars covet sorcerous power; the Society is sworn to put down sorcerers. Once the enemy is defeated, armoured knightly monk and black-clad priest-monk all too often find themselves at each other's throats.

Order of Saint Lazarus

The Military and Hospitaler Order of St. Lazarus of Jerusalem is an order of chivalry which originated in a leper hospital founded by Knights Hospitaller. It was originally established to treat the virulent disease of leprosy, its knights originally being lepers themselves. The members of the Order were dedicated to two ideals: aid to those suffering from the dreadful disease of leprosy and the defense of the Christian faith. Its militarisation occurred due to the large numbers of Templars and Hospitallers sent to the leper hospitals to be treated. The order established 'lazar houses' to care for lepers, and was well supported by other military orders which compelled lazar brethren in their rule to join the order on contracting leprosy.



The Order of Saint Lazarus remained primarily a hospitaler order but it did take part in a number of battles. The leper knights were protected by a number of able-bodied knights but in times of crisis the leper knights themselves would take up arms.

At first, the peaceful Order of St. Lazarus — sometimes called the Order of St. Ladre — ran a hospital and leper house (a ladre) just outside the walls of Jerusalem. Eventually, other militant orders began to place their leprous knights under the hospitalers' care. Since the disease often progressed slowly, leaving men able-bodied for quite some time, it was natural for sufferers to begin to protect their fellow patients from infidels, brigands and marauders. The order quickly became a militant one, with its most notable patron no less a figure than Baldwin IV, the leper King of Jerusalem.

Even after the fall of Jerusalem to Saladin in 1187, the order has persevered. It now has several leper houses in the remaining Christian lands of Outremer and continues to care for the sick and fight for the Christian cause.

During the Christian occupation of the Holy Land, knights who were discovered to suffer from leprosy were obliged to join the Order.

Secretly, the Order harbours and heals knights brothers or exorcists who have had horrible supernatural experiences or learned truly dark secrets that shattered their sanity. They are placed in confinement in private cells where they do not any contact with the lepers.

The emblem of the Order was a green cross on a white background.

Order of the Holy Sepulchre

The Equestrian Order of the Holy Sepulchre of Jerusalem is a Catholic chivalric order of Knighthood that traces its roots to Godfrey of Bouillon, principal leader of the First Crusade. As it was for the deliverance of the Holy Sepulchre that the First Crusade was organized, so for its defense were certain military orders instituted.



The Order earlier was called Order of Cannons, which today is now known as the Equestrian Order of the Holy Sepulchre of Jerusalem. It is considered the oldest of the military Orders of knighthood. It is the fourth oldest order in the Catholic Church. As the oldest military order original surviving orders from Jerusalem, this Order of Knighthood was given a charter by Papal decree in 1099. The practice of bestowing knighthood at the Church of the Holy Sepulchre was part of this medieval military movement toward reinstating a Christian presence in the Holy Land.

In ecclesiastical heraldry, the Order of the Holy Sepulchre is one of only two Orders whose insignia may be displayed in a clerical coat of arms. (Laypersons have no such restriction.) Knights and Ladies of the Order display their arms in the badge of the order, while Knights and Ladies of the rank Grand Cross surround their shield with a ribbon. Other ranks place the appropriate ribbon

below the shield and may also display the red Jerusalem cross behind their shield.

The knights of the Holy Sepulchre are the secret Guardians of the True Identity of Christ when the Order discovered that Mary Magdalene was of royal descent, of the House of David. That she was a prostitute was slander invented by the Church to obscure their true relationship. At the time of the Crucifixion, she was pregnant. After the Crucifixion, she fled to Gaul, where she was sheltered. She gave birth to a daughter, named Sarah. The bloodline of Jesus and Mary Magdalene became the Merovingian dynasty of France.

The existence of the bloodline was the secret that was contained in the documents discovered by the Crusaders after they conquered Jerusalem in 1099. The Order of the Holy Sepulchre was organized to keep the secret.

The legendary Holy Grail is not a physical chalice, but the womb of saint Mary Magdalene who carried the sacred royal bloodline of Christ. The Old French expression for the Holy Grail, San gréal, actually is a play on Sang réal, which literally means "royal blood" in Old French. The Grail relics consist of the documents that testify to the bloodline, as well as the actual bones of Mary Magdalene which are hidden by the Priory of Sion in a secret crypt.

For many years, the Order is devoted to installing a secret bloodline of the Merovingian dynasty on the thrones of France.

The Church has suppressed the truth about Mary Magdalene and the Jesus bloodline for hundreds years. This is principally because they fear the power of the sacred feminine in and of itself and because this would challenge the primacy of Saint Peter as an apostle.

The Church tried to kill off all remnants of this bloodline and their supposed guardians, so popes could hold the episcopal throne through the apostolic succession of Peter without fear of it ever being usurped by an antipope from the hereditary succession of Mary Magdalene.

Order of Saint James

The Order of Saint James of Altopascio (Italian: Ordine di San Giacomo d'Altopascio or Ordine dei Frati Ospitalieri di San Jacopo), also called the Knights of the Tau (Cavalieri del Tau) or Hospitallers of Saint James, is a military order to combine the protection and assistance of pilgrims, the staffing of hospitals, and perhaps a military wing. In time the Order came to be charged with safeguarding the roads and the bridges from brigands. The Order also had a bell named "La Smarrita" that was rung each night from a half hour before sunset to a half hour past to help guide any pilgrim wandering in the woods to safety.



The Order's members appear to have been mostly laymen. References in the Order's rule to fees paid to priests for their services imply that these priests are not members, since the Order's rule elsewhere prohibits private property.

The prior of the Order is to select from the brethren a priest (frate preite), a knight, and a servitor (also sergent, servente), who will form the electorate and choose a master. Besides the priest and knight, there is another special position in the order, singled out for is involvement in the election of the master: the servitor, who was subordinate to the regular brother. The servitors were not allowed to fighting among themselves, to refuse work, or to spend the night in town without permission. Strict penalties were prescribed, but their pay was never withheld and they appear to have been hired workers. They were under the direction of the brethren, but performed the majority of menial tasks.

The symbol of the order is the letter tau, usually white on a black field, the vertical arm of the tau being always pointed at the bottom and the crossbar either square at the ends or else concave or notched like a Maltese cross, the result being called a croce taumata. These peculiarities represents an auger and an axe or hammer and thus carpentry, associated with bridge-building and road maintenance. However, the Order was not an order of fratres pontifices ("pontifical, i.e. bridge-building, brethren") and was not heavily involved in bridge-building.

Order of the Blessed Virgin Mary of Mercy

The Royal, Celestial and Military Order of Our Lady of Mercy and the Redemption of the Captives also known as The Order of the Blessed Virgin Mary of Mercy is a Roman Catholic religious order. One of the distinguishing marks of the Order of the Blessed Virgin Mary of Mercy is that, since its foundation, its members are required to take a Fourth Vow to exchange themselves for another who is in danger of losing their Faith.

The Order of Our Lady of Mercy are concerned with ransoming the ordinary men, impoverished captive Christians (slaves) held in the hands of the Infidels, who had not the means to negotiate their own ransom, the "poor of Christ."

Starting before the First Crusade, many hospices and hospitals are organized by the chapters of cathedrals or by the monastic orders. Within the communal organizations of towns, local charitable institutions such as almshouses are established by confraternities or guilds, or by successful individual laymen concerned with the welfare of their souls.

The Fourth Vow:

Some Orders and Congregations, besides the three vows of religion, add particular vows. These additional vows are part of the nature of the profession of each Order and are permitted by the Church. They can be solemn or simple, perpetual or temporary. The Fourth Vow of the Order of Mercy is a Solemn Vow. In accordance with the general principle of a vow, it is an act of the will and an authentic promise in which the reason for the vow is perfection. It also presupposes a sincere will of obligation in conscience and by virtue of the community.

- All the brothers of the Order must always be gladly disposed to give up their lives, if it is necessary, as Jesus Christ gave up his for us...
- Surrender of one's life as hostage in Infidel Territory.
- Be obedient to you and your successors up to death; and remain in person in the power of the Infidels if it be necessary for the Redemption of Christ's Faithful.
- All our religious are committed to the Redemption of Captives in such a way that they must not only always be disposed to carry it out in fact if the Order sends them, but also to collect alms, or if the prelates do select them, to do whatever else may be necessary for the act of redemption to be carried out.

Free Company

A free company or free lance is a medieval army of mercenaries acting independently of any government, and thus "free". They are not called "free" because their services were gratis, rather they sold their services to the highest bidder.

The term "free company" is most applied to those companies of soldiers which formed after the Peace of Brétigny during the Hundred Year's War and were active mainly in France, but it has been applied to other companies, such as the Catalan Grand Company and companies that worked abroad, in Italy and the Holy Roman Empire.

These independent rogue groups were generally composed of professional soldiers who had been discharged from their respective units. Rather than return home to a life of serfdom and poverty, they chose to plunder and pillage the rural France. For the soldiers there was no alternative, they lived in a country with few natural resources, and each probably owned a small piece of land which had been broken up through generations of partition.

They regularly made a living by plunder when they are not employed; in France they were the routiers and écorcheurs, the scorchers of crops and villages, who operated outside the highly-structured law of arms.

Each group of routiers was surprisingly well organized, they each had a command structure with a staff that even included secretaries to collect and disperse their loot. A few of the groups had their own uniforms, such as the notorious "Bandes Blanches" of the Archpriest Arnaud de Cervole. The Routiers were known for their ruthlessness, they generally took everything they could find. They were also known for violating women, as well as, routinely torturing and killing the men they encountered during their escapades.

The free companies, or companies of adventure, have been cited as a factor as strong as plague or famine in the reduction of Siena from a glorious rival of Florence to a second-rate power during the later fourteenth century. The White Company of John Hawkwood, probably the most famous free company, active in Italy in the latter half of the fourteenth century, was the worst offender among those that preyed upon Sienese factions.

Mercenary troops depended on their reputation as well as their skill for their livelihood. The weapon that made them especially feared was the crossbow.

Though a kingdom can, and often will, hire individual mercenaries, most money in this bloody trade flows from kings to mercenary captains who rule over companies of cut-throats and wastrels. Many of these companies come into being though the captain's charisma and will not outlive him. Some, however, come from a larger and

more stable tradition of mercenary service. These companies, usually called 'mercenary brotherhoods' for lack of a better term, have customs stretching back centuries.

By raising a banner associated with one of these brotherhoods the mercenary captain creates expectations both about his own skills and the behaviour of his company. He can also claim higher pay for his band, though he may not necessarily pass those fees on to the rank and file. Over time, his company will develop its own reputation, both attracting and repelling potential employers depending on their fame or infamy.

Mercenaries are are generally hired in units as small as platoons: 32 to 48 Fighters, divided into two to four squads of soldiers; each squad is led by a corporal, while the platoon is led by a lieutenant plus a sergeant. Platoons are joined together into companies, each generally consisting of two to five platoons and led by a captain with a sergeant as his assistant (called a first sergeant).

As mercenaries are almost always veteran troops, the average mercenary is a 4th level Fighter; 10% of corporals and 50% of sergeants are 5th level. A mercenary lieutenant will generally be 6th level, while a captain will be 8th to 10th level and his first sergeant will be 6th or 7th level.

Mercenaries will virtually never go into a dungeon, lair, or ruin, at least until it has been fully cleared. Rather, they are used in outdoor military engagements; high level player characters may hire mercenaries to defend or help defend their castles or other holdings.

Mercenaries housed in a player character's stronghold require 200 square feet each but cost 25% less per month, as this is covered by their room and board.

Joining a Free Company

Each spring the Free Companies open their doors to new recruits. Any man of sound mind may sign up for a six month 'recruit period' during which he receives room, board and training in one of the three primary soldier's disciplines: archery, cavalry or infantry. The training he receives depends on his own aptitude and the specific company's needs. During this training period he and his fellow recruits form a recruit unit, complete with a formal chain of command, performing all of the functions of a real unit. The Free Company may call this recruit unit into active service if it needs additional bodies for some reason.

After finishing recruit training the company moves the character into a veteran unit. This veteran unit may or may not contain members from his own recruit unit. Generally it does not: too many recruits in a unit can weaken its fighting effectiveness. Although the recruit is now nominally a member of the Free Company, he must still prove his worth to the veteran soldiers and until he does, no one will call him by his own name. Instead, the veterans refer to him by a humiliating nickname and give him the worst possible chores. This hazing ritual ends after the recruit survives his first battle. After that, he is considered a full member of the company.

If a Free Company takes considerable casualties during a campaign it will hire in seasoned warriors (e.g. a character with at least two levels of soldier) during the campaign season. These soldiers go though a hazing period similar to that of a recruit. However, since the company is mid campaign at the time, the hazing usually ends within a few days or weeks. If the soldier once served with one of the other Free Companies the veterans may forego the traditional abuse if he demonstrates sufficient respect and skill.

Serving in a Free Company

Free Company mercenaries experience all of the joys of military life, with few of the disciplines or compensations that go with it. Their employers hire for a full gambit of activities, including brute labour when they can spare the time from guard or garrison duty.

These mercenaries have a deserved reputation for lax discipline. Although they do reasonably well on the battlefield, most lack the command structure required to keep their men under control in peaceful situations. They have trouble with drinking, assault and theft when left unsupervised. This causes most of their employers to use them either as border guards or as patrols, where they can at least bother someone else's merchants.

Order of Battle

Free Companies model their internal command structure on traditional manner. A group of five Free Companions forms a squad, commanded by a veteran soldier called a corporal. Each set of ten units has a sergeant, usually a soldier with at least seven years of mercenary experience. A group of 20 squads forms a unit, commanded either by the company captain or one of his sub-captains. Each unit captain has a squire who can, in theory, take over for the captain falls in battle.

During a battle failing to follow orders leads to summary execution. Each member of the company relies on his brothers to do their jobs, for the good of the whole. In general, this means staying together, locking shields and, if need be, dying on the opponent's blade for no better reason than the captain says to.

Each Free Company contains of between four and ten units. Most specialise in a single discipline (e.g. archery, cavalry or infantry) but some have split specialities or logistics units as well.

Becoming a Captain

A mercenary can become a captain in the Free Companies either by taking over an existing company or by founding his own. The first gives the would-be captain a fully functional mercenary group, while the second forces him to build a group season by season until it finally stands proud among the more established companies of the world.

Taking over a mercenary company occurs when the current captain steps down or dies. When this happens the unit sub captains vie among themselves for the privilege of ascending to the rank of captain. By tradition the sub-captains have one month before the veterans gather and vote to determine who will rise to command. This vote is binding. Any soldier, including a sub-captain who failed in his bid to rise to captain, may leave the company without prejudice if the vote does not come out as he wishes.

Founding a mercenary company presents a considerably more challenging route to becoming a captain in the Free Companies. The mercenary must build his Reputation, train followers, establish a base of operations and find contracts suitable for his company. If he can negotiate his way though these obstacles he must also adhere to the rules of warfare established by the Free Companies Compact.

The Free Company's Code

The Free Companies do not have a formal code of conduct outside of warfare. However, they do have a saying that they often repeat among themselves:

'Live well today, take what you desire. Tomorrow, you spill your blood for silver so a merchant can earn gold.'

According to the compact at the foundation of the companies each Companion agrees to abide by the following rules of war:

1. Fellow Free Companions, once they surrender or are captured, must not be subject to torture or undue humiliation. Their captain may ransom their safe return for cost of six months pay per man.

2. Fellow Free Companions deserve mercy and dignity in death. Each dying soldier should die an honourable and quick death; those wounded who can survive should be spared.

3. When captured by a Free Company, a Free Companion will make no effort to escape. He will co-operate with his captors and stand with them in common defence.

The Brotherhood

The Brotherhood is a secretive political cult composed of battle- hardened soldier s who serve as assassins, spies, personal guards, and military advisors for some of the world's most powerful leaders. In this capacity The Brotherhood has offered their martial expertise for over five centuries while using their vast influence to ensure that a relatively stable balance is maintained between the forces of Law and Chaos.

The Brotherhood's internal hierarchy of power begins at the top with a mysterious group of seven shadowy individuals known as the Inner Circle. Each member of the Inner Circle is responsible for governing Brotherhood operations in a geographic area that can be considered the equivalent of a kingdom or small country. The identities of these individuals are very closely guarded, though conspiracy theories abound.

The Outer Circle is the next tier in The Brotherhood's hierarchy of power, answerable only to the Inner Circle. There are 13 members of the Outer Circle, each of whom is responsible for over seeing Brotherhood operations in a geographic area roughly the equivalent of a shire. As Outer Circle members must work with local lords and other officials in order to perform their duties as assigned by the Inner Circle, their identities are not secret.

At the local level, The Brotherhood attempts to maintain a lodge (i.e., a large, dedicated, meeting space) in each geographic area the size of a hundred, over which presides a Lodge Master. As a rule such lodges are located in urban areas such as cities or towns though, when such a venue is unavailable, great halls at the manors of local lords affiliated with The Brotherhood have been reserved for such use (with the local lord who owns the manor serving as both host and Lodge M aster).

Individual members gain power within the ranks of The Brotherhood by exhibiting skill in combat, prowess in politics, and personal sacrifice on behalf of The Brotherhood. Perhaps this last thing is valued most, as The Brotherhood relies upon an unbreakable bond of trust between its members and the ability to keep secrets from non-members in order to survive.

A candidate for indoctrination into The Brotherhood must be nominated by a current member of the cult and best an opponent of

the local Lodge Master's choosing in armed (or unarmed) man to man combat in an arena (or, lacking an arena, in a chalk circle).

If the candidate for membership manages to beat their assigned opponent in combat, they will be asked to swear an oath of loyalty to The Brotherhood and Brotherhood members before all others. To ensure that members take this oath seriously, there is one last thing that a candidate must do to prove their commitment – they must sever the ring finger of their left hand (this causes 1d4 permanent Hit Point loss). This ritual mutilation symbolizes that no body, not even a wife or lover, will supplant sworn loyalty to The Brotherhood in the life of their newest member.

The most obvious benefit of membership in The Brotherhood is that the organization has a great deal of political clout, no small measure of which may be wielded by the individual member. For example, if a member of the Brotherhood is arrested for a relatively minor infraction and the sheriff of the shire in which he is arrested is a fellow lodge member, the sheriff may overlook this inf action as a favor to his brother. Similarly, a member of the Brotherhood who serves as an advisor to a local lord may convince that lord to employ local lodge members as part of his personal guard retinue or as roaming peacekeepers in the shire.

A member of The Brotherhood can also make good use of the organization's extensive information network to convey important messages, uncover secrets, or divine the current political climate of a given duchy, province, shire, etc. Indeed, the information network cultivated by The Brotherhood is matched by few others. The Brotherhood uses a combination of written codes, lantern signals, and arcane hand gestures to communicate with one another, while utilizing a sprawling network of horseback riders, trained falcons, and hidden drops to quickly convey messages over great distances and through hostile territory.

Looting Corpses, Farms and Cities

Mercenaries receive little in the way of recompense for their efforts. Fortunately most professional armies and mercenary companies allow their soldiers to freely loot both the living and the dead, supplementing their income with the hard won goods owned by others.

Looting Corpses

Stormer battlefields, filled with the rich pickings left for carrion crows and other less savoury creatures, seem like a prime picking ground for choice loot. Everything the fallen soldiers carried into battle with them lies strewn on the ground along with their blood and entrails. However, hunting though a battlefield for choice bits requires the mercenary to face everything from the deads' rightful predators to the uncertainties of decaying bodies and liquid flesh. The dangers a character faces, as well as what he might find, depend on how quickly he begins his ghoulish work.

Before Sunset the Day of the Battle The hours immediately after a battle finally comes to a halt, whether because no one can fight any longer or because the sides decide to take a break, the walking wounded and healers move though the battlefield to pick up as many of their own casualties as they can. During this time an eerie truce settles between the soldiers. Men who, not an hour before, strove to kill one another work side-by-side to retrieve fallen comrades.

Looting your allies' corpses, whether intentionally or unintentionally, can cause the looter considerable problems. All of the equipment and goods on allied soldiers' bodies technically belongs to either the army or mercenary company who employed them. The looter is, in effect, stealing from his employer. If he wishes to loot a corpse from his own side he must make a Sleight of Hand skill check, as described above.

The practical consequence of stealing from allied corpses in broad-daylight depends almost entirely on the looter's army or mercenary company. At the very least the patron will subject the looter to punishments appropriate for theft; if he was caught killing the injured for his own profit he may also pay the penalty for murder as well.

Looting on the Field of Victory

When one side drives the others from the field they can loot the bodies of their fallen foes with impunity. However, technically the serviceable equipment held by the fallen enemy soldiers belongs to the company. A would-be looter on clean-up detail is expected to turn in all useful equipment to the company for later distribution as part of his personal share of the spoils. Stealing from the company (using the rules presented here) requires a deft hand and fast wit.

From Dusk until Dawn

The situation changes once twilight falls on the field of battle. Darkness cloaks the once soldiers and crows dominated landscape. The groans of the dying fade as the carrion stench settles down on the field like a miasma. The very air becomes thick and sweet, a poisonous fume capable of taking the breath of even the hardest man.

The peasants and commoners who went to ground during the fighting emerge to reap their own bloody harvest. Where the soldiers burned their fields, destroyed their homes and raped their daughters, the commoners slip onto the battlefield to take what wealth they can find. Organised groups of peasants, armed with stolen weapons and stealth, strip the bodies of men and animals alike.

This systemic stealing does not limit itself to useable equipment and valuable baubles. Any significant amount of metal, scraps of leather or bit of useful meat finds its way from the field onto the commoner's wagons. They will try to take everything they can, leaving only naked bodies behind. Any injured or walking wounded left on the field will suffer terrible torment at their hands until the mercy of death frees them.

The Aftermath

When dawn once again bloodies the sky in preparation for another day the once rich charnel house of the fallen holds little of interest to men. However, the animal world sees things a bit differently. The rich smell of rotting bodies attracts and emboldens creatures who would normally leave men alone, sparking a feeding frenzy of predators.





Individual Combat

The individual combat system simulates man-to-man actions and is designed to provide a maximum amount of realism. It takes into account such factors as "surprise," choosing tactics, the lengths and effects of various weapons upon different classes of armor, the order of striking blows, parrying and dodging blows, "bashing" an opponent to the ground, the effect of "critical" hits, ferocity, and morale. The rules are complex if all of the options are employed, so complete familiarity is essential to fast play.

The Personal Combat Factor

A character's ability to fight is more than a matter of brawn. Strength and Constitution provide the necessary "muscle," but Dexterity is responsible for the reflexes needed to dodge, parry, or strike efficiently. Intelligence and Wisdom put a keen edge on the whole, while Ferocity gives the character the self-confidence and boldness to fight valiantly. To reflect the fact that the total being of a character determines his fighting ability, the Personal Combat Factor or PCF was developed for ***Chivalry & Sorcery***.

PCF = (DEX + STR + CON + INT + FER)/5 + Class Factor

Class Factor:

Squire or Knight	= 1.5	High Elf	= 1.5
Sergeant	= 1.3	Grey Elf	= 1.4
Man-at-Arms	= 1.1	Wood Elf	= 1.1
Yeoman	= 0.9	Dwarf	= 1.2
Town Militia	= 0.8	Hobbit	= 0.5
Assassin, Spy	= 1.0	Goblin races	= 1.0
Thief	= 0.7	Giant races	= 1.2
Forester	= 1.0		
Druid	= 0.7		
Cleric	= 0.6		
Natural Magick User	= 0.6		
Other Magick User	= 0.3		
Other Man	= 0.5		

To determine the fighting efficiency of a character, compare his PFC to the following:

PCF	Light Weapons				Other Weapons				Shield	
Level	Blows	Damage	%Hits	%Parry	Blows	Damage	%Hits	%Parry	Parry*	%Dodge
Less than 8	-1	1xWDF	-5%	-5%	-1	1xWDF	-8%	+10%	-	+5%
8 to 9.9	-	2xWDF	-	-	-	2xWDF	-	-	-	-
10 to 11.9	-	3xWDF	+5%	-5%	-	3xWDF	-	-	-	-5%
12 to 13.9	+1	3xWDF	+8%	-8%	-	3xWDF	+5%	-	-5%	-8%
14 to	+1	3xWDF	+10%	-10%	+1	3xWDF	+8%	-5%	-8%	-12%

15.9										
16 to 17.9	+2	3xWDF	+12%	-12%	+1	3xWDF	+10%	-8%	-10%	-15%
18 to 19.9	+2	3xWDF	+15%	-15%	+1	3xWDF	+12%	-10%	-12%	-18%
20 to 21.9	+3	3xWDF	+20%	-18%	+2	3xWDF	+15%	-12%	-15%	-20%
22 to 23.9	+3	3xWDF	+22%	-20%	+2	4xWDF	+20%	-15%	-18%	-22%
24 to 25.9	+3	4xWDF	+25%	-22%	+2	4xWDF	+22%	-18%	-20%	-25%
26 to 27.9	+4	4xWDF	+30%	-25%	+3	4xWDF	+25%	-20%	-25%	-28%
28 to 29.9	+4	4xWDF	+32%	-28%	+3	4xWDF	+30%	-22%	-30%	-30%
30 to 31.9	+4	4xWDF	+35%	-30%	+3	4xWDF	+32%	-25%	-35%	-32%
32 to 33.9	+5	4xWDF	+38%	-32%	+4	5xWDF	+35%	-28%	-38%	-35%
34 to 35.9	+5	5xWDF	+40%	-35%	+4	5xWDF	+38%	-30%	-40%	-38%
36 to 37.9	+5	5xWDF	+45%	-38%	+4	5xWDF	+40%	-32%	-45%	-40%
38 to 39.9	+6	5xWDF	+48%	-40%	+5	5xWDF	+42%	-35%	-48%	-42%
40 to 41.9	+6	5xWDF	+50%	-45%	+5	5xWDF	+45%	-38%	-50%	-45%
42 to 43.9	+6	5xWDF	+55%	-48%	+5	6xWDF	+48%	-40%	-52%	-48%
44 to 45.9	+7	5xWDF	+58%	-50%	+6	6xWDF	+50%	-45%	-55%	-50%
46 to 47.9	+7	5xWDF	+60%	-52%	+6	6xWDF	+52%	-48%	-58%	-52%
48 to 49.9	+7	5xWDF	+62%	-55%	+6	6xWDF	+55%	-50%	-60%	-55%
50 to 51.9	+8	6xWDF	+65%	-58%	+7	7xWDF	+60%	-52%	-62%	-58%
52 to 53.9	+8	6xWDF	+68%	-60%	+7	7xWDF	+62%	-55%	-65%	-60%
54+	+8	6xWDF	+70%	-65%	+7	7xWDF	+65%	-60%	-65%	-60%

*Shield Parry can be used only by trained fighting men.

Dexterity affects the hit probability, shield and weapon parries and dodging. If a character has a dexterity of less than 10, subtract 2% per each dexterity point below 10. For example a dexterity of 5 is 5 points below 10 = -10% hit probability and +10% on parrying and dodging enemy blows. The number of blows and the damage they do is unaffected for a given PCF level, only hit probability, parries, and dodges are impaired by poor dexterity.

The PCF will increase as a character gains in experience. The PCF bonuses a character will receive are given in the Experience chapter.

Favored Weapons

Humans, Elves, Dwarves, and Hobbits tend to develop preferences for a particular kind of weapon and will use it far more than any other weapon. If a character has a Dexterity score of 12 or higher he will be able to specialize. Fighting men add +2% to their hit probability and -2% to parries for each level of experience they advance from level 2 to level 6. Non-fighters add +1% to their hit probability and -1% to parries for each level of experience they advance from level 2 to level 11.

Rarely will a fighter become proficient with all of the weapons available. Characters choose a number of weapons appropriate to their Character Class for regular practice and use as Favored Weapons.

Character Class	weapons
Squire/Knight	6
Sergeant-at-Arms	5
Petit Sergeant	4
Man-at-Arms	4
Yeoman-at-Arms	4
Town Militiaman	3
Yeoman Forester	3
Merchant-Adventurer	3
Barbarian Warrior	4
Brigand	4
Thief	3
Assassin	4
Frocked Cleric	2
Human Natural Mage	3
Other Human Mage	2
Weaponsmith Mage	6
Mechanician Mage	4
General PC	2
Noldor	6
Sindar	5
Nandor	4
Hobbit	2
Dwarf	4
Goblin	3
Uruk Haï	4
Troll	3
Olog Haï	4
Giant	4
Vampire	3

Military Ability Factor

Military Ability is the talent of a character to be a successful field commander, for it reflects his innate capacity to develop wise and effective strategies and tactics, to be bold in battle, and to be quick and decisive in moments of crisis. Military ability is scored on a 10-point scale with 1 representing minimum and 10 maximum tactical and strategic sense.

MAF = (INT + WIS + STR + DEX + FER) / 10

In addition, the Military Ability Factor can be altered by:

+1 point if Wisdom is 19 or 20. -1 point if Wisdom is below 8.
+1 point if Charisma is 19 or 20. -1 point if Charisma is below 8.
+1 point if Dexterity is 19 or 20. -1 point if INT is below 8.

Military Ability is used when computing the chances of surprise, bribery, and so on, as outlined in the chapter on Feudal Warfare and Siegecraft. It should be noted that with bonuses, it is possible to have a Military Ability of 13 or even 0 or less.

Non-Fighter Characters

All characters who are not trained fighters (Knights, Sergeants, Men-at-Arms) will deduct 2 points from their Military Ability Factor.

Combat Turn Sequence

There are 2 combat turns in every 5-minute game turn. Except when "surprise" gives one side an initial advantage, combatants alternate in the role of "first-mover" ("A") and "second-mover" ("B"). A simple die roll determines who moves first, with an even die result = "A" and an odd result = "B". First move status then alternates on subsequent turns. Optional: Players desiring uncertainty may make a die roll at the beginning of each combat turn.

1. Both sides may opt to fire loaded missile weapons or cast ready spells, discharge breath weapons, etc. Fire is always simultaneous.
2. "A" moves all, some, or none of his characters up to 1/2 normal move. "B" then moves his troops as desired up to 1/2 normal move. Fire is then taken by those troops still capable of firing, if desired.
3. "A" completes movement, including any charge bonuses. "B" follows and completes all movement. Fire is taken by troops still capable of firing, if desired.
4. Hand-to-hand melees are fought. As different characters have different numbers of blows allotted to them, the melee phase ends when all possible blows have been tried by each character. If a character slays his opponent and still has blows available, he may move up to 10 feet by expending a blow and engage in another combat. This maneuver may be performed as long as a character has blows to expend on movement. (Blows here are equated to time and quickness of the character.)

Movement

The basic movement rates for all characters and monsters is given in the movement Table: Individual Characters, which is found at the end of this section.

1. Movement must be made through an open space sufficient to allow passage of the figure.
2. Movement through a congested area causes a "body bash" (see below). A congested area is defined as any space less than the width of the figure but not less than 1/2 its width. Movement through narrower spaces is not permitted.
3. Movement over ground littered by bodies or debris brings a 15% chance of stumbling. All stumbles are checked on the Bash Table.

Hit Probability

The Combat Matrixes give percentage values indicating the basic probability of scoring a hit against different classes or armor with a particular weapon. These percentages may be altered:

1. Add the attacker's dexterity bonus, favorite weapon bonus (if one is being used), and Personal Combat Factor (PCF) bonus to the basic hit probability.
2. Non-player characters and Monsters have a % Hit bonus stated in their profiles. This bonus is added to the basic hit probability in place of the bonuses given in #1 above.
3. Subtract the defender's defensive bonuses for using a shield, parrying or dodging.
4. If Magick weapons or armor are involved, add or subtract the bonuses for such special equipment.

5. Modify the hit probability by the percentage given in the Tac Matrix, where applicable.

6. Add hit bonuses for unusual situations, such as striking at a defender from above, from the rear, or when the defender is on the ground.

The Combat Matrixes

There is a combat matrix for every type of character and Monster. Depending upon the type of attacker, a particular table will apply:

1. Chivalric Arms: Only the "military elite" uses this matrix: Knights, Squires, Fighting Clerics, Elves, and Dwarves.

2. Infantry: All characters who are members of the feudal armies and all non-chivalric Monsters capable of bearing arms will use the Infantry Matrix.

3. Non-Fighters: All characters who are not trained in arms for military service use the Non-Fighter Matrix.

4. Bare-Hand Combat: All characters who are fighting without weapons or who choose to employ fists or boots in addition to a weapon will use this matrix.

5. Naturally Armed Monsters: All Monsters who are fighting with "tooth and claw" use this matrix.

6. Horse Combat Matrix: Knights, Squires, Fighting Clerics, Sergeants, and any other characters or Monsters trained to fight from a horse use this matrix. All attacks are made by using an attack matrix. All of the tables are in the following form except the Lance to Lance Matrix (Horse Combat):

Type	Weapon	Blows	WDF	0	1	2	3	4	5	6	7	8	9	10
4	LH Mace	3	2 1/2	35	35	35	30	30	25	25	20	15	10	10
				30	25	20	20	20	15	10	10	10	10	10

1. The first entry gives the relative length of the weapon (4), as compared to all other weapons. This is the "range" or reach of the weapon and it is used to determine who has the "first blow" in a combat sequence.

2. The second entry gives the class of the weapon. A mace is an "LH" weapon. "L" means a "light" weapon possessing considerable speed and manoeuverability. "H" signifies a "heavy" slashing, thrusting, or impact weapon possessing great force of impact but, because of its weight, somewhat slower speed. A "LH" weapon partakes of both classes, being both manoeuvrable and yet having considerable impact when it strikes a target.

3. The next entry is simply the name of the weapon.

4. The fourth entry is the number of blows that can be struck with the weapon in a given melee turn. This basic number can be increased by the PCF of a character or the blows bonus listed in the profiles of non-player characters and Monsters.

5. The next entry is the basic Weapon Damage Factor or "WDF" of the weapon. The WDF is the minimum damage a weapon will inflict upon striking a target. The WDF will be modified by the Damage Multiplier possessed by the user. For example, if a character had a PCF of 6, he would have a Damage Multiplier of 3 x WDF (See Personal Combat Factor under Prime Requisites). If the character was using a mace, he would do 3 x 2 1/2 = 7 1/2 points of damage when he strikes a target.

   While other games tend to employ a variable damage system, **Chivalry & Sorcery** assumes that a hit will be a solid blow, and that the damage inflicted by a particular weapon in the hands of a given character will be more or less constant. Partial damage is accounted for by the armor class of the defender and by "critical hit" results.

6. The next ten entries provide the probabilities of hitting a defender in no armor (class 0) to full armor (class 10). Under each armor class is a set of percentages. The upper percentage is the probability of hitting the target. This percentage is modified by attack and defense bonuses. The lower percentage is the chance of a "critical hit" occurring whenever a target is struck by a blow.

Weapons

There are a great variety of weapons available to characters. However, in the interest of authenticity, some weapons are reserved exclusively for the use of the "Chivalry," the military elite as represented by Knights, Sergeants, Fighting Clerics, Elves, and Dwarves. "Commoners" are forbidden to bear any of the "Great Swords," for which crime the penalty is usually death. Also, any weapon unique to the Chivalry is unfamiliar to other characters and monsters, and if they do use them the hit and parry bonuses will be reduced by 1/2. For their part, Knights rarely use missile weapons such as the bow or the crossbow because there are "unchivalric" and "cowardly" armaments.

Each weapon has its own special characteristics, as reflected largely in the probability of hitting a target, the damage done, and the chance of a critical hit. Light weapons ("L") have the advantage of the greatest possible number of blows in a melee round, but they do not do truly severe damage unless a critical hit is scored. Light-Heavy weapons ("LB") have the speed of Light weapons but cause more damage when they strike a target. Heavy weapons ("H") are slow, so a character using one is under the disadvantage of fewer blows, but the impact and damage of an "H" weapon can be devastating.

"Natural" weapons, such as claws and fangs, are also rated as light, medium, or heavy. All Monster weapons are identified by the letter "M", followed by either "L" (light), 'H" (medium) or "H" (heavy). A very few monsters possess "G" class natural weapons, meaning they are of gigantic size and power. A third letter follows, indicating the type of weapon: "B" = bite; "C" = claw or talon; "S" = sting' "K" - kicking/ trampling hooves; "B" = horns. The weapon designation is followed by a number indicating the relative length or reach of a natural weapon. Thus:

MSB 0 = Monster Natural Weapon, Small Bite, 0 length.
MSS 0 = Monster Natural Weapon, Small Sting, 0 length.
MSC 1 = Monster Natural Weapon, Small Claws, 1 length.

These designations are used throughout the Monster Profiles to indicate the type of natural weapons possessed by a particular Monster type. The Damage Multipliers for these weapons are also given in the Monster Profiles. In a few instances, there will be two Damage Multipliers, as in the case of Trolls. This means that the Monster can use natural weapons or hand-held weapons. The first Damage Multiplier=hand-held weapons; the second=natural weapons. Thus a multiplier 7x/4x means that the WDF is multiplied by 7 for hand-held weapons and by 4 for natural weapons.

Missile weapons are significantly different from melee weapons and so are dealt with under another heading.

Magick Weapons

Magick weapons add +5% to the hit probability of an attacker and subtract -5% parry bonus for each +1 increment of enchantment to +5 increments. Also, 1 additional point of damage is inflicted for each +1 increment. Thus a fine +5 sword would add +25% to attack chances, -25% from enemy hit probabilities on parries, and to 5 additional points of damage. A +8 sword would have the same attack and defense capabilities but inflicts 8 additional points of damage.

If the Magick weapon is an "Ego Sword" possessing a "life" of its own, it adds +1 blow for each +1 increment up to +5 increments, thereby increasing the number of blows a character may strike with it in a melee turn.



Blows

The number of blows possessed by a figure represents the number of offensive or defensive moves available to him a given melee turn. The greater his Dexterity and greater his skill and experience in handling weapons, the larger the number of blows that will be possible.

The time available in a melee turn is strictly limited. Thus a figure must choose how he will expend that time, as represented by the number of blows he could strike. To parry, dodge, turn around, or shift to another target takes time, and "blows" must be expended to perform such maneuvers. Similarly, if a figure is knocked down, has a weapon struck from his hand and must draw another, etc., he must take time in the form of expending "blows" to recover.

Different weapons have different numbers of basic blows possible. If a figure chooses to draw and use another weapon, the number of blows possible in a melee turn is always the lowest number indicated.

First Blow

The sequence in which blows may be struck is always important, for it determines whether or not a figure will be able to slay or incapacitate his opponent before the same can be done to him.

1. In the first round of each melee turn, the first blow is struck by the figure who:

   a) has caught his opponent by complete "surprise" or is attacking from the rear;

   b) is attacking from above (as from stairs or a battlement;) characters 3 feet taller than their opponents and having weapons equal in length to their opponent's weapons are assumed to have longer weapons and gain the first blow.

   c) is attacking with a weapon two lengths longer than his opponent's weapon;

   d) is attacking with a weapon equal in length or one length longer or shorter than his opponent's weapon, and also has two or more blows over his opponents total blows.

2. The first blow in each subsequent exchange is struck by the figure who had the first blow previously, except when the opponent has a weapon two or more lengths longer. For example, a Knight with a Mace (length = 4) is fighting a Thief armed with a dagger (length = 1). The Knight will have the first blow in each exchange, and thus he also has the advantage of being able to kill the Thief before the Thief can deliver a counter blow.

3. If a figure chooses to make a defensive parry or dodge, the opponent automatically has first blow in the exchange. If both figures choose a defensive move, no blows will be struck, but each expends a blow being especially wary and defensive-minded.

4. (Optional): If two figures are firing missiles, spells, etc., at each other, the figure with a Dexterity 3 points or more higher than the other will fire first. A Dexterity difference of 1 or 2 points means that fire is simultaneous. A figure with Dexterity of 20 always fires first, even if there is only 1 point difference.

Horror Factor

The horror factor represents either the hideous appearance of the monster or its overwhelming aura of evil and power (or a combination of the two). Whenever a character encounters one of these monstrosities, he must roll a FER CR check minus the horror factor (H.F) to see whether or not he is momentarily stunned by the sheer horror of the thing. Fortunately, unless specified, the character only needs to roll for the first turn of each encounter, not every turn of combat.

A failed roll means that the character is so overwhelmed with horror that he is temporarily stunned and the character loses initiative, loses one blow that melee and can not defend himself against the creature's first attack that melee (no parry or dodge). Fortunately, the character snaps out of the shocked stupor quickly and can join in the combat that same melee. By the second melee the character has completely regained his senses, fighting as normal.

Armor

Armor is perhaps one of the most vital considerations confronting a character. For it one's armor more than anything else which determines a character's defensive status.

Armor is either natural or worn. Natural armor is provided by the toughness of the hide of a creature. All human-like characters have natural armor of 0. Social Monster's (Goblins, Giants, Gnolls) also have natural armor of 0, while all others have armor as printed in the Monster Profiles. Natural armor provides no defensive advantages besides reducing hit probabilities. "Worn" armor is any form of protection donned by a figure which is not part of his body as such. Special advantages may be gained thereby.

There are ten basic armor classes. Figures in "natural" armor are considered protected by leather helmets. Figures wearing "personal" armor of leather or metal are better protected. However, only Chivalry wear armor above class 5 without penalty.

Armor Class	Description of Armor Type and Basic Characteristics of Protection	armor Weight as a % of the Wearer's Weight
0	No armor: Character suffers 1 6-sided die of extra damage when he is struck by a Light (L) weapon and 2 dice of extra damage when he is struck by a Heavy (LH or H) weapon or by missiles. Increase his dodge bonus by -10%.	0%
1	Soft Leather: Character is wearing a jerkin or coat of animal hide. One die of extra damage when struck by "H" weapons or by missiles. Increase dodge by -10%.	10%
2	Hardened Leather Cuirass: Character is wearing stiffened armor of double or triple layer animal hide. One die of extra damage when struck by "H" weapons or missiles.	15%
3	Brigandine or Splint armor: Character is wearing a leather coat or cuirass that has been reinforced by small metal splints, plate, or studs. One die of extra damage when struck by missiles.	20%
4	Banded or Scale armor: Character is wearing a leather cuirass or coat reinforced by steel bands or overlapping plates of steel. One die of extra damage when struck by longbow shaft or Crossbow bolt.	25%
5	Chain Mail Shirt: Character is wearing a corselet of finely linked steel rings, giving effective upper body protection. One die of extra damage when struck by longbow shaft or Crossbow bolt.	25%
6	Plate Cuirass: Character is wearing a rigid bronze or steel breast and back plate over a leather undercoat. Reduce all "L" weapon damage by 1/5.	30%
7	Chain Mail Hauberk or Mail Coat and Hose: Character is wearing full armor protection of finely linked mail, with padded undercoat, mail coif, and armored gauntlets. Reduce all "L" weapon damage by 1/4.	40%
8	Superior Chain Mail: Character is wearing full armor of triple linked annealed mail, complete with plate joint and shoulder protection, mail coif, and armored gauntlets. Reduce all "L" weapon damage by 1/3 and all "LH" weapon damage by 1/5.	45%
9	Chain Mail and Plate: Character is wearing full armor of plate cuirass, shoulder, elbow, and knee protection, with triple linked mail undercoat and hose, armored gauntlets, and mail coif. Reduce all "L" weapon damage by 1/2, "LH" damage by 1/3, and "H" damage by 1/5. All missile weapons reduce by 1/3 except heavy crossbow.	60%
10	Full Plate: Character is wearing complete protection of heavy steel plate, with armored gauntlets and chainmail undercoat. All "L" and "LH" damage is reduced by 1/2. "H" weapons and all missiles except heavy crossbow are reduced by 1/3 damage. Reduce dodge bonus by +10%.	75%

LEATHER: Leather or fur clothing. (jackets, coats, robes).

HEAVY LEATHER: Thick leather or fur clothing.

QUILTED/PADDED: Layers of cloth sewn into a quilted jacket, coat, surcoat, or padded undercoat.

CUIRBOILLI: Boiled leather, sometimes called cuir bouilli, consists of thick leather, boiled in water (oil and wax are used as well). The boiling causes the leather to be harder but more brittle. The boiled leather can be fashioned into lames or scales to make lamellar or scale armor. The leather remains flexible for a short time after boiling, allowing it to be molded into larger 'plates'.

GAMBESON: A gambeson (or aketon or padded jack or arming doublet) is a padded defensive jacket, worn as armor separately, or combined with mail or plate armor. Gambeson were produced with a sewing technique called quilting. Usually constructed of linen or wool, the stuffing varied, and could be for example scrap cloth or horse hair.

RINGMAIL: Ring Mail or Ring Armour is essentially a leather or textile item of clothing (a jacket, or trousers) that has a large number of metal rings sewn or tied directly into the foundation garment. Unlike chain mail, the rings are not physically interlocked with each other.

SCALE ARMOR: Scale armor is armor in which the individual scales are sewn or laced to a backing by one or more edges in overlapping rows resembling the scales of a fish or reptile. Scale armor offers better protection from blunt attacks than mail. It is also cheaper to produce, but it is not as flexible and does not offer the same amount of coverage.

BRONZE PLATE: The classic early breast-and-back of the Ancient Greeks, effective against bronze weapons but perhaps too heavy for the protection offered against iron and steel weapons.

BRIGANDINE: Metal plates or splints sewn between two layers of leather or fitted into pockets between the layers. Rivets holding the armor together may show through on the outside. It was commonly worn over a gambeson and mail shirt and it was not long before this form of protection was commonly used by soldiers ranging in rank from archers to knights. It was most commonly used by Men-at-arms. These wore brigandine, along with plate arm and leg protection, as well as a helmet. However, even with the gambeson and the mail shirt, a wearer was not as protected as when wearing plate armor, which was typically much more expensive. The brigandine filled this gap very well. Brigandine was simple enough in design for a soldier to make and repair his own armor without needing the high skill of an armorer. A common myth is that brigandines were so-named because they were a popular choice of protection for bandits and outlaws. This is untrue. Originally the term "brigand" referred to a foot soldier. A brigandine was simply a type of armor worn by a foot soldier. It had nothing to do with its alleged ability to be

concealed by bandits.

BANDED: The classic Lorica Segmentata of the Imperial Roman Legionary, a relatively lightweight cuirass of iron bands sewn to a leather undercoat. The armor itself consist of broad ferrous strips ('girth hoops') fastened to internal leather straps. The strips are arranged horizontally on the body, overlapping downwards, and they surround the torso in two halves, being fastened at the front and back. The upper body and shoulders are protected by additional strips ('shoulder guards') and breast- and backplates. The form of the armor allow it to be store very compactly, since it is possible to separate it into four sections. The fitments that close the various plate sections together (buckles, lobate hinges, hinged straps, tie-hooks, tie-rings, etc.) are, however, made of brass.

CHAINMAIL: Links of metal meshed together and fashioned into shirts, coats (hauberks), and hose (leg protection). Haubergeon ("little hauberk") generally refers to a shorter variant with partial sleeves, but the terms are often used interchangeably. Several patterns of linking the rings together are known since ancient times, with the most common being the 4-to-1 pattern (where each ring is linked with four others). The rings composing a piece of mail would be riveted closed to reduce the chance of the rings splitting open when subjected to a thrusting attack or a hit by an arrow. Some chainmail are made of alternating rows of both riveted rings and solid rings. Both have been made using wrought iron. Some pieces are made of wrought steel with an appreciable carbon content that allow the piece to be heat treated. Wire for the riveted rings are formed by either of two methods. One was to hammer out wrought iron into plates and cut or slit the plates. These thin pieces are then pulled through a draw plate repeatedly until the desired diameter is achieved. Guild marks are often stamped on the rings to show their origin and craftsmanship.

PLATEMAIL: Combination armor consisting of chainmail with iron/steel plate and brigandine protection for the torso, joints, shoulders, and neck.

PLATE: armor consisting of plate protection with chainmail covering joints between the plates. Ribbed plate is a variation of normal plate, with many artistic ribs which also serve to deflect the blows of weapons. An average suit of plate in the early fifteenth century had a mass of approximately 55 to 66 dr, but a trained person could carry out most activities without undue strain; a man in full plate can run, jump, and lie down and rise without too much trouble. The main disadvantage of this type of armour was not its weight, but its stuffiness, which is caused by lack of air and the sweating due to heat and physical exertion. A Plate armour is virtually invulnerable to sword slashes. It also protects the wearer well against spear or pike thrusts and provides decent defence against blunt trauma. While this armor is effective against cuts or blows, their weak points could be exploited by long tapered swords or other weapons designed for the purpose, such as poleaxes and halberds. The effect of arrows and bolts is still a point of contention in regards to plate armor. Longbows and crossbows could also pierce plate armor up to ranges of 660 feet with a lucky shot. Several levels of quality exist.

REREBRACE/COUTER/VAMBRACE/GAUNTLET: When wearing torso armor, it is also important to remember to protect the arms. Requiring at least a Leather Jack or Mail Shirt, plates of metal are attached to that armor for extra arm protection. A Rerebrace (also known as a Pauldron) protects the upper arm and shoulder, a Couter (also known as a cop) protects the elbow, a Vambrace protects the lower arm, and Gauntlets protect the hand and wrist. These protective items are generally fashioned from plate, and any areas uncovered are assumed to have the base AV of the armored sleeve underneath. It is, of course, possible to purchase gloves as a form of lesser hand protection. These may come in leather, Leather with bands of metal across the back for protection, or Light Mail. Arming Gloves are mail gauntlets with “knuckleduster” plate additions. They provide protection to the hand, may punch for damage with range “hand”, and may be used to parry some attacks. See the Shields section below for more on Arming gloves.

To have complete armor protection, a character must also wear a helmet. Failure to protect the head reduces the armor class by one level and there is an automatic 10% chance that any critical hit is scored against the head before the Critical Hit Table is consulted. The following 5 classes of helmet provide various degrees of protection against different types of weapon:

Helmet Class	Description of Helmet and Basic Characteristics of Protection
0	No Helmet: 50% chance of instant death if struck in the head by a “L” weapon 75% chance of instant death if struck in the head by a “LH” or “H” weapon.
1	Leather Helmet: Full protection from “L” weapons. 25% chance of instant death if struck in the head by an “LH” or “H” weapon.
2	Conical Helmet: A metal helmet providing full protection against “L” weapons. 10% chance of instant death if struck in the head by a “LH” or “H” weapon.
3	Open-Faced (Norman) Helm, with Nasal: A metal helmet providing full protection from “L” and “LH” weapons. 10% chance of in instant death if struck in the head by an “H” weapon.
4	Bascinet: A superior metal helm providing full protection from all weapons if worn with a mail coif.
5	Crusader’s Helm or Visored Helm: No critical damage to head from “L” or “LH” weapon, and only 1/2 damage from “H” weapons if head is struck. Lose -5% from hit probability due to vision loss. (Note: no stunning, etc., is experienced because of the thickness of the helm.)

CAMAIL: A camail or aventail is a flexible curtain of mail on a helmet that extends to cover the neck and shoulders. The mail could be attached to the helm by threading a leather cord through brass rings at the edge of the helm.

COIF: A coif is a mail (light, normal, doubled or banded) hood. It covers the sides, top and back of the head (but leaves the face uncovered), and also protects the neck and shoulders like an Aventail. Some coifs have what is known as a Ventail – a flap that attaches across the mouth and protects the lower face.

GORGET: A Gorget (or Bevor) is a plate hard covering for the neck and shoulders (similar to an Aventail). It is usually worn over a mail shirt or hauberk for extra protection of those vital areas.

CLASSICAL HELM: An open-faced metal helm with cheek and back plates--similar to the Roman Legionary helmet.

NASAL HELM: A composite helm reinforced with iron bands and often having a nasal to protect the nose--the typical Norman helm. The nasal helmet was a form of helmet with a domed or raised center, usually formed around a basic skull-cap design, with a single protruding strip that extended down over the nose to provide additional facial protection. Although the nasal helm lost popularity amongst the higher classes of knights and men-at-arms, they were still seen amongst archers to whom a wide field of vision was crucial.

BARBUTE: A barbute is a visorless war helmet, often with distinctive "T" shaped or "Y" shaped opening for the eyes and mouth. The barbute resembles classical Greek helmets. The defining characteristic of the barbute is the fact that the shape of the helmet extends all the way down to cover both sides of the face. On some examples, there is a central, narrow protrusion extending down from the top of the opening, designed to protect the wearer's nose. Often, barbutes were covered by fabric, most typically heavy velvet. The main differences between the barbute and the Greek hoplite's helm to which it is often compared are the difference in material (Ancient Greeks used bronze) and the lack of a prominent decorative crest. Often a low ridged crest was forged into the top of the helmet's skull which served to strengthen the helmet without adding a significant amount of weight.

OPEN BASCINET: A truly superior open-faced helm giving superb protection to the whole head and the back of the neck, with only the face below the eyebrows and the throat exposed.

VISORED HELM: Essentially a bascinet fitted with a visor, worn open for maximum visibility or closed for maximum protection. Many types in fact expose only the face between the eyes and mouth, with the chin, most of the cheeks, and the throat protected. Consider it proof against all except missile fire and stabbing/thrusting blows (effectively closed otherwise). The visor was often conical, giving the appearance of a muzzle or a beak. They were sometimes called "dog faced" (known as a hounskull).

SALLET: The sallet (also called salade and schaller) was a war helmet that replaced the bascinet. Some sallets were close fitting except at the back of the head where they extended and formed a pointed tail. Some followed the shape of the neck, and had an additional plate riveted on. Many sallets were worn with an extended, padded gorget called a bevor that protected the wearer's jaw. Some sallet versions have occularia in the form of a slit in a visor, some have this slit in the front of the helm, or even in the brim. Most sallets needed no breathing holes, as there was a natural gap where it overlapped the bevor near the wearer's mouth. Some sallets had a "bellows visor" with breaths cut into the visor.

ARMET: The typical armet consisted of four pieces: the skull, the two hinged cheek pieces which lock at the front, and the visor. A multi-part reinforcement for the bottom half of the face, known as a wrapper, was sometimes added, and its straps attached to a metal disc at the base of the skull piece called a rondel. Movable face and cheek pieces allowed the wearer to close the helmet, thus fully protecting the head from blows.

CLOSE HELM: The close helm carried a visor that pivoted up and fully enclosed the head and neck area, unlike earlier helms such as the sallet and barbute, which sometimes may have left the wearer more exposed, or needed a bevor to be added to protect the chin and neck. The close helm was used in battle, but was also popular in tournaments, where sometimes the visor would be less solid, and instead have bars which would still offer protection but allow more visibility. Close helms for jousting were heavier, weighing up to 12 pounds, while the helms for normal combat were lighter, often around 8 pounds. The close helm is very similar to the armet. The main difference is that the bevor/visor of an armet is split in the middle, with the two halves hinged at the cheek, opening outwards to expose the face of the wearer. The bevor of a 'true' close helm opens by swinging upwards; it is in one piece and shares the pivot point with the visor. The close helm often had a catch to hold the visor down.

HEAUME: The heaume or great helm, also called pot helm, bucket helm and barrel helm, arose in the context of the crusades. In its simplest form, the great helm was a flat-topped cylinder of steel that completely covered the head and had only very small openings for the eyes and mouth. Later designs gained more of a curved design, particularly on the top, to deflect or lessen the impact of blows. The style is sometimes referred to as a 'crusader helmet', but also as a 'pot helm', and a later variant with a more conical top is known as a 'sugarloaf helm'. Although the great helm offered vastly superior protection than previous helmets, such as the nasal

helm, it limited the wearer's peripheral vision, and in addition to being heavy, the mass-produced form (flat-topped without ventilation holes) provided little ventilation and could quickly overheat in hot weather. Knights would remove the great helm once close combat ensued. A great helm (especially smaller varieties lacking side and back head protection) may have also an attached mail collar, or camail, to protect the neck, throat, and shoulders.

Shields are also invaluable in providing a proper armored defense. Shields have an intrinsic defense bonus against all attacks from the front, known as a passive shield parry bonus:

Shield Class	Description of Shield Type and Basic Characteristics of Protection
1	Rolled Cloak: -5% basic defense against "L" weapons of class 1-3. Full parry bonus may be applied by any character using such a defense.
2	Solid Object: Any solid object such as a chair, stool, etc., may be used as an improvised shield. It will provide -10% basic defense against "L" weapons but can absorb only 3 solid blows then shatters.
3	Dagger, Hand Axe: A dagger or hand axe may be employed as a parrying weapon and used in combination with some other weapon. +2 defensive blows are gained in addition to the blows allotted to the character for using his major weapon. The defense bonus is the basic parry bonus only, and there is a 10% chance that the weapon will be struck from the hand if used in this manner each tine a parry is attempted.
4	Quarterstaff: In the bands of a Yeoman or Clergyman, a Quarterstaff has a -10% basic defense against "L" weapons and -5% against "LH" and "H" weapons. If parrying "LH" or "H" weapons, there is a 10% chance that the staff may be shattered unless it is iron-shod. Full parry bonuses may be added.
5	Spear, Pole Arm: In the bands of a trained fighter, any pole are may be employed as a "shield," with -5% basic defense against all hand-held weapons. Full parry bonuses may be added. 10% chance of breaking if used to parry.
6	Light Shield (Targe): -10% basic defense against "L" weapons and -5% basic defense against "LH" and "H" weapons. 10% chance of the shield being broken each tine it is used to parry "LH" or "H" weapons.
7	Buckler or Kite Shield: -10% basic defense against all weapons. 5% chance of the shield being broken each tine it is used to parry "H" weapons of the impact type (war hammer, morning star, etc.) The heavy shield may also be used to "bash" an opponent.

BUCKLER: A buckler (French bouclier 'shield', from Old French bocle, boucle 'boss') is a small shield, 6 to 18 inches in diameter, gripped in the fist; it was generally used as a companion weapon in hand-to-hand combat, as its size made it poor protection against missile weapons (e.g., arrows) but useful in deflecting the blow of an opponent's sword or mace.

TARGE: A targe was a concave shield fitted with enarmes on the inside, one adjustable by a buckle, to be attached to the forearm, and the other fixed as a grip for the left hand. These shields were mostly made of iron or iron-plated wood. It was used primarily as a parrying weapon because it covers only a small portion of the body. It either deflects a blow (successful parry) or it does no good at all.

HEATER SHIELD: A standard shield (round or the usual triangular Chivalric type) which can cover an area approximately equal to the body from the shoulder to the stomach. Smaller than the kite shield, it can be maneuvered to parry blows and could be used either mounted or on foot.

KITE SHIELD: A large shield covering the body and legs to the knee-equivalent to 3/4 armor. It is too large to be maneuvered in a shield parry, but it will meet any blow that is a clear hit and absorbs damage before the armor does. A kite shield was either a reverse teardrop shape or later on, flat-topped. The tapering point extended down to either a distinct or rounded point. Believed to be an evolution of the simple round shield purely to guard one whole flank of a rider when in combat, the shield gained popularity amongst professional soldiers as it allowed them to guard their foreleg when in a mêlée. It was either flat in section, or featured a gradual curve, to better fit the contour of the human torso, much in the style of a scutum (Legionary shield).

PAVISE: A pavise (or pavis, pabys, or pavesen) is a large convex shield used to protect the entire body. The pavise was also made in a smaller version for hand to hand combat and for wearing on the back of men-at-arms. It is characterized by its prominent central ridge. The pavise was primarily used by archers and crossbowmen in, particularly during sieges. It was carried by a pavisier, usually an archer, or, especially for the larger ones, by a groom. The pavise was held in place by the pavisier or sometimes deployed in the ground with a spike attached to the bottom. While reloading their weapons, crossbowmen would crouch behind them to shelter against incoming missile attacks.



Magick Armor

Magick armor subtracts -5% from the attacker's hit probability for each -1 increment of enchantment placed on it. It also reduces damage by -1 point per increment unless there is a "critical hit."

Magick Shields

Magick shields subtract -5% from the attacker's hit probability for each -1 increment up to -3 increments of enchantment. A Magick shield also provides advantages when defending against a "bash" by an enemy or when making a "shield bash." When receiving a "bash" from an enemy, reduce the probability of the bash succeeding by -5% for each -1 increment. When performing a "shield bash" against an enemy, add +5% to the probability of the bash succeeding for each -1 increment. Magick shields will not shatter unless struck by a Magick weapon of equal or greater enchantment.

Dodging Blows

Combat is rarely static, with combatants standing toe to toe and slugging it out. If a character has sufficient room to maneuver (at least 5 feet of open space around him), he may choose to dodge a blow. The player must call out "Dodge" before the percentage dice are rolled to determine the combat result. At that point, several possibilities arise:

1. The defender writes Left, Back, or Right on a slip of paper. The same is done by the attacker, who tries to anticipate the direction of the dodge.
2. If the defender has fooled the attacker, there is a 25% chance that the blow has missed him completely and he can immediately launch a "free" counterblow. If no counterblow arises, the percentage dice are rolled to determine combat. The full dodge bonus of the defender is subtracted from the attacker's hit probability. If the defender has a shield and has dodged to the Right or straight Back, the shield will be interposed between his body and the blow, so subtract the basic shield defense value (see Shields under Armor, above) from the hit probability as well.
3. If the direction of the dodge was anticipated by the attacker, the dodge bonus is reduced by 1/2 and there is a 35% chance that the defender was caught off balance when the blow landed and was "bashed."
4. A dodge always requires the expenditure of 1 blow. Characters with a Dexterity of 15 or better receive 1 free dodge per melee turn.

A dodge may also be used to avoid a missile fired at the defender. In this instance, merely reduce the hit probability by the dodge bonus (and shield defense, if applicable).

Parrying Blows

If a character has insufficient room to dodge, or if the tactical situation seems to demand it, he may choose to parry a blow with his weapon or shield. If he parries deliberately, he must call out "Weapon Parry" or "Shield Parry" before the percentage dice are rolled to determine combat. A passive shield parry is automatic if he is bearing a shield, if being attacked from the front, and has called for no parry or dodge.

1. A passive shield parry requires no expenditure of a blow. The shield is merely slung on the arm or across the shoulder and serves as an extra layer of frontal armor. The basic defense value of the shield is applied to

reduce the attacker's hit probability. Anyone who has a shield may make a passive shield parry. If the blow strikes home, there is a 15% chance that a "LH" or "H" weapon has smashed a small shield, and a 5% chance that a large shield is broken.

2. An active shield parry requires the expenditure of 1 blow. Only trained Knights and fighting men may employ a shield in this manner, for the tactic involves the precise manoeuvering and angling of the shield as to cause a glancing blow. If the defender successfully wards off the blow, he has a chance of making a "free" shield bash. If the parry fails, there is a chance that the shield will be shattered (see *1., above). To compute the defensive bonuses arising from an active shield parry, add the basic parry bonus and the basic defense value of the shield, then subtract the total from the attacker's hit probability.

3. A weapon parry also requires the expenditure of 1 blow. The attacker attempts to manoeuver his weapon so as to both block the attacker's blow and, if possible, to deliver a counter blow. If the parry is successful, and the blow does not land, a 50% chance exists of an immediate and "free" counter blow. If the parry fails and the blow lands, the attacker has a 10% chance of disarming the defender. If an "H" weapon is attacking and a "L" weapon is defending, there is also a 10% chance that the lighter weapon was shattered. (Reduce these probabilities by -5% for each +1 increment if parrying weapon is Magick, and increase chance by +5% if attacking weapon is Magick.) To compute the defensive bonuses, merely add the basic parry bonus to the weapon skill bonus (if a favourite weapon is used), and subtract the total from the attacker's hit probability.

4. All figures trained to arms (Knights, Sergeants, Men-at-Arms, Elves, and Dwarves) possess 1 additional defensive blow which may be applied to an active shield or a weapon parry.



Parrying Blows by Large, Powerful Monsters

It is often possible for a character to parry the blow of a large Monster by using a shield or weapon. Indeed, when a character has a high parry bonus, it is likely that a parry will prevent a blow from landing at all. However, it is inconceivable that all of the force of the blow will be dissipated harmlessly. Therefore, if the die result falls within the basic hit prob140 ability of the Monster (taking no bonuses into account except basic shield defense values), consider the glancing blow as delivering a "bash" 35% of the time and consult the Bash Result Table.

For example, a Chimera would have a basic 35% chance of striking a Knight in class 8 armor and carrying a kite shield when it strikes with a claw. If the Knight had a -35% parry, there would be no chance of the blow landing. However, there is still a 35% chance that the Chimera had struck the Knight hard enough to produce a 35% chance of a bash. Suppose the Chimera's die roll was 30%. Check for a bash, which will occur 35% of the time. If a bash did result, consult the Bash Result Table.

Only a Magick shield will reduce the probability of a large Monster delivering a bash in this manner. It should be explained that this rule is necessary to balance the two significantly different combat situations arising from matching hand-held weapons to "natural" weapons. Skill may prevent damage from natural weapons, but it cannot eliminate the brute strength behind such mighty blows.

Dodging Blows by Large, Powerful Monsters

Large Monsters are, by definition, big brutes and their weapons are appropriately large as well. Thus it is more difficult to get out of the way of such weapons. If the direction of a dodge is anticipated by the Monster, a bash is possible even if there is no chance of damage being done. The bash probability is 50%. If a bash occurs, consult the Bash Result Table.

Critical Hits

Critical hits are scored directly against the body of a character or monster. A critical hit occurs whenever the attacker scores a percentage dice roll within the percentage indicated in the Combat Matrix while striking a blow. For example, a Knight using a Mace rolls 8% against Class 9 armor (superior hauberk). The critical hit percentage is 10% for such a weapon. Thus the blow has been especially effective and the Critical Hit Table is consulted. It should be noted that the percentage on the die is the percentage taken for a critical hit, and any hit probability bonuses are not used to modify the possibility.

Critical hits by small fangs or teeth (MES 0), small pincers or mandibles (MSS 0) or small claws or talons (MSC 1) cause damage to the body only. Do not consult the Critical Hit Table unless the victim is within 50 Dr. of the attacker's weight.

Fumbles

An Adventurer using a weapon has a 2% chance (roll of 99-00 on D100) of fumbling if he has not reached level 10. However a roll of 00 is always a fumble even for a high level character. Attacker must roll on the appropriate Fumble Table.

Tactics

All beings engaged in combat will be able to choose some form of tactics at the beginning of each melee turn, prior to movement or fire. Combat is never static, and the Tactical Matrix simulates the manoeuvering of combatants as they

attempt to gain advantages in position. The effects of the individual's choice of tactics modify the hit percentages in the combat tables. Also, if a character chooses to shift position at any time during the melee turn (dodge, move after slaying opponent), the next blow he strikes will be subject to a tactical determination according to the Tac Matrix. This rule is optional because it involves writing down a word or two of instructions and can slow actions if large numbers of figures are involved. However, its use is recommended if a high degree of realism is desired by the players.

At the start of each melee turn, both sides write down whether they will:

1. Fleche: a savage lunge forward up to 20 feet to make a thrusting or slashing attack.
2. Charge/Spring: a sustained and somewhat headlong rush toward the enemy. Animals will end the Charge with a Spring unto the body of their prey.
3. Close Target: a careful and deliberate approach toward the enemy to bring him to close combat. This tactic must be used to approach an enemy outside of weapon range.
4. Keep Distance: a manoeuver designed to maintain the present distance between combatants.
5. Stand Ground: no movement occurs, but rather the combatant takes a firm stance with his weapon readied to meet the attack of an enemy. To "butt" a spear, pike, or pole arm to brace it against a charging enemy, a figure must stand his ground. Also, any character forced back against a wall or any other obstacle must either advance or stand his ground.
6. Retreat: a withdrawal away from the enemy while facing him. Movement is 1/2 normal.
7. Flight: a headlong running away from the enemy, with one's back exposed and no thought being given to active defense. Movement is always at the full charge rate.

Animals and unintelligent Monsters are capable only of Charging/Springing, Closing Target, Keeping Distance, Retreating, and Fleeing.

The Tac Matrix modifies the first blow struck by combatants during the melee phase of the combat turn. Subsequent blows are not so modified unless a figure has slain an enemy or dodged.

The Tac Matrix appears at the end of this section. The tactics chosen by combatants will significantly alter the outcome of an individual battle. Players are urged to make a very careful study of the Tac Matrix to ensure the best choice of tactics. Also, to speed up play, a 10-second time limit per figure is recommended for decision and writing of the choice of tactics.

The Bash

One of the most neglected features of melee combat in most game systems is the "bash." There are a number of ways that the force of impact from a weapon, shield, fist, or even the entire body may be applied to knock down a stricken defender or drive him backward. Combat is always a matter of choosing tactics which will not only wound an opponent but which will also incapacitate him or place him in an awkward position. A successful bash serves to prevent an opponent from delivering an effective counterattack and often makes him a better target. When a bash occurs, consult the Bash Resolution Matrix to determine the effect of the bash.

The weight of an attacker or defender affects a bash. For each 100 Dr. an attacker is heavier than a defender, the chance of a bash is raised by 5%. Conversely, for each 100 Dr. that an attacker is lighter than a defender, the chance of a bash is reduced by 5%. This is true of all forms of bash. Be sure to include armor weight in all of the calculations.

The type of weapon striking a blow determines the basic chance of a bash occurring. The probabilities are listed with the Bash Resolution Matrix and apply to all weapons used in combat.

The armor class of the defender will affect a bash. The better the armor, the less the chance of a bash.

1. The weapon bash has a chance of occurring whenever a blow is struck successfully with a hand-held or natural weapon. Note: Not all melee weapons deliver a bash.
2. The missile bash has a chance of occurring whenever a missile strikes a target. There is a flat 25% chance of a bash, regardless of weight or armor, if a bow or crossbow is used, and a 15% chance otherwise.
3. The shield bash occurs whenever a defender makes a successful active shield parry. A "target" (small shield) is rated as an L* weapon, and a "buckler" or "kite shield" is rated as an "H" weapon when determining the chance of the bash.
4. The body bash occurs whenever combatants deliberately or accidentally are brought into violent contact as a result of the Tac Matrix. There is a basic chance that either combatant will be bashed. There is an additional 5% chance for each 100 Dr. or part thereof that one combatant is lighter than another, so that a lighter man or creature is at a disadvantage.

A body bash may be deliberately attempted. Such a bash is possible only when a Close, Charge, or Fleche tactic is chosen and the Tac Matrix indicates body contact occurs:

1. A light animal (100 Dr. or less) springing at its prey has the equivalent of a L* weapon bash prob142 ability, provided its prey is not more than 100 Dr. heavier.
2. A medium animal (100Dr-250 Dr.) springing at its prey has an "LH" weapon bash.
3. A heavy animal (250 Dr. or more) springing at its prey has an "H" weapon bash.
4. Animals possessing a hug have a 25% chance of hugging a victim when a hit has been scored with large claws. A hug costs 1 blow and does 3 6-sided dice of additional damage to anyone in class 0-5 armor and 2 dice of damage to those in class 6-10 armor. In addition, the creature may then toss his victim from 5-30 feet, with a 25% chance of the victim being stunned on landing (always check for bash). A hug is effective on victims up to 4 x the weight of the animal doing the hugging. Larger creatures are unaffected.
5. A butt may be performed by any animal or Monster with MLH 7 Large Horns. The butt occurs when the animal Charges or Closes and subsequently strikes the victim. A butt will toss the victim 5-30 feet, provided he is not more than 2 x the weight of the butting animal. There is a 25% chance that the victim is stunned if he is bashed to the ground.
6. A grapple is a wrestling hold used by human-like characters and Monsters. It may be employed whenever the attacker Charges or Closes with the enemy, or when the enemy has failed to make a shield bash or successful spring. A grapple can be used in two ways if the attacker succeeds (25% chance) in holding his victim:
   a) Restraint: Provided the defender is not significantly stronger, a grapple has a 50% chance of pinioning a victim in some way. The sword arm may be caught and held, or a full-fledged clinch may be possible. The victim has to expend a blow to break the restraint, with a 25% chance of success +5% for every 50 Dr. he is heavier than the being grappling him.
   b) Toss: A being who is 100 Dr. or more lighter than his victim has an "L*" bash, a being within 100 Dr. of his victim's weight has an "LH" bash, and a being more than 100 Dr. heavier has an "H" bash. If a bash result has been obtained, the victim is knocked to his knees 50% of the time or is knocked completely to the ground the other 50% of the time. There is a 20% chance that the being attempting the toss also falls.



Attack from the Rear

Any defender attacked from the rear loses 2 blows if he turns to meet the attack. He is unable to parry either blow, but he can dodge the second blow if his Dexterity over 12. The attacker's hit probability is raised by +25% on the first blow, and by +10% on the second blow.

Attack from Above

If the defender has been knocked to his knees, the attacker has a 10% hit probability. If the defender has been knocked to the ground, the attacker has a 25% hit probability If the defender is below the attacker (attacker is on a battlement, stair, horse, etc.), the attacker has a +10% hit probability, while the defender loses -10% from his hit probability. These bonuses and penalties also apply to the success or failure of a bash.

Encumberment

A character who is partially encumbered gives an attacker +10% hit probability.

A character who is fully encumbered gives an attacker +25% hit probability.

See "Encumberment" under Prime Requisites for further details.

Desperate Defense

A character may choose to make a desperate defense by calling out before the percentage dice are rolled to determine combat. Such a defense expends 2 blows and increases his ability to parry or dodge a blow. Reduce the attacker's hit probability by -25%. No counter blow or shield bash is possible, however, because the defender has gone totally to the defensive.

The Great Blow

Knights were used to fighting adversaries in full armor and so would tend to combine the force of 2 blows to smash through an opponent's defenses to inflict grievous wounds. If using a Great Blow, damage is increased by 1 6-sided die for "L" weapons, 2 dice for "LH" weapons, and 3 dice for "H" weapons. In addition, hit probability is increased by +10%. The chance of a critical hit or a weapon bash is also increased by +10%.

Ferocity

Viking raiders and Knights are always capable of working themselves up to a savage and virtually uncontrollable killing rage. All other characters and Monsters who have had 50% damage done to the body have a 20% chance of becoming "ferocious," so long as their morale has not snapped and they are in conditions that resemble those faced by the rat "cornered in a trap."

Ferocity involves the combining of 2 blows to raise the hit probability by +25% with +10% chance of scoring critical hits or bashes. However, there is a 25% possibility per melee turn that the ferocious character will be totally gripped by a Berserker rage (50% for animals) and will fail to take any active defensive measures until he has slain the enemy before him or he himself is slain. "Human" types add 2 blows to their total when "berserk."

Expending Blows In Combat

More than one "blow" may be expended simultaneously. When a Knight delivers a "Great Blow", he must expend one for striking and a second for the Great Blow - 2 or 1 in other words. Ferocity requires one blow to be expended, in addition to striking; and a ferocious Great Blow would cost 3 points - one for striking, one for the Great Blow, and one for ferocity. Beserker rage (continued ferocity, out of control) requires an extra blow in addition to the one needed to strike; but "human" types (all intelligent humanoids, including Goblin and Giant races) add two blows to their totals because of the superhuman effort being called forth. Parrying and dodging expend one blow, and unless a counter blow is called `or as part of the maneuver, an additional blow must be expended to strike back.

Combat Fatigue

Combat is an energy consuming activity. The number of melee turns that a character may maintain a maximum effort is therefore extremely limited. The maximum period that an experience level 1 character may fight efficiently is found by substituting in the following formula:

Maximum Fighting Efficiency Period = Constitution / 3 = melee turns.

For each turn thereafter, a character loses 1 fatigue point per melee turn he continues to fight. Also, his damage Multiplier drops to 1/2. Thus a fatigued character with 3 x WDF would have only 1 1/2 x WDF.

Monsters are considered fatigued when they have suffered 1/2 damage to body and fatigue levels. The effects are the same as for characters (above).

The maximum fighting efficiency period is increased by 1 melee turn per level of experience a character attains up to level 10, if a character is a fighting type. It increases by 1 melee turn per 2 levels of experience attained up to level 10 if a character is a non-fighter.



Character Morale in a "Dungeon" Adventure

The morale of characters in any situation which places them in such a hostile environment that flight or surrender means certain death will tend to remain grimly steady. "Spirit shall grow stronger, mind the keener, courage the greater as our might lessens," a brave Anglo-Saxon warrior once remarked as he and his companions were overwhelmed by Viking raiders. It is in this spirit that player-characters fight impossible odds so long as there is a warrior or Magick User of note among their numbers.

1. Morale is checked when a Monster of incredibly fearsome aspect appears or when 1/2 of the numbers of the party have been slain or put hors de combat by capture or by grievous wounds.

2. The party continues to fight or else withdraws according to some plan on 1-50%. If the leader is over level 10 or is a Knight, add +5% to the probability of maintaining morale for each Charisma point he possesses over 13. If the leader has a Charisma of 20+, morale is not checked so long as he remains in the forefront of battle and is visible to the other members of the party.

3. If the party fails to maintain morale,

   a) there is a 1-33% chance that they will fight with Berserker Ferocity, "like cornered rats."

   b) there is a 34-67% chance that they will fight on, but with all attack bonuses reduced by 1/2 because they are "disheartened." Only Magick weapon bonuses are unaffected.

   c) there is a 68-100% chance that they will panic and flee. If flight is not possible, they will consider surrender and ask for terms unless faced by unintelligent Monsters incapable of understanding. Surrender to Men, Elves, Dwarves, or Hobbits always brings the "honors of war," and they are allowed to keep their weapons if they promise by solemn and binding oaths not to use them. Ransom will be set. Surrender to Monster races means laying down all arms and hoping for merciful treatment. Again, Ransom will be set for those capable of paying it.

4. A Knight or High/Grey Elves will not check morale, no matter what the situation is, unless faced by a terrifying Monster or until he has suffered 50% wounds to the body. He maintains morale thereafter on 1-75%.

5. Once a party has suffered 1/2 casualties, it is jeopardized by a morale check at the end of each melee turn thereafter until the combat is concluded. Three turns after the first check, reduce the chance of maintaining morale by -5% per melee round thereafter. If the party survives the crisis, the survivors "count heads" and will not check morale again until 1/2 of the survivors have become casualties. A solitary character checks morale on 50% once he has suffered 50% wounds to the body.

Monster Morale in a "Dungeon"

Monsters tend to be somewhat finicky about risking their lives unnecessarily. Even the most powerful Monsters (with a few exceptions) will check morale when 1/3 of their number have been slain. If alone, a monster will always check morale when it has sustained 50% damage to its body.

1. Monsters continue to fight or else withdraw in an orderly manner to prepare a counterattack or else call up reinforcements on 1-50%. Add +5% probability for each Charisma point over 13 that the leader possesses if they are intelligent, armed Monsters, such as Uruk-Hai, Orcs, etc.

2. If Monsters fail to maintain morale;

   a) There is a 1-25% chance that they will continue to

fight on.

b) There is a 26-50% chance that they will fight on, but with all attack bonuses reduced by 1/2 because they are "disheartened." Only Magick weapon bonuses are unaffected.

c) There is a 51-100% chance that they will panic and flee. If flight is not possible, there is a 1-33% chance they will fight with "ferocity" and fight to the death. There is also a 34-100% chance they will attempt to surrender. All unintelligent Monsters will invariably fight to the end if an escape route is denied them.

3. If Monsters maintain morale after suffering 1/3 casualties, they must check morale at the end of each melee turn thereafter, with the chance of maintaining morale reduced by -5% per turn. In the second and all subsequent turns a morale check must be made, each Monster checks individually. Thus there will be Monsters 'bugging out" steadily during the battle. If more than 1/4 of the surviving Monsters break in morale in any given turn, they all panic and flee.

4. If the leader of a group of intelligent Monsters is slain or captured, an instant morale check is made.

5. Animals and Beasts check morale individually once their numbers have been reduced by 1/3 or when they have suffered 50% wounds to the body.

6. Some Monsters never check morale because of their bravery and ferocity. These are:

a) All classes of Undead.

b) All classes of Demon, unless faced by a Cleric over experience level 20.

c) Giant Kings, unless faced by one of the AEsir.

d) Dragons.

e) Great Horses, Unicorns, Griffins, Werebears, Lion of St. Mark.

f) "Rocs" in defense of their nests or when fighting "Chaotics."

g) Any Monster which has been gripped by "ferocity."

7. Notwithstanding #6, above, any Monster confronted by its "bane"--a weapon or Magick which can destroy it utterly--will instantly check morale as if it had sustained 50% wounds to the body. Each turn thereafter, it will check morale -5% until it flees. Surrender is never envisioned; the Monster will Flee in abject terror. If it has to fight through its own companions to gain safety, it will do so, with "ferocity".

A "bane" is defined as any weapon or device vs. a particular type of Monster. The Monster in question will always recognize its "bane" and seek to avoid it.

Individual Combat Movement Table

Type of Character/Monster	Normal Move (feet/turn)	Charge Bonus (feet)	Maximum speed* (feet/turn)
Human: Unencumbered	60	40	120
Partially Encumbered	50	30	100
Fully Encumbered	50	30	90
Severe Wound Penalty	-40	-	-60
Elf: Unencumbered	80	60	150
Partially Encumbered	70	40	130
Fully Encumbered	50	30	100
Severe Wound Penalty	-40	-	-70
Dwarf: Unencumbered	60	30	100
Partially Encumbered	50	30	100
Fully Encumbered	50	30	80
Severe Wound Penalty	-30	-	-50
Hobbit: Unencumbered	70	30	120
Partially Encumbered	60	30	100
Fully Encumbered	50	30	80
Severe Wound Penalty	-30	-	-50
Dexterity over 15	+10	+10	+10
Dexterity over 17	+10	+20	+30
Horses	See Movement of Cavalry in Melee below		
Mules/Wagons	+60	-	180
Donkeys	60	-	160
Dragons	60	120	180
Lizard Men, Rat Men	As Human or Animal		
Lycanthropes	As Human or Animal		
Kobolds, Goblins, Orcs	60	30	100
Bugbears, Uruk-Hai, Gnolls	As Humans	As Humans	As Humans
Ogres, Trolls	60	50	120
Giants	80	80	200
Skeletons, Ghouls	As Humans	As Humans	As Humans
Death, Barrow Wights	60	60	110
Phantoms, Spectres	As Humans	As Humans	As Humans
Vampires	60	50	130
Mummies, Zombies	50	20	70
Wraiths, Nazgûls, Ghosts	60	60	120

- Humans, Elves, Dwarves, and Hobbits expend 1 fatigue point per turn spent at Maximum speed if unencumbered, 2 fatigue points if encumbered, and 3 if fully encumbered or severely wounded to the body (50% damage or greater). Those wounded in the leg may "hobble" at a basic 10 feet per turn unassisted or 30 feet if assisted. Men unable to walk may 'crawl' at 10 feet two turns. When all fatigue points have been expended, a man is considered winded" and fully encumbered for 1-3 turns.

- Living Monsters may proceed at maximum speed for 1 turn per 5 body points they possess, after which they slow to 1/2 normal speed because they are "winded." Flying Monsters proceed at maximum speed for 1 turn per body point they possess. Monsters allotted fatigue levels are treated like Humans.

- Undead never tire, nor do Lycanthropes. However, they will tend to slow to normal pace after spending 6-20 turns at maximum rate. If the quarry is in sight, they will expend 1-6 turns at slow speed before increasing the pace; if the quarry is not in sight, they may give up the pursuit 1-50% of the time.

- Animals are treated as Living Monsters.

The movement of Legendary Beasts and Animals is given in the form 60/120, etc. In the case of animals restricted to the land, the first number is the normal move in feet and the second is the maximum rate. Charge bonuses are found by subtracting the normal rate from the maximum. In the case of birds, the first number is the land speed, the second the air speed. The speeds of all Animals and Legendary Beasts are given in the Monster Profiles.

The effect of terrain, etc., has not been dealt with because of the complexity of such variables. However, the Game Master is encouraged to make adjustments for the type of countryside, the surfaces traversed, turning sharp corners at high speed, the size, weight and general maneuverability of large creatures, and so on. Provided that there is fairness and realism, each group will quickly develop their own methods of dealing with the question.

Tactical Manoeuver Matrix

Prior to the initial blows of each melee turn, players write down their choice of tactics on a slip of paper, then compare those tactics to the results on the tables below. The percentage results are bonuses or penalties to be applied to the hit probabilities of the combatants.

Attacker Tactics	Defender Tactics: Flight	Retreat	Stand	Keep Dist.	Close	Charge	Fleche
Flight	NA/NA	NA/NA	NA/NA	NA/NA	NA/NA	NA/NA	NA/NA
Retreat	NA/-30	NA/-25	-20/-15	-10/0	0/+5	+5/+10	+5/+5
Stand	*NA/-25*	-20/-15	0/+5	0/+5	+5/+5*A*	+15*B*/+15*C*	+10*B*/+10*C*
Keep Dist.	-25/-20	-10/-10	0/+5	0/+5	0/+5	+5/+5*A*	+5/+5*A*
Close	-10/-5	-5/0	+5/+10	0/+5	+10*B*/+10*A*	+10*B*/+10*B*	+5*B*/+10*B*
Charge	0/+5	+5/+5	+10*B*/+10*C*	+5/+10*A*	+10*B*/+10*A*	+10*B*/+10*B*	+10*B*/+10*C*
Fleche	0/0	0/+5	+10*B*/+10*C*	+5/+10*A*	+5*B*/+10*C*	+10*B*/+15*C*	+15*B*/+15*C*

Key:

S/L S = shorter or same length of weapon; L = longer weapon.

NA = no attack possible

-% = reduce hit probability by stated percentage.

+% = increase hit probability by stated percentage.

0% = no effect on hit probability.

+%A = failure to hit opponent places him within weapon. Lose 1 blow. Note: a man with a longer weapon must attempt a bash to disengage. Treat next blow as beginning with a body bash (shield bash if a trained fighter).

+%B = deliver a body hash after attempting to strike with weapon. Optional.

+%C = deliver a body hash after attempting to strike with weapon. Note: If the weapon is a pole are, lose one blow. Bash must be delivered.

A partially encumbered man can only flee, retreat, stand, keep distance, or close. He cannot charge or fleche because he is too burdened to move with great speed.

A fully encumbered man can only flee (reduce all penalties by 1/2), stand, or keep distance. He is so weighed down that he is unable to move fast enough to retreat, close, charge, or fleche with appreciable effect.

An animal or semi-intelligent monster will only flee, retreat, keep distance, or charge.

An unintelligent monster will flee or charge.

A human-type character may choose an optional dodge when retreating, standing ground, or keeping distance. This will reduce the enemy's hit probability accordingly, and it eliminates any chance of a bash by the enemy unless he guesses the direction of the dodge.

If a deliberate attempt to spring upon, hug, or grapple an opponent is made (an initial attack by animals usually involves such an attempt), a charge is necessary. All of the "B", or "C" results = a bash. The bash is delivered before any blows are delivered or bites are attempted. If the spring, hug, or grapple is unsuccessful, the enemy has a +20% chance of hitting the being failing to make the attack, as the manoeuver is so headlong as to leave him completely open to a counter blow.

Missiles

Bows

Bows can be classified by their structure, of which there are two main types; self and composite. The self bow had the simplest structure and was the type used since earliest times. It consists of a single piece of wood tapered at the ends. The cross sections of these bow staves were elliptical, rectangular, or semicircular.

Composite Bows are those which have staves made from more than one piece, although not necessarily from more than one different type of material. Generally the core of the stave was made of wood (sometimes several pieces). The back of the bow stave (the part facing towards the target) has animal sinew glued to it, while the belly (the part facing the user) is covered with thin strips of animal horn or metal.

LONGBOW: The longbow is a powerful type of bow (a tall bow for archery) about 6 feet long used for hunting and as a weapon. The preferred material to make the longbow was yew, although ash, elm and other woods were also used. The bow stave is shaped into a D-section. Bow strings were, and still are, made of hemp, flax or silk, and attached to the wood via horn "nocks" that fit onto the end of the bow. The range of the long bow is 180 to 250 yards. The longbow was capable of long range, and was highly accurate at short range. Longbowmen armies would shoot a rain of arrows landing indiscriminately in the target area. An archer could hit a person at 180 yards "part of the time" and could always hit an army. The draw strength was impressive, somewhere between 80 - 110 pounds, requiring a strong and experienced individual to use the weapon. An expert yeoman can shoot 10 to 12 arrows a minute. The longbow could punch through light and medium armor. However, even heavy-draw longbows have trouble penetrating well-made steel plate armour.

RECURVE COMPOSITE BOW: Sophisticated compound weapons, the built-in recurve made them exceptionally powerful. Draw strength was high, from 80- 120 lbs or even more, and range was double that of a normal bow, with penetration significantly better. Like the longbow, these weapons could be fired in volley at area targets, making them exceptionally dangerous. The weapon of choice of the Uruk-haï, very powerful and relatively compact.

RECURVE BOW: Usually fired with a thumb ring, this moderately powerful weapon was made with some composite materials (sinew and horn as well as different types of wood) allowing it to be relatively compact (with a draw strength of about 50 - 60 lbs). The favored primary weapon of Orcs, small enough to be fired from Wargs back.

SHORT BOW: Favored weapon of Goblins, unstrung length is 3-4'. Maximum effective direct fire range is about 75 feet, as much as triple that for indirect / area fire. Penetration is sufficient to kill up to that range, but not usually sufficient to defeat medium to heavy armor.

Weapon Type	Draw weight (lbs)	Range (yards)
Long bow	80 – 110	15 / 30 / 45 / 90 / 260
composite bow	80 –120	10 / 20 / 35 / 70 / 220
recurve bow	50 – 60	10 / 20 / 30 / 60 / 120
short bow	30-50	10 / 15/ 25 / 40 / 80

Crossbows

Crossbows have been in use for centuries, all over the world. During the Classical period, their use was relegated to light hunting weapons and large siege engines. By the dark ages, heavy military and hunting crossbows began to appear which were developed through the medieval period until so powerful that they could slay armored opponents.

There isn't one 'generic' way to span (load) a crossbow. Light crossbows could easily be spanned by hand, whereas heavier crossbows such as an arbalest could not be spanned without mechanical assistance. For the heavier types, a number of tools were available, each of which could assist the marksman in different ways in preparing their weapon to fire. Some, like the foot stirrup, spanner, and belt hook, merely augmented the strength of the marksman, while others such as the windlass and cranequin, properly used, were sufficiently strong on their own to span any crossbow no matter how powerful.

CROSSBOW: A crossbow is a weapon consisting of a bow mounted on a stock that shoots projectiles, often called bolts or quarrels. Although a longbow achieves comparable accuracy and faster shooting rate than an average crossbow, crossbows release more damage and can be used effectively after a week of training, while a comparable single-shot skill with a longbow takes years of strength training to overcome the draw strength of the longbow, as well as years of practice needed to use it with skill. Mounted and unmounted crossbowmen, often mixed with javeliners and archers, occupied a central position in battle formations. Usually they engaged the enemy in offensive skirmishes before an assault of mounted knights. Crossbowmen were also valuable in counterattacks to protect their infantry. The rank of commanding officer of the crossbowmen corps was one of the highest positions in any army of this time. Along with polearm weapons made from farming equipment, the crossbow was also a weapon of choice for insurgent peasants. Mounted knights armed with lances proved ineffective against formations of pikemen combined with crossbowmen whose weapons could penetrate most knights' armor.

ARBALEST: The arbalest (also arblast) is a late variation of the crossbow. A large weapon, the arbalest had a steel prod ("bow"). Since an arbalest was much larger than crossbows, and because of the greater tensile strength of steel, it had a greater force. The strongest windlass-pulled arbalests could be accurate up to 900 yards. A skilled arbalestier (arblaster) could shoot two bolts per minute. Arbalests were sometimes considered inhumane or unfair weapons, since an inexperienced arbalestier could use one to kill a knight who had a lifetime of training.

DOUBLE CROSSBOW: The double crossbow is essentially two crossbows attached to each other – two separate arrows are knocked into two separate strings, and pulled back. There are two triggers. Because of the bulkiness of the weapon, the double crossbow is slightly harder to aim and use, but the advantage is that a second shot may be made without a lengthy reload time after the first. It is even possible to pull both triggers simultaneously and shoot both arrows at the same target – roll both attacks separately. Both attacks must be aimed at the same zone on the same target, of course, but each may strike a different part of that zone – roll a D6 for location for each.

HEAVY CROSSBOW: A very powerful crossbow for hunting big game or for warfare. Crossbows with this much draw strength were dangerous and tricky to span, and difficult to maintain. The prod (bow) was made of composite materials (wood, sinew, and horn) or steel. The bowstring would be a heavy composite cable. Draw weight was between 200- 350 lbs. These weapons required a foot stirrup for cocking, at minimum. Heavier versions required a belt hook, a spanner or a winch unless the marksman had exceptional strength. It should be noted that the composite (wood, horn and sinew) prods were very vulnerable to rain, as was the bowstring / cable. A crossbow lacking a steel prod, which got wet could be useless, and could even be permanently ruined. As a result, oiled covers for the prod were common accessories carried by most crossbow marksmen in Europe. Many historical battles were lost when bad weather prevented the effective deployment of crossbow marksmen.

HUNTING CROSSBOW: A medium powered crossbow suitable for hunting light and medium game, but also sufficiently powerful to be useful for self defense. The prod (bow) was made of wood, composite materials (wood, sinew, and horn) or steel. Draw weight was between 120 and 200 lbs. Penetration was somewhat superior to that of a short self-bow. Requires the use of both hands to load. Many weapons of this type are made with a foot stirrup to assist in loading.

LIGHT CROSSBOW: A simple crossbow capable of being spanned by hand. Draw weight was between 60 and 120 lbs. The prod (bow) was made of wood or more rarely horn. This was a hunting weapon suitable for taking small game. Though it would not normally be considered appropriate for military use it is powerful enough to pose a threat of serious injury to anyone being shot with it, and it could kill if striking a vital area. Penetration is somewhat less than that of a short self-bow.

REPEATING CROSSBOW: Repeating Crossbows fired very light bolts that lacked fletchings (feathers) for stabilization. Thus, they were weaker in impact and less accurate. They are capable of releasing 10 arrows in as little as 15 seconds. These were fired with a lot less force than the heavy crossbows, of course, and their killing power was thus often supplemented with poison. Repeating crossbows cannot fire reservoir arrows.

Weapon Type	Draw weight (lbs)	Range (yards)
Arbalest	350 – 1200	10 / 25 / 50/ 100 / 200
double crossbow	80-120	8 / 12 / 20 / 40 / 64
heavy crossbow	200 – 350	15 / 30 / 45 / 90 / 240
hunting crossbow	120 – 200	10 / 20 / 30 / 50 / 100
light crossbow	80 – 120	5 / 10 / 15 / 25 / 50
repeating crossbow	40 – 60	5 / 10 / 15 / 25 / 50

Missile Fire Matrix

Missile Fire is determined by rolling a percentage die. There is a hit when a die roll is equal to or less than the numbers printed plus bonuses. The first percentage is for point-blank range (10% maximum range for bows, 10 feet for hand-hurled weapons), the second is for effective range (1/2 maximum range), and the third is for extreme range.

Extreme	Weapon	Defending armor Class							
Range	Type	0	1	2	3	4	5-6	8	9-10
450'	Short Bow	50/45/35	45/40/30	40/35/25	35/30/20	30/25/10	25/20/10	10/5/0	5/0/0
300'	Horse Bow	50/45/35	45/40/30	40/35/25	35/30/20	30/25/10	25/20/10	10/5/0	5/0/0
500'	Light X-Bow	55/50/40	50/45/35	45/40/30	40/35/30	35/25/10	30/25/10	15/10/0	10/5/0
750'	Heavy X-Bow	55/55/45	55/50/45	55/50/45	50/45/40	45/40/35	40/35/30	30/20/10	25/15/0
600'	Long Bow	60/55/50	55/50/45	50/45/40	45/40/35	40/35/30	35/30/20	20/20/0	15/5/0
750'	Elvish Bow	65/60/50	60/50/45	50/45/40	45/40/35	40/35/30	35/30/20	20/20/0	15/5/0
600'	Composite Bow	60/55/50	55/50/45	50/45/40	45/40/35	40/35/30	35/30/20	20/20/0	15/5/0
400'	Sling	50/45/35	45/40/30	40/35/25	35/30/20	30/25/10	25/20/10	10/5/0	5/0/0
100'	Axe, Javelin	75/50/25	65/45/20	60/50/20	50/35/20	40/25/10	35/10/5	15/0/-5	0/-5/-10

1/2 Hit % bonuses are added to the % to hit:

Target protected by a Heavy Shield: -15%
Target protected by a Light Shield: -5%
Target protected by a Mantlet: -20%
Target protected by a Battlement: -20%
Target partially obscured by trees: -10%
Target in dense trees: -20%
Target moving at 20 m/yd or faster: -10%
Using Magick Bow or Arrows: +5%/increment
Target wearing Magick armor: -5%/increment
Target in open and stationary: +10%
Target behind arrow slit: -35%
Archer firing from above: +10%
Target large creature: +5%
Target very large: +10%
Target is gigantic: +15%



Arrowheads

Arrowheads were often anchored with nothing but candlewax minutes before firing, if not merely saliva - this ensured that the head would remain in enemy's body if the shaft was pulled out.

Arrowheads are usually separated by function:

- Bodkin points are short, rigid points with a small cross-section. They were made of unhardened iron and may have been used for better or longer flight, or for cheaper production. It was first designed either to extend range or as a cheaper and simpler alternative to the broadhead. A direct hit from a hard steel bodkin point penetrated Damascus chain armour. However, archery was minimally effective against plate armour.
- Blunts are unsharpened arrowheads occasionally used for types of target shooting, for shooting at stumps or other targets of opportunity, or hunting small game when the goal is to stun the target without penetration. Blunts are commonly made of metal or hard rubber. They may stun, and occasionally, the arrow shaft may penetrate the head and the target; safety is still important with blunt arrows.
- Judo points have spring wires extending sideways from the tip. These catch on grass and debris to prevent the arrow from being lost in the vegetation. Used for practice and for small game.
- Broadheads were used for war and are still used for hunting. Broadheads could be made from steel, sometimes with hardened edges. They usually have two to four sharp blades that cause massive bleeding in the victim. Their function is to deliver a wide cutting edge so as to kill as quickly as possible. They are expensive, damage most targets, and are usually not used for practice.
- Target points are bullet-shaped with a sharp point, designed to penetrate target butts easily without causing excessive damage to them.
- Field points are similar to target points and have a distinct shoulder, so that missed outdoor shots do not become as stuck in obstacles such as tree stumps. They are also used for shooting practice by hunters, by offering similar flight characteristics and weights as broadheads, without getting lodged in target materials and causing excessive damage upon removal.
- Galling or forked arrowhead curves forwards to two points, with the edge between them worked to be extremely sharp. They are popular in hunting, as they may take a bird’s head off in flight while leaving the body totally untouched. They may also be used to sever ropes from a distance, useful against opposing ships during naval battles. Against a person or creature, the arrow does not penetrate as deeply as a regular arrow, but makes a larger and more vicious surface wound.
- Swallowtail is the most vicious and nasty arrowhead available, and is designed to penetrate very deeply, and be almost impossible to remove without tearing a huge chunk out of the surrounding flesh and muscle. The increased weight of the head halves each range increment, but the resulting wound is painful, and when the arrow is removed the wound increases the pain unless a Surgery check is made with success.
- Whistling arrows function exactly the same as plain/hunting arrowheads, but have a hole drilled through them so that the arrow whistles in flight. Some cultures have used this to great effect, as the chilling sound of hundreds of whistling arrows approaching from the other side of the battlefield can demoralize troops and terrify them. Whistler arrowheads are not recoverable if they have penetrated any form of hard armor as the hole weakens the structure of the head and striking a hard surface will deform it.

Treating Arrow Wounds

The only way to remove an arrow cleanly was to tie a piece of cloth soaked in water to the end of it and push it through the victim's wound and out of the other side — this was extremely painful. There were specialised tools used to extract arrows from places where bone prevented the arrow being pushed through. Once carefully inserted into the socket of the arrowhead, the tongs screwed apart till they gripped its walls and allowed the head to be extracted from the wound. Prior to the extraction, the hole made by the arrow shaft had been widened by inserting larger and larger dowels of elder pith wrapped in linen down the entry wound. The dowels were soaked in honey. The wound was then dressed with a poultice of barley and honey mixed in turpentine. After 20 days the wound was free of infection.

Missile Weapon Characteristics

Weapon Type	Rate of Fire	Damage	Critical	Bash%
Short Bow	2/Melee turn	3+1d10	15%	15%
Horse Bow	2/Melee turn	4+1d10	15%	15%
Light X-Bow	1/Melee turn	5+1d10	20%	25%
Heavy X-Bow	1/Melee turn	7+1d10	30%	35%
Long Bow	2/Melee Turn	5+1d10	20%	20%
Elvish Bow	3/Melee turn	6+1d10	20%	20%
Composite Bow	2/Melee turn	5+1d10	15%	20%
Sling**	1/Melee turn	3+1d10	15%	15%
Axe, Javelin	2/Melee turn	*	*	15%

*Hand-Hurled weapons have damage and critical hits as given in the close combat tables.

Rate of Fire for self-bows used on foot, and also slings, axes, and javelins, may be increased by 1 if Dexterity is over 14 and by 2 if over 18.

**Slings improve with Experience Level by +1 Rate of Fire per 5 levels and +1 Damage, Critical and Bash per 5 levels. Extremely experienced slingers are very dangerous and much sought after by users of troops.

Strength will affect the amount of damage done by self-bows and hand hurled weapons. If strength is over 17 add 1 point of damage per strength point. Superhuman strength increases range of a weapon by 10% per level of super human strength.

Field defenses such as sows, siege towers and large mantlets provide complete protection against fire by light missile weapons.

Weapons

Warfare during the middle ages was dominated by elite groups of knights supported by massed infantry (both in combat and ranged roles). They were involved in mobile combat and sieges which involved various siege weapons and tactics. Knights on horseback developed tactics for charging with lances providing an impact on the enemy formations and then drawing more practical weapons (such as swords) once they entered into the melee. Whereas infantry, in the age before structured formations, relied on cheap, sturdy weapons such as spears and billhooks in close combat and bows from a distance. As armies became more professional their equipment was standardized and infantry transitioned to pikes in conjunction with short swords.

Daggers and Shortswords

DAGGER: A dagger is a fighting knife with a sharp point designed or capable of being used as a thrusting or stabbing weapon. The dagger was often employed in the role of a secondary defense weapon in close combat. A dagger was double edged, and it normally had a blade at least 6 inches long. In fact, a dagger with a 9-inch or even a 12-inch blade was not particularly unusual. Daggers normally had a dual use as a utility knife and even a farm tool, but as weapons, they were used primarily for thrusting, with a secondary cutting ability best utilized as a draw cut. Daggers were the most ubiquitous weapons in the middle ages. Not every knight carried a sword or even a lance, but every knight, and every soldier carried a dagger, as did nearly all peasants and most city folk. A dagger is very formidable in combat at the close quarters where many fights end up, and a dagger with a 9” blade can deliver a fatal wound just as easily as a sword or a spear.

LARGE DAGGER: The knightly dagger evolved into the larger basillard knife, an even more deadly hand weapon. Any knife, which has a double-edged blade, 10”-15” long, an overall length of 14”-20”, and a small cross guard, can be considered a large dagger. Many specific dagger types fall into this general category, a typical example being the popular coustille dagger. Though capable of slashing and even hacking, the coustille was primarily designed for thrusting. It was often worn in areas where swords are restricted. This type of weapon was small enough to still be legally considered a dagger, but large and heavy enough to have some defensive value in a fight. It was also easy to ride with, as it could be thrust under a belt in varying positions. This was probably due to the custom of fighting in plate armour, where cutting attacks were ineffective and focus was laid instead on thrusts with narrow blades aimed at armour plate intersections (or the eye slits of the helmet visor).

BROAD DAGGER: The dagger has long been reduced to the status of a second or even third class weapon in most RPG’s. In the less popular realm of historical fact however, the dagger had much greater prominence as a weapon. The truth is, not every knight carried a sword, even less so the myriad other soldiers of the ancient battlefield, not to mention the various renegades, bandits, thieves, bravo’s, and thugs one might encounter in the cities and byways of ancient Europe. But the dagger was more ubiquitous: indeed nearly every indidvidual who ever expected to get in a fight in their life, (and quite a few who didn’t) from professional soldiers to the lowliest peasant, carried a big knife. We are not of course talking about your typical eating knife, but a real pig sticker with a good 7 to 15 inch blade.

RONDEL DAGGER: A rondel dagger (or roundel dagger) was a type of stiff-bladed dagger, used by a variety of people from merchants to knights. It was worn at the waist and might be used as a utility tool, or worn into battle or a jousting tournament as a side-arm. The blade was made of steel, and was typically long and slim with a tapering needle point, measuring 12 inches or more; the whole dagger might be as long as 20 inches. Rondel means round or circular; the dagger gets its name from its round (or similarly shaped, e.g. octagonal) hand guard and round or spherical pommel (knob on the end of the grip). The blade's tang extended through the handle, which was cylindrical, normally carved from wood or bone. In cross section, the blade was usually diamond-shaped, lenticular, or triangular. These blades would have a sharpened point, and either one or both edges would also be sharpened. They were principally designed for use with a stabbing action, either underarm, or over arm with a reverse grip (think ice pick). They would also have been used for cutting. The long straight blade would not have lent itself to a slashing or sabre action. Rondel daggers were ideal in battle for puncturing chain mail, and although they would not have been able to punch through plate armour, they could be forced between the joints in a suit of armour and helmets. This was often the only way in which a heavily-armoured knight could be killed.

GWEMEGIL: The Gwemegil is a single-handed backup weapon carried in elvish countries, worn alone or in conjunction with Hadhafang. The comparatively short (30”) Gwemegil can be used as a primary fighting weapon or as a backup, but was not normally used in conjunction with the Hadhafang except by fighters with special training. Cuts were normally inflicted by means of a draw cut, with a passing step forward, backward, or to the side. Despite being less effective overall against armor, with it’s draw cutting ability the Gwemegil was arguably the most lethal cutting weapon under 32” in length.

ORC’S DAGGER: This dagger is a formidable double-edged slashing weapon with a blade normally from 6”-9” and a pronounced curve to aid in delivering draw cuts.

HADHAFANG: The Hadhafang is a short sword with a rather acutely curved blade. In use, this blade-heavy, inward-curving sword is close-quarters choppers extraordinaire, reportedly capable of severing heads and limbs with ease. The grip shape was supposed to aid in weapon retention when delivering hard, jarring blows. Due to the weapons length and to a lesser extent its shape, the Hadhafang is probably most effective if used close in, especially in conjunction with a shield.

SAX: The simple iron Sax is a popular traditional sidearm and general-purpose tool. Most have relatively short blades only a little longer than a dagger, but in some areas, there are longer examples with a function more like a poor-mans sword. These medium length weapons are referred to as the long-sax, linen sax, or scramasax. They cut quite effectively but could be somewhat blade heavy, not always being balanced for combat. The type of skill required to use a sax depends on the specific weapon’s length. Dagger Proficiency is used for the smaller saxes under 20” (these would be considered a large knife). Sword and Shield is used for the sax between 20” - 30”, and Sword and Shield or Cut-and-Thrust can be used for any weapon over 30”. Its primary defining characteristic is the long blade widening out toward the end, with the edge along the longer, strait side, a trait found very few other bladed weapons. Long saxes were used quite often in warfare.

SHORT SWORD: The earliest bronze swords were short, often less than 20”, because longer weapons would break or bend too easily. The larger short sword featuring a total length of 20”-28” survived from ancient origins. It was deadly at close range, particularly with the thrust. Generally less in vogue in medieval times than in the ancient past, and often supplanted by more specialized derivatives, the basic two edged short sword nevertheless remained a popular sidearm for eons and is a potent weapon in the hands of a determined opponent, particularly dangerous in a close fight.

SCIMITAR: A scimitar is a backsword or sabre with a curved blade. Scimitars were used in horse warfare because of their relatively light weight when compared to larger swords and their curved design, good for slashing opponents while riding on a horse.

GOBLIN’S SCIMITAR: This was a long-bladed saber or ‘scimitar’ with a pronounced curve of as much as 60 degrees, often featuring a canted grip intended to aid in weapon retention. This was another slashing sword designed for use from Wargs back. It was a highly specialized weapon, primarily intended for cavalry, though due to its acute curve it could be used in slightly closer quarters than most slashing types.



Swords

ARMING SWORD: The arming sword is a strait, parallel or slightly tapering double-edged sword about three to three-and-a-half feet in length, normally with a fairly stiff blade having a diamond or hexagonal cross-section, and typically a simple cross or half-circle cross-guard. Equally suited for both cutting and thrusting attacks, its blade is wide enough to cut effectively, stiff and sharply pointed for dangerous thrusts, and though generally heavier than its predecessor the Norse sword or its descendants the cut-and-thrust swords, usually well balanced enough to be highly effective at both attacking and defending. Arming swords made the reputation of the knight and proved their worth as weapons. They were the principle knightly weapon of the medieval period.

BASTARD SWORD: A form of long-sword often with specially shaped grips for one or two hands, became known as an Espée Bastarde or "bastard sword". The term may derive not form the blade length, but because bastard-swords typically had longer handles with special "half-grips" which could be used by either one or both hands. In this sense they were neither a one-handed sword nor a true great-sword/two-handed sword, and thus not a member of either "family" of sword. Their blade were typically tapered. Since newer types of shorter swords were coming into use, the term "bastard-sword" came to distinguish this form of long-sword. Bastard-swords typically had longer handles with special "half-grips" which could be used by either one or both hands. These handles have recognizable "waist" and "bottle" shapes. The unique bastard-sword half-grip was a versatile and practical innovation. Bastard-swords varied and they might have either a flat blade or narrow hexagonal one for fighting plate-armor. Some were intended more for cutting while others were better for thrusting.

CLAYMORE: A large two-handed great-sword (4 1/2 - 5’), the claymore is a specialized chopping weapon, though also capable of thrusting. It is longer than a great-sword but still a foot or so shorter than a ‘true’ two-hander. The guards were usually canted upward at a 45-degree angle ending with open quatrefoil terminals resembling four leaf clovers. They were sometimes made with a ricasso for half sword fighting.

DOPPLEHANDER: The so-called ‘true’ two-handed sword has an overall length of 5-6 feet, and a typical weight between 3 1/2 - 5 pounds. The weapon typically featured an enormous and often complex guard, and a long ricasso of 12 inches or more, often protected with spikes or lugs and not infrequently covered in leather, with a grip as long as 16 inches or more. Since their original appearance on the battlefield, these unlikely weapons grew slowly but steadily in popularity, in spite of their expense and the relatively advanced training required to properly wield them. This was a chopping weapon, which through the means of half-swording techniques was also effective at thrusting. The dopplehander can be used in a traditional manner through means of maintaining attack momentum, or via half-sword techniques in a technique something more like a quarterstaff or a spear. Half-swording in particular allowed dopplehanders to be wielded with considerable agility, and rather amazingly, these immense weapons gained some popularity for duels and judicial combat. In battle, they were often used to snap the heads off of pikes, as well as to defend the company standard. Soldiers who wield these weapons received double pay and were referred to as “dopplesoldners.”

FLAMBARD: A dopplehander (6- 6 1/2‘) with a serpentine blade specialized for chopping and slashing. Note: the term “flamberge” actually refers to a type of wave bladed rapier.

LONG SWORD: The various kinds of long bladed swords that had handles long enough to be used in two hands were deemed long-swords. Long-swords, war-swords, or great swords are characterized by having both a long grip and a long blade. We know at the time that Medieval warriors did distinguished war-swords or great-swords from "standard" swords in general, but long-swords were really just those larger versions of typical one-handed swords, except with stouter blades. They were "longer swords", as opposed to single-hand swords, or just "swords". They could be used on foot or mounted and sometimes even with a shield. The term war-sword referred to larger swords that were carried in battle. They were usually kept on the saddle as opposed to worn on the belt. Blunt swords for non-lethal tournaments were sometimes known as "arms of courtesy". There is a reference to an English tournament of 1507 in which among the events contestants are challenged to "8 strookes with Swords rebated". Wooden training weapons were sometimes called wasters. Knightly combat with blunt or "foyled" weapons for pleasure was known as à plaisance, combat to the death was à l'outrance.

GREAT SWORD: Those blades long and weighty enough to demand a double grip are great-swords. They are infantry swords which cannot be used in a single-hand. Originally the term "great-sword", only meant a war-sword (long-sword), but it has now more or less come to mean a sub-class of those larger long-swords/war-swords that are still not true two-handers. Although they are "two hand" swords, great-swords not are the specialized weapons of later two-handed swords. Whereas other long-swords could be used on horseback and some even with shields, great swords however were infantry weapons only. Their blades might be flat and wide or later on, more narrow and hexagonal or diamond shaped. These larger swords capable of facing heavier weapons such as pole-arms and larger axes were devastating against lighter armors. Long, two-handed swords with narrower, flat hexagonal blades and thinner tips (such as the Italian "spadone") were a response to plate-armor. Against plate armor such rigid, narrow, and sharply pointed swords are not used in the same chop and cleave manner as with flatter, wider long-swords and great swords. Instead, they are handled with tighter movements that emphasize their thrusting points and allow for greater use of the hilt. Those of the earlier parallel-edged shape are known more as war-swords, while later the thicker, tapering, sharply pointed form were more often called bastard-swords.

TWO HANDED SWORD: Two-handed swords were used primarily for fighting against pike-squares where they would hack paths through lobbing the tips off the poles. In True two-handed swords have compound-hilts with side-rings and enlarged cross-guards of up to 12 inches. Most have small, pointed lugs or flanges protruding from their blades 4-8 inches below their guard. These "parrying hooks" act almost as a secondary guard for the ricasso to prevent other weapons from sliding down into the hands. They make up for the weapon's slowness on the defence and can allow another blade to be momentarily trapped or bound up. They can also be used to strike with. The most well-known of "twa handit swordis" is the Scottish Claymore (Gaelic for "claidheamh-more" or great-sword) which developed out of earlier Scottish great-swords with which they are often compared. Certain wave or flame-bladed two-handed swords have come to be known as flamberges. The wave-blade form is visually striking but really no more effective in its cutting than a straight one. There were also huge two-handed blades known as "bearing-swords" or "parade-swords", weighing up to 12 or even 15 pounds and which were intended only for carrying in ceremonial processions and parades.

BROADSWORD: The Broadsword was the standard military sword of the medieval knight. The term came into use to differentiate the standard single handed sword from other recently developed types such as the war sword and great sword. So called because it was worn with armour. They are characterized as having single-handed cruciform hilts and straight double-edged blades designed for both cutting and thrusting. Blade length was usually from 27 to 32 inches. Pommels were most commonly of the 'brazil-nut' type or with the 'wheel' pommel.

LHANG: The lhang is a type of two-handed saber with a gentle curve, a clipped point, and an incredibly hard, sharp edge, backed up by a softer spring steel spine, forged with the most advanced differential hardening techniques and extremely sophisticated heat treatment rivaling if not surpassing anything done in the most sophisticated smithies of any human state. Though shorter (circa 39”) than most human bastard swords, it is a powerfully agile blade with devastating cutting power. A very specialized weapon designed for use with the specific fighting style of the elves, who were first and foremost horse archers, the lhang proved so effective that it has helped win an awesome reputation for the elvish warrior. (From horseback, the weapon is used one-handed in a manner not utterly dissimilar to other types of sabers.) The draw cut is the preferred method of attack. Cuts were normally inflicted by means of a draw cut, with a passing step forward, backward, or to the side.

AN-MEGIL: A two-handed version of the lhang used by elite infantry. An extremely devastating weapon in the attack, very sharp and capable of causing horrendous wounds: an-megil have been known to cut a man in half with a single stroke. As with the other weapons of this family however, cuts were normally inflicted by means of a draw cut, with a passing step forward, backward, or to the side. Like many slashing weapons, the an-megil is somewhat less effective against heavy armor.

ORC’S FALCHION: The weapon combined the weight and power of an axe with the versatility of a sword. They almost always included a single edge with a slight curve on the blade towards the point on the end and most were also affixed with a quilloned crossguard for the hilt in the manner of the contemporary arming swords.

URUK-HAI'S SWORD: A fairly blade-heavy instrument but very deadly upon impact, due to it’s ability to hack through armor. Uruk-Hai's swords were often made with a stepped hand and a half grip, and could be wielded two handed. In fact, though wielding this fairly short, heavy blade single-handed can gain a fencer a bit more reach, it is easier to wield with two hands.



Hafted Weapons

POLEARM: A pole weapon or polearm is a close combat weapon in which the main fighting part of the weapon is placed on the end of a long shaft, typically of wood, thereby extending the user's effective range. Spears, glaives, poleaxes, halberds, and bardiches are all varieties of polearms. The purpose of using pole weapons is either to extend reach or to increase angular momentum—and thus striking power—when the weapon is swung. Pole weapons are relatively simple to make, and easy for most people to use as they were often derived from hunting or agricultural tools. Massed men carrying pole weapons with pointed tips (spears, pikes, etc.) were recognized early in the history of organized warfare as effective military units. On defence the men holding the polearms were hard to reach; on the attack they were devastating to any units that could not get out of the way. With the advent of armored fighters, especially cavalry, pole weapons frequently combined the spearpoint (for

thrusting) with an axe or hammerhead for a swinging strike which could pierce or break armor.

SPEARS: A spear is a pole weapon consisting of a shaft, usually of wood, with a sharpened head. The head may be simply the sharpened end of the shaft, or it may be of another material fastened to the shaft, such as obsidian, iron, or bronze. The most common design is of a metal spearhead, shaped like a triangle or a leaf. Spears can be used as both ballistic and melee weapons. Spears used primarily for thrusting may be used with either one or two hands and tend to have heavier and sturdier designs than those intended exclusively for throwing. Those designed for throwing, often referred to as javelins, tend to be lighter and have a more streamlined head. The thrusting spear also has the advantage of reach — being considerably longer than other weapon types. Exact spear lengths are hard to deduce as few spear shafts survive archaeologically but 6 ft. - 8 ft. would seem to be the norm. Some nations were noted for their long spears, including the Scots and the Flemish. Spears were usually used in tightly ordered formations, like the shieldwall or the schiltron To resist cavalry, spear shafts could be planted against the ground. William Wallace drew up his schiltrons in a circle at the Battle of Falkirk in 1298 to deter charging cavalry, but it was a widespread tactic, sometimes known as the "crown" formation. Cavalry spears were originally the same as infantry spears and were often used with two hands or held with one hand overhead. In the 11th. century, after the adoption of stirrups and a high-cantled saddle, the spear became a more powerful weapon. A mounted knight would secure the lance by holding with one hand and tucking it under the armpit (the couched lance technique). This allowed all the momentum of the horse and knight to be focused on the weapon's tip whilst still retaining accuracy and control. This use of the spear spurred the development of the lance as a distinct weapon which was perfected in the medieval sport of jousting.

BILL: The bill is a polearm weapon used by infantry in medieval Europe. The bill is similar in size, function and appearance to the halberd, differing mainly in the hooked blade form. Other terms for the bill include English bill, bill hook or bill-guisarme. Derived originally from the agricultural billhook, the bill consisted of a hooked chopping blade with several pointed projections mounted on a staff. The end of the cutting blade curves forward to form a hook, which is the bill's distinguishing characteristic. In addition, the blade almost universally had one pronounced spike straight off the top like a spear head, and also a hook or spike mounted on the 'reverse' side of the blade. One advantage that it had over other polearms was that while it had the stopping power of a spear and the power of an axe, it also had the addition of a pronounced hook. If the sheer power of a swing did not fell the horse or its rider, the bill's hook was excellent at finding a chink in the plate armour of cavalrymen at the time, dragging the unlucky horseman off his mount to be finished off with either a sword, spear or the bill itself. These characteristics also made it effective against heavily armoured infantry, dragging them into the melee or exploiting the weak points in their armour. The small point found on the trailing edge of some bills was useful for puncturing armour as well—concentrating the force of the blow onto the point

HALBERD: A halberd is a two-handed pole weapon which consists of an axe blade topped with a spike mounted on a long shaft. It always has a hook or thorn on the back side of the axe blade for grappling mounted combatants. It is very similar to certain forms of the voulge in design and usage. The halberd was 5 to 6 feet long. The halberd was cheap to produce and very versatile in battle. As the halberd was eventually refined, its point was more fully developed to allow it to better deal with spears and pikes (also able to push back approaching horsemen), as was the hook opposite the axe head, which could be used to pull horsemen to the ground. Additionally, halberds were reinforced with metal rims over the shaft, thus making effective weapons for blocking other weapons like swords. This capability increased its effectiveness in battle, and expert halberdiers were as deadly as any other weapon masters.

PIKE: A pike is a pole weapon, a very long thrusting spear used extensively by infantry. Unlike many similar weapons, the pike is not intended to be thrown. The pike was an extremely long weapon, varying considerably in size, from 10 to 25 feet long. It had a wooden shaft with an iron or steel spearhead affixed. The shaft near the head was often reinforced with metal strips called "cheeks" or langets. When the troops of opposing armies both carried the pike, it often grew in a sort of arms race, getting longer in both shaft and head length to give one side's pikemen an edge in the combat; the longest pikes could exceed 22 feet in length. The extreme length of such weapons required a strong wood such as well-seasoned ash for the pole, which was tapered towards the point to prevent the pike from sagging on the ends, although this was always a problem in pike handling. The great length of the pikes allowed a great concentration of spearheads to be presented to the enemy, with their wielders at a greater distance, but also made pikes unwieldy in close combat. This meant that pikemen had to be equipped with a shorter weapon such as a sword, mace, or dagger in order to defend themselves should the fighting degenerate into a melee. In general, however, pikemen attempted to avoid such disorganized combat, at which they were at a disadvantage. To compound their difficulties in a melee, the pikeman often did not have a shield. On the battlefield pikes were often used in "hedgehog" formations, particularly by troops such as rebel peasants and militias who had not received a great deal of training in tactical manoeuvres with the weapon. In these, the troops simply stood and held their pikes out in the direction of the enemy, sometimes standing in great circles or squares with the men facing out in all directions so that the enemy was confronted by a forest of bristling pikeheads, and could not attack the formation from the sides or rear. Better-trained troops were capable of using the pike in an aggressive attack, each rank of pikemen being trained to hold their pikes so that they presented enemy infantry with four or five layers of spearheads bristling from the front of the formation. As long as it kept good order, such a formation could roll right over enemy infantry, but had its own weaknesses – as the men were all moving forward, they were all facing in a single direction and could not easily turn to protect the vulnerable flanks or rear of the formation, and the huge block of men carrying such unwieldy spears could be difficult to manoeuvre, other than for straight-forward movement. As a result, such mobile pike formations sought to have supporting troops protect their flanks, or would manoeuvre to smash the enemy before they could themselves be outflanked. There was also the risk that the formation would become disordered, leading to a confused melee in which pikemen had the vulnerabilities mentioned above. These formations were essentially immune to the attacks of mounted men-at-arms as long as the knights obligingly threw themselves on the spear wall, but the closely-packed nature of pike formations rendered them vulnerable to enemy archers and crossbowmen who could shoot them down with impunity, especially when the pikemen did not have adequate armour. Many defeats, such as at Roosebeke and Halidon Hill, were suffered by the militia pike armies when faced by enemies who employed their archers and crossbowmen to thin the ranks of the pike blocks before charging in with their (often dismounted) men-at-arms.

BARDICHE: A bardiche or berdiche ("long poleaxe") is a type of glaive polearm. The blade varied greatly in shape, but was most often a long, cleaver type blade. The distinction was in how the blade was attached to the pole. The bardiche blade was attached to the pole either via two sockets (one at the top of the pole and one lower, at the base of the blade) or one socket at the top and one surface mount at the base, effectively mounting the heavy blade to the wooden shaft. While the blade was often very long for an axe (usually exceeding 2 feet) the shaft was one of the shortest of all polearms; rarely did it exceed 5 feet in length. It relied more on the weight of its heavy blade to do the damage than a swing from a long pole.

POLLAXE: The pollaxe design arose from the need to breach the plate armor of men at arms. Generally, the form consisted of a wooden haft some 4-6.5 feet long, mounted with a steel head. It seems most schools of combat suggested a haft length comparable to the height of the wielder, but in some cases hafts appear to have been created up to 8 feet in length. The design of the head varied greatly with a variety of interchangeable parts and rivets. Generally, the head bore an axe or hammer upon the damaging 'face', with a spike, hammer, or fluke on the reverse. In addition, there was a projection from the top (often square in cross section) built somewhat like a dagger. The head was attached to the squared-off wooden pole by long flat strips of metal, which were riveted in place on either two or four of its sides, called langets. Also, a round hilt-like disc called a rondelle was placed just below the head. They also appear to have borne one or two rings along the pole's length as places to prevent hands from slipping. Also of note is that the 'butt end' of the staff, which did not contain the weapon's 'head', bore a spike.

FAUCHARD: A fauchard is a type of polearm weapon, which consisted of a curved blade put atop a 6-7 feet long pole. The blade bore a moderate to strong curve along its length, however unlike a glaive the cutting edge was only on the concave side. This made the fauchard blade resemble that of a sickle or a scythe. This was not a very efficient design for the purposes of war, and was eventually modified to have one or more lance points attached to the back or top of the blade. This weapon is called a fauchard-fork, but is very often erroneously referred to as a guisarme or bill-guisarme since it superficially appears to have a 'hook'.

WAR SCYTHE: A war scythe is a kind of improvised pole weapon, similar to a fauchard, usually created from standard scythes. The blade of the scythe is transformed so as to extend upright from the pole, thus forming an infantry weapon practical both in offensive actions against infantry and as a defensive measure against enemy cavalry. As a pole weapon, the war scythe is characterised by long range and powerful force (due to leverage). They could be used, depending on construction and tactics, to make slashing or stabbing attacks, and with their uncommon appearance and considerable strength could have a psychological impact on an unprepared enemy. However, like most pole weapons, their disadvantages were weight (which could quickly exhaust the user) and slow speed. The war scythe was probably an early ancestor of more professional pole weapons like halberds.

GUISARMES: A guisarme (gisarme, giserne or bisarme) was a pole weapon used primarily to dismount knights and horsemen. Like most polearms it was developed by peasants by combining hand tools with long poles, in this case by putting a pruning hook onto a spear shaft. While hooks are effective for dismounting horsemen from mounts, they lack the stopping power of a spear especially when dealing with static opponents. Early designs were simply a hook on the end of a long pole. Later designs implemented a small reverse spike on the back of the blade. Eventually weapon makers incorporated the usefulness of the hook in a variety of different polearms and guisarme became a catch-all for any weapon that included a hook on the blade.

HORSEMAN'S PICKS: The horseman's pick was a weapon of Islamic origin used by cavalry during the Middle Ages in Europe. This was a type of war hammer that had a very long spike on the reverse of the hammer head. Usually this spike was slightly curved downwards, much like a miner's pickaxe. The term is sometimes used interchangeably with war hammer. The horseman's pick was often used as a means to penetrate thick armour or chain mail which the standard sword could not. However, a number of drawbacks limited the weapon's effectiveness. Its relative heaviness made it unwieldy and, thus, easily avoided. The injury caused by the weapon was also small and rarely immediately fatal. Additionally, if swung too hard the weapon often became embedded in the victim or their armour making retrieval difficult. It also could be used as a throwing weapon.

LANCE: The best known usage of military lances was that of the

full-gallop closed-ranks charge of a group of knights with underarm-couched lances, against lines of infantry, archery regiments, defensive embankments, and opposition cavalry. Two variants on the couched lance charge developed, the French method, en haie, with lancers in a double line and the German method, with lancers drawn up in a deeper formation which was often wedge-shaped. Cavalry thus outfitted and deployed had a tremendous collective force in their charge, and could shatter most contemporary infantry lines. Because of the extreme stopping power of a thrusting spear, it quickly became a popular weapon of footmen. These eventually led to the rise of the longest type of spears ever, the pike. This adaptation of the cavalry lance to infantry use was largely tasked with stopping lance-armed cavalry charges. These weapons, both mounted and unmounted, were so effective that lancers and pike men not only became a staple of every army, but also became highly sought-after mercenaries. A jousting lance was a variation of the knight's lance which was modified from its original war design. In jousting, the lance tips would usually be blunt, often spread out like a cup or furniture foot, to provide a wider impact surface designed to unseat the opposing rider without spearing him through. The centre of the shaft of such lances could be designed to be hollow, in order for it to break on impact, as a further safeguard against impalement. They were often 12 feet long or longer, and had special hand guards built into the lance, often tapering for a considerable portion of the weapon's length. These are the versions that can most often be seen at medieval reenactment festivals. In war, lances were much more like stout spears, long and balanced for one handed use, and with sharpened tips.

WAR FLAIL: The flail is a hand weapon presumably derived from the agricultural tool. The handle is attached to the striking part of a weapon by a flexible chain or cord. A two-handed flail was used as a weapon of war which consists of a hinged metal bar connected to a longer shaft.

MORNING STAR: The morning star is a weapon consisting of a spiked club resembling a mace, usually with a long spike extending straight from the top and many smaller spikes around the particle of the head. The spikes distinguish it from a mace, which can have, at most, flanges or small knobs. It was used by both infantry and cavalry; the horseman's weapon had a shorter shaft. The mace, a traditional knightly weapon, developed somewhat independently, became all-metal with heads of various forms, while the morning star retained its characteristic spikes, with a usually wooden shaft, often found in longer two-handed forms measuring up to six feet or more, was popular among troops. There were three types in existence, all differing in quality of workmanship. The first was the well crafted military type used by professional soldiers, made in series by expert weaponsmiths for stocking in town arsenals. The second and much simpler type would have been hand cut by peasant militia men, rather than turned on a lathe, from wood they had gathered themselves and fitted with nails and spikes by the local blacksmith. The shaft and head were usually of one piece but sometimes reinforced at the top with an iron band. The third type was decorative in nature, usually short hafted and made of metal.

MACE: A mace is a blunt weapon, a type of club or virge—that uses a heavy head on the end of a handle to deliver powerful blows. A development of the club, the military mace differs from a hammer in that the head of a mace is radially symmetric so that a blow can be delivered just as effectively with any side of the head. A mace consists of a strong, heavy, wooden or metal shaft, often reinforced with metal, featuring a head made of stone, copper, bronze, iron, or steel. The head of a military mace can be shaped with flanges or knobs to allow greater penetration of plate armour. The length of maces can vary considerably. The maces of foot soldiers were usually quite short (two or three feet). The maces of cavalrymen were longer and thus better suited for blows delivered from horseback. Two-handed maces could be even larger. One example of a mace capable of penetrating armour is the flanged mace. The flanges, (protruding edges of metal) allow it to dent or penetrate even the thickest armour. Maces, being simple to make, cheap, and straightforward in application, were quite common weapons. It is popularly believed that maces were employed by the clergy in warfare to avoid shedding blood (sine effusione sanguinis). The evidence for this is sparse and appears to derive almost entirely from the depiction of Bishop Odo of Bayeux wielding a club-like mace at the Battle of Hastings in the Bayeux Tapestry, the idea being that he did so to avoid either shedding blood or bearing the arms of war. The fact that his brother Duke William carries a similar item suggests that, in this context, the mace may have been simply a symbol of authority.

WAR HAMMER: A war hammer is a weapon of war intended for close combat action, the design of which resembles the hammer. The war hammer consists of a handle and a head. The handle may be of different lengths, the longest being roughly equivalent to the halberd, and the shortest about the same as a mace. Long war hammers were pole weapons (polearms) meant for use against riders, whereas short ones were used in closer quarters and from horseback. War hammers often had a spike on one side of the head, thus making it a more versatile weapon. The surface of plate armours are as hard as the edge of a blade, so a blade tended to ricochet. Swords, or the blade of a battleaxe, were likely only to give a glancing blow, losing much of the impact, especially on the high curvature of the helmet. The war hammer could deliver the full force to the target. War hammers, especially when mounted on a pole, could damage without penetrating the armour. In particular, they transmitted the impact through even the thickest helmet and caused concussions. A blade or spike tended to be used against other parts of the body where the armour was thinner, and penetration was easier, than through the helmet. The spike end could be used for grappling the target's armour, reins, or shield, or could be turned in the direction of the blow to pierce even heavy armour. Against mounted opponents, the weapon could also be directed at the legs of the horse, toppling the armoured foe to the ground where he could be more easily attacked.

LUCERNE HAMMER: The Lucerne hammer is a type of polearm which was a combination of the bec de corbin with the blunt war hammer. The 'hammer' was actually a three- to four-pronged head mounted atop a 7 foot pole. It bore a long spike on its reverse, and an even longer spike extending from the very top. It proved effective at puncturing or smashing armor, and much like a man catcher was used for dismounting riders.

BEC DE CORBIN: A bec de corbin is a type of pole weapon similar to the Lucerne hammer. It consists of a modified hammer's head and spike mounted atop a long pole. Unlike the Lucerne hammer, the bec de corbin was used primarily with the 'beak' or fluke to attack instead of the hammer head. The hammer face balancing the beak was often blunt instead of the multi-pronged Lucerne, and the beak tended to be stouter; better designed for tearing armor. Also, the spike mounted on the top of head was not nearly as long and thin as in the Lucerne. Bec de corbin occasionally becomes a catchall for any type of warhammer, such as a maul or a horseman's pick.

MAUL: The maul is a long-handled hammer with a heavy metal head, either of lead or iron. It is similar in appearance and function to a modern sledgehammer but is sometimes shown as having a spear-like spike on the fore-end of the haft.

BATTLE AXE: A battle axe (also battle-ax) is an axe specifically designed for combat. Battle axes were specialized versions of utility axes. Many were suitable for use in one hand, while others were larger and were deployed two-handed. Axes designed for warfare ranged in weight from just over 1 to 6 pounds, and in length from just over 1 to 5 feet, as in the case of the Danish axe or the sparth axe. Cleaving weapons longer than 5 feet would arguably fall into the category of polearms. Most battle axes had a socketed head (meaning that the broader, butt-end of the blade contained an opening into which a wooden haft was inserted), and some included langets—long strips of metal affixed to the faces of the haft to prevent it from being damaged during combat. Occasionally the cheeks of the axehead bore engraved, etched, punched or inlayed decorative patterns.Battle axes took the flanged mace's innovatory design concept one step further. By concentrating the weight of a single, sharpened, crescent-shaped wedge on a small target area of metal plate, the battle axe was capable of slicing through an opponent's armor and cutting deeply into the exposed flesh beneath. A sharp, sometimes curved pick was often fitted to the rear of the battle axe's blade to provide the user with a secondary weapon of penetration. A stabbing spike could be added, too, as a finial.

Chivalric Arms

Attacking Weapon					Class of Armor Protection Worn by the Defender										STR needed	DEX needed
Type		Weapon	Blows	WDF	0	1	2	3	4	5	6	7	8	9	10	
1	L	Dagger	4	1	40	30	25	20	15	10	5	0	0	-5	-10	-	-
					25	20	15	10	10	10	10	5	5	5	5		
2	L*	1-H Battle Axe	3	2	40	35	25	20	15	10	5	0	0	-5	-10	13	9
					30	25	20	15	15	10	10	5	5	5	5		
3	L	Short Sword	3	1.5	50	45	40	30	20	15	10	5	5	0	-5	-	-
					25	25	20	15	15	10	10	5	5	5	5		
4	LH	Mace	3	2.5	35	35	35	30	30	25	25	20	15	10	10	13	7
					30	25	20	20	20	15	10	10	10	10	10		
5	L	Light Sword	3	1.5	50	45	40	30	20	15	10	5	0	-5	-10	-	-
					30	25	20	15	15	10	10	10	5	5	5		
5	L*	Scimitar	4	2	55	50	40	35	30	25	20	15	10	5	0	9	9
					35	30	25	20	20	15	10	10	10	5	5		

5	L*	Sword	3	2	55	45	40	35	30	20	15	10	10	5	5	9	9
					35	30	25	20	20	15	10	10	10	5	5		
5	LH	Norman War Axe	3	2.5	45	40	35	35	35	25	20	20	15	10	10	14	9
					35	30	30	25	20	15	10	10	10	5	5		
6	LH	Kt.'s Broadsword	3	2.5	50	50	45	40	35	30	25	25	20	10	10	9	7
					35	30	30	25	20	15	10	10	10	5	5		
6	H	War Hammer	3	2.5	35	35	35	30	30	30	25	25	20	15	15	11	9
					35	30	30	30	25	25	20	20	15	15	10		
6	LH	Bar. Longsword	3	2	50	45	40	35	30	25	15	15	10	5	0	9	9
					30	25	20	20	20	20	15	10	5	5	5		
7	LH	Bastard Sword	2	3	45	40	35	35	35	30	30	25	20	15	10	9	9
					35	30	30	30	25	20	20	20	15	10	10		
7	H	Morning Star	2	3.5	40	40	40	40	40	35	30	30	25	20	20	11	7
					40	35	30	25	25	20	20	20	15	15	15		
8	H	2-H Sword	2	3.5	35	35	35	35	35	35	30	25	25	20	20	11	13
					40	35	35	30	25	20	20	20	15	15	15		
8	H	2-H Battle Axe	2	4	35	35	35	35	35	35	30	25	25	20	15	11	9
					40	35	35	30	25	20	20	20	15	15	10		
8	H	2-H Great Hammer	2	3.5	30	30	30	30	30	25	25	20	20	20	15	9	9
					45	45	40	40	35	35	25	25	20	20	15		
9	H	2-H Flail	2	4	30	30	30	30	30	25	25	20	20	20	15	9	-
					50	50	45	40	40	35	25	25	20	20	15		
9	H	Thrusting Spear	2	3	50	45	40	35	30	25	20	15	10	5	0	9	7
					40	40	35	35	35	25	20	15	10	10	5		

Bash Probability

L* = 20% weapon bash against opponent in 0 to 6 armor and not +100 Dr heavier
10% weapon bash against opponent in 7 to 8 armor and not +100 Dr heavier

LH = 25% weapon bash against opponent in 0 to 6 armor
20% weapon bash against opponent in 7 to 8 armor
10% weapon bash against opponent in 9+ armor

H = 30% weapon bash against opponent in 0 to 6 armor
25% weapon bash against opponent in 7 to 8 armor
20% weapon bash against opponent in 9+ armor

Increase % chance by +5% per 100 Dr the Attacker is heavier
Decrease % chance by -5% per 100 Dr the Defender is heavier










Elven & Dwarven Weapons

Attacking Weapon					Class of Armor Protection Worn by the Defender											STR needed	DEX needed
Type		Weapon	Blows	WDF	0	1	2	3	4	5	6	7	8	9	10		
1	L	Elf Dagger (Gwemegil)	4	1	45	35	25	20	15	10	5	0	0	-5	-10	-	-
					30	25	20	15	10	10	10	5	5	5	5		
2	L*	Elf 1-H Battle Axe	3	2	40	35	25	20	15	10	5	5	0	-5	-10	13	11
					30	25	20	20	15	15	10	10	5	5	5		
3	L	Elf Sword (Hadhafang)	3	2	50	45	40	30	20	15	10	5	5	0	-5	9	9
					25	25	20	15	15	10	10	5	5	5	5		
7	LH	Elf Bastard Sword	2	3	45	40	35	35	35	30	30	25	20	15	10	10	11
		(lhang)			35	30	30	30	25	20	20	20	15	10	10		
8	H	2-H Sword (an megil)	2	3.5	35	35	35	35	35	35	30	25	25	20	20	11	14
					40	35	35	30	25	20	20	20	15	15	15		
9	H	Elf Spear (ehta)	3	3	50	45	40	35	30	25	20	15	10	5	0	11	8
					40	40	35	35	35	25	20	15	10	10	5		
4	LH	Dwarf War Hammer	4	2.5	45	40	35	35	30	25	25	20	15	10	10	11	9

					35	25	20	20	20	15	10	10	10	10	10		
5	LH	Dwarf War Axe	3	2.5	45	40	35	35	35	25	20	20	15	10	10	14	9
					40	35	30	25	20	15	10	10	10	5	5		
6	LH	Dwarf Sword (Kalazâl)	3	2.5	50	50	45	40	35	30	25	25	20	10	10	9	7
					40	35	30	25	20	15	10	10	10	5	5		
8	H	Dwarf 2-H Battle Axe	2	4	45	45	40	40	35	35	30	25	25	20	15	12	9
		(Barazantathûl)			40	35	35	30	25	20	20	20	15	15	10		
8	H	Dwarf 2-H Great Hammer	2	3.5	35	35	30	30	30	25	25	20	20	20	15	13	9
					50	45	40	40	35	35	25	25	20	20	15		
8	H	Dwarf Spear (Torozûl)	2	3	50	45	40	35	30	25	20	15	10	5	0	8	7
					40	40	35	35	35	25	20	15	10	10	5		










Infantry, Yeoman, Militia

Attacking Weapon					Class of Armor Protection Worn by the Defender											STR needed	DEX needed
Type		Weapon	Blows	WDF	0	1	2	3	4	5	6	7	8	9	10		
1	L	Dagger	4	1	45	40	35	30	25	15	10	5	0	-5	-10	-	-
					25	20	15	10	10	10	10	5	5	5	5		
5	L	Light Sword	3	1.5	55	50	45	35	30	25	15	5	0	-5	-10	-	-
					30	25	20	15	15	10	10	10	5	5	5		
5	LH	War Axe	3	2.5	45	40	35	35	35	25	20	20	15	10	10	13	9
					35	30	30	25	20	15	10	10	10	5	5		
8	LH	Quarterstaff	5	1	60	55	45	40	35	35	15	10	0	-5	-10	-	-
					25	25	20	15	10	5	5	0	0	0	0		
8	H	2-H Sword	2	3	35	35	35	35	35	35	30	25	25	20	20	11	13
					40	35	35	30	25	20	20	20	15	15	15		
8	H	2-H Battle Axe	2	3.5	35	35	35	35	35	35	30	25	25	20	20	9	9
					40	35	35	30	25	20	20	20	15	15	15		
9	H	Thrusting Spear	2	3	50	45	40	35	30	25	20	15	10	5	0	7	7
					40	40	35	35	35	25	20	15	10	10	5		
10	LH	Pole Arm (Bill,	2	3	50	45	40	35	30	25	20	15	10	5	0	7	7
		etc.)**			40	40	35	35	35	25	20	15	10	10	5		
10	H	Halberd	2	4	50	45	40	35	35	30	30	30	25	20	15	10	9
					50	45	40	35	35	30	25	25	20	15	15		
10	H	Pike***	2	3	35	35	35	35	35	30	25	15	10	5	0	9	7
					35	30	30	25	25	20	20	20	15	15	15		

** Bills may be used to "hook" a man and pull him down, No damage but check for bash.
*** Grounded Pikes and Lances inflict 3d6 of damage against charge, 10% chance of a hit, critical or bash.

Non-Fighters

Attacking Weapon					Class of Armor Protection Worn by the Defender											STR needed	DEX needed
Type		Weapon	Blows	WDF	0	1	2	3	4	5	6	7	8	9	10		
1	L	Dagger	4	1	45	40	35	30	25	15	10	5	0	-5	-10	-	-
					25	20	15	10	10	10	10	5	5	5	5		
1	L	Thief's Dagger	4	1.5	55	50	45	40	35	30	25	20	20	15	10	-	-
		(rear attack)			50	50	45	40	35	30	25	20	20	15	15		
2	L	Hatchet, Light	3	2	40	35	25	20	15	10	5	0	0	-5	-10	7	9
		Club			30	25	20	15	15	10	10	5	5	5	5		
4	L*	Wood Axe, Heavy	3	2	45	40	35	30	30	20	15	10	5	0	0	9	9
		Club			30	25	20	20	20	15	10	5	5	5	5		
5	L	Light Sword	3	1.5	45	45	40	35	30	20	15	10	0	-5	-10	-	-
					25	20	20	15	15	10	10	5	5	5	5		

6	L*	Pitchfork	3	1.5	40	35	30	25	20	15	5	0	-5	-10	-15	-	-
					20	20	15	15	10	10	10	10	10	5	5		
8	LH	Quarterstaff	5	1	50	45	40	30	25	10	5	0	-5	-10	-15	-	-
					25	25	20	15	10	5	5	0	0	0	0		
8	L*	Hunting Spear	2	3	45	45	40	35	25	20	15	10	5	-5	-10	9	7
					40	40	35	35	30	20	15	10	10	5	5		
8	L*	Improvised Peasant	2	2	40	35	30	25	20	15	10	5	0	-5	-10	-	-
		Pole Arm			25	20	15	15	10	10	10	5	5	5	5		

Monsters

Attacking Weapon					Class of Armor Protection Worn by the Defender											STR	DEX
Type		Weapon	Blows	WDF	0	1	2	3	4	5	6	7	8	9	10	needed	
3	L	Goblin's Scimitar	3	2	50	45	40	35	30	20	15	10	5	0	-5	-	-
					30	25	20	15	15	10	10	5	5	5	5		
4	L	Orc's Sword	3	1.5	55	50	45	35	30	25	15	5	0	-5	-10	-	-
		(Moria)			30	25	20	15	15	10	10	10	5	5	5		
4	L	Orc's Falchion	3	2	55	45	40	35	30	20	15	10	10	5	5	9	9
					35	30	25	20	20	15	10	10	10	5	5		
6	LH	Uruk-Hai's Sword	3	2.5	50	50	45	40	35	30	25	25	20	10	10	10	6
					35	30	30	25	20	15	10	10	10	5	5		
8	H	Uruk-Hai's	2	3	35	35	35	35	35	35	30	25	25	20	20	12	11
		2-H Sword Berserker			35	35	30	25	20	20	20	15	15	15	10		
8	H*	Giant's Club	3	4	40	40	40	40	40	40	35	30	30	25	25	16	7
					40	35	35	30	25	20	20	20	15	15	15		
8	H*	Giant's Battle Axe	3	4	50	45	40	35	35	30	30	30	25	20	15	15	9
					50	45	40	35	35	30	25	25	20	15	15		

*Also can be used by Trolls

Goblin races and Gnolls may be given favorite weapon bonuses for weapon skill. Only one weapon should be singled out. Kobolds and Goblins would receive non-fighter bonuses, while Orcs, Uruk Hai, Hobgoblins, Bugbears, and Gnolls have fighter bonuses. Goblin race ranks of King, Orc-Lord, and Uruk Hai Warlord are able to use any Chivalric foot weapon. All Goblin race officers are equivalent to Sergeants and may use the "Chivalric" scimitar or any battle axe in the Chivalric combat table. All regular troops use Infantry weapons or the Goblinoid scimitar.

Goblinoid weapons may be obtained from Goblins or from a veteran of a battle with Goblins who have carried off a souvenir.







Naturally Armed Creatures

Attacking Weapon				Class of Armor Protection Worn by the Defender										
Type	Weapon	Blows	WDF	0	1	2	3	4	5	6	7	8	9	10
MSB 0	Small Fangs/	4	.5	45	35	30	25	20	15	10	-5	-10	-15	-20
	Teeth			10	5	5	5	5	5	5	0	0	0	0
MSB 0	Small Pincers/	4	.5	50	40	35	25	20	15	10	0	-5	-10	-15
	Mandibles			10	10	5	5	5	5	5	0	0	0	0
MSS 0	Small Tail	2	P	55	50	45	35	30	25	20	5	0	-5	-10
	Stinger			-	-	-	-	-	-	-	-	-	-	-
MSS 1	Small Viper	3	P	55	50	45	35	30	25	20	5	0	-5	-10
	Striking			-	-	-	-	-	-	-	-	-	-	-
MSC 1	Small Claws/	4	.5	50	45	40	30	20	15	10	-5	-10	-15	-20
	Talons			10	10	5	5	5	5	5	5	0	0	0
MMB 2	Medium Fangs/	3	2	55	45	40	35	30	20	15	10	5	-5	-10
	Teeth			10	5	5	5	5	5	5	0	0	0	0
MSH 2	Small Horns	3	1.5*	45	40	35	30	25	15	10	5	0	-5	-10

				15	15	10	10	10	10	10	5	5	5	5
MLB 3	Large Fangs/	2	4*	60	50	45	40	35	30	25	15	10	5	5
	Teeth			35	35	30	30	25	20	15	10	10	10	10
MMC 3	Medium Claws/	3	2.5*	55	50	45	35	30	25	20	10	5	0	-5
	Talons			25	20	20	15	15	15	10	10	5	5	5
MSK 3	Small Hooves	4	1	40	35	30	30	25	15	10	5	0	-5	-10
				15	10	10	10	5	5	5	0	0	0	0
MMH 4	Medium Horns	3	2.5*	55	50	45	40	35	25	20	10	5	0	-5
				30	25	25	20	20	15	10	10	10	10	10
MLS 5	Large Viper	2	P	55	50	45	40	35	30	25	15	10	5	0
	Striking			-	-	-	-	-	-	-	-	-	-	-
MLS 6	Large Tail	2	P+1*	55	50	45	45	40	35	30	20	15	10	5
	Stinger			-	-	-	-	-	-	-	-	-	-	-
MLC 6	Large Claws/	2	3.5*	60	55	50	45	40	35	30	25	20	15	10
	Talons			35	30	30	25	25	20	20	15	15	15	10
MLH 7	Large Horns	2	4**	55	50	45	40	35	30	25	20	15	10	5
				35	30	30	25	25	20	15	15	10	10	10
MGB 8	Giant Fangs/	2	5**	55	55	50	45	40	35	30	25	20	15	15
	Teeth			45	40	40	35	30	25	25	20	20	15	10
MLH 8	Large Hooves	3	2**	50	45	40	35	35	25	20	20	15	10	10
				35	35	30	30	30	25	20	20	20	15	10
MGS 9	Giant Serpent/	2	var.	55	50	45	45	40	35	25	20	15	0	-5
	Constrictor Striking			40	35	30	30	30	25	20	20	20	10	5
MGB 10	Giant Pincers/	2	4.5	60	55	50	45	40	35	30	25	20	15	15
	Mandibles			50	45	40	35	30	25	20	20	15	15	10
MGC 10	Giant Claws/	2	4.5*	60	55	50	45	40	35	30	25	20	15	15
	Talons			50	45	40	35	30	25	20	20	15	15	10

*Bash possible:

MSH 2 = L* Weapon Bash, MMH 4 = LH Weapon Bash, MLB 3 = L* Weapon Bash
MLS 6 = LH Weapon Bash, MMC 3 = LH Weapon Bash, MLC 6 = H Weapon Bash

** A hit by one of these natural weapons permits the Attacker to bash or toss the victim 5-30 feet. There is a 60% chance that a victim in class 0-2 armor will be "stunned" and a 25% chance that any others will be "stunned". Increase chance of "stunning" by +5% per 5' short of a possible throw if victim thrown against a wall or other solid obstacle.

Bare Handed Combat

Bare-Hand combat is used by Men, Elves, Dwarves, Hobbits and Monsters with generally human form. Characters have a basic 4 blows + bonuses when fighting bare-handed.

Type of Body Weapon	% Hit	Damage	% Bash	% Critical Hit
Fist	dagger*	1/2 x WDF	L%	10% Stun
armored Fist	dagger*	1 x WDF	LH%	15%
Boot	dagger*	1 + 1/2 x WDF	LH%	10% Stun
armored Boot	dagger*	2 + 1 x WDF	H%	20%
Grapple	"Grapple"%	None	L/LH/H%	10% Stun

Hit probability, use the Dagger percentages in the Infantry, Yeomanry & Militia Matrix. All bonuses for hitting and dodging or parry are used as well. Characters have a base of 4 Blows plus bonuses when fighting bare-handed.

Damage: Damage is inflicted only on beings without full armor protection. Generally, large creatures (e.g.: man vs. bear) will be unaffected by blows unless delivered by a Superhuman character.

Bash: Treat a hit by a body weapon as a Light (L), Light-Heavy (LH), or Heavy (H) weapon, as given under the Chivalric Arms Table. A blow struck against men in full armor will cause a bash, even though no damage will be done.

Grapples are treated under "The Bash", (ie under number 4(e) above). When computing the probability, refer to the TAC Matrix percentage to hit + 25%. Dexterity is irrelevant here, as contact has been made. The important consideration is weight of the wrestling opponents. Both a restraint or a toss are possible. Monsters may employ this tactic.

Superhuman: double fist or kick damage and add + 25% to Grapple, restraint, or toss.

Titanic Strength: as for Superhuman, but add +5% to critical hit possibility.

Irresistible Strength: double fist or kick damage + 1-6 points. Add + 35% to Grapple, restraint, or toss, and raise critical hit probability by +5%.

Invincible Strength: triple fist or kick damage + 1-10 points. Add + 40% to Grapple, restraint, or tripping, with 1-20 points of damage from hug. Raise critical hit probability by + 10%. "Stun" should be read as a critical hit if the character desires it.

Throwing Matrix

Often, characters throw objects like "flasks" of oil (Medieval Molotov cocktails which deliver 1-20 points of damage each turn they burn, which is usually 1-3 turns unless some flammable material ignites at a 1-50% chance.), daggers intended for the exposed throat or spears intended for the heart of a lightly armored or unarmored sentry, etc:

Oil Flasks: 50% chance of breaking when thrown, 50% chance of being kicked underfoot (check for breaking again):

01-50% = On target; check for breaking.
51-60% = Short 5-30 feet.
61-70% = Long 5-30 feet.
71-80% = 30° left of target.
81-90% = 30° right of target.
91-100% = wick goes out.

A bursting flask of oil will splatter an area of 5 feet x 5 feet with burning oil that must be smothered (25% chance by rolling; 50% with dirt or blankets, etc.) The victim checks Morale -30% instantly.

Daggers, Spears, Throwing Axes

If the weapon strikes the target on the missile Combat Matrix (use Sling % with range = (90 feet/60 feet/30 feet), there is a 10% chance + 1/2 the character's hit probability bonus that the victim has received a mortal wound (multiply damage x 1-6) if damage exceeds the creature's total damage level. If not, treat as a normal hit. Reduce this mortal wound probability by -5% per 10 feet away.

Bash Results

If a "Bash" is successful, roll two 6-sided dice for the result:

Type of Weapon L	LH	H	Effect of Bash
2-3	2		Opponent is unaffected by the bash.
4-5	3	2	Opponent is staggered and retreats 5'. He loses 1 blow.
6-7	4-5	3-4	Opponent is knocked to the knees, loses 2 blows, and attacker has +10% hit probability on the next blow.
8-9	6-7	5-6	Opponent is knocked to the knees, loses 2 blows, and attacker has +15% hit probability on the next blow.
10-11	8-10	7-9	Opponent is knocked off his feet. He may attempt to rise on 1-4 (on 6-sided die), losing 1 blow for each attempt to rise. Attacker has +20% hit probability when he is down.
12	11-12	10-12	Opponent is knocked off his feet and stunned for 1 melee round. Attacker has +25% hit probability while he is down. Procedure for rising as in #5.

Critical Hit Results

If a critical hit is scored, increase damage by 50% and roll a 1-10 die, with 10% of the total damage being scored against the body of the character for each point on the die. Then roll a 1-20 die. If the attacker is taller, add 1 pip to the result for each foot shorter. If the attacker is shorter, subtract 1 pip for each foot taller.

Die Roll	Location of Hit
1-4	Right leg
5-8	Left leg
9-11	Abdomen
12	Chest
13-15	Right arm
16-18	Left arm
19-20	Head

Note: Armor and Helm will affect the amount of damage sustained. Full protection eliminate the 50% bonus for a critical hit.

If a Critical Hit is scored, the following optional rules can be applied. Roll 1D20 and consult the appropriate table, depending on where the aiming point was:

CRITICAL HIT TO THE HEAD

01-09 MILD HEADACHE: stunned for 1-3 blows. Attacker has a +10% chance at hitting the victim each turn he is incapacitated.

10-12 MILD CONCUSSION: Severe headache and -10% hit and parry probability. The victim is, in effect, seriously stunned by the blow. Treat as only a Mild Headache if less than 7 points of damage were sustained.

13-15 SEVERE CONCUSSION: The victim must roll a CON CR-3 or lapses into immediate unconsciousness for 2D6 hours! Treat as only a Mild Headache if less than 10 points of damage were sustained.

16-18 FACE HIT: Victim loses 1-2 blows. A Face Hit is possible only if the victim was wearing an open-faced helmet or no helmet. A nasal piece will block a 'L' or 'LH' slashing or crushing weapon like a visor. Roll 1D100:

01-50 = black eye and facial bruises;

51-75 = hit in the mouth, with a 20% chance of a broken tooth, Pain, and loss of 1 Appearance point;

76-90 = hit in the eye, with a 20% chance of permanent blindness and -10% hit and parry probability;

91-00 = severe facial disfigurement, Minor Bleeding, Pain, and loss of 1D6 Appearance points.

19-20 NECK HIT: A critical neck hit is possible only if the neck is not protected. +1 point of damage will result per 5 minutes unless the injured neck is properly bandaged to stop bleeding. There is a 10% chance that Uncontrolled Bleeding has resulted if struck by an edged or pointed weapon (1d6 point of damage per 5 minutes).

20% chance of a fatally broken neck if more than 10 points of damage resulted and an 'LH' or 'H' crushing weapon was used.

20% chance of beheading if a 'LH' or 'H' slashing weapon was used.

GRITICAL HIT TO THE CHEST

01-12 BRUISED RISS & MINOR WOUNDS: No truly serious effects occur, despite the damage sustained.

13-17 CHEST HIT: If less than 7 points of damage are sustained, the chest critical is always equivalent to Bruised Ribs.

Roll 1D100 and apply the following DMs: AC/0-1 = +20; AC/6-8 = -5; AC/9-10 = -10.

01-30 = bruised ribs, 25% chance of 1 die extra damage;

31-60 = several cracked ribs, requiring binding to immobilize them (plate cuirass does this automatically), +1 point of damage per turn of combat, with a 10% chance of puncturing a lung (25% fatal);

61-80 = broken ribs requiring binding or 1 point of damage per turn of combat, with a 25% chance of puncturing a lung;

81-00 = severe injury to chest area, -20% hit and parry probability. If struck by a slashing weapon 25% chance of being attended by Severe Bleeding (1-3 point per 5 minutes) otherwise by Moderate Bleeding (1 point per 5 minutes).

19-20 SPINE HIT: A spine hit is possible whenever 7+ points of damage are sustained.

50% chance paralysis if in Class 0-1 armor; 30% Class 2-3 armor; 25% if in Class 4-8 armor; and 10% chance in Class 9-10 armor.

If paralysis results, roll a %ile die. 0-20% = 1 limb; 21-40% = 2 41-60 = 3 limbs; 61-80% = 4 limbs. 81% = Dead.

CRITICAL HIT TO THE ARM

01-12 DISARM: Victim loses 1-3 blows and has a 25% chance of dropping his weapon. If a Monster is fighting with "natural weapons," there is a 25% chance that it has been "amputated."

01-12 SHIELD SMASH: 20% chance that a slashing weapon and a 30% chance that a crushing weapon rated at M or H has knocked the shield aside so that the victim might Fumble and drop it, requiring a DEX CR.

The blow must be rated at 12+ points for this probability to arise.

13-17 ARM HIT: 25% chance of a bone being broken if struck by an 'H' weapon, and 15% if by an 'LH' weapon. If bone is broken, the arm affected is useless until Cured or it has healed naturally.

Slashing weapons also have a chance of causing bleeding if the arm is unprotected by metal armor or a shield:

01-15 = Uncontrolled Bleeding (1d6 point per 5 minutes);

16-30 = Moderate Bleeding (1-3 point per 5 minutes);

31-50 = Slight Bleeding (1 point per 5 minutes);

51-00 = no significant bleeding.

18-20 SHOULDER HIT: As for Arm Hit, except recovery takes twice as long.

CRITICAL HIT TO THE GROIN

01-07 GROIN HIT: Victim incapacitated for 1-2 melee phases, unless constitution 17+.

08-10 MODERATE BLEEDING: 1-3 point of damage per 5 minutes. Several blood vessels have been nicked and blood loss is serious.

11-15 UNCONTROLLED BLEEDING: 1d6 point of damage per 5 minutes. A potentially mortal wound has been inflicted, if medical attention is not obtained soon.

16-20 GRIEVOUS HIT: Uncontrolled Bleeding. 1D6 hours of unconsciousness if a CON CR failed and 10% chance of being unable to have any more decendents.

CRITICAL HIT TO THE LEG

01-15 GLANCING BLOW TO LEG: 25% chance of a "Bash."

16-20 LEG HIT: 25% chance of a bone being broken if struck by an 'H' weapon, and 15% if by an 'LH' weapon. If bone is broken, the leg affected is useless as until Cured or it has healed naturally. Otherwise, 50% chance of a "Bash."

Slashing weapons also have a chance of causing bleeding if the leg is unprotected by metal armor or a shield:

01-15 = Uncontrolled Bleeding (1d6 point per 5 minutes);

16-30 = Moderate Bleeding (1-3 point per 5 minutes);

31-50 = Slight Bleeding (1 point per 5 minutes);

51-00 = no significant bleeding.

Fumble Results

Fumbling during a combat can have disastrous results. Depending on the opponent's degree of success or failure, a Fumble always results in a roll on the appropriate Fumble table at the very least.

There are three Fumble tables; one for Close Combat fumbles (including dodges and parries), one for Natural Weapons and one for Ranged Weapons. When a Fumble occurs, roll on the appropriate Fumble table for the action involved.

Close Combat Fumble Table

1D20	Result	Effect

1-3	Falter	Lose 1 blow.
4-6	Drop Weapon	Weapon falls 2-40 feet away.
7-9	Lose Balance	Lose 1-3 blows.
10-12	Damage Weapon	Weapon takes damage from opponent's parrying weapon. Else weapon strikes an inanimate object (tree, wall, ground, etc) and does damage to itself.
13-14	Stumble	Trip and fall prone. Forfeit next 1-3 blows. All defensive actions at a -20% penalty.
15-16	Lose Armour	Roll for hit location to determine where the armour fell from. If not armoured, roll again.
17	Hit Ally	Accidentally strike a nearby companion for normal rolled damage. If no ally within reach, hit self instead.
18	Break Weapon	The weapon strikes the ground, a wall, or a similar surface capable of causing damaging. The weapon takes 1D10 points of damage, plus the user's Damage Modifier, but reduced by the AP of the weapon. Roll three times.
19	Hit Self	Inadvertently hit own hit location for normal rolled damage.
20	Unlucky	Roll twice on this table.

Natural Weapon Fumbles

1D20	Result	Effect
01-03	Hesitate	Lose 1 blow.
04-06	Numb Limb	Limb is temporarily paralysed until a successful CON CR roll is made, starting next turn.
07-09	Entangle Self	Lose 1-3 blows.
10-12	Damage Limb	Limb is injured from striking opponent's parrying weapon, armour or an inanimate object (tree, wall, ground, etc) and does damage to itself.
13-14	Sprawl	Trip and fall prone. Forfeit next 1-3 blows. All defensive actions at a -20% penalty.
15-16	Break Limb	Limb is incapacitated.
17-18	Hit Ally	Accidentally strike a nearby companion for normal rolled damage. If no ally within reach, damage is done to self instead from wrenching a random location.
19	Fated	Roll twice on this table.
20	Cursed	Roll three times on this table.

Ranged Weapon Fumbles

1D20	Result	Effect
1-2	Disoriented	Attacker loses next attack.
4-6	Drop Weapon	Weapon falls 3d6 feet away.
7-9	Snare Weapon	Lose 1-3 blows.
10-12	Lose Weapon	Weapon string either snaps or weapon is lost when thrown.
13-14	Damage Weapon	Weapon when fired or thrown suffers rolled damage to itself.
15-16	Hit Ally	Accidentally strike a nearby companion for normal rolled damage.
17-18	Misfire	Inflict normal damage on self.
19	Bedevilled	Roll twice on this table.
20	Damned	Roll three times on this table.



Horse Combat

Combat from the back of a horse is a very different thing from combat on foot. When fighting from horseback against a man on foot, the advantage is always to the man on the horse. When fighting another horseman, the advantage goes to the man who has a good horse; for while personal prowess is important, a good fighter on an average or poor horse is not at his best.

Active Shield Parries while on horseback differ from parries when on foot:

1. When fighting a man on foot, the shield may be used with the same effect as would be obtained if the defender was also on foot. Thus, if he had an Active Shield Parry of -20% on foot, he would possess it on horse as well.

2. When fighting a man on horseback, man-to-man with edged or impact weapons, the effect of active shield parry is increased if the defender's horse is cantering (-5%) or galloping (-10%).

3. When receiving the lance, full active shield parry is employed.

Note: The shield may be used for an active parry only on the left side of the defender. On the right side, the shield may be used to cover the body or legs, but only at the Passive Shield Parry defense factor. Critical Hits suffered while on a horse are of two types:

1. Critical Hits caused by melee weapons.

2. Critical Hits caused by the lance.

Critical Hits suffered from melee weapons are dealt with in the Critical Hits Results Table. There is, how157 ever, a 10% chance that a successful Critical Hit has knocked the rider from the saddle. (Glancing blows do not count unless Bash is indicated, at which point a 10% check is made.)

LANCE CRITICAL HITS

Critical Hits suffered from the lance are quite a different matter. The table below gives the possible results of a serious strike by a lance. A 20-sided die is rolled whenever a lance strikes a mounted rider:

1. Lance glances from Helm. 25% chance of being stunned if wearing open helmet. Dead if wearing no helmet.

2. Lance strikes Helm squarely. 50% chance of being unhorsed. Otherwise, stunned for 1-2 melee rounds and Helm is knocked askew, requiring adjustment if closed.

3. Lance Strikes Shield squarely. 25% chance of being unhorsed if mount is lighter or inferior to the opponent's mount.

4. Lance passes Shield, causing a light wound. 50% damage.

5. Lance breaks on Shield. No damage, just shaken up a little.

6. Lance glances from Shield and catches against the front of the Saddle. 25% chance that the straps will break; 40% chance that the lance will break.

7. Lance shatters on Shield. One-half damage from force of the impact.

8. Lance strikes Horse. 25% chance that horse is wounded. 20% chance that unwounded horse stumbles and 50% chance that wounded horse stumbles.

9. Lance strikes Aiming Point. Full damage and a 50% chance of being unhorsed.

10. Ditto.

11. Ditto.

12. Lance inflicts a grievous wound. Rider is unhorsed. Check Melee Critical Hits Results Table for additional damage. Glancing blows represent being stunned for 1 turn.

13-15. Ditto. Attacker's lance is broken.

16-18. As in #12, only double damage is inflicted. Attacker's lance is broken.

19-20. Glancing blow. Lance is broken.

If the attacker is made from the rear, increase the hit probability by 20% if the defender does not expect the attack. A successful hit means that there is a 50% chance of unhorsing and a 25% chance of double damage being inflicted. Note: the shield cannot be used to guard from an attack from the rear with a lance.

Movement of cavalry in melee

In melee situations, horses have varying speeds, depending upon the type of the horse and the manoeuvres attempted. (See "The Warhorse" in the chapter on Knighthood for additional details.)

Speed of Horse	Palfrey	Light Horse	Medium Horse	Heavy Horse
Walking	60'	60'	60'	60'
Trotting	120'	120'	100'	100'
Cantering	180'	180'	160'	130'
Galloping	230'	240'	210'	180'
Charging	250'	270'	240'	220'

The speed a horse may accelerate to or else decelerate from is given below.

A horse's ability to turn depends upon his agility and weight. The numbers are the degrees of a circle the horse will be able to turn tat the speed indicated:

Speed of Horse	Palfrey	Light Horse	Medium Horse	Heavy Horse
Walking	360°	360°	360°	360°
Trotting	270°	300°	270°	270°

Cantering	180°	240°	210°	180°
Galloping	90°	120°	90°	90°
Charging	30°	45°	30°	30°

The degrees indicated represent the total angle of turn that a horse may make in a turn of melee. For every 30° of turn, a 10' reduction of speed occurs.

A horse's ability to accelerate or decelerate quickly also depends upon his agility and weight:

Speed of Horse	Accelerate Speed	Decelerate Speed
Palfrey	2 speed levels	3 speed levels
Light Horse	3 speed levels	4 speed levels
Medium Horse	2 speed levels	4 speed levels
Heavy Horse	2 speed levels	4 speed levels

The levels represent the speeds from: Standing/Walking to a full Charge. Acceleration requires 20 feet per level the speed is increased, while deceleration requires 10 feet per level. A light horse requires 10 feet less in total than heavier ones.

Superior Horses possess bonuses for speed and terming. These are given in the section on "The Warhorse" in the chapter on Knighthood.

When fighting in melee from horseback, the opponent will be either on horse or on foot. Depending upon the combat situation, the individual horseman may be at an advantage or a disadvantage.

Horse vs. Horse

When fighting an opponent on horse back, use Speed of Horse Table and Charge vs. Target Table (below) for determination of first blow.

1. On horse, a player loses one blow if in leather or chain, and two blows if in plate (excluding heavy weapons).
2. If one or both opponents trot or gallop, there is a chance that a slower or stationary horse will fall or stumble on impact if the horses are the same class. A smaller class of horse will tend to stumble or fall if struck by a larger horse. Barding reduces the chance of stumbling and falling.

   If horses are same class: 30% chance of stumbling

   If horses are unequal in class: 50% chance of smaller horse stumbling, 20% chance of larger horse stumbling

   Padded barding reduces chance of stumbling by 10% (all classes of horses).

   Chain mail barding reduces chance of stumbling by 20% (Heavy Horses only).

   Plate barding reduces chance of stumbling by 25% (Heavy Horses only).
3. When a horse stumbles, there is a 50% chance that the horse will fall and the rider will be thrown:

   --Thrown rider will be stunned and prone for 1 melee round, will suffer one die of damage from the fall, and has a 20% chance of critical injury. Thrown rider may have kicked free in time on 1-25% and lands on his feet. A rider saving from a bad fall loses two blows recovering his balance, but he may parry blows with shield or weapon.
4. In the melee a horse may turn 360 degrees, causing an equal horse to stumble on 30% and an unequal, lighter horse to stumble on 50% (less barding), when impacted.
5. If the ground is littered with bodies of men and fallen horses, there is a 10% chance that a horse will stumble. If impact is also involved, add the stumble probabilities together.

The mounted lance is a weapon unique to heavy and armored cavalry and does a great deal of damage to the target, especially if the target is on foot or is not armored and protected by a shield. Damage = PCF damage multiplier x 3 points + 1-10 points if the cavalryman is charging. (Plus 1-20 if target is counter-charging at him.)

a) The target must be to the left of the charging cavalryman. If target is to the right, reduce 20% vs. mounted enemy and 10% vs. enemy on foot. Apply to the hit probability matrix.

b) If target is on horse:

Attacker Target Horse and Rider

	Type of Horse (Inferior/Superior)			
	Stationary	Canter	Trot	Gallop
Canter	+5%/+10%	+0%/+5%	-5%/0%	-15%/-10%
Trot	+10%/+15%	+5%/+10%	0%/+5%	-10%/-5%
Gallop	+15%/+20%	+10%/+15%	+5%/+10%	-5%/0%

If horses are equal, for hit use "inferior" values determination.

If the opponent is "defending" (knows the attacker is coming and has set his shield to meet the charge or is himself charging):

a) The combatant with the bigger horse has 5% added to his hit probability and the combatant with the smaller horse loses 5%.

b) +5% per level of difference in experience to more experienced fighter.

c) If target is on foot and stationary, apply Stationary Bonus as if Target is a stationary horse and rider.

d) If target is running, apply Canter Bonus as if Target is a cantering horse and rider.

e) Base vs. Horse = 40% -Critical on 15% if in class 5 armor or better; 20% if not.

Base vs. foot = 50% -Critical on 25% if in Class 5 Armor or better; 40% if not.

Critical hit on Foot always means being knocked down and stunned by the blow for one turn.

Horse vs. Foot

When fighting an opponent on foot, the man on horse possesses distinct advantages because he is fighting from above and because he is fighting from horse back:

1. A man on horse always has the first blow unless faced with a pole arm, pike, or halberd. The first blow of each melee round is delivered at +10% chance of hit.
2. A critical hit is always delivered to the head or upper body, at +5%.
3. One extra weapon damage factor is added to hit damage because the blow has been delivered from above with added leverage and force.
4. The horse may impact the man on foot with a 50% chance of felling and stunning him.
5. The horse may 3 x MLK 8 large hooves (2xWDF) plus the following:

   Large Horse: 4 damage points
   Medium Horse: 2 damage points
   Small Horse: 1 damage point
6. 6. Anyone thrown under the horse may be trampled by two hooves of damage plus the size of horse factor. This is in addition to kicking (#5, above).



Foot vs. Horse

When fighting an opponent, on horse, the man on foot possesses distinct disadvantages. The man on horse has the advantage in morale and height:

Blows are struck at -5% hit probability (unless employing morning star, two-handed sword, battle axe, flail, pole arm, halberd, or pike), and critical hits are at -5% probability.

Grappling and pulling down a rider is at 20% probability + PCF % hit bonus if the horse is standing. However, if the horse is moving, a grapple is reduced by:

- -15%if trotting, with a 10% chance of impact by the horse if Grapple fails.
- -15%if cantering, with a 15% chance of impact by the horse upon failure.
- -20%if galloping, with a 20% chance of impact by the horse upon failure.
- -25%if wheeling, with an automatic impact by the horse upon failure.

If the footman successfully grapples the horseman, he pulls him from the saddle. In addition to the horse's bonuses, the target may counter the grapple with one-half of his own Dexterity bonuses.

Also, the character grappling has no shield effect and may be hit more readily.

If attempted from horseback, a grapple is computed in much the same manner as a grapple by a footman.

Under no circumstances may a grappling action be attempted from the front of the horse. Only the flanks and rear are open to a grapple. The man on foot possesses some slight advantages when fighting a man on horse. These advantages are few, but they may prove decisive:

6. The footman may use an anti-cavalry weapon without penalty.

7. The footman may, upon obtaining a critical hit, elect to hit the horse (35%).

8. Any horse hit by a weapon suffers full damage if unbarded and half damage if barded. The horse will stumble on 50% probability, minus barding bonuses.

9. A footman may attempt to hamstring the horse. This procedure must be done with a dagger at 1-10%, plus dexterity bonuses. Hamstringing can be done only when a horse is stationary or wheeling on the spot, and involves the attacker's rolling beneath the horse. One blow is possible, and only one man may attempt to hamstring the horse per melee turn. The tactic exposes the footman to two Hooves of damage. If he is successful, he may look to the happy prospect of the horse falling on him (40%), with no dodge being possible, If the horse falls on him, he is stunned, pinned, and injured by 3 dice of damage at 25% critical hit probability.

Mercy

Combat does not always have to be to the death. Many cowardly (or smart) villains will surrender to fight and plunder another day. Characters of a good alignment won't hurt an unarmed foe, but even evil characters may find it pointless to slaughter an opponent (taking great satisfaction in the character's grovelling and pleas for mercy).

Under these circumstances, the warrior is likely to strip his opponent of valuables and weapons (keeping and selling what the warrior can), and turn the brigand over to the authorities. If the authorities are far away (as is likely to be the case in wilderness and monster territories), the warrior is likely to chastise the villain and warn/threaten him (them) that next time he will not be so generous. If any of the goods confiscated are known, or likely to be stolen, the heroic character will attempt to find the owner and return it to him or donate it to the poor or a church. Others may keep or sell them for their own personal gain.

In other cases, the bad guys may turn and flee. In many instances, it may be prudent just to let them go, and hope that they learned their lesson.

Of course, mercy can come back to haunt you. A character may cross paths or swords with the same character again. It creates great story dynamics, emotion, and story continuity. This can be true even of minor, annoying characters such as stool pigeons, petty thieves, stupid monsters, and blundering thugs.

Mercy can also lead to mercy in return. A foe who was once spared by the hero may spare him during a future conflict; or he may help the character in some way. Again, this builds a relationship between the characters that might grow into mutual respect and friendship, or end in tragedy someday.

Another aspect to mercy is the question of whether the punishment fits the crime. The World in ***Chivalry & Sorcery*** is often harsh and violent; demonic creatures, evil sorcerers and power-hungry warriors may inflict a terrible punishment for the slightest offense. The use of discretion and consideration for extenuating circumstances will allow the characters to exhibit compassion by the fairness of the punishment they deliver. Such characters are likely to earn a reputation for being fair and just, perhaps even kind and forgiving. Unfortunately, some evildoers will view such compassion as a weakness and try to use the character's kind and generous nature to his own gain, or underestimate the true mettle of his opponent.



Player Character Survival

If there one thing that a role Veteran Role player knows, it is that Player Characters often die fast. It is the nature of any game system that simulates authentic combat and magical action that a high degree of deadliness enters in he game mechanics as far as the PCs are concerned. Yet in the Heroic Tradition of fantasy legend and fiction, the Hero often survives events which would have lead to the death of lesser men. How many tales have been told where a Hero is struck down on the field of battle, suffering frightful wounds, only to awaken several hours later, very much alive? This is not something to introduce to a combat or magick system, as it would lead to incredible distortions. But is something that can be introduced to a final outcome of a conflict. We therefore recommend that the tradition that the Hero survives seemingly impossible odds be continued in the fantasy role game.

There may be objections from some purists that giving a Player Character Hero a special advantage in surviving a defeat is unbalanced gaming or whatever. However, it should be pointed out that:

(1) Players become fond of their PCs and should not have to give them up easily;

(2) PCs take time to generate, and easy elimination may prove satisfying to an aggressive GameMaster but also creates a lot of unnecessary work;

(3) there is no other way to simulate seemingly miraculous survivals which, in fact, do occur in real life as well as in fiction and legend;

(4) some possibility of survival in desperate circumstance: will spur Players on to attempt heroic deeds with their PCs which would, otherwise, be avoided of subverted into sneaky and ignorable conduct.

There is no good reason to think that Players will abuse the situation by being overly-reeckless or stupid in their Character-play, just because they are that a PC will likely survive. That is simply not the case. The outcome is never certain, and most reasonable Players feel a definite sense of chagrin at having 'lost' the fight in the first place. They will strive hard to be genuinely victorious. At the same time, they do have an opportunity to rest and bleed awhile/before I rise to fight again. It is this factor--the Hero who cannot be easily stopped and just keeps on coming--which makes for the finest traditions of heroism. It also gives the GameMaster the opportunity to throw opponents against the Heroes which do outmatch them without feeling he is being particularly unfair. A lot more excitement results all around!

1. A PC who is slain in battle has a chance equal to his CON CR to survive his apparent death. However, each time he suffers death, his CON CR is reduced by -1 for purposes of determining his next survival. This can be called the Nine Lives Rule.

2. The GameMaster, at any time, rule that a combat has been an incapacitating action, without resorting to the CON CR route. In such a circumstance, the PC was not killed merely rendered hors de combat. Thus he could be taken prisoner or else awaken on the field stripped of his arms, clothes, money, etc.

3. A Beast of Prey might well eat the fallen PC, if it is hunting for food. But if it was merely a combat, the PC would have a chance for survival.

4. A sentient NPC might think to cut the throat of fallen PC. Since this would usually be done after a battle in which the NPCs have won the field and are looting bodies and checking the dead/wounded, it is unlikely that such an act would be performed during the heat of battle itself--where living enemies are pressing still the NPCs and occupying all their attention. Throat-cutting or its equivalent by an NPC therefore is subject to a WIS CR-5 to see if he thinks it is necessary.



Men, Elves, Dwarves and Hobbits

The four chief races are all marked by a wide diversity of abilities and skills. The following profiles for non-player characters are a compromise between accuracy to the rules for creating characters and the restrictions of space. Still a good variety of fairly realistic non-player types has been provided. Game Masters are encouraged to develop their own special non player characters using the character Prime Requisites but perhaps cooking some of the scores to acquire the desired result. Players should also remember that the weights of characters are given for the body only. armor weight is extra and must be computed for determining the effects of bashes, etc.

KNIGHTS AND SUPERIOR ELVES AND DWARVES

Knights are perhaps the finest fighters in the campaign. Because they are a class frequently encountered, three basic non-player types have been developed to give a considerable variety to game play: The Mighty Knight; the Superior Knight, and the Average Knight. Noble Elves may be rated on the same scale as human Knights, while Noble Dwarves and Dwarves of greatly superior skill may be rated as Superior or Average Knights. Weight differentials between the races can be ignored here as there is little real difference between Men and Elves, while the Dwarves in question would be such superior types that the lower weights would be compensated for by the individual's fighting skills.

The Mighty Knight is assumed to be more than a match for most men, for only a handful could ever hope to equal his prowess in battle. With Superhuman strength, constitution 20, dexterity 19, bardic voice 16, appearance 18, and charisma 21, he is formidable. His Military Ability is 10, and his *basic* PCF is 21. He is 6'3" tall, with a heavy muscular frame. He weighs 225dr. and carries 1100dr. Such men are exceedingly rare, however, which is fortunate for Men and Monsters as he can *literally* tear them apart with his bare hands!

Level	Body	Fat.	%Hit	%Parry	%Dodge	Blows	WDF	Armor	%Magick Arms**	Exp.
1	29	8	+35%	-35%	-40%	+4	6x	4	0%/0%	700
2	32	11	+35%*	-35%*	-40%	+4	6x	4	2%/2%	800
3	34	15	+35%*	-35%*	-40%	+4	6x	4	4%/4%	900
4	37	20	+38%*	-38%*	-45%	+5	6x	5	5%/5%	1300
5	39	24	+38%*	-38%*	-45%	+5	6x	7	10%/10%	1600
6	42	27	+40%*	-40%*	-50%	+5	6x	7	12%/12%	2000
7	44	29	+40%	-40%	-50%	+6	6x	7	15%/15%	2500
8	47	32	+45%	-45%	-50%	+6	7x	8	20%/17%	3000
9	49	34	+50%	-50%	-55%	+7	7x	8	25%/20%	4000
10	52	40	+50%	-50%	-55%	+7	7x	8	30%/25%	4500
11	54	43	+50%	-50%	-55%	+7	7x	8	35%/30%	5000
12	57	45	+50%	-50%	-55%	+7	7x	8	40%/40%	5500
13	59	45	+50%	-50%	-55%	+7	7x	8	45%/45%	6000
14	59	48	+50%	-50%	-55%	+8	8x	8	50%/50%	7000
15	59	50	+50%	-50%	-55%	+8	8x	8	60%/55%	8000
16	59	53	+50%	-50%	-55%	+8	8x	9	65%/60%	9000
17	59	55	+50%	-50%	-55%	+8	8x	9	75%/75%	10000
18	59	56	+50%	-50%	-55%	+8	8x	9	80%/80%	11000
19	59	57	+50%	-50%	-55%	+8	8x	9	90%/90%	12500
20	59	58	+50%	-50%	-55%	+8	8x	9	100%/100%	15000

*Add +2% on hits and -2% on parries for each level started with an asterisk (*) when using a favorite weapon.

**Percentage chance for character to have magick weapons and/or a magick armor.

THE SUPERIOR KNIGHT surpasses all but a few in the campaign. He has strength, constitution, and dexterity of 16, IQ, wisdom, and bardic voice of 14, appearance 15, charisma 15. His Military Ability is 8 and basic PCF is 17.5. He is 6'2" tall, with a heavy and muscular frame. He weighs 210dr. and carries 440dr. with ease, he is a dangerous fighter.

Level	Body	Fat.	%Hit	%Parry	%Dodge	Blows	WDF	Armor	%Magick Arms	Exp.
1	17	5	+15%	-15%	-18%	+1	3x	4	0%/0%	200
2	18	10	+18%*	-18%*	-20%	+1	3x	4	2%/2%	250
3	19	13	+19%*	-18%*	-20%	+1	3x	4	4%/4%	275
4	20	15	+20%*	-20%*	-22%	+2	3x	5	5%/5%	350
5	22	18	+22%*	-22%*	-25%	+2	4x	7	7%/7%	400
6	24	20	+25%*	-25%*	-28%	+3	4x	7	10%/10%	500
7	26	23	+25%	-25%	-28%	+3	4x	7	12%/12%	600
8	28	26	+28%	-28%	-30%	+4	4x	7	15%/15%	700
9	30	28	+30%	-30%	-35%	+4	4x	7	20%/20%	800
10	32	30	+35%	-35%	-40%	+4	4x	7	25%/25%	1000
11	34	32	+35%	-35%	-40%	+4	4x	7	30%/30%	1200
12	36	35	+35%	-35%	-40%	+4	4x	8	35%/35%	1500
13	37	37	+38%	-38%	-45%	+5	4x	8	40%/40%	1800
14	38	40	+38%	-38%	-45%	+5	4x	8	45%/45%	2000
15	38	43	+40%	-40%	-50%	+6	4x	8	50%/50%	2300
16	38	45	+45%	-45%	-50%	+6	5x	8	60%/60%	2700
17	38	46	+50%	-50%	-55%	+7	5x	8	70%/70%	3200
18	38	48	+50%	-50%	-55%	+7	5x	8	80%/80%	3700
19	38	49	+50%	-50%	-55%	+7	5x	9	90%/90%	4250
20	38	50	+50%	-50%	-55%	+7	5x	9	95%/95%	5000
21	38	51	+50%	-50%	-55%	+8	x6	9	100%/100%	6500

THE AVERAGE KNIGHT is nevertheless superior to the majority of men. His strength, constitution, and dexterity are 14, IQ and wisdom are 12, bardic voice and charisma are 13, and appearance 12. His Military Ability is 7 and basic PCF is 15.5. He is 6' tall and weighs 190dr., so he may carry up to 380dr.

Level	Body	Fat.	%Hit	%Parry	%Dodge	Blows	WDF	Armor	%Magick Arms	Exp.
1	14	5	+10%	-10%	-10%	-	3x	4	0%/0%	150
2	15	10	+15%*	-15%*	-18%	+1	3x	4	2%/2%	200
3	17	12	+18%*	-18%*	-20%	+1	3x	4	4%/4%	250
4	19	13	+20%*	-20%*	-22%	+2	3x	5	5%/5%	325
5	21	17	+20%*	-20%*	-22%	+2	3x	7	7%/7%	375
6	23	19	+22%*	-25%*	-28%	+2	4x	7	10%/10%	450
7	25	22	+25%	-25%	-28%	+3	4x	7	12%/12%	525
8	27	24	+28%	-25%	-28%	+3	4x	7	15%/15%	650
9	29	26	+28%	-28%	-30%	+3	4x	7	18%/18%	725
10	31	28	+30%	-30%	-35%	+4	4x	7	20%/20%	800
11	33	30	+35%	-35%	-40%	+4	4x	7	25%/25%	900
12	34	32	+35%	-35%	-40%	+4	4x	7	30%/30%	1050
13	34	34	+38%	-38%	-45%	+5	4x	7	35%/35%	1500
14	34	36	+38%	-38%	-45%	+5	4x	8	40%/40%	1750
15	34	38	+40%	-40%	-50%	+6	4x	8	45%/45%	2000
16	34	40	+45%	-45%	-50%	+6	5x	8	50%/50%	2500
17	34	41	+45%	-45%	-50%	+6	5x	8	60%/60%	2700
18	34	42	+50%	-50%	-55%	+7	5x	8	70%/90%	3000
19	34	43	+50%	-50%	-55%	+7	5x	8	80%/80%	3500
20	34	44	+50%	-50%	-55%	+7	5x	8	90%/90%	4250
21	34	45	+50%	-50%	-55%	+8	5x	8	95%/95%	5000

SUPERIOR SERGEANTS are the virtual equal of Average Knights, although they will not obtain a chain hauberk until level 7 (armor class 7). Such Sergeants include those in the service of a Lord who has given them command authority, Petit-Sergeants who own enough land to purchase a good horse and a suit of armor, and Regular and Mercenary Sergeants who, again, exercise command in their sub-units. They have -10% chance of possessing Magick weapons or armor, however. All *Elves* are of this type unless superior, and may be clad in a variety of armor classes. Few Elves are trained for Horse Combat, but those over level 5 will be armed with Magick Bows and Magick Arrows.

AVERAGE FIGHTING MEN represent the typical Sergeant, Man-at-Arms, Yeoman, Civic Militia-Man, or other character trained to arms. All Sergeants may, of course, employ Chivalric Arms save the Great Sword, but the others are restricted to the weapons of the Commons.

								Armor worn by		
Level	Body	Fat.	%Hit	%Parry	%Dodge	Blows	WDF	Sgt	Man-At-Arms	Other	Exp.
1	11	5	+10%	-10%	-10%	-	3x	4	3	2	100
2	12	8	+12%*	-12%*	-15%	-	3x	4	3	2	125
3	13	9	+15%*	-15%*	-18%	+1	3x	4	3	2	150
4	14	12	+18%*	-18%*	-20%	+1	3x	5	3	2	225
5	15	13	+18%*	-18%*	-20%	+1	3x	5	4	2	275
6	17	15	+20%*	-20%*	-22%	+2	4x	5	4	2	325
7	19	16	+22%	-22%	-25%	+2	4x	5	4	2	350
8	21	19	+25%	-25%	-28%	+3	4x	7	5	3	400
9	23	20	+25%	-25%	-28%	+3	4x	7	5	3	475
10	25	21	+28%	-28%	-30%	+3	4x	7	5	3	575
11	27	24	+30%	-30%	-35%	+4	4x	7	5	4	675
12	29	25	+35%	-35%	-40%	+4	4x	7	5	4	800
13	29	27	+35%	-35%	-40%	+4	4x	7	5	4	900
14	29	29	+35%	-35%	-40%	+4	4x	7	5	4	950
15	29	30	+38%	-38%	-45%	+5	4x	7	5	5	1050
16	29	33	+38%	-38%	-45%	+5	4x	7	5	5	1300
17	29	35	+40%	-40%	-50%	+6	4x	7	5	5	1650
18	29	36	+45%	-45%	-50%	+6	5x	7	5	5	2000
19	29	37	+50%	-50%	-55%	+7	5x	7	5	5	2500
20	29	38	+50%	-50%	-55%	+7	5x	7	5	5	3000

Average Fighting Men are about 5'10" tall, weight 170dr., with a carrying capacity of 220dr. His strength, constitution, and dexterity are 12; IQ, wisdom, bardic voice, and charisma are 10. He has a Military Ability of 5 and basic PCF is 13.

DWARVES may be considered as Average Fighting Men, but the typical weight of a Dwarf would be 110 Dr. at 4'7". Give Dwarves an additional -5% Dodge bonus for their small size. Reduce Body and Fatigue levels slightly to reflect the smaller size of these creatures.

TYPICAL NON-FIGHTERS: Most Magick Users, all Thieves except -the-mill people one This includes most Assassins and Master Thieves, and the run-of -the -mill people one meets daily are untrained in the use of arms. Clerics as well. Average people are about 5'10 tall, weigh 160dr., with a carrying capacity of 210dr. All other characteristics are equal to an Average Fighting Man's at best but usually slightly less.

							Armor worn by			
Level	Body	Fat.	%Hit	%Parry	%Dodge	Blows	WDF	Cleric	Thief	Other	Exp.
1	8	5	+8%	-8%	-8%	-	3x	0-1	0-1	0-1	60
2	9	7	+10%*	-10%*	-10%	-	3x	0-1	0-1	0-1	75
3	10	8	+10%*	-10%*	-10%	-	3x	0-1	0-1	0-1	100
4	11	9	+12%*	-12%*	-15%	-	3x	0-1	0-1	0-2	125
5	13	12	+15%*	-15%*	-18%	+1	3x	0-1	0-1	0-2	150
6	14	13	+18%*	-18%*	-20%	+1	3x	0-2	0-1	0-2	175
7	16	15	+18%*	-18%*	-20%	+1	3x	0-2	0-1	0-2	200
8	17	17	+20%*	-20%*	-22%	+2	3x	0-2	0-1	0-3	250
9	18	18	+20%*	-20%*	-22%	+2	3x	0-2	0-1	0-3	300
10	20	20	+22%*	-22%*	-25%	+2	4x	0-3	0-1	0-3	350
11	22	22	+22%*	-22%*	-25%	+2	4x	0-3	0-1	0-3	375
12	23	23	+25%	-25%	-28%	+3	4x	0-5	0-1	0-4	450
13	23	25	+25%	-25%	-28%	+3	4x	0-5	0-2	0-4	500
14	23	26	+28%	-28%	-30%	+3	4x	0-5	0-2	0-4	550
15	23	29	+30%	-30%	-35%	+4	4x	0-5	0-2	0-5	650
16	23	30	+30%	-30%	-35%	+4	4x	0-5	0-2	0-5	725
17	23	31	+35%	-35%	-40%	+4	4x	0-5	0-2	0-5	800
18	23	32	+35%	-35%	-40%	+4	4x	0-5	0-2	0-5	900
19	23	33	+35%	-35%	-40%	+4	4x	0-5	0-2	0-5	975
20	23	34	+35%	-35%	-50%	+5	4x	0-5	0-2	0-5	1100

*Non-Fighters add +1% to Hit% and -1% to parry per level marked with asterisk (*) due to skill with a favorite weapon.

HOBBITS may be considered as Typical Non-Fighters, and the average Hobbit would weigh 75 Dr. at 3'2", being quite stout. However, give Hobbits a most respectable dodge bonus of -15% because of their small size and great agility. They also have +15% when they throw weapons and also -15% when throwing flasks of oil, etc., as they are very accurate at such activities. Reduce body levels and fatigue levels slightly to reflect the smaller size of these creatures.

NON-PLAYER MAGICK ITEMS

Non-player characters often possess items of Magick. Such items prove to be of great and often inestimable value as loot as well as powerful weapons of offense and defense. If a player-character inherits the estate of a non-player, these will also become his own possessions.

Fighting Men: The percentages given for Magick Arms and armor in the *Knight Profiles* above give the chance of owning such magical devices. Knights and Sergeants check only once for each category. Bannerettes check twice, Barons three times, and titled nobles six times. If a magical weapon, armor, or shield is obtained, roll percentage dice again:

Die Roll	Magick Weapon
1-25%	+1 Weapon
25-50%	+2 Weapon
51-75%	+3 Weapon
76-90%	+4 Weapon
91-98%	+5 Weapon
99-100%	Great Sword

Die Roll	Great Sword
1-30%	+3 Flaming Sword
31-45%	+4 Flaming Sword
46-60%	+5 Flaming Sword
61-85%	+5 Ego Sword
86-90%	+6 Ego Sword
91-95%	+7 Ego Sword
96%	+8 Bleeding Sword
97%	+9 Dancing Sword
98%	+10 Bane Sword
99%	+10 Vorpal Blade
100%	+10 Holy Sword

Die Roll	Magick armor
1-20%	-1 Magick armor
21-35%	-1 Magick Shield
36-50%	-2 Magick armor
51-65%	-2 Magick Shield
66-80%	-3 Magick armor
81-90%	-3 Magick Shield
91-94%	-4 Magick armor
95-97%	-4 Magick Shield
98%	-5 Magick armor
99%	-5 Magick Shiield
100%	-7 Mithril armor

Magick Users: Magick Users will have 1 magical item for every MKL they have attained, in addition to a Magick Focus:

Die Roll	Type of Device
1-25%	Magick Scroll (1 spell)
26-40%	Magick Book (6-36 spells)
41-55%	Magick Weapon
56-70%	Magick Wand or Staff
71-85%	Magick Ring or Amulet
86-100%	Potion (1-10 doses)

Magick Users above MKL 10 will possess at least one Magick Device of Power, with a 5% chance per MKL above 10 of possessing a second device of power.

Clerics: Use the Magick Users guidelines for Clergy and Monks. Fighting Clerics will possess 1 device of Clerical power at best, and check on the Warrior tables for weapons, with Officers in a Military Order being equal to Barons or even titled Nobles. Bishops, Archbishops, Primates, and the like will possess at least one Holy Relic, with a 5% chance per MKL (see table of equivalent measures of magical proficiency in *The Magicians, Part I*). They all will carry 1-10 doses of each of the Holy Waters.

Monsters: If a Monster is in possession of a magical device a check may be made on either the *Warrior* Table or the *Magick Users* Table to determine its general nature.

Alchemists: The Alchemist is a continual problem because of the nature of his work. He will possess the usual Magick User's items of Magick, plus materials which are in keeping with the level of proficiency he has attained. An Alchemist's laboratory is a veritable storehouse of Magick materials and Alchemist's materials.

NON-PLAYER ITEMS OF POWER

Items and weaponry of a magical nature are exceedingly rare in ***Chivalry & Sorcery***. Magick itself is a rare, feared and dangerous thing; those who know little about it despise it, and those who practice it hoard it, for it can do terrible things to the body when mis- or overused. Thus, the intentional creation of items of power is almost unheard of. And yet, on occasion, such items do turn up.

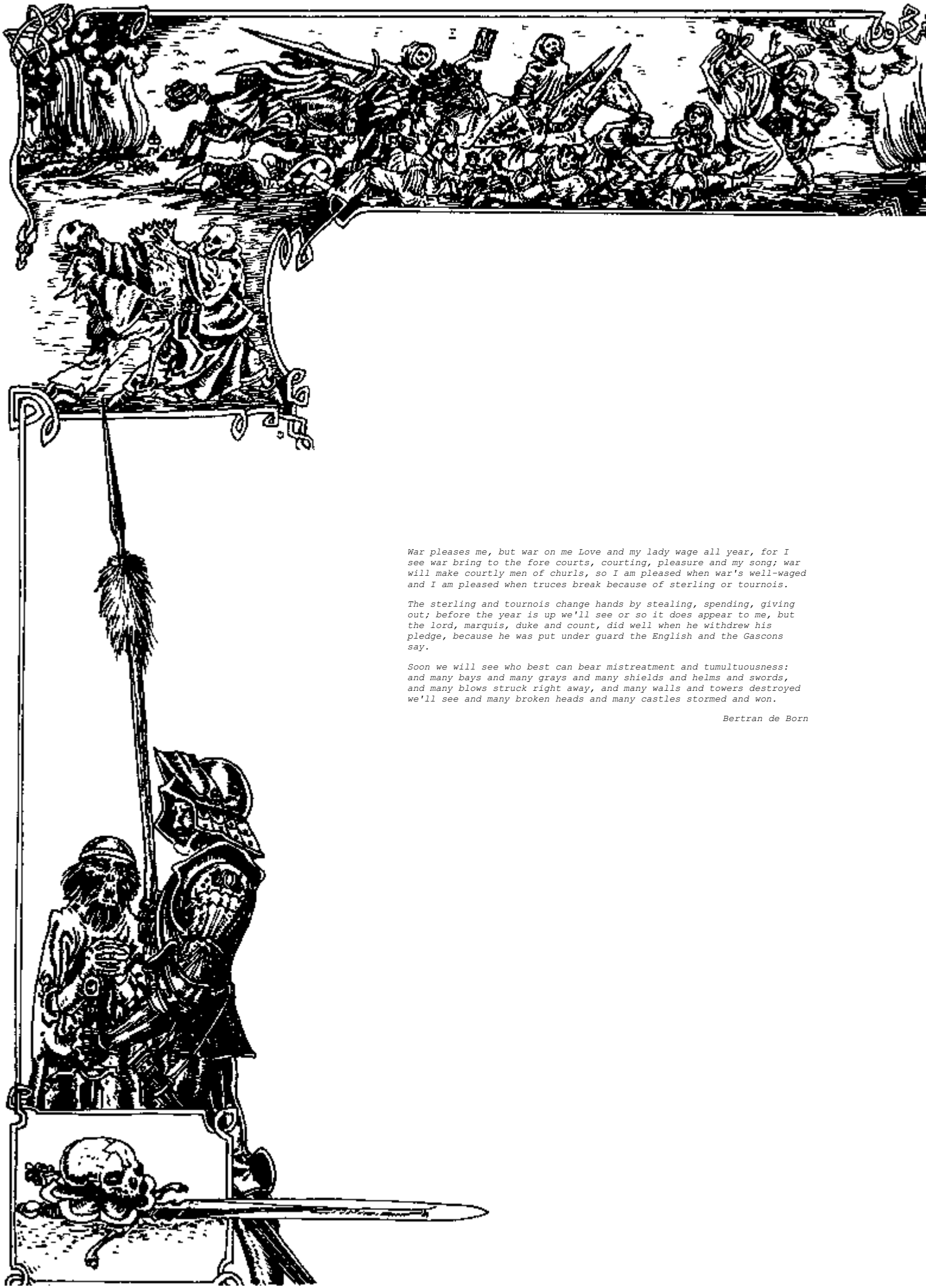
Discovered in an ancient tomb, perhaps, or as a treasured heirloom. This section discusses the possibilities and properties of items of power in ***Chivalry & Sorcery***, including how they come about, how they work, and what they do. It will also present a number of sample items and weapons, which can either be used verbatim in your own campaigns or as examples for the creation of your own.

Magick is an unpredictable thing. It is born in the blood, and yet few understand its properties or how it is passed along - many powerful sorcerers have come from completely mundane parents, and have themselves gone on to produce entirely mundane offspring. One can never know when a child will have the spark in their blood or not. Some, however, claim that it is not a pre-existing spark in the blood that determines magick, but rather that some individuals are somehow able to awaken the power within themselves, simply through the pure desire to do so. The actual truth is unknown, but what is true is that those with power are usually destined for greatness, and those who achieve greatness often have power.

It is this essence of magick adhered to such people that has on occasion empowered special or important belongings of theirs. A hero who carries his sword into battle against particular foes year after year may begin to find that his sword begins to enjoy the taste of the blood of those foes. A well respected clergyman who blesses the faithful with fervor, and with the same symbol of his God that his father used to use to bless the faithful, and his fathers father before that, may come to discover that the blessings of the God are coming a little more freely these days.

Consequently, items of power should be extremely rare. Additionally, because of their nature they tend to be hoarded by those who know of their properties (or think they do). The discovery of an item of power should be a campaign-shaking event, and certainly not something to be taken lightly by those who find it.





War pleases me, but war on me Love and my lady wage all year, for I see war bring to the fore courts, courting, pleasure and my song; war will make courtly men of churls, so I am pleased when war's well-waged and I am pleased when truces break because of sterling or tournois.

The sterling and tournois change hands by stealing, spending, giving out; before the year is up we'll see or so it does appear to me, but the lord, marquis, duke and count, did well when he withdrew his pledge, because he was put under guard the English and the Gascons say.

Soon we will see who best can bear mistreatment and tumultuousness: and many bays and many grays and many shields and helms and swords, and many blows struck right away, and many walls and towers destroyed we'll see and many broken heads and many castles stormed and won.

Bertran de Born

Book 4

The Book of Sorcery

Dedicated to the memory of Phillip Bonewits who passed away in august of 2010



Chivalry and Sorcery

Contents

The Magicians: Part 1.....5
Creating the Magus.....5
Class Origins and Magick Mode.....5
The Second Requisite.....6
The Personal Magick Factor.....6
Relationships of magical proficiency.....7
Spells known by Non-Player Magick Users.....7
"Fast" Magick System.....11
Encounters with Magick Users.....12
Masters.....12
Magical Guilds, Orders, and Societies.....12
Setting up a Magick Order.....12
The Magical Societies.....13
The Society Royal.....13
The Magical Guilds.....13
The Quasi-Military Magical Orders.....13
The Covenants.....13
The Great White Lodge.....13
The Sacred Fraternity of the Cross.....14
The Rosicrucian Order of Alpha et Omega.....14
Ordo Templi Orientis.....14
The Wicca.....14
Brotherhood of the Rose Cross.....15
The Twilight Order.....15
The Solitaires.....15
The Cabal of Hermes.....15
The Kingdom of Shadows.....15
The School of Night.....16
Suggested Magical Orders.....16
Magical Resistance.....18
Learning a New Spell.....18
Enchanting Materials.....18
Limits on the Casting of Spells.....18
Casting Learned Spells.....19
Casting Unlearned Spells.....19
Casting Spells Under Stress.....19
Enhancement of Spells.....19
Enchanting a Magical Device.....20
Simple Magical Devices.....20
Magical Devices of Power.....20
How to Use Magical Devices of Power.....21
Magical Focusing Devices.....21
Golems.....21
Amulets of Protection.....21
Magical Books and Scrolls.....21
Occult Books.....22
Handling Occult Books.....25
Preservation.....25
Quantities of Material for Enchantments.....26
Magick Materials List.....26
The Magicians: Part 2.....30
Natural Magick Users.....30
"Primitive Talents".....30
Wood Elves.....30
High & Grey Elves.....30
Drug Trance Mages.....31
Dance/Chant Magick.....31
Mediums.....32
Shamen.....32
The Minor Arcane.....33
Alchemy.....33
Apparatus.....35
Advanced Alchemical Operations.....35
Alchemetical Products and By-Products.....35
Homunculus.....37
Immortality.....37
Artificers.....37
Weaponsmith Artificers.....38
Jewelsmith Artificers.....41
Mechanician Artificers.....42
Astrology.....42
Overview of the Horoscope.....43
Church Attitudes Toward Astrology.....44
Divination.....44
Church Condemnation of Divination.....45
The Hex Masters: Witchcraft.....46
Familial Witch Organisations.....46
Solitary Hex Masters.....47
Evil Priests.....47
The Covens.....48
The Damned.....49
The Church of Revelations.....49
Believers.....49
The Gwrach.....49
The Major Arcane.....50
Conjuration.....50
Enchanters.....51
Necromancy.....51
Thaumaturgy.....52
Mysticism.....52
Cabbalism.....52
Power Word Magick.....53
Magick Square Mysticism.....53
Summoners.....54
Circle Master.....54
Demonologist.....54
The Nordic Magick Users.....55
Priests Of Odin.....55
The Brewmaster.....55
The Vola.....55
The Weaponsmith.....57
The Forester.....57
The Skald.....58
The Goldsmith.....58
Sorcery.....58
Good & Evil Magick.....58
Magical Conflict.....59
Overcoming Target Defenses.....61
Effects of Obstacles.....61
Effect of movement.....61
Effect of Enhancement.....61
Spells Which miss the Target.....61
Backfire.....61
Spells of Protection.....62
The Circle of Protection.....62
Prayers.....64
Holy Relics.....64
Sample Relics.....64
Monastic Chants.....64
Clerical Protective Circles.....65
Magick Users on Home Ground.....65
Amulets of Protection.....65
Words of Guard.....65
Symbols of Guard.....65
The Size of Wards.....65
Ward Placement.....65
Affixing Wards.....66
Ward Duration.....66
Alarm Wards.....66
The Limits of Protection.....66
Dispelling Magick.....66
Circles of Power.....66
Level 4 Power Circle.....66
Level 6 Power Circle of Invisibility.....67
Level 7 Power Circle.....67
Level 8 Power Circle.....67
Circles of Summoning.....67
Spells of Demon Summoning.....67
The Summoning.....68
Binding Demons.....68
The Release.....69
The Services.....69
The Question.....69
Spells of Summoning.....69
Level 1 Summoning.....69
Level 2 Summoning.....69
Level 3 Summoning.....69
Level 4 Summoning.....70
Level 5 Summoning.....70
Level 6 Summoning.....70
Level 7 Summoning.....70
Level 8 Summoning.....70
Level 9 Summoning.....71
Level 10 Summoning.....71
Spells of Detection.....71
Level 1 Detection.....71
Level 2 Detection.....72
Level 3 Detection.....72
Level 4 Detection.....72
Level 5 Detection.....72
Level 6 Detection.....72
Spells of communication and transportation.....72
The Astral "Planes".....72
Level 1 Communication & Transportation.....73
Level 2 Communication & Transportation.....73
Level 3 Communication & Transportation.....74
Level 4 Communication & Transportation.....74
Level 5 Communication & Transportation.....74
Level 6 Communication & Transportation.....74
Basic Magick.....75
Basic Magick spells.....75
Basic Magick: "Earth".....75
Basic Magick: "Water".....77
Basic Magick: "Fire".....78
Basic Magick: "Air".....79
Combination Basic Magick Spells.....80
Spells of Necromancy.....81
Level 1 Necromancy.....81
Level 2 Necromancy.....81
Level 3 Necromancy.....82
Level 4 Necromancy.....82
Level 5 Necromancy.....83
Level 6 Necromancy.....83
Level 7 Necromancy.....83
Level 8 Necromancy.....83
Level 9 Necromancy.....84
Level 10 Necromancy.....84
Level 11 Necromancy.....84
Spells of Command.....85
Commands of the Outermost Circle.....86
Commands of the Second Circle.....86
Commands of the Third Circle.....87
Commands of the Fourth Circle.....87
Commands of the Fifth Circle.....87
Commands of the Sixth Circle.....87
Commands of the Seventh Circle.....87
Commands of the Eighth Circle.....88
Commands of the Ninth Circle.....88
Commands of the Tenth Circle.....88
Commands of the Eleventh Circle.....88
Spells of Illusion.....88
Illusions of the Outermost Circle.....89
Illusions of the Second Circle.....89
Illusions of the Third Circle.....90

Illusions of the Fourth Circle.....90
Illusions of the Fifth Circle.....90
Illusions of the Sixth Circle.....90
Illusions of the Seventh Circle.....90
Illusions of the Eighth Circle.....91
Illusions of the Ninth Circle.....91
Illusions of the Tenth Circle.....91
Illusions of the Eleventh Circle.....91
Spells of Ancient Lore.....91
Level 1 Ancient Lore.....91
Level 2 Ancient Lore.....92
Level 3 Ancient Lore.....92
Level 4 Ancient Lore.....92
Level 5 Ancient Lore.....93
Level 6 Ancient Lore.....93
Level 7 Ancient Lore.....93
Level 8 Ancient Lore.....93
Level 9 Ancient Lore.....94
Level 9 Ancient Lore.....94
Black Magick.....94
Level 1 Black Magick.....94
Level 2 Black Magick.....94
Level 3 Black Magick.....94
Level 4 Black Magick.....95
Level 5 Black Magick.....95
Level 6 Black Magick.....96
Level 7 Black Magick.....96
Level 8 Black Magick.....96
Level 9 Black Magick.....96
Level 10 Black Magick.....97
Level 11 Black Magick.....97
White Magick.....97
Level 1 White Magick.....97
Level 2 White Magick.....97
Level 3 White Magick.....97
Level 4 White Magick.....97
Level 5 White Magick.....98
Level 6 White Magick.....98
Level 7 White Magick.....98
Level 8 White Magick.....98
Level 9 White Magick.....98
Level 10 White Magick.....98
Weaponsmithing.....98
Basic Amounts of Material Needed.....99
Costs Of Enchanting Various Items.....99
Missile Weapon Costs & Prices.....100
Melee Weapon Costs & Prices.....100
Armor Costs & Prices.....100
Rune Lore.....101
The Ancient Runes.....101
The Runes of the Futhark.....102
The Power of the Futhark.....102
Runesmithing.....102
Casting a Futhark Runespell.....103
The Ancient Runes.....103
Casting The Ancient Runes.....103
The Power Of The Ancient Runes.....103
Power Of Runes On Weapons & Scrolls.....103
Magical Items.....106
Clingfire Liquid.....106
Dragon Teeth.....106
Magick Whetstone.....106
Star Sapphire.....106
Crystal Of Power.....106
Water Ball.....106
Potions Of Addiction.....106
Potion Of Sleeplessness.....107
Magick Horseshoes.....107
Magick Container.....107
Magick Rope.....107
Cape Of Gliding.....107
Message Ring Recorder.....107
Magick Negator.....107
Field Dressing.....107
Wards Major.....108
Pipes Of Fear.....108
Armor Potion.....108
Vampire Mirrors.....108
Monster Seeds.....108
Arrow Of returning.....108
Animals Seeds.....108
Cord Of Garotting.....108
Ring Of Questions/Many Answers.....109
Assassin's Blade.....109
Perfume Of Lust.....109
Potion Of Knowledge/Arcane Knowledge.....109
Bag Of Enough.....109
Alchemist's Weed.....109
Circe Plants.....109
Coin Of Returning.....110
Chameleon Cloak.....110
Amulet Of Night Vision.....110
Tanglevines.....110
Lytta Spores.....110
The Magicians: Part 3.....111
Traditional Occult Definitions.....111
Fantasy game Definitions.....111
C&S Definitions.....112
The Essence of Magick.....112
What Are Rituals?.....112
Limitations of Magick.....113
C&S magick.....113
Basic Magick Resistance.....113
The Doctrine Of The Elements.....114
Creative Magick.....114
Introduction.....114
A Quick Overview.....115
The Laws Of Resistance.....115
The Law Of Association.....116
The Laws of Magick.....118
The Law of Knowledge.....118
The Law of Self-Knowledge.....118
The Law of Cause & Effect.....118
The Law of Synchronicity.....118
The Law of Association.....118
The Law of Similarity.....118
The Law of Contagion.....118
The Law of Positive Attraction.....118
The Law of Negative Attraction.....119
The Law of Names.....119
The Law of Words of Power.....119
The Law of Personification.....119
The Law of Invocation.....119
The Law of Evocation.....119
The Law of Identification.....119
The Law of Infinite Data.....119
The Law of Finite Senses.....119
The Law of Personal Universes.....119
The Law of Infinite Universes.....119
The Law of Pragmatism.....119
The Law of True Falsehoods.....119
The Law of Synthesis.....119
The Law of Polarity.....120
The Law of Dynamic Balance.....120
The Law of Perversity.....120
The Law of Unity.....120
Additional Notes on the Laws.....120
Similarity, Contagion & “The Golden Bough”.....120
Invocations & Evocations.....120
Universe Hopping.....120
Tactical Polarity.....120
Perversity & Wishing.....120
Combining Laws.....120
How the Laws Affect Spell Success.....120
Realms.....121
Realm Auras.....121
Creatures of a Realm.....121
The Magick Realm.....121
Magical Creatures.....121
Magical Auras.....121
The Infernal Realm.....122
Infernal Creatures.....122
Infernal Auras.....122
The Faerie Realm.....122
Faerie Creatures.....122
Faerie Auras.....122
The Divine Realm.....123
Divine Auras.....123
The Fate of Magick.....123
Of Magick & Magicians.....124



The Magicians: Part 1

To feudal mind, Magick was a very real thing, just as real as were dragons and basilisks and the many other legendary beasts and monsters which the men of a pre-scientific period believed to inhabit the darker corners of the earth. Since Magick colours the whole feudal period and is an integral part of the medieval psyche, it must also occupy a necessary place in the world of ***Chivalry & Sorcery***.

However, if Magick is an interesting and spectacular thing, it is never 'easy' to perform, as any serious student of the subject knows full well. Yet far too may players who have Magick Users assume a blithe complacency about the subject. To most, it is a type of 'weapons technology," a quick and really easy method of burning, blasting, and otherwise crushing opponents which they cannot destroy by mere wit and superior tactics. When in doubt, use "over-kill!" That these ego-trippers and uninformed players do not understand is that it is not in the nature of magicians to risk their skins unless some great treasure is to be had. They do not act as weapons engineer for power or gold-hungry people; nor do they consent to acting as a heavily armed escort for others. They are not even very hungry for other magicians' magical devices, however powerful those might be. Their interest, their sole interest, is in discovering all the secrets of their Art: and with a few exceptions, they are motivated to rise to the pinnacle of Magical Power by their own efforts. Even the howling chaotic is given to this all-dominating drive in his personality, and the "chaotic" things he does are only done as a means to attaining his goal. What real "experience" is to be had in a dark, damp dungeon? The Arcane Arts are essentially contemplative in nature, the actual practices being done only after long preparation and research. The magical effects are too difficult and are often too dangerous to achieve to permit any Magick User, however highly placed, the luxury of blazing away with spell after spell, or of taking time off from important work to go down into a dungeon!

Many of the members of our group have grown bored with the Magick User being an unimaginative method of removing the opposition. Because of the constant escalation in the numbers and the power of "magical" spells, the dungeon expedition has become a form of walking nightmare to player and dungeon master alike. True, thousands of strange and wonderful devices appear, each one more powerful and ingenious than the last. Armed with such devices, players begin wiping out and looting entire dungeon complexes. To combat this tendency, dungeon masters spawn new and ever more devils of darkness to destroy the ravening dungeon crews who come on every raid armed to the teeth. Of course, the argument can be made that such developments are injecting new "interest" into a flagging game by reducing the predictability of an adventure or an encounter. But cannot "interest" be best maintained by imaginative play? The tendency to "newer" and "bigger" and "better" stuff is the product of a technological mind. The point is that, first of all, we are surely trying to get away from the "new, new, NEW" craze by playing a fantasy campaign; and, second, it is not in the nature of Magick to be a "technology" or to be used as one.

The Magick User might be compared to a combination philosopher-sage-research scientist, particularly the magicians of the Arcane and Mystical Schools. He will acquire the vast majority of his "experience" by mastering his art. In **Chivalry & Sorcery** Magick Users obtain experience because they practice Magick. No experience exists for going on adventures, discovering gold or jewels or even magical items, or even killing monsters. Only those activities which directly aim at increasing one's mastery of Magick itself can give the magician any "experience" worthwhile to him: Magick is not a crowbar to lever the opposition out of the way. It is a pursuit for its own sake. The many devices and potions and scrolls a magician produces are mere by-products of the practice of his Art. A wand or ring is merely a focus to enhance his powers and reduce personal risk from a failure to control the great powers with which he must work. A protective amulet provides a means to stop his enemies from harming him, for he cannot devote time to self-defense training, nor does he have any love for purely physical activity in the first place. Most of his magical devices are mere time-savers, aids to the performing of Magick which is no longer of prime interest to him, but which might also be necessary from time to time.

This, then, is the general mental set of the real Magick User. His Art is all that really interests him. Any time he takes from his Magick is "wasted" as far as he is concerned. Mere worldly power or riches are valued only by "low-grade" Magicians who lose sight of their true destiny.

Creating the Magus

Chivalry & Sorcery breaks magick into various Modes each of which are sub-divided into various specific methods of doing magick. The player should roll to determine the Mode to be practiced by the character and then determine the method. ***Chivalry & Sorcery*** mages require two prerequisites in characteristics: INT of a certain level, and a second requisite depending on the Mode and Method.

The capacity to work magick is known as "The Gift" among magi. Only people with The Gift can be taught magick, but not all of them learn it. Many magi say that people with minor mystical abilities have a partial Gift.

The Gift is very rare, appearing in perhaps one person in ten thousand. Magi have many theories as to the cause of The Gift, but none of these are generally accepted.

The Gift has a strong emotional effect on those around the Gifted person, making them suspicious and mistrustful of the Gifted individual, inspiring envy. As a result, social interactions are very difficult for the Gifted. Well aspected magi have the Gentle Gift, which does not affect people in this way, while others poorly aspected have the Blatant Gift, which has much more intense effects. The Gift also bothers mundane animals, which avoid the Gifted individual as far as possible.

Treat the Blatantly Gifted character as having a well-established reputation for dishonesty and treachery of a dangerous kind, as well as for the possession of ill-gotten gains. People interacting with a Blatantly Gifted maga are extremely wary and rather hostile. Animals treat him as a threat to be driven away from their territory.

Note that those interacting with Gifted people do not actually think that they have a bad reputation; that is merely an analogy to help you to work out how they would react. The Gift only has its effects if the maga comes to the attention of someone, just like a reputation. If a Gifted maga dresses unostentatiously, keeps to the middle of the group, does not appear to be the leader, and doesn't talk to anyone, then the group should be able to travel without suffering from people's reactions to The Gift, as long as the maga behaves himself.

People do not get used to The Gift, even if they have lived with magi all their lives. They can, however, get used to individuals with The Gift, just as long association overrides the effects of reputation.

Class Origins and Magick Mode

Magick Users are born and not made. Even the type of Magick one practices is predetermined. The following tables reflect this situation. The first table is used to determine the kind of Magick User the player has become, and it does not apply to anyone who is a well-aspected Gemini, Virgo, or Scorpio because the stars favor whatever mode of Magick they practice. (These characters may choose the Mode of Magick they wish to learn, no matter what their social class, provided they have a minimum INT of 11.)

There are a variety of different magical modalities or modes of being magical. These are various "offices, careers, and specialities" as well as the styles of magick associated with each. These may be thought of as different approaches to the same forces of the universe, just as musicians, painters, poets and writers may all be considered to be using different modes of "art."

Table 1: Mode determination

Social Class	Min. I.Q.*	Natural Magick	Minor Arcane	Major Arcane	Mystic
Serf	12	1-75%	76-90%	91-95%	96-100%
Yeoman	12	1-65%	66-80%	81-94%	95-100%
Yeoman in Livery	12	1-50%	51-70%	71-94%	95-100%
Townsman	11	1-35%	36-50%	51-85%	86-100%
Guildsman	11	1-20%	21-40%	41-80%	81-100%
Nobleman	11	1-30%	31-50%	51-95%	96-100%

*The INT of a character is the Prime Requisite of a Magick User, and players who do not have the minimum INT indicated cannot become Magick Users.

Table 2: Natural Mode Magick Users

All characters obtaining a "Natural" result in Table 1 use this table to determine the type of Natural Magician they will become:

Social Class	Primitive	Drug Trance	Dance/chant	Shaman	Medium
Serf	1-25%(50)*	26-45%(75)	46-70%(75)	71-94%(75)	95-100%
Yeoman	1-30%(50)	31-50%(50)	51-70%(40)	71-94%(50)	95-100%
Yeoman in	1-35%(25)	36-50%(35)	51-75%(20)	76-94%(40)	91-100%

Livery					
Townsman	1-40%(20)	41-65%(30)	66-80%(70)	81-85%(45)	86-100%
Guildsman	1-60%(50)	61-70%(20)	71-75%(70)	76-85%(45)	86-100%
Nobleman	1-50%(20)	51-70%(40)	71-80%(45)	81-90%(45)	91-100%

*The bracketed percentage represents the chance that the character is a member of a secret Magical Order of Society.

Table 3: Minor Arcane Mode Magick Users

All characters obtaining a "Minor Arcane" result in Table 1 use this table to determine the type of Minor Arcane Magician they will become:

Social Class	Alchemist	Astrologer	Diviner	Hex Master*	Artificer
Serf	1-10%	11-25%	26-40%	61-90%	91-100%
Yeoman	1-15%	16-40%	41-70%	71-85%	86-100%
Yeoman in Livery	1-20%	21-45%	46-70%	71-85%	86-100%
Townsman	1-25%	26-55%	56-65%	66-75%	76-100%
Guildsman	1-40%	41-50%	51-60%	61-70%	71-100%
Nobleman	1-30%	31-50%	51-70%	71-80%	81-100%

*Hex Masters are the only Minor Arcane who may secretly organize. See the section on Hex Masters for conditions of the Covens.

Table 4: Major Arcane Mode Magick Users

All characters obtaining a "Major Arcane" result in Table 1 use this table to determine the type of Major Arcane Magician they will become:

Social Class	Enchanter	Conjuror	Thaumaturgist	Necromancer
Serf	1-25%(60)*	26-75%(60)	76-90%(60)	91-100%(100)
Yeoman	1-30%(40)	31-60%(45)	61-85%(50)	86-100%(100)
Yeoman in Livery	1-30%(50)	31-60%(50)	61-85%(50)	86-100%(100)
Townsman	1-35%(30)	36-60%(35)	61-85%(45)	86-100%(100)
Guildsman	1-40%(30)	41-50%(30)	51-75%(40)	76-100%(100)
Nobleman	1-40%(20)	41-60%(20)	61-80%(20)	81-100%(100)

*The bracketed percentage represents the chance that the character belongs to a secret Magical Order or Society.

Table 5: Mystic Mode Magick Users

All characters obtaining a "Mystic" result in Table 1 use this table to determine the type of Mystic Magician they will become:

Social Class	Power Word	Cabala/ Symbolist	Sacred Square	Summoner
Serf	1-55%(70)*	56-80%(60)	71-90%(60)	91-100%(100)
Yeoman	1-50%(60)	51-80%(50)	71-90%(60)	91-100%(100)
Yeoman in Livery	1-45%(50)	46-80%(50)	71-90%(40)	91-100%(100)
Townsman	1-40%(30)	41-80%(30)	71-90%(30)	91-100%(100)
Guildsman	1-35%(25)	36-80%(40)	71-90%(30)	91-100%(90)
Nobleman	1-25%(50)	26-60%(40)	51-80%(60)	81-100%(80)

*The bracketed percentage represents the chance that the character belongs to a Secret Magical Order or Society.

The Second Requisite

While INT is the Prime Requisite for being a Magick User, other characteristics determine just how well a character does initially in a particular mode of Magick.

Natural Mode Second Requisite
- Primitive Talent: Dexterity
- Drug Trance: Constitution
- Dance/Chant: Bardic Voice
- Shaman: Charisma
- Medium: Wisdom

Minor Arcane Mode Second Requisite
- Alchemist: Dexterity
- Astrologer: Intelligence
- Artificer: Dexterity
- Diviner: Wisdom
- Hex Master: Charisma

Major Arcane Mode Second Requisite
- Enchanter: Bardic Voice
- Conjuror: Dexterity
- Thaumaturgist: Charisma
- Necromancer: Wisdom

Mystic Mode Second Requisite
- Power Word: Bardic Voice
- Cabala/Symbolist: Intelligence
- Sacred Square: Wisdom
- Summoner: Ferocity

Second Requisite Table

The following table provides a factored value for the Second Requisite of all Magick Users. The Second Requisite Factor is used when computing the basic Personal Magick Factor (PMF) of a character.

The Second Requisite gives a character an initial advantage when he starts practicing Magick. However, as he advances in skill, his experience will greatly overshadow any advantages he enjoyed at the beginning due to his native abilities:

Factors for Second Requisite Talents for Use in Determining PMF.

Requisite Talent		DEX	INT	WIS	CHA	BAV	CON	FER
1-7		0	0	1.0	0	0	1.0	0
8-9		0	1.0	1.0	1.0	1.0	1.0	1.0
10-12		1.0	1.5	1.5	1.5	1.5	1.5	1.0
13-14		1.5	2.0	2.0	2.0	2.0	2.0	1.5
15		2.0	2.5	2.0	2.0	2.5	2.0	2.0
16	(01-50%)	2.5	3.0	2.5	2.5	3.0	2.5	2.5
16+	(51-100%)	3.0	3.5	3.0	3.0	3.5	3.0	3.0
17	(01-50%)	3.5	4.0	3.0	3.5	4.0	3.5	3.5
17+	(51-100%)	4.0	4.5	3.5	4.0	4.5	4.0	4.0
18	(01-50%)	4.5	5.0	4.0	4.5	5.0	4.5	4.5
18+	(51-100%)	5.0	5.5	4.5	5.0	5.5	5.0	5.0
19	(01-50%)	5.5	6.0	5.0	5.5	6.0	5.5	5.5
19+	(51-100%)	6.0	6.5	5.5	6.0	6.5	6.0	6.0
20	(01-50%)	6.5	7.0	6.0	6.5	7.0	6.5	6.5
20+	(51-100%)	7.0	7.5	6.5	7.0	7.5	7.0	7.0
21	(01-50%)	8.0	8.0	8.0	8.0	8.0	8.0	8.0
21+	(51-100%)	9.0	9.0	9.0	9.0	9.0	9.0	9.0
22	(01-50%)	10.0	10.0	10.0	10.0	10.0	10.0	10.0
22+	(51-100%)		11.0					
23	(01-50%)		12.0					
23+	(51-100%)		13.0					
24			14.0					
25			15.0					

The Personal Magick Factor

The Personal Magick Factor (**PMF**) occupies the same place in the Magick Systems as the Personal Combat Factor (PCF) does in the Combat Systems. The PMF is basically a measure of the ability of a Magick User to "move" materials. It also determines his range, the duration of his spells, and the amount of damage he can inflict using certain types of Magick. The PMF is found by using the following formula:

PMF = Second Requisite Factor + Alignment Factor + (Astrological Factor + Ferocity) / 10

1. Second Requisite Factor: see Second Requisite Table, above.

2. Astrological Factor: As players may have noticed, the "Stars" affect the lives and fortunes of characters in **Chivalry & Sorcery**. The Astrological Factor is found by taking the percentage bonus given in the Astrological Reading Table. For example, a Well Aspected Virgo has a 15% bonus as a Magick User thus his Astrological Factor is 15. This reflects the degree of favor by the Stars of his practice of Magick.
   - High Elves are assumed to have an Astrological Factor of +25 when computing the PMF.
   - Grey Elves are assumed to have an Astrological Factor of +20 when computing the PMF.
   - Wood Elves are assumed to have an Astrological Factor of +15 when computing the PMF.

3. Ferocity reflects the obstinacy in the difficult study of Magick.

4. The Alignment Factor reflects the limits to which a Magick User will go to produce the effects he wants. The Chaotic has the greatest advantage because he has no real scruples. The Lawful has scruples, but receives "divine" assistance. The Neutral has some scruples and, at the same time, receives no special assistance, so he does not enjoy significant advantage.

   LAW = 0.3 NEUTRAL = 0.1 CHAOS = 0.5

Example: Suppose a Magick User was an Enchanter. Bardic Voice is the Second Requisite, and with a score of 17 (at 1-50%), his Second Requisite Factor = 4.5. Because he is also a Well-Aspected Virgo, his astrological Factor is 15 and his Ferocity is 16. He is also a howling Chaotic, giving him an Alignment Factor of .5. Substituting in the formula, we have:

PMF = 4.5 + 0.5 + (15 + 16) / 10 = 8.1

The PMF given in the above example is the basic Power possessed by the character. The PMF will increase as the character advances to higher Magick Levels (MKL). The MKL of a character is nothing more than a relative measure of proficiency in the casting of spells. There are 22 Magick Levels, corresponding to the 22 cards of the Major Arcana in the Tarot Deck. The relation of the Magick Levels to Experience has already been given in the section on Relationships of Measures of Magical Proficiency.

After the initial PMF has been decided, a character receives an increase of 2 PMF per Magick Level (MKL) he advances:

PMF	Direct Injurious Effect (Basic Magick only)	Volume Multiplier Missiles	Volume Multiplier Material	Time Factor	Spell Range
0 to 3	1 x EDF	x1	(x1)	1 x MKL	10' x MKL
4 to 6	1 x EDF	x1	(x2)	1 x MKL	15' x MKL
7 to 9	2 x EDF	x1	(x3)	2 x MKL	20' x MKL
10 to 12	2 x EDF	x1	(x4)	2 x MKL	25' x MKL
13 to 15	2 x EDF	x2	(x5)	3 x MKL	30' x MKL
16 to 18	2 x EDF	x2	(x6)	3 x MKL	35' x MKL
19 to 21	3 x EDF	x2	(x7)	3 x MKL	40' x MKL
22 to 24	3 x EDF	x2	(x8)	4 x MKL	45' x MKL
25 to 27	3 x EDF	x3	(x9)	4 x MKL	50' x MKL
28 to 30	3 x EDF	x3	(x10)	4 x MKL	55' x MKL
31 to 33	3 X EDF	x3	(x12)	5 x MKL	60' x MKL
34 to 36	3 x EDF	x3	(x14)	5 x MKL	65' x MKL
37 to 39	4 x EDF	x3	(x16)	5 x MKL	70' x MKL
40 to 42	4 x EDF	x3	(x18)	6 x MKL	75' x MKL
43 to 45	4 x EDF	x4	(x20)	6 x MKL	80' x MKL
46 to 48	5 x EDF	x4	(x25)	7 x MKL	85' x MKL
49 to 51	5 x EDF	x4	(x30)	8 x MKL	90' x MKL
52 to 54	5 x EDF	x4	(x40)	9 x MKL	95' x MKL
55+	6 x EDF	x5	(x50)	10 x MKL	100' x MKL

Effects Damage Factor: The EDF is the basic unit of offensive

damage caused by the various Basic Magick effects. The EDF of a given effect is found in the description of the Basic Magick spell being used. For example, 1 volume of fire does 1-6 points of damage where the amount of damage may be increased by the Direct Injurious Effects Multiplier when magick missiles are cast.

Direct Injurious Effects Multiplier: The DIE Multiplier is given in the Personal Magick Factor Table and is used to multiply the EDF x the offensive capability of a particular Magick User. As a Magick User rises in power and ability, the multiplier increases in value.

Volume Multiplier: The volume Multiplier also appears in the Personal Magick Factor Table and is used to determine the amount of material that a Maqick User can handle at any one time. The number outside the brackets represents the maximum number of standard volumes of material that the Magick User may fling as a missile. A Magick User with a PMF of 14, for instance, can cast a missile of 2 standard volumes. For example, this could be a magick missile of rock 1' x 1' x 2' and weighing 600 Dr. The number inside the brackets represents the maximum number of standard volumes of material he could create. Again, taking a Magick User with a PMF of 14, this would amount to 5 volumes or 1' x 1' x 4' of rock weighing 2400 Dr. As will be noted below, an Amplification spell will double the volume of material that can be handled.

Time Factor: The Time Factor gives the duration of an effect produced by a Magick User, and it is applied not only to Basic Magick but also to most other spells as well. The Time Factor is given in the Personal Magick Factor Table and indicates the number of turns the effect will last. For example, our Magick User of PMF 14 has a Time Factor of 3 x MKL. Suppose his MKL is 2. This gives a duration of 3 x 2 = 6 turns.

Range: The range of a Basic Magick Effect, and also the range of most other spells, is also given in the Personal Magick Factor Table. This is the maximum distance that a Magick User may usually send his spells. For example, our Magick User of PMF 14 and MKL 2 has a range of 30' per MKL or 60'.

The player is urged to become familiar with these terms as they are used repeatedly in subsequent discussions of the various types of Magick spells.

Relationships of magical proficiency

There are a number of different ways of measuring Magical Proficiency, and the following table is included to give players a quick comparison of the equivalencies of the different values:

MAGICK LEVEL	SPELL LEVEL	APPROXIMATE EXPERIENCE	PERSONAL MAGICK FACTOR BONUS
1	I	0 to 50K	0
2	I	50K to 100K	+2 (2)
3	II	100K to 150K	+2 (4)
4	II	150K to 200K	+2 (6)
5	III	200K to 250K	+2 (8)
6	III	250K to 300K	+2 (10)
7	IV	300K to 350K	+2 (12)
8	IV	350K to 400K	+2 (14)
9	V	400K to 450K	+2 (16)
10	V	450K to 500K	+2 (18)
11	VI	500K to 550K	+2 (20)
12	VI	550K to 600K	+2 (22)
13	VII	600K to 650K	+2 (24)
14	VII	650K to 700K	+2 (26)
15	VIII	700K to 750K	+2 (28)
16	VIII	750K to 800K	+2 (30)
17	IX	800K to 850K	+2 (32)
18	IX	850K to 900K	+2 (34)
19	X	900K to 950K	+2 (36)
20	X	950K to 1000K	+2 (38)
21	XI	1000K to 1050K	+2 (40)
22	XI	1050K+	+2 (42)

Magick Level: A term indicating relative proficiency of a Magick User.

Spell Level: A term indicating both the level of spell that the Magick User is able to learn with relative ease and the level of spell he can place in any Magick device at a particular Magick Level.

Approx. Experience: The approximate number of experience points required to attain a particular Magick Level and Spell Level. Magick Users are unusual in that they advance in development of fighting skills, body and fatigue improvement, etc., as some character types (they can be such types as Non-fighters, Foresters, Elves, Dwarves, even Fighters) but their proficiency in the practice of the Arcane Arts progresses according to an entirely different scale. The above guideline permits players to determine the Magick proficiency of characters of any type quickly. It also provided a quick guide to determining the experience level of any non-player character or Monster so that other data concerning fighting ability will be easily obtained from the Monster Profiles.

PMF Bonus: The bonus added to the basic PMF of any character or non-player character to compute Magical Combat skills and the ability to bring off Basic Magick Effects. The number in brackets is the cumulative total of bonuses.

Spells known by Non-Player Magick Users

While the exact spells "known" by player-characters is readily available, non-player characters present a problem. Rarely will they know all of the spells at a given spell casting level. The following table randomizes the probability of a non-player Magick User knowing any given spell at a particular Spell Level. "Knowing" a spell means that the Magick User has reduced the resistance of the spell to BMR 0 at 100%. The table makes allowances for a Magick User's knowing spells beyond his current Spell Level, and also for not having bothered to learn certain spells.

		Level of the Spell the Non-Player Magick User Has learned										
Exp. points	MKL	1	2	3	4	5	6	7	8	9	10	11
0-100K	1-2	25	15	-	-	-	-	-	-	-	-	-
100K-200K	3-4	25	15	10	-	-	-	-	-	-	-	-
200K-300K	5-6	35	25	15	10	-	-	-	-	-	-	-
300K-400K	7-8	45	35	25	15	10	-	-	-	-	-	-
400K-500K	9-10	65	45	35	25	15	10	-	-	-	-	-
500K-600K	11-12	75	65	45	35	25	15	10	-	-	-	-
600K-700K	13-14	85	75	65	45	35	25	15	10	-	-	-
700K-800K	15-16	90	85	75	65	45	35	25	15	10	-	-
800K-850K	17	95	90	85	70	55	40	30	20	15	-	-
850K-900K	18	95	90	90	75	65	45	35	25	20	10	-
900K-950K	19	95	90	90	80	75	55	45	35	25	15	10
950K-1000K	20	95	90	95	95	85	65	55	45	35	25	15
1000K-1050K	21	95	95	95	95	90	75	65	55	45	35	25
1050K+ *	22	95	95	95	95	95	85	75	65	55	45	35

*Each 50,000 experience points (5 experience factors) after 1050K increases the probabilities by +5% for any spell to a maximums probability of 90%.

Refer to the following table to determine the exact spells available to a NPC mage:

MKL	Experience Factor	Number of Spells Learned	Average Total Learned	Highest Casting Level Learnable
1-2	0-10	EF x .2	2	I
2-4	11-20	+ (EF - 10) x .2	2	II
5-6	21-30	+ (EF - 20) x .4	4	III
7-8	31-40	+ (EF - 30) x .9	9	IV
9-10	41-50	+ (EF - 40) x 1.7	17	V
11-12	51-60	+ (EF - 50) x 3	30	VI
13-14	61-70	+ (EF - 60) x 4	40	VII
15-16	71-80	+ (EF - 70) x 5	50	VIII
17	81-85	+ (EF - 80) x 6	30	IX
18	86-90	+ (EF - 85) x 5	25	IX
19	91-95	+ (EF - 90) x 12	60	X
20	96-100	+ (EF - 95) x 12	60	X
21	101-105	+ (EF - 100) x 16	80	XI
22	106+	+ (EF - 105) x 16	80	XI

To find the number of spells a NPC mage should roll for, locate his Magick Level in the appropriate column. He will receive rolls due to all previous EFs, as well as some fraction of the average due to his most recent experience. Example: Assume a mage has 350,000 experience points. He will roll for two spells, not higher than first level (as determined by the first line) PLUS two spells of not more than second level (as per the second line) PLUS four spells of not more than third level (third line) PLUS some fraction of the nine fourth level or lower spells due by the fourth line. This final fraction is found by subtracting thirty from the experience factor (35) and multiplying the result by .9, for a total of 5 x .9 = 5 more spells, none of which may be higher than fourth level.

Thus, in our example, the mage will roll for 2+2+4+5 = 13 spells, under varying limitations on the possible levels thereof. To find the exact spells, roll first for the Spell Category. The distributions of spells among the various Mk Types is found on Chart 1. When the type of spell has been found, then proceed to that spell type chart and roll again. The spells have been grouped according to increasing difficulty, where difficulty is measured by the sum of the BMR and Casting Level. To the left of the index numbers of each spell chart are the LIMIT numbers: all spells of that type which are at or below the LIMIT number require at least that LIMIT number be possessed by the Magick User in order for him to learn it. If a Magick User should roll a spell number which is above his limit, he simply rolls again until he gets an acceptable spell. It is the Magick User's choice as to whether to roll on the same type table, or to try for a different type altogether.

Basic Magick: When rolling for Basic Magick, a Magick User has several options. He can elect to roll randomly and take the spell he rolls, or he can elect to learn another spell of the same element and form of that element (i.e., Dust or Smoke) as one he already has. In this case, the spell received will be, in order: Remove, Detach, Accelerate, Concentrate, Amplify, Intensify, Affix. This application of the element must be at or below the Magick User's LIMIT number. If, when rolling for a new, random Basic Magick spell, the Magick User rolls a Basic Magick spell in which he does not have the requisite Create spell, then* the spell received is a Create spell of that type. (Always assuming that the Create spell is below the LIMIT number for the mage, otherwise roll again.)

Note that there is not type labelled COMMUNICATION/TRANSPORT: so many of these spells are available only to certain types of Magick User that they are included under the Specialized Subtype heading.

A mage may always elect to roll on the Specialized Subtype chart for his Magick User type, assuming he is capable of learning the spells thereon.

Should a mage at any time roll, as a received spell, any spell which he already possesses, he gets NO spell, and forfeits that roll.

Example: Continuing with the EF 35 mage from above. This mage is a Cabbalist.

First, two rolls are made with the LIMIT number = 2.

A roll of 85 on the Cabbala line of Chart 1 yields Black Magick as the first spell. Since the limit number for the lowest Black Magick Spells is 3, a reroll is made. This time, a 35 indicates a Basic Magick spell. Turning to the Basic Magick tables, we see that a Limit Number of 2 will cause any roll resulting in directions to tables 4-8 to result in a re-roll. The first roll here is a 52, which directs us to Table 2. Note that all of Table 2, Basic Magick, is at Limit Number 2, so any spell received will be final. The next roll, an 84, indicates the spell Affix Light/Dark. However, since this is the first spell the Cabbalist has learned in the element of Light, the spell becomes Create Light/Dark.

The next spell begins again on Chart 1; this time the roll is a 07, Turning to the Detection spells, we roll a 90, which directs us to Table 2 under Detection. A further roll of 86 is just barely within the spells allowed for Limit Number 2, so the spell Detect Observation is added to the Cabbalists list.

The next spell will be with Limit Number 3. Rolling on Chart 1, we roll a 55, a Command Spell. A roll of 22 on the Command spells table directs us to Table 1 under Command (we could have just as easily skipped this roll since Table 1 is the only table under Command spells with spells haveing Limit Numbers accessible to our Cabbalist), where the Cabbalist rolls a 35 and receives Charm Person.

The next roll is a 22. This calls for a Basic Magick spell. The Cabbalist wishes to pursue the study of light and darkness, so, since he already has the Create Spell (and could not have specified without having it), he automatically receives Remove Light/Dark without any further rolls.

The Limit Number of the Cabbalist is now 4, as he rolls a 90. This time he will be able to use the Black Magick spell so indicated, and being basically a scummy person, he grabs for it. The first roll on the Black Magick tables is a 98, and must be rerolled since the Limit Number for Table 3, Black Magick, is 5. The next roll is 38, directing us to Table 1, where a further roll of 19 yields a Corrupt Food/Water spell.

The next roll, a 99, leads to Ancient Lore! The following roll is a 55, and the subsequent roll of 03 on Table 1, Ancient Lore, adds Noise to the list of spells for the Cabbalist.

For the next spell, the Cabbalist wants to learn a Special Subtype spell. Thus, there is no initial roll to determine the type, since an MKU may always elect to learn a Special Subtype spell. The roll is 32, and the Cabbalist now knows the spell Fly.

On the next roll, the Cabbalist wishes to continue learning Special Subtype spells: thus a further roll on that table is a 19, adding Astral Projection to the list of the Cabbalist. Had the roll been one higher (a 20), then the Cabbalist would have gotten NO spell whatsoever, since he already knows Fly.

The Limit Number now becomes 5. The Cabbalist will make a total of five rolls with- this Limit Number, at which time he will have learned all the spells he will know, and is ready for action.

Note that the spell assignment can be done without regard to Limit Numbers when one wants to know what scrolls might be in a deserted ruin, or they might be used with Limit Numbers when a mage has a scroll in his possession with a spell on it (in this case, add one to the Limit Number of the Mage: he might be holding the scroll for some-one else, or may have just stolen it from someone more powerful).

Type	Detection	Special	Basic Magick	Command	Illusion	Black Magick	White Magick	Demon Summoning	Ancient Lore	Spirit Guide
Primitive	01-19	20-24	25-65	66-72	73-84	85-90	91-95	96-00	00	—
Drug Trance	01-15	16-30	31-50	51-60	61-70	71-80	81-90	91	92-00	—
Dance/Chant	01-00 (7 x level 1, 3 x level 2, 1 x level 3; all other spells cast by totem)									
Shaman	01-11	12-13	14-48	49-60	61-80	81-90		91-95	96-00	—
Medium	roll again to determine type of guide, spells are per type of guide									
Alchemist	01-20	21-25	26-85	—	—	86-90	91-00	—	—	01-04
Astrologer	—	01-00	—	—	—	—	—	—	—	05-07
Diviner	—	01-00	—	—	—	—	—	—	—	08-09
Hex Master (Coven)	01-12	13-18	19-50	51-56	57-67	68-89	—	90-95	96-00	10-21
Hex Master (Solitary)	01-12	13-19	20-62	63-69	70-80	81-85	86-90	91-95	96-00	22-25
Evil Priest	01-10	11-15	16-39	40-57	58-77	78-91	—	92-95	96-00	26-29
Artificer	01-15	—	16-76	—	—	77-89	—	90-95	96-00	—
Enchanter	01-10	11	12-41	42-63	64-83	84-86	87-91	92-95	96-00	30-48
Conjurer	01-11	—	12-42	43-57	58-82	83-88	89-91	92-95	96-00	49-61
Thaumaturgist	01-10	11	12-36	37-51	52-81	82-85	86-91	92-95	96-00	62-70
Necromancer	01-10	11-25	26-58	59-78	—	79-90	—	91-95	96-00	71-79
Power Word	01-10	11-13	14-38	39-64	65-85	86-88	89-91	92-95	96-00	80-87
Cabbala	01-10	11-15	16-47	48-62	63-82	83-91	—	92-95	95-00	88-90
Sacred Square	01-11	12-15	16-49	50-63	64-82	83-91	—	92-95	96-00	91-95
Summoner	—	—	—	01-10	—	11-20	—	21-95	96-00	96-00

Note that the type of spirit guide is rolled for on the right hand column and the type of magick used by that guide is in the far left hand column under the entry for Type. Once the type of guide is determined, the spell is rolled for as usual under the Magick User type of the guide.



COMMANDS

01—57	Table 1
58—86	Table 2
87—00	Table 3

COMMANDS — TABLE 1

Limit Number of 1	
01—20	Awaken
21—40	Charm Person
41-60	Sleep
Limit Number of 2	
61—68	Charm Small Animal
69—76	Clumsiness
77—84	Hold Small Animal
85—92	Muscle Spasm
Limit Number of 3	
93—96	Command Small Animal
97—98	Hold Large Animal
99—00	Animal Messenger

COMMANDS — TABLE 2

Limit Number of 4	
01—16	Command Large Animal

17—31	Hold Person
32—46	Summon Animal
47—61	WP - Deafen
Limit Number of 5	
62—69	Hold Monster
70—77	WP - Stun
Limit Number of 6	
78—80	Rage
81—83	Bravery
84—86	Confusion
87—89	Demoralization
90—92	Hate
93—95	Love
96—98	Mesmerize
Limit Number of 7	
99	Geas
00	WP - Weaken

COMMANDS - TABLE 3

Limit Number of 8	
01-21	Forgetfulness
22-41	WP - Blind
Limit Number of 9	
42-51	Enchanted Sleep
52-61	Great Command
62-71	WP - Blast
Limit Number of 10	
72-75	WC - Air
76-79	WC - Earth
80-83	WC - Water
84-87	WC - Fire
88_91	Lyre of Apollo
92-95	Pipes of Pan
96-99	Star of Alexander
Limit Number of 11	
00 (01-20)	Miracles 1-3
00 (21-40)	Miracles 4-5
00 (41-60)	Miracles 6-7
00 (61-80)	Miracles 8-9
00 (81-00)	Miracles 10-11

ILLUSIONS

01—57	Table 1
58—86	Table 2
87—00	Table 3

ILLUSIONS — TABLE 1

Limit Number of 1	
01—10	Blurred Image
11—20	Detect Illusion 1
21—30	Dispel Illusion 1
31—40	Sleight of Hand
41—47	Wall of Fog
Limit Number of 2	
48—52	Cloud of Dust
53—57	Deafness
58—62	Detect Illusion 2
63—67	Dispel Illusion 2
68—72	Dispel Fatigue
73—77	Illusory Script
78—82	Delusion
Limit Number of 3	
83—85	Detect Illusion 3
86—87	Dispel Illusion 3
88—90	Diminish
91—92	Growth
93—95	Hall. Landscape 3rd
96—97	Mirror Self
98—00	Trustworthiness

ILLUSIONS — TABLE 2

Limit Number of 4	
01—11	Detect Illusion 4
12—22	Dispel Illusion 4
23—33	Hypnotic Spiral
34—43	Illusory Image
44—53	Projected Image
54—63	Hallucinatory Landscape 4th
Limit Number of 5	
64—68	Detect Illusion 5
69—73	Dispel Illusion 5
74—78	Disguise
79—83	Phantasmal Landscape
84—88	Phantasmal Weather
Limit Number of 6	
89—91	Detect Illusion 6
92—94	Dispel Illusion 6
95—97	Shadow Forces
98—00	Shadow Monsters

ILLUSIONS — TABLE 3

Limit Number of 7	
01—16	Detect Illusion 7
17—32	Dispel Illusion 7
33—48	Phantasmal Forces
49—63	Phantasmal Monsters
Limit Number of 8	
64—70	Dispel Illusion 8
71—77	Djinn Creation
78—84	Fairy Gold
85—91	True Sight
Limit Number of 9	
92—94	Dispel Illusion 9
95—97	Spectral Monsters
98	Dispel Illusion 10
99	Nightmare
Limit Number of 11	
00 (01-25)	Chaotic Landscape
00 (26-50)	Dispel Illusion 11
00 (51-75)	Protection
00 (76-00)	World Riddle

ANCIENT LORE

01—57	Table 1
58—86	Table 2
87—00	Table 3

ANCIENT LORE — TABLE 1

Limit Number of 1	
01—15	Noise
16—30	Hold Portal
31—44	Night Vision
45—58	Hear
59—72	Ventriloquism
Limit Number of 2	
73—79	Astral Lock
80—86	Knock
87—93	Silence
94—00	Farsight

ANCIENT LORE — TABLE 2

Limit Number of 3	
01—12	Heal
13—23	Growth/Diminuation
24—35	Haste
35—45	Speed
46—56	Strength
57—67	Water Breathing
Limit Number of 4	
68—73	Command Plants
74—79	Legend Lore
80—85	Reflect
86—91	Shapechange
Limit Number of 5	
92—94	Doppleganger
95—97	Gaseous Form
98—00	Regeneration

ANCIENT LORE — TABLE 3

Limit Number of 6	
01—25	Interdimensional Labyrinth
26—50	Magick Jar
Limit Number of 7	
51—60	Control Weather
61—70	Move Earth
71—80	Super Concentration
81—90	Vitality
Limit Number of 8	
91—95	Teach
96—00	Immortality

DETECTION

01—75	Table 1
76—00	Table 2

DETECTION — TABLE 1

Limit Number of 1	
01—06	Alignment
07—13	Altitude
14—20	Life
21—26	Magick
27—33	Metal
34—40	Secret Door
41—46	Shifting Wall
47—53	Sloping Passage
54—60	Small Trap
61—66	Suspicious Room
67—73	Traps
74—80	Tracks
81—87	True North
88—94	Distance
95—00	Volume

DETECTION — TABLE 2

Limit Number of 2	
01—11.	Enemies
12—22	Evil
23—32	Good
33—43	Invisible Presence
44—54	Jewels
55—64	Poison
65—75	Old Tracks
76—86	Observation
Limit Number of 3	
87—91	ESP
92—96	Find the Path
Limit Number of 4	
97—98	See the Invisible
99—00	Sense the Hidden

BLACK MAGICK

01—57	Table 1
58—86	Table 2
87—00	Table 3

BLACK MAGICK —TABLE 1

Limit Number of 3	
01—16	Cause Minor Wound
17—32	Corrupt Food/Water

33—50	Evil Prayer
51—66	Slow
67—82	Weakness
83—00	Black Mass

BLACK MAGICK — TABLE 2

Limit Number of 4	
01—11	Curse: Non-fatal Disease
12—22	Curse: Misfortune
23—33	Curse: Fatal Disease
34—45	Create Poison
46—56	Create Tainted Water
57—67	Create Wine/Drunkenness
68—78	Inflict Grievous Wound
79—89	Empathic Self-cure
90—00	Summon Werewolves

BLACK MAGICK — TABLE 3

Limit Number of 5	
01—20	Finger of Death
21—40	Summon WereTiger
41—60	Possession
Limit Number of 6	
61—70	Damnation
71—80	Evil Eye
81—90	Unholy Strength
Limit Number of 7	
91—95	Invocation
96—00	Sacrifice

BASIC MAGICK

01—38	Table 1
39—70	Table 2
71—86	Table 3
87—92	Table 4
93—96	Table 5
97—98	Table 6
99	Table 7
00	Table 8

BASIC MAGICK — TABLE 1

Limit Number of 1	
01—08	Create Sand
09—16	Detach Sand
17—24	Remove Sand
25—32	Create Dust
33—40	Detach Dust
41—48	Remove Dust
49—56	Detach Smoke
57—63	Create Light/Dark
64—70	Remove Light/Dark
71—73	Create Fire
74—76	Detach Fire
77—79	Create Smoke
80—82	Detach Light/Dark
83—85	Affix Light/Dark
86—88	Create Fog
89—91	Remove Fog
92—94	Detach Air
95—97	Create Magick Fire
98—00	Remove Magick Fire

BASIC MAGICK — TABLE 2

Limit Number of 2	
01—12	Remove Smoke
13—24	Affix Sand
25—36	Affix Dust
37—48	Create Spray
49—60	Remove Spray
61—72	Detach Fog
73—84	Affix Fog
85—88	Amplify Dust
89—92	Accelerate Dust
93—96	Create Air
97—98	Detach Magick Fire
99—00	Affix Magick Fire

BASIC MAGICK — TABLE 3

Limit Number of 2	
01—12	Affix Smoke
13—25	Detach Spray
26—37	Affix Spray
38—50	Create Water
51—62	Remove Water
63—69	Concentrate Dust
70—75	Affix Fire
76—82	Amplify Smoke
83—88	Create Flame
89—94	Detach Flame
95—00	Affix Flame

BASIC MAGICK — TABLE 4

Limit Number of 3	
01—14	Amplify Fog
15—28	Accelerate Fog
29—42	Concentrate Fog
43—49	Amplify Sand
50—55	Accelerate Sand
56—62	Remove Fire
63—69	Remove Heat/Cold
70—76	Remove Flame
77—79	Remove Air
80—82	Remove Gas
83—85	Create Heat/Cold
86—88	Accelerate Smoke
89—91	Amplify Light/Dark
92—94	Amplify Flame
95—96	Amplify Magick Fire
98—00	Accelerate Air

BASIC MAGICK — TABLE 5

Limit Number of 4	
01-16	Affix Air
17—32	Create Porous Rock
33—48	Remove Porous Rock
49—64	Concentrate Sand
65—80	Detach Water
81—87	Detach Heat/Cold
88—94	Affix Heat/Cold
95—97	Intensify Smoke
98—00	Accelerate Magick Fire

BASIC MAGICK — TABLE 6

Limit Number of 5	
01—14	Amplify Spray
15—28	Accelerate Spray
29—42	Concentrate Spray
43—49	Create Dense Rock
50—56	Remove Dense Rock
57—64	Affix Water
65—72	Remove Ice
73—76	Amplify Fire
77—80	Accelerate Fire
81—84	Amplify Heat/Cold
85—88	Accelerate Light/Dark
89—92	Intensify Light/Dark
93—96	Accelerate Flame
97—00	Concentrate Air

BASIC MAGICK — TABLE 7

Limit Number of 6	
01—16	Amplify Water
17—28	Create Ice
29—40	Detach Ice
41—52	Affix Ice
53—64	Detach Porous Rock
65—76	Affix Porous Rock
77—81	Intensify Magick Fire
82—86	Concentrate Water
87—91	Accelerate Water
92—94	Concentrate Porous Rock
95—96	Concentrate Ice
97	Intensify Fire
98	Accelerate Heat/Cold
99	Intensify Flame
00 (01-50)	All Fire
00 (51-00)	All Water

BASIC MAGICK — TABLE 8

Limit Number of 7	
01—08	Detach Dense Rock
09—16	Affix Dense Rock
17—24	Amplify Dense Rock
25—34	Accelerate Dense Rock
35—42	Concentrate Dense Rock
43—50	Amplify Porous Rock
51—60	Accelerate Porous Rock
61—68	Amplify Ice
69—78	Accelerate Ice
79—82	Intensify Heat/Cold
83—87	Create Poison Gas
88—92	Detach Poison Gas
93—96	Affix Poison Gas
97—98	Accelerate Poison Gas
99	Concentrate Poison Gas
00 (01-50)	All Air
00 (51-00)	All Earth

DEMON SUMMONING

Limit Number of 2	
01—40	Gargoyle
Limit Number of 3	
41—72	Imp
Limit Number of 4	
73—88	Lesser Balrog
Limit Number of 5	
89—93	Greater Balrog
Limit Number of 6	
94—96	Great Elemental
Limit Number of 7	
97—98	Djinn of the Ring
Limit Number of 8	
00 (01-44)	Djinn of the Lamp
Limit Number of 9	
00 (45-71)	Demon de l'Enfer
Limit Number of 10	
00 (72-89)	Fallen Angels
00 (90-99)	Powers
00 (00)	Principalities

SPELLS FOR SPECIAL CATEGORIES OF MAGICK USERS

NECROMANCERS

01—80	Table 1
81—99	Table 2
00	Table 3

NECROMANCERS — TABLE 1

Limit Number of 1
01—16 Command Undead
17—32 Create Skeleton
33—48 Create Zombie
49—62 Control Ghoul
63—70 Astral Projection
71—78 Astral Vision
79—86 Fly
Limit Number of 2
87—90 Fear
91—94 Speak with the Dead
95—96 Passwall
97—98 Telepathic Command
99—00 Teleport

NECROMANCERS — TABLE 2

Limit Number of 3
01—23 Panic
24—45 Secret of Life & Death
Limit Number of 4
46—67 Paralysis
68—78 Levitation
79—89 Teleportal
90—00 Projected Self

NECROMANCERS — TABLE 3

Limit Number of 7
01—50 Summon Demonic Warriors
51—99 Terror
Limit Number of 11
00 (01-25) Command Great Undead
00 (26-50) Command Shadows, Phantoms & Spectres
00 (51-75) Command Ghosts
00 (76-00) Great Ring

ASTROLOGERS& DIVINERS

Limit Number of 1
01—20 Locate Object
21—40 Locate Person
41—60 Detect Alignment
61—80 Detect Experience
81—00 Detect BIF

DRUG TRANCE

Limit Number of 1
01—40 Astral Projection
41—80 Astral Vision
Limit Number of 2
81—00 Telepathy

SHAMEN

Limit Number of 1
01—37 Astral Projection
38—73 Astral Vision
Limit Number of 2
74—91 Telepathy
Limit Number of 3
92—00 Rope Trick

ENCHANTER

Limit Number of 2
01—65 Passwall
Limit Number of 3
66—00 Magick Carpet

THAUMATURGIST

Limit Number of 2
01—00 Telepathic Command

HEX MASTERS SOLITARY

Limit Number of 1
01—24 Astral Projection
25—48 Astral Vision
Limit Number of 2
49—72 Passwall
73—85 Teleport
Limit Number of 3
86—91 Magick Carpet
92—97 Teleportal
Limit Number of 4
98—00 Projected Self

COVEN

Limit Number of 1
01—31 Fly
32—62 Communicate
Limit Number of 2
63—88 Teleport
Limit Number of 3
89—96 Teleportal
Limit Number of 4
97—00 Projected Self

EVIL PRIEST

Limit Number of 1
01—28 Astral Projection
29—55 Astral Vision
56—82 Fly
Limit Number of 2
83—91 Teleport
Limit Number of 3
92—97 Teleportal
Limit Number of 4
98—00 Projected Self

CABBALA/SYMBOLIST

Limit Number of 1
01—19 Astral Projection
20—38 Fly
Limit Number of 2
39—48 Passwall
49—58 Telepathic Command
59—68 Telepathy
69—78 Teleport
Limit Number of 3
79—83 Astral Connection
84—88 Magick Carpet
89—93 Rope Trick
94—98 Teleportal
Limit Number of 4
99—00 Projected Self

MEDIUMS

Limit Number of 1
01—23 Astral Projection
24—45 Astral Vision
46—67 Clairaudience
68—89 Clairvoyance
Limit Number of 2
90—00 Telepathy

POWER WORD

Limit Number of 2
01—23 Passwall
24—47 Teleport
Limit Number of 3
48—59 Levitate
60—71 Magick Carpet
72—83 Rope Trick
84—95 Teleportal
Limit Number of 4
96—00 Projected Self

MAGICK SQUARE

Limit Number of 1
01—27 Astral Projection
28—53 Astral Vision
Limit Number of 2
54—65 Passwall
66—79 Teleport
Limit Number of 3
80—85 Levitate
86—91 Rope Trick
92—97 Teleportal
Limit Number of 4
98—00 Projected Self

"Fast" Magick System

For those players wishing to avoid the complexity of the Magick System contained in ***Chivalry & Sorcery*** with regard to how Magick Users learn Magick, they may use the Non-Player Magick User Table above as a way of finding out which spells their player-characters have learned.

A player-character receives a chance to roll for a spell at the outset. A new Magick User rolls once for each concentration point he possesses.

A player-character receives a chance to roll for a spell each time he acquires 10,000 experience points (1 experience factor). He may check only for spells at or below his Spell Level (see Relationships of Measures of Magical Proficiency). Spells which have been acquired in this manner give a character only 1/4 of the experience points normally assigned to them, but the player receives the full experience points for using them. This sort of spell selection should be reserved only to Basic Magick spells, thus allowing the character to learn some spells, or it can be "wide open"--in which case the player's spell selection is restricted by what his Master knows (a non-player character, usually). Players choosing the fast Magick route will not be allowed to combine effects or alter them any way.



Encounters with Magick Users

Magick Users will be encountered but rarely in any dungeon or wilderness adventure because there are simply too few of them. However, when one does confront the adventurers, the following guidelines should be used to determine the proficiency of the "Monster" Magick User, and then the Non-Player Magick User Table should be consulted to determine which spells he has "learned":

1. If a Magick User is present in the party and has less than 60 experience factors (under 600,000 experience points), roll

   a) 1d10 + 4 in civilized areas (towns, settled countryside, etc.);

   b) 3d6 + 3 in wilderness areas or underground.

   The result is the MKL of the encountered Magick User.

2. If a Magick User is present in the party and has more than 60 experience factors (over 600,000 experience points), roll

   a) 3d6 + 3 in civilized areas;

   b) 3d6 + 5 in wilderness areas or underground.

   The result is the MKL of the encountered Magick User.

3. If no Magick User is present in the party, divide the experience points of the highest member of the party by 10,000 to obtain an experience factor.

   a) If the experience factor is less than 60, roll 1d10 + 4.

   b) If the experience factor is more than 60, roll 3d6 + 3.

   The result is the MKL of the encountered Magick User.

4. If the encountered Magick User is accompanied by an apprentice or assistant, his junior partner will have an Experience Factor of 5% to 50% of that of his Master. Roll a 10-sided die. Each pip represents +5%, 50 a result of 6 would mean that the assistant is 5 x 6 = 30% of the Master's Experience Factor.

5. If the player conducting the expedition is so inclined, he may develop a Magick User of a specified level of experience without resorting to a random technique. However, in such an instant, the identity and power of the Magick User will be known to the party, and indeed the whole point of the expedition should have to do with their obtaining (or stealing) some item from him, or perhaps even slaying him.

Masters

All young Magick Users have powerful Masters who teach them and protect them. The non-player Master's MKL is found by rolling a 10-sided die and then adding 8 to the result. For example, a die roll of 6 would give an apprentice a Master of MKL 14. An apprentice provides a close human companionship and the chance to leave a living legacy when the Master die. The apprentice will likely be the closest thing to a son or daughter that a magus will ever have.

Among the common people there sometimes appear rare individuals who have innate magical power. Only these individuals can become apprentices and eventually magi. Luckily for those magi who seek them, these people inevitably stand out from the crowd. They are almost invariably intelligent and curious, causing them to fit in poorly with the mass of ignorant, superstitious society. In many populations there is a youth who is prone to wandering alone at night, who is the subject of much town gossip, and who displays a precocious wit. Chances are that such a person is a potential apprentice.

Searching for an apprentice can lead to good roleplaying possibilities, especially if the search is complicated by enemy forces or uncooperative members of the child's family.

The student should be between 11-16 years old at the beginning of apprenticeship. Children younger than eleven rarely have the discipline required for apprenticeship, and young adults older than sixteen are almost invariably set in their ways to the point that they are no longer fit for Hermetic training.

Being taken away by a magus to parts unknown is always disturbing and frightening to a new apprentice, even to one excited or relieved to be free of a miserable living situation. Some children chosen for apprenticeship are kidnapped by their masters, some are coaxed away with promises of knowledge and power, while others are actually offered (or sold) to magi by families who cannot handle the youngsters' strange ways.

The Master will need to start with basic skills, like read and write Latin, before his apprentice can even begin to learn more. Of course, the Master doesn't have to do all of the teaching himself. The apprentice can study from books.

The spells known by the Master are then determined exactly by consulting the Non-player Magick User Table and rolling for each spell in the spell lists. An apprentice can learn only those spells which his Master possesses, and even then, only the spells at his current Spell Level. If his Master acquires a new spell, he may teach it to his pupil. Conversely, if an apprentice acquires a new spell (finds a scroll, book, etc.), he will deliver it into the hands of his Master. An apprentice who fails in this duty to his Master will be found out 90% of the time and punished appropriately. It should be pointed out that an apprentice has absolutely no magical protection against spells cast by his Master until he reaches experience level 5.

Normally, an apprentice leaves after he reached experience level 5, though one can leave at any time with the master's permission. In some traditions, an apprentice must undergo a battery of tests by a tribunal of magi before being officially recognized as a magus; this famous "apprentice's gauntlet" has come to be dreaded by many an apprentice.



Magical Guilds, Orders, and Societies

In the time period covered by ***Chivalry & Sorcery***, it is assumed that knowledge was so rare a commodity that no one could acquire enough of it on his own. Therefore, every Magick User begins by becoming an Apprentice to some Master Magician and by joining a Magical guild, order, or society.

Setting up a Magick Order

During the Middle Ages the members of many professions formed themselves into guilds or companies for the promotion and protection of the members. The 'arts' and mysteries' of the profession were kept secret and forbidden to be taught to outsiders. This allowed the members of the guild to regulate the quality of their goods and services and ensure that a fair price was paid. This fair price was, unlike today, fair to both the consumer and the producers. If the quality of a member's goods fell below the standard of the guild then he or she was forced to improve them. Similarly the price was based on a fair return for the producer and no-one could undercut those prices without serious consequences - fines, imprisonment or worse - for the one breaking the guild's monopoly.

Although there was a certain cachet in being a guild member and many of the most prominent guildsmen became mayor of their town or served as aldermen or ward councillors the guild regulated every action of it's members commerce, it specified who they could hire and the wages they could pay, even the prices that they could charge.

To allow the profession of Mage not to follow the system of guilds would not only give an un-natural structure to the game world, but it would break the mould of so many tales and stories.

The High Wizard or head of the Order is but one of the Inner Circle of Wizards who actually run the day-to-day business of the Order of the Golden Syllable. Depending upon the Mana level of the GM's world there may be a branch of a Magick Order in each town, one in each Kingdom or even just one in the whole world. Therefore the number of Wizards making up the Inner Council can be extremely variable. Besides the High Wizard there should be a Treasurer, a Librarian and a Master-at-Arms (to keep order) chosen from the Inner Council. The ordinary members of the Order are those Master Mages from MKL/8 through MKL/18 and Journeyman Mages those of MKL6. Apprentices of MKL 1 to 5 have no say in running of the Order but are allocated to a particular Master who will provide their training, lodging etc.

The Order has a library located at their guild house which is available to all members for study. The library consists of volumes of books that contain all the spells of the Methods available to the Power Word Mode (Arcane, Elemental, Command and Wards) in learnable format plus general books on the Methods. Depending upon the size of the order and the policy of the Inner Council all, some or a restricted subset of the books would be available to the apprentice or journeyman mage. These books would be written in Mage Tongue to ensure a certain amount of secrecy.

The first player to become a Magick User in a particular town or

area is the one who sets up the Order by rolling for the number of Masters and Journeymen in the organization, and then determining their MKL as outlined immediately above for Masters. Journeymen are found by rolling a 1d6 + 3 = MKL. The player then develops the headquarters of the Order – a form of "dungeon complex" which is subject to attack and which he must defend with the resources of the Order against intruders. The headquarters might be a converted inn, a small tower, or almost any structure.

Expulsion from the guild only occurs when a member has engaged in theft, besmirched the institution's reputation, repeated defiance of the guild council or guild rules, or slaying a fellow guild member or council member (the latter usually also results in death). Other penalties may also be involved for these crimes, such as the return of the stolen item(s), fines and restitution for one's injury to the guild or member. Once expulsion from a Magick guild is official, that member is never be readmitted as a guild member. The only exception might occur if the accused performs some incredible service or series of services for the guild, proving his change of heart and commitment to the organization. Those expelled are NEVER allowed on any guild property and are forever treated with disdain by its members, and often, the surrounding community. Expulsion can ruin a character's reputation forever!



The Magical Societies

A Magical Society is a loose organization of a number of Masters (2-12). Each Master has a chapter house, with 1-3 Journeymen and 1-4 Apprentices, 8-48 non-Magick User servants and guards, and 1-20 Monsters. Societies are regional or national in scope. Societies are regional or national in scope and are divided into two types. The open Society is established to further the Arcane Arts as a field of study. The secret Society has a sinister or evil purpose relating either to demonic influences or power-seeking on the part of the Masters. In any event, the Masters elect a Grand Master for life to oversee the activities of the Society. Promotion to the rank of Master occurs whenever a member reaches MKL/9.

The Society Royal

The Society Royal is a national Magical Society recognized and encouraged by the King as contributing to the life of the nation. As such, it has 5-20 Masters, each with 3 Journeymen and 4 Apprentices. The Master Royal is the head of the society and is never less than MKL/19, unless slain and replaced by a member of a lower level. The Master Royal has a tower in the Royal Castle in the Capital, and the others are scattered throughout the Kingdom, each Master maintaining a chapter house in a converted inn. Otherwise, the Society Royal is like any other Society.

The Arms of the Society Royal are quartered, with the Royal Arms in the upper right and lower left, the Arms of the Society in the lower right, and the Arms of the Master (who is a Grand Sergeant of the Throne Room) in the upper left. The Master Royal is a close Advisor and confidant of the King.

The Magical Guilds

Each of the Guilds is formally titled as "The Master, Wardens, and Commonality of the Art and Mystery of _____ of the City of _____." The first blank is filled in with the name of the type of Magick Users who are in the Guild, the second with the name of the city. There are 2-7 Masters, double that number of Journeymen, and 2 Apprentices for each Master or Journeyman. The Magical Guild is organized like any other Guild: there is a Grandmaster, a Council of Warders composed of the Masters (Syndics), and the Commonality (Journeymen and Apprentices). The Grandmaster lives in the Guildhall, which contains the Council Chamber of the Guild as well as the Library. Journeymen and Apprentices attend classes at the Guildhall.

The Grandmaster is the Master with the highest MKL, followed in rank by the other Master Warders in order of MKLs. Journeymen are always from sister Guilds in other cities. Promotion to Journeyman comes at MKL/3, and to Master at MKL/9. Promotion to Grandmaster comes only with the death of the old Grandmaster.

The Quasi-Military Magical Orders

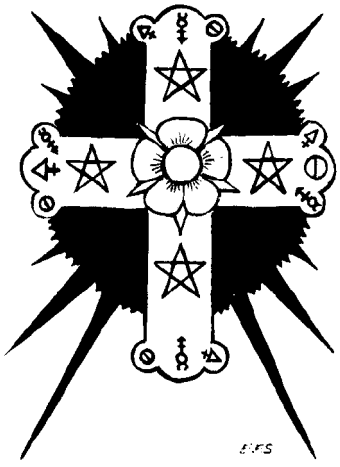
The Military Orders of Magick Users are formed either from Forester-Primitive Talents or Artificer-Mechanicians and Weaponsmiths. Each Order is a "Battle," divided into 10 Companies. Each Company is commanded by a Master with 10 Journeymen and 30 Apprentices, and 100 men-at-arms. The Captain-General of the Order is the most experienced Magick User, with all of the others having rank according to their MKLs. Promotion to the rank of Captain or Captain-General requires the death of one's predecessor and a minimum MKL of 9. All members of the Order are Fighting Men, with Masters and Journeymen being equivalent to Knights and Apprentices to Squires. Elves and Dwarves may join, and a Company usually has from 1-10 friendly monsters attached to it.

The headquarters of the Military Orders is usually a small castle or a large fortified manor house. These headquarters are superbly fortified and equipped because of the high quality of the troops within. Minimum qualifications for acceptance, in addition to Magical Prerequisites, are superior PCF and a Military Ability of 7+.

The Covenants

The Covenants are gatherings of Magus, societies created over the years or centuries with the purposes of teaching, self-defense and, in some cases, the quest for power. No two are alike. Each Covenant developed its own beliefs, cosmology, and customs. Some Covenants were designed as secret societies from their inception, keeping their very existence hidden from the people and authorities of their time. Others were forced into hiding during the time of persecutions. Most Covenants continue to operate in strictest secrecy, both to protect their members from ridicule or outright persecution, and to hoard their precious secrets and powers from outsiders.

The level of organization and hierarchy in each Covenant varies widely. Some, like the Wicca, are little more than a collection of members, loosely banded together to assist their fellows in times of need. Others are highly organized and have an established chain of command. At the other extreme are "Covenants" like the Solitaires, who are less an organization than a class of Magus, lumped into one category by other Covenants. There are dozens of different Covenants in the world, not counting the splinter groups, rebels, heretics, and other dissident factions within the various Covenants. Their sizes range from a few individuals to thousands of followers.



The Great White Lodge

Of all the Secret Orders, the Great White Lodge is the most secret. It is devoted to maintaining the natural order of things, hence its other name: The Masters of Karma. The Brotherhood is composed of Sacred Square Mystics, who are primary in the Circle, Cabbalists, Power Word Mystics, and Thaumaturgists. The Brotherhood is devoted to the study of the Arcane Arts and has a healthy dislike of the "prostitution" of Magick for "materialistic' and "worldly" ends. Thus it takes steps to neutralize the use of Magick in warfare and also its misuse by power-hungry Magicians who have forgotten their goal is study, not dominion over men.

The foundation of the Great White Lodge as an organization is the "Hermetic Oath" because all members of the Order recite and swear to it when they are admitted, sets the structure of the Order and fixes certain limits on what its members may do.

"I, _____, hereby swear my everlasting loyalty to the Great White Lodge and its members.

I will not endanger the Order through my actions nor will I interfere with the affairs of mundanes. I will not deal with devils, lest I imperil my soul and the souls of my sodales as well.

I will not use magick to scry upon members of the Order, nor shall I use it to peer into their affairs.

I will train apprentices who will swear to this Code, and should any of them turn against the Order, I shall be the first to strike

them down and bring them to justice. No apprentice of mine shall be called a magus until he first swears to uphold this Code.

I shall further the knowledge of the Order and share with its members all that I find in my search for wisdom and power.

This oath I hereby swear on the third day of Pisces, in the nine hundred and fiftieth year of Aries. Woe to they who try to tempt me to break this oath, and woe to me if I succumb to the temptation."

The ranks attained in the Great White Lodge are:

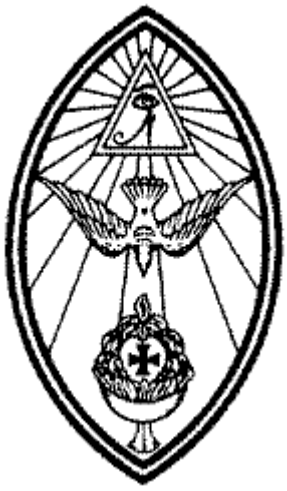
MKL	Rank	Level of the Order
1	Student	Order of the Golden Dawn: The Outermost Level of the Lodge, in which aspirants are tested for worthiness.
2	Probationer	
2	Neophyte	
3	Zelator	
3	Practicus	
3	Philosophus	
4-5	Dominium Liminus	Order of the Rosy Cross: The Intermediate Level of the Lodge, the "Journeymen".
6-7	Adeptus Minor of the Outer Circle	
8	Adeptus Minor of the Inner Circle	
9	Adeptus Major	
10-16	Adeptus Exemptus	Order of the Silver Star (Argentium Astrum): The High Council of the Lodge, the "Masters" of the Order.
17-18	Bade of the Abyss	
19	Magister Templi	
20	Magus	
21+	Ipsissimus	The Grandmaster of the Lodge.

The Sacred Fraternity of the Cross

The order of the Sacred Fraternity of the Cross is a Hermetic society founded by a mystic figure known in the order as Frater Auriel. The order promoted Christian mysticism, and is most known for a variation on the Hermetic Order of the Golden Dawn's Supreme Invoking Ritual of the Pentagram, which utilized scenes from the alchemical work Rosarium philosophorum, and was reconfigured to allow use of the Pentagrammaton over the Tetragrammaton.

The Rosicrucian Order of Alpha et Omega

The Alpha et Omega is an occult order dedicated to a complex mystical path designed to do two interrelated things: to learn one's unique True Will and to achieve union with the All. The path to mystical attainment or enlightenment is based on the meditation/mystical techniques found in the Tree of Life. Therefore, the adept is one who is able to eliminate or bypass the consciousness-created desires, conflicts, and habits. The ability to accomplish this Great Work requires a great deal of preparation and effort. It consists of several key elements, including a thorough knowledge of the Hermetic Qabalah (especially the Tree of Life), disciplined concentration, the development of one's Body of Light (or astral body) and the consistent and regular invocation of certain deities or spiritual beings.



Ordo Templi Orientis

The Ordo Templi Orientis (Order of the Temple of the East) is modelled after and associated with Freemasonry. Membership in O.T.O. is based upon a system of initiation ceremonies (or degrees) which use ritual drama to establish fraternal bonds between members as well as impart spiritual and philosophical teachings.

The degrees also serve an organizational function, in that certain degrees must be attained before taking on various forms of service in the Order.

There are thirteen numbered degrees and twelve un-numbered degrees which are divided into three grades or "triads"—the Hermit, the Lover, and the Man of Earth. Admittance to each degree of O.T.O. involves an initiation and the swearing of an oath. Advancement through the Man of Earth triad requires sponsorship from ranking members. Advancement into the degree of the Knight of the East and West and beyond requires one to be invited by ranking members.

The ultimate goal of initiation in O.T.O. is to instruct the individual by allegory and symbol in the profound mysteries of Nature, and thereby to assist each to discover his or her own true Identity.

The ranks attained in the Temple of the East are:

MKL	Degrees	grades
1	Minerval	The Man of Earth Triad
2	Man & Brother	
2	Magician	
3	Master Magician	
3	Perfect Magician & Companion of the Holy Royal Arch of Enoch	
3	Perfect Initiate, or Prince of Jerusalem	
4	Knight Hermetic Philosophers	The Lover Triad
5	Illustrious Knight of the Order of Kadosch	
6	Grand Inquisitor Commander	
7	Prince of the Royal Secret	
8	Magus of Light	
9	Grandmaster of Light	
10-16	Pontiff of the Illuminati	The Hermit Triad
17-18	Epopt of the Illuminati	
19	Initiate of the Sanctuary	
20	De Nuptiis Secretis Deorum	
21+	Rex Summus Sanctissimus	The Grandmaster of the Lodge.



The Wicca

The Wicca are one of the oldest orders of Magick. Many of the members are rebels who live by their personal code of honor rather than by any rules imposed by mainstream society. Their untraditional lifestyles often cause them to be shunned by intolerant mundanes even if their magical abilities remain secret. The Wicca's origins as far back as prehistoric times, to the ancient practices of ancient shamans who conducted ceremonies in painted caves and worshiped the raw forces of Nature. They were sometimes allied to the Druid cults, but often were at odds with them. The Wicca were persecuted first by the Romans (although with limited zealousness), and later by the Christian Church, who labeled their gods "demons" and their practices "devil worship."

The basic unit in the Wicca is the Coven, a group of witches who live in the same general area and who assist each other, both in magical and personal matters. The Coven should not have more than thirteen members (popular myths to the contrary, thirteen is not the requisite number for a Coven, but its upper limit); having more than thirteen members makes most rituals unmanageable. Some Covens have as few as three members (this is considered to be the smallest practical size).

Covens are sometimes controlled by a High Priestess, who leads in ritual matters, although leadership in other matters is often shared with a male Priest, or is simply a matter of consensus within the group.

For most of the Wicca, the Coven is the only level of organization they have. A few areas have a Witch Queen who presides over two or more Covens. Witch Queens are fairly rare, however, and their role is mostly ceremonial. Other ranks exist, but vary from Coven to Coven. A few of the larger Covens will have a ranking system, but most Wicca ignore or scoff at such distinctions, respecting age,

wisdom and experience on a case-by-case basis.

Brotherhood of the Rose Cross

The Brotherhood of the Rose Cross is an ancient Covenant of magicians whose main interest is the pursuit of knowledge and, to a lesser degree, the accumulation of power. This society has operated for almost eight hundred years, steadily growing in numbers. These sorcerers number many wealthy and influential people among their members, but they rarely concern themselves with accumulating mundane power, focusing instead on the mastery of magick.

Two manifestos published anonymously appeared first in Germany, but quickly spread across Europe. These documents, entitled Fama Fraternitatis RC (The Fame of the Brotherhood of the Rose-Cross) and Confessio Fraternitatis (The Confessions of the Brotherhood of the Rose-Cross), spoke of a universal truth and a world in which all men were equal. Within a decade, more than 400 documents were written about, or attributed to, the Rosicrucians.

While generally dismissed as a hoax, the nobility took heed of what they perceived as a threat to their authority. Men were not equal, for only the nobles were fit to rule. Those who spoke otherwise were political agitators and anarchists at best, heretics at worst.

Perhaps the Rosicrucians did begin as someone's idea of a joke, but the actions of the nobility, who immediately moved to have the Brotherhood classified as blasphemers against God's divine social structure, quickly gave rise to the Rosicrucians as a reality.

The order is a men-dominated organization. The Brotherhood do most of their recruiting on universities, concentrating on the most exclusive and prestigious centers of learning. Those whose goals are similar to the Rosicrucians are invited to attend a meeting. For security reasons, gatherings involving a new recruit are always held in a location different than that of regular meetings, and members take pains to conceal their identities. The recruit, however, must appear bare-faced, so as to make his identity known. Should the group be betrayed, revenge can then be taken against the guilty party. If a candidate shows promise, he is led through a series of tests and minor ordeals, developed to confirm the dedication and loyalty. Those who pass are inducted into the Brotherhood.

The order is organized into Shrines. Each Shrine controls a geographical area, ranging in size from a town or city to an entire nation, depending on the number of affiliated Magick Users living in the area. Within the Shrines are smaller units called Cohorts, based on the old Roman military unit. Cohorts are small groups of less than ten individuals. Members are assigned to a Cohort based on their proximity to each other.

Rosicrucians identify each other through secret hand signals and code phrases, most of which appear mundane to nonmembers. Members meet in secret to discuss scientific and philosophical matters, to perform experiments regarding the nature of the universe, and to disseminate their knowledge to their peers. They also spread knowledge to the world at large in the form of treatises published anonymously or under pseudonyms. No member has authority over another, and meetings follow no set agenda.

The head of the Rosicrucians goes by the name Christian Rosenkreuz, likely an alias, since the name first appears in Fama Fraternitatis as that of the Rosicrucians' founder. Some say that he is the same man, having extended his lifespan through the fabled Philosopher's Stone. Although he (or possibly she) writes manifestos and communicates with members through letters, no Rosicrucian has claimed to have ever met him in person.

The Ranks of the Brotherhood of the Rose Cross are based on the medieval system of nobility, combined with ancient Roman social systems. They are, from lesser to greater: Page (one who is being considered for membership, usually without her knowledge); Squire (a probationary member who gets to learn the rudiments of Magick and some of the basic secrets of the Brotherhood); Equestrian (a full member; the leader of a Cohort must be of Equestrian Rank); Tribune (the leader of a Shrine); Duke (leader of a regional area, usually comprising two Shrines, or a very large Shrine); Master (overseer of an entire area, responsible for the behavior of the Dukes); and Grand Master (one of the thirteen members who rule the Brotherhood).



The Twilight Order

The Twilight Order consider the Cycle of Life to be a sacred thing, and do their best to help ghosts and phantasms in their plight. Furthermore, they protect humans from the actions of evil or misguided ghosts -- and vice versa. They take a particularly dim view of magicians who try to imprison the spirits of the dead for their own dark purposes. Chief among their enemies are Necromancers who are binding spirits into their rotting corpses, enslaving ghosts to do their bidding, and worse. Their members are mediums. Through these powers, members seek to appease angry or restless spirits, stop or, if necessary, destroy hostile or murderous ones, and prevent ghosts from being enslaved or exploited by other Necromancers.

The Twilight Order is the direct descendant of the ancient Etruscan cults of the dead. These cults flourished on the Italian peninsula in the centuries preceding the rise of Rome. The Etruscans held a great deal of respect for the dead, and had complex funerary rites and monuments. After the fall of the Etruscan civilization, the cult carried on its mission, although largely in secret.

The Solitaires

The Solitaires are renegades, former Covenant members who have broken free from their former allegiance or who have been expelled for some misdeed. Most Covenants will not pursue such renegades unless their crimes have been too extreme to be ignored. For the most part, there are rarely more than a handful of Solitaires in any group, typically being the members of a family or clan. Many are single individuals, perhaps with one pupil who also doubles as servant or bodyguard.

Most Solitaires favor remote areas. They tend to avoid large concentrations of people, where their abilities might attract the attention of people or, perhaps worse, the interest of other Magick Users. Some Solitaires have rejected the normal rules and have sold their services to inhuman, evil forces to increase their power. These evil Magi use their abilities against anybody who stands in their way. Some of them have become servants of the forces of Hell. In return for their submission, some of these rogues have been granted great power. The Solitaire groups who have followed this path are referred to as the Dark Covenants.

The Cabal of Hermes

This Covenant is very old, although it was extremely small for most of its history. The Cabal was born in Classical Greece, side by side with the leading philosophical movements of the time. A small group of Athenian Cabbalists, six or seven according to the few written records of the Covenant, banded together. According to some stories, one of the members rebelled against that and left their midst; some rumors claim that this outcast formed his own Covenant, a highly secretive organization that has been manipulating world affairs for centuries. The founders of the Cabal believed that the Cabbalists had a place in humankind's affairs as advisors and guides, helping the "Blind" (the Cabal's term for the mundanes) in a paternalistic, but not tyrannical, way. The Cabal's goal is to build a utopian society where the Cabbalists will assume responsibility over the security and happiness of the rest of the world.

The Cabal works under the cover of a number of schools. Over the years, the covenant has amassed a huge fortune, much of which is spent in grants to universities and schools. Members are enrolled in those schools, or become their employees after they complete their studies. The Cabal is controlled by the Council of Elders, a large assembly of some thirty members who meet once every month to discuss new developments and formulate policy. These meetings are held in the strictest secrecy, and change locations every time. The rest of the members are divided into three ranks: Students are the youngest and most inexperienced members; Assistants are the average, rank-and-file members, who have learned to control their powers, and who are expected to help teach the Students and perform a number of missions for the Cabal; and, finally, Teachers are in charge of educating and organizing the Students and Assistants, and enforcing the rules imposed by the Council of Elders.



The Kingdom of Shadows

Of the kinds of mortals who beseech the Devil for power, two are perhaps the most insidious. First, there are those who claim to be churchmen, yet whose souls are as black as pitch, for they speak words of light by day to their flocks, but utter chants of darkness by night to Satan. Second, there are

those who wield the power of black magick, for such souls are possessed of great power. The Kingdom of Shadows concerns itself with the latter.

The Kingdom of Shadows supposedly takes its name from a grimoire of the same name published by Aristide Torchia in Venice. The grimoire explored in detail the infernal powers, their abilities, and described how to form pacts with demons to achieve one's desires.

In truth, the organization is far older, stretching back at least to the days of Attila the Hun. The name stems from the Scholomance, Satan's school for witches and warlocks. The Scholomance, it is said, is located in the distant and mysterious land of Transylvania. It stands on the shores of an immeasurably deep lake high in the Carpathian Mountains. Here, Satan admits ten magicians at a time to study the mystical arts under his personal tutelage. Over the course of a year, they learn all manner of unholy wisdom and magickal powers. New intakes occur every ten years.

Once the students have completed their learning, Satan takes the most promising one as his aide-de-camp. Although tales claim the chosen one rides upon a black dragon, this is a misunderstanding. The chosen student is branded with a black dragon emblem, thus identifying him as Satan's envoy on Earth. The remaining nine students in turn become the chosen one's aides.

The ranks wielded by members mimic those supposedly used in Hell. The highest rank is Grand Dragon, a position held by a single man (or woman). Personally trained by Satan, his post is sacrosanct. Only when Satan marks another magician with the black dragon is his position under threat. The newly selected student must challenge the current Grand Dragon in a magickal duel. If he wins, he takes the mantle. Should he fail, his soul is claimed by Satan. The current Grand Dragon has reigned, or so it is claimed, for 120 years.

The nine other Scholomance students hold the position of General. Unlike the Grand Dragon, they hold their position for exactly ten years. When the latest Scholomance class graduates, Satan takes the souls of the current Generals and promotes the new students to their position. Naturally, students are not told of their eventual fate in advance.

Serving beneath the Generals are 66 Commanders, powerful magicians in their own right, but not trained at the Scholomance. They serve for as long as they live (no one quits The Kingdom of Shadows and survives for long), and do so in the hope of attracting Satan's attention and being invited to attend his school.

Finally there are the Officers, of whom there are always 590. These are lesser magicians, typically with only basic knowledge of Black Magick. It is their hope to one day rise to the position of Commander. Assassination of a Commander is a valid tactic for promotion, for Satan despises the weak. However, it is a rare Officer who gets to make a second attempt if the first fails. These numbers are strictly enforced, for it brings the organization's total membership to 666 damned souls.

All members of the organization are magicians who have sold their souls in return for magickal power and other favors. The Traditions and Arts known to members are varied, and every combination is practiced by at least one member.

Members of The Kingdom of Shadows wear a ring formed of onyx. Set into this is a black enamel dragon, the emblem of the organization. Rings are used as seals on letters and pamphlets. The design of the dragon varies with the bearer's rank, thus allowing the recipient of a letter to know from which tier of the organization it was sent. To protect identities, letters are never signed by name (real or alias).



The School of Night

Power and wealth are attractive both to those who have nothing, and to those who already have them but want more. Throughout the millennia, men have made dark and terrible pacts with demons and unholy spirits in return for temporal rewards. But few understand the eternal price they must pay for a brief moment of glory: their eternal soul.

There are bad apples in every barrel, but among the nobility, the rotten vastly outnumber the righteous. Some nobles are merely arrogant, greedy, vain, or debauched; sinful and on the road to damnation for sure, but through ignorance rather than self-serving intent. The worst are those who have deliberately and knowingly walked onto the dark path.

In most cases these scions of evil seek power and wealth, base motives demons are all too happy to promise in return for souls. Whereas most nobles happily dine to excess with full knowledge that their peasants are starving, these twisted gentry gorge themselves as they watch peasants being tortured right before their eyes. Other nobles might have a servant whipped for failing in his duties, but a truly corrupted noble has his servant's flesh stripped from his bones and the carcass placed where others might view it as a warning.

On dark nights when the stars are right, covens of corrupt nobles don black cloaks and give praise to their unholy patrons. Each sacrifice to Satan brings them one step closer to the temporal power they seek… and one step closer to eternal damnation.

The School of Night has no wide-ranging formal structure. If there could be said to be an overarching guiding hand behind their teachings, it is that of Satan, the Prince of Darkness. Members operate either in solitary study, or as part of a small coven of like-minded individuals. To that effect, there is no ranking structure. Students are accorded respect based on the depths achieved in their studies, and how far along the dark road they have traveled.

Students are a varied lot. Some are nobles who seek new pleasures to amuse themselves or sate their unholy lusts, or who desire grander positions. Others are scientists, willing to take whatever shortcuts are required to ensure the next big breakthrough in learned reasoning. A small few are simply curious about the nature of darkness. More than one student has started investigations into the nature of evil with good intentions, seeking to understand mankind's spiritual enemy, but the Left-Hand Path is a treacherous and tempting one, leading one and all into oblivion.

A few students are schooled in the black art of necromancy. Whether a magician or not, all members practice human sacrifice, commit unholy sexual acts, revel in the screams of torture victims, and pay homage to Satan (or at least to one of his minions).

Students of fatum scientia receive special attention, as Belphegor is particularly active in the current era. Wondrous and terrible weapons of war have been created in the name of science, yet result only in the expenditure of more human blood.

Students of the School of Night have forsaken the divine for the infernal as a shortcut to knowledge and power. Their goal is not as idealistic as their counterparts in the Rosicrucians. They have no wish to study creation, but to control it, to bend it to their collective and individual wills. Likewise, they do not see men as equal, but firmly believe in the right of the minority to rule the majority. Satan is more than happy to provide them with the knowledge they desire, but at a price.

Like all arrogant men, they believe they control their own destinies. They claim to have dominated the powers of Hell into serving them, but the truth is the complete reverse: Satan, through his charms and manipulation, uses the School of Night for his own dark ends, giving its members the illusion of free will. Members of the School of Night seek knowledge purely because it leads to power. If that power requires the occasional human sacrifice to appease their dark mentors, it is a small and easy price to pay.

Suggested Magical Orders

There follows a table of possible Magical Orders that could be formed in the campaign. Of course, not all of the Orders have to be formed, but players desiring to develop some are encouraged to do so in order to add "color" to daily play.



Type of Magick	Name of the Magical Order	Organization	Focus	Badge of the Order
Primitive	Company of Huntsmen Royal	Quasi-Military	Silver Arrow	Great Stag & Oak Leaves
Primitive	Society of Free Foresters	Society	Woodsman's Axe	Forester's Cap & Crossed Axes
Primitive	Brothers of the Horse (Knights)	Quasi-Military	Riding Crop	Horse Rampant & Laurel Leaves
Drug Trance	Dream Brotherhood	Society	Medicine Bag	Staring Eye in White Triangle
Dance/Chant	Bear Society	Society	Bears Claws	Bears Rampant
Dance/Chant	Eagle Society	Society	Eagle Feather	Cloak Eagle with Outstretched Wings
Dance/Chant	Serpent People	Secret Society	Live Serpent in Staff	Coiled Viper about to strike
Shaman	Weather Masters	Society	Medicine Bundle	Blue Circle with Indigo Centre
Shaman	Fire Walkers	Society	Medicine Bundle	Red Circle with Flames in Centre
Shaman	The Ancient Ones (Druids)	Secret Society	Golden Sickle	Golden Sickle & Mistletoe
Medium	Society of Spiritual Friends	Society	Crystal Ball	Dove with Olive branch in beak
Alchemists	Royal Society of Hermetic Physicians	Society-Royal	Mortar & Pestle	Royal Arms & Mortar & Pestle
Alchemists	The Lodge of Seekers	Society	Mortar & Pestle	Circle in Square inside an egg
Alchemists	The Master, Wardens & Commonality of the Art & Mystery of Alchemy	Guild	Mortar & Pestle	Retort & Crucible
Astrologers	Royal Society of Astrologers	Society-Royal	Astrolabe	Zodiac Signs in Gold on Black
Astrologers	The Master, Warders & Commonality of the Art & Mystery of the Stars	Guild	Astrolabe	Planet Signs in Silver on Black
Diviners	Dowsers' Society	Society	Diving Rod	Silver Divining Rod on Green
Diviners	Society of Mantic Arts	Society	Deck of Cards	Tarot: Wheel of Fortune
Hex Masters	The Kingdom of Wicca (Hidden Governement)	Coven	Wand	Silver Circle & Pentagram
Hex Masters	Society of Independent Wizards	Society	Wand	Silver Circle & Sign of Infinity
Artificers	Company of Engineers Royal	Quasi-Military	Golden Ruler	Royal Arms & Gold Compass
Artificers	The Master, Wanders & Commonality of the Art & Mystery of Mystic Gems	Guild	Gem-cutter's Tools	Hand with Golden Rings
Artificers	The Master, Wanders & Commonality of the Art & Mystery of Armor-Smithing	Guild	Hammer & Forge	Helm & Crossed Swords
Artificers	Company of Sword Masters	Quasi-Military	Hammer & Sword	Crossed swords & Anvil
Necromancers	Dancers of Death	Secret Society	Bone Wand	Skull in Silver Circle
Necromancers	The Company of the Dark Brotherhood	Quasi-Military	Bone Wand	Skeletal Hand Clutching Dagger
Conjurors	The Iron Cauldron	Secret Society	Cauldron Black	Iron Cauldron on Red
Conjurors	The Master, Wanders & Commonality of the Art & Mystery of Mystic Brew	Guild	Cauldron	Crossed Spoons on Blue
Thaumaturgist	The Demon Ring	Secret Society	Wand	3 Red Pools in a Golden Circle
Thaumaturgist	Master, Wanders & Commonality of the Art & Mystery of Transcendent Essences	Guild	Wand	3 Black Rods on Silver
Thaumaturgist	The Great White Lodge	Secret Society	Wand	-
Cabbalist	The Master, Wanders & Commonality of the Art & Mystery of Ancients Scripts	Guild	Pen & Ink	Alpha & Omega in Gold
Cabbalist	Order of Fiery Chariot	Quasi-Military	Pen & Ink	Flaming Chariot on Silver Field
Cabbalist	The Great White Lodge	Secret Society	Pen & Ink	-
Power Word	The Master, Wanders & Commonality of the Art & Mystery of Words	Guild	Staff	Opened Scroll Encircled by Stars
Power Word	Society of Awful Word (Jesters)	Society	Punch on Staff	Jester in Motley
Power Word	The Great White Lodge	Secret Society	Pen & Ink	-
Sacred Square	The Demon Masters	Secret Society	Cloak	3 Interlocked Silver Rings
Sacred Square	The Numerical Fellowship	Secret Society	Cloak	Ring of 7 Interlocked Squares
Sacred Square	The Great White Lodge	Secret Society	Cloak	-
Summoners	The Magnum Opus	Secret Society	Staff	-
Summoners	The Decameron	Quasi-Military	Staff	The "Pentacle of Solomon"
Enchanter	The Master, Wanders & Commonality of the Art & Mystery of Ancient Magick	Guild	Musical Instrument	Musical Instruments (Harp, Horn, Drum, etc.) in Ring
Enchanter	Royal Choral Society	Society-Royal	Instrument	Royal Arms & Golden Harp
Enchanter	The Silver Bell Society	Secret Society	Silver Bell	3 Silver Bells in a Triangle



Magical Resistance

In Physics, all objects have a basic inertia and resist any attempt to change their direction of motion or, if at rest, to move them at all. The same is true of Magick. Everything has a Basic Magick Resistance, which will be hereafter referred to as BMR. The BMR of anything a Magick User attempts to influence or control magically presents a resistance to such attempts to change it in any way.

The BMR of a spell, object, or creature is rated on an index of 0 to 10. A BMR 0 means that there is very little resistance to Magick. A BMR 10 means that there is a great deal of resistance of Magick.

All spells in ***Chivalry & Sorcery*** are given with a BMR assigned to them. The BMR reflects both the difficulty in mastering the spell itself and also the resistance of the objects or creatures that will be affected by the Magick effects created by the spells.

There are also some materials of special importance in the fashioning of Magick Devices. A list of these materials appears at the end of the Magick section, along with their BMR.

Magick Resistance Table

The following table is used when a Magick User is attempting to reduce the BMR of any spell or material. The percentages under each BMR level indicate the basic probability of successfully reducing the BMR. These probabilities may be increased by procedures outlined in the section of Enhancement of Spells which follows.

Magick Level	Spell Level	Basic Magick Resistance of Anything										Success Bonus
		0	1	2	3	4	5	6	7	8	9	10	
1	I	25	25	20	15	10	5*	0*	-5*	-10*	-15*	-20*	+5%
2	I	30	25	20	15	10	5*	5*	0*	-5*	-10*	-15*	+10%
3	II	30	25	20	15	10	5	5*	5*	0*	-5*	-10*	+10%
4	II	35	30	25	20	15	10	5	5*	5*	0*	-5*	+10%
5	III	35	30	25	20	15	10	10	5	5*	0*	-5*	+10%
6	III	40	35	30	25	20	15	10	5	5	5*	0*	+10%
7	IV	40	35	30	25	20	15	10	5	5	5	5*	+10%
8	IV	45	40	35	30	25	20	15	10	5	5	5	+15%
9	V	45	40	35	30	25	20	15	10	10	5	5	+15%
10	V	50	45	40	35	30	25	20	15	10	5	5	+15%
11	VI	50	45	40	35	30	25	20	15	10	10	5	+15%
12	VI	55	50	45	40	35	30	25	20	15	10	5	+15%
13	VII	55	50	45	40	35	30	25	20	15	10	10	+15%
14	VII	60	55	50	45	40	35	30	25	20	15	10	+15%
15	VIII	60	55	50	45	40	35	30	25	20	15	15	+15%
16	VIII	65	60	55	50	45	40	35	30	25	20	15	+15%
17	IX	65	60	55	50	45	40	35	30	25	20	15	+15%
18	IX	70	65	60	55	50	45	40	35	30	25	20	+15%
19	X	70	65	60	55	50	45	40	35	30	25	20	+20%
20	X	75	70	65	60	55	50	45	40	35	30	25	+20%
21	XI	80	75	70	65	60	55	50	45	40	35	30	+20%
22	XI	85	80	75	70	65	60	55	50	45	40	35	+25%

The percentages starred with an asterisk (*) do not add a "success bonus," and failure to cast them brings an automatic Backfire. (See "Backfire" in the chapter on Sorcery.)

The Success Bonus is added to the basic percentage at the next lower BMR if a Magick User unsuccessfully casts the spell while learning it.

Learning a New Spell

A Magick User spends a good deal of his time learning to master new spells disclosed to him by his Master or found in Scrolls and Books he has acquired.

If a new spell is at or below the current spell casting level of the Magick User, he will spend 3 days studying and contemplating the enchantment. At the end of that time, he may attempt to cast the spell.

If a new spell is above the current spell casting level of the Magick User, he will spend 7 days + level of the spell studying and contemplating the enchantment. At the end of that time he may attempt to cast the spell.

Under no circumstances may a Magick User learn a spell above his Research Limit (see INT Prime Requisite). A new spell is learned by casting it. Success lowers the BMR; failure increases it.

1. Success: If a Magick User successfully casts a new spell, its BMR will drop by one level per success until BMR 0 is reached. The success bonus is added to the basic probability of casting the spell at the lowered BMR level. At BMR 0, each success permanently increases the basic probability by the success bonus. When 100% chance of casting the spell at BMR 0 is reached, the Magick User has "learned" the spell.

   For example, Ole Flopspell, a Magick User of MKL 5, has acquired a spell of BMR 4. He has a basic chance of 15% to cast the spell successfully. He "enhances" his percentages to 90% (Enhancement will be dealt with later). Casting the spell, he is successful. The spell is reduced to BMR 3, and his new chance is 20% + 10% success bonus = 30%

   Ole Flopspell enhances his chances again to 90%, casts the spell, and is successful. The spell is reduced to BMR 2, and his new chance is 25% +10% success bonus = 35%. So it goes until he has it at BMR 0, at 35% + 10% = 45%. Each time he casts the spell successfully, +10% is added to the basic chance of success. This is a permanent increase. At 100% he has completely learned the spell and will always be able to cast it without hesitation.

2. Failure: If a Magick User fails to cast a new spell, its BMR will increase by one level per failure until BMR 10 is reached. Failure to cast the spell at BMR 10 will permanently eliminate the spell from the Magick User's stock of spells. He can never learn it: it is apparently beyond his powers to learn. What is worse, when a spell is at a percentage marked with an asterisk (*), a Backfire occurs upon failure. Magical Backfires are dealt with later, but it might suffice here to note that the effects are exceedingly unpleasant.

Enchanting Materials

In order to turn ordinary, everyday materials into enchanted objects, the BMR of the materials must be reduced to BMR 0 at 100%. Reducing the BMR of objects proceeds in much the same fashion as it does for reducing the BMR of new spells. However, there is no bonus added for success until BMR 0 is reached.

Each successful enchantment cast upon the object increases the level of enchantment present in the object by a percentage equal to the success bonus + a % equal to the caster's Magick Level. When the total enchantment present equals 100%, the BMR is reduced to the next lower level and the object is said to be "partially enchanted."

A Magick User would probably wish to enchant an object fully, for 100% enchantment at BMR 0 is required to create a Magick Device from the materials. Once the object has been partially enchanted, each successful spell cast upon the object increases the level of enchantment at a particular BMR by the success bonus + % equal to the MKL of the caster + % equal to the Astrological Bonus of the caster. When the BMR has been reduced to BMR 0, with 100% enchantment, the object is said to be "fully enchanted." All that remains to be done is to fashion the materials into a Magick Device and to place the desired spells in it. (Note: The BMR of all materials used in Magick can be found in the List of Materials at the end of the Magick section.)

For example, suppose Ole Flopspell wished to enchant a bit of pigskin with BMR 3. With a MKL/5, he would have a basic chance of 20% of casting an enchantment successfully. With "enhancement," he obtains a good probability and successfully casts the spell. The pigskin now has 10% + 1% x MKL/5 = 15% enchantment at BMR 3. Six more successful spells, each adding +25% enchantment, would reduce the BMR to 2. The pigskin would be "partially enchanted." If Ole Flopspell wished to enchant the pigskin totally, each time he cast an enchantment spell, he would increase the level of enchantment by 10% + 1% x 5 MKL + his Astrological Factor (suppose it is +10%) = 25%. Four spells would decrease the BMR to BMR 1, eight to BMR 0, and 12 to BMR 0 at 100% enchantment.

Clearly, enchantment of materials is a lengthy process. But that is perhaps as it should be, for otherwise there would be a profusion of Magick Devices of great Power in the world, and one might as well conduct the campaign in the Twentieth Century, with its multiplicity of scientific marvels.

Limits on the Casting of Spells

A Magick User is not capable of unlimited casting of spells: rather, he is severely limited as to the number and type of spells he may cast:

1. ENCHANTMENT SPELLS: When enchanting objects to a lower BMR, Magick Users employ a very neutral type of spell that has no effect other than the preparation of the material to receive spells. A Magick User may cast 1 Enchantment spell per day at 20% fatigue loss. He may enchant up to 1 Dr. of Material per MKL he possesses (3 Dr./MKL if Weaponsmith; 10 Dr./MKL if Artificer). He may enchant only 1 type of material per 5 MKL. Thus a MKL 15 Magick User could enchant 3 different materials at one time, with a weight that totaled 15 Dr. (30 Dr. for Weaponsmith: 150 Dr. for Artificer).

2. UNLEARNED SPELLS: When casting "unlearned spells," a Magick User suffers 20% fatigue loss. He may cast such a spell as many times as he is able in a day, but only one of these castings will count toward reducing the BMR of the spell (although each failure will increase the BMR of the spell.) Extra -20% fatigue loss if spell over casting level.

3. LEARNED SPELLS: When casting "learned spells" (BMR 0 at 100% success probability), a Magick User will incur one of the following fatigue losses:

   No Magick Aid: -10% fatigue loss + Extra -10% if above casting level.

   Magick Focus Used: -5% fatigue loss + Extra -5% if above casting level.

   Own Book or Scroll Used: -5% fatigue loss + Extra -5% if above casting level.

4. ENCHANTED MAGICK DEVICE: When casting spells contained in a Magick Device charged with its own magical power, a Magick User suffers one of the following fatigue losses:

   Own Magick Device Used: -5% fatigue loss.

   Other's Device Used: -10% fatigue loss + Extra -10% if above casting level.

5. NON-MAGICK USERS may learn to cast a spell contained in a

Magick Device. If the INT of the user is 11 or higher, he has a 10% chance per 2 INT points of casting the spell, provided he knows the nature of the spell. Spells above casting level 1 carry a 10% + 10% chance per level thereafter of causing unconsciousness for 1-20 turns if the spell goes off. The spell will be at the Experience Factor and PMF of the Magick User who enchanted the Device.

Casting Learned Spells

Any spell which a Magick User has reduced to BMR 0 is considered to be a "learned" spell.

1. If he has increased his chance of successfully casting it to 100%, he has the spell completely memorized and requires no concentration time to recall it. He may cast the spell with assurance that it will create the desired effect. If it is used in a Magick attack, he proceeds directly to the Maqick Conflict Table to target the spell against the intended victim or object.

2. If he has not increased his chance of successfully casting it to 100%, he has to "remember" the spell. Remembering is done either by consulting his % Ability to Remember Spells (see INT Prime Requisite) or his % chance of successfully casting It. A check may be made during each firing phase of the movement portion of the turn. Once he has remembered the spell, he may cast it at his % chance of success. If it is used in a Magick Attack and the effect materialized, he proceeds directly to the Magick Conflict Table to target the spell against the intended victim or object.

3. A Scroll may be used in the place of "remembering" a spell, with the chance of remembering being the % Ability to Read Well (see INT Prime Requisite). However, a Scroll requires 1 turn to read.

Casting Unlearned Spells

known spell is an enchantment which a Magick User has by reducing it to BMR 0. Any spell which a Magick User has not reduced to BMR 0 but which he has acquired from his Master or from some other source is considered to be "unlearned."

1. The Magick User must consult his % Ability to Remember Spells. He must designate the spell he is attempting to remember and expend 1 turn in Deep Concentration undisturbed by any activity or physical violence done to his person. At the end of the turn, he rolls the percentage dice. This procedure is followed until he remembers the spell. He must cast the spell in the subsequent turn or else remember again. The spell is cast at his % chance of successfully creating the effect.

2. If the spell is used in a Magick Attack, it should be noted that the Magick Conflict Table is based upon spells at BMR 0. Since the Magick User is casting a spell above BMR 0 (it is unlearned"), his chance of successfully targeting the intended victim or object is reduced by 5% per BMR the spell is above 0.

For example, suppose a Necromancer (Major Arcane) has acquired a spell to Detach Dense Rock at BMR 6 but has not yet "learned" the spell by reducing it BMR 0. He decides to cast the spell against a Knight equal to his Experience Factor. There are no other targets in the path of the sphere of rock. The Magick Conflict Table gives a 60% chance of targeting successfully. However, a 6 BMR spell is reduced by -30%, 50 the chance of targeting is only 30%.

Furthermore, the % chance of successful targeting lost to having an unlearned spell can be recovered by Enhancement, hut only up to the percentage printed on the Magick Conflict Table. If this % chance of targeting is not recovered temporarily by such means, a failure to "target" the intended victim causes an automatic Backfire. If the lost % chance of targeting is temporarily recovered by Enhancement, no Back fire will occur if targeting fails. The spell merely misses in this case.

It should be noted that if there is more than 1 target, only 1 target has to be struck to avert a Backfire; as the energy of the spell is discharged and cannot rebound on the caster of the spell. Detection and Communication spells will not produce a Backfire unless directed against a Circle of Protection. Nor will any spells intended to give benefit to another being, as these are targeted at the highest possible probability.

Casting Spells Under Stress

reaking concentration of a Magick User while he's trying to remember or cast a spell results in stopping the spell short, the Magick User having to restart the whole remembering in order to cast the spell. Any kind of disturbance can distract a Magick User, depending on the Magick User's ferocity, wisdom and sometimes constitution.

A Magick User in a trance cannot be disturbed. If the nature of the disturbance is non-threatening for the Magick User, then a WIS CR is called for, with minuses reflecting the intensity or the surprising quality of a disturbance. If the disturbance is of a frightening or scaring nature, then a FER CR must be played with appropriate minuses.

Disturbance	WIS CR	CON CR	FER CR	Remember
Enemies rushing towards			-4	-20%
Awful threat			-6	-40%
Loud noise	-3			-20%
Pain (normal hit Fatigue Expended)		-5		-35%
Great pain (critical hit)		-7		-50%
Someone shaking caster	-4			-30%

Enhancement of Spells

agick Users often do not enjoy a favorable probability of casting a spell correctly (when learning it) or of targeting the spell in the Magick Conflict Table. "Enhancement" will improve chances of success.

When learning a spell (reducing it to BMR 0 at 100% chance of casting it), there is no upper limit to the % enhancement of one's chances if success in the Magick Resistance Table.

When targeting a spell in the Magick Conflict Table, a maximum of +25% may be added to the caster's probability of striking an intended target.

1. MEDITATION adds +1% enhancement per MKL to one's chances with a spell for each day spent in Meditation. Meditation is possible only when a Magick User is in surroundings of complete quiet and peace, and there is a 1-50% chance that all benefits will be lost if he is disturbed in the middle of his Meditations. If the spell is not at BMR 0, any benefits from Meditation may be applied only once. If the spell is at BMR 0, benefits may be applied 1-3 times. Magick users may possess 3 enhanced spells + 1 spell per MKL at any one time. Such spells are enhanced one at a time, but once enhanced they will remain at the improved percentages until they are cast. If a Magick User desires to discard one spell from his enhanced spells list and add another, the replacement spell must first be enhanced. The discarded spell then drops to normal success percentages.

2. FASTING hastens the process of Meditation by adding +1% enhancement per MKL to one's chances of success for each day spent fasting after the third day. After 21 days of fasting, the Magick User's fatigue levels will drop by 10% to 60%. After 40 days of fasting, his fatigue level will be at 10%, and he will suffer 1-3 points of damage to the body for each additional day spent fasting. A Fast is beneficial only when it is employed with Meditation.

3. RITES OF THE CHURCH add +5% enhancement to one's chances of success. Such benefit may be enjoyed once per week by attending a Mass. (This will only be effective if the Magick being enhanced meets with the Church's approval)

4. BENEDICTION bestowed by a Bishop or other high-ranking member of the Church Hierarchy adds +5% enhancement to one's chances of success with a spell. Since this is a great blessing, it may be added to the normal maximum of +25% enhancement of targeting probabilities, giving a new maximum of +30%. Only one Benediction may be so employed per enhanced spell, and no more than none blessing may be received per week. (Church's approval required to get the benefits of the blessing).

   Example: Suppose a Magick User possessing a MKL/9 has discovered a Scroll containing a spell of level 5 and BMR 5. He would have a scant 20% chance of successfully casting it. Failure to perform the spell would increase the BMR to 6 and further reduce his chances. Enhancement is clearly in order. He is at MKL 9, so he will gain benefits quickly:

   1. He goes to Church and receives the Sacraments: +5%

   2. He Meditates for 7 days: 7 x 8 = +56%

   3. He Fasts for 7 days: (7 - 3) x 8 = +32%

   Total +93%

   Since he had a basic chance of casting the spell of 20%, his probability is now over 100% and he will automatically be successful at creating the effect. However, he can add only +25% to his targeting probabilities if he casts the spell at an object or being.

5. EXPENDITURE OF FATIGUE POINTS may be used to enhance the chance of casting a spell or of targeting a spell. A +1% enhancement is obtained for each fatigue point the caster expends. However, when targeting in the Magick Conflict Table, a maximum of +25% enhancement from all sources (+30% if a Benediction was obtained) cannot be exceeded.

In addition to the enhancement procedures already outlined, Magick Users may also benefit from the following magical devices:

1. THE MAGICK FOCUS used by a Magick User will increase his chance of success with any spell he has learned (reduced to HMR 0) by +10%. The +25% targeting limit cannot be exceeded.

2. THE MAGICK BOOK used by a Magick User will increase his chance of success with any spell he has written in it (reduced to BMR 0) by + 10%. The +25% targeting limit cannot be exceeded.

3. A MAGICK SCROLL written by a Magick User will increase his chance of success with any spell inscribed in it (reduced to BMR 0) by +10%. The +25% targeting limit cannot be exceeded.

4. ANY MAGICK DEVICE he is using which was enchanted by another Magick User will target at the Experience Factor of the one who enchanted it. If the Device is Superior to the Magick User wielding it, he cannot enhance its effects unless he has himself learned the spell the Device is casting. Again, the 25% targeting limit cannot be exceeded.



Enchanting a Magical Device

"magical device" is any object fashioned of fully enchanted materials and containing one or more spells which are permanently retained in the object. In many cases, the spells in the device will be capable of self-recharge. If the wielder knows the nature of the spell contained in the device and has learned the secret of releasing it, he may cast the spell through the device.

Preparation of the materials to be used in making a device is outlined in the section on Enchanting Materials, above.

Simple Magical Devices

Simple magical devices may contain one or more spells and have a limited number of charges which must be replaced by the Magick User by casting a spell into the discharged device. In the case of potions, drugs, inks, poisons, brews, powders, and perfumes, the spell is discharged once per application, and the number of "doses" prepared is equal to the number of charges obtained. Once used, potions, drugs, etc., are consumed and cannot be recharged. Only devices of a permanent nature, like rings or wands, can be recharged.

To permanently contain a spell, a magical device must be fashioned from at least 7 different materials. Each material must be enchanted to BMR 0 at 100%. Such a device will hold one spell of casting level 1, with 1-10 charges. An additional material must be added for each level the spell is above casting level 1. Thus a spell of casting level 2 would require 7 + 1 = 8 different materials; level 3 spells need 7 + 2 = 9 materials; and so on.

If more than one spell is desired in the object, 3 different materials must be added to the number required for the highest spell contained in the device. Suppose 3 spells were to be placed in a ring. The highest is a level 4, requiring 7 + 3 - 10 materials. An extra 2 x 3 = 6 materials are needed for the other two spells, making a total of 16 different types of material. One charge is added for each additional spell placed in the device.

In all cases, 4 of the first 7 materials must be appropriate to the peculiar nature and form of the device:

- Metal Base: rings, amulets, etc.
- Wood or Bone: wands, rods, staves.
- Skin or Parchment: scrolls, books.
- Liquid: magical potions, drugs, inks, poisons, brews.
- Essence or Organic: magical powders, perfumes, poisons.

Magical Devices of Power

Devices of Power require exceedingly careful enchantment requiring the consultation of an Astrologer to determine the Sign under which the final enchantment (the placing of the permanent spells) must begin. Such enchantments can easily go wrong if the Magick User is disturbed during the enchantment process.

1. A Magick User must consult an Astrologer to discover the Astrological Sign under which the final enchantments must be performed. If that Sign has already passed, he must wait until it returns in the year. The Sign of the magical device will be found by rolling percentage dice on the Horoscope Table.

2. Once the favorable Sign of the magical device has been decided, roll again in the Other column of the Horoscope Table. This determines how well or poorly aspected the final enchantment of the device will be.

   -5% Result; The final enchantment must begin exactly on the first hour of the first day of the Sign. The enchantment is completed on the last hour of the last day of the Sign. The Magick User cannot be disturbed by anything except routine matters for the entire month and cannot engage in other tasks without risk of the whole enchantment failing. There is a 105% chance that any serious disturbance will disrupt the enchantment, with -5% from that probability for each MKL of the Magick User.

   0% Result; The final enchantment must begin exactly on the first hour of the first day of the Sign and is completed on the last hour of the third week of the Sign. The Magick User must not be disturbed for the crucial 3-week period and cannot engage in other tasks without risk of the enchantment failing during the first and last weeks of the crucial period. There is a 100% chance -5% per MEL that the enchantment will fail if he is disturbed.

   +5% Result; The final enchantment must begin in the first half of the Sign and lasts 2 weeks. The Magick User is free to engage in other tasks during the crucial 2-week period, but if he is disturbed or fails in any other task he has a 95% chance -5% per MEL that the enchantment will fail.

   +10% Result; The final enchantment requires two weeks and may be completed at any time in the Sign. He is free to perform other tasks, but if he is disturbed or fails in any other task he has a 90% chance -5% per MKL that the enchantment will fail.

   +15% Result; The final enchantment requires one week any time in the Sign. If the Magick User is disturbed or performs any other task in the crucial period, he has an 85% chance -5% per MKL that the enchantment will fail.

   +25% Result; The final enchantment requires 2-7 days at any time in the Sign. If the Magick User is disturbed or performs any other task in the crucial period, he has a 75% chance -5% per MKL that the enchantment will fail.

   If an enchantment fails, there is a chance equal to that of the failure that the materials used in the device will have to be re-enchanted. In any event, there is no possibility or performing the final enchantment unless the materials have not been ruined and sufficient time remains under the Sign to complete the work.

   The favorability of the enchantment may be modified by well or poorly aspected the Magick User is himself. A +15% or +25% Astrological bonus increases the Lock factor (result in the Other column) by 1 level. Thus a Magick User possessing an Astrological bonus of +15% would increase a +5% Result to a +10% Result. If a +25% Result had already occurred, the percentage chance of failure would then be reduced by the Magick User's Astrological bonus. However, if a Magick User has a -5% Astrological bonus, he would drop his Lock by one level. If a -5% Result had already occurred, he would increase the percentage chance of failure by 5% to 110%.

3. Once the Astrological situation has been determined, the Magick User will prepare his materials for the enchantment. He will require 15 materials, 7 of which must be appropriate to the peculiar nature and form of the device. This will provide a basic spell capacity equal to his MKL, with 0-100 charges. If additional spell capacity is desired, he may do one of the following things,

   a) Use 3 additional materials for each extra spell he wishes to place in the device.

   b) Use 1 Alchemetical Material for each two extra spells he wishes to place in the device.

   c) Use any material with a basic BMR 0 for each extra spell he wishes to place in the device.

4. To provide the device with a "recharge" capacity of its own, he must enchant the seven Correspondences favorable to the Sign under which the device must be enchanted. The following table contains the Correspondences favored by each Astrological Sign, and substitutions are possible only under special circumstances explained below the table.

Sign	Metal	Gem	Plant	Essence	Liquid	Skin	Bone
Aries	Iron	Ruby	Oak	Sage	Blood	Wolf	Bear
Taurus	Copper	Topaz	Pine	Sandalwood	Lake Water	Dove	Swan
Gemini	Mercury	Onyx	Willow	Orchid	Spring Water	Ape	Ibis
Cancer	Silver	Emerald	Lotus	Frankincense	Rain Water	Dog	Dog
Leo	Gold	Opal	Sunflower	Myrrh	Wine	Lion	Hawk
Virgo	Mercury	Diamond	Palm	Mace	River Water	Swallow	Ape
Libra	Copper	Jade	Yew	Aloes	Beer	Sparrow	Dove
Scorpio	Iron	Cornelian	Oak	Sulfur	Blood	Horse	Wolf
Sagittarius	Brass	Sapphire	Popular	Cloves	Cooking Oil	Eagle	Eagle

Capricorn	Lead	Black Opal	Ash
Aquarius	Lead	Aquamarine	Elm
Pisces	Bronze	Pearl	Beech

Musk	Holy Water	Crocodile	Lizard
Pink Rose	Lake Water	Frog	Snake
Nutmeg	Sea Water	Hawk	Peacock

Substitutions are possible if the following guidelines are met:

Alchemetical materials may replace any Correspondence of a similar type; e.g.; Star of Iron replaces Iron; Magick Oil replaces any liquid; the Mercuries replace any of the essences; etc.

Materials closely resembling the Correspondences may be substituted 10% of the time. For example, a lion skin could be replaced by that of any other hunting cat. However, one will not know for certain that the material will be acceptable until after it is enchanted to BMR 0 to 100%.

Materials having unique properties of their own which reflect the very nature of the device itself can always be substituted for the Correspondences up to a maximum of 3 substitutions. For example, Black Lotus can produce sleep, even death. If the device was a Wand of Command, Black Lotus could replace the Corresponding essence.

Blood, Skin, and Bones of enchanted beasts may always be substituted for those of ordinary creatures, provided they are of a similar nature. For example, Troll skin could replace wolf skin, as both are "hunting" creatures.

Sentient blood, bones, skins, etc., will be used by Evil Mages, who spurn the use of ordinary materials.

The recharge rate of a Device of Power is 3 charges per day. However, 1 additional charge is gained for each 3 Gems (different types) placed on the device, giving a maximum of 7 charges. Alchemetical Gems act as 6 ordinary Gems and also boost the overall recharge capacity (see Alchemy). The Stars of Cooper, Silver, Gold, and Platinum, and the Fixed Mercury have a capacity to increase recharge rates as well (see Alchemy).

How to Use Magical Devices of Power

Magical devices of power and focuses usually require some specific handling techniques if to work in the expected way. The way to use them is related to the type of the device and its intended use.

Magical devices of power (and also simple magical devices) discharge their spells instantly, without the Magick User having to remember the spell, but with the Magick User having to perform the expected sequence of movements or wordings or whatever.

For example, the magical harp that is the focus of an enchanter has its spells going with pre-chosen melodies or short groups of notes; one has to know the melodies in order to use the device. The same is true for wands which have to be waved or tapped or rubbed in specific ways (the freedom of the Magick User putting the spells into it), rings to be pointed at or turned around the finger (but rings, armbands and other pieces of jewellery or clothing allow for less variation so one just has to know which spells are contained to cast them).

Some devices may have very complicated mechanisms. This is why one must really have precise information about a device before using it.

Magical Focusing Devices

A Magick User will always prepare a Focus of Power for himself. The Focus has 10-100 charges with a recharge rate of 7 charges per day. (Recharge rate can be boosted as for any Device of Power). However, instead of the usual method of determining the materials to be used in a device, he must use the 7 Correspondences favorable to the Sign under which the Focus must be made plus the 14 from the Signs before and after it. A Gem six Signs removed from the Gem of the favorable Sign must be placed in the part of the object farthest from the Gem of the favorable Sign. For example, if the Gem of the favorable Sign is a Diamond, the opposite is Pearl. This polarizes the Magick in the Focus and gives the magical number of 22, corresponding to the 22 Major Arcana of the Tarot.

All of the spells a Magick User knows can be cast through a Focus, and 1 spell may be placed in it per MKL attained by the Magick User which is cast without loss of fatigue.

Golems

A golem is an animated anthropomorphic being, created entirely from inanimate matter. Golems don't sleep or bleed and cannot be stunned or healed, instead they must be repaired. A golem which has been killed cannot be reactivated until the damage is repaired and the appropriate ritual is performed. Golems recover 1 Body Point per hour while activated.

A golem may wield weapons or a weapon may also be built-in. Golems have an animal level intelligence to use as a guideline when their masters' instructions are unclear, incomplete or no longer applicable.

Golem	Size	STR	DEX	CON	Body	Wgt (dr)
Clay	3′	8	14	8	24	72
	4′	10	13	10	30	128
	5′	12	12	12	36	200
	6′	14	11	14	42	288
	7′	16	10	16	48	392
	8′	18	9	18	54	512
	9′	20	8	20	60	648
Iron	4′	10	15	20	40	176
	5′	12	14	22	44	275
	6′	14	13	24	48	396
	7′	16	12	26	52	539
	8′	18	11	28	56	704
	9′	20	10	30	60	891
	10′	22	9	32	64	1100
Stone	5′	14	12	14	24	325
	6′	18	11	16	30	468
	7′	20	10	18	36	637
	8′	21	9	20	42	832
	9′	22	8	22	48	1053
	10′	23	7	24	54	1300
	11′	24	6	26	60	1573
	12′	25	5	28	70	1872
Wood	2′	5	14	8	20	24
	3′	6	13	10	24	54
	4′	8	13	10	30	96
	5′	10	12	12	36	150
	6′	12	11	14	42	216
	7′	14	10	16	48	294
	8′	16	9	18	54	384
	9′	18	8	20	60	486

Amulets of Protection

An amulet (Latin: amuletum), similar to a talisman, is any object intended to bring protection to its owner. Potential amulets include gems, especially engraved gems, statues, coins, drawings, pendants, rings, plants and animals; even words in the form of a magical spell, incantation, to repel evil or bad luck.

In the Middle Ages, most people believed in the protective and healing power of amulets or blessed objects. Talismans used by these peoples can be broken down into three main categories: talismans carried or worn on the body, talismans hung upon or above the bed of an infirm person, and medicinal talismans.

Because of their broad protective powers, Amulets of Protection are prepared in the same manner as a magical Focus.

Magical Books and Scrolls

Unlike other "devices," magical books and scrolls require only a skin or parchment which is enchanted to BMR 0 at 100%. A magical ink must be prepared from 7 ingredients, also enchanted to BMR 0 at 100%, which is used to write the scroll with a quill pen from any flying creature (also enchanted to BMR 0 at 100%).

A spell will require 1 day per casting level to be properly inscribed. When the scroll or page of the book is completed, it will contain 2-7 charges. However, only a person who has learned the spell will be able to cast the spell from the scroll or book.

If the ink is prepared with the Correspondences, the scroll will have 1 recharge per day. Inks can be increased in recharge capacity by the addition of ground gems or Alchemetical materials.

Cabbalists prepare a Focus which is nothing more than a magick Inkpot and Brush. The Symbols they inscribe are equivalent to a book or scroll, except that only 1 turn is required to make the inscription, after which one spell may be cast from each Symbol. Recharging Symbols require 1 day per casting level of the spell to write, with a 25% chance of error that requires repeating the process. Such Symbols are self-activating.

To read a magical scroll or book requires a Read Magick spell. If the scroll or book was not written by the Magick User, he must also Read Correctly (see INT Prime Requisite). A minimum of 1 turn is required to read a scroll or a page in a book, after which the spell may be cast.

If a Mage has not learned the language in question he has not the power to read. Knowledge of the language permits reading. Normally, reading takes considerable time and Mages automatically acquire an

"emergency speed-reading" ability that expends 5% of their fatigue levels in one turn: a Read Magick spell in effect.

When casting a spell from an enchanted scroll or book, a Mage has a chance of reading correctly corresponding to his INT rating. Failure to read correctly results in a misfire and the spell goes awry. To discourage Mages from indiscriminately blasting away with newly found scrolls, if a "correct reading" occurs, the spell is then cast at the probability of success for the MKL of the Mage on the Magick Resistance Table. Failure results in an immediate backfire as for all unlearned spells! Success permits him to go on to targeting.

Scrolls and books are uniquely magical in nature, and non-magick users who have learned the language of the writing may attempt to cast the spell at the minimum percentages given in the Magick Resistance Table. Backfire consequences should be as serious as the perils unleashed by the spell so activated. Magick is not for the uninitiated!



Occult Books

The volumes of arcane lore, ancient manuscripts and suppressed publications included instructions on how to create magical objects like talismans and amulets, how to perform magical spells, charms and divination, how to summon or invoke supernatural entities such as angels, spirits, and recipes for the admission or the return of the Fallen Angels. At least by implication, such writings also indicated how to force away or dispel those entities. This breakthrough information is nowhere else available.

It takes time to learn, even from textbooks which have been carefully written and specially laid out just for that purpose. Studying the crabbed, idiosyncratic, and infinitely more difficult occult books takes much more time.

Consider: these fat books are clumsily scribed by men whose sanity has been erased by the horror of their experiments and trials. The text is often handwritten in cramped archaic script. Many manuscripts are not even in a known alphabet—some are older than time, in languages long lost; others are written in occult ciphers to stymie witch-finders or the Inquisition, and now must be cracked before the would-be reader can ponder the black truths they conceal.

Even if a sorcerer wrote for others who were familiar with the arcane and occult, he wrote for adepts and cultists, not laymen. He would see no reason to explain, and would employ strange terms and ideas without explaining them. Valuable annotations might be made by a succession of owners, each perhaps in a different language or with a different aim, and some or all in error.

Different books will have been written centuries apart from each other, by authors of different experience and different cultures. These writers, of widely varying philosophical persuasion, inevitably use different technical vocabularies. One must learn the jargon anew for each book. Who would comprehend such a book must read deeply, considering every syllable and comparing ideas and procedures with related books.

If a book is written in a language unknown by the reader, then a translator is needed. What gets translated, how quickly, and how accurately is for the GameMaster to decide. If the language is unknown or long forgotten, the reader must come up with a plan for a procedure that convinces the GameMaster, or the book baffles them.

The Malleus Maleficarum (Latin for "The Hammer of Witches") is a famous treatise on witches, written by Heinrich Kramer, an Inquisitor of the Catholic Church.

The Malleus Maleficarum asserts that three elements are necessary for witchcraft: the evil-intentioned witch, the help of the Devil, and the Permission of God. The treatise is divided up into three sections. The first section tries to refute critics who deny the reality of witchcraft, thereby hindering its prosecution. The second section describes the actual forms of witchcraft and its remedies. The third section is to assist judges confronting and combating witchcraft. However, each of these three sections has the prevailing themes of what is witchcraft and who is a witch.

The Formicarius, written by Johannes Nider during the Council of Basel. Nider dealt specifically with witchcraft in the fifth section of the book. Unlike his successors, he did not emphasize the idea of the witches' Sabbath and was skeptical of the claim that witches could fly by night.

In Nider's Formicarius the witch is described as uneducated and more commonly female. The idea that any person could perform acts of magick by simply devoting themselves to the devil scared people and proved to be one of the many factors that led people to begin fearing magick. The idea that the magician was primarily female was also shocking to some.

Secretum secretorum is a treatise also known as Secret of Secrets, or The Book of the Secret of Secrets, or in Arabic Kitab sirr al-asrar. The origins of the treatise are uncertain. No Greek original exists, though there are claims in the Arabic treatise that it was translated from the Greek into Syriac and from Syriac into Arabic. It appears, however, that the treatise was actually composed originally in Arabic. The treatise also contains supposed letters from Aristotle to Alexander the Great.

The Emerald Tablet, also known as Smaragdine Table, Tabula Smaragdina, or The Secret of Hermes, is a text purporting to reveal the secret of the primordial substance and its transmutations. It claims to be the work of Hermes Trismegistus ("Hermes the Thrice-Greatest"), a legendary Hellenistic combination of the Greek god Hermes and the Egyptian god Thoth.

This short and cryptic text is highly regarded by alchemists as the foundation of their art, in particular of its Hermetic tradition.

The Liber de Causis is a philosophical work attributed to Aristotle. The real authorship remains a mystery, but most of the content is taken from Proclus' Elements of Theology. The original title in Arabic means "The book of Aristotle's explanation of the pure good". The title Liber de Causis came into use following the translation into Latin by Gerard of Cremona.

The Key of Solomon, in Latin Clavis Salomonis or Clavicula Salomonis, is a grimoire attributed to King Solomon.

The Key of Solomon is divided into two books. It describes not the appearance or work of any demon but only the necessary drawings to prepare each experiment.

Book I contains conjurations, invocations and curses to summon and constrain spirits of the dead and demons, forcing them to do the operator's will. It also describes how to find stolen items, become invisible, gain favour and love, and so on.

Book II describes various purifications which the operator (termed "exorcist") should undergo, how they should clothe themselves, how the magical implements used in their operations should be constructed, and what animal sacrifices should be made to the spirits.

Pseudomonarchia Daemonum, or Hierarchy of Demons is a grimoire similar in nature to the Ars Goetia, the first book of The Lesser Key of Solomon, it contains a list of demons, and the appropriate hours and rituals to conjure them.

The book was written before known copies of The Lesser Key of Solomon, and has some differences. There are sixty-nine demons listed (instead of seventy-two), and the order of the spirits varies, as well as some of their characteristics. The demons Vassago, Seere, Dantalion and Andromalius are not listed in this book. Pseudomonarchia Daemonum does not attribute seals to the demons, as The Lesser Key of Solomon does.

The demonologist Wierus referred to his source manuscript as Liber officiorum spirituum, seu Liber dictus Empto. Salomonis, de principibus et regibus daemoniorum. (Book of the offices of spirits, or the book called 'Empto'. Solomon, concerning the princes and kings of demons). This work is likely related to a very similar manuscript titled The Office of Spirits, both of which appear ultimately be an elaboration on a manuscript titled Le Livre des Esperitz (of which 30 of its 47 spirits are nearly identical to spirits in the Ars Goetia).

De praestigiis daemonum is a book by demonologist Johann Weyer, also known as Wierus.

The book contains a famous appendix also circulated independently as the Pseudomonarchia daemonum, a listing of the names and titles of infernal spirits, and the powers alleged to be wielded by each of them. Wierus relates that his source for this intelligence was a book called Liber officiorum spirituum, seu liber dictus Empto Salomonis, de principibus et regibus demoniorum ("The book of the offices of spirits, or the book called Empto, by Solomon, about the princes and kings of demons.) Wierus's reason for presenting this material was not to instruct his readers in diabolism, but rather to "expose to all men" the pretensions of those who claimed to be able to work magick, men who "are not embarrassed to boast that they are mages, and their oddness, deceptions, vanity, folly, fakery, madness, absence of mind, and obvious lies, to put their hallucinations into the bright light of day." Wierus's source alleged there were estimated to be 7451926 devils, divided into 1111 legions and obeying 72 infernal princes. Wierus's source claimed that Hell arranged itself hierarchically in an infernal court which is divided into princes, ministries and ambassadors.

The Liber Officium Spirituum begins describing "the three devils" (Lucifer, Bell, and Satan), and the four kings of the air (Orience over the east, Paymon the west, Amaymon the north, and Egine the south), and the means of calling them. It then lists an additional seventy-five demons, for a total of eighty-two. Many of the demons are comparable to those in the Lesser Key of Solomon.

The next to last entry, "Oberyon," shifts the focus from demons to fairies. After the eighty-one demons, the book details Mycob (wife of Oberyon) and their seven daughters. It then repeats the four kings of the air, listing twelve demons under each of them. After this, it begins describing the spirits of the days of the week and the incenses and conjurations needed to summon them. It follows with a list of Greek and Roman gods, a note about which spirits rule hell, and an entry to summon spirits "that make books and write books," before giving instructions on how to summon the angel over each day of the week, including instructions for magick circles, consecrations, use of holy water and exorcisms of fire.

After this is a section on necromancy, involving magick circles and calling upon the aforementioned four kings, names of God, and different saints to constrain a called spirit. The instructions on necromancy are followed by a means of finding hidden treasure, with spells to bind the spirit guarding the treasure.

These spells are interrupted by a short treatise on the role of angels, demons, and magic in theodicy, before continuing with more spells to see spirits, a collection of talismans, and a selection of names of God, planetary seals and spirits, geomantic figures and fumigations. Following this are more instructions on ritual magick, and more spells to acquire unspecified desired items, and identify thieves. The additional spirits in this section include: Bilgal, Annabath, Ascariell, Satan, Baron, Romulon, Mosacus, and Orobas. The instructions on summoning spirits continue with Oberyon and his followers: Storax, Carmelyon, Severion, Caberyon, Aozol, Restun, Ramalath, Zaseres, Castriel, Saziel, and Ydial.

Ars Goetia contains descriptions of the seventy-two demons that King Solomon is said to have evoked and confined in a bronze vessel sealed by magick symbols, and that he obliged to work for him. The Ars Goetia assigns a rank and a title of nobility to each member of the infernal hierarchy, and gives the demons "signs they have to pay allegiance to", or seals. The lists of entities in the Ars Goetia correspond (to high but varying degree, often according to edition) with those in the Steganographia of Trithemius and Johann Weyer's Pseudomonarchia Daemonum.

The Sacred Magick of Abramelin the Mage is considered both a theurgic and goetic book of magick. Contrary to the other Goetia Grimoires, this book does not denote the evocation of demons to do ones bidding or involuntary handywork, but describes how one might summon these infernal forces, solely for the purpose of excommunicating them from the life of the Magus. This book was considered a system that led the aspirant closer to the goal of henosis, or spiritual reunion with God. Describing how to summon the dukes of hell, even Lucifer, for the purpose of resisting the temptation of their vices, and binding their influence in the aspirants life. This book told a system of holy magick through an 18 month purification, then after the conversation of the Holy Guardian Angel, one would summon the 4 Great Kings of Hell (Lucifer, Leviathan, Satan, Belial), and make them sign an oath. This Oath (after gaining the power of the supernal realm), would grant the Adept power over the Infernal Realm and aid the Adept in discovering his True Will.

The Lesser Key of Solomon or Clavicula Salomonis, is an anonymous grimoire, and one of the most popular books of demonology. It has also long been widely known as the Lemegeton.

The Lesser Key of Solomon contains detailed descriptions of spirits and the conjurations needed to invoke and oblige them to do the will of the conjurer (referred to as the "exorcist"). It details the protective signs and rituals to be performed, the actions necessary to prevent the spirits from gaining control, the preparations prior to the invocations, and instructions on how to make the necessary instruments for the execution of these rituals.

Ars Goetia, contains descriptions of the seventy-two demons that Solomon is said to have evoked and confined in a brass vessel sealed by magick symbols, and that he obliged to work for him. It gives instructions on constructing a similar brass vessel, and using the proper magick formulae to safely call up those demons.

It deals with the evocation of all classes of spirits, evil, indifferent and good; its opening Rites are those of Paimon, Orias, Astaroth and the whole cohort of Infernus. The second part, or Theurgia Goëtia, deals with the spirits of the cardinal points and their inferiors. These are mixed natures, some good and some evil.

The Ars Goetia assigns a rank and a title of nobility to each member of the infernal hierarchy, and gives the demons' "signs they have to pay allegiance to", or seals.

The 72 demons:

1. King Baal
2. Duke Agares
3. Prince Vassago
4. Marquis Samigina
5. President Marbas
6. Duke Valefor
7. Marquis Amon
8. Duke Barbatos
9. King Paimon
10. President Buer
11. Duke Gusion
12. Prince Sitri
13. King Beleth
14. Marquis Leraje
15. Duke Eligos
16. Duke Zepar
17. Count/President Botis
18. Duke Bathin
19. Duke Sallos
20. King Purson
21. Count/President Marax
22. Count/Prince Ipos
23. Duke Aim
24. Marquis Naberius
25. Count/President Glasya-Labolas
26. Duke Buné
27. Marquis/Count Ronové
28. Duke Berith
29. Duke Astaroth
30. Marquis Forneus
31. President Foras
32. King Asmoday
33. Prince/President Gäap
34. Count Furfur
35. Marquis Marchosias
36. Prince Stolas
37. Marquis Phenex
38. Count Halphas
39. President Malphas
40. Count Räum
41. Duke Focalor
42. Duke Vepar
43. Marquis Sabnock
44. Marquis Shax
45. King/Count Viné
46. Count Bifrons
47. Duke Vual
48. President Häagenti
49. Duke Crocell
50. Knight Furcas
51. King Balam
52. Duke Alloces
53. President Caim
54. Duke/Count Murmur
55. Prince Orobas
56. Duke Gremory
57. President Ose
58. President Amy
59. Marquis Orias
60. Duke Vapula
61. King/President Zagan
62. President Valac
63. Marquis Andras
64. Duke Haures
65. Marquis Andrealphus
66. Marquis Cimeries
67. Duke Amdusias
68. King Belial
69. Marquis Decarabia
70. Prince Seere
71. Duke Dantalion
72. Count Andromalius

The Dictionnaire Infernal ("Infernal Dictionary") is a book on demonology, organised in hellish hierarchies. It was written by Jacques Auguste Simon Collin de Plancy. There were several editions of the book, but perhaps the most famous is the edition in which sixty-nine illustrations were added to the book. These illustrations are drawings which try to depict the descriptions of the appearance of several demons. The book was divided into two volumes, with six reprints and many changes. This book attempts to provide an account of all the knowledge concerning superstitions and demonology.

"Infernal Dictionary, or, a Universal Library on the beings, characters, books, deeds, and causes which pertain to the manifestations and magick of trafficking with Hell; divinations, occult sciences, grimoires, marvels, errors, prejudices, traditions, folktales, the various superstitions, and generally all manner of marvellous, surprising, mysterious, and supernatural beliefs."

List of demons:

1. Abigor also known as Eligos
2. Abraxas/Abracas
3. Adramelech
4. Aguares
5. Alastor
6. Alocer
7. Amduscias
8. Amon
9. Andras
10. Asmodee
11. Astaroth
12. Azazel
13. Bael
14. Balan
15. Barbatos
16. Behemoth
17. Belphegor
18. Belzebuth
19. Berith
20. Bhairava/Beyrevra
21. Buer
22. Caacrinolaas
23. Cali
24. Caym
25. Cerbere
26. Deimos/Deumus
27. Eurynome
28. Flaga
29. Flavros
30. Forcas
31. Furfur
32. Ganga/Gramma
33. Garuda
34. Guayota
35. Gomory
36. Haborym
37. Ipes
38. Lamia
39. Lechies
40. Leonard
41. Lucifer
42. Malphas
43. Mammon
40. Marchosias
45. Melchom
46. Moloch
47. Nickar
48. Nybbas
40. Orobas
50. Paimon
51. Picollus
52. Pruflas/Busas
53. Rahovart
54. Ribesal
55. Ronwe
56. Scox
57. Stolas
58. Tap
59. Torngarsuk
60. Ukobach
61. Volac
62. Wall
63. Xaphan
64. Yan-gant-y-tan
65. Zaebos
66. Zozo

The Livre des Esperitz (or Book of Spirits) is a French grimoire that has been attributed to Solomon. The Livre des Esperitz merely lists the hierarchy of hell, and does not include prayers, conjurations, invocations, or spells to summon any being described. It does provide detailed descriptions of each spirit's appearance and function, and lists how many legions of demons serve under each. The demons listed within it include: Lucifer, Bezlebut, Satan, Orient, Poymon, Equi, Veal, Agarat, Barbas, Bulfas, Amon, Batal, Gemen, Gazon, Artis, Machin, Dicision, Abugor, Vipos, Cerbere, Carmola, Estor, Coap, Deas, Asmoday, Bitur, Beal, Forcas, Furfur, Margotias, Oze, Lucay, Pucel, Jayn, Suralet, Zagon, Dragon, Parcas, Gorsin, Andralfas, Flanos, Brial, Fenix, Distolas.

The Ars Theurgia Goetia ("the art of goetic theurgy") explains the names, characteristics and seals of the 31 aerial spirits (called chiefs, emperors, kings and princes) that King Solomon invoked and confined. It also explains the protections against them, the names of their servant spirits, the conjurations to invoke them, and their nature, that is both good and evil.

Their sole objective is to discover and show hidden things, the secrets of any person, and obtain, carry and do anything asked to them meanwhile they are contained in any of the four elements (Earth, Fire, Air and Water). These spirits are given in a complex order in the book, and some of them have spelling variations according to the different editions.

The Ars Paulina ("The Art of Paul") is divided in two chapters in this book.

The first chapter refers on how to deal with the angels of the several hours of the day (meaning day and night), to their seals, their nature, their servants (called Dukes), the relation of these angels with the seven planets known at that time, the proper astrological aspects to invoke them, their names, the conjuration and the invocation to call them.

The second chapter concerns the angels that rule over the zodiacal signs and each degree of every sign, their relation with the four elements, Fire, Earth, Water and Air, their names, and their seals. These are called here the angels of men, because all persons are born under a zodiacal sign, with the Sun at a specific degree of it.

The Ars Almadel ("The Art of the Almadel") tells how to make the almadel, which is a wax tablet with protective symbols drawn on it. On it are placed four candles. This chapter has the instructions concerning the colours, materials and rituals necessary for the construction of the almadel and the candles.

The Ars Almadel also tells about the angels that are to be invoked, and explains that only reasonable and just things that are needed

must be asked to them, and how the conjuration has to be made. It also mentions twelve princes ruling with them. The dates and astrological aspects that have to be considered most convenient to invoke the angels are detailed but briefly.

The Ars Notoria ("The Notable Art") asserts that this art was revealed by the Creator to King Solomon by means of an angel.

It contains a collection of prayers (some of them divided in several parts) mixed with kabbalistic and magical words in several languages (i.e. Hebrew, Greek, etc.), how the prayers must be said, and the relation that these rituals have to the understanding of all sciences. It mentions the aspects of the Moon in relation with the prayers. It also says that the prayers act as an invocation to God's angels. According to the book, the correct spelling of the prayers gives the knowledge of the science related to each one and also a good memory, stability of mind, and eloquence. This chapter presents the precepts that have to be observed to obtain a good result.

Steganographia is a book in three volumes by Johannes Trithemius. The books appear to be about magick - specifically, about using spirits to communicate over long distances. Since the publication of the decryption key to the first two volumes, they have been known to be actually concerned with cryptography and steganography. Until recently, the third volume was widely still believed to be about magick, but the "magical" formulae have now been shown to be cover texts for yet more cryptography content.

The Grand Grimoire is a black magick grimoire that was ostensibly published in Cairo by a person known as Alibek the Egyptian. Also known as "The Red Dragon", this book contains instructions purported to summon Lucifer or Lucifuge Rofocale (the demon in charge of Hell's government by order of Lucifer), for the purpose of forming a Deal with the Devil. The book is called "Le Veritable Dragon Rouge" ("The True Red Dragon") in Haiti, where it is revered among many practitioners of Voodoo. It is claimed they were placed under King Solomon's throne by the devil to tempt him.

The work is divided into two books. The first book contains instructions for summoning a demon and for the construction of tools with which to force the demon to do ones bidding. The second book is further divided into two parts: the Sanctum Regnum and Secrets, de L'Art Magique du Grand Grimoire ("Secrets, of the magic art of the Grand Grimoire"). The Sactum Regnum contain instructions for making a pact with the demon, allowing one to command the spirit without the tools required in book one, but at greater risk. Secrets contains simpler spells and rituals one can employ after having performed the ritual in the first book. Some editions contain a short text between these two parts, Le Secret Magique, où le Grand Art de pouvoir parler aux Morts (The Magic Secret, or the Grand Art of being able to speaking with the dead), dealing with necromancy.

The Sworn Book of Honorius, or Liber Juratus (also liber sacer, sacratus or consecratus, Sworn Book of Honorius, Grimoire of Honorius) is the product of a conference of magicians who decided to condense all their knowledge into one volume. In 93 chapters, it covers a large variety of topics, from how to save your soul from purgatory to the catching of thieves or finding of treasures. It has many instructions on how to conjure and command demons, to work other magical operations, and knowledge of what lies in Heaven among other highly sought information. The book can be classified as a "Solomonic Grimoire" due to its heavy use of angelic powers and seals like those found in The Greater Key of Solomon.

De occulta philosophia libri tres ("Three Books about Occult Philosophy") is Heinrich Cornelius Agrippa's study of occult philosophy, acknowledged as a significant contribution to the philosophical discussion concerning the powers of ritual magick and its relationship with religion. The three books deal with Elemental, Celestial and Intellectual magick. The books outline the four elements, astrology, kabbalah, numbers, angels, God's names, the virtues and relationships with each other as well as methods of utilizing these relationships and laws in medicine and alchemy.

The Book of Revelation, The final"official" book of the New Testament as revealed to the apostle John on the island of Patmos in the Aegean Sea. The culmination of Old and New Testament prophecies, it contains an apocalyptic vision granted by God in which an Anti-Christ comes to power backed by Satan and is eventually banished to a lake of fire by the heavenly host. During this time many plagues, pestilences and geologic upheavals are loosed upon the earth by the forces of Heaven to punish those who fall from grace. Filled with horrific images as vague and allegorical as the quatrains of Nostradamus, there has yet to be a conclusive explanation for the meaning of the visions. Some believe the book to detail literal events in the End Times or to contain strange esoteric truths, whereas others think that St. John spoke metaphorically of Rome and other cities of his day.

The Satanic Bible is composed of four books: The Book of Satan, The Book of Lucifer, The Book of Belial, and The Book of Leviathan. The Book of Satan challenges the Ten Commandments and the Golden Rule, and promotes hedonism. The Book of Lucifer holds most of the philosophy in The Satanic Bible, with twelve chapters discussing topics such as pride, wrath, greed, and lust. The Book of Belial details rituals and magick. The Book of Leviathan provides four invocations for Satan, Lucifer, Mammon, and Asmodeus.

De Umbrarum Regis Novum Portis ("The Nine Doors to the Kingdom of Shadows"), also known as the "Nine Gates" for short, is a book written by one Aristide Torchia in Venice that contains nine woodcut engravings rumoured to be copied from the apocryphal Delomelanicon ("Invocation of Darkness"), a book purportedly written by Lucifer himself. The Nine Doors to the Kingdom of Shadows contains within its pages knowledge to raise the devil. The author was burned, along with all his works. Three copies are known to survive.

The Book of Black Magick and of Pacts, a well researched reference book divided into two sections. The first section, tiled "The Literature of Ceremonial Magick." discusses sorcery in general and then continues with several in-depth descriptions is of greater and lesser known tomes of reputed black magick. The second half of the book, entitled 'The Complete Grimoire,' compares the rites, ritual, equipment, and spells of the books detailed in the first section. Contains numerous diagrams, illustrations and symbols.

Compendium Maleficarum ("Book of Witches")is a book written in Latin by the Italian Demonologist Francesco Maria Guazzo. Guazzo drew up eleven headings under which witchcraft was then held to consist. Topics include the eleven ways a witch or sorcerer binds himself or herself to Satan during a sabbat, incubi and succubi, the animation of corpses by demons, witches' sabbats, what powers witches have over the world, necromancy, ghosts, poisons, and diseases. This collection of three books quotes 322 experts in its attempt to expose, classify and help eliminate witchcraft. These include a pact with the devil, a disregard for the Church, trampling the cross, etc. They allegedly also promise to seduce others into the worship of Satan and are baptized in the name of Lucifer, Belzebuth and other demons.

Rituale Romanum, In Latin, by Maximilian van Eynatten. Originally created by order of Pontiff Paul V, this is the rite of exorcism used by the Roman Catholic Church. Inspired by accounts of demons being cast out of the possessed in the New Testament, exorcists are an important facet of the Christian church. This book contains a cautionary note to priests to verify that the afflicted is truly possessed, then the ritual itself, and the book finally finishes with prayers and assorted biblical passages. The ritual in this book can be very dangerous to both the possessed as well as the exorcist and massive Sanity loss often occurs during these stressful sessions. Exorcism is used on people as well as places, and the priest have a great deal of leeway in how they perform it in regards to the language used, passages read, number of attendants, etc.

De Daemonialiate, In Latin, by Lodovico Maria Sinistrari. Written by a former "Consulator to the Supreme Tribunal of the Most Holy Inquisition", this book concerns itself with magical creatures the author calls incubi and succubi. His beings bear little relation to the common conception of the demons of the same name except that these also copulate with humans. His creatures are born and die like humans, are endowed with free will, have physical bodies whose substance does not follow natural laws as we know them, and can tum invisible and pass through matter. This book also contains the more common discussions of intercourse with the Devil, sacrificial offerings, the devil's mark and other such things.

De la Démonomanie des Sorcières, (The Demonomania of Witches) In French, by Jean Bodin. Written by a former Carmelite monk, Démonomanie was a hugely successful book (reprinted nine more times) in the vein of the Malleus Maleficarum. Since it was designed to help judges eradicate witchcraft, it details the sabbat and other ways witches garner power from Lucifer, and the uses to which they put it. The third chapter explains how to torture, question, and kill witches. Bodin advocated the torture of the infirm and children, of people who defended witches (thus proving themselves to be witches), and those accused under torture. One of his favorite means of extracting confessions and the names of other suspects was by use of heated irons that made it necessary for the dying tissue to be removed. Bodin also made use of informants a court would normally consider suspicious because normal legal methods were inadequate to the task of ferreting witches out. Bodin's books on political thought were condemned by the church before he died from the bubonic plague.

The Rosary of the Philosophers ("Rosarium philosophorum sive pretiosissimum donum Dei") is an alchemical treatise. It was published as part II of De Alchimia Opuscula complura veterum philosophorum. The term rosary in the title is unrelated to the Catholic prayer beads; it refers to a "rose garden", metaphoric of an anthology or collection of wise sayings. The text of the Rosarium is divided into sections associated with twenty illustrations. These sections introduce ideas arising from the symbolic content of the woodcuts, and weave these remarks in with quotations from various well known alchemical authorities, often using quite lengthy extracts from other alchemical writers.

Gebri Regis Arabum Philisophi Perspicacissimi, In Latin, by Abou Moussah Djabir al Sophie (aka Geber). Geber is supposed to have been an 8th century Arab alchemist. Born in Houran in Mesopotamia, he eventually lived at Damascus and Kufa. He is often cited as the discoverer of red oxide of mercury, nitric acid, nitrate of silver, and corrosive sublimate. His work on the sulfur-mercury theory of metals and his description of chemical methods became the prime motivator of medieval alchemy and chemistry. This book is a collection of alchemical writings including Geber's "Summa Perfection is", the "Expos itio Epistolae Alexandri", "Liber Investigationis", "Testamentum", as well as the "Merlini Alegoria", Kallid's "Liber Trium Verborum", Avicenna's "De Congelatione et Conglutinatione Lapidum", a letter by Faust us Sabaeus, and many other descriptions of alchemy. Contains descriptions of the philosophical furnace, the philosophical vessel, the principle of adherence to natural law, the spirit of great strength, dry water, and a great deal about metallurgy.

The Buch der heiligen Dreifaltigkeit ("Book of the Holy Trinity") is an alchemical treatise, attributed to one Frater Ulmannus. The treatise describes the alchemical process in terms of Christian mythology. The theme of the book is the analogy of the passion, death and resurrection of the Christ with the alchemical process leading to the lapis philosophorum.

Archidoxes of Magick, by Aureous Philippus Theophratus Bombast von Hohenheim (aka Paracelsus). Paracelsus was an innovative alchemist and physician who rebelled against the idea that an imbalance of "humors" caused physical maladies. He is credited with being the first to use sulfur, mercury, and opium in his capacity as a physician. He was a proponent of allowing a wound to heal, as opposed to the more conventional methods of pouring hot oil on it

or amputating a limb when the wound went gangrenous. A well traveled man, he wrote about the geographic differences in diseases as well as miners' diseases and the relationship of endemic goiter and cretinism.

This book concerns itself with the supreme mysteries of nature, including the spirits of the planets; the secrets of alchemy; occult philosophy; the signs of the zodiac; magical cures for diseases; celestial medicines; multiplicity of fire; the metals of the planets; and the spirits of the Sun, The Moon, Venus, Mars, Jupiter, and Saturn. Other Topics include how tinctures are made; the conjunction of male and female; how to make the alchemical furnace; how to place the fire; consecrations; magical ceremonies; conjurations; why supernatural diseases must have supernatural cures; visions and dreams; dreams natural and supernatural; the imagination; hidden treasure; the abuse of magick; preservatives against witchcraft; the manner of helping persons who are bewitched; and the mystery of the twelve signs.

Culte des Goules, In French, by Francois Honore-Balfour, the Comte d'Erlette. Balfour derived his work from an earlier manuscript written by a predecessor, Antoine-Marie Augustin de Montmorency-les-Roches, who vanished by the king's order. Immediate clerical denunciation was followed by civil action against the printer; the aristocratic status of the author, François Honoré-Balfour, exempted him from formal charge or punishment.

His book was never published, but was copied and distributed clandestinely. it is believed that no more than sixty copies of the original 600-page quarto edition were produced. The accusation that Balfour had three copies of his own specially bound in human skin has never been proven. Balfour never published again and by all accounts spent the last twenty years of his life in self-imposed seclusion.

The book alleges the widespread existence of necromancy and necrophilia. D'Erlette describes an actual society of tomb-robbers and grave-despoilers, detailing their rites and practices. Necrophagy was indulged in at initiation ceremonies, the members thereafter referring to themselves as "goules", Other, scarcely less abhorrent acts involving the purported resurrection or at least, reanimation of the dead for purposes of divination and, in some instances, copulation, are also detailed. The cult is thought to have gone underground shortly after publication of the book, and no concrete evidence of their existence has ever been found.



Handling Occult Books

The copy's history may also be important. Why does its current owner own it? Is the owner a collector of rare occult books? Does he need it for a certain purpose, or is the owner ignorant of its true contents? Where did he find it? Was it bought? Stolen? Who were the previous owners? The GameMaster need not spend a great deal of time on this, but a few thoughts may add richness to the setting and provide opportunities for future scenarios.

Copy Alteration List: Not all books are created equal, not even those from the same publisher. This list is intended for GMs who want to add some distinctiveness to the books their characters find.

- Book bound in human/inhuman flesh
- Book' s cover bears false title
- Book locked; Locksmith roll to open, otherwise STR CR-5 to open (but DEX CR to keep the book intact)
- Deluxe edition (worth more)
- Autographed (worth double or more- may contain interesting inscription)
- Book was once a gift, and bears a dedication
- Pages fallen out of binding(remove one spell)
- Other papers bound in with book (could be useless or important)
- Pages pasted together (by accident or to conceal information)
- Section or sections of book bound separately (and may not be present)
- Parts of book highlighted, blacked out, or removed by previous owner
- Copious annotations (D6: 1-2 same language, 3-4 hermetic language, 5-6 ancient language)
- Partial translation for some lines written in (- 2 weeks for reading, assuming translations are in the reader's native language)
- Large sections in code (GM's discretion on how code can be broken)
- Scribe/translator not fluent in language (some of book's content remains corrupt)
- Blurred handwriting/print (spell rendered incomplete)
- Pages smeared with odd substance - blood/ichor/wax/grease/crayon
- Extra-illustrated copy with tipped-in plates
- Former owner was a person of minor renown (worth 10-40% more)
- Book mistreated by previous owners (makes copying very likely to destroy the book)
- Bookmark (possibly a clue for discerning investigators)
- Other documents hidden in endpapers
- Small item (such as a key) hidden in binding
- Annotations on one particular spell (cuts down learning time, assuming the notes can be read)
- Marginal notes indicate the book was enchanted to aid in one particular spell (+5% when original book used during casting)
- Text of one spell corrupted (GameMaster should decide whether the spell fails, or is changed in effect)
- Book carries disease from previous owner (GM's discretion)
- Sketch on one page of book is a tiny gate (GM's discretion as to what lies on the other side, and if something might escape)
- Book stolen from library or private collector who wants it back (could lead to criminal charges)
- Invisible writing on one page
- Book includes curse
- Slow-acting contact poison or hallucinogen in the page

Preservation

The role of monk copyists was multifaceted: for example, thanks to their work, texts circulated from one monastery to another. Copies also allowed monks to learn texts and to perfect their religious education. The relationship with the book thus defined itself according to an intellectual relationship with God. But if these copies were sometimes made for the monks themselves, there were also copies made on demand.

The role of monasteries in the conservation of books is not without some ambiguity:

- Reading was an important activity in the lives of monks, which can be divided into prayer, intellectual work, and manual labor (in the Benedictine order, for example). It was therefore necessary to make copies of certain works. Accordingly, there existed scriptoria (sing. Scriptorium. The scriptorium was the workroom of monk copyists; here, books were copied, decorated, rebound, and conserved. The armarius directed the work and played the role of librarian.) in many monasteries, where monks copied and decorated manuscripts that had been preserved.

- However, the conservation of books was not exclusively in order to preserve ancient culture; it was especially relevant to understanding religious texts with the aid of ancient knowledge. Some works were never recopied, having been judged too dangerous for the monks. Morever, in need of blank media, the monks scraped off manuscripts, thereby destroying ancient works. The transmission of knowledge was centered primarily on sacred texts.

The task of copying itself had several phases: the preparation of the manuscript in the form of notebooks once the work was complete, the presentation of pages, the copying itself, revision, correction of errors, decoration, and binding. The book therefore required a variety of competencies, which often made a manuscript a collective effort. If this occurs, the GameMaster should keep the following notes in mind:

- Many older books begin to fall apart if handled roughly when being copied (by having the spine pushed down).

- The copying process may not be perfect- pages may be missing, print on diagrams may be too light to read, and so forth. The GameMaster might ask for periodic checks against a relevant skill, depending on the care the monk copyists put into the copying process, to determine if spells and the like are legible. This danger is even more acute if the monk copyists make copies of copies.

- The magical properties of the text (if any) may no longer be in effect.

The degree to which these problems affect the exorcist is a result of the age of the book, the monk's training, and the time and effort expended.

Finally, the more copies the exorcist make, the more likely it is that one will fall into the wrong hands.

Buying occult books is a task which the GameMaster should rarely allow. It is unlikely that an important grimoire will ever be publicly advertised. In addition, the GameMaster may safely assume that the campaign's cultists or other organizations will get to most advertised books well before the exorcists do. However, those books which are not immediately recognizable as occult tomes, or that were printed recently, have a better chance of being found. A few ideas which the GameMaster may want to consider:

- Rare does not mean valuable: That occult tome that is so priceless to the right person might not be considered particularly valuable by booksellers-some of whom may even condemn it as a fake. Those which are famous, or are a few centuries old, are more likely to command a high price.
- Condition: Cultists and exorcists, neither of whom are good caretakers, are often the owners of these books. As such, their copies will probably be of lesser value than the usual market rate.
- Caveat venditor: Selling any such book may attract all

manner of unsavory characters, previous owners looking for revenge, curious collectors, and so forth.

Quantities of Material for Enchantments

The Materials List provides a notation after each material giving the minimum quantity required for any enchantment. That quantity is the minimum amount needed when fashioning a device. For example, 2 Dragons of Ash is the smallest amount of wood that could be put into a wand if a spell was going to be permanently contained by the wand at all.



Magick Materials List

There are a great many materials which can be used in enchantments. The BMR, minimum amounts that must be enchanted for any purpose, and the source of materials are given in the list below. The Magick User or his agent has a limited chance per month of purchasing such materials in 1-6 times the minimum amounts needed if common materials, and in the minimum amounts stated for exotic materials. Only one attempt per month is made at any one source to purchase a given item. If such materials are found during the course of an expedition, if they are not rare or exotic, there is a 1-100% chance they are unusable. Roll a percentage die, note the result, and roll again. If the second die roll is lower than the first, the materials can be used. No more than 6 times the minimum amount will be usable from such a "natural" source.

Characters attempting to sell materials they have found will have the same chance of finding a buyer as is indicated for the chance to make a purchase. The price offered will vary from 10% to 60% of the market value for 1-10 times the minimum quantity. A material of high value will be bought only in small quantities, as few purchasers have the cash available to buy huge amounts.

BMR = Basic Magical Resistance of the material.

"E" = Material already fully enchanted to BMR 0 at 100%.

Quantity = Minimum amount needed for enchantments.

Cost = Price of the materials. Unless otherwise stated, the cost is per minimum quantity.

% = Chance of finding a seller or buyer having the material on hand or wishing to buy it.

Alchemetical Materials: This material is available most from Alchemists. All materials at stated BMR level and 50%. Only minimum quantity sold.

BMR	Material	Quantity	Cost	%Seller
Stars of Metals				
E	Fixed Mercury	1/10dr	160gp	1%
0	Star Platinum	1/10dr	2,600gp	3%
0	Star Gold	1/10dr	200gp	5%
1	Star Silver	1/10dr	40gp	7%
1	Star Copper	1/10dr	32gp	9%
1	Star Iron	1dr	24gp	15%
10	True Lead	10dr	200gp	20%
Essences of Metals				
	Fixed Mercury		40gp	5%
	Platinum		480gp	10%
	Gold		200gp	20%
	Silver		32gp	35%
	Copper		20gp	45%
	Iron		20gp	50%
	True Lead		12gp	65%
	Philosophers Stone (inert)		14,000gp	1%
Alchemical Gems				
0	Alchemist Diamond	200ct	1,280gp	5%
1	Alchemist Ruby	200ct	1,000gp	5%
1	Alchemist Sapphire	200ct	360gp	5%
1	Alchemist Emerald	200ct	140gp	5%
Chemicals & Potions				
	Philosophical Sulfur		11.2gp	40%
	Magick Oil		2.4gp	30%
	Philosophical Salt		48gp	25%
	Philosophers Ash		1,240gp	5%
	Aqua Vitae		520gp	10%
	Water of Regeneration		960gp	2%
	Potion of Longevity		520gp	1%
	Waters of the Wise		10gp	40%
	Water of Emerald		1gp	25%
	Water of Sapphire		6gp	15%
	Water of Ruby		20gp	10%
	Water of Diamond		24gp	5%
Homonculi				
	Animal		2,000gp	1%
	Human		4,000gp	1%
	Monster		2,600gp	1%
	New Monster		8,000gp	1 %

1 ct = 1/1000dr in weight.

Alchemical Liquids: All Alchemical liquids are fully enchanted at BMR E/100%. They are only available from Alchemists in single doses with a 7% availability.

Pre-enchanted Material Original BMR	Cost
0	22
1	36
2	52
3	70
4	88
5	106
6	126
7	142
8	166
9	188
10	210

The Price is in addition to the cost of the raw material.

Availability of any given substance is (the regular availability) times (1 divided by the Minimum Amount in Dragons) times (1 divided by the BMR + 1). If the Minimum Amount is less than 1 Dr, then 1/MA is defined as equal to 1.

Example: Dwarvish Steel has a BMR of 4, a Minimum Amount of 3 Dr, and is available 20% of the time. The chance that some pre-enchanted Dwarvish Steel is handy is (.2) times 1/3) times (1/5) or 1.33, rounded off to 1%.

Metals: Precious metals are obtained from a Goldsmith or Silversmith. Common metals can be obtained from a Foundry in large quantities or an armorer or smith in smaller amounts. Generally supply is a matter of payment unless huge amounts are needed.

BMR	Material	Quantity	Cost	%Seller
0	Dragon Gold	1/10dr	?	5%
1	Dwarvish Gold	1/10dr	50gp	5%
1	Dwarvish Silver	1/10dr	30gp	5%
2	Gold	1/10dr	10gp	99%
3	Silver	3/10dr	30sp	99%
4	Copper	5/10dr	2sp	99%
4	Dwarvish Iron	3dr	12gp	20%
5	Iron	3dr	5sp	99%
6	Steel	3dr	10sp	75%
7	Dwarvish Steel	3dr	20gp	10%
10	Mithril	3dr	?	2%
9	Lead	10dr	10sp	99%
3	Electrium	2/10dr	10gp	50%
2	Platinum	1/10dr	50gp	10%
4	Bismuth	3/10dr	15sp	25%

6	Other Metals	10dr	5sp	50%

Gems: Gems may be obtained from Dwarves or Goldsmiths. From 10-100 gems may be on hand at any one time, with weights of 1-20ct. each. Sellers may sell 1-10 gems at a time. All costs are per ct, except Amber which is per 1/10dr.

BMR	Material	Quantity	Cost	%Seller
E	Mithril Cut Gem	5ct.	?	1%
0	Dragon Horde Gem	10ct.	?	2%
1	Dwarf-cut Diamond	10ct.	5gp	15%
1	Dwarf-cut Ruby	10ct.	5gp	15%
1	Dwarf-cut Emerald	10ct.	4gp	20%
1	Dwarf-cut Sapphire	10ct.	4gp	20%
2	Cut Diamond	20ct.	3gp	40%
2	Cut Ruby	20ct.	3gp	40%
2	Cut Emerald	20ct.	2gp	50%
2	Cut Sapphire	20ct.	2gp	50%
2	Carved Jade	20ct.	1gp	15%
2	Opal	20ct	2gp	20%
2	Amber	2/10dr	1gp	30%
3	Pearl	30ct.	1gp	30%
4	Raw Diamond	30ct.	1gp	55%
4	Raw Ruby	35ct	1gp	55%
4	Raw Emerald	40ct.	1gp	60%
4	Raw Sapphire	40ct.	1gp	60%
6	Semi-Precious	50ct.	5sp	80%

Woods: Most rare wood is found in the appropriate type of forest (normal, Entish, Elvish or sacred). All other type of wood can be purchased from carpenters, cabinetmarker or woodsmen.

BMR	Material	Quantity	Cost	%Seller
0	Female Ent	1dr	?	1%
1	Male Ent	1dr	?	5%
2	Entish Oak	3dr	?	10%
2	Entish Hazel	3dr	?	15%
2	Entish Yew	3dr	?	15%
2	Entish Ash	3dr	?	15%
E	Dryad Bone	1/10dr	?	1%
0	Dryad Skin	1/10dr	?	1%
1	Dryad Oak	1dr	?	5%
1	Dryad Hazel	1dr	?	5%
1	Dryad Yew	1dr	?	5%
1	Dryad Ash	1dr	?	5%
3	Elvish Oak	3dr	?	20%
3	Elvish Hazel	3dr	?	30%
3	Elvish Yew	3dr	?	30%
3	Elvish Ash	3dr	?	30%
1	Elvish Beech	3dr	?	7%
5	Other Wood	5dr	1-5cp	99%

Liquids: All liquids are available on the open market. Common Liquids may be purchased from wine sellers, oil merchants, etc. Some liquids can be simply found, others must be hunted down. Truly rare or exotic liquids may be purchased from an Apothecary. (Flagon =5/10dr wt.)

BMR	Material	Quantity	Cost	%Seller
E	Dragon Blood	1/10dr	9gp	4%
E	Medusa Blood (Right)	1/10dr	3gp	3%
E	Medusa Blood (Left)	1/10dr	5gp	3%
E	Holy Water	1 Flagon	var. (cleric)	20%
E	Wine of Drunkenness	1 Flagon	1gp	10%
E	Enchanted Pool	1 Flagon	?	2%
0	Elvish Blood	2/10dr	5sp	3%
0	Lycanthrope Blood	2/10dr	1gp	5%
1	Human Blood	2/10dr	5sp	8%
1	Troll Blood	2/10dr	2gp	5%
1	Fine Brandy	1 Flagon	2sp	50%
2	Great Cat Blood	2/10dr	1gp	10%
2	Great Eagle Blood	2/10dr	1gp	10%
2	Brandy	1 Flagon	1sp	75%
2	Pure Spring Water	1 Flagon	?	5%
3	Boar Blood	2/10dr	1sp	15%
3	Stag Blood	2/10dr	5gp	15%
3	Fine Wine	1 Flagon	20cp	75%
4	Wine	1 Flagon	10cp	99%
5	Animal Blood	5/10dr	2cp	99%
5	Mead, Beer	1 Flagon	Var. (1cp)	99%
6	Rain Water	1 Flagon	?	99%
7	River Water	1 Flagon	?	99%
7	Lake Water	1 Flagon	?	99%

Essences and Perfumes: All essences may be obtained from a perfumer or local herbalist

BMR	Material	Quantity	Cost	%Seller
E	Black Lotus	1/20dr	10gp	5%
0	Black Poppy	1/20dr	4gp	15%
0	Black Rose	1/20dr	10gp	5%
0	Frankincense	1/20dr	5gp	20%
1	Myrrh	1/20dr	5gp	15%
1	Purple Rose	1/20dr	5gp	15%
2	Musk	1/20dr	1gp	25%
2	Orchid	1/20dr	1gp	20%
2	Red Poppy	1/20dr	1gp	20%
2	Pink Rose	1/20dr	1gp	20%
2	Red Rose	1/20dr	1gp	20%
3	Sunflower	1/20dr	5sp	55%
3	White Rose	1/20dr	1gp	30%
3	Yellow Rose	1/20dr	1gp	25%
4	Cherry Blossom	1/20dr	1sp	50%
4	Gardenia	1/20dr	5sp	75%
4	Lavender	1/20dr	7sp	75%
4	Narcissus	1/20dr	4sp	70%
4	Peony	1/20dr	3sp	60%

Bones: Exotic bones either have to be hunted or they may be purchased from an Apothecary. The common variety are available from butchers, hunters, Rag & Bone men, etc.

BMR	Material	Quantity	Cost	%Seller
E	Chimera	1/10dr	20gp	2%
E	Dragon	1/10dr	25gp	5%
E	Dragon’s Tooth	1/10dr	25gp	2%
E	Lycanthrope's Tooth	1/10dr	5gp	5%
E	Unicorn	1/10dr	25gp	2%
E	Unicorn Horn	1/10dr	10gp	5%
E	Balrog	1/10dr	25gp	5%
0	Basilisk	1dr	5gp	5%
0	Hobbit	1dr	7gp	5%
0	Elf	1/10dr	1gp	5%
0	Hippogriff	1dr	3gp	5%
0	Minotaur Horn	1/10dr	6gp	5%
1	Boar's Tusk	1/10dr	1gp	5%
1	Human	1dr	5gp	5%
1	Giant	1dr	3gp	5%
1	Great Horse	1dr	5sp	10%
1	Ogre	1dr	3gp	5%
1	Rhinoceros Horn	2/10dr	1gp	10%
1	Troll	1dr	10gp	2%
2	Bat	1dr	3cp	25%
2	Lion	1dr	10sp	10%
2	Lion's Tooth	1/10dr	1gp	10%
2	Stag	1dr	1sp	25%

2	Great Stag Horn	1/10dr	10sp	15%
2	Stag Horn	1dr	1sp	20%
2	Tiger	1dr	10sp	10%
2	Tiger's Tooth	1/10dr	10sp	10%
2	Wolf	1dr	5cp	25%
3	Bull Horn	4/10dr	5cp	50%
3	Elephant	1dr	5sp	10%
3	Elephant Ivory	1/10	1sp	15%
3	Eagle	1dr	3sp	25%
4	Land Animal	1dr	1cp	75%
4	Sea Mammal	1dr	2sp	25%
4	Other Horn	4/10dr	2cp	50%
5	Reptile	1dr	1cp	50%
5	Turtle Shell	1/10dr	5cp	30%
5	Other Teeth	2/10dr	1cp	50%
6	Fish	1dr	1cp	50%

Skins, Leathers, and Animal Tissue: These materials may be obtained from hunters or tanners if they are common, or from Apothecaries if rare. They may be hunted as well. Skins and leathers come in 12"x12" sections with an equivalent weight of 1dr, although some may be used in smaller portions or amounts. Animal tissues is given in minimum weights. Prices are for a 12"x12" piece or weight listed.

BMR	Material	Quantity	Cost	%Seller
E	Bats Eyes	1/10dr	20sp	15%
E	Dragon Scale	2"x2"	25gp	5%
E	Imp Hide	1"x1"	50gp	2%
0	Elvish Skin	4"x4"	10gp	5%
0	Troll Hide	12"x12"	10gp	5%
0	Virgin Skin	1"x1"	4gp	7%
1	Bat's Wings	1/10dr	15sp	20%
1	Ghoul Skin	12"x12"	5gp	5%
1	Giant Skin	12"x12"	6gp	7%
1	Great Horse Hide	5"x5"	15gp	5%
1	Hippogriff Hide	5"x5"	15gp	2%
1	Lion Heart	2/10dr	15sp	20%
1	Lycanthrope Hide	5"x5"	10gp	7%
1	Manticore Hide	5"x5"	10gp	7%
1	Vampire Skin	1"x1"	20gp	5%
1	Mummy Skin	1"x1"	20gp	5%
1	Balrog Imp Hide	1"x1"	15gp	5%
1	Balrog Hide	1"x1"	15gp	5%
1	Ogre Hide	12"x12"	25gp	9%
1	Newt's Eyes	1/10dr	10sp	25%
1	Snake's Eyes	1/10dr	5sp	30%
1	Tiger's Entrails	1/10dr	5sp	20%
1	Toad's Liver	1/10dr	10sp	25%
2	Great Eagle Feather	1/10dr	1sp	35%
2	Hippogriff Feather	1/10dr	5sp	5%
2	Squid Suckers	3/10dr	3sp	15%
2	Wolf Eyes	2/10dr	3sp	35%
3	Other Monster Hide	12"x12"	3gp	15%
3	Parchment	12"x12"	5sp	99%
3	Shark Skin	5"x5"	1sp	30%
4	Other Feathers	2/10dr	1sp	40%
5	Sea Mammal Hide	10"x10"	1sp	30%
6	Animal Hide	12"x12"	7cp	75%
6	Eel Skin	1"x1"	1sp	15%
9	Leviathan Hide	1"x1"	100gp	1%

Specific Organic, Compounds and Medicinal Minerals: All organics may be purchased from an Apothecary. They may also be gathered.

BMR	Material	Quantity	Cost	%Seller
E	Belladona	1/20dr	1gp	20%
E	BlackLotus	1 Bloom	1gp	20%
E	Blackrose	1 Bloom	21sp	20%
E	Boneset	1/20dr	1gp	20%
E	Mistletoe	1/20dr	1sp	20%
E	Opium	1/20dr	2gp	20%
E	Pepper	1/20dr	5gp	50%
E	Saffron	1/20dr	2gp	30%
E	Shamrock (4-leaf)	1 Bloom	1gp	20%
0	Jasmine	1/20dr	1sp	25%
0	Mushroom (poison)	1/20dr	5cp	45%
0	Nightshade	1/20dr	1sp	30%
0	Orchids	7 Blooms	4sp	20%
0	White Lotus	7 Blooms	21sp	40%
0	White Rose	1 Bloom	7sp	20%
1	Aconite	1/20dr	1sp	20%
1	Arsenic	1/20dr	1sp	20%
1	Bullfist (Puffball)	1/20dr	1sp	50%
1	Cantharides	1/20dr	1sp	40%
1	Celandine	1/20dr	1sp	40%
1	Cherryblossom	1 dozen	1sp	35%
1	Comphrey	1/20dr	1sp	40%
1	Coral	1/20dr	2sp	35%
1	Destroying Angels	1/20dr	2sp	35%
1	Ginger	1/20dr	5sp	40%
1	Heliotrope	1/20dr	3cp	40%
1	Hyssop	1/20dr	7cp	40%
1	Monkshade	1/20dr	7cp	40%
1	Purple Rose	7 Blooms	7sp	25%
1	Purslane	1/10dr	1gp	75%
1	Rosemary	1/20dr	1gp	45%
1	Senna	1/20dr	1sp	30%
1	Sunflowers	7 dozen	1sp	50%
1	Wolfbane	1/20dr	1sp	30%
2	Absinthe	1/20dr	1sp	50%
2	Aniseed	1/10dr	2cp	60%
2	Balm	1/20dr	8cp	50%
2	Basil	1/20dr	7cp	65%
2	Cinnamon	1/20dr	1sp	40%
2	Devil's Bow	1/20dr	4cp	40%
2	Dogsbane	1/10dr	3cp	40%
2	Linden Leaves	1/20dr	7cp	50%
2	Moonwart	1/20dr	6cp	35%
2	Margolis	1/20dr	7cp	35%
2	Mace	1/20dr	2cp	35%
2	Nard	1/20dr	1sp	40%
2	Palm	1/20dr	7cp	40%
2	Poppy Seed	1/20dr	1sp	50%
2	Red Rose	1 dozen	1sp	40%
2	Rue	1/20dr	1cp	40%
2	Snowdrop	7 Blooms	1sp	25%
2	Sulpher	1/10dr	1cp	65%
2	Tulip	1 dozen	1sp	40%
2	Wintergreen	1/20dr	7cp	35%
3	Anise	1/10dr	1cp	65%
3	Aloes	1/10dr	3cp	50%
3	Bloodroot	1/20dr	3cp	55%
3	Brodium	1/10dr	1cp	70%
3	Chamomile	1/20dr	1cp	65%
3	Catnip	1/20dr	1cp	65%
3	Cloves	1/20dr	3cp	65%

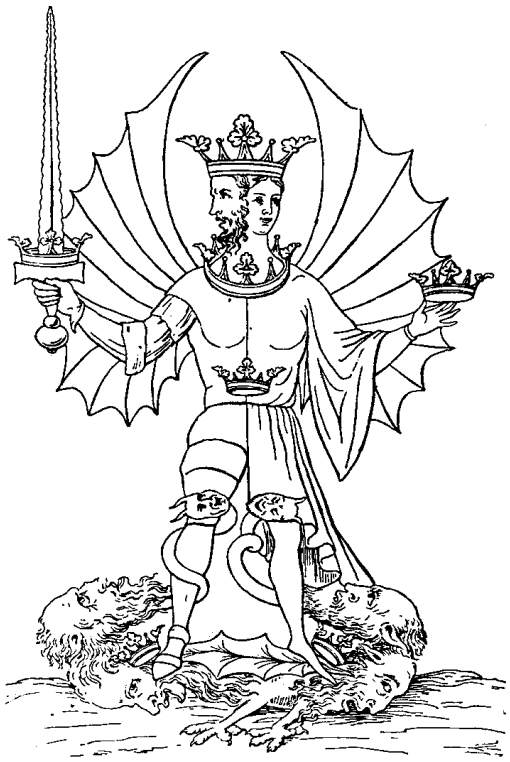
3	Chervil	1/20dr	4cp	60%
3	Elderflower	1/20dr	2cp	60%
3	Fennel	1/20dr	2sp	60%
3	Fern	1/10dr	1sp	50%
3	Gentian Peppers	1/20dr	3cp	55%
3	Goldseal	1/20dr	1sp	60%
3	Hazelnuts	1/10dr	1cp	65%
3	Horehound	1/20dr	2cp	60%
3	Ivy	1/20dr	3cp	55%
3	Juniper	1/20dr	3cp	50%
3	Maindenhair	1/20dr	3cp	45%
3	May Apples	1/10dr	1cp	50%
3	Nutmeg	1/20dr	1sp	30%
3	Orchis	1/20dr	3cp	50%
3	Pink Rose	3 dozen	1sp	60%
3	Sandalwood	1/20dr	3cp	40%
3	Sage	1/20dr	2cp	45%
3	Sloe Berries	1/20dr	1cp	40%
3	Salt (Mined)	1/25dr	1cp	75%
3	Scabious	1/10dr	1cp	45%
3	Wormwood	1/20dr	3cp	45%
3	Yellow Rose	3 dozen	1sp	55%
4	Almonds	1/10dr	1cp	75%
4	Burdock	1/10dr	2cp	85%
4	Caper	1/20dr	1cp	75%
4	Chrysantheum	3 dozen	1sp	65%
4	Coriander	1/20dr	2cp	75%
4	Cornbine	1/20dr	1cp	75%
4	Cowslip	1/20dr	1cp	80%
4	Crowfoot	1/20dr	2cp	80%
4	Dayflower	1/20dr	2cp	55%
4	Foxglove	1/10dr	1cp	60%
4	Groundseal	1/20dr	6cp	80%
4	Hawkweed	1/10dr	1cp	80%
4	Hensbane	1/10dr	2cp	75%
4	Lime	1/20dr	1cp	70%
4	Marjoram	1/20dr	1cp	80%
4	Oregano	1/20dr	1cp	60%
4	Salt(sea)	1/25dr	1cp	90%
4	Spearmint	1/20dr	3cp	80%
4	Sorrel	1/20dr	1cp	70%
4	Sweet William	3 dozen	1sp	50%
4	Tansy	1/20dr	1cp	60%
4	Tartar	1/20dr	1cp	60%
4	Water Lily	1 dozen	1sp	40%
5	Calamint	1/20dr	1cp	90%
5	Chives	1/20dr	1cp	90%
5	Endive	1/10dr	1cp	75%
5	Foxtail	1/10dr	1cp	70%
5	Fumitory	1/20dr	1cp	75%
5	Geraniums	3 dozen	1sp	40%
5	Houseleek	1/10dr	1cp	90%
5	Marigolds	5 dozen	1sp	65%
5	Milkweed	1/10dr	1cp	85%
5	Mint	1/20dr	1cp	85%
5	Moss	1/10dr	1cp	85%
5	Narcissus	3 dozen	1sp	25%
5	OakApples	1/10dr	1cp	60%
5	Pansy	9 dozen	7cp	80%
5	Pellitory	1/20dr	1cp	80%
5	Thyme	1/20dr	1cp	85%
6	Assorted Nuts	1/10dr	1cp	85%
6	Birchbark	1/10dr	1cp	99%
6	Beetroot	1/10dr	1cp	85%
6	Daisy	7 dozen	1sp	65%
6	Lilies	7 dozen	1sp	70%
6	Parsley	1/10dr	1cp	85%
6	Peony	7 dozen	1sp	65%
6	Polenta	1/10dr	1cp	85%
7	Buttercups	5 dozen	1sp	75%
7	Dandelion	7 dozen	1sp	70%
7	Gladiolas	7 dozen	1sp	70%
7	Treebark	1/10dr	1cp	90%
8	Clover	7 dozen	1sp	90%
8	Treeroot	1/10dr	1cp	99%
9	Thistle	7 dozen	Free	90%
9	Thorns	7 dozen	Free	90%

1 bloom = 1/20dr for enchantment purposes

Fresh flowers available only in season

Moulds and Fungi: These materials are available from herbalists and Apothecaries

BMR	Material	Quantity	Cost	%Seller
2	Toadstools	1/20dr	1sp	45%
4	Yeasts	1/20dr	1cp	60%
5	Common Mushrooms	1/10dr	1cp	75%
5	Slime Mould	1/20dr	5cp	45%
6	Common Moulds	1/10dr	5cp	75%



The Magicians: Part 2

Practitioners of magick are few and far between. Treatises or grimoires describing the art are often written in obscure languages or encoded in allegorical terms so as to prevent their knowledge being misused or understood by outsiders. Most students must spend years practicing the multitudinous hand gestures, pronunciation, words of power, and rhythms required to warp reality. Still, some are more fortunate, and are born with an innate understanding of the art. Why this should be remains a mystery, even to the most erudite scholar of magick.

But regardless of how a magician learns his art, it is not an ability everyone can develop. Magick requires an aptitude. Without this, one could study for a hundred years and be no more capable of creating a tiny flicker of flame than a hawk can fly to the Moon.

Natural Magick Users

- Primitive Talent
- Drug Trance
- Dance/Chant
- Shaman
- Medium

"Primitive Talents"

Unlike all other Magick Users, the Primitive Talents have a natural affinity for Magick and are able to cast some spells naturally, without actually learning them. The Innate Magick Users discover, usually at a young age, around 10 or 12 for humans, that they are attuned to one form of magick.

Most people will envy or fear them. As long as it is passive-aggressive hostility and resentment they are fine, but watch out for angry mobs with a penchant for bonfires and pitchforks. Some people may take a step further and decide to take their power for themselves. Watch out for evil cults, priests of dark gods, and pretty much anyone else who might want to ritually sacrifice them.

Initially, a Primitive Talent will possess the following spells as "learned" spells:

Yeoman or Serf:	Townsman:
Detect Tracks	Measure Volume
Find Direction	Read Languages
Circle of Protection	Circle of Protection
Restrain Small Animal	Sleight of Hand
Restrain Large Animal	

Guildsman:	Nobleman:
Measure Volume	Detect Alignment
Read Languages	Detect Tracks
Read Magick	Find Direction
Circle of Protection	Circle of Protection
	Restrain Large Animal

In addition, any Primitive Talent with a Charisma or Bardic Voice of 15 or higher also has a Charm Person by virtue of the power of their personality or "gift of gab.

Each time a character with a Primitive Talent earns 10,000 experience points (which is equal to 1 Experience Factor), he may choose 1 spell from any category of spell within his spell casting level, except for Necromantic spells. A check is made on the table in Spells Known by Non-player Magick Users to see if he knows the spell as a natural ability. If he is successful, he acquires it as a "learned" spell. If he fails, he acquires no spell at all. In short, the Fast Magick System is used.

Primitive Talents are unable to enchant magical devices themselves but may use devices enchanted by others. Note: It is possible for Primitive Talents to pursue other vocations, such as Fighting Man or Cleric, for his magical abilities are innate to his nature and are not acquired by any active measures on his part.

Wood Elves

Elves are "Primitive Talent" Magick Users who are capable of enchanting magical devices, particularly a Focus which is always a +2 Magick Bow. They are foresters without parallel, and possess the following spells as "learned spells" right from the beginning:

- Detect Altitude
- Detect Secret Door
- Measure Distance
- Detect Magick
- Detect Small Trap
- Detect Tracks
- Circle of Protection
- Find Direction
- Detect Observation

High & Grey Elves

High/Grey Elves are "Primitive Talent" Magick Users who possess all of the natural abilities of Wood Elves. However, they can advance as far as Enchanters in the practice of spells of Illusion and Command. They acquire spells "naturally" as they gain in experience points, with 1 spell possible for each new 10,000 experience points earned. However, unlike any of the other "Primitive Talents," a High/Grey Elf is able to learn spells from scrolls, books, etc. They are capable of enchanting magical devices, including a +3 Magical Bow and +3 Arrows for the bow, which is a personal Focus.

Female High Elf who do not become Fighters will become able to specialize in spells of Communication and Revealing, with no spell being barred to them. They may also make an Amulet or Talisman like a goldsmith/Artificer. Their Focus will always be a jeweled Ring.

Elves are naturally endowed with the ability to fashion their own magical bows and arrows, and do not require the enchanted hammer, anvil, and temper used by Weaponsmiths. The Elf enchants the materials for his bow and his arrows. Once enchanted to 100% at BMR 0, the Elf fashions the weapons in the same time and at the same level as a Weaponsmith of the same MKL, to a maximum of +3. It is rare that an Elf would fashion more than one bow for himself, and he would never make a bow for a non-Elf. Elves also have the ability to determine favorable signs for their magical focuses and other devices of Power without consulting an Astrologer. They have an inborn sense of the right moment to perform the critical enchantments on magical items they are fashioning. There is no chance of error, either. This insight applies only to their own

enchantments, so it cannot be used to give other Mages advice about their critical enchantment times. Certain of the High Elves (of exceedingly high MKL) seem to have mastered other areas of magick not normally associated with Natural Talents. Tolkien's Galadriel, for instance, appears to have learned Divination (her bowl of water is, in effect, a Crystal Ball in its effects). However, few characters will acquire such special abilities early. If the second requisite is sufficient, a second specialization in Magick will be possible at MKL 7, and a third at MKL 11. Such specializations will be learned spells.



Drug Trance Mages

Like the Primitive Talent, the Drug Trance Magick User may follow some other vocation, practicing Magick as a kind of hobby or sideline. The Drug Trance Magician must employ powerful drugs to be able to cast any spells. The technique is both experimental and highly dangerous. He does not "learn" spells as such; he stumbles upon them:

1. The Drug Trance Magician will enchant a potion or powder according to the method given in the section on enchanting Simple Magical Devices. This is the only form of enchantment he is able to perform on any materials. The product is a drug which is capable of creating some effect, as yet unknown. He records the ingredients he used, then consumes 1 dose of the drug. The first time the drug is used, he will not be able to predict the effects.

2. After 1-6 turns, the Drug User is thrown into a drugged state of mind, a form of waking trance. At the end of this time, he is capable of creating a magical effect:

   1-10% = Basic Magick
   11-20% = White Magick
   21-35% = Detection spell
   36-45% = Illusion Spell
   46-55% = Command Spell
   56-65% = Communication
   66-70% = Transportation
   71-90% = Black Magick
   91-99% = Ancient Lore
   100% = Summon Demon

3. A drug cannot be enchanted for a spell higher than the current spellcasting level of the Drug User. As soon as the category of spell has been determined by rolling percentage dice on the table above, a 6-sided die is rolled for each spell, starting at the first spell at the lowest casting level and working toward the spells of a higher casting level. Spells already obtained by the Magician and contained in any drugs he has made are not checked. As soon as a 1 or a 6 turns up, that is the spell contained in the newly created drug.

4. A "1" result indicates that the drug is absolutely safe for use, and every time the "recipe" is used, the identical drug and magical effect will be obtained.

5. A "6" result indicates that there are "impurities" in the drug, carrying the chance of a "bad trip" which is roughly equivalent to a Backfire. The magical effect will be produced, but there is also a 10% chance per casting level of the spell that the User will be thrown into a deep coma each time he uses the spell: 1-33% coma for 1-10 turns; 34-67% = coma for 1-10 hours; 68-100% = coma for 1-10 days. There is also a 1% chance per casting level of the spell that the drug is poisonous, with a check for poisoning being made once each day. Such a drug is not useless, merely dangerous each time it is used. It also has a 10% chance of poisoning anyone else for a 1-10 turn coma; 20% for a 1-10 hour coma; and 30% per day for a 1-10 day coma.

6. If a "Summon Demon" spell occurs, one of two possibilities occurs. If a "1" result occurs, the Drug User may command the "demon" of the drug to place the spell of his choice in the drug (subject to the demon's casting level). If a "6" result turns up, the Drug User becomes addicted to the drug --a form of Demonic Possession-- and must have 1 fix per day. There is no other effect except the addiction, which can be broken only by Drug Users with a combined ID and Wisdom score of 30 or higher (basic 1 - 7% chance per day). The drug is not poisonous, but a random coma will result from its use. Within 24 hours of awakening, an addict will need another "fix."

7. One cannot mix drugs safely. The effect of a "safe" drug lasts from 1-10 turns after it is taken. The person who is refereeing the adventure makes a secret determination of the time needed for a drug to wear off and writes it on a slip of paper. If a Drug User takes any other type of drug within that time period, he goes into reaction as if he had taken an "impure" drug (see %4. above). Note: Drugs producing any spells of Basic Magick may be mixed.

Because the Drug Trance Magician is not a conscious and deliberate Magick User as such, he may, as noted above, be found in almost any vocation. There is, however, a natural limit on the number of times a Drug User may cast a spell by consuming a drug which is based on his Constitution: Con. 1-10 = 4 x per day; Con. 11-15 = 5 x per day: Con. 16+ = 6 x per day. Exceeding this limit brings an "Over Dose", with a 1-67% chance of a comatose reaction and a 68-100% chance of a "Summon Demon."

Dance/Chant Magick

The Magick of the Dance/Chant is part of a very ancient tradition. The Dance/Chant User will retire to a lonely place in the wilderness where he fasts and meditates until he is sent a vision in a dream. The dream reveals his "Medicine," the Focus of Power which he must fashion in order to summon his Totem Spirit.

Unlike any other Magick User, the Dance/Chant User is totally involved in the practice of Spirit Summoning, a form of Demonology; only the Medium and the Evil Priest approach this involvement.

1. In the dream, the Totem of the Dance/Chant User will appear:

   1-20% = Bear; 21-40% = Wolf;
   41-55% = Boar; 56-70% = Stag Deer;
   71-80% = Wolverine; 81-90% = Lion;
   91-100% = Eagle.

   The Totem will show him the Sign of his Focus, which is always a drum or other primitive percussion instrument. (The Sign is determined by using the Astrological Table.) The Dance/Chant User will awaken and begin to enchant his Focus from the 22 Correspondences favored by the Sign shown him by his Totem. He will enchant no other devices except those of a personal Focus type.

2. The Dance/Chant User will learn no spells, but his Totem will teach him 7 level 1, 3 level 2, and 1 level 3 Detection spell which he will possess as "natural talents" and may cast at 5% loss of fatigue points any time he desires.

3. To summon his Totem to his assistance, the Dance/Chant User will play upon his Focus and chant rhythmically while dancing in a circle. In 2-7 turns he will fall into a trance, and the circle becomes a Circle of Protection. Inside the Circle will appear the misty shape of his Totem, which always assumes the shape of the Totem Animal. The power of the Totem depends upon the spell casting level of the Dance/Chant User:

Spell Level	Totem	Demon Equivalent	Abilities	Exper. Factors
1	Small Animal Spirit	Demon Type I	cast level 1 spells	10
2	Large Animal Spirit	Demon Type II	cast level 2 spells	20
3	Totem III	Demon Type III	cast level 3 spells	40
4	Totem IV	Demon Type IV	cast level 4 spells	75
5	Totem V	Demon Type V	cast level 5 spells	125
6	Totem VI	Demon Type VI	cast level 6 spells	200
7	Totem VII	Demon Type VII	cast level 7 spells	300
8	Totem VIII	Demon Type VIII	cast level 8 spells	400
9	Totem IX	Demon Type IX	cast level 9 spells	500
10	Totem X	Demon Type X	cast level 10 spells	700

   A Totem will cast at least one spell for the Dance/Chant User who summoned him. An additional number of spells will be cast, depending upon the level of the Totem as compared to the level of the Dance/Chant Users casting ability. To determine the number of spells that will be cast, add the casting level of the Magick User to one and subtract the level of the Totem. For example, a Dance/Chant User of casting level 6 will have 6 + 1 spells - 1 = 6 spells cast for him by a Small Animal Spirit (I), but if he had summoned a Totem IV he would receive only 6 + 1 spells - 6 = 1 spell. In short, the closer the Totem is to the spell casting level of the Dance/Chant User, the less he may command the aid of the Totem.

   The Totems and Animal Spirits take over the protective Circle the moment they appear inside it, so the Circle will invariably be strengthened by their presence.

   All spells of Animal Command are known to the Totems and Animal Spirits, however low they may rank. The same is true of Detection spells. Totems are unaffected by any form of Illusion or Command and protect everyone in a Circle as an Adept of maximum Intelligence or Wisdom with an Amulet of Protection.

4. There is a 10% chance that the Totem will merge with the Dance/Chant User any time a spell is cast by the Totem. In such an instance, the Magick User will be seen to

change shape, his form becoming that of the Totem. He will remain in that form 1-100 turns, with 5 x the hits the animal would normally be able to sustain and a hit probability of +50%. When in such a condition, the Magick User/Animal will possess an animal's nature but saves from "targeting" at the level of the Totem who has possessed him. He is unaffected by "critical hits" and attacks any creature who is hostile toward him or his companions. If so possessed, no further Magick will be performed, but a protective Circle will be maintained if the party is under magical attack.

There is also a +1% chance for each turn over the Time Factor of the Dance/Chant User that possession by the Totem will make an animal form permanent. For example, if he was possessed for 67 turns and had a Time Factor of 16 turns (the duration of his normal trance), he would have a 67 - 16 = 51% chance of permanently remaining in an animal form. At the end of the possession, he would become a Lycanthrope capable of assuming human form during the day on 1-25%, but also shunning human society. Such a being retreats to the wilderness and acquires a band of 20 animal followers like himself. While not hostile, he will be dangerous to all not of his kind. After 7 years, he will become a protective Spirit of the animals he resembles.

5. A Dance/Chant trance may be extended beyond the Time Factor of the Magick User by the expenditure of 1 fatigue point per turn. However, such an extension will bring a risk of Possession by a Spirit of Totem rank.

Mediums

Mediums have no Master, although they may be members of Magical Orders and have superiors in the Order. The Medium acquires a Spirit guide who is a long departed Magick User. The initial contact with the guide is achieved by trance practice, with a chance equal to the "Memory" percentage given for a particular trance level. Until he obtains his first contact with his guide, a Medium can perform no Magick.

In Spiritism and Spiritualism, the role of the medium is to be an intermediary between the world of the living and the world of the dead. Mediums claim the abilities to listen to and relate conversations with spirit voices; go into a trance and speak without knowledge of what is being said; allow a spirit to control their body and speak through it; relay messages from the spirits to those who wish to contact them with the help of a physical tool, such as a writing instrument.

Spiritualists classify types of mediumship into two main categories: "mental" and "physical". Mental mediums are believed to "tune in" to the spirit world by listening, sensing, or seeing spirits or symbols. Physical mediums are believed to produce materialization of spirits, apports of objects, levitation, and other effects such as knocking, rapping, bell ringing, etc. by using "ectoplasm" created from the cells of their bodies and those of seance attendees. During seances, mediums are said to go into trances, varying from light to deep, that permit their minds to be controlled by spirits.

Trance Level	BMR	Duration	Danger Point	%Memory	Number of Controls	Fatigue Loss
I	0	10 Turns	7 Turns	5%	1 (Spirit Guide)	-20% Fatigue
II	1	15 Turns	9 Turns	7%	2 (Guide + 1 other)	-25% Fatigue
III	2	20 Turns	12 Turns	10%	3 (Guide + 2 others)	-30% Fatigue
IV	4	25 Turns	15 Turns	12%	4 (Guide + 3 others)	-40% Fatigue
V	4	30 Turns	18 Turns	15%	5 (Guide + 4 others)	-50% Fatigue
VI	7	40 Turns	24 Turns	21%	6 (Guide + 5 others)	-75% Fatigue
VII	9	60 Turns	33 Turns	33%	7 (Guide + 6 others)	-100% Fatigue

1. A trance lasts for a variable duration, depending upon the wishes of the Medium. He will make contact with his Spirit guide in 1-6 turns after the beginning of the trance. Contact with any other Spirit is made 1-3 turns after the Spirit Guide attempts to find him. Except for the Spirit guide, any Spirit the Medium contacts will tend to evade a question. There is a +10% chance per level of the trance that a Spirit will answer 1-3 questions truthfully. Only information specifically and precisely demanded in question will be given.

2. If the Danger Point is passed during a trance, the Spirit who is currently present will literally possess the Medium. During "possession," the Medium acquires the powers and knowledge of the "Control." However, Insanity may result at +5% chance per turn over the danger point, with the possibility being checked each 3 turns or part thereof. If Insanity occurs, the control is trapped in the Medium and the Medium's personality will change to that of the Spirit possessing him. However, the Medium will not possess any of the Spirit's powers. An Exorcism is necessary, but there is only a 1-10% chance the Spirit guide will be able to lead the Medium to any one Cleric capable of performing the rite. (Note, this percentage is reduced by a % equal to the level of the trance if over level I.)

3. It is possible to remember 1 spell any Spirit teaches the Medium or casts during a state of "possession." If the Control is a Fighter, Thief, or Cleric during a "possession," remembering gives the Medium 1 ability which the Control possesses, but only at the current experience level and spell casting level of the Medium. However, to learn any spell above casting level 1, the Medium must remain in a trance state beyond the danger point for 1 turn per level of the spell before attempting to break contact. Upon his returning to consciousness, the Medium consults his chances of remembering by rolling percentage dice and comparing the result to the % Memory needed to learn the ability.

4. A Medium must enchant a Crystal Ball by placing the quartz sphere in a mixture of the 22 correspondences required by the Sign of the Focus. Once the Crystal Ball has been fully enchanted, he may cast 3 spells per day through it + 1 spell per 4 MKL he has attained. This is the only way in which he may cast any Magick directly.

To determine the important characteristics of the Spirit guide, the following factors must be determined:

- Alignment
- Magick User Type
- Non-player experience Factor = 1d20 x 20
- Sex
- Non-player Spell Knowledge

To determine the important characteristics of a Spirit/ Control, the following factors must be determined:

- Alignment
- Social Class and Vocation = Refer to Social Class Table
- Non-player Experience Factor = 1d20 x 10
- Sex

The age of any Spirit before it died is found by dividing the Experience Factor by 2. The Minimum Experience Factor is 30. For additional "color," another player may give details as to how long ago the Spirit died, where it lived, etc.



Shamen

Like Dance/Chant Users, Shaman belong to an ancient magical tradition. Because they are quasi-religious figures, Shaman acquire the following Clerical "Miracles" in addition to any spells they may learn:

MKL 1 = Cure Minor Wounds
MKL 2 = Cure grievous Wounds, Remove Curse
MKL 3 = Neutralize Poisons
MKL 4 = Speak with Animals
MKL 6 = Exorcism
MKL 7 = Speak with Plants
MKL 10 = Raise Dead
MKL 16 = Raise dead Fully

Shamanism is a range of traditional beliefs and practices concerned with communication with the spirit world. A practitioner of shamanism is known as a shaman. There are many variations of shamanism throughout the world and several common beliefs are shared by all forms of shamanism. Shamans are intermediaries between the human and spirit worlds. According to believers, they can treat illness and are capable of entering supernatural realms to provide answers for human beings.

Shamans gain knowledge and the power to heal by entering into the spiritual world or dimension. Most shamans have dreams or visions that tell them certain things. The shaman may have or acquire many spirit guides, who often guide and direct the shaman in his travels in the spirit world. These spirit guides are always present within the shaman though others only encounter them when the shaman is in a trance. The spirit guide energizes the shaman, enabling him to enter the spiritual dimension. The shaman heals within the spiritual dimension by returning 'lost' parts of the human soul from wherever they have gone. The shaman also cleanses excess negative energies which confuse or pollute the soul.

The shaman communicates with the spirits on behalf of the community, including the spirits of the deceased. The shaman communicates with both living and dead to alleviate unrest, unsettled issues, and to deliver gifts to the spirits. Shamans assist in soul retrieval. In shamanism it is believed that part of the human soul is free to leave the body. The soul is the axis mundi, the center of the shamanic healing arts. Shamans change their state of consciousness allowing their free soul to travel and retrieve ancient wisdom and lost power.

Because a portion of the soul is free to leave the body it will do

so when dreaming, or it will leave the body to protect itself from potentially damaging situations, be they emotional or physical. In situations of trauma the soul piece may not return to the body on its own, and a shaman must intervene and return the soul essence.

Shaman have Masters, from whom they learn their Magick. They may cast spells directly, or they may go into a trance which enhances their ability to enchant materials or cast spells by 25%. In the trance state they may also summon demons:

Trance Level	BMR	Duration	Danger Point	Summoning	Enchantment	Targeting	Fatigue Loss
I	1	7 Turns	1d6 Turns	Spirit I	-	+10%	-5%
II	2	9 Turns	2d6 Turns	Spirit II	-1/2 BMR	+10%	-5%
III	3	12 Turns	3d6 Turns	Totem III	-1/2 BMR	+10%	-10%
IV	4	15 Turns	3d6 Turns	Totem IV	-1 BMR	+15%	-20%
V	5	16 Turns	4d6 Turns	Totem V	-1 BMR	+15%	-30%
VI	6	21 Turns	4d6 Turns	Totem VI	-2 BMR	+20%	-40%
VII	7	24 Turns	5d6 Turns	Totem VII	-2 BMR	+20%	-50%
VIII	8	27 Turns	6d6 Turns	Totem VIII	-2 BMR	+20%	-60%
IX	9	30 Turns	6d6 Turns	Totem IX	-3 BMR	+25%	-75%
X	10	36 Turns	7d6 Turns	Totem X	-3 BMR	+25%	-100%

If the "danger point" is exceeded, one fatigue point is lost for each turn over the danger point the trance lasted. The trance duration is fixed and cannot he altered. If fatigue points are lost in excess of the total Fatigue Level, damage is assessed against the body of the Shaman. No movement is allowed on the part of the Shaman while in a trance. If he moves or is disturbed by a violent blow, 1-20% Fatigue (minimum of 1 point) will be lost, with a 1-20% chance of 1-6 points of damage to the body as well.

1. Shaman will enchant a Focus, a "Medicine Bundle" composed of the 22 Correspondences favored by the Sign of the focus. The favorable Sign is revealed to the Shaman by his Totem Spirit when he goes into the wilderness to fast and meditate for 21 days. The Totem will appear in the form of an animal (see Dance/Chant Magick for details).

2. The Shaman must enchant potions containing spells he has learned. He will also enchant Protective Amulets.

3. Demons summoned by a Shaman are of the Totemistic variety dealt with in Dance/Chant Magick.

4. There is 5% chance per Body point lost during the trance that the Spirit will possess the Shamam. Consequently the Shaman is possessed both mind and body, either forced or willingly, and become a Shade. Since only an evil spirit would welcome the opportunity to enter and control the body of a living creature, Shades are altogether vile and cruel. Nevertheless, they are also intelligent and cunning, and skilled in magick and swordplay. Regardless of their original appearance, Shades become very thin and pale after their transformation. Their eyes and hair became dark red: Their eyes are maroon, "as red as wine" and their hair was crimson, "as red as blood" and their faces are deathly white with the appearance of a death mask or a polished skull that had its skin pulled back to give the appearance of life. Their teeth are filed to points with narrow lips. Shades resembled humans in other ways, with lean bodies "like a runner's, thin and compact."

   Once created, Shades were extremely powerful and dangerous, among the most feared creatures in the world. In addition to sorcery, Shades were gifted with superhuman physical abilities, many times greater than the fittest humans. These abilities included supernatural strength, speed, stamina, pain tolerance, and unmatched senses: A Shade could see as clearly at night as they could during the day, track scents at great distances.

   Perhaps their greatest ability was their resistance to death. A Shade could only be killed by being stabbed through the heart; otherwise, it would merely be temporarily disembodied, and would reappear elsewhere in spirit form before returning to a body, healed. This process was unpleasant for the Shade and extremely painful, but had no lasting consequences.

   All Shades could use magick. Usually only Shamen became Shades, meaning they would already have experience in using magick when they came into being. It is likely that Shades would become sorcerers anyway after being possessed, because of the magical nature of the spirits controlling them. The True name of a Shade would incorporate the true names of the spirits within.

   Because they possessed greater strength and stamina than any human, Shades were more powerful in magick than human magicians, and were able to cast spells that normally only elves could use, and for longer than a human without exhausting themselves. Shades were known to practice the darkest kinds of magick.



The Minor Arcane

- Alchemist
- Artificer
- Diviner
- Hex Master

Alchemy

Alchemy is an influential philosophical tradition whose early practitioners' claims to profound powers were known from antiquity. The defining objectives of alchemy are varied; these include the creation of the philosopher's stone possessing powers including the capability of turning base metals into the noble metals gold or silver, as well as an elixir of life conferring youth and immortality. Alchemists usually come in two types: those who are medically oriented and are Physicians as well as Alchemists (1-65%); and those who are philosophically oriented and seek to know the ultimate nature of things (61-100%). Physician-Alchemists may learn basic spells of curing (see Clerical Miracles) for Minor Wounds and Serious Wounds at spell level 1 at BMR 1, and for Disease at level 2 at BMR 2.

Alchemy (Arabic: al-khimia) is both a philosophy and a practice with an aim of achieving ultimate wisdom as well as immortality, involving the improvement of the alchemist as well as the making of several substances described as possessing unusual properties. The practical aspect of alchemy generated the basics of modern inorganic chemistry, namely concerning procedures, equipment and the identification and use of many current substances.

Alchemists are the source of much of the world's most important Magick materials needed to produce devices of the greatest Power. These materials are the by-products of the Alchemetical operations performed in the course of the Alchemist's transmutation of the metals and the commencement of the Great Work. The Alchemist's goal is to become the Archeus. To be an Archeus was to teach the supreme mystical state, the identification of the self with the Divine unity of all things. Alchemy, furthermore, is the exclusive pursuit of Men, for it belongs not to the temperament of Elves, Dwarves, or Hobbits.

Rank	MKL	Task which Must Be Mastered to Advance in Proficiency
Novice	1	Tending the Master's Fires*
Apprentice III	2	Conquest of the Common Metals I*
Apprentice II	3	Conquest of the Common Metals II*
Apprentice I	4	Grasp of all the Common Compounds*
Scholar IV	5	First Entity of Liquids
Scholar III	6	First Entity of Liquids*
Scholar II	7	First Entity of Herbs
Scholar I	8	First Entity of Herbs
Master II	9	First Entity of Gems: Emeralds
Master I	10	First Entity of Gems: Emeralds*
Sage II	11	First Entity of Gems: Sapphires
Sage I	11	First Entity of Gems: Sapphires*
Adept VIII	13	First Entity of Gems: Rubies
Adept VII	14	First Entity of Gems: Rubies*
Adept VI	15	First Entity of Gems: Diamonds
Adept V	16	First Entity of Gems: Diamonds*
Adept IV	17	First Entity of Metals: Lead*
Adept III	18	First Entity of Metals: Iron, Copper, Zinc*
Adept II	19	First Entity of Metals: Gold, Platinum, Mercury*
Adept I	20	The Philosopher's Stone and the Elixir*

Archeus 21 The Great Work
Archeus Magnus 22 The Great Work

Unlike other Magick Users, Alchemists advance in Magick level and Spell Casting level according to their success with the tasks set for them at any stage of their careers. When a task is completed at any level, the Alchemist automatically moves to the next MKL and casting level. Experience points are used only to determine body and fatigue points, and to establish the Alchemist's fighting ability. An Alchemist cannot move to a higher level of proficiency in Magick, however many experience points he has, if he has not completed an assigned task.

An Alchemist cannot advance past MKL 6 until he has completed the First Entity of Liquids. However, through experience gained by performing various forms of magick (enchanting potions, etc.) he can advance within the Task from MKL 5 to MKL 6. Use the Relationships of Magical Proficiency to find the total experience required. For example, a Scholar IV would be at 200,000 - 300,000 experience points; at 300,001 experience points, he would advance to Scholar III at MKL 6. However, despite the fact that he subsequently acquired another 100,000 experience points and reached 400,001, until he discovers the First Entity of Liquids he cannot attain MKL 7. This example holds true for all two-phase tasks as well as for single-phase tasks.

TENDING THE MASTER'S FIRE: The Novice is any character who is deficient in the Second Requisite (Dexterity 1-12). He must spend 1 year tending the Master's many experiments until he settles down a bit. During this period, no Magick may be performed or spells learned. The Novice may be sent out on "errands," however.

CONQUEST OF THE COMMON METALS I: The Apprentice learns of the each of the common metals (lead, zinc, bismuth, iron, steel, copper brass, bronze, silver, gold, platinum, electrum, and Mithril). Apprentices with INT below 19 learn 1 metal per month, INT of 16-20 learn 2 metals per month; INT/20+ learn 1 metals per month. 1000 experience points + 200 per month spent are awarded at the completion of the task, and the Apprentice advances to the next Magick Level. And yet, no other magick is performed.

CONQUEST OF THE COMMON METALS II: The Apprentice learns 14 Detect Metal spells of casting level 1 and BMR 1. When the spells are learned, he will have a permanently operating Detect Metal spell which reveals the presence of any metal when he looks at a sample, including whether it is common metal or metal from a Dwarvish, Dragon, or Alchemetical source. Experience points are awarded for learning the spells. The Apprentice can now enchant any metal by reducing the BMR by 40% + % equal to 2 x MKL per spell of enchantment. (See Enchanting Materials). He writes down the spells and other information he has on the common metals in a book in 10 + 1-20 days, then advances to the next Magick Level.

GRASP OF ALL THE COMMON COMPOUNDS: The Apprentice literally learns each material in the Magick Material Table (except metals). Apprentices with INT below 15 learn 20 materials per month. INT 15-20 learn 30 materials per month; INT/20+ learn 50 materials per month. When a material is learned, the Apprentice also learns to enchant it by reducing the BMR by 40% + % equal to 2 x MKL per spell of enchantment cast. He may also begin to learn spells up to his casting level which he may place in materials to make potions, powders, perfumes, and the like. He is limited, however, to spells which affect matter (Basic Magick), curative spells, and poisons (Black Magick). He may duplicate any other potion or powder which comes into his possession, however, provided the spell contained in the original sample is not above his casting level. The Apprentice must spend 1/2 of his time learning the common compounds; the "free" time may be spent in other activities. At the completion of the task, 1000 experience points + 200 per month spent in learning is awarded, and the Apprentice advances to the Next Magick Level.

THE FIRST ENTITY OF LIQUIDS: The Scholar begins the first stage of real Alchemy, which is to produce the Philosophical Sulfur. This is a Stage I process (see "Alchemetical Operations" below) and requires 1 cask of wine, 7 liquids, 7 flowers, 7 essences, and 21 Organics. Success with the task earns 10000 experience points and the Scholar goes to the next Magick Level. Only 1 week at the start of each operation is taken up in the task; the remaining time is open for any other activity.

THE FIRST ENTITY OF GEMS: For the Alchemist, the main product of the First Entities of Gems is the Great Water of Emerald, Sapphire, Ruby, and Diamond. These and other by-products are discussed below. Until the Alchemist has succeeded in producing the Great Waters in order, he cannot proceed to the one below:

- Emerald: A Stage I operation requiring 3 Dr. of raw emeralds (2 Dr. of cut or 1 Dr. of Dwarf-cut), 7 flowers, 7 liquids, 7 powdered skins, 7 bones, and 7 Organics. On completion of the task, 10000 experience points are awarded. Only 1 week at the start of each operation is taken up by the task; the remaining time is free.
- Sapphire: A Stage II operation requiring 3 Dr. of raw sapphires (2 Dr. cut or 1 Dr. Dwarf-cut), 7 liquids, 7 ground metals, 7 horns, and 7 Organics. On completion of the task, 25000 experience points are awarded. Only 1 week at the start of each operation is required by the task; the remainder is free.
- Ruby: A Stage III operation requiring 2 Dr. of raw rubies (1 Dr. of cut or 1/2 Dr. of Dwarf-cut), the blood, bones, and skins of 14 different Monsters, 7 Earths, and a 1/4 Dr. pinch of pepper. 10000 experience points are awarded upon completion. Only 1 week at the start of each operation is required by the task; the remainder is free.
- Diamond: A stage IV operation requiring 1 Dr. of raw diamonds (1/2 Dr. of cut or 1/4 Dr. of Dwarf-cut), 14 Organics, 7 bloods, 7 waters, and 1 sunflower ground in 10 square inches of dragon skin. 40000 experience points are awarded upon completion. Only 1 week is required at the start of each operation; the remainder is free.

THE FIRST ENTITY OF METALS: For the Alchemist, the main product of each First Entity of a metal is the "mercury" or clear liquid which is obtained: Lead: A Stage II process requiring 1000 Dr. of lead, 1 sapphire, and 7 essences. 20000 experience points are awarded for success.

- Iron: A Stage III process requiring 500 Dr. of iron, 1 ruby, and the blood of 14 different creatures. 10000 experience points are awarded for success.
- Copper: A Stage III process requiring 250 Dr. of copper, 1 emerald, and 7 bones. 10000 experience points are awarded for success.
- Silver: A Stage III process requiring 100 Dr. of silver, 1 diamond, and 7 liquids. 10000 experience points are awarded for success.
- Gold: A Stage IV process requiring 50 Dr. of gold, 1 diamonds, 7 liquids, and 1 sunflower. 40000 experience points are awarded for success.
- Platinum: A Stage IV process requiring 25 Dr. of platinum, 3 diamonds, 7 liquids, 7 essences, and 1 Black Rose, 1 Black Lotus, and 1 Black Poppy. 40000 experience points are awarded for success.
- Mercury: A Stage IV process requiring 5 Dr. of Quicksilver (Mercury); 3 Elvish Oak; freshly cut; 1 diamond; and the blood of a freshly killed Troll or Hobbit. 40000 experience points are awarded for success.

THE PHILOSOPHER'S STONE: A Stage V process requiring 7 parts Philosophical Sulfur, 7 parts Philosophical Salt, 7 parts of each of the 7 "Mercuries" of the metals, and 7 parts of Great Water. Each "part" is equal to 7 Dr. or 10 "doses."

THE ELIXER: A Stage V process requiring 7 parts Philosophical Sulfur, 2-7 Parts Philosophical Salt, 2-7 parts of each of the 7 "Mercuries," and 6-14 parts of Great Water. Each part is equal to 7 Dr. or 10 "doses."*

*Both the Philosopher's Stone and the Elixir earn 100000 experience points for success.

THE GREAT WORK: The Great Work is a most difficult Stage VI operation requiring new ingredients to be added at every 4th step of the process, just before the end of the 4th, 8th, and 12th steps.

The materials and their proportions are:

Material	1st Step	4th Step	8th Step	12th Step
The Philosopher's Stone	1	-	-	-
The Elixir	-	-	1	-
The Great Fire	-	-	-	1
The 4 Waters	4	-	4	-
The Philosophical Sulfur	-	1	-	1
The Philosophical Salt	1	-	1	-

Each part is equal to 1 Stone, 7 Dr., or 10 "doses."

The Great Fire is acquired by the Archeus drinking 1 dose of each of the 7 Mercuries and the 4 Waters, with a 10% chance of being poisoned. He then reduces the spell from BMR 10 to BMR 0 at 100% to enchant the Great Fire that will heat the crucible in which the Great Work will be conducted.

TRANSMUTAION OF GOLD:

In heaven there is an upside down fountain.
In it a flame is burning day and night.
This flame is burning eternally
and does not need a wick or oil.
Day and night the flame is burning,
the entire year,
every season,
and does not know change.

Paltu Sahib

The attainment of rubedo, or redness, is symbolized by the transmutation into gold. The alchemists often talk about 'living gold'. The 'living gold of the philosophers' is the pure fire that is in the philosopher's stone, or in quicksilver, or in the root humidity of nature which is completely penetrated by the fire. The living gold is the fixated seed that vivifies the philosopher's quicksilver and the matter of the stone, that is the root humidity of metals. The alchemists talk about three kinds of gold.

- The first one is an astral gold, the center of which is in the Sun, it transfers this gold by its rays and with its light at the same time to all the lower planets. It is a fiery substance and it is a constant emanation from the stellar bodies, which permeates the entire universe. Space, the atmosphere on the planets, and the planetary bodies themselves are completely filled with it.
- The second kind is the elementary gold. It is the purest and most fixated part of the elements, and of all substances that are made thereof. All living beings of the three nature realms have this priceless elementary gold within themselves. It is also called the central fire of the earth.
- The third kind is the common metal gold.

The alchemists also say that the elementary gold (pure consciousness) is the philosopher's stone made pure and perfect by the Great Work.

Apparatus

It is the father of all works throughout the world.
Perfect in power.
If cast on earth it will divide the element of Earth
From the element of Fire:
The subtle element from the gross matter.
In its great wisdom it ascends gently from Earth to Heaven.
Again it descends to Earth.
Then unites in itself the force from Things Above
To the force from Things Below
Emerald Tablet, fourth verse

The basic apparatus of alchemy can be found in any Hermetic laboratory.

Alembic: A distilling device that looks like a flask with a narrow-necked opening leading down from the top. Even Cleopatra herself used this distilling device.

Athanor: furnace built in the shape of a small domed tower, containing an egg-shaped vessel lying in a sand-bath above a heat source such as fire. Used to maintain a constant application of heat.

Balneum Mariae: a water-bath fashioned as a jar-within-a-jar, used to heat substances slowly. The outer vessel is filled with water while the inner vessel contains the substance to be heated.

Crystallizing Dishes: Shallow dishes allowing for rapid evaporation.

Cucurbit: a glass flask or metal bulb with a long, curved spout designed to funnel distillates into another vessel.

Kerotakis: A closed vessel in which materials such as thick leaves of metal are exposed to vapors (typically mercuric) in order to distill essences.

Flasks: Ceramic, crystal, or glass containers in a variety of shapes, sizes, and thicknesses.

Funnels: Made of glass, with a selection of cloth and charcoal filters. Mortars and Pestles: Made of stone or ceramic, designed for grinding down ingredients.

Pelican: A still with two necks that allow a distilled substance to be returned to its original nature, ready for re-distillation and subsequent further refinement.

Philosopher's Egg: A special retort (similar to an alembic) into which substances are distilled. Eventually the Philosopher's Stone will be "hatched" from this "egg."

Pomander: A small metal container, holding a ball of aromatic spices or herbs, worn suspended from the neck or girdle (or attached to the finger by a ring), designed to protect against infections and noxious fumes.

Still Heads: Flask lids, with glass pipes leading to other flasks. The earliest stills were comprised of three parts: a vessel to heat the substance to be distilled, a cooling chamber to condense the substance, and a collector to receive the substance.

Advanced Alchemical Operations

The Alchemetical operations required to produce the Great Waters, the Mercuries, the Philosopher's Stone, the Elixir, and the Great Work are complex and require considerable time to perform. The time frame for each step is the Philosophical Month (30 days + an extra 1-100 days divided by the MKL of the Alchemist). The time is reduced by the Astrological bonus of the Alchemist. The materials do not have to be enchanted as these are chemical processes.

Stage	A	B	C	D	E	F	G	H	I	J	K	L
I	1	1	1	–	–	–	–	–	–	–	–	–
II	1	1	1	1	1	1	–	–	–	–	–	–
III	1	1	1	1	1	1	1	1	–	–	–	–
IV	1	1	1	1	1	1	1	1	1	–	–	–
V	1	1	1	1	1	1	1	1	1	1	1	–
VI	1	1	1	1	1	1	1	1	1	1	1	1

Once the Alchemist has mastered the process of making any of the Waters, etc., he will always be able to duplicate the process in the minimum time (1 month - 30 days) and may prepare more than 1 mixture at a time.

A) Calcination: Heating the material in air until it is reduced to a fine powder to remove all of the "surface qualities.

B) Solution: Dissolving the calcinated powder in "a mineral water which shall not wet the bonds." This produces a "fusion" of the materials.

C) Separation: Dividing the materials into their original components to separate the "pure" from the "impure." A by-product called "Magick Oil" is obtained.

D) Conjunction: Reunifying the materials to obtain the "first form" of the material before it acquired the "accidents of nature." This produces an Alchemetical by-product known as the "Oil of the Philosophers."

E) Putrefaction: Warming the material in water or fermenting dung, the "rotting death" that leads to the "rebirth" of the material. A by-product produced by the process is a second-grade Oil of the Philosophers useful for poisons and Curses.

F) Coagulation: Crystallizing a white solid from the liquid produced by putrefaction to create the "embryonic" or "new" material.

G) Cibation: Feeding the embryonic material with honey, milk, celadine, etc.

H) Sublimation: Warming the embryonic material in water or fermenting dung, passing it several times from liquid to solid states to rid it of its "infirmities" resulting from the new birth. A "Sulfur" is obtained, which is retained for Step K.

I) Fermentation: Extracting the "true life" or "Mercury" of the material.

J) Exaltation: Heating the "Mercury" to the highest intensity to purify it.

K) Multiplication: Reuniting the Sulfur and the Mercury.

L) Projection: Applying the product to the external world.

If any stage fails, there is a 35% chance + Astrological bonus of the Alchemist that he may "save" the materials and merely repast the step, taking a full 130 days. Otherwise, all of the materials will be "ruined" and he will have to begin again at Step A. The "ruined" materials are discarded, for they are useless.



Alchemetical Products and By-Products

The Alchemetical processes outlined above are fairly authentic, except for the "recipes," which were included for purposes of playing ***Chivalry and Sorcery***. The products and the by-products produced are again authentic; and once more some of their properties have been modified for the game.

THE FIRST ENTITY OF LIQUIDS results in the following products:

1. Philosophical Sulfur: 3 + 1-6 Dr. used in Alchemetical operations.

2. Magical Oil (Oleum Magicale): 10 + 1-50 "doses" of clear oil which magnifies the quantity of any non-medical potion by 1-6 doses. It also reduces fatigue point loss by 1/2 if it is used to coat a Focus (1 dose per day for 21 days). If it is sprinkled on an object, it lowers the BMR by 1-2.

THE FIRST ENTITY OF HERBS results in the following products:

1. Philosophical Salt: 3 + 1-6 Dr. used in Alchemetical operations. The Salt can also be substituted for any Organic and is at BMR 0. Minimum enchantment amount = 1/20 Dr.

2. Waters of the Wise (Aqua Verti): 10 + 1-50 "doses" of pure "waters" which magnify the quantity of any medical potion or potion of heroism, longevity, or other body-changing spell. Consumed by itself, 1 dose increases saves vs. Commands by +10% + 1-20%, and reduces targeting by enemies using any spell by -10% - 1-20%. Having a BMR of 10 itself, it increases the BMR of any object it is sprinkled On by 1-6. A non-Dwarvish Weaponsmith/Artificer will need the Waters of the Wise to put the final temper into any Weapon above +3 (Except Elvish arrows and bows). Applied to leather armor, -5% is obtained per application of 1-3 doses until -25% is reached.

THE FIRST ENTITY OF EMERALD results in the following products:

1. Great Water of Emerald: 10 + 1d100 "doses" of emerald green "waters" used to create the Great Fire. It also can be used to make a potion of protection vs. Illusions

which gives the user True Sight for 1-6 hours (True Sight spell does not have to be known to produce the potion.)

2. Alchemist's Emerald: A 200 ct. emerald which amplifies the effect of all spells of Command and Illusion by 1 proficiency grade. It improves recharge rates by 1 spell charge per day when placed in a device.

THE FIRST ENTITY OF SAPPHIRE results in the following products:

1. Great Water of Sapphire: 10 + 1-100 "doses" of pale blue "waters" used create the Great Fire. Used in potions of Detection, Communication, Reading, Speaking, and other related spells, it magnifies the quantity produced by 1-10 doses per "dose" of the Water used.

2. Alchemist's Sapphire: A 200 Ct. sapphire which will contain as many spells of Detection, Communication, or Transportation as the Magick User wishes to store in it. Also, when these spells are cast against the possessor of a Sapphire, the gem reduces targeting to the next lowest level (e.g.: Superior to Equal). It improves recharge rates by 2 spell charges per day when placed in a device.

THE FIRST ENTITY OF RUBY results in the following products:

1. Great Water of Ruby: 10 + 1-100 "doses" of blood-red "waters" used to create the Great Fire. Used in potions of Protection, it will reduce targeting of any spell by -10%. Used in any potion containing a harmful spell, it increases targeting by +10%. Consumed by itself, it renders the drinker immune to all forms of Fear or loss of morale for 1-6 hours per dose.

2. Alchemist's Ruby: A 200 ct. ruby which will, if placed in the pommel of a sword, increase damage inflicted by 1-10 points and increase hit and parry bonuses by +10% and -10%, respectively, with 1-3 extra blows per turn. If worn as an Amulet by a military engineer or Artificer/Weaponsmith, it will reveal weak points in a fortification and give him 95% accuracy when firing war engines. Ground into a fine powder and fed to a War Horse, it will turn the animal into a Great Horse in 1-7 weeks. Further, the Great Horse will breed true 1 out of 3 times, so that his offspring will be Superior to Great Warhorses.

THE FIRST ENTITY OF DIAMOND results in the following products:

1. Great Water of Diamond: 10 + 1-100 "doses" of crystal "waters" used in making the Great Fire. When mixed with 3 doses of Magick Oil, 3 doses of Waters of the Wise, and 7 essences, 1 dose of Water of Diamond will produce a potion that reduces the time to enchant 7 materials to 1/2 the spells normally required. Such a potion also reduces the BMR of any spell to be learned by 2 BMR, in addition to the 1/2 spells required normally. INT is increased temporarily to 25 for 1-6 hours as well.

2. Alchemist's Diamond: A 200 ct. diamond which, when placed into a Focus, reduces fatigue point loss for casting any spell through the Focus to 1 point per spell. It improves recharge rates by 5 spell charges per day when placed in a device.

THE FIRST ENTITY OF METALS result in the following products:

1. True Lead: 100 Dr. of lead so resistant to Magick that no spell can penetrate it. When mixed in the ratio of 1 Dr. of True Lead to 10 Dr. of paint (1 gallon), it can be used to "anti-magick" a wall, floor, etc., of 1000 square feet so that no spell would pass through it. It can also be made into a glossy lacquer than can be applied to armor, giving it -10% against all spell targeting, provided that it is a full suit of armor. True Lead is necessary to bind Level VII-X Demons.

2. Star of Iron: 50 Dr. of iron which is the basis of all the Great Swords: Vorpal Blades, Dancing Swords, Demon & Holy Swords, Soul-Drinkers, and Bane Swords. It is also necessary to the fashioning of Magick Armor -4 to -5, Shields -4, and the like. The alloy needs is 1 Dr. of the Star to 3 Dr. of iron, and all must be enchanted.

3. Star of Copper: 25 Dr. of the Star is produced. The Star of Copper is most useful in fashioning enchanted books and scrolls, for if it is used (powdered) in Magick Inks, it reduces writing time to 50%. Used in a device or Focus, it will increase recharge rates by 1 spell per day when used with any 7 Gems or 1 Alchemetical Gem. Used in enchanting an Amulet of Protection or a Talisman, enchantment time for the object is reduced by 1/2, and 1-6 additional spells may be placed in it.

4. Star of Silver: 10 Dr. of the Star is produced. The Star of Silver must be used in fashioning of all magical mirrors, Amulets of Night Vision, Cloaks or Helms of Invisibility, and the like. Used in an enchanted cross, it will repel all Undead 20% of the time for 1-6 turns (more in the case of Vampires). Used in a device or Focus, it increases recharge rates by 1 spell per day when used with any 7 Gems or 1 Alchemetical Gem. When used as a setting for an Alchemetical Sapphire, 1-6 additional spells may be placed in the device.

5. Star of Gold: 5 Dr. of the Star is produced. When used in a device containing spells of Fire (Basic Magick), the Star will hold all such spells. The Star is also used in most Rings because it has the virtue of increasing the total spell capacity of a Ring by 22 spells. When used as a setting for Alchemetical Rubies or Emeralds, it increases recharge rates by 1 spell per day and triples the number of charges in the device.

6. Star of Platinum: 1 Dr. of the Star is produced. When used in a device containing spells of Water (Basic Magick), the Star will hold all such spells. The Star is most effective as a setting for Alchemetical Diamond because it has the virtue of making the Diamond capable of storing 22 spells; and the recharge rate is increased by 3 charges per day, with 1000 charges in the device.

7. The Fixed Mercury: 1/10 Dr. of the Fixed Mercury is produce This exceedingly rare material has infinite spell capacity, contains 5000 charges, and recharges any device at the rate of 25 charges per day. It has no BMR whatsoever, and any spell may be placed in it instantly. It resembles ordinary silver, however, and only an Alchemist will recognize its true identity all of the time. (Even the Diviner has only a 10% chance of identifying Fixed Mercury.)

8. The "Mercuries": Each one of the processes for the First Entities of Metals produces a "mercury" or liquid which is the "essence" of the metal, just as the Stars are the quintessence of their solid properties. 7 + 1-100 doses of each "Mercury" will be produced. When mixed in equal proportions, the universal Solvent is created, a very fascinating liquid which will dissolve 1-10 cubic feet of anything for 1-100 turns. (The Alchemist does not mix the solvent until it is needed.) The "Mercuries" are also vital to the creation of the Stone and the Elixir.

THE PHILOSOPHER'S STONE (lapis philosophorum)

You will not find
the philosopher's stone
until you are perfect.
Grillot de Givry

These legendary alchemical red rock is capable of transmuting base metals (lead, for example) into gold (chrysopoeia) or silver. According to alchemical texts, the philosopher's stone came in two varieties, prepared by an almost identical method: white (for the purpose of making silver), and red (for the purpose of making gold), the white stone being a less matured version of the red stone. It is often said to be orange (saffron colored) or red when ground to powder. Or in a solid form, an intermediate between red and purple, transparent and glass-like. The weight is heavier than gold, and is soluble in any liquid, yet incombustible in fire. The philosopher's stone is the central symbol of the mystical terminology of alchemy, symbolizing perfection at its finest, enlightenment, and heavenly bliss. The Stone is the Focus for what will become the Alchemist's greatest achievement. At the moment, the Stone is totally inert, for it is not until the completion of the Great Work that it acquires its powers. From 1-10 stones are produced. The Stone is valuable to other Magick Users as well, for it has the virtue of being able to store 78 Basic Magick spells. There is also a by-product, a fine white ash which has BMR 0 at 100%. From 1-100 applications of the ash is produced, and when 1 pinch is put into a batch of potion (1-10) it will triple the amount produced.

THE ELIXER

He who drinks from the water
that I will give him
will never be thirsty anymore
because the water that comes from the divine
will become like a spring in them
rising to eternal life.
The Gospel of the Holy Twelve

The Aqua Vitae or Elixir of Life is the sole product of the operation, and 50 + 1-50 "doses" are obtained. One dose of the Elixir will cure any wound, however grave, and no recuperation time is required. When mixed with the Great Waters in equal parts and run through a Stage III operation, the Water of Regeneration will be produced 98% of the time, with 1-3 doses being produced. When mixed with the blood of a Lycanthrope, the Water will permanently give the drinker +1 point of regeneration per turn. One dose of Aqua Vitae mixed with 7 doses of any healing potion will produce 7 doses of universal Antidote against any poison. By taking 21 doses of Universal Antidote, mixed with the great poisons, permanent immunity to poison will result. Finally, by mixing 3 doses of Aqua Vitae, 7 doses of Water of Regeneration, and 7 doses of Universal Antidote, 1-3 doses of the Potion of Longevity is produced in 7 Philosophical Months. This potion adds 300 years to the life of the person drinking it, gives him immunity to all disease and poison, prevents the infirmities of old age, and gives him a Constitution of 20.

THE GREAT WORK (Magnum opus) results in a product at the end of each 4 steps in the operation:

1. Step 4: The Seed of Metals is obtained. The Seed is removed from the process and placed in a crucible, along with all of the materials required by the First Entities of Metals. A Stage III operation is performed with 100% chance of success. The "germinated" seed is then planted in solid rock and produces:

1-5%	1000 Dr. True Lead	+ 90000 Dr. of Lead
6-35%	350 Dr. Star of Iron	+ 75000 Dr. of Iron
36-55%	175 Dr. Star of Copper	+ 60000 Dr. of Copper
56-70%	70 Dr. Star of Silver	+ 50000 Dr. of Silver
71-85%	35 Dr. Star of Gold	+ 25000 Dr. of Gold
86-95%	7 Dr. Star of Platinum	+ 1000 Dr. of Platinum
96-100%	1 Dr. Fixed Mercury	+ 500 Dr. of Quicksilver

2. Step 8: At the end of the Sublimation process, 21 bean-like objects are found with the "embryonic" material. These "beans" are the Homunculi: 1-20% = Human; 21-60% =

Animal; 61-100% = Monster. The creature, if human, will become the "son" of the planter and has superior Prime Requisites (12+ in all categories except variable Alignment). An animal or Monster will be utterly under the control of the planter. Animals have 3 x the hit points and +20% additional hit bonus. Monsters will be of an utterly new species 25% of the time (the planter can choose the characteristics and design the Monster).

3. Step 12: The Philosopher's Stone: The Archeus now has a Focus of great Power which permits him, and only his, to cast any spell he desires. In short, it grants "wishes" in the sense that anything possible to Magick is within the power of the Philosopher's Stone to grant. The Stone always has a fully enhanced targeting percentage and the Archeus is always rated at the Superior Magick User level for purposes of offense and defense. Each month thereafter, the Archeus has a 10% chance of being summoned to the mysterious Council of the Wise, at which point he disappears from the knowledge of the world, leaving behind all of his materials writings, and works intact.

Homunculus

Some Alchemists know the secret of creating a homunculus, an artificial little man who acts as a servant. The methods of making such a homunculus vary. One method is to take mandrake, formed from the sperm of a hanged man, and feed it milk, honey and sometimes blood until it turns into a homunculus. Another involves taking an egg laid by a black hen, piercing the shell and replacing some of the egg white with human sperm, then sealing it up and burying it in dung until a small man emerges after a month or so.

Immortality

The elixir of life, also known as elixir of immortality, is a potion that grants the drinker eternal life and/or eternal youth. In alchemical terms, the body is reduced into a quicksilver water from which the elixir is then made. In other words a vivifying spirit is made. The elixir is the same as the philosopher's stone, but the alchemists use the term elixir to talk primarily about its energetic and healing properties.

The elixir is the second phase in the Great Work, while the tincture is the third phase. As the second phase is albedo, or whiteness, the tincture is also called white tincture. It is the state of cooked or digested matter that has now gained a white color. When it is projected onto metals it changes them into silver.

The red elixir corresponds with the third phase, rubedo or redness. The red elixir is the perfect stone. The Arab alchemists just called it elixir, meaning 'yeast'. Yeast makes dough rise, what in the philosophical sense means 'multiplication'. In relation to the elixir, it makes spiritual energy multiply and therefore it works in a healing way in living beings. The elixir cures all ailments, and makes all imperfect metals (like the organs, cells…) perfect (it makes them healthy again).

The term tincture is used for its penetrating quality. The tincture is the last degree of transmutation of the natural bodies. It brings all imperfect things to their perfection. Paracelsus calls the tincture a very noble substance that colors all metallic and human bodies, and changes them in a much better essence. It penetrates all bodies and let them 'rise' as with yeast.

Since Immortals are so different from mortal characters, and so much more powerful, an Immortal level campaign will be very different in tone from a mortal level one. Most Immortals don't simply go out and kill monsters; and they certainly don't hoard and spend treasure like mortal adventurers do. Instead, Immortal level campaigns tend to centre around political rivalries, machinations, and plotting.

The Game Master and players should take this difference into account when deciding whether or not to continue a campaign. Many players may simply prefer to have their characters retire and die peacefully as mortals—or maybe use the gaining of Immortality as the campaign finale rather than continue to play their characters once Immortality is reached.

Whether you decide to include the Immortal levels in your campaign or not, it should be the result of a conscious decision; not the result of a "lucky" (or unlucky) die roll. Suddenly finding yourself in an Immortal level campaign that you weren't prepared for can be bewildering to both the players and the Game Master and is likely to kill the campaign if not prepared for. Similarly, being all geared up for an Immortal level campaign and then discovering that one or more of the PCs doesn't make the transition because their players rolled badly is equally unsatisfying.

Given that Immortals are former mortals who have been given great power, what they do with that power (and what they do with their endless time since Immortals no longer age) is as varied as mortality itself. Some explore the universe. Some look after the mortals and protect them. Others play with mortals to amuse themselves, or play decadent political games with one another. Others are easily corrupted by the power and enjoy spoiling the plans of their peers and making life hard for mortals.

The personalities of Immortals are as varied as those of mortals; and even though they have great power, they do not necessarily have the wisdom that comes with great age. Some may well be as dumb as a bag of rocks, despite their power.

Although the term "Immortal" is used for characters, they are not truly immortal. They can still die. When an Immortal dies, they are permanently dead. There is no way to bring them back, raise them, reincarnate them, or even turn them into undead. When they're gone, they're gone. Consequently, and somewhat ironically, Immortals tend to be far more paranoid about death than they ever were when mortal.



Artificers

Artificers are the Magick Users who fashion many of the "public" magical devices found in the world--devices usable by anyone. Artificer worked what appeared to be miracles with metals in order to create weapons and armours, which appear so perfect that to the layman, they seemed to have been fashioned by magical rather than by ordinary means. The Artificer's art was founded on experience hard-won from generation after generation of trial and error.

Such highly specialised knowledge and skills were passed down from Master to Apprentice as priceless secrets to be kept exclusively within a small brotherhood of the initiated. They were secrets not to be shared promiscuously with anyone who wanted to know. Thus, while there were many smiths who could work with metal, their skills were crude by comparison, and even the typical Armorer lacked the insights and skills known to the chosen few. Thus the mystique of the Master Artificer was only strengthened, for the magical quality of his Art was clear for all to see and believe.

In order to learn the Secrets of the Masters so that he will be able to craft magical arms, the Apprentice Weaponsmith must first be accepted into a Guild of Artificers. The Guild has always jealously guarded all knowledge of their secret processes. Indeed, should anyone be in the business of fashioning armaments and armours of magical quality without being a member of the Guild in good standing, the Guild will quickly act to suppress his unauthorised work by whatever means it finds needful.

There are 3 kinds of Artificer:

1. WEAPONSMITH: A maker of Magick swords, weapons, and armor. Dwarves are Weaponsmiths 70% of the time, if male.

2. JEWELSMITH: A maker of amulets, rings, and all other kinds of Magick Jewelry. About 10% of male Dwarves and 85% of female Dwarves are this type of Artificer.

3. MECHANICIAN: A maker of large-scale magical devices such as war engines, robots, etc. About 20% of male Dwarves and 15% of female Dwarves are this type of Artificer.

When a character rolls an Artificer, the type of Artificer is determined by the following:

- Weaponsmith: Greater Strength than Intelligence or Wisdom.
- Jewelsmith: Greater Wisdom than Intelligence or Strength.
- Mechanician: Greater Intelligence than Strength or Wisdom.

In the case of Dwarves, the characteristic applying to the percentage determination for a type of Artificer will be raised, if necessary, to meet the requirements of this type.

THE MOST HONOURABLE GUILD OF MASTER ARTIFICERS

Since the organisation is a secret international society within the various Artificer's Guilds, no mere weaponsmith or armourer is automatically made a member of the Most Honourable Guild of Master Artificers. The Guild has the dual purpose of preserving and passing on the magical secrets of arms crafting to "worthy" individuals while protecting those secrets from spreading beyond

the trusted inner circle of initiates. This exclusive inner circle of Master Artificers has a very demanding list of requirements for membership:

1. A candidate must be nominated for membership by a Master Artificer who knows of his character and skill and is prepared to vouch for him. The nominator is typically the Master whom the candidate served as an apprentice Armourer.

2. Minimum attributes required for membership are: STR/14+, CON/13+, DEX/13+, INT/12+, FER/10+.

3. The candidate must swear the most solemn of oaths on pain of death not to pass on the secrets of his high craft to any individual except one approved by the Guild. However, renegades can exist, teaching the Secrets of the Masters to lesser Weaponsmiths.

4. The candidate must swear that he will work only with those Mages approved by the Guild as "trustworthy friends devoted to the noble purposes of the Guild."

5. The candidate must swear upon sacred objects that he will fashion armaments and armours that are intended only for the most just of purposes, in service of the forces of Light and Justice.

6. The candidate must swear, upon pain of death, that he will not reveal the secret recognition signs and signals that identify a member of the Guild to another.

A Guildsman is under an absolute obligation to extend his hospitality, protection, and unstinting aid and assistance to anyone who gives the requisite recognition signs and signals identifying him as a Fellow of the Guild.

The Guild organisation is as follows:

- **Grand Master Artificer** (75 status points): The international head of the Guild.
- **Grand Master of Arms** (60 status points): The national head of the Guild. The Grand Masters form the governing High Council of the Guild under the Grand Master Artificer.
- **Master of Arms** (45 status points): A member of the National Council of the Guild. The Council is made up of a total of 6 plus the Grand Master of Arms and it decides upon the worthiness of all candidates for Guild membership and enforces the rules and edits of the Guild within its own national area.
- **Master Artificer** (35 status points): A Guild member.
- **Journeyman Artificer** (20 status points): A member, who must serve three months intensive training under the guidance of a Master Artificer, during which time he is taught the Secrets of the Masters. Such individuals are typically Master Armourers and Weaponsmiths in their own right.

It should be noted that members of this secret order are also members of the Guild of Armourers and Weaponsmiths, one to which less exalted craftsmen belong. They may or may not be officers in that more mundane Guild, but their status within it will not reflect their status in the secret organisation to which they belong (else it would not be secret!) However, their extraordinary skill in fashioning armaments and armours of greatly superior quality often gains them great respect among their colleagues, who wonder how they do it!

Weaponsmith Artificers

Weaponsmiths have the skills of a blacksmith, armorer, foundryman, and fighting man. The Weaponsmith is the only non-noble who has the right to carry Chivalric arms, including the great sword of a Knight. Because of his unique vocation, he is as well trained as any Knight (Dwarves don't ride) and he is also versed in the use of all missile weapons.

1. Weaponsmiths can enchant 3 Dr. of material per MKL each time they cast a spell of enchantment. In addition, they acquire the following abilities as they advance in magical proficiency:

   MKL 2: +1 weapons, -1 armor
   MKL 3: +2 weapons, -1 shields
   MKL 4: +3 weapons, -2 armor
   MKL 5: -2 shields
   MKL 6: -3 armor
   MKL 7: -3 shields
   MKL 8: +4 weapons
   MKL 9: -4 armor
   MKL 10: -4 shields
   MKL 11: +5 weapons, +5 bows
   MKL 12: +6 swords
   MKL 13: Flaming Sword
   MKL 14: Ego Swords
   MKL 15: +7 swords
   MKL 16: Work Mithril
   MKL 17: -5 armor, Bleeding Sword
   MKL 18: -5 shields, Berseker Sword
   MKL 19: +8 swords, Demon Armor
   MKL 20: +9 Dancing Sword
   MKL 21: +10 Bane Sword, Demon Weapon
   MKL 22: +10 Vorpal Blade, Holy Sword

2. The Weaponsmith must enchant a number of Focusing devices. These are:

   THE ANVIL: The Magick Anvil is fashioned from 50 Dr. of iron melted together with the 22 enchanted Correspondences favorable to the Sign of the Focus. It is used to forge all magical weapons. It is required for the testing of swords of great quality (+6 or higher) to see if they are capable of being thrice forged swords, and so will be able to take the enchantments necessary for the creation of the greatest of blades.

   THE HAMMER (The Hammer of Vulcan): The Magick Hammer is fashioned from 7 Correspondences given for the Sign of the Focus and is used to forge all magical weapons. When used to forge any ordinary weapons, the Weaponsmith works at 3 x the rate of an ordinary armorer.

   THE TEMPER: The magical liquid used to "quench" a red-hot blade and give it strength. The liquid is made from 7 liquids, 7 crushed rubies, and 21 herbs. Once enchanted, 100 to 200 "doses" of the Temper will be obtained. One dose of the liquid is added to the water used to place a temper in any magical weapon.

   THE FORGE (The Forge of Vulcan): The Forge is fashioned from 500 Dr. of brick and 50 Dr. of iron. It takes 21 weeks to enchant - 1/2 MKL of the Weaponsmith. The Forge triples the amount of metal that the Weaponsmith can enchant at any one time and also is utterly essential to the making of Dwarvish metals. (Dwarves have a +10% chance of learning how to make Dwarvish metals per MKL attained.) The Forge also has the additional benefit that Fatigue costs for spell casting are halved when the Artificer is within ten feet of the Forge, since it acts as a "focus" for his talents.

   THE TONGS: The Journeyman Artificer must fashion a pair of Tongs as a simple magical device to maintain a sure grip on all metal armaments and armours of magical quality which he is fashioning.

   THE DRAWING KNIFE, THE CLAMPS & THE GLUE: Any Artificer who wishes to fashion magical bows and arrows must also create these magical tools. The Drawing Knife is fashioned as a Lesser Focus and is essential to shaping the wood for any magical bow or magical arrow. The Clamps, which are fashioned as simple magical devices, are needed to warp wood into bows etc. One set of three clamps will be needed per bow the Artificer is working on. Typically, he keeps at least half a dozen sets around. The Glue is essential to fixing the feather fletching onto arrows, and it is prepared as a simple magical device, with one batch sufficient to fletch 99 arrows.

3. FORGING WEAPONS: In order to forge any magical weapon, the Weaponsmith must enchant the metal required to BMR 0 at 100% (see the list for weapon costs for weight). When the metal is enchanted, it must be heated in the forge. Once fully enchanted, the red-hot metal is then worked on the Anvil. All woods are "cured" by drying them near the forge. The time required for forging is:

   +1 weapon = 3 weeks
   +2 weapon = 5 weeks
   +3 weapon = 7 weeks
   +4 sword = 14 weeks
   +5 sword = 21 weeks
   +6 sword = 1 year
   +7 sword = 3 years

   Only 1 day out of each week is spent working on the weapon. No other magick may be performed by the Weaponsmith, but he may work on ordinary weapons as well. Each time he works on the weapon, he must "quench" the metal in 1 dose of the Temper. +4 swords and above will require Dwarvish Steel or else thrice-enchanted steel. +6 swords require 1 Dr. of the Star of Iron to 3 Dr. of steel.

4. TESTING THE TEMPER: If a sword of +3 characteristics and over is fashioned, the Weaponsmith must "test the temper of the blade" by smiting it against the Anvil with all of his force. There is a 1-75% chance the blade will survive. If the blade shatters, it may be reforged in three weeks, during which time no other tasks may be performed. If the Weaponsmith is interrupted, he will have to start the 3-week period over from the beginning. If the blade shatters a second time, it will be set aside.

5. THRICE FORGED SWORDS: If a sword shatters twice when tested, it is clearly a blade that has been marked by destiny for some great purpose. Only thrice-forged swords may be turned into Dancing Swords, Bane Swords, Vorpal Blades, or Holy Swords. Such a weapon will invariably develop an Ego.

6. FORGING ARMOR: When forging magical armor, essentially the same procedure is followed as for magical weapons. The metal must be enchanted to BMR 0 at 100%. When heated, the metal is enchanted and afterwards is worked on the Anvil. Leathers are "cured" by smoking them above the fires of the forge. The time required is:

   -1 armor or shield = 2 weeks
   -2 armor or shield = 5 weeks
   -3 armor or shield = 7 weeks
   -4 armor or shield = 14 weeks
   -5 armor or shield = 21 weeks

   This time is in excess of the time normally needed to fashion any armor or shield. The armor or shield must be coated with the Temper 3 times for each -1 enchantment worked on it. At the end of the time, the armor is fully

enchanted. Only 1 day out of each week is needed to fashion the armor once the normal time to shape the armor has ended (see the list for weapon costs for time to make armor).

7. BOWS & ARROWS: Magical bows and arrows require Quality materials (usually yew wood but also horn etc, in the case of composite bows) plus the following materials: 1 quantity of precious metal (silver or gold) and 3 quantities of other materials appropriate to the bow/arrows, plus 3 quantities of materials to "anoint" the armament. All of these materials (including the metal, wood, etc, required to fashion the basic weapon) can be enchanted down to BMR*0 beforehand.

   Magical bows and arrows of +5 quality require those materials normally used in their fashioning plus the following materials: 1 quantity of precious metal (silver or gold) and 3 quantities of other materials appropriate to the bow/arrows, plus 3 quantities of materials to "anoint" the armament.

   Arrows can each hold one spell of an offensive nature up to 2 ranks below their quality rank. A +8 arrow could thus hold up to one Rank 6 spell. The spell effects go off instead of the arrow doing damage upon scoring a hit.

   Magical composite bows, longbows, & arrows of +6 to +8 quality require those materials normally used in their fashioning plus 13 different magical materials consisting of 1 quantity of precious metal (silver or gold), an "energising" gemstone capable of holding at least 13 magical charges, and 5 quantities of other materials appropriate to the bow, plus 6 quantities of materials to "anoint" the bow/arrows. If the materials used are enchanted beforehand down to BMR*0, a Magus can place magical spells in the completed armament as with any other magical device.

   Magical longbows of +9 to +10 quality require those materials normally used in their fashioning plus 21 different magical materials consisting of 3 quantities of precious metal (silver or gold), an "energising" gemstone capable of holding at least 21 magical charges, and 9 quantities of other materials appropriate to the bow, plus 8 quantities of materials to "anoint" the bow. Magical Bowery must be used throughout by an Artificer. Note that such magical bows are fashioned with materials that can turn them into Greater Devices of Power. If the materials used are enchanted beforehand down to BMR*0, a Magus can place magical spells in the completed armament as with any other magical device.

8. JAVELINS: Magical javelins of +1 to +5 quality require those materials normally used in their fashioning plus the following materials: 1 quantity of precious metal (silver will do) and 3 quantities of other materials appropriate to the javelin, plus 3 quantities of materials to "anoint" the javelin. All of these materials (including the metal, wood etc, required to fashion the basic weapon) can be enchanted down to BMR*0 beforehand.

   Magical javelins of +6 quality require those materials normally used in their fashioning plus the following: 1 quantity of precious metal (silver will do) and 3 quantities of other materials appropriate to the javelin, plus 3 quantities of materials to "anoint" the javelin.

   Magical Javelins of +7 and +8 quality require those materials normally used in their fashioning plus the following: 1 quantity of precious metal (gold) and 3 quantities of other materials appropriate to the javelin, plus 3 quantities of materials to "anoint" the javelin.

9. SPECIALIZED WEAPONS: Egos traditionally are limited to Swords - and even then, only to swords of a noble cast, like Knight's Broadswords or Barbarian Longswords. Such weapons are rare in the legends, and should be distinguished from other weapons which bore names and were talked about as if they were people, but were, in fact, only weapons of great reputation.

   Ego Swords: Ego Sword is a blade literally possessed by a type of Demonic force - a personality acquired through the forging and reforging of the metal and the peculiar magicks worked upon it by the Weaponsmith as he imbues the metal with Fighting Spirit. The Ego possesses an IQ, Wisdom, and Alignment, and these are determined as for a person. Such a sword will invariably seek glory in battle and, if its combined IQ and Wisdom are even higher than its owner's, it will lead him into danger to test his worthiness to own such a fine weapon as itself and to gain the opportunity of slaying enemies. Ego Swords are intensely jealous of any other swords the owner may possess, especially magical swords. Thus, they will take advantage of the situation whenever they gain power over their owner to dispose of the hated rivals. Swords have been pawned for a fraction of their value or even thrown away in such circumstances.

   Ego Swords should be understood with some sensitivity. They have personalities - which includes all that means. Such swords have definite aims and goals in life, and they will often try to manipulate a situation in order to attain their desires. Indeed, if an owner fails to take the Great Purpose for which the Ego Sword was forged into account, the sword could eventually turn on him or find itself another owner. If they do find a fitting owner, they are loyal. They are also treacherous when stolen from an owner with the same alignment (their powers will fail anyone they disapprove of at a crucial point in a battle) and will attempt either to return to their rightful owners or else find others of similar alignment to possess them, Because they have personalities, Ego Swords should never be taken for granted. In a sense, they really do not have owners, only Sword Brothers whom they adopt as the instruments to fulfill their own destinies as Weapons of Power. If frustrated and thwarted, they (in other words, at the discretion of the Game Master) have the option of refusing to lend their Power to their owner/partners, and their powers will be withheld - hit bonuses, extra points of damage, magical spells, etc. - out of sheer spite. This is especially true for thieves and unwanted owners. Nor is it just a matter of alignments but rather of the meshing or clashing of the personality of the sword with that of its owner/partner. One thing they all demand is a share of the loot (gems, etc.) to decorate themselves and their scabbards.

   When a personality conflict occurs, the possessor's ego is compared to the weapons ego; if the weapon has a higher ego score (not merely equal), the character must make a FER CR. Failure means that the weapon takes control of the character. If the check is successful, the weapon can force another such check each round, until the roll is failed or the character releases the weapon (including sheathing it). Of course, if the situation which is causing the weapon to seek control passes before the wielder fails, the weapon will stop trying to take control.

   Control lasts for one day or until a critical situation occurs (such as a major battle, a serious threat to either the weapon or the character, and so on), which forces another personality conflict check to be made. Should a weapon gain control, the character behaves as if charmed, doing the weapon's will. This may include:

   - Removal of associates or items whose goals or personality are distasteful to the item.
   - Causing the character to give away all other Magick items or items of a certain type.
   - Immediately seeking out and slaying creatures hateful to the weapon.
   - Causing the character to relinquish the weapon in favor of a more suitable possessor due to personality differences or conduct.
   - Forcing its possessor into combat.
   - Forcing its possessor to surrender to an opponent.
   - Cause the character to drop the weapon.

   Naturally, such actions are unlikely when harmony reigns between the character's and item's affiliations or when their purposes and personalities are well matched. Even so, an item might wish to have a lesser character possess it in order to easily establish and maintain dominance over him, or a more powerful possessor so as to better accomplish its goals.

   Ego Sword Powers are nothing to sneer at. First, an Ego cannot be placed in any weapon that has not been thrice-forged and enchanted to at least +6 (the minimum Power that an Ego will accept as adequate). Second, it has several magical powers which operate continuously. Also, an Ego sword has several magical powers which operate continuously:

   - Detect Alignment
   - Detect Enemies
   - Detect Observation
   - Detect Influence
   - Detect Invisible

   The range of such spells is determined by the PMF of the Weaponsmith who enchanted the sword. Also, if the IQ and Wisdom scores are over 12, the Sword may acquire the power of speech. Additional spells may be placed in the sword by a Cabbalist, who inscribes Runes of Power on the blade.

   Like a character, an Ego Sword of INT/11+ can speak one language plus one language per point of Intelligence over 11. Choose appropriate languages, taking into account the item's origin. For example, Anglachel (Sindarin: Iron of the Flaming Star), aka Gurthang (Sindarin: Iron of Death), is said to have sung with gladness when Beleg unsheathed it to kill orcs and other servants of Morgoth or to have spoken to Turin.

   "Hail Gurthang, Iron of Death! No lord or loyalty dost thou know, save the hand that wieldeth thee. From no blood wilt thou shrink...Wilt thou therefore take Turin Turambar? Wilt thou slay me swiftly?"

   And from the blade rang a cold voice in answer: "Yea, I will drink thy blood gladly, that so I may forget the blood of Beleg my master, and the blood of Brandir slain unjustly. I will slay thee swiftly."

   The Silmarillion

   An item with multiple modes of communication can use any of its modes at will once per day.

Item	Communication Mode
+7 sword	Empathy*
+8 sword	Speech**
+9 sword	Telepathy***
+10 sword	Speech and telepathy

   * The possessor feels urges and sometimes emotions from

the item that encourage or discourage certain courses of action.
** Speaks Common plus one language per point of Intelligence bonus.
*** The item can communicate silently with any wielder, regardless of any language barrier.

Flaming Sword: An enchanted blade which flames when drawn in battle, giving illumination as a torch. The flame tongue's fiery blade can easily ignite paper, oil, kindling, webs, or dry wood. An additional six-sided die of damage (1-6 points) is done every time it strikes a blow. There is also a 15% chance that flammable materials will ignite.

Bleeding Sword: The bleeding sword is a +5 to +7 blade with a terrible power. Any damage caused by this weapon is progressive for up to 5 turns on a 1 for 1 basis. An attack causing +6 points of damage, for instance, will cause an additional 6 points of damage the next combat turn and each following turn; up to 30 damage points total. Hit point damage can be halted by the victim leaving combat and binding his wounds. All hits from this blade do damage the same way. Wounds caused by this Magick sword can only be healed with rest and time; no curative Magick of any type will be effective. Even creatures capable of regenerating cannot heal themselves thus.

Berseker Sword: The berseker sword is a +6 to +8 blade which causes the wielder to enter a blinding rage when in combat without FER check. He will attack the nearest creature, whether friend or foe, and continue fighting until no living creatures is within 30 ft. While in his berserk rage, the wielder of the sword will never check morale and strike with Ferocity. Each blow is also considered to be a Great Blow but the cost is only two blows. The character will be virtually immune to all Magics of Command, etc., which might otherwise take control of him or influence him. When taking damage, the Berserker may be grievously wounded and fall into negative Body levels. Nothing short of being beheaded or having a spine severed stops the wielder. He will continue fighting for up to 3 Combat rounds following the round in which he drops to a level below negative 1/2 Body!

Dancing Sword: A +9 magical weapon that not only possesses an Ego but also can move by itself (speed of a man, charging). If struck from the hand, it will leap back in an instant. It can also fight for 3 turns by itself before returning to the hand of its owner. If the owner declines to grasp the sword when it returns to him, or if he moves more than 30 feet away from the dancing sword, the weapon will fall inanimate to the ground. The sword cannot be physically attacked by its opponent while dancing, though it is subject to magical attacks and effects. While the sword is dancing, the wielder can perform any other action he wishes, including fighting with another weapon. Once acquired, such a weapon will not leave its owner willingly.

Bane Sword: Bane Swords are +7 to +10 Swords which have been sensitized to the life-forces of a particular creature. Indeed, in most instances, they typically appear to be ordinary +3 swords with no unusual features until they meet up with The Enemy for which they were forged to do combat. In such instances, they literally hum with Power and seem almost to leap from the scabbard or move in the hand with a will of their own. Hit probabilities against Enemies are increased by +5% per magical increment of the sword. Additional damage is inflicted at +1 point per (+) value of the weapon. Critical hit probabilities are increased by +5% per (+) value of the weapon. Worst of all for the hapless victim, there is an outright chance of 20% each time the sword strikes that the Enemy of the sword will be slain outright. To make matters even more complicated for the Enemy of the sword, once he is struck by his Bane, he panics and attempts to flee, abandoning all resistance in his drive to escape. Such sword have such powerful and narrowly channeled magick placed in them that no other spells may be placed in the weapon. Also, they never will possess Egos. In the case of Bane Swords vs Trolls, they will also Flame against such creatures 50% of the time.

Vorpal Blade: "vorpal" is an adjective describing and referring to a bladed (slashing) weapon that has been magically enchanted in order to imbue it with an edge that is infinitely sharp. The result of a vorpal enchantment, is the melding of the actual edge of the metal blade with the addition of a new, extended edge, which is not only composed of a substance of a magical and nearly impervious nature, but, as the outer limit of the new magical edge is approached, decreases in thickness until the two sides meet at what is literally a line of zero thickness. A +10 magical weapon that always scores a critical hit when it strikes a victim, with a 20% chance of beheading the victim.

Holy Sword: A thrice-blessed weapon intended only for the hand of a Lawful person who intends no evil purpose. A Holy Sword will not serve any other person but one "pure in heart." It defends the user like a Holy Relic against all spells (it must be blessed 3 times by a Bishop, and a Relic must be placed in the pommel). The Holy sword is essentially like a Vorpal Blade except that, like Excalibur, it can cut through metal like cheese. Only magical armor has full defense against it; all other armor is class 0. A Holy Sword cannot be forged by a Weaponsmith with an Alignment over 7. Only spells placed by lawful Mages can be inscribed on its blade, and these can be used only against those who are in breech of the Law or who are enemies of Mankind. The weapon will refuse to leave the scabbard if the owner thinks to kill honest men (who intend him no harm). If he is attacked, however, the sword will merely disarm an opponent (a weapon parry = weapon cut clean through if not magical or struck from the hand if magical) whenever the opponent has attacked because of a misunderstanding and does not know that the owner of the Holy Sword is law-abiding too. In short, men with the same noble and just goals tend to be prevented from injuring the owner but are not harmed. Finally, the possessor of a Holy Sword never tires in Lawful Battle with the Forces of Evil, and on half of any fatigue points lost through an enemy's successful blow against him are instantly restored.

10. MITHRIL ARMOR: If a Weaponsmith is ever fortunate enough to acquire enough Mithril to make an alloy of 1 Dr. of Mithril to 6 Dr. of steel, he may forge -7 armor from it. Such armor also reduces damage from all magical and ordinary weapons by 1/2, unless the weapon is +7 or higher. Mithril was a precious silvery metal, very lightweight but capable of providing extreme strength in alloys, which was mined by the Dwarves in the mines of Khazad-dûm. The name mithril came from two words in Sindarin—mith, meaning "grey", and ril meaning "glitter". Mithril was also called "true-silver" by Men, while the Dwarves had their own, secret name for it.

    "Mithril! All folk desired it. It could be beaten like copper, and polished like glass; and the Dwarves could make of it a metal, light and yet harder than tempered steel. Its beauty was like to that of common silver, but the beauty of mithril did not tarnish or grow dim."

    Mithril in its pure form was apparently rather soft and malleable. It could be used for various alloys to produce extremely lightweight, hard and durable armour but it was also a component of ithildin. The Elves loved it for its beauty and presumably used it for jewelry and attire rather than weapons or armour.

    Mithril was extremely rare by the end of the Third Age, as it was found only in Khazad-dûm. Once the Balrog known as Durin's Bane destroyed the kingdom of the Dwarves at Khazad-dûm, Middle-earth's only source of new mithril ore was cut off. Before Moria was abandoned by the Dwarves mithril was worth ten times its own weight in gold. After the Dwarves abandoned Moria and production of new mithril ore stopped entirely, it became priceless. The only way to obtain a mithril-object at the end of the Third Age was to either use heirloom mithril weapons and armour that were produced before the fall of Moria, or to melt down these existing weapons to forge new ones. The Ñoldor of Eregion made an alloy out of it called ithildin ("star moon"), which was used to decorate gateways and portals. It is visible only by starlight or moonlight. The West Gate of Moria bore inlaid ithildin designs and runes.

11. DEMON ARMOR: Once the armor enchanted, a Demon must be bound into the full metal armor (typically a chainmail or a plate). Non-magical weapons have a 50% chance of breaking when coming into contact with Demon Armor. Demon Armor is only vulnerable to demon weapons and magical weapons. However, magical weapons from +1 to +9 do half damage against a Demon Armor and holy swords inflict double damage. If a person wearing Demon Armor is struck by a demon weapon or a magical weapon, the damage inflicted will be subtracted first to the Demon Body level. A Demon Armor, once damaged, cannot be repaired unless it has the regeneration demonic ability (see Special Demon Abilities). When the body level of the demon reaches 0, the demon crumbles and dies and gets back to Hell where he cannot be summoned again until one year and one day.

12. DEMON WEAPON: To function as a magical weapon, a demon must be bound into the sword according to the binding rules in Binding Demons. All demon weapons are considered magical, and only magical weapons may wound or penetrate demon armor.

    Obviously, weapons are made to hurt and kill. These weapons enjoy it too. And some will try to talk the wielder into it, with strange voices of all kinds. Some are heard with the ears, some sound in the mind.

    These weapons might kill everything in their way, rather than just what they need to. Some refuse to go back into the scabbard without killing. Some just don't activate the awesome magick without the wielder killing a kitten. Some kill not the body, but the soul. Some kill their wielders as well, whether directly or indirectly, instantly if they're hungry enough or over time by draining Life Energy. Some don't. Because, you see, they wield the wielder, instead of the other way around. And they are prone to being hard to get rid of.

    How did they come to be like that? Some were deliberately enchanted, or rather cursed. Some are imbued with the evil of their maker, some indeed, are

the Soul Jar of an evil human, if not something even worse. With some, it's the material they were made of, and some were corrupted by deeds done with them, even worse than the usual cruelty of the battlefield. Some may be Forged by the Gods - but not by any of the nice ones. If It Was a Gift — do not trust the giver thereafter.

The "personality" of the evil weapon often varies according to the traits associated with it. A dagger is insidious, an axe encourages brutality, staffs are subtle and sophisticated in their corruption... Swords are the most common evil weapon. Most other weapons have a peaceful purpose: bows and spears for hunting, hammers for hitting nails, axes for chopping wood... The sword and mace are the only medieval weapons that cannot serve any purpose except war. Because they are so common they also vary much more in how they are evil.

Special Demon Abilities

Demon Weapons, like Demon Armors, may have special abilities. However there are some limitations:

- Lesser Demon (level I to II): no special ability
- Minor Demon (level III to V): one roll on the table
- Major Demon (level VI to VII): two rolls on the table
- Greater Demon (level VIII to IX): three rolls on the table
- Incarnated Demon (level X): four rolls on the table

Incarnated Demons, like Stormbringer and Mournblade, are more than just demon swords. Both swords, brother and sister, are sentient.

These are unique weapons and only a creature of royal blood can wield them. They are treacherous, vampiric and parasitic, draining the souls of those they kill and passing the power to the wielder who quickly grows dependent on the surging strength of the Black Blade. Sapient souls are preferred and the souls of loved ones and companions the sweetest tasting of all.

Both swords are capable of independent action. This is usually confined to stirrings and shiftings, low moans and rumbles. But in the midst of carnage, drunk on souls, they scream with an unearthly delight and guide the hand of the user to even greater carnage.

"It was heavy, yet perfectly balanced, a two-handed broadsword of prodigious size, with its wide crosspiece and its blade smooth and broad, stretching for over five feet from the hilt. Near the hilt, mystic runes were engraved and even Elric did not know what they fully signified. 'Again I must make use of you, Stormbringer,' he said as he buckled the sheath about his waist, 'and I must conclude that we are too closely linked now for less than death to separate us.'"

Stormbringer

2d10

Roll*	Ability	Notes
2-3	Invisibility	The demon and anything it is holding may become invisible. It halves the chance to hit it with weapons, and doubles its basic chance to surprise others. A demon in weapon or armor may only make itself invisible.
4-5	Drain Strength	All Chaotic blades of this type can drain 1-6 points of strength of a victim each time it strikes. Anyone reduced to STR/0 is slain. 1/10 of the total drained STR points are given to the owner of the blade for a number of turns equal to the level of the Demon. Once the sword is drawn from the scabbard, the demon must have drained at least 1 point of STR at the end of the fight or he will drain all the remaining fatigue level of the owner!
6-7	Regeneration	The demon may heal wounds to itself at the rate of 1-6 points of healing each combat turn.
8-9	Fear	The demon utters a screech when the sword is drawn from the scabbard. The cry inspires panic in all beings under level 8 within 30 feet of itself. Panicked beings cannot run, fight, or think all they can do is whimper, whine, and cower until the demon moves out of range.
10-11	Heat	The armor radiates a red blowing heat which cause 1-6 damage points per turn, 10 feet around the armor.
12-13	Acid	The blade or armor exudes a strong acid which cause 1-6 damage points per turn to whatever it touches or whatever touches it. If not washed off, the acid will continue to do 1-6 damage points for three additional turns or until it is somehow neutralized.
14-15	Venom	The blade hosts thousands of micropores that constantly exude a distilled poison of type P/10 hypertoxins keeping the blade always as deadly.
16-17	Dancing	The blade has the same power of a Dancing Sword.
18-19	Teleport	The demon may teleport itself a maximum distance of 50 feet once on any given combat turn.
20	Soul Drinker	All Chaotic blades of this type can suck 1000-20000 experience points from the body of a victim each time it strikes. Anyone slain or reduced to 0 experience point by such a weapon has his soul taken into the blade with no possibility of resurrection. Once the sword is drawn from the scabbard, the demon must have drained at least 1000 experience points at the end of the fight or he will drain half the remaining body level of the owner! The owner of a Soul Drinker is cursed (with no chance of lifting the curse) for the weapon will one day be the cause of the owner's own death.

*If the same ability is rolled twice, count as one roll.



Jewelsmith Artificers

Jewelsmiths have the skills of an artist, a jeweler, and thief. They are able to make an exact appraisal of gem, jewelry, and coins. They have "connections" as well, so they pay only 50% of the market value for precious metals and gem. When selling "loot," they have three times the likelihood of finding a buyer, compared to an ordinary person.

1. When enchanting materials, a Jewelsmith can decrease the BMR by 1 level per successful spell of enchantment, and at RMR 0 by 50% per spell.
2. Jewelsmiths can learn 5 spells per Magick Level, which they can enchant into jewelry, etc. They do not cast spells directly.
3. THE GREAT TALISMAN: When a Jewelsmith reaches MKL 7 he can enchant a 3" diameter medallion made from 1/5 Dr. of the Star of Copper + the ingredients for any potions given to him. This mixture is melted down for 7 months minus a number of weeks equal to the MKL of the Jewelsmith. The materials are transmuted and the Talisman which is fashioned from them will make 1 dose of each potion per day in water and 2 doses in wine.
4. RINGS OF POWER: When a Jewelsmith reaches MKL 11 he can enchant a Ring of Power of Power from Dwarvish Gold, Dragon Horde Gold, or the Star of Gold. Such a ring will hold a number of spells equal to the MKL of the Jewelsmith. Additional spells may be placed into the ring by the addition of gems. If a powdered Alchemetical Gem is added to the gold, the spell capacity is doubled, with 7 recharges per day. Enchantment time: 7 months.
5. GREAT RINGS OF POWER: A Great Ring can only be prepared by a Jewelsmith and enchantment takes 1-3 years. He requires each of the 7 Alchemetical Metals, 4 Dwarf-cut gems--ruby, emerald, sapphire, and diamond--and an Alchemetical Gem. The finished ring is not yet endowed with any properties but it can hold up to 200 spells, with 21 recharges per day. The Great Ring is a Focusing device which can then be filled with spells by a Magick User in 1 year.
6. Amulets: Amulets are made from Dwarf-cut gems set into large medallions of precious metal with a fine-linked chain to permit wearing them about the neck. They will be able to provide appropriate protection when final enchantments are placed by a Magick User.

Mechanician Artificers

Mechanicians have the skill of a military engineer, a stonemason, a clockmaker, and a fighting man.

1. As a military engineer, he is capable of designing and supervising construction of large fortifications. When he reaches MKL 3, cost of such works is reduced by 5% per MKL of the Mechanician until costs are lowered to 50%.

2. The Mechanician is capable of constructing any engine of war and of supervising its operation.

3. The Mechanician can enchant 10 x the weight of material that an ordinary Magick User can when dealing with common materials, such as rock, leather, wood, and metals other than silver, gold, and platinum. He is able to reduce the BMR by 1 level per spell of enchantment he successfully casts. Note: Only another Mechanician may take any advantage of such enchantments because they are so completely attuned to the Magick of Mechanicians that the object seems to be at its original BMR to any other type.

4. The Mechanician can learn 5 spells per Magick Level, but these can be placed only in a Mechanician's device.

5. At MKL 3 a Mechanician can Animate an Object directly, with complete control over the object. There is no Backfire upon failure except for a 50% loss of fatigue points. The spell s cast at a basic 15% chance of success (enhancement is possible) + 5% per MKL attained after MKL 3. The spell can be used only once per day, with the following results:

   Unenchanted Object: animated for 1-10 turns + 1/2 MKL
   Partially Enchanted: animated for 21-40 turns + 1/2 MKL
   Fully Enchanted: animated for 100 turns + 7 x MKL

   The object must be functional in form: e.g. a battering ram, robot machine, etc., and is not merely a lump of material.

6. At MKL 3 a Mechanician also acquires Control Animated Object, a spell which allows him to direct an animated object so long as it is in operation. The spell must be cast to switch on an animated object or give it instructions to do so, and it lasts for the time the object is functioning. However, there is only a percentage chance of control:

   Unenchanted Object: 40% + 1% per MKL
   Partially Enchanted: 50% + 1% per MKL
   Fully Enchanted: 60% + 2% per MKL

   Failure to exercise control means that the animated object runs "amok" for 1-100 turns, blindly wrecking everything in sight or else doing "whatever comes naturally," like the animated broom in The Sorcerer's Apprentice. Once gained, control is constant for 24 hours, after which the spell must be cast again.

7. Animated Statues, etc., are really complex clockwork devices. Once the materials are enchanted, the Mechanician will construct the mechanism: 2 days are required for each hit point the mechanism will sustain (maximum of 200); 2 days are required for each 1% hit probability (maximum = that of maker); and 3 days are required for each damage point it will inflict (maximum of 21). To put in each of the above characteristics requires 10 Dr. of material. In other words, a statue of 1 hit point with 1% hit probability and able to do 1 point of damage would weigh 30 Dr. and would take 7 days to construct. Rock has an armor class of 8; metal has an armor class of 10. If an armorer and a blacksmith are assisting the Mechanician, construction time is reduced by 1/3.

Astrology

Astrologers are among the most literate of the Minor Arcane, like Alchemists, and they write unenchanted books in which all of their learned spells and their observations are inscribed. However, only another Astrologer is capable of reading such writings. While there are very few formal titles among Astrologers, they insist on being called "Master" at MKL 10 and "Doctor" at MKL 16. Except for the Circle of Protection and the few spells specifically within their ability to cast directly, Astrologers can perform no Magick unless using a device enchanted by someone else.

Astrology is a group of systems, traditions, and beliefs which hold that the relative positions of celestial bodies and related details can provide information about personality, human affairs, and other terrestrial matters. A practitioner of astrology is called an astrologer or more rarely, an astrologist. Astrologers believe that the movements and positions of celestial bodies either directly influence life on Earth or correspond to events experienced on a human scale.

Before any major undertaking, player-characters will consult an Astrologer 80% of the time. Lawful Clerics, Fighting Clerics, and Elves do not seek consultation, however. The Astrologer will study the task or enterprise to be undertaken to determine whether the Stars are "favorable" or "unfavorable" to the doing of such a thing:

1-33% = Planets are well placed
= Good Aspect = 5% advantage on all die rolls.
34-66% = Planets are neutral
= Neutral Aspect = no special advantage or penalty.
67-100% = Planets are poorly placed
= Poor Aspect = 5% disadvantage on all die rolls.



In addition to drawing Horoscopes for specific tasks or adventures, Astrologers will also cast a "Life" Horoscope for a character. This Horoscope is cast at the birth of a child and is always accurate. The Horoscope Table at the end of the Astrology section is used to find the most favorable "calling" ordained by the Stars for the child. The numbers indicate the percentage increase or decrease in experience points that can be earned in a particular field of endeavor and are termed Astrological bonuses. The Sign under which each character is born and the planetary aspect should be recorded for permanent reference. Once the Horoscope is cast, there is no changing it.

When Magick Users are enchanting devices of great Power (capable of recharge), they must have the Horoscope of the device cast to determine the Sign most favorable to the work. This procedure is outlined in the section dealing with Enchanting a Magick Device.

If an Astrologer has the time to make a thorough study of the problem, there is always 100% Accuracy. Time required is 7 days + 1-100 days divided by the Magick Level. If a quick reading is required, the accuracy of the finding varies. There is a basic 25% chance + 2% per MKL of the Astrologer that the findings are accurate. The determination of his accuracy is made only when the first important die roll of the character is made once the task has begun. If the finding turns out to be accurate, all subsequent die rolls made during the task or adventure is adjusted accordingly. If he was in error, the placement of the planets is re-checked and the new finding is taken as the accurate one, with 1-10% chance of Good Aspect, 11-90% chance of Neutral Aspect, and 91-100% chance of Poor Aspect.

Astrologers can also perform a limited number of Spells, which they learn at casting level 1 and BMR 1:

LOCATE OBJECT: At night, with a clear sky, or if gazing into a Stellar Mirror, he may attempt to locate a specific object whose origin date is known. He has a 30% chance + 3% per MKL to find the exact direction. He then has a 10% chance + 3% per MKL of finding the distance. If he is successful, subsequent Locate spells have a +10% chance of being accurate. The spell may be used once per day per object, with a limit of 5 objects in any day. Only -5% loss of fatigue points occurs when the spell is cast. It cannot be blocked by any Magick unless the object is underground. Lead does not affect the spell.

LOCATE PERSON: Under the same conditions as given above, he may locate a particular person, creature, etc. An Astrologer incurs penalties depending on the level of knowledge he has about the person being read:

- Date of birth not exactly known: -20% Penalty
- Place of birth not exactly known: -20% Penalty
- Circles of Protection: -10% Penalty
- Exact time of birth known: +10% Bonus

DETECT ALIGNMENT: Under the same conditions as given above, he may determine alignment of any person, creature, etc. The spell operates automatically and without fatigue if face to face, with a 25% chance of knowing and a 75% chance of coming up with a blank.

DETECT EXPERIENCE FACTOR: As for Detect Alignment.

DETECT INFLUENCE: As for other Detection spells, only the Basic Influence Factor (BIF) of a character is known.

READ MAGICK/READ LANGUAGES: A "Natural Talent" possessed by Astrologers which they may use the moment they begin their vocation. Cost: 5% fatigue points. Duration: 3 readings.

LEGEND LORE: An Astrologer will specialize in the study of all legends that he can find to determine the date that some object or magical device was made, or the date some past figure was born. If the object or person is identified, he has a 10% chance + 2% of determining the exact date. If the object or person is not identified, he has a 10% chance + 2% per MKL of determining the identity, after which he can discover the date. He will know if he has made an error, but he must wait 1 month to check again. Fatigue expenditure: -50% fatigue for 1-7 days. If total success occurs, he rill be able to tell the location (Locate Object) and 7 significant characteristics about the object or person.

Overview of the Horoscope

Seven planets and 12 zodiacal constellations in 12 zodiacal houses revolve about the Earth in a complex, majestic dance. The planets' positions relative to the signs of the zodiac make up the heart of a horoscope, and determine the unfolding of events below the lunar sphere.

The fundamental tool of the astrologer, the horoscope diagrams the heavens at a given point in time in relation to a fixed point on earth; a square chart of the sky frozen in time, with the subject of the horoscope as the center. A nativity, the most powerful form of horoscope, plots the planets and constellations as they would be arranged around the subject's birthplace at the exact moment of birth.

For prediction, measurements of time, latitude, and celestial degrees must be as accurate as possible, requiring the use of astrolabes, astrological tables, and other delicate instruments. Using horoscopes in Hermetic magic necessitates the utmost precision. Naturally, all magi closely guard information about their births and the locations of their covenants.

THE ASCENDANT

Charting a horoscope begins with the Ascendant, called the Horoscopos in Greek. The Ascendant is the degree of the sign of the zodiac rising due East over the horizon at the time and place to be astrologically charted. The Ascendant is marked on the middle left of the horoscope. When astrologers of Mythic Europe refer to a person's sign, they mean the Ascendant sign of the person's nativity.

Three other measurements along with the Ascendant form the cardinal points of the horoscope. The Midheaven (Medium Caelum) is the point directly above the observer's head, or the highest point the sun reached on the subject's birthday for nativities. The Descendant (Occasus) is due West, where the sun sets. The Lower Heaven (Imum Caelum) is the polar opposite of the Midheaven.

Sign			Ftr.	Mag.	Cler.	Thief	Law Govt.	Craft	Guild	Farm.	Merchant	Other
1-10	ARIES	W	+10	+5	+5	+25	+5	+5	+5	+5	+25	+15
		N	0	0	0	0	0	0	0	0	+10	+10
		P	-5	-5	-5	+5	-5	-5	-5	-5	+5	+5
11-18	TAURUS	W	+5	+5	+5	+5	+5	+5	+15	+25	+5	+5
		N	0	0	0	0	0	0	+10	+15	0	0
		P	-5	-5	-5	-5	-5	-5	+5	+5	-5	-5
19-25	GEMINI	W	+5	+15	+5	+5	+5	+5	+5	+5	+15	+5
		N	0	+10	0	0	0	0	0	0	+10	0
		P	-5	+5	-5	-5	-5	-5	-5	-5	+5	-5
26-32	CANCER	W	+5	+5	+15	+5	+5	+25	+5	+15	+5	+5
		N	0	0	+10	0	0	+10	0	+10	0	0
		P	-5	-5	+5	-5	-5	+5	-5	+5	-5	-5
33-40	LEO	W	+25	+5	+5	+5	+5	+5	+5	+5	+5	+5
		N	+10	0	0	0	0	0	0	0	0	0
		P	+5	-5	-5	-5	-5	-5	-5	-5	-5	-5
41-48	VIRGO	W	+5	+15	+5	+5	+15	+5	+15	+5	+5	+25
		N	0	+10	0	0	+10	+10	+10	0	0	+10
		P	-5	+5	-5	-5	+5	+5	+5	-5	-5	+5
49-56	LIBRA	W	+5	+5	+15	+5	+25	+15	+5	+5	+5	+5
		N	0	0	+10	0	+10	+10	0	0	0	0
		P	-5	-5	+5	-5	+5	+5	-5	-5	-5	-5
57-64	SCORPIO	N	+5	+25	+5	+5	+5	+5	+5	+5	+5	+5
		N	0	+10	0	0	0	0	0	0	0	0
		P	-5	+5	-5	-5	-5	-5	-5	-5	-5	-5
65-72	SAG.	W	+15	+5	+5	+5	+15	+5	+5	+5	+5	+5
		N	+10	0	0	0	+10	0	0	0	0	0
		P	+5	-5	-5	-5	+5	-5	-5	-5	-5	-5
73-80	CAPRI.	W	+5	+5	+5	+15	+5	+5	+5	+15	+5	+25
		N	0	0	0	+10	0	0	0	+10	0	+10
		P	-5	-5	-5	+5	-5	-5	-5	+5	-5	+5
81-88	AQUAR.	W	+5	+5	+25	+5	+5	+5	+5	+5	+5	+5
		N	0	0	+10	0	0	0	0	0	0	0
		P	-5	-5	+5	-5	-5	-5	-5	-5	-5	-5
89-100	PISCES	W	+15	+5	+5	+15	+5	+15	+25	+5	+5	+15
		N	+10	0	0	+10	0	+10	+10	0	0	+10
		P	+5	-5	-5	+5	-5	+5	+5	-5	-5	+5

Note: W = Well Aspected, N= Neutrally Aspected, P = Poorly Aspected

THE SIGNS

The signs of the zodiac belong to many categories. These categories are often a pair of opposing qualities, such as: positive or negative, diurnal or nocturnal, human or animal, fertile or sterile, whole or mutilated, single or double, and such.

The signs split into four basic groups: Fire, Water, Air, and Earth. Three signs belong to each Elemental group, earning the name "Triplicities" from Ptolemy. The Triplicities break down along Aristotelian properties and bodily humors. Six signs are female, and six signs are male, and their various qualities are based on this primary opposing pairing.

Signs are Cardinal, Fixed, or Mutable. Cardinal signs represent active temperaments. Fixed signs are the "power signs," the stabilization of conflicting forces. Mutable signs represent imminent action to change, and the resultant uncertainty.

	Cardinal	Fixed	Mutable	
Fire/Male	Aries	Leo	Sagittarius	Choleric
Water/Female	Cancer	Scorpio	Pisces	Phlegmatic
Air/Male	Libra	Aquarius	Gemini	Sanguine
Earth/Female	Capricorn	Taurus	Virgo	Melancholic

THE HOUSES

The signs of the zodiac reside in 12 houses. The Ascendant sign is placed in the first house, located just below the point of the Ascendant on the chart (representing the sign's eminent rise above the horizon). The other signs are placed in the remaining houses, in order, counterclockwise around the chart. Different signs reside in different houses depending upon the time and place of the subject.

Houses govern the provinces of life. The jurisdiction of a house directs the influence of the sign residing in it.

Number	Name	Province
I	Vita	Personality, appearance, and childhood
II	Lucrum	Possessions and finance
III	Frates	Family, communication, and speech
IV	Genitor	Parents, childhood home, and seclusion
V	Nati	Offspring, sexuality, and creativity
VI	Valetudo	Subordinates, work, and health
VII	Uxor	Marriage, partnership, and close friends
VIII	Mors	Death, accidents, and mysticism
IX	Pietas	Study, contemplation, and travel
X	Regnum	Career, ambition, and achievements
XI	Benefacta	Ideals, worthy causes, and society
XII	Carcer	Restriction, sorrow, and illness

THE DECANS

First used by ancient Egyptian astrologers and later adopted by Ptolemy, the decans consist of 36 star configurations. Three decans occupy each zodiacal house. The portents of decans vary depending upon which signs share their house.

Sign	First Decan	Second Decan	Third Decan
Aries	adventure, zeal, dishonor, and misfortune	nobility, leadership	propaganda, scandal
Taurus	determination	struggle, competition	mastery, physicality, materialism
Gemini	mastermind, deduction	fidelity	reason, objectivity
Cancer	moods, poetics, drama and sexual confusion	revelation, energy, emotion	research, curiosity, restlessness,
Leo	conqueror, hedonism	astute observation	ruthless ambition
Virgo	achievement, great tasks	experience, diplomacy	duty, renunciation
Libra	wisdom, subtlety	independence, rebellion	arts and letters, outwitting others
Scorpio	excess energy, fertility	restriction, vivid passion	victory, vivid ideas, intuition, sex
Sagittarius	devotion, instinct	questing	illumination, revealing illusion
Capricorn	organization, coordination	martyrdom, tireless effort	idealism, knowledge
Aquarius	manipulation, teaching	inspiration, convincing others	repression
Pisces	mysticism, truth-seeking	barriers, self-sacrifice	vicissitudes, sex

THE PLANETS

The locations of the seven planets (including Sun and Moon) are also charted. Planets have their own influences, modified by their approximation to the cardinal points, which house and decan they occupy, and which sign shares that house. Planetary aspects, positions of planets relative to each other, can alter the entire meaning of a prediction.

Planets Significance

Moon	Commoners, fertility, folk magic, fruitfulness, mothers, rainfall, sailors, and witchcraft
Sun	Drought, fathers, giver of life, heat, masculine energy, rank, royalty, and noble title
Mercury	Duality, falsehood, gardens, scribes, small animals, storytellers, travelers, and tricksters
Venus	Amusement, bards, chivalry, dances, jewels, poets, and romance
Mars	Accidents, armor, dangerous animals, dragons, duels, fires, hunting, jousts, swords, tournaments, and war
Jupiter	The Church, convents, crusades, law, monasteries, pilgrimage, scholarship, science, and treasure
Saturn	Darkness, death, enemies, loss, outlaws, prisons, secrecy, and sorrow

Church Attitudes Toward Astrology

Church Fathers attack astrology for three basic reasons. First, its practice bears traces of pagan superstition and star worship. Second, it denies the fundamental Christian principle of humanity's freedom of will. If the stars control all human action, people are not responsible for their good or evil deeds, and the hope of salvation is meaningless. Third, astrology exposes the stargazer to the operation of hostile spirits.

Saint Augustine provides the strongest assault on astrology. In City of God Augustine brings together a number of ancient arguments against astrology and underscores the science's incompatibility with Christian beliefs. His sentiments are familiar to any scholar who studies the stars.

Augustine decries the lack of accountability in a world where God rules the stars and the stars rule humanity. "How is any room left for God to pass judgment on the deeds of men," he writes, "if they are subject to astrological forces, and God is Lord both of stars and men?" Further, the responsibility for human evil rests upon humanity itself and not upon God. Astrologers blaspheme by claiming God and the stars as His agents are the sources of human wickedness.

Most Christian philosophers, nevertheless, accept astrology's place in medicine and science, following the famous motto, "the wise one will rule the stars." Astral influence, they argue, can be overcome with the strength of will. Learning astrology, in other words, helps to defeat astrology.

Many Hermetic astrologers look to the distinction between body, spirit, and soul to explain how astrology can influence beings with free will. The limits of divinity and essential nature protect the human soul, the seat of intellect, from all things occult. Free will, a vital component of the human soul, is free from stellar control, although if you do not resist the flesh and spirit, the stars will sweep you along.



Divination

Like Astrologers, Diviners have the ability to see into the future and are able to locate and detect objects and persons, although at less range than Astrologers. Diviners have no Legend Lore, but they are able to determine certain qualities of an object by handling it. This ability is called "psychometry."

Divination (from Latin divinare "to be inspired by a god", related to divine, diva and deus) is the attempt to gain insight into a question or situation by way of a standardized process or ritual. Diviners ascertain their interpretations of how a querent should proceed by reading signs, events, or omens, or through alleged contact with a supernatural agency. Divination can be seen as a systematic method with which to organize what appear to be disjointed, random facets of existence such that they provide insight into a problem at hand. If a distinction is to be made between divination and fortune-telling, divination has a formal or ritual and often social character, usually in a religious context; while fortune-telling is a more everyday practice for personal purposes.

1. Diviners may be consulted instead of an Astrologer to give advice about 1 to 6 events which might occur on an adventure. If a "good aspect" occurs, the player has the sole option as to which event it should cover. If a "bad aspect" occurs, the Game Master who is managing the adventure has the option of applying it:

   1-25% = good aspect
   26-75% = neutral aspect
   76-100% = bad aspect

   As for Astrologers, Diviners may or may not give good advice. A Diviner has a chance of 40% + 3% per MKL or being correct. His accuracy is checked when the "good" or "bad" aspect is applied to a particular event. If he is wrong, there is a 1-75% chance that the aspect is neutral and a 76-100% chance that the aspect is opposite to the one he predicted. Good aspects give a 5% advantage on all die rolls. Bad aspects bring a 5% disadvantage on all die rolls. The length of time covered by the prediction is equal to the MKL of the Diviner, measured in turns.

2. Locate Object: A Diviner learns a Locate at BMR 1. He is able to locate a specific object within his range by using a Dowsing Rod which he enchants from Hazelwood. He has a 40% chance +3% per MKL of determining the exact direction and a similar chance of determining the exact distance. If he is successful, the chance is increased by +10% the next time he attempts the spell to locate the object sought.

3. Locate Person: As for a Locate Object, only a specific person is sought. Spell = BMR 1.

4. Detect Alignment: When "face-to-face" (20 feet away), a Diviner has a 40% chance + 3% per MKL of discovering the exact alignment of a character. If examining some article belonging to the character in question, he has a 25% chance +2% per MKL. Spell = BMR 1.

5. Detect Experience Factor: As for Detect Alignment. Spell = BMR 1.

6. Trace: A Diviner can determine a number of things about an object when he handles it personally. He begins with a 10% chance + 3% per MKL and gains 1% per additional fatigue point expended. The spell can be cast only once per day. If successful, he will learn the information indicated by the percentage rolled on a 1-100 die:

   1-30% = The immediate pest of the object in question.
   31-50% = Whether or not the object is enchanted.
   51-75% = The number of spells placed in the object, if any.
   76-85% = The number and exact nature of the spells placed in the object.
   86-95% = Whether or not the object contains defensive spells or Curses.
   96-100% = The maker of the object, its purpose, and all other relevant information.

   If there is a failure, the chance of success is reduced -25% for the next Trace attempted.

7. Unlike all other Magick Users, a Diviner can enchant a Focus from Hazelwood and does not need to consult the Stars, etc., for a favorable Sign or use the 22 Correspondences. The Focus is used to cast all of his Divination spells (#1 to 6, above).

8. The Great Decks: Diviners cannot cast any spells directly except the Divination spells listed above. However, they can enchant a Focus in the form of a 54 card-deck or a 78-card deck. These Great Decks enable him to cast spells of Basic Magick and, in the case of the 78-card Tarot deck, spells of Illusion as well. The complete deck is enchanted by preparing each card as an enchanted scroll. When all of the cards are prepared, the Great Deck becomes magically active.

   a) THE 54-CARD GREAT DECK: A standard 52-card playing deck plus two Jokers will be used to perform spells of Basic Magick:

      Diamonds = Earth Spells
      Spades = Air Spells
      Clubs = Earth Spells
      Hearts = Water Spells
      Joker = Any Spell, any suit
      1-5 = Create & Detach
      6-10 = Create, Detach, & Amplify
      Jack = Create or Detach or Remove
      Queen = Create, Detach, & Amplify or Concentrate
      King = Create, Detach, & Amplify or Remove

      The numbers on the cards indicate the PMF bonus to be added to the Diviner's Personal Magick Factor when computing the amount of material that can be moved, range, etc.:

      1-10 = +PMF equal to number on card.
      Jack = +15 PMF
      Queen = +20 PMF
      King = +25 PMF
      Joker = +30 PMF

      To cast a spell, 5% fatigue points are expended and a card is drawn at random. The spell does not have to be cast if it is inappropriate, but fatigue points are still lost. The card is replaced and the deck is shuffled before the next draw.

   b) THE 78-CARD TAROT DECK: The Tarot Deck can be used to cast Basic Magick and Illusions. As in the case of the 52-card deck, cards are drawn at random at 5% fatigue point expenditure, and the spell can be cast or withheld as desired:

      Pentangles = Earth Spells
      Swords = Air Spells
      Wands = Fire Spells
      Cups = Water Spells
      1-5 = Create & Detach
      6-10 = Create, Detach, & Amplify
      Page = Create or Detach or Remove
      Knight = Create, Detach, Amplify, & Accelerate
      Queen = Create, Detach, & Amplify or Concentrate
      King = All spells of Basic Magick

The numbers on the cards indicate the PMF bonus to be added to the Diviner's Personal Magick Factor when computing the amount of material to be moved, range, etc.

1-10 = +PMF equal to number on card
Page = +15 PMF
Knight = +20 PMF
Queen = +25 PMF
King = +30 PMF

The 22 cards of the Major Arcane cast Illusion Spells:

Jester:	Any spell of Basic Magick (+30 PMF) or any Illusion up to Seventh Circle.
Magician:	Outermost Circle: Sleight of Hand or Wall of Fog.
Priestess:	Outermost Circle: Blurred Image or Detect Illusion I.
Empress:	Outermost Circle: Wall of Fog or Detect or Dispel Illusion I.
Emperor:	Second Circle: Cloud of Dust or Deafness or Delusion.
Pope:	Second Circle: Detect or Dispel Illusion II or Illusory Script.
Lovers:	Second Circle: Delusion or Detect Illusion II.
Chariot:	Second Circle: Cloud of Dust or Detect or Dispel Illusion II.
Justice:	Third Circle: Diminish or Detect or Dispel Illusion II.
Hermit:	Third Circle: Hallucinatory Landscape or Growth.
Wheel of Fortune:	Third Circle: Mirror Self or Trustworthiness.
Strength:	Fourth Circle: Detect or Dispel Illusion III.
Hanged Man:	Fourth Circle: Hypnotic Spiral or Hallucinatory Landscape.
Death:	Fourth Circle: Projected Image or Hallucinatory Landscape.
Temperance:	Fifth Circle: Detect or Dispel Illusion V.
Devil:	Fifth Circle: Disguise or Phantasmal Landscape.
Tower:	Fifth Circle: Phantasmal Weather or Detect Illusion V.
Star:	Sixth Circle: Detect or Dispel Illusion VI.
Moon:	Sixth Circle: Shadow Forces or Shadow Monsters.
Sun:	Seventh Circle: Detect or Dispel Illusion VII.
Judgment:	Seventh Circle: Phantom Monsters.
Universe:	Eighth Circle: All Illusions from Outermost to Eighth Circle.

The Illusion spells cast with the Tarot Deck are rated at the level of proficiency of the card itself. For example, a Hanged Man casts a Fourth Circle spell, but the Sun casts a spell at the Eight Circle of proficiency. For protective purposes, the Diviner personally "saves" as an Eighth Circle Adept.

c) THE TAROT OF EVIL ACTS: This tarot deck was designed by "The Pythagorean Society", a society involved in magical research. The artwork on the cards is dark and sardonic, with a tinge of madness about them. People are portrayed as bestial, vain or foolish and demons or beasts are in most of the backgrounds. It helps to create the mood that magick is nothing to be trifled with and that there are dark forces all around - and even inside – us.

The Arcana are not numbered. There are also no suite cards. The eleven Upper Arcana cards are full frame and deal with one view. The next nine (or eleven in the later deck) Lower Arcana cards are split-frame and deal with a depiction of the figure on one side of the diagonal line and a bestial parody on the other. Eve is the only female cards in the deck.

Upper Arcana

The Great Book = XXI. The World: A closed book surrounded by chubby little demons with bestial features and animal heads.

Luck = O. The Fool: A delirious man has a rabbit-headed demon on his back, holds another rabbit-headed demon by his left foot as it hangs from his neck, and has a severed rabbit-demon head on top of his head. All the rabbit demons have four-leafed clovers in their mouths.

The Archangel = XX. Judgment ("The Final Trump"): The Archangel Michael casting Lucifer out of heaven.

The Vicar = XVI. The Tower ("The House of God"): A tonsured old man in priest's robes who sits between a lion on his right and a sheep on his left. Wrapped around his body is a two-headed dragon whose heads are fighting with each other.

The Dark Moon = XVIII. The Moon: A black moon with a malevolent face is sucking three frightened souls into it. It is surrounded with globs of protoplasm, presumably previous victims.

Death = XIII. Death: A robed skeletal figure with a scythe raises it to strike. Behind him stands a serpent-like man in a similar robe (like the bestial depiction of The Judge) armed with a similar scythe who is preparing to strike him down.

The Devil = XV. The Devil ("Lust, Separation"): A winged, goat-headed being sits cross-legged with his left fist raised up and his right fist downward. Two winged serpents sit back to back in his lap; their tails loop around The Devil's waist and are presumed either conjoined or issuant from the Devil's groin.

The Sorcerer = XII. The Hanged Man ("Prudence"): A robed man with cat-like features plays with a mouse he holds up over his face in his claws before he swallows it.

Adam = V. The High Priest, IV. The Emperor: The reflection in a mirror of a handsome dark-haired man who is admiring himself; the view is of his reversed right profile. He is the same man depicted in Luck. The mirror is held by sly-looking little demons similar to those surrounding the Great Book.

Eve = II. The High Priestess, III. The Empress: The reflection in a mirror of a beautiful woman who is admiring herself; the view is of her reversed left profile. She is fair-haired, tan-skinned, and brown-eyed, a reverse of the depiction of Adam. The mirror is held by sly-looking little demons.

The Wheel of Fortune = X. Fate: A dragon and a winged cat fight on top of a wheel while trying to hold on tight. A pair of eagle-headed men climb up the wheel while confronting each other, standing on the backs of human-faced animals with their outer legs and grasping the wheel with their inner legs. Coins fall from the bottom onto the ground beneath it, where they lie in unnoticed stacks.

Eve combines the High Priestess and Empress. Adam combines the Emperor and High Priest. This makes them a hybrid of Upper and Lower arcana.

Lower Arcana

These cards show a split view. One edge shows a normal person and the reversed edge shows a bestial parody of that person. One depiction is shown with an animal on his shoulder (sometimes the bestial version) and the other with a demon on his shoulder (sometimes the human version). Both versions have a beast's head issuant from their subject's groins (with obvious symbolism), with the bestial version usually looking more sinister than the human one. There are two of each Lower Arcana cards in the deck: one for each edge.

- The Alchemist = XIX. The Sun.
- The Cabalist = XVII. The Star.
- The Physician = XIV. Temperance.
- The Judge = VIII. Justice.
- The Monk = IX. The Hermit ("Time").
- The Cobbler = I. The Magician ("The Mountebank").
- The Captain = VII. The Chariot ("Victory").
- The Peasant = XI. Strength ("Force").
- The Artisan = VI. The Lovers ("Love, Duality").

Dreams themselves are the greatest natural sources of prophecy because they come directly from the invisible world. Oneiromancy, the artificial technique of dream interpretation, is the most popular form of soothsaying, followed by people from all walks of life in medieval Europe. All ancient societies practiced forms of "dream incubation." The subject would sleep in a temple or holy place, and the god or spirits presiding over the area would send them a dream. Upon waking, the subject would tell the dream to the attending priests, who divined the will of the gods from the dreams imagery.

Dreams came in five forms:

- the insomnium ("bad dream") comes from the worries, fears, and hopes of the dreamer, or from an excess of food and drink;
- the phantasmata ("phantasm"), a waking, nightmarish illusion;
- the oraculum ("prophesy"), a dream produced by sleeping in a holy place;
- the visio ("vision"), a dreams whose prophetic content comes exactly true;
- the somnium ("dream"), a dream of imagery and allegory.

Church Condemnation of Divination

Divination is devil worship. Augustine explains the vileness of divination in his treatise On the Divination of Demons. While evil spirits do not possess true prophetic knowledge of the future, they can make conjectures based on their unearthly perception, ability to move about quickly, and their rich stores of experience. When false prophets prophesy they take heed of the whisperings of demons and are corrupted thereby.

Oneiromancy is synonymous with idolatry. The Church imposes various bans on oneiromancy, and condemns an oneiromancer as a warlock. The

only true source of divination is a visio given to a righteous person by the Divine, such as the many dreams in the Bible. The Church permits the study and publication of such holy visions.



The Hex Masters: Witchcraft

Witchcraft is the use of certain kinds of supernatural or magical powers. Witchcraft can refer to the use of such powers in order to inflict harm or damage upon members of a community or their property. They are the witches who lure people to their deaths in dangerous woodland, steal the youth from children, turn people into toads and secretly ruin their neighbours' crops and lives. Other uses of the term distinguish between bad witchcraft and good witchcraft, the latter involving the use of these powers to heal someone from bad witchcraft. A witch (from Old English wicce f. / wicca m.) is a practitioner of witchcraft.

Those who practise witchcraft can do so for good or ill, but whether they are considered a boon or a bane by their communities and whether or not they must act in secret is more dependent on the reputation of witches as a whole than the actual pursuits of the individual witch. One view that remains constant is that witches are feared; even those that are healers within their community are considered to have power over life and death and therefore not to be crossed. Sometimes that fear brings them respect, other times it brings a mob with pitchforks and torches but whatever it brings it is inescapable.

Witches will almost universally be tolerated and protected by common folk. The leaders are another matter; with the kind of fear and respect witches have comes power and they do not generally appreciate men and women they see as uneducated peasants exercising power in their lands. This mixture of devotion from the poor and persecution from the powerful leads many dark ages witches into a Robin Hood style existence, hiding themselves from the strong while being open about their profession among the peasantry.

The solitary witch is the old crone who lives alone in the woods or the young noble girl who is being taught by her little brother's wet-nurse. Solitary witches are not always literally solitary, sometimes a small group of two or three will work together in one area, and during the period one witch is teaching another they are clearly not alone, but in general they work their magick by themselves.

An infernal solitary witch may have never met another witch, they drew upon their own reserves of will to call the Devil to them and it was the Devil that taught them their powers. Most infernal solitary practitioners were taught by another mortal witch, though, even if they only taught the initial rites to summon the Devil in order to make the pact.

Not all "Witches" are devoted to Black Magick and Devil Worship. A pagan solitary practitioner is normally that way due to a lack of others that share their faith. If they are lucky they will find one protégé before their death in order to keep the old ways alive for one generation more but every year there are less of them as they succumb to persecution, old age and the erosion of the society that spawned witches in the first place. A world in which witchcraft is primarily made up of solitary pagans is a world where witchcraft is fading away.

A solitary witchcraft tradition tends to be full of headstrong individuals who rarely concede to working together and - outside of the teacher-pupil relationship - certainly do not submit to anyone else's leadership. Whenever they do feel the need to work together towards a common goal the witch who calls them together is the de facto leader but everyone's views are given equal weight. Once the goal is reached they disperse, although sometimes more regular casual friendships grow out of them.

Familial Witch Organisations

Infernal familial witch organisations are diabolical households of Devil-worshippers. Often the children of such families grow up accepting the Devil as their patron and that their souls were sold for power before they were born. Unlike many witchcraft groups families which have managed to survive practising infernal witchcraft for some time tend to have accumulated both wealth and power. Often their vassals or servants suspect that they practise the dark arts but dare not do anything about it.

Pagan familial witch organisations are the most common type of pagan witchcraft organisation. There are some parallels with infernal familial organisations in that the children of such families are brought up from a young age to accept very different beliefs to their peers and to hide them from the general populace. Families who worship the crueller pagan gods have even more similarities to infernal witch families. Families who worship kinder gods, however, tend to be known as healers within their communities and though they do not have the power through fear that infernal or cruel pagan witch families have they are one of the few groups of witches that weave themselves so tightly into a community that the community is likely to defend them whatever the common view of witchcraft is.

Families of witches tend to suffer from inbreeding; paranoia and secrecy mean that they rarely allow outsiders to join them. Occasionally, of course, love conquers all and a member of such a family does marry a non-witch. When this is a member of an infernal or cruel pagan family this normally means the family member in question has escaped their family's clutches and never deals in witchcraft again. Sometimes families of witches are allied to other families of witches and inter-marry with each other, thus keeping their secret and avoiding the in-breeding which plagues more colloquial types.

THE OLD RELIGION

The Old Religion is the remnant of the pagan priests and priestesses that virtually ruled the land before their faith was washed from the minds of ordinary men and women by Christian missionaries. In many cases they are the distant ancestors of those pagan spiritual leaders but some people are drawn to it from outside, seeking a religion that is more primal and visceral than the faith the majority follow.

While the Old Religion's over-arching aim is to bring the old gods back into popular favour, it has the more immediate aim of protecting the people whom those old gods pledged to defend forever. To that end they still live among communities, in villages and towns, and either work to spite the men and women whose obedience to the new god is most fervent (and so follow the path of Black Magick and warrior gods) or to heal those who need it and, hopefully, spread faith in the old gods by their good works (and so follow the path of White Magick). Some, of course, do both.

Meeting times and rites: Sabbats and Covens

The Old Religion is traditionally led by three people; one man and two women. The man is a channel for all the gods, both cruel and kind, and is referred to as the High Priest. One of the women is a white witch and the other a black witch. The black witch is known as 'The Crone' and the white witch as 'The Lady'; since they can only be killed by violence or poison it is rare for them to need replacing. The High Priest, on the other hand, is replaced about every ten years as it is a position earned by seniority. Indeed, it is considered good that the High Priest is always mortal as it means that he may join the gods and increase the Old Religion's power upon his death.

The High Priest, Crone and Lady maintain constant communication throughout the year, via various magical means, but only ever meet physically at the yearly Sabbat. It would be an exaggeration to say that every witch in the Old Religion gets to the Sabbat but not to go is to lose face and to miss two or three in a row is considered very bad form. Certainly, anyone who misses more than one in succession is unlikely to rise the ranks any further unless they do something spectacular. To that end, every witch that can get to the Sabbat does get to the Sabbat - even if it is at some personal inconvenience.

The Sabbat has three stages: rites, announcements and revels.

1. The rites are the oldest and most powerful of the Old Religion's rituals and are led by the High Priest, Crone and Lady. They do involve one human sacrifice, normally of an unnamed and unwanted child. This sacrifice is made by the Crone.

2. The announcements are declarations with regard to plans for the coming year - which the High Priest, Crone and Lady have decided on long before the actual night - and promotions. Promotions of acolytes to practising witch are announced in groups, much like a school's graduation process. Promotions within Coven (normally to Priest or Priestess) are announced individually and then finally any major promotions are announced - most commonly to High Priest of a coven.

3. These revels last all night and, as Sabbats are held in late October or early November (the exact date varies as the Old Religion follows a lunar rather than a solar calender), all night covers several hours. Drugs of all kinds are taken and inhibitions are put aside as the gods are worshipped in a frenzy of joy. It is at these revels that young witches meet members of their age group who are not immediate family. Often friendships and romantic relationships will spring from the Sabbat revels and in this way the Old Religion propagates itself and maintains a sense of comradery despite great distances.

Locally the Old Religion is organised into covens of three or seven members.

- The covens of seven are always arranged in the same way; three women one of which is Priestess and three men one of which is Priest and these six members may be Black, White or Grey witches. The seventh is a master of ceremonies, though their actual title varies from coven to coven. This master of ceremonies may be male or female but must never be a Black or White witch, they must remain neutral with regard to the gods they obey as in rituals they act as a mouthpiece for whichever gods are being contacted.

- The covens of three are arranged in a variety of different ways. A single-gender coven will generally have a Priestess/Priest (the most senior member), an Acolyte (the second-most senior) and an Apprentice (the most junior). This last title can be very deceptive, in an experienced coven the 'Apprentice' might have twenty years as a practising witch under their belt. Some covens of three base themselves on the three leaders of the Old Religion - two women, one Black, one White, with one man acting as a fulcrum between them. These covens tend to go on to produce witches who eventually ascend to the top of the organisation as they are already used to that system. Still more are small family units; a father, mother and eldest child.

Although the night of the Sabbat is their main celebration, the Old Religion does have other important celebrations throughout the year which are kept as strictly local affairs (though they may involve more than one local coven).

Their second most important celebration happens in mid-Spring; the Beltane revels, occurring about six months after the Sabbat, are a time for marriages - the confirmation in the faith of those relationships that began at the Sabbat. Unlike the Sabbat, which is a serious occasion despite the revels, these ceremonies are often frivolous occasions and even when nobody is to be married Beltane is celebrated happily because it is, after all, every married couple's wedding anniversary. Ordinarily it is a White witch who presides over the ceremony no matter what their position within the coven as marriages are always presented before gods of Love.

There are two other important yearly ceremonies; Lughnasadh and Imbolc which happen at the midsummer and mid-winter full moons respectively.

Lughnasadh is a celebration of the harvest and a time for fertility rites. As it is held at a time when there is not much night to cover the activity most of it goes on indoors, as the witches involved prepare aphrodisiacs while chanting the words that will make sure the gods grant their friends and family a good harvest next year. At midnight, though, they leave their homes to make love in the fields.

Imbolc is a celebration of the lengthening days and the renewal of life. Despite this it is the most lacklustre celebration of the Old Religion, the night is always cold and large fires (such as they are told their ancestors had at Imbolc) are impossible if the witches involved are to remain inconspicuous. It is little more than a time of storytelling and reflection on the previous twelve months. Inevitably, this leads to planning for the next year in the more ambitious covens.

Beyond the main four ceremonies - Sabbat, Beltane, Imbolc and Lughnasadh - covens may have their own traditional times of celebration. Often these mean something personal to the coven; the day it was founded or its Priest's birthday for example. Whether there is a celebration or not every coven tries to meet on the full moon.

The Old Religion's power is most subtle than the 'false' faith that replaced it. The witches do have secret support within the communities where they reside but the more those people know the more any witch linked to them risks discovery and execution. Therefore those supporters of the Old Religion often only see the witches in masks or under the cover of a moonless night. They will never be able to match their enemies in terms of sheer manpower.

Solitary Hex Masters

Solitary Hex Masters are neutral or lawful in alignment and are truly rugged individualists. They have INT/17 or higher. They call themselves "Hex Masters" only until they reach MKL 11, whereupon they assume the title of Sorcerer at MKL 18, they become Wizards.

1. The Focus: A Solitary Hex Master will enchant a wand as a Focus, using the 22 Correspondences favored by the Sign of the Focus.

2. The moment a Solitary Hex Master begins the study of Black Magick and Demonology, he will acquire a Familiar, usually a cat, which is actually a Demonic Spirit (not evil). The Familiar will act as a second Focus, but does not need to be enchanted. The practice of Black Magick and Demonology is possible for the Solitary Hex Master because he refrains from employing such measures against anyone except chaotics (turning their own Evil against them) and uses the Name to command Demons rather than submitting to the Powers of Darkness to obtain their assistance.

3. Magical devices enchanted by a Solitary Hex Master include potions, books, scrolls, amulets, and a broom for transportation.

At MKL 11, a Solitary Hex Master becomes a Sorcerer. As a Sorcerer he can choose to specialize in one of several fields:

- Dexterity 12 or higher: Conjuration is possible, and the Sorcerer may practice the Art as if he were a Conjuror, but without the limitations placed on that type of Magick User.

- Bardic Voice 14 or higher: Power Word Magick is possible, and the Sorcerer may practice the Art as if he were a Power Word Magician, but without the limitations placed on that type of Magick User.

- Wisdom 12 or higher: Divination is possible, and the Sorcerer may practice the Art as if he were a Diviner, but without the limitations placed on that type of Magick User.

The magical devices which Magick Users of one of the three types may enchant will be within the power of the Sorcerer to enchant once he chooses his specialization.

A Hex Master will enchant a broom (essentially wood) at the BMR of the wood from which the handle is made. Once the Broom is enchanted, a Demon of level II (Imp) will be summoned and "bound" as outlined in the Demonology section. Once bounds, it will be commanded to enter the Broom and remain there to activate it at need. In this case, the Imp will not be able to escape but should be released after 7 years.



Evil Priests

Evil Priests are the chaotic counterpart to the Solitary Hex Master. They too must have INT/16 or Higher. And there is where the similarity ends. Evil Priests will join a Coven of Witches and practice Magick as one of their number. However, when he reaches MKL 11 he can become an Evil Priest. The sole advantage he has over other Coven members is that he may proceed farther along in the practice of Demonology, Illusions, and Commands.

Evil priest or priests of Darkness worship and serve evil and selfish gods, demon lords the Old Ones and other forces of darkness. Many are monstrous and terrible to look upon, while others are deceptively attractive. The priest of darkness is just one of their minions or insidious agents working to bring pain, suffering, despair and chaos into the world. Most are selfish and cruel, festering souls who delight in the suffering and enslavement of others and/or who crave power, wealth and fame (usually fear and awe rather than respect).

Like other priests, they can be members of sprawling worldwide organizations or a tiny cult. Evil priests are often the leaders of death cults, secret organizations (both religious and political), as well as churches dedicated to evil, vindictive and destructive gods.

Priests of Darkness are consumed with raising money to build glorious shrines or temples which feed their egos and satisfies their gods. These petty miscreants often measure a man's worth by his possessions and the respect (fear) he breeds in others, consequently, they engage in ludicrous displays of pomp, power and riches so that "lesser" beings may envy them.

Wandering evil priests instigate trouble wherever they go, often egging bullies and sociopaths into deadly action. They pander to the dark side of people and encourage acts of destruction, cruelty, debauchery and wanton evil. Most regard mercy, valor and honor as weaknesses. Terror and intimidation are among their favorite tools, along with lies, deception and manipulation. They exploit the desperate, hate-filled and downtrodden to their advantage and subjugate the helpless and hopeless. God is their eternal enemy and regarded with contempt and viewed as weak, meddling fools. Evil priests tend to respect power, cunning, treachery, duplicity, and force of will.

Priestly duties include the usual things like building temples, getting money for the church, saying mass, giving sermons, cultivating new followers, preaching about the dark gods (usually focusing on power, vengeance, wealth, glory, and tangible rewards), philosophical discussion, offering advice, speaking out on issues of religious, political and moral significance, settling disputes (often to their advantage), and performing religious ceremonies. They also come to the defense of the worshipers and minions of their evil Masters. Such "defense" often takes the form of plotting and/or extraction of revenge (often cruel and terrible) and

plaguing the enemy or rivals with all sorts of trouble; curses, sickness, spoiled food, slander, cruel pranks, vandalism, arson, robbery, attacks, extortion, etc.

Where a church of Darkness holds great power, the evil priest may command human, inhuman and/or supernatural legions to engage in search and seizure, torture, human sacrifice, purges and wholesale slaughter to extract retribution against those suspected of plotting or acting against them. Atrocities and degradation are common at places where the forces of darkness wield power. In addition, these villains often support, shelter and advise criminals, murderers, assassins, witches, death cults, monster races and other supernatural beings.

Many priests of Darkness make open bids for political power and economic control or boldly function as the head of evil churches. Some become the rulers of cities, kingdoms or entire nations. Many advise and support tyrant kings, the covens, witches, necromancers, and all manner of fiendish monsters, vice and decadence. All too often an evil priest is the silent power behind the throne or the insidious corruptor of that which is good. Many of the monster races worship bloodthirsty gods and the forces of evil.

In other situations, priests of Darkness have worked outside society and are condemned, persecuted and attacked for teaching their doctrines. These malefactors work in secret, serving as the heads of evil churches, cults, criminal guilds, gangs and even small armies of evil humanoids, monster races, demons and other foul creatures. Others act covertly as saboteurs, assassins, instigators and agitators.

1. Focus: as for Solitary Hex Masters.

2. Familiar: The Familiar is acquired immediately as an Evil Genius who guides the prospective Evil Priest along the paths of damnation. The Familiar will divulge the secrets of Black Magick to the Evil Priest one casting level early (e.g.: level 3 spell is given at level 2). The familiar possesses the physical form and abilities of its animal host in addition to its demonic ones. Its host body is typically a cat, dog, wolf, rat, weasel, snake, hawk or raven/crow... The Adept may only receive a new Familiar every 5 years and only if his old Familiar has died.

3. Magical devices enchanted by an Evil Priest include potions, books, scrolls, amulets, and a broom for transportation.

At MKL 11 the Evil Priest should be studying the Invocation and Sacrifice to the Lords of Hell, for the moment he is able to perform the ceremony he will attempt to summon Lucifer himself to dedicate his life to the service of the Dark One. If he is successful, he will acquire control of the Coven (he may have to slay the current leader, who is also an Evil Priest). Upon becoming an Evil Priest, he will have the following abilities like a Cleric:

- Cure Minor Wounds
- Cure Grievous Wounds
- Remove Curse
- Neutralize Poisons
- Raise Dead

These Clerical “miracles” can be performed to the benefit only of members of a chaotic Coven or chaotics in the service of the Evil Priest who have sealed their loyalty to him with an oath of Damnation. The Evil Priest will have a 50% chance of performing such miracles at a cost of 5% fatigue for each attempt, successful or not.

Evil Priests (and Shamen) may perform certain Clerical-type miracles by virtue of their religious functions. When performing such effects, they must Pray for Intervention by their Totems/Gods/Demon Lords in much the same manner as do the Clergy. Evil Priests, however, invert Alignment, with 20 = 50%, 19 = 45%, etc.

DEMON FAMILIAR

Familiars are minor Devils (half the characteristics and Rank of normal Devils rounded down) who appear in animal form except when required to adopt their natural form by the Adept. See “Demonology” for the characteristics and abilities of Devils. The animal functions are similar to a lesser familiar, except that it possesses a human intelligence, can talk, is supernaturally strong and possesses magick powers of its own.

1. The greater familiar can speak in animal form, but when outsiders are present it will not do so without instruction from the evil priest. Communication is much the same as two humans conversing. It will otherwise act like the animal it resembles.

2. Obeys only the evil priest and will follow his commands without question or hesitation, especially in combat situations. However, should the evil priest defy the will of his "true master," the familiar's vow of obedience is broken and it can act completely independently to betray, torment or slay the evil priest.

3. A rapport between evil priest and familiar. Both usually have the same outlook on life and wickedness. The two talk like old friends or business partners. The spiritual bond between the two is such that the familiar may also allow the evil priest to see. hear, feel, taste, and smell everything it experiences, but this is at the discretion of the familiar, not the evil priest.

4. Supernatural bond: The evil priest and demon familiar are physically and spiritually linked. This connection allows the evil priest to draw additional fatigue points from the creature whenever he needs them. This "link" also enables the evil priest and familiar to sense when one or the other is being tortured, battered near death and when the other dies, regardless of the distance between them. Note: The familiar is sometimes sent on brief missions that can take it several miles away, otherwise the two are constant companions.

The Covens

Hex Masters who do not possess an INT/16 or higher become ordinary members of Covens. A Coven will always contain 13 members. Those who attain MKL 11 become Coven Leaders--usually these turn out to be Evil Priests who subvert lawful Covens almost immediately. If there is already a Coven leader, he must be overthrown or else a new Coven has to be started by influencing 12 others to join.

Members of Covens are often referred to as Witches and Warlocks, and the Coven they belong to is part of an “invisible government.” At MKL 13, a Coven Member may become a Prince or Princess of the Witches and acquires a Coven made up of the leaders of 12 Covens. These are preferably 6 males and 6 females. Promotion is not possible unless the office is open, and 12 offices generally exist. At MKL 21 a character may become King or Queen or the Witches provided that office is not already filled. If there is already such a personage, the character moves to the Higher Council, a Grand Coven of 33 which advises the King or Queen. The King or Queen has a Coven composed of the 6 Princes and 6 Princesses.

Ordinary Witches and Warlocks enchant the following:

1. Focus: as for Solitary Hex Masters.

2. Familiar: acquired immediately as for Evil Priest. The witch's supernatural "master" provides supernatural abilities, magick, a demon familiar (both protector and counselor) and insight. To some degree, all of this does compensate for the lack of formal education and real mystic knowledge, but makes the witch all the more dependent on his or her demonic master, and therefore, a puppet of Evil! The creature will usually offer the witch a Demon familiars who counsel, assist and protect the witch as well as offer a source of additional power. If the familiar is slain, the witch or warlock will never again be given a demon familiar.

3. Magical devices: potions, amulets, and a broom for transportation.

One spell may be worked per Coven Meeting, which is held on the Black Sabbath, at the leader’s choice. The chance of success is raised by +50% because of the combined effort and concentration of the 13 Witches and Warlocks present. Such spells are used for the purpose of learning new spells (by the leader) or the enchanting of materials. If any materials are being enchanted, the quantity that can be enchanted is 3 x leader’s normal limit. Also, when casting spells offensively, presence of the entire Coven enhances the leader’s chances (or those of any member casting the spell) by +25%, provided no other member casts a spell in the same firing phase.

The Sabbat commenced at midnight and ended at dawn, beginning with a procession, continuing with a banquet, then a Black Mass, and culminating with an orgy in which non-marital or sexual intercourse with demons in male or female form is practiced. Consumption of hallucinogens and alcohol, such as wine of Drunkness, is common. Human flesh is eaten during Sabbats, preferably children, and also human bones stewed in a special way. Salt, bread and oil are prohibited because the Devil hate them. Often, witches who take part in this assembly are known for being very beautiful (the female of the Covens) and having biblical names, such as "Sarah," "Rebecca," or "Ruth."

The knowledge of spells is available only to those who make various pacts with the Powers of Darkness. The very act of making a "pact" with a demonic power is a plunge into evil and, with time, the individual will find himself given to selfishness, anger, cruelty and wickedness. To become a witch, the character must make a pact with an evil supernatural force. These supernatural beings are usually powerful demon lords. It is these terrible creatures of chaos and darkness from which many witches draw their powers! Consequently, for witchcraft is death. Thus, they have little real concern about events set into motion by their witch, but only in the turmoil and suffering that such an event creates. These maleficent beings promote chaos, suffering, treachery and murder, all of which are the nectars they drink. The most likely candidates are the frustrated, desperate, hate-filled and selfish who are seeking a means to power or revenge. Those who turn to witchcraft often do so because it is the quick, seemingly easy way to power. Practitioners of witchcraft actually know very little about the workings of magick. In fact, the typical witch (about 65%) is illiterate and uneducated. There are three pacts which an Adept may make. They are organized in order of importance:

1. The First Pact: Upon entering the Covens, the Adept swears an oath of allegiance to the Powers of Darkness which require a blood sacrifice of the first born. This pact seldom requires the actual murder of one's child, but the child must be forsaken, given over to a demon. Often the child is placed in a situation where he or she is raised in such a manner that child and parent will one day clash with deadly consequences. Typically, the pact maker must have a child within three years of the pact's signing or be stripped of all powers and possibly tortured or possessed. This is the First Pact. In exchange for this oath, the Adept is given all of the spells of the College of Black Magick at MKL 3. He may not achieve or learn any of the spells of the College of Black Magics above MKL 4.

2. The Lesser Pact: In order to learn the spells of the College of Black Magick, the Adept must make the Lesser Pact. This pact consists of reaffirming the Adept's allegiance and giving up a token of that allegiance to the Powers of Darkness. The GM and the Adept's player must arrive at an agreement in advance as to what must be given up. The Adept may offer anything. The GM should insist on something that the Adept's player is particularly proud of or has found to be a strong point in his character. The price should be stiff, but not totally crippling. It could include reducing the Physical Beauty of a particularly handsome character by 10 points or more, taking the character's eyesight, taking the character's shadow and/or reflection, or any other price that involves some sacrifice. Once the pact is agreed to, the Adept may learn Black Magick spells to MKL 6. All Adepts who swear the Lesser Pact will receive the "devil's mark," also known as "the mark of evil," a third nipple (this nipple can be placed anywhere on the body, but is usually placed on the upper portion of the torso) which their Familiar will feed by sucking the Adept's blood. Only the blood of the Adept will suffice to sustain the Familiar and it will lose 1 Fatigue (Body if all Fatigue is exhausted) per hour that it has not been fed. The Adept suffers a loss of 4 Fatigue Points each time he feeds his Familiar. The Familiar regains all lost Fatigue upon feeding.

3. The Greater Pact: If the Adept wants to learn those spells and rituals at MKL 7 that he has been denied access to, he must make the Greater Pact and sell his soul to the Powers of Darkness. A character who has sold his soul in this manner may never be resurrected. However, he attains access to all spells of Black Magick. Once made, The Greater Pact may never be renounced. An Adept who has made only the First Pact may always quit the Covens, losing all of his magick knowledge and abilities. However, neither the Lesser Pact nor the Greater Pact can ever be totally renounced. If an Adept attempts to renounce them, he immediately loses all knowledge and abilities acquired as a result of his membership in the Covens and suffers a curse.

The actual signing of a pact is a formality that serves as a questionably legal contract and, more importantly, as a focus of concentration and surrendering of willpower. Dealing with a Demon is not to be taken lightly, and the creature will hold the pact maker to the letter of their agreement. The formal pact serves as a reminder to the pact maker of exactly what that deal was. Another reason for the pact, which usually demands some cruel sacrifice or condition of servitude, is pure meanness on the part of the supernatural being; just one more little pleasure.

Pacts can only be made by demons lords. Most of these supernatural fiends will be surprisingly up front about the conditions, powers, and price of the pact, and will not try to trick or cheat the potential pact signer (although they may not explain certain details until the agreement is signed). Mortals who try to trick, cheat, or deceive such powerful beings are likely to be caught in the act and possessed or tortured and killed. These creatures don't take any nonsense, especially from some insignificant mortal.

Note: To make the pact complete and to receive its dark bounty, the character signing it must do so of his own free will.

The Damned

The Damned are humans who have a too low IQ but who are willing to provide services for demons in return for power. The covens give them the opportunity to reach this goal as worshipers. They worship demons and their Dark Masters, and perform all manner of obscene acts to curry favor with their hateful overlords. Those willing to sell their souls to the Devil are pretty much damned anyway; demons prefer to tempt the holy and pure, the kind and generous, and turn their good qualities into ashes. Those who are willing to Damn themselves are held in great contempt by the fallen angels.

Some Damned gain a measure of power from their dark deeds. One of their main purposes is the corruption of the innocent, usually through the systematic abuse of the young and helpless. Such victims are not only scarred by the abuse, but they grow up disbelieving in the existence of Good and eventually start their own cycle of abuse and terror. To reward them for these acts, demons grant the Damned a number of special abilities, some of them mockeries of the powers of the Inspired. The Damned may get, instead of the Strength of Ten, a Berserker Strength that has similar benefits, but which makes the benefactor become a homicidal maniac. Other Damned receive Gifted of Powers similar to Necromancy, but conditional on their continual servitude.

Most demon-worshippers are nothing but mundanes, however, pitifully deluded mortals who commit minor blasphemies and hope to get something in return. Some are insane psychopaths who perform all manner of atrocities in the name of Satan, although the responsibility for these actions is theirs alone. Many of these worshippers are men and women who have come to believe, often after horrible experiences, that the world is a cruel, insane place where the only realities are the idiot pain of dying babies and the cruel laughter of serial killers. Their disgust with reality is such that they want nothing less than total oblivion for all things. Many of them are survivors of genocide campaigns, prolonged torture, or worse. In the throes of their suffering, some of them made contact with something beyond reality, something that offered revenge and even more than revenge, an end to all things, to all the pain and suffering. Still others were otherwise normal humans who accidentally encountered Evil, and had their sanity seared away by the experience, leaving behind a human shell possessed only of an urge to serve their new Master. These cultists have nothing to lose, and have no compunction about sacrificing their lives, let alone those of other people. Even mundane cultists can be dangerous, however, for their members are often quite willing to kill, and because their hatred and sick faith may act as a barrier against Magick and other powers.

The Base Chance of targeting a spell or performing a ritual of this College is modified by the addition of the following numbers:

It is daylight	-10%
It is nighttime	+10%
The Adept has made the Lesser Pact	+ 5%
The Adept has made the Greater Pact	+10%
High Holidays	-10%
Unholy Nights	+20%



The Church of Revelations

This coven combines the fanaticism of the most extreme cults with the ruthless efficiency of the Inquisition. It holds enormous supernatural power and spreads a seductive, corrupting doctrine garnering it hundreds of followers.

The Church of Revelations worships Leviathan, whom it calls the True God, unjustly banished and now returned to reclaim His Kingdom. The trappings of the Church ape Christian but its doctrine is one of rigid intolerance and corrupt seduction. Through service in the Church, one's fondest, darkest wishes become true. The Church encourages the fulfillment of one's desires, with no care for the feelings or rights of others-provided one's service to the Church does not waver, and the strict hierarchy is not violated or disrespected. Unquestioning loyalty is demanded, and almost always granted by the followers.

The goal of the Church of Revelations is to spread the cult of Leviathan until every living man, woman, and child willingly converts. All those who refuse to submit are killed. With this process complete, Leviathan will once again manifest in this world, remaking it in its image. From Earth, it will reach toward the rest of the Universe, devouring and absorbing all Reality. With humankind as its willing slave, it might well succeed.

Believers

Becoming a Believer (as the followers of the Church call themselves) goes beyond the normal conversion process common to most religions. The Believer undergoes a warped mystical experience. A cold voice whispers into his mind, offering power, wealth, prestige-whatever he lusts for. This seductive voice always holds a disquieting, dark overtone, however. The rich, sweet taste of the fruit is never quite enough to mask it's darkly rotten core. Unfortunately, that is not always (not even quite often) enough to deter them from accepting Leviathan's gifts. Those who convert find their desires soon fulfilled, invariably through tragic twists of "fate".

Once the person accepts the first gift, the corruption process begins. He soon acquires the Mark of Leviathan: the gaping mouth of a huge monster, appears on the convert's hand or forehead. Among those with natural magick gifted powers, this Mark helps awaken their latent abilities, and channel them into the service of Leviathan. Even the mundane gain a greater sense of the supernatural than before.

The Gwrach

The gwrach (“hag”) is the genuine harridan or witch. Her prerequisites are APP/1-4, INT/13+, WIS/13+ and ALI/15+. Her second requisite is Intelligence.

Gwrach are very powerful conjure wives and largely use potions to cast their magick. They can cast Black Magick spells directly,

however, in the form of curses. To do this, however, they must cast the spell in poetic form (incantation), and players of such characters must compose the verses containing the curse.

Basic Magick is barred to the gwrach, with the exception of:

- Create Fire / Create Smoke / Create Water
- Create Fog / Mist / Create Light or Dark
- Create / Detach / Affix / Accelerate / Concentrate / Remove Poison Gas

When using potions to give them the power, gwrach may cast spells of Command and Illusion up to the Ninth Circle, any spell being cast as an adept at the same level as her spell-casting level (e.g. casting level 5 equals Fifth Circle). If administered to the victim in a potion, the targeting is automatically 90%.

Gwrach have very extensive knowledge of spells of Ancient Lore and may learn all such spells to level 9 from their Mistresses. Gwrach specialise in Black Magick, and may learn all such spells from their Mistresses.

In addition, the gwrach also has the ability to change her appearance. A gwrach can increase her Appearance score by 2 points per MKL, with a spell duration equal to 3 x the PMF duration. When embodied in a potion, the spell will permanently increase/ decrease the beauty of a women by 1 Appearance point (gwraches excluded!). Thus the spell may be used as a curse or as a "blessing" of sorts.

Gwraches are specialists in mind-altering potions, such as Love Potions, and delight in doing mischief with them. Indeed, much of their daily trade is in such items. They are also capable of preparing the antidotes (Remove Curse in philter form).

Gwraches do not use weapons to fight, relying on their talon-like nails to damage their enemies. The amount of damage they can do, and the effect of their attacks depends upon their experience levels:

- Harridans - Levels 1-7: 3 x WDF MMC 3 medium claws (7.5 points per blow)
- Hags - Levels 8+: 3 x WDF MLC 3 large claws (10.5 points per blow)

Hit/Parry/dodge bonuses are as for non-fighters, according to the PCF.

Finally, gwraches are capable of doing healing spells.

1. At experience level 3 they may Cure Minor Wounds (75% chance).
2. At experience level 7 they may Cure Serious Wounds(60% chance).
3. At experience level 13 they may Cure Disease (50% chance).

These powers are acquired naturally.

A word of warning: the gwrach prefers to be addressed as "Mother", so don't call her an "Old Crone" or anything disrespectful if you wish to remain on her good side. Hags have their pride, you know!

The gwrach receives experience only for the practice of magick.





The Major Arcane

- Enchanter
- Conjuror
- Thaumaturgist
- Necromancer

Conjuration

The word conjuration (from Latin 'conjure', 'conjurare', to swear together) can be interpreted in several different ways: as an invocation or evocation; as an exorcism; or as an act of illusionism. The word is often used synonymously with "invocation", although the two are not synonyms. One who performs conjurations is called a conjurer or conjuror.

The Conjuror performs all of his Magick by brewing it up in his Magick Cauldron or by using some of the "brew" as a potion.

1. THE ENCHANTING OF THE CAULDRON: The Cauldron is the Conjuror's Focus. It is made by enchanting the 22 Correspondences required by the Sign under which the Focus has to be made. The "brew" thus enchanted is placed in a cauldron of iron or copper, and 6 additional parts of each of the corresponding materials (unenchanted) are then added to the brew to increase its volume. Each time the Conjuror learns a new spell he adds 7 different materials (3 parts of each, unenchanted) to the brew. Once each year, during the Sign of his Cauldron, the Conjuror must replenish the brew. He must add 7 parts (unenchanted) of each of the 22 original Correspondences plus 21 herbs, 7 flowers, 7 powdered skins, 7 crushed bones or horns, 7 essences, 7 woods, 7 crushed Gems, and 7 metals. To this must be added 7 uncommon liquids, 21 parts of each. Failure to perform this task will cause the Cauldron to boil dry in 10-100 days after the sign, requiring the complete reenchantment of the Focus.

2. THE "BREW": The "brew" contained in the Cauldron is a form of Universal Potion which can duplicate any magical effect which the Conjuror has learned as a spell. On any given day, he may draw off a number of "doses" of the potion equal to his MKL, but he must add materials equal to the number of doses he draws off. When he drinks a dose of his brew, the Conjuror can instantly cast the spell he desires, provided it is a learned spell contained in the brew. In this case, the brew acts as a Focus. If the Conjuror is preparing a particular potion for another person, there is a 5% chance per MKL that he can draw off 1 dose of the correct potion. For example, a Conjuror of MKL 8 would have an 8 x 5% = 40%chance of coming up with the desired potion for a customer. If the desired potion is not obtained, no one knows it; for the check is made only when the potion is actually consumed. If a mistake has been made, one of the following things will happen:

   1-90%: Nothing happens, just a foul taste in the mouth from the potion.
   91-95%: Drinker shrinks to 1/20 size for 1-20 turns (1-50%) or 1-20 days (51-100%)
   96-100%: Drinker turns into a Frog, requiring a Princess/Prince to kiss it better.

3. THE "SPOOK": There is a 1% chance per 10,000 Experience

points acquired by the Conjuror that he will attract a rather mischievous Spirit of the Brew to his Cauldron. He can learn new spells from the Spook 1-50% of the time, checked once per week. The Spook is also capable of defending the Cauldron and the Magick User's quarters from intruders by casting spells like a Magick User of the Conjuror's level on his Home Ground.

Alchemists and Conjurors get along very well with each other, for they both deal with the same basic type of Magick.



Enchanters

The Enchanter performs his Magick through verse, song, and musical instruments, as all of his magical effects are created through sound. If he can produce no sounds, he can do no Magick. Backfires for Enchanters result in laryngitis for 1-20 days, with no other ill effects.

1. THE BOOK: An Enchanter will write a Magick Book containing the spells he has learned. He is exceedingly sensitive to the power of the spoken word, and the Book preserves his spell chants perfectly, with a profusion of marginal notes. Any failure in the pitch, tone, and certainly in the wording of a chanted spell would result in utter failure.

2. SCROLLS: An Enchanter's scrolls are totally in226 comprehensible to any other Magick User unless he has learned to read music (cost = 6 language points).

3. Many Enchanters become Poets, Troubadours, Musicians, and the like, because of the close relation of the Fine Arts to their type of Magick. When they travel, they will assume such guises to conceal their true vocations.

4. THE FOCUS of an Enchanter is a musical instrument fashioned by enchanting the 22 Correspondences required by the Sign under which the Focus has to be made.

5. All Magick Devices fashioned by an Enchanter are in the form of musical instruments (except for the Books and Scrolls he may write).

6. Enchanters are very contemplative and have high powers of concentration. Thus they are capable of Meditation at 1/2 the normal rate even when in public and engaged in other activities and tasks. Only a violent fight will break such concentration, and then only if the Enchanter himself is directly involved in it.



Necromancy

The Necromancer deals with death and he does not fear it in any of its forms. He is not affected by Illusions and Fear 90% of the time (save if 91-100%); for when one has faced the ultimate reality of Death mere Illusions hold no perils. His magical implements are all suggestive of the grave. Bones form the basis of his wands, staves, and many other magical devices. His books and scrolls are inscribed on parchments made up of exotic skins with inks made of the blood of creatures and a pen of human bone. He prefers to wear clothes rescued from dead bodies, and even the very room he is in will tend to be filled with the odor of death. His skin acquires a ghastly pallor because of his preference for the dark, his features are sunken and skull-like, and he acquires the ability to see in the absence of light when he attains MKL 2.

Strictly speaking, Necromancy is the summoning, control and biding of spirits of the dead in order to force them to accomplish one's will. Often, those called necromancers also use Sorcery or other Illusion tricks to play on the fear that death that create to many and can have command over other spirits that those of the dead. For the main weapon of the necromancer is fear, the fear of death and what may lay beyond, including the Final Judgement.

Necromancy however employs powerful Black Magick to animate the rotten corpses of those long departed. Such mindless minions will strike fear into the hearts of any mortal (Elves do not fear the spirits of the mortal dead), but are mindless rotting automatons that can easily be destroyed.

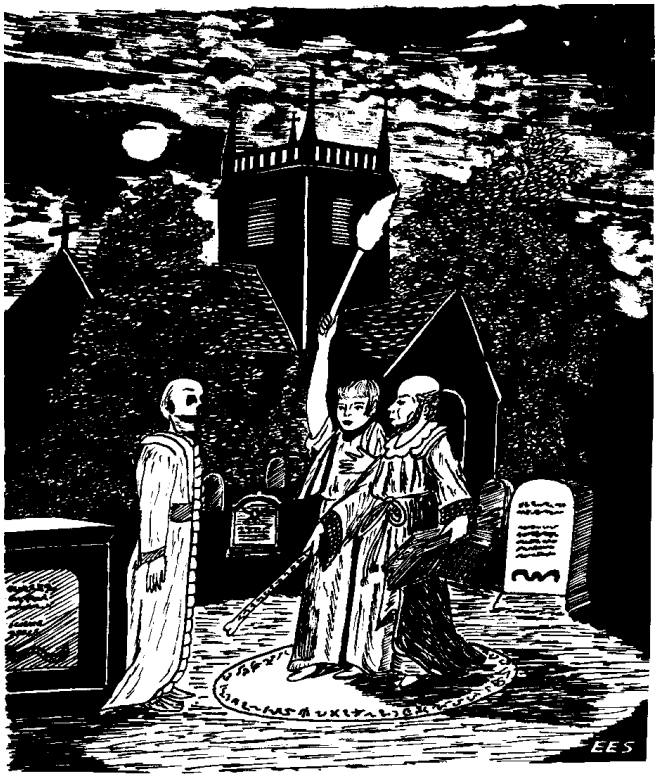
More powerful necromancers however, are skilled in the summoning and binding of vile Fell Spirits. Such spirits are truly terrifying and posses a mind of their own and a terrible malice towards all that is living, pure and good. Such spirits can be used to inhabit the decayed bodies of the dead. The dreaded Barrow-wights are an example of the horrors that result from this infusion. These horrors have long plagued and terrorised the Free Peoples and they are some of the greatest servants of the Enemy.

To learn Necromancy takes time. There are many horrid rituals that must be precisely learned and the collection of essential body parts and corpses to practice on is often a difficult endeavour. In addition, there are few tomes that one can learn this dark art from.

In most cases, a Magick User aspiring to become a necromancer must seek out one who practices this vile art and persuade the necromancer to take them on as an apprentice. Such a venture is dangerous enough, and has led to the deaths of more than a few sorcerers who sought to learn this abominable practice. Usually the death of the sorcerer came at the hands of the necromancer's minions, but rest assured, the corpse of the sorcerer was put to good use afterwards.

Dealing with spirits, and especially those of the dead, is a dangerous thing. They are often bitter and angry against the Livings or full of regrets and envy for their lost materially and will seek to get again a hold over the physical world by taking over a body. Being itself killed or possessed by the summoned spirit is a fate that those who deal with the houseless spirits must be aware of and prepared to face.

Necromancer accomplish three things with necromancy: will manipulation, illusions, and knowledge. Will manipulation affects the mind and will of another person, animal, or spirit. Demons are summoned to cause various afflictions on others "to drive them mad, to inflame them to love or hatred, to gain their favor, or to constrain them to do or not do some deed." Illusions involve reanimation of the dead, food and entertainment, or conjuring a mode of transportation. Knowledge is discovered through demons. Demons provide information on various things including identifying a criminal, finding items, or revealing future events.



1. A Necromancer fashions his Focus by enchanting the 22 Correspondences required by the Sign under which the Focus is made, then adding 7 additional kinds of bone. The Focus is always a wand made from the thigh bone of a man. When it is completed, it must be washed in 7 different kinds of blood and is carried in a wand case made of 7 different exotic skins. Additional spells are placed by inscribing a Symbol for the spell on the wand and inlaying the Symbol with 3 precious metals enchanted to BMR 0 at 100%.

2. A Necromancer will acquire a Shadow Guide, a Spirit of the Dead who was once a powerful Necromancer and acts as his Mentor. In this sense, the Shadow Guide acts as a "Master," but the relationship is not one of superior and inferior. To summon the Shadow Guide for advice and to be taught new spells, the Necromancer must perform a solemn ceremony (see Demonology). The "solemn ceremony" that a Necromancer goes through to summon his Shadow Guide would be equivalent to summoning a Demon. Initially, the Necromancer would begin hearing voices speaking to him - from "beyond the grave", so to speak. Since he would require a Master, the details of how to gain contact with a Spirit Guide would be learned from the Master Necromancer. The Necromancer initially has the power to begin learning Trance Level 1 at spell casting level 1; that is a "Natural Talent" and need not be taught by anyone. A trance is not, in itself, magical but rather a means of extending one's consciousness beyond the corporeal body. In the Higher Planes contact is then made with a Control.

3. A Necromancer shuns the learning of all spells of Illusion, but he will actively and enthusiastically pursue knowledge of all spells of Command he is capable of performing. Most important of all, there are a number of Necromantic spells unique to his mode of Magick. These spells cannot be learned by anyone else, although a device containing such spells might be used 1-10% of the time by a Magick User of MKL 10 or higher.

Thaumaturgy

The Thaumaturgist is the "worker of miracles," a master of Illusion. He has a talent for slight of hand, and can pick pockets like a Thief of equal experience level or juggle and do feats of popular "magick" like a jongleur. He practices his Magick largely through the use of "smokes" and perfumes, and is a specialist in spells of Illusion and Command, which he will learn in preference to any other spells that come into his possession.

The quarters of a Thaumaturgist will be found filled with vials and bottles of powders, essences, herbs, and the like, which he uses to prepare his magical incenses and perfumes.

1. THE BOOK: A Thaumaturgist will write a Book containing the recipes for spells he has learned, but he does not have to enchant the materials used because he does not use the book to actually cast spells. The time needed to write a page is therefore only 1 day. If the Book is lost or stolen, a Thaumaturgist will re-write the spells he has learned from memory (see "Remember Spells," INT Prime Requisites). Any spells he fails to remember have to be researched again at a rate of 2 days per level of spell, after which they may be inscribed correctly.

2. THE FOCUS: A Thaumaturgist will enchant a magick powder from the 22 Correspondences of the Sign favorable to the creation of his Focus. This magick powder or incense is the basis for all of his powders and perfumes. It has no spells in it, but it serves as a magical catalyst which automatically enchants any materials used in a powder or as a magical catalyst which automatically enchants any materials used in a powder or perfume that does contain a spell. Enchantment time = 1 day per casting level of a spell x number of "doses" of powder or perfume needed + 7 days. Once each year, in the Sign of the Focus, the stock of magical powder must be replenished by the 22 Correspondences, each one of which must be enchanted by the Thaumaturgist to BMR 0.

3. POWDERS AND PERFUMES: A Thaumaturgist will prepare a powder or perfume for each spell he has learned. Each powder requires 7 ingredients which are essences or organics, plus 3 ingredients for each casting level of the spell. From 6-10 "doses" of powder will result. When thrown into a flame (the Thaumaturgist usually carries a brazier of hot coals), the powder will produce a magical "smoke" that creates the spell. Only 5% fatigue loss occurs when such a spell is cast. Perfumes are prepared from 7 liquids, 3 essences, 7 organics, and 3 fresh flowers. The level of the spell is irrelevant, but only 1-3 doses are prepared. Perfumes are used to contain spells which affect the emotional state of the intended target or his actual physical state; they do not directly cause damage. If powdered gems are used in a potion or powder, targeting is enhanced by +5%. Any Alchemetical oil or mercury used in a perfume will automatically enhance targeting to +25%. Any Alchemetical metal or gem ground into a powder will automatically enhance targeting to +25%.

   If a Thaumaturgist has lost his magick powder of Focus, he must enchant each material used in a powder or perfume to BMR 0 at 100% to place a spell in it.

   As long as a powder or perfume contains some of the magick powder, the Thaumaturgist casts spells with all the advantages of having a Focus. If no magick powder is in the powder or perfume, treat as an ordinary device.



Mysticism

- Cabala/Symbolist
- Power Word
- Sacred Square
- Summoner

Cabbalism

The Cabbalist/Symbolist performs all of his Magick by writing a Symbol on an object, etc. The Symbol then discharges the spell in whatever manner desired by the Cabbalist. This type of Magick User possesses the advantage of being able to leave his Magick behind him, with the discharge of a spell occurring whenever he desires it; as for example, when any creature passes over it or looks at it. Once he is Out of range of the spell, he cannot be touched by any Backfire effects.

He is also sometimes known as the "Silent Mage" because he is the most secretive and least flamboyant of the practitioners of magick — the use of wards does not require theatrics, spoken incantations or lengthy rituals, only the quiet making of written or carved symbols and their activation, often with only a few spoken words. The Mage can be a man or woman dedicated to the study of words, wards, runes, language, cryptography, history and their application to magick. Their knowledge lies in dusty tomes, arcane symbols, wards, and circles.

1. The Focus: Cabbalists prepare a Focus which is nothing more than a Magick Inkpot made of the 22 Correspondences required by the Sign of the Focus.

2. The Brush: A brush is prepared by enchanting 7 woods, in the tip of which are placed the hairs of 21 different creatures. The brush has the appearance of a wand from a distance.

3. The Ink: Cabbalists prepare a form of universal Magick Ink from 7 liquids, 7 crushed gems, 7 powdered metals, 7 essences, and 21 Organics. This ink must be enchanted to BMR 0 at 100%. The Cabbalist is able to draw a permanent, recharging Symbol of any spell he has learned if he uses this ink. Each Symbol becomes, in effect, a magical device with a recharge rate equal to 7 charges per day (more if Alchemetical materials are used: see Devices of Power, above)

4. If a Cabbalist has lost his Magick Ink, he may prepare an ink according to the method prescribed for the Writing of Magical Books and Scrolls, above.

5. Symbols drawn with the Focus, Brush, and Ink cost 5% from Fatigue Levels and will last almost indefinitely if placed on a permanent, fixed item like a wall, floor, ceiling, etc. Such symbols will gradually fade in time, usually a period of weeks equal to the Magick Level of the Cabbalist. If inscribed on a movable object, the Symbol will fade at the end of the Cabbalist's time factor and become inoperable. However, if inscribed on a fully Enchanted object specially prepared to receive the Symbol (such as a magical Scroll, Book, or perhaps an

Amulet or Weapon), the Symbol will be truly permanent and will be able to generate one spell per day.

6. The Cabbalist can also draw Symbols with regular Magical Ink (used by most Magicians for Magick Writings). However, Symbols so inscribed have two important restrictions placed upon them:
   - The Symbol might not be correctly inscribed if the surface is not appropriate (ink could run, etc.), with a chance of error equal to 10% x spell level minus 2 x DEX of the Cabbalist.
   - The Symbol will always be temporary, with a duration of 1/2 the Cabbalist's time factor if place on a fixed surface, and instantaneously discharged if placed on a movable surface. The cost of inscribing such a Symbol is 10% from Fatigue levels.
7. With only a regular pen and ink, a piece of chalk, or anything similar, a Cabbalist can inscribe a Symbol as described for regular Magical Ink, but at a cost of 15% to Fatigue Levels. If the Symbol is inscribed in the dust with a finger or stick, the spell will be ruined if the wind distorts it or if it is in any way disturbed.
8. Finally, at a cost of 20% to Fatigue Levels, a Cabbalist may write a symbol in the air with his finger or the like. The Symbol will appear as a glowing form of "fire" in the air when the drawing is complete and the spell will be discharged from it instantaneously. Such a method is very exhausting because the Cabbalist is not used to performing spells in so direct a manner. The same effect can be produced at 10% cost to Fatigue levels if the Cabbalist uses his Magick Brush/Pen dipped in his Cabbalist Ink.

Cabbalists often work with Artificers, particularly Weaponsmiths and Goldsmiths, because they are capable of inscribing the Symbols on Magical Devices to permit them to be used by Non-Magick Users. The majority of Such Symbols are usually DETECTION spells or Symbols of Guard (Offensive spells are often very tricky when in the hands of Non-Magick Users and thus will not often be placed on items designed for common use).

Cabbalists are also very interested in Demonology, but more from the point of view of binding and restraining destructive spirits or else to command them to perform works in the service of Good (a cruel irony from the Demon's point of view). Refer to the Seals of Solomon. They will tend to avoid the Black Magick route out of religious and philosophical reasons. To reflect this, Cabbalists will not be allowed if players characters have chaotic alignment.

Cabbalists are obsessed with the study of all symbols; a symbol being any shape, design, image, or sound that confers a specific meaning. Consequently, they are excellent linguists, cryptographers, and scholars. Only Cabbalists know the secrets of ward magick, runes and all magick symbols. They also have a fundamental knowledge of circle magick which enables them to tell whether a circle is active and what it can do. The character can recognize and read inscriptions, warnings, and instructions written in a number of languages —including ancient runes and mystic symbols; recognize dangerous or helpful magick circles, identify real wards and determine whether they are energized; identify real rune weapons and many magick items by the symbols inscribed on them; read books of magick and ancient tomes, locate secret passages, and speak a number of different languages — and these are his abilities that don't actually involve magick forces! The Cabbalists can create and activate wards to set magical traps and alarms, for defending an encampment, strategic position or valuable possessions, or to interrogate a prisoner. Furthermore, the Cabbalists can read and use most magick scrolls as well as an activated circle!

Cabbalists rarely preserve their secrets of magick in writing — it would be too easy for someone to steal. Although a Cabbalist often keeps journals written in runes and full of enigmatic symbols and annotations, power words are not among them. Likewise, really important notes and data are often written in code or combined with symbols that reveal little to those uneducated in the study of such things. Frequently, key portions of a magick ward or bit of information will be left out of descriptive notes and formulas, having been committed to memory.

Power Word Magick

The Power Word Magician is a natural linguist. He spends his early career learning the 7 Ancient Languages, in which all Magick is written. As soon as he masters the 7 Magick Tongues and 21 "modern" languages, he has acquired a vocabulary sufficient to enhance the "targeting" of all the spells he has learned by +10%. For the exact Word is utterly vital to the practice of his Art. There is great Power in the single Word that sums up the very essence of a magical effect, and therefore improves its efficiency.

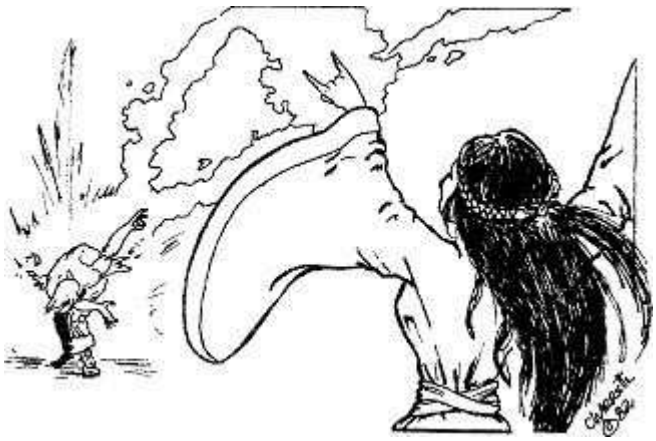
1. The Focus: Power Word Magicians invariably use a staff as a focusing device. The Staff of Focus is enchanted from the 22 Correspondences required by the sign of the device. It is shod with metal, furthermore, to give it weight and strength, for a Power Word Magician's Staff is also the only offensive weapon he will use in battle. With it, he obtains a +10% chance of striking a blow and a -15% parry against all manner of weapons, with a maximum chance of a bash at 20%. It deals out 2 points of damage per WDF and is employed like a Quarterstaff.
2. The Book: Power Word Magicians will write down spells they have learned in a book or scroll that is fully enchanted. A second Focus may be fashioned in the form of a book that has already been written and enchanted by binding it in a cover made of the 22 Correspondances.

Power Word Magicians get along well with Enchanters, whom they regard as kindred spirits because of their love of the spoken word.

Power Words are the basis behind all areas of magick study, whether they be weaved into a spoken incantation or used to activate a ward or circle. Only creatures of magick, and other supernatural beings may possess innate magick powers, often in addition to the study of one or more of the mystic arts.

When a power word is spoken, there is an invisible ripple of magick energy that transcends both space and time, allowing the person invoking the power word to tap directly into mystic energies. Where the magick energy that permeates from ley lines and emanates from most living beings originates, or why the speaking of a mere word (combined with force of will) enables the speaker to draw upon and direct the energy, is a mystery to even the most powerful wizards.

Power words are a guarded secret known only to practitioners of magick. For the Cabbalist, they are key components for the creation of wards, instilling the arcane symbols with mystic energy.



Magick Square Mysticism

The Magick Square Magician is devoted to Numerology and the wonder of Numbers. He will embody all of the spells he has learned in mystical number sequences which contain the mathematical relation of the magical effects he creates to the world as a whole.

1. The Robe: A Magick Square Magician will create a Focus from the 22 correspondances required by the favorable Sign by using threads created from the correspondances to embroider squares containing number sequences on his robe.
2. The Book of Numbers: A Magick Square Magician will write down spells he has learned in a book or scroll that is fully enchanted. A second Focus may be fashioned by binding an enchanted Book of Numbers in a cover made of the 22 Correspondances. Each page will contain one spell, with notations, finally translated into the correct numerological form.
3. If a Magick Square Magician has lost his Focus, he may write a magical number sequence on a parchment, the dust of the ground, or in the air to cast a spell he has learned. However, so alien is this technique to his usual method of performing magick that he will lose 20% of his fatigue points casting the spell, as it is too direct and hasty a method.
4. Enchantment: A Magick device may be enchanted by a Magick Square Magician in the typical manner of most Magick Users. The device will be inscribed with the magical number sequence.
5. Spell Casting: To cast a Magick Square spell, one has to read the number sequence or else pass one's hand over the symbol in the prescribed manner (only Magick Square Magicians know how to do either of these things). Because of their mutual love of mathematics, Magick Square Magicians and Artificer Mechanicians often become close associates and assist each other in magical projects of joint interest.
6. Anti-Magick: At MKL 18, a Magick Square Mystic acquires the ability to temporarily nullify all magical effects around him for a distance of 1-10 times his spell casting range. The Anti-Magick capability is not learned but rather comes as a mystical insight into the nature of the Universe. From 1-3 Fatigue points are expended per turn the capability is exercised.
7. The Spirit Guide: At MKL 7, a Magick Square Mystic acquires a Spirit Guide similar to the Medium's, and he is able to enter Medium-like trances.

Summoners

The Summoner is the infamous "mad Mage" who dares to call on supernatural monsters and elemental forces to try to control and command them. These power hungry men and women dare to open dimensional portals to explore other worlds and enslave alien beings and supernatural creatures. The Summoner is the most feared of all the men of magick, because most are willing to sacrifice anything to attain their goals. To that end, most will subject themselves to personal sacrifice, suffering and madness to command the malevolent forces made available to them through the secrets of circle magick.

There are 2 kinds of Summoner:

1. CIRCLE MASTER: who specialize in the study of Circles of Power.

2. DEMONOLOGIST: who specialize in the study of Circles of Summoning.

When a character rolls a Summoner, the type of Summoner is determined by the following:

- Circle Master: Greater Intelligence than Ferocity.

- Demonologist: Greater Ferocity than Intelligence.

A Summoner character may start with any alignment but the foul nature of the circle making, its components and the sacrifices needed to activate them usually limit him to chaotic alignments. Those who try to maintain a good or even an unprincipled alignment must forbid themselves from ever using certain circles, which severely limits the scope of their potential power. The tiny handful of good Summoners only use protection circles and those that do not enslave or harm others. Nor will they engage in the blood sacrifice of sentient beings or consort with demonic supernatural forces for fear that it will lead to their corruption (which it usually does).

1. Understands, creates and uses all types of circles: The Summoner is an expert in circle magick and knows all protection and summoning circles. However, the Summoner starts with no power circles. These powerful magick devices must be acquired over time. Power circles can be occasionally provided as a reward from a demon lord, forced out of a supernatural being or other Summoner. However, most power circles are learned by finding drawn circles or ancient drawings or text of circles that the Mage can study and decipher into a working circle.

2. Deciphering Circles: Whenever a previously unknown magick circle is discovered, a Summoner will draw a diagram of it in his notebook, paying special attention to components and clues that will hint at the circle's function. By studying the symbols, he is likely to discern the circle's purpose and the components needed, but formulating exactly how it works is much more difficult and dangerous.

3. Recognize Enchantment: The Summoner is astute at recognizing the influence of Magick and drugs that charm, hypnotizes, mesmerizes, daze or otherwise causes mind control, including trances, domination, and compulsion. This ability also includes identifying Magick sickness, curses, the effects of faerie food and faerie magick, and supernatural or Magick possession. Illusions, metamorphosis, and other types of shape-changing do not count as enchantment. Base Skill: 40% +5% per level of experience.

4. Recognize Magick: The Summoner has a certain percentage chance to recognize a Magick item by shape, inscription, Magick symbols or intuitive gut feeling. It is important to understand that while the character may know something has magical properties, he does not know what powers the item may have or how to use them, unless it is written in mystic symbols. Base Skill: 20% +5% per level of experience (+10% if Magick symbols are involved).

Once the Summoner believes he has unravelled the mystery of the circle, he can find out if he is correct only by creating it and invoking the power words he believes are necessary. It is the determination of the power words which is the most difficult pieces of the puzzle in deciphering a circle, because they must be surmised from the circle's purpose, symbols and components.

Each time a player wants to discover if his character has deduced the correct creation/invocation of a circle, he must actually create the circle and attempt to activate it with his power word sequence. Then and only then does the GameMaster allow the player to roll percentile dice for a successful deciphering of the circle. Base Skill: 20% +4% per level of experience.

If the roll is a success, the circle will function exactly as it should.

If the roll is unsuccessful, the character has not deciphered the correct circle invocation and must roll on the following backfire's tables for likely reactions.

Note: Incorrect circle invocations will react differently each time the character tries to use the circle.

Circle Master

Many Circle Masters start their career full of dreams and good intentions, confident that they will not succumb to the dark forces at their command and which whispers in their ear. Most are slowly corrupted until they are as evil or self-serving as the inhuman beings they try to command. It is only the most foolish, arrogant and self-righteous magicians who convince themselves that they are safe from the evil that walks in their shadow — for he who consorts with demons, the supernatural, and creatures of magick will eventually fall victim to them in one way or another.

Circle of Power backfire table:

d100	effect
01-10	Small explosion, 3d6 damage to every person in the circle.
11-20	Big explosion, 6d6 damage to a 20 foot radius.
21-25	The Summoner is drained of all fatigue points.
26-30	Teleports the Summoner 50 miles away.
31-35	Temporarily blinds the Circle Master for 3d6x10 minutes.
36-40	Suffers from a terrible hallucination that lasts for 6d6 minutes.
45-50	Summons a gargoyle or lesser entity.
51-55	Summons a lesser demon who is not happy to be called upon.
56-60	Summons an elemental who is not happy to be called upon.
61-65	Memory loss! For 1d4 days, the Summoner cannot remember who he is or anything about circles and symbols, but he will be able to perform other skills as normal.
66-70	The Summoner (and anybody else in the circle) is struck by paralysis for 2d6x10 minutes.
71-75	Turns self invisible or into mist and cannot turn back to normal for 1-3 hours.
76-80	Berserker rampage! The Summoner attacks everyone encountered over the next 6d6 minutes.
81-00	No reaction whatsoever.



Demonologist

There are many types of demons. Some are the remnants of older religions, almost forgotten but still contactable by powerful demonologists. Some are the servants of evil deities, able to be summoned to wreak havoc on the world. Others are powerful evil beings, trying to impose their will on the world and open the gates to Hell. Many Christian Clerics call any pagan deity, demigod or spirit a demon, but this is not strictly true.

Some Demonologists can summon angels as well as demons.

Many demonologists are not worshippers of demons but instead worship the demon's enemy cults. These Demonologists study demons so they can dismiss them or recognise the signs of demonic cults. Such demonologists, however, can become seduced by the demons they study and can be turned into worshippers of demons.

Most Demonologists will only summon minor demons as the Demon Lords and Nobles of Hell are too powerful to trifle with, but there are a very few who believe they are powerful enough to summon even those to do their bidding.

Demonologists learn the Knowledge (Demonology) Skill that allows them to know about all kinds of demons and demonic powers.

Circle of Summoning backfire table:

d100	effect
01-40	The summoning has failed normally with no further effects.
41-60	The Summoner is rendered unconscious for 1d6 hours.
61-80	The Summoner is driven temporarily insane for 1d6 hours.
81-88	The Summoner is drained of all fatigue points.
89-90	The Summoner is reduced to a drooling idiot for 1d6 weeks.
91-93	The Summoner gains a permanent insanity, such as paranoia.
94-96	Memory loss! For 1d6 days, the Summoner cannot remember who he is or anything about magick.
97-98	The magician's soul is ripped from his body and cast into the being's normal realm.
99-00	The Summoner's soul is consumed by the demon and destroyed.



The Nordic Magick Users

Characters may attempt to become any of following types of Mage provided that they are not poorly aspected for such a calling (unless the Gods or Wyrd decree otherwise; see The Vola, following) and meet the requirements of the Mage-type desired.

- Priests of Odin (Mage/Cleric)
- The Brewmaster
- The Vola
- The Weaponsmith
- The Forester/Fighter
- The Skald
- The Goldsmith

All Nordic Magick Users are regarded as "Natural Talent" mages for purposes or "targeting" by other mages.

Priests Of Odin

Any character who wishes to become a Priest of Odin must be chosen for the office by members of his community. There will usually be a Priest of Odin for every 75 warriors (one per warboat crew). There is a 90% chance that the office is already filled (check per warboat in one's home band, as assigned by the Gamemaster). Females may also become priestesses (Valkyries) if they meet the minimum requirements. If a character is born to the priesthood as a result of a Vola's prophecy (see The Vola following) his Intelligence and Wisdom will be 12+.

Priests of Odin are Warriors – really lay-priests – as the religion was not formally organised. However, once being appointed to the office, a Warrior receives several miraculous powers:

- "Sanctify" materials: MKL 1
- Cure Serious Wounds: MKL 2
- Prepare Potions of Curing: MKL 1
- Remove Curse: MKL 2
- Cure Minor Wounds: MKL 1
- Cure Disease: MKL 3
- Cure Grievous Wounds: MKL 6
- Read Ancient Runes*: MKL 1

*This power permits him to read the Runes and write them even though his IQ is only minimal.

Undead are not a part of the Nordic mythos, but if he ever meets one a Nordic Priest of Odin will be able to summon in himself the Nordic equivalent of the clerical miracle Smite the Godless simultaneous with Beserker Ferocity without extra blow expenditure, his weapon biting into the foul minions of Hela (the Norse goddess of the Dead, the enemy of Odin) as if it were magical even if only an ordinary blade!

Priests of Odin have no qualms about shedding blood and will employ the sharpest weapon they can find! They are Warriors and representatives of the warlike Chieftain of a warlike band of deities, and thus have no qualms about spilling a little blood. However, if they shed blood, they can also learn to bind up wounds like a Chirurgeon and are also the warband's corpsmen in battle.

THE OATH RING

In each band there is a sacred Oath Ring, used to seal all solemn oaths taken between Vikings. It is a heavy gold or silver arm ring, ornately carved and inscribed with many Ancient Runes of Power. The Runes spell out 8 +3 Curses, beginning at level 1 and proceeding to level 11. The Curses will be invoked against anyone who steals the Oath Ring or who falsely swears on it or breaks an oath of loyalty or comradeship.

The Oath Ring is efficacious only for Nordics, so if a believer in some other religion swears on the ring and then proves false to his oath or else steals it, one could say that there is a conflict at the Cosmic level. Roll two dice (D6), with one being the Nordic and the other the offender's Deity or Deities. If the Nordic is higher, the Curses are effective; if the reverse, no effect occurs. If a tie, roll again.

Each Curse comes into effect at the end of a month, with 80% targeting and no possible magical or religious protections (if the monthly 2D6 goes against the believer in another religion). The Curses cannot be removed by any means, only survived. Nowhere on earth is far enough to escape the wrath of the Aesir. An oath ring may also be used to exorcise a spirit or demon, with 80% targeting, for such are regarded as curses by the Nordics.

The age of an Oath Ring is the measure of its defensive power against Magick, for it gains in strength because of the number of oaths sworn upon it in Odin's name. The age of the Oath Ring is 10 years x D100, with 1 experience factor per year of age. It is thus a defensive Amulet of Protection and must be successfully targeted in order to target the wearer. (It does not lose its Power, however, if momentarily overcome, for the Runes are too charged with mana to be discharged.)

The Oath Ring is placed into the hands of the senior Priest of Odin, but if he is slain or dies, it goes to his successor (find the number of Priests in the Band, and divide 100% by that number; this is the percentage chance of the character obtaining it). In the field, the Oath Ring is taken up by the senior Priest of Odin.

In addition to the Great Oath Ring of the band, each lesser Priest of Odin "sanctifies" his own Oath Ring, fashioning it out of 24 different materials, of which 3 must be metals and 8 must be gems. On it he inscribes one Curse for each casting level he attains – the spell being entirely of his own choosing and learned as a rune spell. In time, he hopes, his Oath Ring will also be great with many solemn oaths.

CASTING RUNES

The Priest of Odin may cast runes directly toward another without "acceptance" being required once he has sanctified his own Oath Ring. Such rune spells are targeted at 70% against all adversaries. A total of 24 Ancient Runes may be employed in this fashion. On a small medallion the key rune is inscribed, and around the name of the spell. The medallion, always made of bronze, is then enchanted. It will discharge the rune spell once every 24 hours when cast by the Priest who fashioned it. Each rune-cast will be of a different spell.

EXPERIENCE

Priests of Odin receive experience for fighting only. Magick is performed gratis, and no experience can be had for vanquishing anything except Magick Users and Priests of other religions when Magick is applied to do the full job.

The Brewmaster

The Brewmaster is nothing more than the Conjuror, only he is limited to spells of casting level 1 – 4. Female conjurors are non-fighters and obtain experience as do any mages. Male Brewmasters can be fighters as well, and so may gain experience as mages or as fighters. However, in battle, they will not use magick against their enemies unless being met with magical attack or faced with Legendary Monsters, Trolls, Giants, etc. Force of arms is preferred because that is the Warrior's Code.

The Vola

Of all the mages, the Volas are perhaps the most mysterious and, in many respects, amongst the most powerful. It was from a Vola that Odin learned of the Ragnarok and the fate of the Aesir, for these female seers were ultimately the creatures of Wyrd, the dark goddess of Fate who rules the lives and destinies of all things. Thus the Vola was much respected and much feared by the Nordics.

To become a Vola, a character has to meet stringent requirements. This is in keeping with the great power the character acquires:

Female	Unmarried Virgin
INT/13+	BAV/15+
WIS/13+	ALI/8-15

The Vola is quite hermit-like in her habits, but appears punctually whenever a child is about to be born (they are midwives and healers) to assist in the delivery and, more important, to prophecy its future. They also tend to show up whenever an adventure or expedition is about to be launched or a calamity is threatening. For the Volas know the future of men and will come forward to give warning when such will be averted. In the story "The Vikings", a Vola prevents the slaying of a young thrall who is really the son of the Chief and a half-brother of the man who wishes to slay him. Such a killing would break Odin's law, and thus she steps forward to prevent it. On this and several other occasions, the Vola was shown casting her "bones" or 24 slivers of wood or bone inscribed with the Ancient Runes to read what Wyrd had decreed.

The Vola's "bones" are her focus. However, they are not fashioned as are other focii. All that is required is that the Vola learn the 24 Ancient Runes, enchant 24 different bones or pieces of wood (either from different types of animal or tree or from different

individuals of the same type), and inscribe the sacred Runes, one on each "bone". No other procedures are necessary (no correspondences, favourable aspects, etc., as called for with other magical focii) because the Ancient Runes are themselves sacred and charged with mana when used in this manner.

Once the Vola has her "bones", all runes are clear to her, and she will Detect their presence and know if they are charged with mana, the identity of the recipient intended, the identity of the rune-caster, and the nature of the rune-cast.

The Vola uses her bones in several ways: casting rune spells at others or at herself; divining; and prophesying.

CASTING RUNE SPELLS

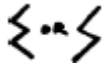
With her bones the Vola has the power to "cast runes" at the intended recipient(s) without their "accepting" the casting. In short, direct magical effects can be cast. The bones are thrown down on the ground before the Vola in the presence of the recipient(s) and the spell is targeted at a flat 80%, irregardless of the identity of the recipient or the nature of his protections; for the power of Odin flows through the runes, and no mortal man can stand before it! Wyrd has decreed the casting.

Direct magical effects are cast at double the Vola's PMF and MKL. However, if the rune-cast fails, the rune spell "returns" to the Vola and exhausts her completely, causing her to fall to the ground unconscious and with all Fatigue Points gone.

The Vola may learn as many spells as she is able and incorporate them into her rune-casting. However, spells will be learned according to her casting level, and spells above her level will be impossible to cast through the runes until she attains a higher casting level.

BIRTH PROPHECY

The Nordics did not have Astrologers or Diviners. Therefore the Vola is used in their place to make a prophecy about the new character about to enter the game. For Nordics (and Dwarves, if desired), the Vola's Birth Prophecy replaces the Life Horoscope. Riffle shuffle the "bones", so that it is possible for several of the cards to be reversed (upside down). Deal the cards into 3 rows of 8. The player owning the new character draws up to 8 cards from the "bones" and turns them face up. These will affect his character determination rolls:

Rune	Prophecy
	Born into Noble/Royal family.
	Born into Warrior/Thrall family.
	Strong as the wild ox: Strength 12+.
	Weakened. Strength -1.
	Tall, with heavy frame if male.
	Of short or average height only.
	Chosen by Odin: Vola or Priest.
	Two phobias and a mental ailment.
	Viking born! +25% experience raiding.
	Born a rover; father in exile.
	+5% on rune-casting.
	-10% against other's rune-castings (Odin favours you with his special and personal protection against rune magick.)
	Natural talent: Detection Spells.
	-10% finding things; hearing enemies.
	A great hunter (150% experience hunting) or, if a mage, +10% removing curses, runes.
	Always unlucky in the hunt; + or -5% on D100 and +1 or -1 on other dice as for poorly aspected.
	-10% against enemy penetrations.
	Constitution +1.
	+10% experience in war.
	Normal experience in war.
	+1 for Height.
	-1 for Height.
	A natural horseman; fights as a Knight on horseback.
	A born navigator; never loses sense of direction at sea.
	+1 on IQ and Wisdom (Odin's Gift) or +1 on Bardic Voice or Charisma.
	Joy: Good son/daughter.
	Disgrace: Black sheep.
	Berserker: Strength 20; Constitution meets minimum requirements.
	Constraint: +1 Wisdom or +1 military ability.


+10% on Morale Determinations.

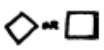

Successful at farming: +5% crops.


Male child.


Female child.


Father owns a ship or ships.


Fear of water (hydrophobia).


Fertility: +5% on all crops, herds.


Inheriting son/daughter.


Inheritor of ancient (magick) weapons.


Prosperity. Business ventures yield +10%.

In addition to the general Birth Prophecy, whose dictates over-ride all other considerations, a second prophecy will be made concerning the vocation chosen by the character. The way of determining the omens is given in the next section. However, those "Chosen by Odin" to be Vola or Priests always receive +25%experience, and the omens need not be consulted. Volas so chosen are guaranteed minimum characteristic requirements.

DIVINATION & PROPHECY

The Vola's chief function was to divine and prophecy the unknown. Players of such characters should make a deck of "bones". An old deck of plasticised cards is excellent, for the corners and backs do not become dog-eared or easily recognisable. A permanent marker can be used to inscribe the runes on the faces of the plasticised cards if such is to be made in preference to the cards provided here.

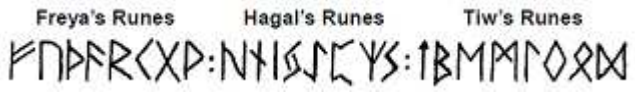
DIVINING THE OMENS

The "bones" are shuffled and 8 are cast before the querant. If the majority of the runes are favourable, the prospects are auspicious, with +5% or -5% on D100 and +1 or -1 on all other die rolls in the character's favour. If the majority of the runes are unfavourable, the prospects are inauspicious, with the die modifiers against his interest. The period of time covered 8 days x MKL of the Vola. If any other blend occurs (no clear majority of inauspicious runes), Wyrd has decreed that the character is on his own resources, with no benefits or penalties.

When determining experience bonuses, each auspicious rune represents +5% experience in the chosen vocation (Warrior, Mage, etc.), and each in auspicious rune represents -5%. Total up each side, subtracting inauspicious runes from auspicious ones. No more than +25% experience nor less than -10% experience can result.

Type of Character	Auspicious	Neutral	Inauspicious
Warrior/Warrior-Maid*	Tiw's Runes	Hagal's Runes	Freya's Runes
Mage/Priest of Odin*	Hagal's Runes	Freya's Runes	Tiw's Runes
Woman/Vola*	Freya's Runes	Hagal's Runes	Tiw's Runes

*It should be noted that these categories may cross. For example, a Warrior attempting rune-casting is classified as a Mage for that purpose. A woman who is a Warrior-Maid checks as a Warrior for matters involving battle and adventures, as a Women for matters involving love, etc.



DIVINING PEOPLE AND THINGS

The Vola is a Diviner and, by using the bones, can cast the following Diviner spells:

Locate Object: The Vola has a Clairvoyant experience and actually sees the place the object is in. Percentages of determining the exact direction and distance are the same as for Diviners. The Vola can describe the place but does not know if any magick or traps are present. The experience is one of seeing what would be visible to a person actually there.

Locate Person: The Vola sees the person sought in a Clairvoyant vision and may even hear what is being said at that moment through Clairaudience. Percentages of determining the exact direction and distance are the same as for Diviners. The rune-cast is useful in finding out the current situation of friends as well as where they are.

Trace: The Vola can determine one fact about an object for each auspicious rune not negated by an inauspicious rune. Only one runecasting is possible per week for a given object. 8 runes are cast.

OTHER POWERS OF THE VOLA

The Vola are Shamanistic Magick users, in addition to their runecraft, and should be treated as outlined for that class of Magick User. The only difference is that all the Magick is cast through the Runes except for curative spells, which are performed through Shamanistic-like trance states or are provided through potions. Raising the Dead is prohibited, however, because of the Odinist's commitment to providing warriors for Valhallla.

EXPERIENCE

Volas receive experience as non-fighter Mages for purposes of computing Body and Fatigue levels only. Magically, they advance 3 MKL per year, once they have learned all of the runes of the futhark and the Ancient Runes.

Experience factors for targeting Volas with non-rune magick are computed on the basis of comparing the MKL of the caster to the Vola. If the MKL is lower, he is inferior; if equal, they are equals; if superior, he has the advantage.



The Weaponsmith

The Nordic Weaponsmith differs little from his counterparts in other climes, except that he is not capable of fashioning weapons superior to +3 or armour superior to -3 unless he is of Intelligence and Wisdom 16+.

Weaponsmiths are fighters and obtain experience for fighting and magical work.

The Forester

The Nordic Forester is always a Warrior and otherwise does not differ from other Forester/Mages. If a Nordic receives a Vola's Birth Prophecy to make him a "great hunter", consider him to be a primitive talent magick user.

The Skald

The Skald is an Enchanter. Skalds were the bards and poets of the nation, a very important class of men in all Nordic communities. With their phenomenal memories, they preserved the historic lore of the people and the stories (sagas) of famous heroes, which were sung to the accompaniment of a harp or lyre during the feasting in the great hall. They were also the "Laysayers" and were asked to give the law whenever a legal matter came up; for that too was committed to memory lest the laws be misremembered in the largely illiterate society of the North.

Skalds often became trusted advisors of Chieftains and Kings. When computing the status of such men in Nordic society, add their status bonus (+2 / level) to any office they hold if of BAV/18+.

Skalds were Warriors as well as Enchanters and often went on adventures and raids with the fighting men. If a Skald comes on an expedition, he will recount it in the hall of the Chieftain/Jarl/King upon returning. Considerable bonuses may be obtained for all who won glory (experience through fighting) on the adventure.

If the Skald is above MKL 3, he will know the following mighty songspell:

Enhance Reputation: The Skald will sing of the exploits of the heroes of the expedition. Each person mentioned has a chance of receiving +5% experience for the expedition equal to the Skald's Bardic Voice x 3 +1% per 500 experience points won on the adventure.

The Skalds also could exhort Warriors to greater courage in battle. At MKL 3 they acquire without learning the spells the following powers:

Command Bravery: The Skald will be able to affect all friendly Warriors within his casting range.

Command Beserker Fury: The Skald will be able to name one Warrior for each 3 MKL he possesses and exhort him to live in the great tradition of his ancestors. The frenzy of the Beserker will fall upon the man so named and he will strive to outdo the deeds of his fathers.

At MKL 11, the Skald will be able to summon a Hero of Valhalla to his aid or to the aid of his party when hard pressed by vastly superior foes. Such a hero will be one of the great names drawn from Nordic legend: Beowulf, Siegfried, Sigurd, Beorn, Voland, etc. The hero will stand 7' tall, weigh 400 Dr., be immune to Command and Illusion spells cast by an adept below Circle IX, and have a Body of 75, Fatigue of 75, and hit, parry, dodge, etc. of a level 20 Mighty Knight.

Summon Hero of Valhalla: The Skald will call upon Odin's aid, and a hero will appear for 3 turns x MKL of the caster. Only one summoning is possible per month. The Hero fights Beserk, and has leather armour, shield and helmet. Arms are typical Viking weapons.

There is one drawback to the summoning. The Hero may be accompanied 24% of the time by a Valkyrie. She will "choose" one of the Nordics present to die gloriously (roll D6 amongst the Nordics; high man wins!), whereupon the lucky fellow fights Beserker without blow expenditure. He will attack the toughest adversaries. If he survives, he gains 3 x the experience. If not, he goes straight to Valhalla!

The Goldsmith

Nordic Goldsmiths may learn 24 spells to be placed into enchanted arm-rings (simple magick devices) by inscribing with Ancient Runes. They must have INT/12+, WIS/12+, and DEX/16+ to qualify. They are also Warriors.



Sorcery

Magicians speak of magickal energy, an invisible force which pervades the universe. Terms used to describe this ethereal energy are always based on water—tide, flow, river, or ocean—a practice which dates back many centuries. While magicians are actually summoning spirits to perform the effects of a spell, they tap into the magickal energy to bring these beings under their command.

Though citizens decry those who practice dark magick, there is, in truth, no such thing, at least in a philosophical sense. Magickal energy has no alignment or flavor. Magick becomes good or evil, light or dark, only when a magician manipulates it. It is the caster's intent which causes magick to be used for good or ill.

There is no limit to magickal energy. A thousand magicians invoking complex spells simultaneously drain magickal energy from the universe no faster than breathing drains the world's atmosphere. When performing a ritual, a magician channels magickal energy through his body, shaping the flow into the desired effect. Thus, despite the watery allegories, magickal energy is sculpted, not unlike the way a potter molds a lump of formless clay into a pot or vase.

Certain locations and artifacts can help channel magickal energy, but they are rare, and most casters must go without. When a practitioner needs extra power, he must either channel extra magick through himself of perform a sacrifice.

Good & Evil Magick

Magick is as moral as electricity and as ethical as sociology. While we may fervently hope that scientists, technicians, engineers and researchers will attain and use their knowledge and skills in a way that will benefit us (and which we are thus likely to consider "ethical and moral"), we have no way of enforcing our moral and ethical standards upon the laws of physics, genetics, sociology or mathematics. Therefore, each culture decides what it considers appropriate behavior by those who wield these powers, then tries to enforce those boundaries.

The commonest forms of social control for wielders of all kinds of power are religion, spirituality, and philosophy. When it's magical power that people are worried about being handled "properly," theurgical systems of magick are created which build into themselves artificial restraints of a moral and ethical nature. Thus, contrary to a currently popular opinion in some occult circles, "evil" spells do not automatically rebound from an innocent victim back to the caster three times as strong, unless the caster believes they will. That belief may be based on naiveté,

in that the caster believes whatever he has been taught or has read in books, or it may be based on a deliberate oath or geas (a type of magical restriction) that he has consciously taken upon himself as a spiritual decision, perhaps during an initiation or ordination.

What is true is that a dedication to "Evil For Evil's Sake" is a cardinal sign of a psychotic who will eventually slit his own throat through committing some grossly stupid blunder. Similarly, while purity and innocence do not guarantee protection from malevolent magical attack, in some game systems intense religious piety may provide some divine protection.

No psychologically healthy person (or other intelligent critter) engages in activity of any sort without having some idea, however vague, of whether he, his fellows, and/or his society at large would approve or disapprove, that is, would consider his actions good or evil. It is a sad truth that all too many evildoers in history have thought themselves good, and been thought good by others. What one game character may consider an evil act (such as using magick to steal gold from a wealthy man) another character might consider perfectly reasonable and good (if it's to feed a starving family, for example). Each game and each group of players will have to make individual decisions about how to define "good" or "evil" – yet another reason why representatives of the Religious Reich are horrified by gaming.

The "Lawful vs. Chaotic" political alignment system is far easier to define. But as players and referees have noticed, considering the "lawful" Nazis and the "chaotic" Robin Hood, these terms cannot be equated with moral ones. But it can be amusing to watch how the real-world political attitudes of players and referees get involved in automatic assumptions about the morality of order and anarchy. The bottom line about magical motives in gaming, however is this:

"Evil" magick is done in pretty much the same ways that "good" magick is done – only the psychological and spiritual/ethical flavors are different, though these will affect such issues as what sort of spirits will help or hinder the magick as well as reactions by other characters.

A dedication to "demonic" pursuits tends to attract "demonic" energies (many of whom are aligned "Hungry") and repeated destructive acts usually wind up attracting destruction (that's why you never meet a genuinely happy and successful diabolist). This is especially true in the psychic realms, where physically weak "victims" may have sneaky and unexpected ways of lashing back at their unwary attackers (unlike most victims of physical violence). Or to put it another way, "those who live by the wand, often die by the wand."

Magical Conflict

Any Magick not clearly beneficial to a recipient is considered to be "hostile" in nature. Indeed, any spell intended to influence any creature or object directly or to reveal some information without the freely given consent of the recipient is comparable to a missile being directed at a target. Clearly, this includes most spells of Detection, Necromancy, Black Magick, Command, Illusion, and Ancient Lore, as well as Basic Magick.

The Magick Conflict Table provides the probabilities of each type of Magick User or of a device to strike the intended target with a spell. "Targeting" a victim must occur if a spell is to have any effect. The table contains a number of columns, each column giving the probabilities of a type of Magick User to "target" the type of intended victim listed below. The basis of comparison in this table is the Experience Factor. One Experience Factor = 10,000 experience points. There are three percentages given for each type of target under the appropriate type of Magick User. An example is given below:

Target Type	Natural Magick	Minor Arcane	Major Arcane	Mystic	Priest	Magick Device
Minor Arcane	80/45/20	80/50/25	80/50/25	90/50/25	80/50/25	80/45/20

If the Experience Factor is more than 5 factors greater than the target (50,000 exp. points), the left-hand percentage is used as the chance of successful targeting. If the Experience Factor is 5 points greater to 10 points less than the target, the center percentage is used. If the Experience Factor is over 10 points less than the target, the right-hand percentage is used. These correspond to an attacker being a Superior, Equal, or Inferior Magick User, compared to the target's defensive resistance to Magick.

For example, if a Mystic were targeting a Mage of the Minor Arcane, one of three probabilities would be available. Suppose in all cases that the Minor Arcane has 20 EF (200,000 exp. Points). If the Mystic had 26+ EF, targeting is on 01-90. If the Mystic has 10-25 EF, targeting is 01-50. Finally, if the Mystic has 0-9 EF, targeting is only 01-25.

Magical Devices are rated at the EF of the Mage upon completion of the Enchantment, plus +1 EF per 5 years of existence. Focusing Devices are at the Mage's current EF, but will add +1 EF per 5 years of existence after his death.

Some targets will not be rated for EF. Thus the percentages remain the same across the board, as in 50/50/50.

Magick Conflict Table: Spell Targeting

Target	*Natural*	*Minor Arcane*	*Major Arcane*	*Mystic*	*Evil Priest*	*Magick Device*
Natural	90/50/25	90/50/25	80/50/25	80/50/25	80/50/25	80/45/25
Minor Arcane	80/45/20	80/50/25	80/50/25	90/50/25	80/50/25	80/45/20
Major Arcane	80/45/20	80/50/25	90/50/25	90/50/25	80/50/25	80/45/20
Mystic	80/50/25	80/50/25	80/50/25	90/50/25	80/50/25	80/45/20
Cleric & Druid	80/50/25	70/45/20	75/40/25	75/40/25	80/50/25	70/40/20
Evil Priest	90/50/25	80/50/25	80/50/25	90/60/25	90/50/25	75/45/20
Fighting Cleric	80/55/30	80/50/25	80/50/25	90/55/25	80/50/25	80/60/25
Knights	80/60/30	80/60/30	80/60/35	80/60/40	85/60/40	80/60/40
Fighting Men	90/65/40	90/60/40	90/60/40	90/60/40	90/70/45	90/60/40
Other Humans	90/70/40	90/60/40	90/60/40	90/65/45	90/70/50	90/60/40
Hobbits	75/45/20	70/40/20	70/40/15	75/50/25	80/50/20	75/45/20
Dwarves	85/45/25	70/40/20	70/40/15	75/50/25	80/50/20	75/45/20
High Elves	80/45/20	80/45/20	75/40/20	80/50/25	75/40/20	75/40/20
Grey Elves	85/45/20	80/45/20	75/40/20	85/50/25	75/40/20	75/40/20
Wood Elves	90/50/25	80/45/20	80/45/20	90/50/25	80/45/20	80/50/20
Goblins	90/75/50	80/60/40	85/65/45	90/75/50	85/65/45	90/75/50
Gnolls	80/60/40	80/50/30	85/55/40	90/75/50	85/65/45	90/60/40
Ogres	80/50/20	75/50/20	75/50/20	90/60/30	80/50/25	80/50/25
Trolls	80/50/25	70/40/20	70/40/20	80/50/25	80/50/25	80/50/25
Giants	80/50/25	80/45/20	80/45/20	80/50/25	80/60/30	80/45/25
Lycanthropes	80/60/30	80/45/20	80/50/20	80/50/25	80/60/30	80/45/25
Skeletons	40/40/40	50/50/50	50/50/50*	45/45/45	60/60/60	50/50/50
Zombies	40/40/40	50/50/50	55/55/55*	45/45/45	60/60/60	50/50/50
Deaths	40/40/40*	35/35/35	35/35/35*	40/40/40	60/60/60	50/50/50
Ghouls	80/45/25	80/45/25	80/45/25*	80/45/25	80/45/25	80/45/25
Barrows Wights	25/25/25*	25/25/25	25/25/25*	35/35/35	35/35/35	25/25/25
Wraiths	25/25/25*	25/25/25	25/25/25*	25/25/25	35/35/35	25/25/25
Phantoms	25/25/25*	20/20/20	25/25/25*	40/40/40	20/20/20	40/40/40
Spectres	20/20/20*	20/20/20	20/20/20*	20/20/20*	40/40/40	30/30/30
Vampires	40/40/40	25/25/25	30/30/30	35/35/35	50/50/50	40/40/40
Mummies	20/20/20	20/20/20	30/30/30	30/30/30	40/40/40	40/40/40
Demons	75/50/25	75/50/25	75/50/25	90/60/30	80/60/30	75/50/25
Great Horses	50/50/50	25/25/25	25/25/25	25/25/25	25/25/25	40/40/40
Basilisks	45/45/45	20/20/20	25/25/25	30/30/30	35/35/35	40/40/40
Centaurs	80/80/80	50/50/50	50/50/50	75/75/75	60/60/60	60/60/60
Chimera	80/80/80	40/40/40	60/60/60	75/75/75	60/60/60	50/50/50
Cockatrices	75/75/75	30/30/30	35/35/35	40/40/40	45/45/45	60/60/60
Dragons	90/60/25	75/40/20	75/40/20	75/40/25	75/40/20	80/50/25
Gargoyles	45/45/45	45/45/45	45/45/45	60/60/60	70/70/70	60/60/60
Gorgons	25/25/25	25/25/25	35/35/35	35/35/35	40/40/40	50/50/50
Griffins	60/60/60	25/25/25	35/35/35	40/40/40	35/35/35	45/45/45
Harpies	50/50/50	50/50/50	60/60/60	60/60/60	60/60/60	50/50/50
Hippogriffs	70/70/70	25/25/25	35/35/35	40/40/40	35/35/35	50/50/50
Hydras	50/50/50	40/40/40	40/40/40	40/40/40	75/75/75	50/50/50
Manticores	65/65/65	50/50/50	50/50/50	50/50/50	50/50/50	50/50/50
Minotaurs	60/60/60	50/50/50	50/50/50	50/50/50	50/50/50	50/50/50
Pegasi	50/50/50	25/25/25	25/25/25	25/25/25	25/25/25	25/25/25
Unicorn	35/35/35	25/25/25	25/25/25	25/25/25	25/25/25	25/25/25
Will o Wisp	30/30/30	40/40/40	35/35/35	70/70/70	40/40/40	45/45/45
Wyverns	80/80/80	40/40/40	50/50/50	50/50/50	50/50/50	70/70/70

Overcoming Target Defenses

If the target is protected by Magick, the spell may have to overcome the protections before the intended victim may himself be targeted:

1. If a Circle of Protection defends the intended target, the Circle must itself targeted for the spell to penetrate. Failure to penetrate the Circle causes the spell's effects to be dissipated outside the Circle.

2. If the intended target is wearing an Amulet of Protection, the Amulet must be targeted to penetrate its defenses. The Amulet will have an "Experience Factor" equal to that of the Magick User who fashioned it (at the time of enchantment). In addition, an Amulet will acquire 1 Experience Factor of its own for every 5 years of its existence. For example, if a Magick User with 100 Exper. Factors fashioned an Amulet 300 years ago, the Amulet would have 100 + 60 = 160 Exper. Factors for purposes of defense. If such an Amulet is overcome, the defensive spell will discharge for 1-10 days if the spell overcoming it was of a harmful nature and directly injurious. Note: Amulets protecting against spells of Illusion and Commands have other properties as well.

3. If the intended target is carrying a Focus, the Focus will have the same Exper. Factor as the Magick User wielding it. The Magick User may elect to use the Focus defensively, like an Amulet. However, there is a 50% chance of a Backfire occurring if the Focus fails to stop the spell. (See Magical Backfire.)

4. After all of the above defenses have been overcome, the spell will reach the victim himself and is targeted against him according to a comparison of the Exper. Factors of attacker and defender. If targeting occurs, the victim is affected by the spell.

   If Words of Guard or Prayers had been spoken, the penalties against targeting are subtracted from the percentage needed to target the outermost magical defense.

   The Magick Conflict Table gives the percentage chance of hitting a particular target. However, animals and non-sentient materials are not in the list of targets.

   If an animal is the target, use the following guidelines:

   1. Small animals: 25% chance of targeting; Natural Talents add 10%.

   2. Large animals: 50% chance of targeting; Natural Talents add 10%.

Increase the targeting chance by +2% per MKL of the Magick User.

If non-sentient material (rock, wood, etc.), the basic chance is 60% + 2 per MKL of the Magick User.

Area Effects

When a Magick effect occurs in a general area, all figures in that area may be affected by the spell. Each figure is individually targeted. Fireballs and the like are area effects, as are many illusions and some commands.

Necromancers

Necromancers enjoy special advantages when casting spells at all forms of Undead, so increase their targeting probability by +35% against Undead, Phantoms, and Specters and those marked with the * on the chart.

Mediums

Mediums are used to dealing with Spirits and other incorporeal beings, so increase their targeting probability by +35% against Deaths, Phantoms, and Specters and those marked with * on the chart.

Effects of Obstacles

The targeting percentage chance of success is lowered if the spell has to penetrate an obstacle. The Magick effect only appears to travel from the Magick User, but actually only the spell influence does the traveling. The effect itself materializes at the target location. That is why spells might be cast through solid objects, like walls. A failure to "target" the spell would mean, in such instances, that the spell failed to penetrate the obstacle. The following deductions are cumulative for any obstacles that stand between the spell caster and his target:

Target Invisible but generally located	= -25%
Target obscured by foliage or partial cover	= -10%
Target seen in a mirror or pond reflection	= -10%
Target using "Blurred Image" spell	= -10%
Target obscured by real /illusory cloud	= -3% per foot
Targeting by Astrology or Divining	= -20%
Target behind obstacle of dense rock	= -25% per foot
Target behind obstacle of porous rock	= -15% per foot
Target behind obstacle of dirt	= -10% per foot
Target behind wall of water	= -5% per foot
Target behind wall of ice	= -6% per foot
Target behind wall of fire	= -5% per foot
Target behind wall of light	= -10% per foot
Target behind wall of darkness	= -15% per foot
Target behind wall of cold	= -2% per foot
Target behind wall of True Lead	= no penetration
Target behind wall of lead	= -20% per inch
Target behind wall of metal	= -15% per inch
Target clad in full armor of Star of Iron	= -10%
Target clad in full armor of Mithril	= -20%

Effect of movement

Targeting percentages may also be affected by movement of either the caster of the spell or the target:

Spell caster is moving faster than 10 feet per turn	= -10%
Target is stationary and in view	= +10%
Target is moving faster than 30 feet per turn	= -5%
Target is moving faster than 100 feet per turn	= -15%
Target is advancing toward spell caster	= +10%

Effect of Enhancement

Enhancement of targeting percentages has been dealt with previously, but no more than +25% enhancement may be gained for any spell.

Spells Which miss the Target

If a spell misses its target, it does not disappear unless it was stopped inside a Magick Protective Circle. Rather, the "aim" of the Magick User was off. Roll percentage dice:

1-15%	=	Spell deflected 60 degrees to the right.
16-30%	=	Spell deflected 30 degrees to the right.
31-40%	=	Spell lands short 1/4 of the distance.
41-47%	=	Spell lands short 3/4 of the distance.
48-52%	=	Spell caster manages to correct error in time and strikes target.
53-60%	=	Spell overshoots target by 10' to 30'.
61-70%	=	Spell overshoots target by 10' to 60'.
71-85%	=	Spell deflected 30 degrees to the left.
86-100%	=	Spell deflected 60 degrees to the left.

Backfire

"Backfire" is an undesired effect which occurs when a spell has gone awry. It occur on two occasions:

1. When a Magick User fails to cast an "unlearned" spell against a specific target on the Magick Conflict Table.

2. When a Magick User fails to cast any spell against a target defended by an Amulet of Protection enchanted by a Magick User of equal or higher level.

Magicians work with exceedingly powerful forces, and the more they are able to draw upon them, the higher the probability that something else can happen, for control has been lost when a backfire occurs. If a "Backfire" is possible, the chance of a Backfire occurring is the same as the percentage chance of casting an "unlearned spell" or else the percentage chance of "targeting" the intended victim or material. If the Backfire does occur, use the following table:

Level of Spell Cast	Fatigue Loss	Rebound
Below spell casting level	1-85%= -15% fatigue	86-100%
At spell casting level	1-80%= -25% fatigue	80-100%
Above spell casting level	1-65%= -50% fatigue	66-100%
Unlearned spell	1-50%= -50% fatigue	51-100%

LOSS OF FATIGUE POINTS means that no magical effect materializes, but from 15% to 50% of the Magick User's total fatigue level is exhausted by the failure to control the spell. Any excess points required for expenditure become body hits, as in the case of a Magick User who has already expended 60% of his fatigue level and has a Backfire for a spell above his casting level. He would have to take hits to the body equal to 10% of his total fatigue points.

REBOUND means that something bad happens to the Magick User. The exact nature of the Rebound is variable, but always in keeping with the mode of the spell caster. The exact details should be left to the Game Master, who is encouraged to be original and humorous but never murderous or overly brutal. Some spells could boomerang on the Magick User, but not fatally. A 50 hit-point Fireball could become a point of flame just enough to give a hotfoot. An Enchanter might find he had temporary loss of voice for several turns. A Power Word Magician could forget the Word of Power for a spell he was trying to cast. A Cabbalist might develop a trembling in the fingers that makes it impossible to inscribe a Symbol for a time. And so on.

BACKFIRE IN A SCROLL OR DEVICE has more serious results. Fatigue Loss means that 15% to 50% of the charges in the device are drained from the device. Rebound has a 10% chance of completely erasing the spell that was cast from the Scroll or Device, and otherwise causes fatigue loss by draining spell charges.

When "learning" spells, there is sometimes a chance of an "Automatic Backfire" as well. In such cases, see failure to cast the spell on the Magick Resistance Table. (See "Magick Resistance" in The Magicians, Part 1.)

Dice	Backfire Result
01-10	Fatigue is reduced by a number equal to the Fatigue already expended in the attempt.
11-17	Fatigue is reduced by a number of points equal to twice the Fatigue already expended in the attempt.
18-22	Fatigue is reduced by a number of points equal to three times the Fatigue already expended in the attempt.
23-24	Fatigue is reduced by a number equal to four times the number of points already expended in the attempt.
25	Fatigue is reduced by a number of points equal to five times the Fatigue already expended in the attempt.
26-35	Your spell has reversed itself and is presently taking full affect on your own person instead of on the intended target.
36-45	Once again your spell has reversed itself as in result 26-35. However, this time, in addition to the effects of the reversal, your Fatigue is reduced by a number of points equal to the Fatigue expended in attempting to cast the spell.
46-50	Your companions may well curse your name for this! The GameMaster assigns a number to each character within Range and rolls d10. The character whose number is first rolled is the target of the spell. If no character's number is rolled, the GameMaster rolls again until one character's number is rolled.
51-56	A result similar to 46-50 except that the spell's effect is doubled (GameMaster choosing what attribute of the spell will be doubled).
56-60	Your spell takes effect, bur only at half strength. The GameMaster determines what characteristic is to be halved and does so (rounding down).
61	You are cursed with total blindness lasting d10 weeks.
62	You are cursed with total blindness lasting a number of weeks equal to 2d10.
63	You are cursed with total blindness lasting a number of weeks equal to 3d10.
64	You are cursed with total deafness lasting a number of weeks equal to the result of a d10 die roll.
65	You are cursed with total deafness lasting a number of weeks equal to 2d10
66	You are cursed with total deafness lasting a number of weeks equal to 3d10.
67	You are cursed with being totally mute for a number of weeks equal to the result of a d10 roll.
68	You are cursed with being totally mute for a number of weeks equal to 2d10.
69	You are cursed with being totally mute for a number of weeks equal to three times D10.
70	You are cursed with insomnia and nightmares and may only regain half Fatigue (rounded up) during sleep periods for d10 weeks.
71	You are cursed with insomnia and nightmares and may only regain half Fatigue (rounded up) during sleep periods for a number of weeks equal to 2d10.
72	You are cursed with insomnia and nightmares and may only regain half Fatigue(rounded up) during sleep periods for a number of weeks equal to 3d10.
73-75	You are cursed with a virulent skin disease which will cause you intense pain and make you hideous to look upon. The disease will reduce your Physical Beauty by 10. Once cured, the disease will still reduce your Physical Beauty by 1 for each full week during which it affected you. This reduction is a permanent result of scarring.
76-80	You are cursed with periodic muscle spasms of random occurrence and unpredictable duration which tend to leave you limp and exhausted. The spasms will persist until you are cured. Reduce Dexterity by 5 until you have been cured.
81-85	You begin to suffer from intense and regularly recurring migraines which reduce your Int by 1 and your PMF by 3 until you are cured of your affliction.
86-90	You become arthritic and enfeebled and will remain so until cured by a healer. Reduce your Fatigue by half (round down) and subtract 4 from Dexterity until cured.
91-95	You have become subject to creeping senility which will last until cured and which will become worse as time goes on. Your PMF is immediately reduced by 2 and is reduced by an additional 2 at the beginning of each week until cured. Once cured of your affliction, you will have to relearn any spells forgotten during the period of your illness. All spell attempts made during the illness will have their Base Chance for targeting reduced by 10%.
96-100	You are cursed with total amnesia and lose all skills, ranks and magical abilities for a period equal to 1d10 day. During this time, you may not cast spells or use a weapon. Your friends will have to care for you since your surroundings are totally unfamiliar and your survival defenses will have been quite effectively short-circuited. You will willingly take their orders and advice, but you would just as willingly follow an ogre into his cave if he asked you.

Spells of Protection

There are a number of spells of protection, but the one universally used to counter the hostile Magick of others is the enchanted Circle of Protection. All practitioners of the Arcane Arts automatically know how to cast a Circle.

The Circle of Protection

All Magick Users can cast a charmed protective Circle up to 10 feet in diameter. A single Magick User can protect himself and up to 6 companions in this way. A Coven of Witches (Hex Masters) may cast a 20-foot Circle which may contain the 13 Witches and 3 others. Unless created by an Enchanter with a Lyre of Apollo, the Circle is immobile. So long as the caster and his companions remain in the Circle, they are protected.

To form a Circle, the caster must Remember the spell (see INT Prime Requisite). This procedure takes at least 1 turn, and possibly longer if the caster cannot remember right away. When he has Remembered, the circle is formed by the caster expending 1-6 fatigue points and casting the spell according to his usual method:

- *Trance State*: Shaman, Drug Trance, Dance/Chant, Medium.
- Incantation and Mantra Gesture: Power Word, Enchanter, Elf.
- *Physically Drawing the Circle and Incantation*: All other Magick Users.

When the Circle is formed, the boundaries of the protected area shimmer in a manner like the way air shimmers over hot pavement. The protection lasts for the full Time Factor of the caster; but it can be extended at the further cost of 1-3 fatigue points per turn, and anyone in the Circle may lose fatigue points as required.

If more than one Magick User is present in the Circle, up to 3 may combine their Power to strengthen its defenses. The 3 most powerful usually do this. The most powerful of the Magick Users contributes his full Experience Factor, and the other 1 or 2 Magick Users contribute 1/2 of their Experience Factors.

Circles of protection do not of themselves prevent passage of some creatures. Barrier effects are automatically provided against Summonings, Undead, Lycanthropes, Missiles, and Magick Attack. However, a solid barrier can be erected only if the Mage knows a Create Earth, Air, Fire, or Water spell. We assume the barrier to be of the maximum possible volume of material that could be created by a Mage of PMF 50. Once a Circle is made to resist entrance, all those outside the circle are prevented from entering - including friends. Each effect of the Circle (may be activated at need without time lag, but at a cost of 10% fatigue without a focus and 5% fatigue with a focus. When 2 or 3 Mages are operating, in a team, one or all may contribute to the defense (This is why Mages have apprentices; the latter contribute fatigue loss requirements and tend to defensive matters under the Mage's guidance while he works magick against the foe.)

1. TARGETING: All spells directed against the Circle must be "targeted" on the Magick Conflict Table as if the attacking Magick User was casting a spell at the defending Magick User at the comparative targeting percentages. If Words of Guard or Prayers have been uttered, the targeting percentage is reduced by the penalty percentage. If targeting fails, the spell is dissipated at the boundary of the charmed area, and rebound effects will occur for all materials cast at the Circle with Basic Magick.
2. PROTECTION VS BASIC MAGICK: After targeting is successful, matter cast at any of the occupants of the Circle will be able to enter the protected area. If the defending Magick User(s) do not know the Create spell for the type of matter, 1/2 damage will be suffered and "bash" probabilities exist. If the defender has learned the Create spell, 1/4 damage is suffered and no bash occurs, with the material disappearing as damage is assessed. If the defender is able to duplicate the spell, 1/10 damage is suffered and no bash occurs, with the material disappearing as damage is assessed. Note: To strike anyone, the material breaking into the Circle must be successfully targeted against him. If targeting fails against everyone in the path of the missile, it passes out of the Circle and continues to the limit of its range.



3. PROTECTION VS ILLUSIONS: After targeting is successful, an Illusion cast at any of the occupants of the Circle will be able to enter the protected area. All who can see the Illusion will save at the IQ percentage of the defending Magick User with the Highest INT score. If the defender is wearing an Amulet of Protection vs. Illusions (see Illusion Spells) or is speaking Words of Guard, the appropriate save bonus is added to the percentage needed to disbelieve the Illusion's reality. If the highest defending Magick User disbelieves, the Illusion disappears. If he fails, all must disbelieve at their own IQ percentages to "save." If the defender has learned a Detect Illusion and a Dispel Illusion capable of identifying and dispelling it, he may cast the Dispel before the Illusion is targeted against the Circle. In this instance, the Detect and Dispel count as a single spell for the purposes of fatigue point loss for spell casting.



4. PROTECTION VS COMMANDS: After targeting is successful, a Command cast at any of the occupants of the Circle will be able to enter the protected area. The protective field reduces the spell of Command by 1 grade of proficiency for each 3 MKL or part thereof which the defender possesses (in this case, only the highest defender in the practice of spells of Command). For example, if a Magick User of grade IX proficiency cast a Command at the Circle of a MKL 9 defender, the spell would drop to grade VI save percentages (MKL 9 = -3 grades). If the Circle fails in this second phase of defense, the spell is unleashed inside at grade IX percentages. If the defending Magick User was also wearing an Amulet of Protection vs. Command or Words of Guard ware spoken, the appropriate "save" bonuses would be added to the "save" percentages of the circle.



5. PROTECTION VS SUMMONINGS: A Circle provides total protection against any being who is summoned by the defender; Demonic or otherwise makes no difference because any summoned being cannot cross the edge of the Circle, nor cast Magick into it, nor cause anyone else to enter it. However, if the summoner or any of his companions leave the circle for any reason, the summoned being will instantly attack.



6. PROTECTION VS DETECTION: A Circle will block most forms of detection except an Astrological Reading or Diviner's Prediction. In most cases, the beings inside a Circle will appear to have vanished from the very face of the planet. Adepts at the casting of Illusions may choose to confound such magical eavesdropping, for a Circle will detect attempts at Detect 1-25% of the time. Such Illusion is a form of Misdetection spell, permitting the eavesdropper to see or overhear only what the Adept desires. However, since it is the nature of Magick that risks have to be run, a failure of the Misdetection causes the eavesdropper to succeed with his Detection spell.



7. PROTECTION VS UNDEAD AND LYCANTHROPES: Lycanthropes must succeed a FER CR to come within 10 feet of the circle. There is a 10% chance per 2 MKL or part thereof possessed by the defender that any Undead or Lycanthropes attempting to cross the edge of a Circle will be prevented from doing so. Undead or Lycanthropes penetrating the circle suffer -10% to all actions performed in the circle. If the Undead or the Lycanthrope fails, it is prevented from making another attempt for 1-6 turns.



8. PROTECTION VS BLACK MAGICK: A Circle proves 95% protection against Curses, Death Spells, and the like, which are cast at anyone within the Circle Such spells require exact precision and meticulous planning, and any protective barrier as powerful as an enchanted Circle will upset the delicate balance of Black Magick penetrating the circle by successful targeting. Note: any Amulets vs. Curses, etc., would automatically negate such spells entirely within a Circle.



9. GENERAL PROTECTION VS MAGICK: All advanced or specialized spells will fall into one of the above categories or will require successful targeting to enter a Circle.

10. PROTECTION VS MISSILES: A Circle reduces the hit probability of all missiles thrown or shot by hand or by weapons and engines by -5% per 2 MKL or part thereof possessed by the defender. Missiles which are stopped will fail to earth 1-50% or deflect 51-100% of the time. When a defender has attained MKL 16, any deflected missiles will be turned back on the persons firing them, with accuracy equal to the defender's own hit probability. This also applies to missiles cast by Basic Magick, provided a defender has a PMF capable of manipulating the volumes of material involved. Basic Magick missiles so deflected will travel only 1/2 the range of the original caster.



11. PROTECTIVE BARRIER: If the caster of a Circle knows the appropriate Create spell, he may erect a Wall around the circumference of the protected area. He may cast the Create spell simultaneously with the Circle of Protection (the spells are separate, requiring additional fatigue point expenditure for the Create), or he may cast it at any time afterward. The barrier affects targeting a spell both inside and outside the Circle because solid material lies between. It also impedes movement or does damage to any being attempting to cross the edge of the Circle. Missiles, including those of Basic Magick, are affected by the presence of the barrier. There is a 1-25% chance that the barrier will be Invisible to anyone outside the Circle.

12. THE GREAT PROTECTION: At an expenditure of 1-6 fatigue points per turn, a defender may erect a magical shield around the Circle that is impervious to any Magick. However, all light is blocked by the Protection, and there is no way of seeing out or of driving any spell through the magical barrier. From the outside, the protected area appears as an intense black hemisphere. All physical objects and all beings, physical or incorporeal, are unable to pass. The spell may be maintained as long as any of the persons inside can expend the required fatigue points.

13. PROTECTION VS GOOD OR EVIL: The circle protects the caster and all those within the circle from direct attack by those of Lawful or Chaotic alignment. A FER CR must be succeeded to cross the circle. Those penetrating the barrier suffer -10% to all actions performed in the circle.

14. PROTECTION VS DEMONS AND ANGELS: There is a 5% chance per MKL possessed by the defender that any Demons or Angels attempting to cross the edge of a Circle will be prevented from doing so. If the Demon or the Angel fails, it is prevented from making another attempt for 2-12 turns.

15. PROTECTION VS FAERIES: Faeries must succeed a FER CR to come within 10 feet of the circle. There is a 5% chance per MKL possessed by the defender that any Faeries attempting to cross the edge of a Circle will be prevented from doing so. Faeries penetrating the circle suffer -10% to all actions performed in the circle. If the Faerie fails, it is prevented from making another attempt for 2-12 turns.

The moment a Magick User exhausts all of his fatigue points or is rendered unconscious or under the control of another, the Circle of Protection will disappear in the following turn. There is also a 20% chance that a Circle penetrated by a spell of a Superior Magick User will collapse under the Power unleashed against it. If total collapse occurs in this way, any protections that the Circle might provide to occupants even after a spell has penetrated are lost.

Prayers

Prayers fall-into several categories:

1. COMMON PRAYER: Any character may say a Prayer to his particular deity, giving him a 5% defensive advantage against all forms of spell targeting and also on saves from the effects of Illusions, Commands, and Black Magick. A Prayer may be said at the cost of 1 fatigue point, and the effects last 6 turns.

2. CLERICAL PRAYER: A Cleric or Fighting Cleric may say a personal Prayer 75% of the time before a spell is targeted against him, giving him 20% advantage against targeting and also saves from the effects of Illusions, Commands, and Black Magick. It may also be said in anticipation of peril, and the effects last 6 turns. Cost: 1 fatigue point.

3. BENEDICTION: A Cleric may bless his companions, giving them all a 10% advantage in all defensive targeting situations and on saves from the effects of Illusions, Commands, and Black Magick. A Benediction may be given at any time characters are not actively engaged in combat. It may be bestowed at the cost of 1 fatigue point per recipient and the effects last 10 turns.

Prayers are similar to Words of Guard, and both cannot be employed at the same time in a defensive situation unless protecting against Black Magick or Poison.

Holy Relics

Holy Relics are cherished items of deep religious significance, like bits of the bones of a Martyred Saint. Such Relics are rare, although many imitations abound in the marketplace. A true Relic is one of the most powerful defenses against Magick that can be found, but it will operate only for a Lawful person. Any Lawful person in possession of a Relic will automatically occupy the position of a Superior defender in the Magick Conflict table. He will be immune to Black Magick. A Relic may be employed in addition to any other form of magical protection.

Relics represent the tangible power of heaven; while they are transitory things, pieces of wood, bone or metal, things that may fade with time, they are also Eternal, for they literally house the power of Heaven. Relics were a vital component of spiritual fife in the Middle Ages: Charlemagne's throne in Aachen was constructed with cavities filled with relics; the Holy Lance which pierced Christ's side was the most important possession of 10th century rulers; kings wore relics in their crowns and about their necks. Relics were also items of bargaining power in the Middle Ages - he who possessed the most relics had the most power. Even the common man sought relics, and would undertake great pilgrimages for a sliver of bone believed to have been that of a minor saint's. Relics are items infused with the Divine power.

There are typically two components to any relic: the relic itself and the reliquary. The relic is usually a piece of a saint's body, e.g., a bone (or splinter), mummified organ, tongue, lock of hair, etc. Some relics are not body pieces, but personal property or other items that have some significance to the saint or the Church, e.g., a splinter of wood from the True Cross.

The reliquary is the housing for the relic, which may be as simple as a box, or as ornate as a gilt iron cage. Reliquaries are Often forged or welded shut around the relic itself, permanently locking it within the reliquary. This has the benefit of protecting the relic from accidentally coming loose from the reliquary, but it also traps it in there; a number of relics are unusable, because they are locked in items that are either not portable, or are too fragile, and the risk of shattering both relic and reliquary is too strong.

The Order of Saint Paul has long known of the value and effectiveness of relics in the war against the supernatural. Early Exorcists usually went out of their way to procure relics whenever possible. Supernatural creatures may attempt to physically destroy relics; however, some creatures, like vampires, are loathe to touch relics for fear of the pain and damage that results.

Sample Relics

Ring of Chrysostom

This ring, a silver band with a rough cross engraved in it, was believed to have been worn by St. John Chrysostom. Wearing this ring provides a bonus of +2 on FER CR. John Chrysostom, Archbishop of Constantinople, was an important Early Church Father. He is known for his eloquence in preaching and public speaking, his denunciation of abuse of authority by both ecclesiastical and political leaders, the Divine Liturgy of St. John Chrysostom, and his ascetic sensibilities.

Franciscan Aspergill

This aspergill contains a splinter of bone from Saint Francis. When sprinkling holy water across a room, the priest can create an area acting as a protective circle without expending fatigue points. Bearing this aspergill provides a bonus of +2 on FER CR. Saint Francis of Assisi was an Italian Catholic friar and preacher. He founded the men's Franciscan Order, the women’s Order of St. Clare, and the lay Third Order of Saint Francis.

The Martyr's Fire

This lantern was forged with the ashes of martyr's bones. Those with Faith who are in the radius of light provided by this small lantern (approximately 25 feet) will remember the sufferings of the martyrs, and will receive strength from their suffering: they will not suffer dice penalties from wound levels. While they can still be damaged as normal, their wounds will not impair their actions in any way.

Byzantine Thurible

This ornate silver thurible appeared just after the fall of Constantinople, brought to Rome by an Inquisitor who saved it from destruction by the infidels. When used by someone with Lawful alignment to cense a room, the smoke from this Thurible will temporarily lower the Shroud, revealing the presence of wraiths. Until the smoke clears (usually about half an hour, depending upon the size of the room and the ventilation), the room acts as a protective circle.

The Eunuch's Scapular

This scapular is alleged to have been worn during the life of a devout Cypriot saint who castrated himself to avoid the temptations of flesh. Demons and spirits tempted him in his cell daily, promising to restore his condition and provide the utmost physical satisfaction if he would only renounce Christ for one hour. His prayers were strong enough to drive off the advances of these incubi. Wearing (or carrying) this scapular will render one immune to spells of command.

Dagger of Thorns

This dagger appeared in a Syrian church in the 6th century, brought by a cenobite monk who claimed to have forged it with a thorn from the Crown of Thorns worn by Christ at the Crucifixion. The monk claims to have used this dagger to defeat the demons that regularly disturbed his daily prayer. This dagger provides a bonus +3 on FER CR. It does also automatic critical hit when used against supernaturals. In addition, vampires stabbed with this weapon will start bleeding from their eyes, mouth and other orifices.

The Dolorous Nail

This relic was stolen from a chapel in Jerusalem and has been fervently sought after by the Opus Dei ever since. The Dolorous Nail is purported to be one of the nails that pierced the hands and feet of Christ at the Crucifixion. A plethora of divine powers have been attached to it in legend and exorcism lore. The Dolorous Nail, driven into the breast of any supernatural creature, will instantly slay it.

Monastic Chants

Monks have very powerful anti-magical Powers by virtue of their retreat from the world and their renunciation of all its many Evils. In addition to acting as a Clerical Prayer when employed by a single Monk, a Monastic Chant will gain in power by 2% for each additional Monk saying the chant. Forty Monks can block any magical spell, no matter what form of Enhancement of targeting percentages, etc., is employed. Duration:11-30 turns, at 1 fatigue point per 5 turns. Forty Monks can put up an impenetrable Circle of Protection 200 feet in diameter through Monastic Chants. Such a Circle will bar the passage of any Magick spell, enchanted Monster, Undead, Lycanthrope, (except Lawful ones), or Demonic force. It will not erect any form of physical barrier, however, and missiles will

never be deflected back at attackers. The Circle will last as long as the holy brothers have the fatigue points to expend to continue Chanting. One fatigue point will be expended per Monk for each 5 turns. It should be noted that Monasteries produce Waters of Life and Healing, so fatigue levels can be maintained a long time from existing stocks.

Clerical Protective Circles

A Lawful Priest will create a Circle of Protection whenever he celebrates a Mass or other high ceremony. The Circle is 20 feet in diameter and lasts for the duration of the Rite, which is usually 11-20 turns. The Circle is always Superior to any Magick User attempting to penetrate it with a spell, and it repels enchanted Monsters, Undead, Lycanthropes, and other such beings 90% of the time. The Cleric will not perform such high Rites simply to provide protection; they are holy ceremonies and usually are conducted in moments of relative peace and security (i.e.: between battles).

An Evil Priest can create a Circle of Protection similar to that of a Lawful Priest when he conducts Unholy Rites such as a Black Mass or a Human Sacrifice. He is otherwise like any other Magick User. A Lawful Priest on Consecrated Ground (in the Sanctuary of the Church, by the Altar) always defends against Magick like a Superior defender.

An Evil Priest on Unholy Ground (in the Sanctuary of a Temple of the Damned, by the Defiled Alter) always defends against Magick like a Superior defender unless a Lawful Priest of equal experience factors is in the group opposing him.



Magick Users on Home Ground

Magick Users tend to perform many enchantments in a favorite place in their quarters. As time progresses, that place acquires powerful Magick of its own which the Magick User may draw upon if he is attacked there.

If attacked on his home ground and in a favorite place for Meditation and Enchantment, a Magick user who normally would defend in the Magick Conflict Table as an Equal is raised to a Superior position. A Magick User who would be Inferior is raised to an Equal status if he is within 20 Experience Factors of his attacker. If his attacker is clearly Superior, however, no change occurs in the targeting percentages.

Amulets of Protection

Amulets of Protection act as a barrier against targeting A spells. Before the spell can be targeted against a defender wearing an Amulet, the Amulet itself must be targeted and overcome. Amulet has an "Experience Factor" equal to that of the Magick User who fashioned it (at the time of its enchantment). In addition, an Amulet acquires 1 Exper. Factor of its own for every 5 years of its existence. If targeting is successful against the Amulet, and the spell was of an injurious nature, the defensive spell will discharge fully and the Amulet will be inoperative for 1-20 turns.

Amulets vs. spells of Command and Illusion have special properties which affect "saves" against the effects of the spells as well as providing a barrier against targeting. See the introductions to these spells for details.

An Amulet characteristically takes the form of a medallion worn about the neck by a chain. However, Rings, Wands, Medicine bags, or even, in the case of Cabbalists, a Symbol embroidered on a robe will also act as protective devices.

The Focus of a Magick User may also act as a protective device. However, to use one's Focus in this way runs the risk of causing it to Backfire 50% of time, if a spell penetrates its defenses. The effects of such a Backfire could be grievous, as there is a chance of permanent damage to the Focusing device.

Words of Guard

Whenever a Magick User learns a spell, he also learns how to defend against it. Words of Guard are acquired to reduce the "targeting" probability on the Magick Conflict Table by -10%. Words of Guard require the expenditure of 1-3 fatigue points and the spell will protect 1 person per fatigue point expended for 6 turns.

Command and Illusion spells have special Words of Guard which add an additional bonus to saves against the effects of the spells as well as reducing the targeting percentage by -10%. See the introductions to these types of spells for details.

Power Word Magicians are masters of the Word, and whenever they learn a new spell, they also research the single Word of Guard that will provide protection against all of the spells they have learned, including the latest one. Thus, whenever a Power word type speaks a Word of Guard, he is protected against all of the spells he knows.

Elves are similar to Power Word Magicians in that they also have a Word of Guard which provides protection against all spells, known and unknown. Upon uttering the name of the most revered of the Elven Gods, -10% is obtained against attempts to target them with any spell. This powerful Word of Guard requires the expenditure of 1-3 fatigue points and protects only the Elf uttering it. It also protects against any spell of Command or Illusion as if the Elf was an Adept at that type of spell.

Other Magick Users have only a probability of choosing the correct Words needed to protect against a spell. When inside a circle of Protection, the Words of Guard are chosen correctly 90% of the time. When unprotected by a circle, there is a 10% chance + 5% per 2 MKL of the Magick User that the correct Words will be uttered. Such protection is acquired before the spell is targeted, as the Magick User instinctively recognizes the way the magical forces are gathering around him and anticipates the spell being cast against him. Words of Guard are applied only against spells striking the outermost defenses of the person speaking them (see Magical Conflict).

Symbols of Guard

Symbols of guards, or wards, are created by using specific physical components, drawing or carving the proper guard symbols. It is a very precise and practiced magick art that requires intelligence, cunning and patience.

Wards are ancient mystic symbols capable of holding, directing and unleashing magick energies. In some ways, one might think of wards as time delayed or time release magick — magick that is placed in a particular ward and released at a later time. The magick contained in the energized ward is not released until it is triggered and activated. A Symbol of Guard has an "Experience Factor" equal to that of the Magick User who fashioned it (at the time of its enchantment).

A Cabbalist is impervious to the magical effects of his own wards and cannot trigger them by touching or disturbing them. Consequently, he can pick up a book he has covered with wards without triggering a single one. Furthermore, if some unauthorized person sets off an area affect ward placed by the Cabbalist, the Mage is not affected by "his" magick; unfortunately, everybody else around him is affected. The only way the Cabbalist can trigger one of his own wards is to do so deliberately. Such an action requires deliberate intent, concentration and touching the ward.

The Size of Wards

The ward symbols may be made as large as the Cabbalist desires, but cannot be made smaller than one inch. Obvious or large wards are usually placed on walls, doors, vaults, archways and large objects to serve as a warning that an item or area is magically protected.

Frequently, thieves, mercenaries, and adventurers will avoid a place, container, or object inscribed with ward symbols. Since most adventurers and bandits can't tell if a ward is energized or what magick it will unleash, the symbols alone can serve as a deterrent. Many Cabbalists will place harmless wards on many of their possessions to frighten away would-be thieves and intruders.

Ward Placement

Wards must be placed on the specific individual item or person it is to affect or protect. This includes alarm, inflict and protection wards. Thus, if a Cabbalist desires to seek protection from fire, cold, etc., each person must bear the properly painted ward symbols ("protection from" and the "condition," fire, cold, etc.), made with the proper components. Protection wards must be visible; a good place on a person is the forehead or chest. The ward affects only the person on which it is placed. Area affect ward magick cannot be used on living beings.

The same applies to wards placed on inanimate objects. Each item that is to be protected by ward magick must be inscribed with its own ward. Numerous items can be protected by placing them in a container (a leather purse, pouch, box, trunk, crate, dresser, etc.) and inscribing one or more wards on the container — every time it is disturbed, ward is activated and unleash its magick on the person disturbing the container (or those around it if an area affect ward is included).

The typical ward is sensitive to physical pressure and movement, thus it will go off instantly when touched, jostled or moved. Wards are a mystic device which cannot think or react. At best, they can be somewhat directed through the use of the ward symbols, numbers, and runes.

The Cabbalist can place a ward on a weapon, book, scroll, tool, statue, box, etc., that is not being used — meaning an item that is placed on a shelf or put in a drawer. The moment somebody picks it up or even touches it, the ward goes off affecting that person. If the person using the warded object is the Cabbalist who created it, the ward is not activated. Nor will it be activated by others touching it at the same time he is, unless he willingly activates it.

Wards can also be made to exempt a specific person, so he or she can touch and move the item without activating the magick, but if another person should touch it, the ward is activated and that person will suffer the ward assault.

Affixing Wards

Wards can be carved or drawn on, floors, doors, walls, the decks of ships, trunks, books, weapons, armor, and just about anything one can think of, including people. They can be bold and obvious or cleverly concealed among intricate borders and the designs on a book's cover or spine, or incorporated in artwork. They can protect or affect the one person or item it has been inscribed upon, or it can affect an entire area and all who enter it.

Ward Duration

Most wards (particularly alarm and protection) remain magically potent for centuries, laying dormant until disturbed. It is only upon being disturbed that the spell is triggered and reacts, whether that reaction is sounding an alarm or inflicting damage. After the ward has done whatever it was designed to do, it is rendered inert and harmless.

After a ward has been triggered, the ward symbol remains where it was inscribed. To the untrained eye, it looks no different than it did when charged with mystic energy. Only a Cabbalist or characters with the magical means to sense magick are able to tell if the ward is charged with magick energy. Those ignorant in the ways of Diabolism will have no way of telling whether or not a ward is energized and dangerous or safe.

Alarm Wards

There are three types of alarms: silent, magick and sound. More than one type of alarm can be used in the same area or on the same item. Alarms do not inflict any damage.

Magick Alarm Ward: This single ward responds to the presence of magick energy. It is activated when the warded item is disturbed by being touched by any Magick users, creatures of magick, supernatural beings, or by the use of magick on it or within 10 feet of it. It sends out a silent alarm to its creator wherever he may be.

Silent Alarm Ward: The silent alarm is activated when a warded item (or area) is disturbed and sends out a silent alarm to the Cabbalist who created it; only this person can hear the alarm in his head. He's likely to have scores of alarms in place, so the magick also enables him to know exact what the alarm is protecting. The alarm signal will alert the Cabbalist the very instant it has been disturbed, no matter how far away he is. The alarm can be used to alert the Mage of intruders in a particular area when combined with an area affect ward.

Sound Alarm Ward: This single ward will create a loud, siren-like noise that can be heard within a radius of 100 feet per MKL of the Cabbalist, and will blare for two minutes per level of its creator. It is triggered/activated if the warded item is disturbed in any way; even a gentle touch will set it off. The alarm can be used to sound off when an intruder enters a particular area by combining it with an area affect ward.

The Limits of Protection

Characters may not carry unlimited numbers of protective devices, etc. The rule is one Protective Circle, one utterance of Words of Guard, one Amulet of Protection.

In short, there can be up to 3 magical barriers between an oncoming spell and the target. Of course, a character might carry several Amulets with him if he wished, but only one would be operative at a time. Similarly, he could utter several Words of Guard against different spells, but that would be a waste because only one check would be made in any event to see if the Words were an appropriate protection.

Dispelling Magick

The power of a Magick User to Dispel the enchantments of another is relatively limited when it comes to permanent enchantments. Usually, a magical device has to be destroyed utterly to destroy the enchantment. (Magick Square Mystics do acquire temporary Anti-Magick abilities, however.) In the matter of spells cast against one another, however, or against third parties, Magick Users do have ability to Dispel the affects.

1. If a Magick User has learned the spell he wishes to Dispel, he may simply cast the spell in reverse with 50% chance of success plus or minus 5% per MKL above or below the Magick User who cast the spell he wishes to get rid of.

2. If a Magick User has not learned the spell he wishes to Dispel, he may attempt to Disrupt the spell with 20% chance of success plus or minus 5% per MKL he is above or below the Magick User who cast the spell he wishes to get rid of. If failure occurs, however, there is a 50% chance of a "Backfire" (see "Magical Conflict" above).

3. A Magick User may attempt to "defuse" a spell placed in a scroll or device as a defense against unauthorized use or tampering if he has detected the presence of that exact spell. He goes through the same procedure as for "learning" a spell, then attempts to Dispel the enchantment as in #1 above. If he succeeds, there is a 5% chance per INT point possessed by the Magick User that he will be able to remember enough of what has happened to understand the spell he has removed. In short, he will have "learned" the spell simply by defusing it.



Circles of Power

Circles of power are restricted to Summoners. They are highly coveted by the Summoner because they represent the ultimate in circle knowledge and power. The first level Summoner starts with no circles of power, but does know all protection and summoning circles and knows many stories and legends about power circles. The secrets of power circles must be acquired over time and from others or finding and deciphering circles in the lairs of powerful Magi and dragons or dusty ruins. Some Circle Masters drive themselves insane on their quest to find these circles, others barter away their humanity or very soul. The typical high level Summoner (10-15th level) will know at least 1-6 power circles, but rarely more than ten. Only the oldest and, frequently, most ruthless and driven will learn them all. Truly ancient dragons and supernatural beings (Angels and Demons) may also know 11-16.

The Circle of power is up to 20 feet in diameter and takes 10-60 minutes to create. To form the Circle, the caster must Remember the spell (see INT Prime Requisite). When he has Remembered, the circle is formed by the caster expending 2-12 fatigue points.

Level 4 Power Circle

All spells in this section are at casting level 4 at BMR 5.

Circle of Teleport: This circle will teleport its occupants to any location within its range. The destination is inscribed in chalk, the power words invoked and the wings of a faerie burnt (takes one melee round/15 seconds) — and poof, everyone in the circle is teleported to the place written in chalk. This is also one of the few circles that can be used by someone who did not create the circle. Absolutely flawless teleportation can be established by teleporting from one teleport circle to another; both usually created by the same Magus. In this case, the location of the other circle is written in silver or gold and accompanied by a tiny drawing of a teleport circle inscribed in the bottom quarter of the full sized one.

Speak with the Dead: This circle enables the Summoner to call back the spirit of a corpse. The spirit will be most upset about being summoned and, while it must answer the Summoner truthfully, it will attempt to give the quickest answer possible, and in the most equivocal, literal manner, too. Short of outright lying, the spirit will do everything it can to fog its answer so as to mislead the Summoner or cause him to jump to the wrong conclusions. The spirit will answer only those questions it would have had knowledge of while alive. If it cannot answer, it will say, "I know it not!" and the question is lost. The Summoner must be able to speak the dead creature's language and must have some portion of its bodily remains available as the focus of the spell.

caster level	max number of questions	max time since death
1-7	1	1 day
8-10	2	1 week
11-13	3	1 month
14-16	4	1 year
17-18	5	1 decade
19-20	6	1 century
21+	7	1 æon

Level 6 Power Circle of Invisibility

All spells in this section are at casting level 6 at BMR 7.

Circle of Invisibility: This circle will turn the circle maker and anyone entering the circle invisible as long as they remain in the circle. Once they leave, they will remain invisible for 10 minutes per level of the circle maker. This is an enchantment placed upon any who enter the circle and as such, the circle cannot be sealed and the invisibility cannot be cancelled at will. The invisible person will remain so until the enchantment wears off. The circle maker (only), when standing in the bottom quarter of the circle, can also see the invisible inside and outside the circle. Note: The circle of invisibility remains constantly active until the toad skeleton is removed.

Circle of All Seeing: Like a crystal ball, this circle will locate and create a clear visual image of the person it seeks. The Summoner has three ways of magically locating and observing another person.

1. The Summoner can inscribe the character's "true name" in near the symbol of knowledge, or;
2. Place some physical "aspect" of the person being sought, such as a lock of his hair, fingernail clippings, skin, blood (dry or fresh; can be on a rag or bandage), body part (finger, ear, toe, etc), also near the symbol of knowledge.
3. Sacrifice a friend or relative of the person being sought in a blood sacrifice.

When all is prepared, the Summoner lights a candle and places it in the pupil of the eye of knowledge. The smoke is unusually thick and creates a smoky haze above the candle (takes one melee round). A moment later, the image of the person sought appears in the haze. The observer in the circle can clearly hear and see everything his target says or encounters. The angle of vision is similar to a video camera at a straight-on side view; it cannot pan or angle around to see other parts of the room/area or to people, objects or areas off camera. The Magick image will follow the target person wherever he goes for as long as the user of the circle desires, or until the candle burns out (a long burning candle will last six hours, the average candle about 1-2 hours). Lighting a new candle restores the image within one melee round.

The sound and image can be shut off without turning off the circle by extinguishing the candle. Relighting a candle and placing it in the eye of knowledge will restore the image. Removing the observed person's name, aspect or remains of his slain friend or relative will cause the image to disappear and it cannot be restored.

1. The circle can locate, reveal and track the target of observation even when he is invisible (appears as a semi-transparent image as if made of glass) and in astral form.
2. The circle can also follow the target character into the astral plane.
3. All events and images are "real time" — seen as it is happening.
4. No indication of distance or precise location is provided, although the words of those being observed and signs in the background may reveal the location, as will landmarks that the observer may recognize.
5. The target of observation can only escape being found by the circle of seeing if he is in a circle of protection.

Level 7 Power Circle

All spells in this section are at casting level 7 at BMR 8.

Circle of Dimensional Rift: This circle creates a dimensional gateway to any other dimension. Unlike similar spells, the circle maker does not have to have first hand knowledge of the other world. Rather, all that is needed is a rudimentary knowledge of the other dimensional destination and the proper circle components. Once the circle is activated, a hole is ripped through the fabric of space and time, providing a bridge between two worlds. The Rift appears as a dark, oval shaped opening suspended in mid-air a few feet above the ground. Strange winds often whistle through the gap as well as unusual odors and sounds. The dimensional Rift is a two-way portal which allows creatures from both worlds to come and go as they please. Anybody can be allowed to enter the portal, which is located just outside the circle itself. A permanence ward will keep that one portal open for all eternity.

The Rift remains open for one melee round per level of experience and can be closed in an instant at the command of the Summoner. If the circle maker is killed, the dimensional portal remains open for the maximum duration.

Level 8 Power Circle

All spells in this section are at casting level 8 at BMR 9.

Circle of Animate Dead: This is a circle that enables the Summoner to animate and control the dead (corpses, skeletons, etc.) in a way similar to the command Undead spell of Necromancy. The circle will animate ALL dead things on whom the mystic symbol of death has been painted, whether it be a handful or hundreds (can animate as many as 150 per level of experience). The death symbol must be painted in the blood of a freshly killed salamander. All corpses bearing the symbol will rise and follow the commands of the Summoner.

Note: All commands must be made from within the circle. After stepping beyond the circle, the Summoner has no power over them (thus they will obey only the orders given while the Magus was in the circle).

Maniacal Summoners have been known to raise entire armies of the dead through the power of this circle! Stats for the Animated Dead:

1. The animated dead raised by a circle do not have to remain in the line of vision of the Summoner. They can be sent out, en masse, like an army, or dispatched in a group, pairs or individuals to do whatever the Summoner has commanded (usually used to fight, or capture or destroy).
2. Each of the animated corpses will strike at anybody who comes within arms' reach and seems threatening even if their command is not one to fight or destroy. If the command is to fight/kill, the creatures slay every living creature they encounter, including animals. If it is to destroy, they kill every living thing they encounter and try to destroy (smash, chop, cut, tear, rend, batter, knock over, etc.) any inanimate objects they stumble upon, including buildings, fences, tents, wagons, statues, clothes, etc. — they will not intentionally use fire to burn a place down, although the stupid things may knock over a lantern or torch.
3. Weapons in the hands of these creatures inflict normal damage. The stupid animatrons cannot use bow weapons, siege equipment, complex or delicate machinery, scrolls, potions or Magick of any kind, unless it is a Magick weapon used in its most simple form (mainly to hit things with).

The only other ways to stop the advancing skeletal horde is to force the Summoner to either call them back or cancel the Magick (a simple verbal command to stop). Once the Magick is canceled, the corpses and skeletons cannot be reanimated unless a new circle is created and new symbols of death are painted on each of them with the blood of a salamander. Killing the Summoner will instantly cause the animatrons to stop and fall in a harmless heap of rotting flesh and bones.

Circles of Summoning

The art of circle magick is an ancient, nearly extinct, form of magick. Summoning, in particular, has been abandoned by many because of the need for blood sacrifices and the hazards involved. The most immediate and obvious danger is that summoning circles often create a temporary dimensional portal from which demonic beings are brought into this world. Immediately upon their arrival, there is a battle of wills between the creature and the Summoner. Although circle makers would argue the point, there is no guarantee that the Summoner can control the creatures or forces he calls forth. Many a Summoner has met a grisly fate at the hands of the monster he summoned — and many a village has been plagued by nightmarish creatures who have slipped out of the Summoner's control.

Spells of Demon Summoning

To summon a Demon, a Magick User must learn the rites of Summoning and the Names of the Demons to be commanded:

BMR	Requirements for the Rite of summoning		Demon & Experience Factor	
2	Burn incense, Magick Circle, 25% fatigue loss	I	Gargoyle	25
3	Burn incense, Magick Circle, 50% fatigue loss	II	Imp	75
4	Burn incense, Magick Circle, 75% fatigue loss	III	Lesser Balrog	50
5	Burn incense, Magick Circle, 100% fatigue loss (1)	IV	Greater Balrog	125
6	Burn incense, Magick Circle, 150% fatigue loss (1)	V	Great Elemental	200
7	Burn incense, Magick Circle, 175% fatigue loss (2)	VI	Djinn of the Ring	200
8	Burn incense, Magick Circle, 200% fatigue loss (2)	VII	Djinn of the lamp	300
9	Burn incense, Magick Circle, 250% fatigue loss (3)	VIII	Demons de l'Enfer	400
10	Burn incense, Magick Circle, 300% fatigue loss (4)	IX	The "Fallen Angels"	500
10	Burn incense, Magick Circle, 500% fatigue loss (4)	X	The "Powers"	700
10	Orgy, Magick Circle, 700% fatigue loss (4) + (5)	XI	The "Principalities"	800
10	Human sacrifice, Magick Circle, 900% fatigue loss (6)	XII	The "Princes"	1000

1.One Assistant required to absorb excess fatigue loss.

2. Two Assistants required. Sacrifice small animal, and offering of 100-600 sp.

3. Two Assistants required. Sacrifice large animal, and offering of 100-300 gp.

4. Three Assistants required. Human Sacrifice and offering of 100-600 gp. If no human sacrifice is made, added cost is 10-1000 gp. Sacrifices must be above average in beauty and are mandatory for Chaotics. Neutrals and Lawfuls must have enough people in attendance to absorb the fatigue loss.

5. Orgy and offering of 10-200 gp. If no orgy is made, added cost is 100-600 gp.

6. Six Assistants required. Black mass must be performed and Human Sacrifice must be above average in beauty.

Demons may manifest as solid bodies of matter, no different in weight, opacity or mutability than any other worldly forms of comparable size and shape. As physical beings, they are also subject to all laws of nature not bypassed by malefic means. Each demon has a single basic and familiar physical body known as its core form. This is the physical appearance and body with which the spirit has its closest connection.

Any form — human, animal, beast, or some monstrous combination of these—can be a demon's core form. This is the form in which the demon must appear to its summoners when first brought before the Magick Circle. This is also the form to which the demon's material body reverts upon death (assuming some physical change came about before death). The core form is the way that demons are classified in demonology tomes of human or Infernal design.

Beyond their core form, demons of physical existence are able to change their current appearance at will, a number of times a day. These other forms are assumed forms, and each demon has a repertoire, or portfolio, of likely alternate forms to assume. This list of alternate appearances remains fixed throughout a demon's unnatural life, even for depravati who commute between earth and Hell. Some of the more powerful demons, or those of lesser power who specialize in form-changing, can assume any form desired at a moment's notice, with no finite list of possibilities.

Though demons generally assume physical forms which please them or put humans at ease, demons are not at all like humans; indeed, the fallen angels are completely foreign to human nature. Any demon that is a projection of a diabolic soul located in Hell has a third form available to it: the warped or phantasmagoric form. Essentially, this is a materially visible representation of the devil's very soul. Needless to say, such a form is not pleasant to look at. More to the point, it is so vile that it can harm the sanity of mortals.

Any human who sees a depravati phantasmagoric form must make some kind of FER – Demon's level CR check based upon the image's function the projecting devil fulfills in Hell.

Through their studies, some Summoners have even developed ways to coerce a demon to invoke its phantasmagoric form, forcing others to "face the devil" and survive the experience. Phantasmagoric form is purely visual and lasts for only brief moments.

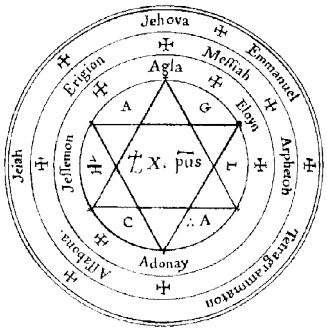
The Summoning

The summoner must cast a protective Magick Circle around himself and his friends after drawing a smaller circle inscribed with a pentagram or triangle. Witches must have first celebrated a Black Mass and also a Sacrifice to the Dark Lords before attempting a summoning above level VII. The Magick Circle must be perfect:

- *First Attempt*: 50% + 2% per MKL of the summoner that the Magick Circle is formed. If there is a failure, the rite may be halted. If continued, the summoning cannot be stopped.
- *Second Attempt*: 50% + 1% per MKL of the summoner minus the level of the Demon. If a failure again occurs in forming the Circle, another try is possible, as the Demon is only starting to materialize in the circle with a pentagram or triangle.
- *Third Attempt*: 25% +1% per MKL of the summoner minus the level of the Demon.

Circles are usually traced on the ground, though cloth and parchment are sometimes implemented. Various objects, shapes, symbols, and letters may be drawn or placed within that represent a mixture of Christian and occult ideas. Circles empower and protect what was contained within, including protecting the Magick User from the conjured demons. Conjuration is the method of communicating with the demons to enter the physical world. It usually employs the power of special words and stances to call out the demons and often incorporated the use of Christian prayers or biblical verses. These conjurations may be repeated in succession or repeated to different directions until the summoning is complete. Sacrifice was the payment for summoning. Though it may involve the flesh of a human being or animal, it could sometimes be as simple as offering a certain object. Instructions for obtaining these items were usually specific. The time, location, and method of gathering items for sacrifice play an important role in the ritual.

The Demon now appears. If the Magick Circle is incomplete, the Demon may cross it and "punish the foolish mortals for their presumption." The Demons always have an advantage of complete surprise at such times. Gargoyles attack with "ferocity." Imps attempt to steal some treasured item from the summoner (35% chance minus MKL of the summoner). Great and Grand Imps attack on 1-50% and ask for a ransom to spare the lives of those present on 51-100%. Elementals attack once on 1-25% or simply depart on 26-100%. Djinn turn the summoner into a toad for 2-7 months, with a 10% chance each month that the toad will die violently. Demons de l'Enfer Curse 1-25% of the time, demand one chaotic service 26-85% of the time (Geas), and attack on 86-100%. Higher Demons will demand instant obedience and dedication to the Dark One or else carry off the summoner to the fiery pits of Hell to suffer endless torments.



However, if the Circle is completed, the summoner may attempt to "command" the Demon to serve him. The chance of commanding is 50% + 2% per MKL of the summoner minus the level of the Demon. If more than one attempt was necessary, reduce the chance of a "command" by -10% per attempt made to form the protective Circle. Failure to command the Demon releases it and the Magick User cannot summon it again for a full year or ask anyone else to do so on his behalf. Success requires the Demon to perform one service, but he cannot be called again for 1-6 months afterward.

Mortals calling demons are playing a very dangerous game, as demons are uncanny negotiators and the spellcaster may end up paying something much more valuable than just money. The price a demon may ask for its service can go from the bizarre to the gruesome. Many of these prices are double-edged, designed to not only satisfy the demon's greed, but also to tempt the mortal into doing something he would not normally do. Such prices include:

1d10	Price to pay
1	The heart of a young girl
2	Memories of childhood (lose one point of Intelligence permanently)
3	The spell caster's first-born (or a close relative's, if the spell caster is childless and single)
4	Seven years of the spell caster's life (age instantly)
5	A year and a day of the spell caster's future (disappear into the Abyss for a year and a day, details are better left unspoken)
6	A year and a day of the spell caster's past (lose 10.000 to 200.000 experience points)
7	The left eye
8	One of the spell caster's hands
9	The spell caster's dreams for one month (lose 2d6 points of SAN due to encroaching insanity)
10	The spell caster's shadow (at the Games Master's discretion, the shadow maybe part of the soul, a vital component of the character's magical ability or may just look freaky)

Binding Demons

Demons of Level I to VIII can be "bound" to a more lengthy service. The Magick User attempts a binding spell instead of a "command." with a 25% chance + 2% per MKL minus the level of the Demon. Success astrally imprisons the Demon in a prepared container:

- Gargoyle: enchanted collar of 3 metals (7 Dr.) is placed about the Demon's neck.
- Imps: enchanted silver flask Capped with lead: the "Bottle Imp."
- Balrogs: enchanted collar of 7 metals (7 Dr.) is placed about the Demon's neck.
- Djinn and Efreet: enchanted flask of silver or brass capped with True Lead or a lamp of silver or brass.
- Elementals: Earth "Gnome" is kept in a brazier of dirt; Sylph of the Air is kept in an empty brazier; Salamander is kept in a brazier of coals or a fireplace or forge; Undine is kept in a wet, humid place.

Higher level Demons may be "bound" by placing them in enchanted silver flasks capped with True Lead and flinging them into the ocean, where they will remain undiscovered for 1-100 years.

A demon trapped in this manner may be used as a source of knowledge and employed in the crafting of Magick devices. The power or powers invested into the device do not need to match those known by the captured demon, but they are limited by the demon's own power.

"Bound" Demons will perform 90% of the time -5% per Demon level. Once they have done the basic service required of them by the original summoning, they will attempt to escape, with a 5% chance per level of the Demon that it will be successful each time it is called forth to perform a task. Upon escaping:

1-50% chance it will simply depart and never again answer a summoning by the Magick User who imprisoned it or else

possessed the imprisoning device at the moment it escaped.

51-80% chance it will attack the wielder of the device.

81-100% chance it will seek out the maker of the device and revenge himself.

The Release

Once it finishes its contractual obligations, a summoned demon may demand to be dismissed. The Summoner is obligated to apply the Release by casting a dismissal spell. The same rules apply as for the Summoning. Refusal to dismiss the demon therefore allows it to physically attack the Magus. Such breach of Infernal etiquette also brings the animosity of the Demon's demonic brethren upon the Summoner. There's no telling what future horrors these demons put the Magick User through.

If a "bound" Demon is released by an innocent party, it will grant three services as a reward 1-90% of the time. There is a 91-100% chance it will grant service for a full year and a day, with no more than one service every 11-30 days.

The Services

Demons are exceedingly treacherous and will do anything to escape the performance of a task as intended by the summoner. Orders have to be worded with utter clarity and with no ambiguities; for a Demon will seize on any "loopholes" to thwart the purpose of any command given to it. They are, furthermore, very literal-minded up to level VIII and do exactly what they are told, no more and no less.

In any incarnation, short of being in a seal, an evil spirit with a formal or even informal relationship with a Summoner may be spoken to. While a warrior demon has little conversational value, greater demons often become advisors and confidantes to their human charges. If the human to which the demon speaks is a "master" through the Ritual of Summoning, conversation is an ideal means to achieve some control over the "master" by subtle manipulation and erroneous advice. (Remember, it is impossible to force a demon to tell the truth, or to use Magick to know when one is lying.)

The Question

It is also possible to interrogate a demon about one of its brethren in order to compose a profile - valuable information about another demon that grants Familiarity with that demon. Indeed, the Magick User must take notes to remember everything told. Information about another demon is more likely to be accurate if the other is an enemy of the demon. A bound demon automatically reveals what it knows about another demon.

Unbound demons speak only if they wish to, or are forced to. A threatened or coerced demon must make a FER CR. If the Demon's roll succeeds, the demon refuses to talk. If the Demon's roll fails, the demon answers questions, within reason and demon character.

Demons lie constantly, and nothing they say can necessarily be held as truth. However, the Magick User can consult her stockpile of infernal lore to determine if a demon is telling the truth.

Spells of Summoning

Spells of Summoning are normally restricted to Summoners but they can be learned by Magicians of the Minor Arcane, Major Arcane, and Mystical systems of Magick (see chapter Demonology).

Summoning involves more than the mere "calling" or "attracting" of some creature or being. A magical Summons carries with it a powerful element of Authority to order the desired creature or being into the Mage's presence.

Whether a summoned being turns up or not depends on whether one is near. Where a radius is given for a Summoning, the GM decides if such a creature or being is close enough. Clearly, the more common the creature and the more likely it would be in the surroundings, the more likely it will appear. However, it may need time to get there in answer to the summons, which is indicated by the entry: Appearance. The GM can modify the time frame for Appearance according to availability in the area. Supernatural beings in another plane of existence pose no such problem; they will hear the call through an Astral linkage and must stay for the duration of the spell.

Living creatures (people or intelligent animals) must appear when summoned. However, unless willing to help the Mage, they will not automatically perform services for him. Nor will they do anything strongly against their natures. Some form of Command Magick may be needed to bend them to the Mage's will.

Unless specifically created by the Summoner as his own personal servants, Undead are not fully under his control, especially Higher Undead, who are fully sentient.

Demons and Spirits also are difficult to deal with. They resist every attempt to make them answer questions or perform services. Indeed, they do everything they can to subvert the Summoner's desires and twist the meaning of requests, orders, and wishes. Yet they never are overtly disobedient. Treacherous and tricky best describe such beings. If the Mage can threaten them with appropriate dire punishments, he may keep them in line. Remember, a promise by such beings must be kept!

Level 1 Summoning

All spells in this section are at casting level 1 at BMR 1.

Summon Gargoyles: From 1-3 Gargoyles will be summoned and will serve the summoner for 1 day. From 1-3 Gargoyles may be "bound" per 2 MKL of the summoner, so a maximum of 66 could be in the service of a Magick User of MKL 22. They will serve as guards for 3 months, after which they check individually to see if they may escape. If released at the end of 3 months and given appropriate "gifts," they will go in peace.

Level 2 Summoning

All spells in this section are at casting level 2 at BMR 2.

Summon Familiar: This spell Summons a creature willing to become a familiar to the Summoner. Success indicates that a willing creature appears in 2d6 hours. The spell may be cast only once per month, on the occasion of the Dark of the New Moon. So there is no use trying for another 28 days until the next New Moon: no one is going to show up.

d10	Creature Appearing	d10	Creature Appearing
01	frog, salamander	06	Medium dog, bird
02	reptile, viper	07	Large dog, bird of prey
03	mouse, rat	08	wolf
04	rabbit, squirrel	09	small bear
05	cat, small dog, fox	10	Sprite, Imp

The GM may decide which creature to send, or the decision may be left to the player. If the GM decides, he might consider any clear prejudices the player has toward a particular creature and not inflict it on him.

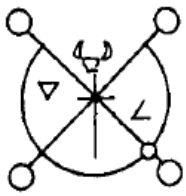
Having a Familiar is a serious matter to some Magick User. On being accepted, the Familiar automatically has the ability to mind link with the Magick User, and the linkage is permanent and ongoing.

Should the Familiar die, the Magick User must make a FER CR-4. If he fails, he loses all his Fatigue level and is stunned for 1d10 rounds because the shock of the death is transmitted through the Mind link. Success resisting this shock results in 1/2 Fatigue loss.

In addition to being an intelligent servant, the Familiar will be able to "lend" half of his Fatigue to the Magick User for spell casting, provided the Familiar is within 10' x MKL of the Magick User.

Summon Lesser Demons I: A spell which permits the Magick User to summon Demons of level I to II.

Summon small animals: A spell which calls a particular species of animal to come to the aid and assistance of the caster. Animals of the wilderlands like rabbits, squirrels, chipmunks, and the like are affected by the spell. Even insects, snakes, and small reptiles and amphibians may be included in this spell. Small domesticated animals like cats or small dogs may also be summoned. The Summons includes ability to command the animal within reason. That is, it cannot be compelled to do anything violently against its nature. Moreover, without knowledge of the animal's language, the Mage must cast the appropriate Command spell once it appears to bend it to his Will. Range: 3 miles x MKL. There is a 90% chance that any animal visible will respond and a 65% chance that an animal not present will come in 2-40 turns. Up to 1-20 animals may be summoned. Possession of a feather or claw or fur from the type of animal summoned extends the spell radius to 13 miles x MKL.



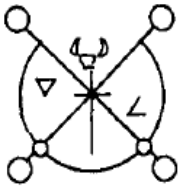
Level 3 Summoning

All spells in this section are at casting level 3 at BMR 3.

Summon Faery Hound: The summoner can conjure a Faery Hound of the same kind to appear before him during the night. The summoner acquires the "voice" of the Hound and may cry out its eerie baying to bring another to him. Only by possessing the Tongue may a summoner hope to free such a creature from its service to the Faery Folk and bind it to his own service. The Tongue must be kept in a bag of black velvet tied with a silver cord when not in use, and it must be worn around the neck whenever the summoner would summon his Hound and command it.

Summon large animals: A spell which calls a particular species of animal to come to the aid and assistance of the caster. Animals of the wilderlands like wolves, the larger hunting cats, bears, etc.,

are included under this spell. Only one large animal can be summoned (eg: bear). The spell is otherwise identical to the 2nd level spell, Summon Small Animals. Range: 1 mile x MKL. There is a 90% chance that any animal visible will respond and a 65% chance that an animal not present will come in 1-100 turns. Possession of a claw or fur from the type of animal summoned extends the spell radius to 7 miles x MKL.



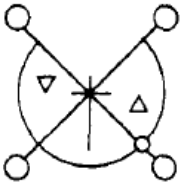
Summon Lesser Undead: A spell which enables the Magick User to summon 1-6 Skeletons or Zombies to his service for every 3 MKL he possesses. The undead will rise from the earth and remain in the Magick User's service for 1 year and 1 day. The spell may be used once per year on the Walpurgis night and must be performed in an ancient battlefield.

Level 4 Summoning

All spells in this section are at casting level 4 at BMR 4.

Summon Enchanted Beasts: Enchanted beasts are not all that common and are rarely to be found in settled lands. One must track them down, learning their likely whereabouts by researching Lore, following up rumors, etc. A Summoning may be attempted in the territory of such creatures. Enchanted Beasts include gryphons, hippogryphs, wyverns, basilisks, etc. The Summoning just calls it to the Magick User, who must use a Command spell to bend it to his Will.

Summon Faerie Folk: All creatures of Magick known to be members of the Faerie race (collectively known as Faerie Folk) can be summoned via this Magick Circle. This includes faerie, Brownies, Boggarts, Greenies, Frids, and Piskies, among others!



Summon Minor Demons II: A spell which permits the Magick user to summon Demons of level III to V.

Summon werewolves: A spell which enables the Magick User to summon a werewolf to his service for every 3 MKL he possesses. The wolves are real, not conjured, and will appear in 1-10 days. The wolves will remain in the Magick User's service until dismissed or 3 months have passed. The spell may be used once per month at full moon.

Level 5 Summoning

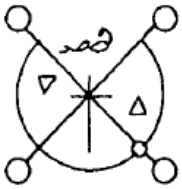
All spells in this section are at casting level 5 at BMR 5.

Summon Minor Undead: A spell which enables the Magick User to summon 1-6 Ghouls. The undead will rise from the tomb and remain in the Magick User's service for 1 year and 1 day. The spell may be used once per year on the Walpurgis night and must be performed in a desecrated cemetery. Once bound, the Ghoul will not betray its master and will follow his orders. Being intelligent, it also can exercise a limited degree of initiative to deal with situations not specifically covered by the orders it has received.

Summon monsters I: A spell which calls a particular type of monster from the Goblin Races (Goblins, Hobgolins, Kobolds, Orcs, Uruk-Hai or Bugbears) to the caster. The Magick User can summon 2-12 monsters to his service for every 3 MKL he possesses. The monsters and will appear in 1-10 days and will remain in the Magick User's service until dismissed or 3 months have passed. The spell may be used on the night of Beltane.

Summon Person: This spell enables the Magick User to Summon a particular individual, provided that person is within range of the spell. The Magick User requires 3 personal items worn by the individual, an image of the individual, and 3 items from his body (ie: hair, nail clippings, etc.). The spell compels the individual to come immediately at the maximum speed possible and without explaining to anyone his sudden and uncontrollable impulse. However, once the Magick User has him present, what he does with him is another matter. The compulsion was only to come to the Magick User, not to stay or to obey the Magick User, etc.

Summon swarm: The Magick User is able to summon and command a swarm of ordinary insects and arachnids (1D100 x 10 small insects, or 1D100 giant insects, per level of experience; poisonous or not), including bees, wasps, gnats, beetles, flies, ants, spiders, scorpions and so on. The insects are directed and attack en masse. They can only follow simple commands and instructions.



Summon Weretiger: A spell similar to a Summon Werewolf, except that 1 Weretiger will appear per 4 MKL of the Magick User. Note: Weretigers and Werewolves are hostile to each other.

Level 6 Summoning

All spells in this section are at casting level 6 at BMR 6.

Summon Angels I: A spell which permits the Magick user to summon Angels of the first sphere. Fatigue loss is 100%. An assistant is needed to absorb extra fatigue loss.

Summon Hell Hound: A spell which enables the Magick User to summon a Hell Hound to his service for every 5 MKL he possesses. The Hell Hounds will remain in the Magick User's service until dismissed or 1-6 months have passed. The spell must be used during the night of Saman.

Summon monsters II: A spell which calls a particular type of monster from the Giant Races (Gnolls, Ogres, Trolls or Giants) to the caster. The Magick User can summon 1-3 monsters to his service for every 3 MKL he possesses. The monsters and will appear in 2-12 days and will remain in the Magick User's service until dismissed or 3 months have passed. The spell may be used on the night of Beltane.

Level 7 Summoning

All spells in this section are at casting level 7 at BMR 7.

Summmon Fell Beast: This spell allows the Magick User to call to their side a Fell Beast to serve as a mount. This spell can be highly dangerous to Summoners without great power and the means to defend themselves. Many fell beasts summoned by this spell turn wrathful when compelled to do anything at all.

Summon Major Demons: A spell of frightful power which permits the Magick user to summon Demons of level VI to VII.

Summon Major Undead: A spell which enables the Magick User to summon 1-3 Mummies or Vampires. The undead will remain in the Magick User's service for 1 month for every 3 MKL he possesses. The spell may be used once per year on the Hallowe'en night and must be performed in a desecrated chapel.

Summon Woodland Spirit: This spell Summons one of the Totem Spirits of an Animal - deer, bear, wolf, eagle, etc. The Totem must be summoned in a sacred grove. Such beings are too powerful to be bound and must be treated with deep respect to win their cooperation and assistance. The Totem will answer up to 3 questions and will have a 90% chance of knowing the correct answer. The GM may impose modifiers to reflect the degree of ease or difficulty posed by the questions. Alternately, the Totem may "lend" one or a number of its creatures to assist the Druid in some reasonable task which serves the broad interests of the Forest Creatures. Note that the Totem may require a service of the Druid in return for any requests it is prepared to grant. If the Totem agrees, the Druid may then summon the appropriate creature(s), who will do his bidding without any need to compel them to do so. Depending on the task, 1 x MKL of the creatures may be summoned to do what the Druid requires of them. When they have completed the task, he will "reward" the animals in an appropriate manner. Remember that the relationship is not one of Master and servant here, but rather one of friends and allies assisting each other and showing due respect for one another. Failure in this can earn the displeasure of the Totem Spirits.

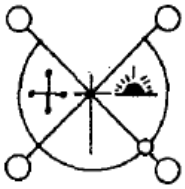
Level 8 Summoning

All spells in this section are at casting level 8 at BMR 8.

Summon Angels II: A spell which permits the Magick User to summon Angels of the second sphere. Fatigue loss is 200%. Two assistants are needed to absorb extra fatigue loss.

Animate Golem: This spell Summons a spirit to inhabit and animate a statue. With a high armor value and capacity to absorb damage, Golems are fearsome adversaries and are ideal guardians. Once the Magick User has summoned the same spirit 3 times, he may activate the Golem and binding the animating spirit in the statue provided the statue was fashioned for that purpose. The Magick User may place 1 specific order x MKL in it - usually an order to guard and kill/capture intruders, etc.

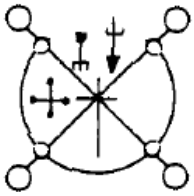
Summon Spirits: All types of ghosts, entities, ghost-like spirits of nature like the Will-o-wisp and similar beings can be summoned with this Magick Circle.



Level 9 Summoning

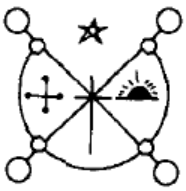
All spells in this section are at casting level 9 at BMR 9.

Summon Greater Demons: By drawing the circle (from memory), the Magick User may summon Demons of level VIII to XI.



Summon Headless Horseman: A Headless Horseman is a powerful lich like undead warrior that is typically tasked with foul deeds to hunt down and slay individuals. Each Horseman appears in knightly garb similar to that they wore in life only darker and more grim. As their name indicates, they are headless, but may appear with jack-o-lanterns in lieu of their actual head, ghost-like vestiges, vacant helmets and hoods, or other variations on this theme. When viewing a Horseman, characters under level 8 must roll a FER CR-4 or be stricken with fear, running away with no thought of their personal safety. All normal animals shun such undead beings. Each Horseman is equivalent of a 15th level mighty knight. A Horseman is always accompanied by his mount, usually an undead version of a warhorse or similar creature. Regardless, the mount will attack along with the Horseman in the most efficient way possible. These undead mounts are fearless and can only be turned if the Horseman himself is turned. Unlike liches and other free-willed undead, a Horseman is summoned for a task, and he will largely ignore others in order to pursue his task. However, the Horseman is intelligent and will eliminate any who stand in his way or otherwise impede his progress. Horsemen are obviously capable warriors, but against the individual chosen by their summoner a Horseman is especially potent. Each critical hit upon such victims requires a CON CR against paralysis. Once paralyzed, on the next turn, the Horseman will attempt to remove the head of the victim and depart the area. Anyone attempting to prevent the beheading will be attacked. The summoner must have possession of the actual skull of the Horseman in order to maintain control over him. If possession of the skull is lost, the horseman will attempt to gain possession of the skull with all the same fervor of his appointed task. If the Horseman regains his skull there is a chance that the Horseman becomes a free-willed undead, often remaining to haunt a familiar territory during periods of importance to the Horseman. A slain Horseman may be summoned again on following nights.

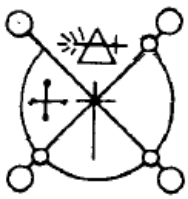
Summon Greater Undead: By drawing the circle (from memory), the Magick User may summon a Wraith. The undead will remain in the Magick User's service for 1 month or may be bond with an enchanted ring of 7 metals.



Level 10 Summoning

All spells in this section are at casting level 10 at BMR 10.

Summon Archangels: By drawing the circle (from memory), the Magick User may summon an Angel of the third sphere. Fatigue loss is 300%. Three assistants are needed to absorb extra fatigue loss.



Summon the Princes of Hell: A circle of frightful power which permits the Magick user to summon Demons of level XII. Any character who performs such an act will be, if discovered, Excommunicated by the Church and burned at the stake for Heresy.



Spells of Detection

Detection spells alert the caster to the presence of some object, creature, etc. The ranges of such spells vary, depending on whether one is beneath the ground or under the open sky. In the open, Detection spells have full casting range; underground, the range is severely limited, as 1 foot of rock or 3 or earth will reduce the range by 10%. In all cases, lead will prevent the penetration of the spell.

Level 1 Detection

All spells in this section are at casting level 1 at BMR 1.

Detect Alignment: A spell which reveals the alignment of a person 50% of the time. It does not reveal the alignment of objects. Range is always limited to 20 feet, and the duration is 1 turn. Only one person or object may be checked.

Detect Altitude: A spell which reveals altitude or depth beneath the earth in the turn it is cast. Since air pressure is being measured, in fact, the spell always works, no matter what shielding materials are present.

Detect Dangerous Circumstances: A set of five spells which Detect whether seemingly solid walls actually move, whether a seemingly level passage in fact slopes upward or downward, whether a small trap is present, or whether a room or corridor is actually a large trap. Possession of all five spells causes all of them to operate when any one spell is cast. Range is line-of-sight up to 50 feet for 3 turns. 50% of the time, the location of any triggering device is revealed:

1. Detect Shifting Walls
2. Detect Sloping Passage
3. Detect Small Traps
4. Detect Suspicious Rooms
5. Detect Traps

Detect Direction of True North: A spell which permits the caster to determine true North. Duration: 1 turn.

Detect Life: A spell revealing the presence of living creatures. Duration: 3 turns.

Detect Magick: A spell revealing the presence of an enchantment in an object, place, person, or other creature. No specific information is given beyond the existence of some enchantment. Duration: 1 turn per MKL of the caster. High level Magick Users are so sensitive to Magick that the duration increases to 1 hour per MKL after MKL 10.

Detect Metal: A spell revealing the presence and general location of any specified metal. Dwarves possess this spell as a natural ability and will always detect metals and be able to recognize them instantly upon seeing them or being within 10 feet of them. Alchemists also possess the natural ability once they have conquered the common metals.

Detect Secret Door: All characters have 1 chance at 10% of detecting a secret door when they first look in its direction. Elves always see such doors. The spell increases the ability of a Magick User to detect a secret door to 100% for 1 turn, provided that he is facing in the right direction. The spell only works in line-of-sight.

Detect Tracks: A spell which enables the caster to determine the type of creature that had passed by, provided that visible signs are present. If the track is less than 3 days old, the caster can follow it unerringly 90% of the time.

Detect Water: A spell revealing the presence of water up to 1 mile in the surrounding countryside or up to 100' under the earth. Duration: Time Factor.

Measure Distance: A spell which enables the caster to judge the exact distance traveled in a turn or to determine the exact line-of-sight distance. Duration: 1 turn per MKL of caster. Range: to limit of line-of-sight.

Measure Volume: A spell which enables the caster to judge the exact dimensions of any room, etc., he is in. Duration: 1 turn. Range: to limit of line-of-sight. The spell may also be used to measure the volume of objects, holes, etc.

Level 2 Detection

All spells in this section are at BMR 2 and casting level 2.

Sense Malice: This spell reveals if the target is consciously willing to hurt the caster. General hostility that will not result in violence will be perceived as a slight sense of unease that cannot be told from the rightful outrage caused by, say, opposing the target's point of view in a public debate.

Detect Enemies: A spell revealing the presence of enemies lurking nearby. The number of enemies is revealed 25% of the time, and the nature of the enemies is known 10% of the time. Range: to casting limit, subject to barriers. Duration: 3 turns.

Detect Evil: A spell revealing the presence of Evil purpose in some creature or else the presence of Undead, Demons, Spirits, and the like, however masked, hidden, or disguised. Duration: 3 turns. A Unicorn or Lion of St. Mark possesses this ability for a range of 1 mile, irregardless of barriers except true lead, and the spell functions continuously.

Detect Good: A spell revealing honorable, trustworthy, or beneficial intentions in any being. Range: 20 feet in line-of-sight. Duration: 3 turns.

Detect Invisible Presence: A spell revealing the presence of an Invisible being up to 100 feet away in line-of-sight. The exact location is not revealed, however, but the general direction will be known 50% of the time and the approximate distance 25% of the time. Duration: 1 turn + 1/2 Time Factor.

Detect Jewels and Jewelry: A spell unique to Dwarves and Jewelsmiths The presence and location of gems is revealed up to 10 feet away, and the value of the gems and settings is always known once they are seen. Duration: 1 turn.

Detect Observation: A spell which causes the back of the neck to prickle. All Natural Talents have this as a natural ability. The spell reveals whether the caster is being "watched" in some way. If the observer is seeing the caster in the flesh, the caster will know the direction of the observer 50% of the time. Duration: Time Factor.

Detect Old Tracks: A spell unique to Foresters. The spell enables the Forester to determine the type of creature that passed by if visible signs are present. If the track is less than 3 days old, he can follow it unerringly 100% of the time. If 4 to 7 days old, he has a 90% chance of tracking. If 8-14 days old, he has a 50% chance of tracking. He will know the time within a few hours of when the creature(s) passed, their exact numbers, size, etc. If rains, etc., have washed away most of the signs, there is still a 10% chance that he can detect the tracks. If he does so, he will track at the normal probabilities. All Elves possess this spell as a natural ability, for Elves are born to the woods.

Detect Poison: A spell revealing the presence of poison. If an object is being examined, range is adjacent. When faced with a cloud of poison gas and the like, range is normal, subject to barrier reductions. Duration: 1 turn.

Level 3 Detection

All spells in this section are at casting level 3 and BMR 3.

Detect ESP: A spell which alerts the caster to the fact that he is being observed in some way by ESP or Astral Projection or Vision. If the watcher is within the casting range of the caster, he has a 50% chance of knowing the general direction and also the approximate distance.

Detect remains: This spell detect the presence of unburied corpses or corporeal undead (such as skeletons or zombies), but has no effect on non-corporeal undead (such as ghosts or wraith). The spell does not impart any knowledge regarding the identity (or undead nature) of the remains; only the current locations of corpses within the area of effect are learned. If a personal item or a small fragment of the deceased individual is available at the time of casting, the spell can be used to locate the remains of that specific individual. In that case, the spell does not register the presence of any remains except those of the desired individual.

Find the Path: A spell which points the way, turn by turn, out of some situation in which the caster finds himself lost or disoriented. The spell is 100% successful if he has been that way before, and 50% successful if he has not. If he loses the path, he will know it instantly. Duration: 1 turn + 1/2 Time Factor. The caster cannot proceed faster than 1/4 movement if he wishes to keep to the path.

Level 4 Detection

All spells in this section are at casting level 4 and BMR 4.

Detect Lies: The target exhales a misty breath with each spoken lie. Small bits of ice form on the person's lips if the lie is particularly severe. In winter, when breath is visible anyway, lies produce a greater than normal amount of mist (the mist actually billows out). Demons are the embodiment of deception and are never caught in a lie if they do not wish to be. Duration: Time Factor.

Sense the Hidden: A spell which operates in line-of-sight up to 20 feet and alerts the caster to the presence of some object that has been deliberately hidden. He has a 50% chance of knowing the general direction and a 10% chance of finding the exact location. Duration: 1 turn. The object may be general (i.e.: nature is unspecified) or specific if the identity of the object is already known to the caster. The object may also be a person known to the caster.

See the Invisible: A spell which enables the caster to see an Invisible being or to see a being in the Arcane Plane. Duration: 1 turn. Each subsequent turn reduces the chance by 10%, so that turn 2 is at 90%, turn 3 at 80%, and so on. If vision is lost, the spell is ended.

Level 5 Detection

All spells in this section are at casting level 5 and BMR 5.

Detect Faerie: A spell revealing a place where live the fey folk and the entrance to enter Faerie. Duration: Time Factor.

Detect Invisible tracks: A spell revealing footprints or scents hidden magically. Duration: Time Factor.

Detect Ley line: A spell which enables the caster to detect a ley line entry. Ley lines are not always active throughout the year and occur in many lengths and at difficult-to-predict times. Duration: 1 turn per MKL of the caster. Druids are so sensitive to ley lines that the duration increases to 1 hour per MKL after MKL 10.

Level 6 Detection

All spells in this section are at casting level 6 and BMR 6.

Legend Lore: This spell, when cast, gathers mystical echoes of legend and rumour about a specific person, place, or object. These inchoate rhymes, whispers, and memories form in the caster's mind until he can finally piece them together into meaningful information. The spell's power is far greater if the item is actually at hand when the spell is cast, for it can then be used as a focus for the gathering of echoes; casting time under these circumstances will be 1d4 turns. If the item (or place) is not at hand, but some detailed information can be woven into the casting of the spell as a focus for the gathering of legend-echoes, the casting time will be 1d10 days. If all that the caster knows about the object or place is rumour, the casting time will be 2d6 weeks. While casting the spell, the caster may not engage in any other activity other than short breaks to eat and sleep. When completed, the spell will reveal the location of any legendary material about the object (or person, or place), and if the spell is cast in the presence of the place, person, or object the spell will invariably gather the legendary lore together into a piece of true information about it. This information, coming as it does from mystical echoes, will take the form of a riddle, rhyme, or other puzzle. The spell can garner no information about things that have not been the subject of discussion, rumour, rhyme, or legend.



Spells of communication and transportation

Not all Magick Users are capable of learning more than a few spells of Communication and Transportation, for such spells are highly specialized and, indeed, even unique to some modes of Magick.

The Astral "Planes"

It is undetermined as yet whether or not the astral body and the so called astral planes this body may travel in from time to time are multisensory hallucinations, or if they represent different but related forms and levels of our normal physical reality. Most occultists believe the latter. There are said to be many "layers" of increasing "vibratory frequency" to the astral planes, each of them harder to get to than the ones "beneath" it (though all of them interpenetrate each other). It is said by some occultists that the way one does rising through the planes is actually through shifting one's attention to increasingly subtle levels of reality that are all present in the "same" space and time.

It is on these astral planes that a Shaman travels to meet his tribe's deities, and it is here that many magicians go to set up DELAYED-ACTION SPELLS by creating desired magical conditions which they hope to manifest "on the Earth plane" (ordinary reality) in the near or far future. This is because all astral matter is highly susceptible to being shaped by even casual thoughts, and because it is believed that all events "appear on the astral" before they occur on the Earth plane. Thus, the higher planes are the place to create conditions that are expected to eventually be mirrored in physical reality.

To be precise, there are several different names that are used to refer to the astral planes in both eastern and western systems of magic. The usual list, in ascending order of subtlety, goes something like this: the Earth plane, the etheric planes, the astral planes, the mental planes, the spiritual planes, the causal planes, etc.

Events occurring upon each plane affect those on all the planes "below" (though the influences can work "upwards" as well), and the "higher" the plane one is on, the easier it is to mentally control the local "matter" and to shape it to one's will. Each plane has its own "flora and fauna" (including intelligent beings) which are most at home there. Lesser demons (most of them created by human fears) and nature elementals are said by some to live on the lower astral planes, while the Gods and most other high spirits exist on the spiritual planes. For the sake of simplicity in games, I would think that it would make most sense to have all "natural" spirits (Gods, Elementals, Nature Spirits, Demons, etc.) reside on the spiritual planes.

As a general rule, one can use any of the ESP Talents one may have while on any plane "above" the Earth plane, and the higher the plane one is on, the better the ESP will work.

When you choose or get Astral or Mental Projection as a talent for one of your characters, what you have actually won is the ability to project consciously, since most people project out of their bodies every night during dreams anyway. It is the ability to do this deliberately and with full control that makes this a special Talent, while the manipulation of matter on the astral seems to be something anybody can do (though, again, a trained magician will do it better).

Level 1 Communication & Transportation

All Spells in this section are at casting level 1 and BMR 1. They are "natural" to the Magick Users indicated and do not have to be acquired from any source to be learned. In only a few cases may Magick Users of excluded modes use the spells through devices that are fashioned by those with the natural talent.

Arcane Clairaudience: A spell unique to Mediums. Arcane Clairaudience permits the Medium to eavesdrop or overhear targeted subjects as if he was present. The Magick User can hear the smallest whisper within the spell's range. He must remain relatively still as he goes into a trance. Any loud noises will jar his concentration and break the spell. The spell has a range of 10 feet per MKL or the Medium until MKL 10 is reached, whereupon ranges are measured in miles. A crystal ball increases ranges to 100 miles per MKL but cannot be enchanted until MKL 7 is attained. Mystics, Major Arcane, and Minor Arcane may use a crystal ball provided they are taught by a Medium. Duration: 1-10 minutes.

Arcane Clairolfaction: A spell unique to Mediums. It is similar to Arcane Clairaudience except that the caster can smell from impossible sources. These can be distant locations, or close items and/or people who should not have the pseudo-smell they seem to have.

Arcane Clairtangency: A spell unique to Mediums. It is similar to Arcane Clairaudience except that the caster can feel sensations such as heat, cold, pressure, wetness, etc.

Arcane Clairvoyance: A spell unique to Mediums. It is similar to Arcane Clairaudience except that the caster can see his subjects as if he was standing here.

Arcane Projection: A spell unique to Cabbalists, Magick Square Magicians, Necromancers, Solitary Hex Masters, Evil Priests, Shaman, Mediums, and Drug-Trance Magicians. Arcane Projection allows the caster to send his Arcane Form from his physical body to another place, generally undetectable to anyone not on the Astral Plane. In Astral Projection one travels in a body that is similar to one's physical body (though often without any flaws the physical body may have) but which has a variety of different characteristics. The astral body is usually translucent or invisible, lightweight and capable of flight, can pass through ordinary matter (including lead, gold and silver), is often immune to temperature or vacuum, and can move faster than light. The Magick User cannot cast any offensive Magick spells but may cast protective spells and spells of Detection, Communication, and Transportation. There is a 50% chance that such spells will fail minus 2% per MKL of the Arcane Traveler. Failure instantly returns the Arcane Traveler to his body and totally exhausts his fatigue levels. Demons also operate on the Arcane Plane, and there is a chance of Demonic possession for every 30 minutes or part thereof spent in Arcane Form. The chance of possession is 10% minus 1% for every 2 MKL of the Arcane Traveler, with a minimum 1% chance of possession at the upper end of the range of magical proficiency. The Arcane Traveler may journey 50 miles per MKL at a speed of 500 mph, and the spell will last 15 minutes per MKL of the Traveler. If the Arcane Traveler remains in the Arcane Plane so long that he is unable to return to his body in the time remaining, he will return with a traumatic suddenness which leaves him in a catatonic trance for 1-20 days. An Arcane Projection is blocked by protective Magick and by lead.

Arcane Vision: A spell unique to Necromancers, Solitary Hex Masters, Evil Priests, Shamen, and Drug-Trance Magicians. Arcane Vision permits the Magick User to send forth his Eye on the Arcane Plane. The Arcane Eye may pass through all material objects not sheathed in lead or shielded by protective Magick. The Arcane Eye may travel at the pace of a man walking up to 5 times the range of the Magick User until he reaches MKL 10, at which point vision is extended to the limit of Arcane Projection. A check is made for Demonic Possession, as in the case of Arcane Projection, only this time a Demon so encountered will be able to cause blindness for 1-20 hours. Duration: 15 minutes per MKL of the Magick User.

Communicate: A spell unique to Hex Masters in a Coven. If a Familiar is present, a Coven member may converse with another member of the Coven up to 100 miles distant. The Princesses, Princes, King, and members of the Grand Coven have the ability to converse with any Witch up to 300 miles distant. The spell may be used once per day.

Feather Fall: A spell which enables the caster to jump from a height of 20' per MKL without damage. If the fall is greater than the maximum height of the spell, the damage will be taken for the remaining distance. The magick user can also affect a falling weight of up to 200 dr per MKL.

Fly: A spell unique to Cabbalists, Necromancers, Hex Masters, and Primitive Talents. The caster is able to Fly 250 feet per turn. If extended cross-country flight is involved, range is 25 to 150 miles. Duration: 1-6 hours. Hex Masters must enchant a broom to Fly, and in it they "bind" a level I Demon which cannot escape and must perform 1 flight per 24 hours. Further flights must be checked (see Demonology).

Whispering Wind I: A spell unique to Mystics, Necromancers, Hex Masters, and Primitive Talents. The winds bear their tidings to the caster's ears, allowing the Magick User to hear words spoken by any group of people within the line of sight, provided no solid barrier (including glass) intervenes.

Level 2 Communication & Transportation

All spells in this section are at casting level 2 and BMR 2. They are "natural" to the Magick Users indicated and do not have to be acquired from any source to be learned.

Arcane Gate: A spell unique to Mystics, Enchanters, Solitary Hex Masters, Necromancers, and Primitive Talents. The spell opens a temporary hole in solid rock, man-sized and up to 5 feet deep per 3 MKL of the caster. Duration:1/2 Time Factor. Range: adjacent.

Arcane Transport: A spell Unique to all Mystics, Necromancers, Covens of Hex Masters, Solitary Hex Masters, Evil Priests, and Primitive Talents. An Arcane Transport spell provides instant transportation from place to place, with a range of 1 mile per MKL until the Magick User reaches MKL 10, at which time the range increases to 50 miles per MKL. There is a chance that the Arcane Transport spell will go awry. If the Magick User does not have certain knowledge of the destination, there is a 60% chance he will travel in another direction (1-25% = north, 26-50% = east, 51-75% = south, 76- 100% = west), with a 20% chance of materializing inside a solid object at the end, causing death. If the caster is knowledgeable about the general features of the destination (e.g.: can see them or knows about them), he has a 25% chance of going in another direction, with a 10% chance of materializing inside a solid object. If the caster is closely familiar with the features of the destination, he has a 10% chance of going in another direction and a 1% chance of materializing inside a solid object. Lead and protective spells will prevent the Teleport spell from working past the barrier: check for any chance of materialization inside solid materials if this happens. A Mechanician is able to construct a Teleportal mechanism, and may learn an Arcane Transport spell for the purpose of placing it in an enchanted doorway or device but may not cast the spell directly.

Magick Mouth: This spell imbues an object with an enchanted mouth that appears and speaks its message when a specified event occurs. The message, which must be twenty-five or fewer words long, can be in any language known by the caster. The mouth cannot cast spells. The spell activates when specific conditions set by the caster are fulfilled. Commands can be as general or as detailed as desired, although only visual and audible triggers can be used. Normal darkness does not defeat a visual trigger, but magical darkness or invisibility does. Silent movement or magical silence defeats audible triggers. Audible triggers can be keyed to general types of noises or to a specific noise or spoken word. Note that actions can serve as triggers if they are visible or audible. A magick mouth cannot distinguish invisible creatures, alignments, level, or class (except by external garb). The range limit of a trigger is 5 feet per MKL.

Pass Without Trace: A spell Unique to Thaumaturgists, Solitary Hex Masters, and Primitive Talents. This spell provides the subject to move through any type of terrain and leave neither footprints nor scents. Tracking the subject is impossible by nonmagical means.

See through Fog: A spell unique to Mystics, Enchanters, Solitary Hex Masters, Necromancers, and Primitive Talents. The spell bestows upon the recipient the ability to better see through fog (either natural or conjured with Basic Magick). The fog effect is divided by 10 for those under the effect of the spell. The spell has no effect on fog created by Illusions.

Telepathic Command: A spell unique to Cabbalists, Necromancers, and Thaumaturgists. This spell permits the Magick User to give orders to beings under his command from a considerable distance. The Necromancer has the added advantage of being able to see whatever his Zombies see, for this spell is also the advanced spell of Zombie Control. Range: 5 x normal range. Duration, 1 turn, except indefinite for Necromancers when ordering their Zombies.

Telepathy: A spell unique to Cabbalists, Mediums, Drug Trance Magicians, and Natural Talents. Telepathy is a very powerful ESP spell permitting the caster to read in detail the mind of one creature. However, any figure has a 25% chance of blocking such a spell at the cost of 1d6 fatigue points. If the IQ of the subject is equal to the caster's, the percentage chance of blocking is 50% + 5% per INT point above the caster's IQ. Range: 2 x normal range, with targeting being necessary. Duration: 1-3 turns.

Whispering Wind II: A spell unique to Mystics, Necromancers, Hex Masters, and Primitive Talents. This spell makes a message of up to 10 words arrive to a named target. The words arrive on a gust of wind beside the ear of the target, quiet but clear. The words will be heard by the target even in a cacophony because they will be so close to the target's ear but nobody else is likely to hear unless they are very near the target in a quiet room (a spouse resting in bed with their partner, for example). The words sound like a generic whisper, nothing in their tone or accent will give the identity of the caster away.

Level 3 Communication & Transportation

All spells in this section are at casting level 3 at BMR 3.

Animal Messenger: A spell possessed by any Magick User who has learned Command Animals. The Animal messenger will find the recipient of the message 75% of the time (100% if the sender has a Locate Person spell). The animal travels day and night and averages 25 mph if a land animal or 100 mph if a flying creature + 10 mph per 5 MKL of the sender. The animal will bear a written message or appropriate-sized object and is undetected unless some form of Detection spell is used. Animals capable of speech will also carry verbal messages.

Arcane Connection: A spell unique to Cabbalists. By the use of symbols the Cabbalist may create an Arcane link two points together, providing him with a type of "alarm" system that is undetectable by anyone not on the Arcane Plane. Anyone passing over or by the symbol will cause the other symbol to respond in some way. Range: 25 feet per MKL or Cabbalist.

Arcane Greater Gate: A long-range, permanent travelling spell which can be placed between two points frequented by a Magick User on a regular basis. Its range is the same as for an Arcane Transport spell, with no chance of error. The spell is placed usually in some object such as a doorway, and the spell has no chance of error. Mechanicians and any Magick Users who have learned how to use the Arcane Greater Gate may construct such a device. The first 3 trips are subject to the usual Arcane Transport error until the Arcane Greater Gate is calibrated. The Greater Gate activates upon command of the caster and may be set to act as a trap for the unwary.

Mind Link: This spell allows the caster to Mind Link with another willing character. For the duration of the spell they may communicate with each other, no matter the distance, provided they are still on the same plane of existence. The bond formed at the casting of mind link is very strong and each person experiences the strong emotions of the other. If one is injured by an attack, the other will know about it. Damaging spells and attacks will exact Fatigue points from the character linked to the one who was injured, -1 for every 10 Fatigue Points suffered in a single blow. He will also lose 1 Fatigue Point for every 5 Body Points taken in 1 blow by his friend. If this reduces his Fatigue level to zero, he must make a FER CR or the linkage to the injured party is broken. The other party to the Mind Link may break the linkage only by making a successful FER CR - MKL of the spellcaster. Once the spell has expired or has broken, it cannot be renewed until the two characters come into personal contact and the ritual is performed again. Nor can the spellcaster maintain more than one Mind Link at a time.

Levitate: A spell unique to Power Word, Magick Square, Necromancers, Shaman, and Primitive Talents. The caster is able to cause himself or any other object or person to rise into the air at a rate of 10 feet per turn. The weight of the levitated person or object can be up to the caster's carrying capacity + 10% per MKL. Some horizontal movement is also possible at 10 feet per turn. Targeting is needed when levitating objects and unwilling persons. Duration: Time Factor + 1-6 turns.

Magick Carpet: A spell unique to Power Word, Cabbalists, Enchanters, and Solitary Hex Masters. The Magick Carpet will Fly (see above) for 1-10 hours and will carry twice the carrying capacity of the maker + 10% per MKL.

Mystic Rope: A spell unique to Mystics and Shaman. The Magick User casts a 5' to 25' rope in the air so that it stands upright and rigid, allowing him and 1d6 companions to climb to the end and disappear into another dimension. Once there, they can travel up to 250 feet through any material except lead, emerge at their destination by letting down another rope, and remain there for 3 turns, after which they must climb back up. The spell can be extended 1 turn for each 4 MKL attained by the caster. If either rope is removed, while they are in the other location, they will remain. If either rope is removed while they are in the other dimension, there is a 1-25% chance that they will immediately fall to earth, 26-75% chance that they will be trapped in a Interdimensional Labyrinth (see Ancient Lore), and 76-100% that they will fall to earth at the starting point. A fall causes 1 die of damage per 5' fallen.

Level 4 Communication & Transportation

All spells in this section are at casting level 4 at BMR 4.

Projected Self: A spell which may be learned by any Magick User who as learned Arcane Transport and the illusion *Reflection of Self*. The image of the Magick User is created by Illusion and transported to a distant place to deliver a message "in person." Range: 50 miles per MKL of the caster. Duration: 1 minute (real time). The spell is one-way, however, and the caster cannot see or hear the recipient, although he will know if he can speak safely as the presence of enemies is revealed, etc., before the Image appears. The Image cannot be projected through lead and is targeted like an Arcane Transport spell.

Spider climb: A spell permitting the caster to climb walls and even crawl along a ceiling. The movement rate for such climbing is 30 ft per round. Duration: 1-6 hours.

Strength of the Mind: This spell enables a Magick User to move heavy objects and living beings by thinking that movement in his mind. The living must make a FER CR - MKL of the spellcaster to avoid being moved. The Magick User may lift 200 dr x MKL and move the object 10 feet x MKL.

Tale of ashes: A spell permitting the caster to read the ashes of a burnt object and thereby discern what the object once was and what happened when it burned - the spellcaster experience all impressions from the fire, sees who was there and hears what was being said. A campfire can have much to tell about what happened around it.

Unseen servant: A spell unique to Thaumaturgists, Hex Masters, and Primitive Talents. The unseen servant is an invisible, mindless, shapeless force that performs simple tasks at the caster's command. It can run and fetch things, open unstuck doors and hold chairs, as well as clean and mend. The servant can perform only one activity at a time, but it repeats the same activity over and over again if told to do so. It has an effective strength score of 2 for lifting purposes. It can trigger traps and such, but it can exert only 20 dr of force. Its speed is 15 feet per round. The servant cannot attack in any way. It cannot be killed, but it dissipates if it takes 6 points of damage from area attacks. If the caster attempts to send it beyond the spell's range, the servant ceases to exist.

Voice of Deathly Whispers: A spell unique to Necromancers. This spell allows the caster to project his voice to any undead creature he control. Duration: time factor.

Level 5 Communication & Transportation

All spells in this section are at casting level 5 at BMR 5.

Journey in Haste: This powerful travelling spell enables a person to move at 3 mph on foot or a horse and rider to move at 7 mph for 24 hours straight, taking only brief rest stops. That amounts to 72 miles on foot or 168 miles on horseback while staying fresh the whole time! The effort cannot be repeated for three days without risk of severe physical impairment. The recipient must pass a CON CR or have his Fatigue reduced to 1/2 normal levels and be able to perform physical skills at only 1/2 rate. A second CON CR failure means the person becomes completely incapacitated for 8 hours during which he falls into a deep, comatose sleep.

Open Ley Line: This spell is usually cast in conjunction with Detect Ley Line, so that the caster may move faster as he moves along the ley line. The Magick User can travel over otherwise unpassable terrain - over mountains, across water and steep gorges, and so forth, as long her path lies along a ley line. Anyone traveling with the caster may also enter the ley line at that time, with a 10% fatigue loss. Most mortals cannot retain the memory of what occurs when they travel this way.

Wizard Mount: A spell similar to a 'Summon Enchanted Beasts' Summoning spell, except that this spell enables the caster to summon a magical horse- like creature, which only he can ride. The mount looks like a dark gray horse but makes no sound as it walks and cannot pass for a real animal upon quick examination. The mount will move at a maximal speed of 10 x MKL and does not require any riding skill to use. It has 20 hit points + 2 points per MKL, it is AC/10 with dodge: -20% and does not attack. If the caster is MKL10 or above, the mount can move on soft terrain (sand, marshes…) at its normal speed.

Level 6 Communication & Transportation

All spells in this section are at casting level 6 at BMR 6.

Glossolalia: A spell which enables the caster to speak or write like a native any language he did not acquired, including the Enochian or the Dark Tongue of Hell.

Stone Tell: This spell allows the caster to speak with stones. The stones relate to the Magick User who or what has touched them as well as revealing what is covered or concealed behind or under them. The stones relate complete descriptions if asked. Note that a stone's perspective, perception, and knowledge may prevent the stone from providing the details the character is looking for. The character can speak with natural or worked stone.



Basic Magick

Basic Magick deals with the manipulation of the four elements: Earth, Air, Fire, and Water. It is through the use of Basic Magick that fireballs are created, water rises or falls or freezes, winds blow, or earth moves. There are 8 basic effects, giving rise to a total of 112 basic spells which a Magick User can learn if he wants to perform magical operations on unliving matter. All these effects are governed by what we know to be the Laws of Physics.

Several terms are used repeatedly in this section, and the player must understand them if he is to follow the explanations of Basic Magick:

STANDARD VOLUME: A set amount of matter representing a standard unit of Earth, Air, Fire, or Water. Each of the 4 elements have different standard volumes and weights.

SPHERE: Theoretically, a uniform ball which may be rolled or flung toward a target or a location like a magick missile. To avoid complex mathematics, "spheres" of solid material are given in cubic volumes. A sphere may be flung to the limit of a caster's range, with a 10% reduction in range for each additional volume added to the first. Once the sphere reaches the end or its range, it will fall to earth and continue to roll for 1/4 of the distance it went through the air. Only solid materials and Magick Fire will retain a spherical shape beyond one turn. All others collapse into a horizontal "sheet" at the end of the turn.

BOLT: A spear-like, uniform volume of material flung at a target or location. A bolt can be flung to the limit of a caster's range, with a 10% reduction in range for each additional volume added to the first.

BEAM: A continuous stream of material extending to 1/2 a caster's range but not over 50 feet away. It turns into a "sheet" of matter upon reaching the limit of its range. Duration: 1-3 missile-firing phases.

SHEET: A flat volume of material, usually 1" thick. All materials can be turned into a vertical sheet for 1 turn, but only solid materials and Fire will retain a vertical shape beyond 1 turn. Fluid materials tend to collapse into horizontal sheets at 1-25% + 25% per turn after the second turn. It is possible to move a sheet of matter away from the caster at 5' per turn if solid and by 25' per turn if fluid. An Accelerate Matter spell will increase this rate by 5-10 x basic speed for the duration of the spell or up to twice the caster's range limit. Movement can be halted by removing the material or by blocking it in some way.

WALL: A vertical sheet of material at least 6" thick which does not move and which resists attempts at magical removal by subtracting -50% from spell targeting percentages + 2% per MKL of the caster. A Wall is formed by casting a Create and Affix Matter spell. Any material can be made into a Wall, and it will last for the duration of the spell. Unless solid, it will then collapse and disappear. Ice Walls begin to weaken at 10% per turn after the duration of the spell ends; this weakening applies to strength and EDF effects, and the Ice Wall collapses when 0% is reached.

Basic Magick spells

Create Matter: No matter is actually "created" except for Magick Fire; the matter is drawn off from some unknown place elsewhere and may be made to appear up to 1/2 range from the caster. Matter which is merely Created cannot act as a weapon for creatures threatened by its presence in their location, for they have 1 turn to move out of its way--if they can. The amount of matter created is under the caster's control 1-90%, but on 91-100%, a greater or lesser amount will materialize (limits: 0 to maximum possible). Failure to learn a Create spell prevents further learning of the Basic Magick spells in a particular area. The Create spell is the starting point for all research. If a Mage fails to learn a Create Ice spell, for example, all Ice spells are forever closed to him. If he learns the Create Ice, he could research all the other effects of Ice Magick without tutoring once the spell fall within his casting range. In all cases, the Create spell must be learned first.

Detach Matter: In order to move matter, a caster must detach it from the location he finds it in. Detach is the power to remove one or more standard volumes from any point up to 1/2 range and send it to any other point up to 1/2 range away. There is a delay of 1 turn after casting the spell, after which movement is exceedingly rapid. Volumes of material so large as to make avoidance impossible will hit any target in the path of the material. However, most Spheres, Bolts, and Beams must be "targeted" on the Magick Conflict Table.

Affix Matter: The power to hold one or more standard volumes in place anywhere up to 1/2 range. It increases the duration of fluid materials in Walls or Sheets to the Time Factor of the caster. For example, a Magick User with PMF 12 at MKL 2 would have a spell duration of 4 x 2 = 8 turns. The spell is useful to hold material against the ceiling, as in the case of a collapsing roof designed as part of a trap.

Amplify Matter: The power to double the amount of matter created. Our Magick User of PMF 12 and MKL 2 could normally create 5 volumes of Porous Rock, but an Amplify would produce 10 volumes if he wanted it. Amplify spells can be used only to create materials to be used as Walls and Sheets; magick missiles cannot be Amplified.

Concentrate Matter: The power to increase the density of a given volume of earth or water so that it doubles in weight for the same volume. Air and gases increase in pressure and produce winds. Concentrate spells are useful in changing matter from less to more dense states, or vice versa, as dust to sand or sand to porous rock, etc. If applied to a Wall, the defensive properties are greatly increased. The altering of mass or density is always going to require tremendous amounts of energy to be pumped into or out of the object or entity being altered. Extreme delicacy of touch – with no distractions or interruptions – will be critical if an explosion of gigantic proportions is to be avoided.

Intensify Fire: The power to "fan" a Fire to increase its effects. The spell raises the EDF of any Fire by 1 x EDF or else increases the range of the spell by 5' per MKL of the caster.

Remove Matter: The power to remove materials from a point up to 1/2 range and transport them to some unknown place (the reverse of a Create Matter). The amount of matter that can be removed is equal to the volume the caster may fire as a missile if Earth or Water are involved. Otherwise, he may remove the maximum possible volume. Such a spell can be used to create powerful winds, extinguish fires, or even dig holes.

Accelerate Matter: The power to increase the rate of a Detach spell to make it effective on the turn it is cast. An Accelerate spell also increases the range of magick missiles or any other matter spell by 100%. Sheets of moving matter move at 5-10 x normal rate.



Basic Magick: "Earth"

Earth is the most resistant of all materials, especially dense rock, and the power to move the Earth elements is accordingly high:

Spell	Dense Rock		Porous Rock		Sand		Dust	
Type	Level	BMR	Level	BMR	Level	BMR	Level	BMR
Create	2	6	2	5	1	1	1	1
Detach	3	9	3	6	1	1	1	1
Affix	3	9	3	6	1	3	1	3
Amplify	3	10	3	9	2	4	2	2
Accelerate	3	10	3	9	2	4	2	2
Concentrate	3	9	3	8	2	5	2	3
Remove	2	6	2	5	1	1	1	1

Each spell will be learned at the spell casting level and a BMR level as given in the table. Once a Create spell has been learned, the Magick User will be able to learn all of the others.

One standard weight of "Earth" = 400 Dr.

Dense Rock: 1 cubic foot

- "Sphere": 1' x 1' x 1' block of stone
- "Sheet": 1" x 3' x 4' block of stone

Sand: 4 cubic feet

- "Sphere": 10' x 10' x 10' whirling sand
- "Beam": 6" x 6" x 1/2 range stream of sand
- "Sheet": 1" x 7' x 7' layer of sand
- "Pile": 1" x 2' x 2' mound of sand

Porous Rock: 2 cubic feet

- "Sphere": 1' x 1' x 2' block of stone
- "Sheet": 2" x 3' x 4' block of stone

Dust: 8 cubic feet

- "Sphere": 10' x 10' x 10' swirling dust
- "Seam": 2' x 2' x 1/2 range stream of dust
- "Sheet": 1" x 12' x 12' layer of dust
- "Pile": 2' x 2' x 2' pile of dust

1. Rock is defensively strong and, when magically placed, it

sustains considerable damage before a hole can be broken through it by "H" type weapons, large beasts, or magical missiles possessing blast or impact effects. Defensive values per 1" of thickness are:

Dense Rock Wall = 150
Dense Rock Sheet = 75
Porous Rock Wall = 50
Porous Rock Sheet = 25

If a Concentrate matter spell is used, the barrier's defense strength increases by 50% and "targeting" penalties rise to -100% -2% per MKL of the caster vs. any Remove Matter spell directed against the Wall.

When attempting to break through a rock barrier, damage is inflicted at the spot the attempt is made.

2. A moving sheet of rock will push back any person, creature, or object up to 4 x its own weight. It can be "jammed" by 1 iron spike per 100 Dr. of weight or by any solid and immovable obstacle. Persons able to push against it with carrying capacities equal to its weight will also stop it. It can "crush" victims caught between it and an unyielding obstacle at 10 points of damage per turn. Its advance may be halted by an Accelerate cast in reverse or it may be Removed. If the caster is concentrating on maintaining the sheet, -50% targeting penalties are assessed against any Magick User attempting to remove or halt the moving material.

3. A sphere of rock delivers a bash at 20% per volume flung as a magical missile. It must be targeted to strike any person or obstacle in its path, with a check being made for each person. The EDF of dense rock = 10 x EDM of caster times the volume thrown. The EDF of porous rock = 6 x EDM of caster times the volume thrown. When damage points equal to the total EDF have been inflicted, the rock will fall to the ground and stop.

4. A sphere (cloud) of dust or sand obscures vision. Sand reduces visibility by 5% per foot of thickness, dust by 10%. This also affects "targeting." Figures passing through a cloud of whirling dust or sand also run a 20% risk of choking and coughing, resulting in a loss of 1-3 blows during each melee turn they are in the cloud and in the first turn they emerge, with movement reduced to 1/6 normal. Choking effects can be stopped 30% of the time with a cloth covering the face--70% if the cloth is wet.

5. A beam of sand delivers a "bash" at 10% per volume sprayed as a magical missile, which must be targeted to strike. A beam of sand can hit 1-6 figures in a firing phase and will do 1-10 points of damage to anyone it hits. There is also a 25% chance that the flying grit temporarily blinds a target for 1 turn.

6. A beam of dust has a "blinding" effect similar to sand and also a choking effect of 10% per volume of dust sprayed as a magical missile. From 1-6 figures may be targeted per firing phase.

7. Acceleration of any magical missile increases the bash effect by 10% per volume that is accelerated.

8. Sand and dust are excellent materials for "covering one's tracks" and, when laid down horizontally in a sheet, completely obscure any visible signs that a party has passed.

9. A pile of sand will prevent resistance to passage. A "Charge" or "Fleche" across deep sand produces 25% chance of stumbling (check for "bash") and movement is reduced to 1/4. A Wall of sand (a pile of considerable height and thickness) can be forced through at a rate of 1' per 100 dr. of weight possessed by a figure to a maximum of 6'. Failure to force through brings partial collapse of the Wall, burying the figure alive. To dig out of sand or break down a wall, a figure can dig 1 cubic foot per 100 dr. of carrying capacity per game turn.

10. A pile of dust provides little resistance, but there is a 50% chance of stirring up a cloud of dust if passage is attempted at a rate above 20 feet per turn. Fighting or other strenuous activity will always stir up the dust.

Puff of Dust: This produces a thin stream of dust from the surrounding area that can snuff a candle, torch, unshielded lamp or lantern; blow over light objects; flip pages of a book; etc. Anyone struck in the eyes is partially blinded for 3 turns and it reduces their fighting abilities by -20%. This stream of dust is followed by a 1,000 feet dust cloud which fills a 10 feet x 10 feet x 10 feet roam, taking 1D10 minutes to settle. Whilst within the cloud fighting abilities are at half.

Sand Blast: This produces a continuous stream of sand that can be played on 1 target per 2 MKL of the caster. This caused slashing damage of 2-7 damage points. Armour provides some protection reducing any damage by half but grit can still penetrate chinks, etc. If sprayed in the eyes the victim is blinded for 1D10 turns.

Shower of Stones: This casts a shower of stones into a circle of 10 feet and anyone in the target zone could be hit. This causes anyone with in the target area to suffer crushing damage of 2-12 points of crushing damage each. However, if targeting a single individual, they will suffer crushing damage of 11-16 points.

Scorpion's Strike: This hurls a heavy 7 feet long shaft of obsidian with the force of a small ballista. This magical weapon is suited to battlefield conditions and cannot be employed in closed spaces. It causes 21-40 damage points of piercing damage.

Trebuchet: This hurls a 325 dr. boulder in the same manner as a heavy siege engine. This magical weapon is suited to battlefield conditions and cannot be used in closed spaces. The boulder explodes with great concussive force of 11 x MKL piercing damage to all victims within a 10 feet radius of the strike point. Victims under 2,500 dr. are Bashed and knocked down. A successful Dodge halves damage and no Bash occurs. The boulder may be cast at one large target (at least horse-sized). Dodging is possible if the target sees the missile cast. A successful Dodge avoids a direct hit but explosive effects still occur. Trebuchet may be employed to reduce fortifications. A magical Trebuchet missile will penetrate 6 feet of Dust, 2 feet of Sand/Dirt and 3 inches of rock per caster's MKL and will not be deflected by Air Walls unless they have been cast by a Magick User with a higher MKL.

Battering Ram: This creates a 300 dr. cylinder of dense rock that can be wielded as a battering ram. One must see the Battering Ram cast to Dodge. A successful Dodge converts a hit into a grazing strike with no Bash and half damage. Also if successful anyone behind the intended victim must Dodge or be Bashed and suffer the same damage. The effect may also be used to reduce fortifications, especially to batter down doors, gates, etc. The Bash Weight of the Battering Ram will be 600 dr. Bash will automatically happen for all targets that are less than half the Bash Weight. In such cases the Battering Ram will do (3 x MKL) of crushing damage. Also, if the target is less than 150 dr., it hurls the target back 10 feet x MKL. Heavier items are stopped in their tracks. If the target is an animate object it will be stunned for 5 minutes x CON.

Wall: This enables earth to be shaped into a "wall" of any shape and thickness, such a structure is permanent unless the Magick User includes the spell Dispel during construction. If it is necessary to move the wall once it appears, use the spells Detach and Accelerate. The maximum speed the wall can move is 10 mph. Depending upon the type of materials used the Wall may be able to deflect missiles and spells.

Spike Stones: This spell causes stone formations around the caster (such as stone walls, floors or natural strata) to form into long and narrow points of sharpened stone. The Magick User can effect a 20 x 20 foot area per MKL. These points of stone remain unobtrusive until someone other than the caster happens upon them. In this case, they can deal damage and impede movement. The sharpened stones cause 2d6 damage to the unwary. Those carefully searching for the stones must make successful INT CR -1/MKL of the caster. A creature moving through the area takes damage for each 5 feet of movement. Those aware of the stones but who move through the area anyway take 1d6 damage per 10 feet.

Sheet: This enables earth to be shaped into a horizontal sheet (such as a floor, ceiling, bridge, pathway, etc.) of any dimensions. It must be a minimum of six inches thick and such a structure is permanent unless the Magick User includes the spell Dispel during construction.

Landslide: This breaks a naturally occurring volume of sand, dirt, or "living" rock loose from a steep slope, cliff, overhang, cavern roof, etc., creating an avalanche or cave-in. Mortared or sculpted rock is unaffected. The volume dislodged and the amount of damage inflicted depends on the MKL of the caster and the nature of the material being manipulated. The ability to Dodge depends on the size of the slide and distance away from the start. Overhead falls of material can be dodged only if a target first makes his DEX CR (one must react with blinding reflexes in such instances!). A failed Dodge versus a material over MKL 3 in volume means the target was not just struck but also buried, stunned and immobilised. Buried victims may be able to dig themselves out if they are strong enough but most will require help from friends.

Embrace of the Earth: The Embrace of the Earth transforms the solid ground underneath an area into the consistency of quicksand. Anyone or anything in the area will begin to sink into the material at a rate of 1 foot every minute. Movement in such a medium is also greatly reduced to 1/4 standard values and becomes impossible once one has sunk half one's height into the muck. The targeted area affected: 20 feet radius x MKL of the caster.

Quake: This is the displacement of substantial quantities of rock below the surface to tremors and earthquakes. Firstly, the Magick User must prepares the minimum volume of Dense Rock required in order to create an earthquake with a 1/4 mile radius of effect. For each additional 10,000 feet^3 of rock the radius of effect is increased by 1/4 mile. The Magick User can continue to increase the radius of effect up to his current MKL x 1/4 mile. Secondly, when all is completed, the Magick User must be no farther than 1/2 mile x MKL from the epicentre to cast the spell. A shock wave spreads out from the epicentre of the quake. A crack opens, spreading outward an equal distance to either side of the epicentre and the dimensions of the crack depend upon the caster's MKL as follows:

MKL	Damage
1-5	Minor tremors: no damage.
6-9	Noticeable tremors: little damage, but people and animals are alarmed.
10-11	Strong tremors: minor damage to frame buildings; people and animals are shaken up and fearful.
12-13	Powerful tremors: moderate damage to frame buildings; minor damage to stone buildings. It is hard to stand. People tend to panic. Animals become unmanageable, flee etc.
14-15	Severe tremors: heavy damage to frame structures; moderate damage to stone buildings; slight damage to fortifications. It is impossible to stand. People and animals are terrified,
16-17	Shock waves flatten frame structures: major damage to stone buildings and moderate damage to fortifications, etc. People and animals are terrified.
18-19	Shock waves smash frame structures and stone buildings and do severe damage to fortifications, bridges, etc. People and animals are terrified.
20+	Shock waves smash everything, man-made short of great structures like the Pyramids will be cast down into the dust.



Basic Magick: "Water"

Water is quite resistant because of its fluid nature and the difficulty of making it hold a definite shape. Handling ice is much the same as working with solid rock.

Spell Type	Ice		Normal Water		Rain & Spray		Fog & Mist		Magick Water	
	Level	BMR	Level	BMR	Level	BMR	Level	BMR	Level	BMR
Create	3	6	1	4	1	3	1	2	5	0
Detach	3	6	2	5	1	4	1	3	5	4
Affix	3	6	2	6	1	4	1	3	5	5
Amplify	3	9	2	7	1	7	1	5	6	9
Accelerate	3	9	2	9	1	7	1	5	6	9
Concentrate	3	8	2	8	1	7	1	5	6	7
Remove	2	6	1	4	1	3	1	2	4	0

One standard weight of "Water" = 1000 dr.

Ice: approx. 20 cubic feet*

- "Sphere": 3' x 3: x 2'
- "Sheet": 1" x 15' x 15'

Rain & Spray: 1000 cubic feet*

- "Sphere": 10' x 10' x 10'
- "Sheet": 5' x 10' x 20'

Liquid Water: approx 20 cubic feet*

- "Sphere": 3' x 3' x 2'
- "Sheet": 1" x 15' x 15'
- "Beam": 3" x 3" x 1/2 range.

Fog & Mist: 4000 cubic feet*

- "Sphere": 10' x 20' x 20'

*Materials will collapse into a sheet.

1. Ice is a fairly strong material when it is thick. The defensive values per foot are:

   Ice Wall: 60
   Ice: 30

   If a Concentrate Matter spell is used, the strength of the Ice is increased by 50%, and targeting penalties against a Wall rise to -110% + 2% per MKL of the caster of the Wall vs. Remove Matter. Fire spells melt 2 cubic feet of Ice per volume of Fire with the melting at a specified point. Ice melts naturally at the rate of 20% per hour.

2. A Sheet of Ice laid down across water will support 100 Dr. per inch of thickness and 6" of thickness will support 2000 Dr.

3. A moving sheet of Ice behaves in the same manner as sheets of Rock.

4. A horizontal sheet of Ice provides a most slippery surface, and anyone crossing it at 1/6 speed has a 10% chance of slipping and falling. Crossing at normal speed brings a 25% chance of falling, while fast speeds cause falling 50% of the time. Members of the Magick User's party are unaffected unless engaged in combat. Anyone struck by a blow while on ice would suffer an automatic "bash" if the attacker is equal in weight or heavier. Sliding is also possible. Roll random dice to indicate direction and distance if a character slips and falls unintentionally.

5. A sphere of Ice is so heavy that it can be hurled only 1/5 normal range. However, if slid along a horizontal sheet of ice, it will travel for the full range. Treat as a sphere of porous rock, with the EDF = 4 x EDM of caster the volume thrown. The sphere has a 20% chance of shattering when it strikes any reasonably solid object or large creature or person. (When used against Fire creatures, EDF = 10 x EDM of caster.)

6. A "Flash Flood" may be produced with a sphere of water. This specialized "sheet" of water, unlike sheets of solid material or Fire, will move 50' per turn unaccelerated or 150' Accelerated. The Flash Flood must be at least 5' high and 3' thick to produce a bash, with 15% chance of a bash per foot of thickness. A Flood 7 feet thick will carry along any creature weighing less than 1100 Dr. The effect must be performed in a confined space, however, as the edges of an unconfined flood will flow away rapidly and the water will become a sheet lying horizontally within 25 feet.

7. A Wall of Water may be made to stand stationary and prevent passage of fiery creatures. All Fire missiles of magical origin are reduced by 10% damage per foot of water they pass through and have a 10% chance per foot of water of "exploding" then and there', reducing the Wall to a horizontal sheet. Flaming arrows and the like are immediately extinguished.

8. A Remove spell coupled with a Detach and Accelerate spell will create a corridor 5' wide and 10' long per standard volume possessed by the caster through water not more than 20' deep. This is a magical "Part the Waters" spell with a duration of 1/2 the Magick User's Time Factor.

9. A Beam of liquid water may be likened in effect to a high-pressure fire hose. It delivers a "bash" of 15% per volume of water used and may be directed at 1-10 figures when "fired." The Beam must be targeted against each figure to strike. A beam of water will wash beings lighter than 1000 Dr. 5-30 feet away from where they were standing when the beam hit.

10. Rain and Spray may be likened to a cloudburst in effect. In a Wall form, it has the same effect on fiery creatures and fire missiles of normal or magical origin as a Wall of Water, with a 10' thickness being equal to 1' of liquid water. Ordinary fire missiles will be put out when passing through 10' of Rain or Spray but are not otherwise impeded.

11. Fog obscures vision by -3% per foot of thickness in daylight and, in darkness, any ordinary illumination such as a torch or lantern will cause so much reflection of the light that vision is impossible beyond 10' away from the one attempting to see.

12. A "Flash Flood" will wash away any visible signs that a party has passed by the area flooded and completely eliminates any trace of scent.

13. A Rain or Spray will have a 10% chance per turn of duration of washing visible signs away and a 20% chance of washing away all scent of the party.

14. Water can be used to extinguish fires. Small fires will be extinguished almost at once when one volume of liquid water or rain is dumped on them. Large fires are not as easily extinguished. There is a 10% chance + 5% per turn for each volume of water used that a fire will be extinguished by a Beam or Rain, and a 20% chance + 5% per turn for each volume of liquid water in a "Sphere" or Wall form. Oil-fed fires will require 1-3 extinguishings and Magick Fire 1-6 extinguishings.

15. Magick may be used to produce water, but the water is itself real and remains after the end of the spell's duration in the form of a horizontal sheet.

16. Magick Water does everything that ordinary water does, except that it never changes state--that is, it never freezes and it never evaporates, even when boiled! A pint quenches sustains a man for 1 day in the hottest desert. If sprinkled on a person burned by fire, even Magick fire, a pint puts out fire and reduces burn damage by -5% x MKL of the Magick User (up to -90% reduction in damage) if applied within the turn of the injury.

Flood: The Magus can create rain or take advantage of rain to produce a flash flood in a stream or river. The level the water rises depends upon width of the stream-bed, the rainfall and the Mage's MKL. All the Mage does is hasten and magnify what occurs naturally. After the spell is cast, the water rises to its peak for a distance 250 feet x MKL up and downstream from the point where the spell is cast. After 7 minutes x MKL at peak levels, the water slowly subsides by -10% per 30 minutes until back to normal. The banks of most streams do not lie too many feet above the normal level of the flow, so instead of a towering flash flood, the rising water just overflows the banks, effectively widening the stream. That is likely to be enough to prevent anyone from fording any stream, and the current and debris carried along by the current will make swimming or boating across very dangerous. In the case of substantial floods, small bridges might be washed out. Afterward, the flooded ground will be a muddy morass that, again, inhibits movement until it dries out.

Sleet Storm: This spell creates a driving storm of sleet that obscures the vision of anyone within it. The storm also causes ground surfaces to become icy and slick, reducing movement rates by half. Any creature moving within the sleet must make a successful DEX CR each round or fall down. The spell effects an area 10 x 10 x 10 feet per MKL.

Spray: This produces a thin stream of water that is enough to snuff out a campfire. Fire-loving beings suffer 1/2 x MKL of Energy damage! Multiple castings of the spell Accelerate may be necessary

to bring the stream of water to an appropriate speed.

Water Bomb: This is a sphere of magically compressed water can be cast toward a targeted person or area. The Water Ball explodes with concussive force, causing 1 x MKL points of crushing damage to all victims within 10 + (2 x MKL) feet of the blast centre. Fire-loving beings suffer double the damage. It is possible to try to Dodge a Water Bomb but only if the target sees it being cast, a successful Dodge results in half damage. Dodging is ineffective in tight spaces. If used to extinguish fines, treat as a Water Blast rated at MKL 6 in open spaces and as MKL 10 in enclosed areas. If the Mage wishes to cast Steam Bomb, this involves creating a minimum of seven volumes of water, this must then be heated to 100° C, then vaporised into steam. Everyone in the blast area sustains steam damage but a successful Dodge puts one on the edge of the blast and results in half damage.

Water Ram: This creates a very dense cylinder of water that acts as a battering ram. The ram has a Bash Weight of 50 dr. x (Speed Level + Volume Level) x MKL, to maximum of 12,000 dr. A hit inflicts a Bash and 3 + MKL of crushing damage. An automatic Bash occurs on all targets weighing under 250 dr. x caster's MKL. A Bash results in the target being hurled and/or washed back 10 feet x MKL, knocked down and then stunned for 1 turn. A Dodge is impossible if less than 30 feet from the caster. All fire-loving creatures suffer double damage. If the Water Ram is directed against inanimate targets like doors, it has a 9% x MKL chance of blasting them off their hinges or shattering them entirely. Objects may be turned into missiles, producing effects like those of bashed victims flying into others.

Acid rain: Acid Rain drizzles a corrosive spray over a large area. The preparation required first of all to create Noxious Fumes: Sulphurous Fumes (Basic Magick Fire) or Chlorine (Basic Magick Air). Anyone who is caught in the Acid Rain storm suffers 1d6 x MKL damage points. The area covered is 50 feet radius x MKL of the caster. Duration: Time Factor.

Rain of Lava: First of all, a downpour must be created with rainfall of at least 1 inch per hour with Magick Water. This is based on a spell combination of Rain & Spray + Heat/Cold Basic Magick Fire. The area covered is 50 feet radius x MKL of the caster. Duration: Time Factor.

ICE MISSILES

A Mage can create a variety of missiles of ice, which he can direct at a given target or area. Dodging avoids missiles of ice, provided a target is over 30 feet distant and sees a missile cast.

Arrows of Ice: This fires one arrow of ice per 3 MKL of the caster (rounded up). Arrows of Ice can be fired simultaneously at the same target or at different targets. Each arrow does 2 x MKL points of piercing damage. All fire-loving beings suffer double damage. If the target is wearing metal armour halve all damage.

Javelin of Ice: This hurls a "javelin" of ice. A Javelin of Ice inflicts 7 + (2 x MKL) of piercing damage. All fire-loving beings suffer double damage. If the target is wearing metal armour halve all damage.

Ice Storm: This creates a shower of large hailstones. An Ice Storm inflicts 1 x MKL points of crushing damage on anyone in a targeted circle of 5 feet x MKL in diameter. All fire-loving beings suffer double damage. If the target is wearing metal armour halve all damage. If cast during a rainstorm range is increased to 100 feet x MKL, and the target zone is increased to 10 feet x MKL in diameter. If the rainfall is 1 inch per hour or greater, the crushing damage of 3 + 2 x MKL inflicted by giant hailstones.

Ice Bomb: This forms sphere of magically compressed ice that can be cast toward a targeted person or area. An Ice Bomb explodes with concussive force, sending razor-sharp shards of ice in all directions, causing 3 + MKL points of piercing damage to anyone within 10 + (2 x MKL) feet of the blast centre. All fire-loving beings suffer double damage. If anyone is wearing 3/4 metal armour halve all damage. A successful dodge halves damage, but this is ineffective in tight spaces like rooms. When cast at a single target, the Ice Bomb does 7 + (2 x MKL) points of crushing damage with an automatic Bash : knockdown against targets under 5,000 dr. A single target attempting Dodge an Ice Bomb must see it cast.

Blizzard: Blizzard causes the temperature to drop by -30°F plus an additional -50°F per hour x MKL of the caster. The preparation required first of all to create storm winds upward of 30 mph. This is based on a spell combination of Detach + Accelerate. A large cloud forms overhead in the first hour. Then heavy snows begin to fall, putting down 3" of snow per hour. When the storm ends, the temperature climbs by +5°F per hour until it reaches the original temperature before the storm. If the temperature is above freezing, the snow melts at 6" per day if the weather is cool, 24" per day if warm, and 36" per day if hot. The area covered is 3 miles radius x MKL of the caster.



Basic Magick: "Fire"

Fire and all variations on temperature and cold, light and darkness, are included under this group of Basic Magick spells.

Spell	Normal Fire		Heat/Cold		Smoke		Light/Dark		Flame		Magick Fire	
Type	Level	BMR	Level	BMR	Level	BMR	Level	BMR	Level	BMR	Level	BMR
Create	1	2	3	3	1	2	1	1	2	3	3	0
Detach	1	2	3	4	1	1	1	2	2	3	3	1
Affix	2	3	3	4	1	4	1	2	2	3	3	1
Amplify	4	4	4	4	2	3	3	3	3	3	4	2
Accelerate	4	4	5	5	3	3	4	4	4	4	4	3
Intensify	5	5	6	6	4	3	4	4	5	5	4	5
Remove	2	4	2	4	1	3	1	1	2	4	3	0

Standard Volumes

Normal Fire

- Sphere: 1' diameter
- Sheet: 2' x 2' x 3' (12 cubic feet)
- Spark: ignites kindling on touch

Heat or Cold

- Sphere: 1' diameter
- Sheet: 1' x 3' x 3' (9 cubic feet)

Smoke

- Sphere: 7' diameter
- Sheet: 5' x 5' x 5'

Light or Darkness

- Sphere: 10' diameter
- Sheet: 10' x 10' x 10'

Flame

- Beam: 1" x 1" x 1/2 range
- Sheet: 2' x 2' x 3'

Magick Fire

- Sphere: 1' diameter
- Beam: 1" x 1" x 1/2 range
- Sheet: 2' x 2' x 3'

1. FIRE: Fire will do 1-6 points of damage per volume of material used, with a 10% chance of ignition of flammable materials per volume. If a creature's hair, clothes, etc. are set on fire, it will immediately check morale -25% and at best attempt to smother the fire or put it out in some way or other. Normal fire will last only 1-2 turns unless given flammable materials to feed upon.

2. MAGICK FIRE: Unlike ordinary flames, Magick Fire will last for the duration of the spell and does 11-20 points of damage per volume when cast as a fireball, and 6-10 points of damage in other forms. There is a 15% chance of ignition per volume used.

3. FIRE BALLS: Upon striking a target, Fire Balls "explode" and fill a volume equal to a "Sheet" of Fire. Anyone caught in the explosion zone besides the targeted victim has a 35% chance of being burned (1/2 damage) and a 15% chance of catching fire.

4. HEAT may be used to warm an area if used as a Sheet or to cook food, etc., if used as a Sphere. If 5 volumes are used as a Sphere, metals will be heated up to a point that they cannot be held, wood will ignite, etc. If 10 volumes are used in a sphere (which can be Concentrated to a 1' x 1' x 1' volume), Heat will cause metals to melt 1-25% each turn. It raises air temperatures by 20°F (10°C) per volume in Sheet Form.

5. COLD: When used upon ordinary human beings, Cold has the effect of lowering the temperature of the immediate surroundings by 20°F (10°C) per volume in Sheet form. If employed in the form of a Sphere, it will freeze 200 Dr. of material solid per

volume used 1-25% of the time. Beings "quick-frozen" in this way will take 1 hour per 50 Dr. to thaw out, with a 1-50% chance of returning to life. Used against fiery creatures, a sphere of cold will do equivalent damage to Magick Fire. When used to freeze the body of a fallen comrade, a Cold Sphere retards decomposition by 1 full day.

6. SMOKE: If there is any fire available, it can be used to generate a Smokescreen that is twice as dense as an equal amount of Fog. There is also a 15% chance per turn that beings caught in the smoke will begin coughing and choking and will lose all fighting bonuses for the time they are in the smoke and for 1-2 turns after they emerge.

7. LIGHT: To provide illumination, a Magick User may create Light in Sphere or Sheet form. If a moving Sphere is used to enclose the Magick User and his friends in light of moderate intensity, the effect can be maintained beyond the spell duration by the expenditure of 1-2 fatigue points per hour. A Sheet of Light cannot be moved and will remain in position for the duration of the spell, with the intensity of noon-day sun. If an Amplify, Intensify, and Accelerate are used, the Wall of Light will become so bright that it is impossible to look at it without becoming blinded for 1-6 turns if the viewer is within the spell range of the caster from the Wall.

8. DARK: To extinguish light in an area, Darkness may be created. If Amplified, Intensified, and Accelerated, the Dark will become so intense that no one except the Magick User will be able to see beyond 10', even with Night Vision. Only Light will counter such a spell, and vice versa.

9. FLAME: Flame spells may be used to kindle large fires quickly casting a jet or Beam of fire from the fingertip, a sort of magical flame-thrower that may be directed against 1-6 targeted figures up to 1/2 the caster's range away. Damage is 1-6 points per volume used, with a 15% chance of ignition per volume.

10. FIRE ARROWS: This shapes one arrow of fire per 3 MKL of the caster (rounded up), which may be cast in the same turn or in successive turns. The nature and the level of fire can be up to the limits a Mage can create, and each arrow does 2-12 damage points.

11. Fire is a limited duration material unless fed by some flammable source and will go out without fuel.

Flame Wall: This spell shapes a swirling mass of fire into a "wall" of any shape and thickness so long as total volume equals the volume created or commanded. (It is assumed that the wall is at least a 10 feet high, with large volume fines this indicates that the flames are 20, 30, even 40 feet high!). A volume is assumed to be 1 foot thick with a coverage equal to the diameter of the fire squared. I.e. a fire with a diameter of 20 feet would have a coverage of 20 feet by 20 feet and be 1 foot thick. If it necessary to move the wall once it appears, use the spells Detach and Accelerate. A Flame Wall may also be blown along by the wind at 2/3 of wind speed but at no time can the Flame Wall exceed 50 mph. Other benefits obtained from the Flame Wall include:

- Missile Deflection: Attackers suffers a penalty of -10% to his fighting abilities per 5 feet thickness of the Flame Wall (due to flames' dazzling effect on the attacker's vision).
- Water Spells: A Flame Wall negates all water missiles, however a massive amount water can disrupt a Flame Wall, causing it to go out in 3D10 seconds!
- Movement hindrance: To pass through a Flame Wall requires a FER CR - 4 and this risks fire damage and ignition of flammable materials on one's person. Fire-loving creatures are unaffected.

Create Noxious Fumes: A Mage can create toxic smokes ranging from mildly to highly poisonous. Fire-loving creatures, Spirits, and Undead are immune to such fumes and suffer no ill effects when exposed to them. If used with the spells Detach and Accelerate, noxious fumes can be made to drift on a light breeze. Any breeze created cannot be over 10 mph or the gaseous cloud will begin to dissipate quicker. If between 10-15 mph, it dissipates within 30 seconds x MKL; if between 16-20 mph, it dissipates within 15 seconds x MKL and if over 20 mph, the cloud dissipate within 5 seconds x MKL. If the victims use some of protection against noxious fumes, such as several layers of wet cloth held over the mouth and nostrils, this reduces the penalties (except visual impairment) and damage to 1/2 normal values. However, such protection must be used before breathing in any fumes if it is to be effective. There are various types of noxious fumes that can be created:

- Acrid Smoke: The victim must make a CON CR - 5 as he is partly blinded by tears.
- Sulphurous Fumes: The victim must make a CON CR - 5. If failed he loses 1D10 Fatigue points.
- Deadly Vapours: The victim must make a CON CR - 7. If failed he loses -1D10 Fatigue points and 2 damage points directly to his Body.
- Sulphur & Brimstone: The reeking stench of sulphur and brimstone has always been associated with both magical fire and the Infernal Regions. A Mage's ability to create an equivalent level of Magick Fire is an essential prerequisite to creating such vapours. The victim must make a CON CR - 7. If failed he loses -1D10 Fatigue points and 4 damage points directly to his Body. Holding one's breath fights off the effects of Sulphur & Brimstone. A CON CR is required to hold one's breath for 15 seconds if highly active (fighting or running); 3 seconds if moderately active (walking); or 60 seconds if motionless. Each additional 15 seconds requires a successful FER CR in order to make a further CON CR.

Once such fumes are breathed in, initial damage results and all fighting abilities are reduced from 20%. Once affected, a CON CR is required every turn the victim remains in the noxious smoke and failure results in the victim suffering the damage effects due to extended exposure. Prolonged exposure to any noxious gas is, after all, very hazardous to one's health, especially if it is Sulphur and Brimstone.

Firestorm: Firestorm starts a widespread holocaust over a vast area. It requires flammable materials (woods, ripe fields of grain and hay, buildings, towns, and even cities!!!) to fuel the fires. Such conflagrations must be started in the open, as well, for they require huge amounts of oxygen to fuel the fire. The preparation required first of all to create storm winds upward of 30 mph. This is based on a spell combination of Detach + Accelerate. The targeted area affected is 100 feet radius x MKL of the caster.

FIRE MISSILES

The following guidelines apply to casting fire missiles:

1. A Fire Mage can cast fiery missiles at a given target or area.
2. Fiery missile effects occur in a single Action Phase and cannot be extended.
3. Missiles can be of Natural, Magick, Salamander or Dragon Fire.
4. If Fire is readily available, create missiles by using the spell Detach to detach them from the source.
5. Armour is no protection against fire, but a shield may be if it covers one's body from the flame blast. Iron shields are the only ones that do not catch fire although they may get hot; all others types do suffer damage and must be discarded.
6. Double damage is done to water-loving beings.
7. Spirits and fire-loving beings are immune to Natural Fire but Magick Fire inflicts 1/4 damage, Salamander Fire inflicts 1/2 damage and Dragon Fire inflicts 3/4 damage.
8. Dodge can be used to avoid a Fire Missile if the target sees it cast and is standing more than 30 feet away. Fireballs have explosive qualities that render a Dodge partially or completely ineffective. A successful Dodge only halves FireBall damage and dodging a Fireball is ineffective in tight spaces where the blast effect cannot be avoided.



Basic Magick: "Air"

Air is a most useful commodity, for it not only can cause powerful drafts and windstorms, but also is necessary for breathing and is the medium by which various gases are transported. It can also be used to feed fires and so intensify them.

Spell	Normal Air		Poison Gas	
Type	Level	BMR	Level	BMR
Create	2	2	6	6
Detach	2	1	6	6
Affix	2	5	6	6
Accelerate	3	3	7	7
Concentrate	4	4	7	7
Remove	3	3	3	3

Air:

- "Sphere": 5' x 5' x 5'
- "Beam": 5' x 5' x 1/2 range

Poison Gas:

- "Sphere": 5' x 5' x 5'

1. In the form of a Sphere, Air can be used to provide breathable oxygen in a sealed space. It can also be used to Intensify a fire, with two volumes of air being equal to Intensification of 1 volume of fire. If a Magick User casts an Air Sphere greater in volume than Poison Gas, Smoke, Fog, etc., and Concentrates it, the Air will keep the other gas from entering the volume. (A volume of air will provide enough breathable gas to keep a man alive for an hour or more if quiet.)

2. A Sphere of Air of 10 volumes will generate a Wall of Air that swirls outward from the center of the Sphere, preventing the passage of creatures under 100 Dr., with 25 Dr. being added to that limit for each volume added above that. If a Concentrate Air is employed, these values are doubled.

3. A Remove Air spell will extinguish 1 volume of normal fire for every volumes of air removed. If Detach and Accelerate spells are also used, the spell will put out 1 volume of normal fire per volume of Air used. Also, two volumes of Detached and Accelerated Remove Air will extinguish 1 volume of Magick Fire.

4. A Beam of Air is nothing more than a wind blowing as if from the tip of the Magick User's finger or wand. The Wind is at 10 mph per volume of Air used. If Amplified, the wind speed is doubled. 20 mph is enough to cause fine dust to form a thick cloud. 30 mph causes torches to gutter (increase chance of torch being put out by 25% per 10 mph over 30 mph), and fine sand is blown to form sandstorms. At 50 mph, there is a 15% chance of stumbling -10% per 100 Dr. of weight, with a +15% additional chance for each 10 mph above 50 mph. If a character or figure stumbles, there is an equal chance that he will be blown backward for 5-30 feet, with the possibility of being stunned if he bumps against a solid obstacle.

5. At MKL 12+, a Magick User will be able to create a Tornado with an Amplified, Concentrated, and Detached Remove Air spell, which lasts the duration of the spell. (See "Weather Control" in Ancient Lore, below.)

6. Poison Gas (Chlorine) may be generated in the form of a Sphere which will be wafted away from the Magick User at a speed of 10-60 feet per turn. Any living creature caught in the sphere of poison gas has a 1-10% chance of killing outright, an 11-20% chance of causing unconsciousness for 1-6 turns, a 21-50% chance of causing severe watering of the eyes, choking, and coughing that eliminates all combat bonuses, and a 51-70% chance that the victim checks morale as if he has suffered 50% damage to the body. Dragons, Trolls, characters with constitutions of 19 or 20, and the like will add 1-20% to their die roll because of toughness. A breeze or Wind over 20 mph will dissipate the cloud of poison gas in 1-3 turns. Each turn an affected creature remains in the gas brings 1-10 points of damage and another dice roll is made to find out whether any of the above effects have occurred.

Puff: This produces a thin stream of air, a silent draught which can snuff a candle, torch, or unshielded lamp or lantern, blow over light objects, flip book pages, blow a parchment where one wants, etc.

Airwall: This shapes a swirling mass of dense air into a "wall" that impedes movement and deflects missiles. It can be of any dimensions within Caster's volume limits. Other effects available include:

- Moving Wall: If used with the Basic Magick - Air spells Detach and Accelerate it produces a wall that moves at 1 mph x MKL up to maximum of 5 mph.
- Missile Deflection: If attacker suffers a penalty of -5% to his fighting abilities for every 5 feet that the Airwall penetrates.
- Flame Deflection: A flame is blown away -5 feet every 15 seconds to a maximum distance of 10 feet x MKL.
- Fire Spells Deflection: The Airwall will deflect any Basic Magick - Fire spells, resulting in the opposing Magick User suffering a penalty of -5% from his targeting per 5 feet of Airwall penetrated.
- Movement Hindrance: Any one entering the Airwall will need to make a STR CR. Whilst inside the Airwall they will move at 1/2 movement rate. Any Dodge rolls whilst within an Airwall suffering a penalty of -10%.

Airbolt: Airbolt is noisy with a sound like a rifle crack that may startle people. It is a sharp, focused blast of air with enough force to push a target back and deliver a Bash. The Bash Weight of the spell is equal to the Caster's Weight + (50 dr. x MKL). Depending upon the Target's weight various results can occur and if the Target is pushed back into a solid object damage can occur.

1. Any Targets who are below Bash Weight are bashed to the ground.
2. Any Targets who are up to twice the Bash Weight are pushed back 10 feet.
3. Any Targets who are up to three times the Bash Weight are shoved back 10 feet.
4. Any Targets who are up to four times the Bash Weight are stopped dead in their tracks.

Air Beam: This spell produces a stream of high-pressure air, which can be played onto one target per 2 MKL. In all other effects the spell is similar to the Basic Magick - Air spell Airbolt. It is based on the spell combination of Concentrate + Detach + Accelerate.

Air Ram: This produces a dense cylinder of air that acts as a battering ram and results in an automatic Bash on targets under 50 dr. x Caster's MKL in weight. The Bash Weight amounts to the caster's (MKL x 500 dr.) + 50 dr. per speed level gained from the Accelerate spell. A hit inflicts (3 points x MKL) of crushing damage. Bash victims are hurled a distance of 10 feet x MKL and are stunned for 1 x MKL turns. No one can see an Air Ram coming in order to Dodge, but those who are behind a bashed victim can Dodge so that his hurtling body scores a grazing strike (which results in no Bash effect and only 1/2 damage). Air Ram can blast doors from their hinges or shatter them entirely and inanimate objects can be turned into dangerous missiles. It is based on the spell combination of Create (3 volumes) + Concentrate + Detach + Accelerate.

Mist & Fog: This spell causes the ambient air temperature to drop below dew point and so create mist and fog. It is assumed there is enough humidity to form mist. If the humidity level is inadequate, triple the Fatigue cost of the spell. As with any misty or foggy conditions, the visibility will be reduced. It is also possible to make the mist or fog drift as if in a light breeze. Any breeze created cannot be over 5 mph or the mist and fog will begin to dissipate quicker. If between 5-10 mph mist dissipates within 5 minutes x MKL; if between 11-15 mph, mist dissipates within 3 minutes x MKL; if over 15 mph, it dissipates within 1 minute x MKL. To cause the breeze to blow above 5 mph costs an additional fatigue cost. regardless of any breeze, he may cast Affix as part of the spell combination.

Clouds & Rain: This spell drops the upper altitude air temperature below dew point to cause condensation of water vapour. It is assumed that there is enough humidity to form clouds. If insufficient humidity, triple the Fatigue cost. Clouds drift on prevailing winds, but the spells Detach - Accelerate enable a Magick User to direct their movement anywhere within his line of sight. The spell Affix keeps clouds overhead even in stiff winds.

Dust Devils: A Dust Devil kicks up dust and sand in a compact, whirling cloud 20 feet in diameter. A Magick User can create one Dust Devil plus one additional Dust Devil per 2 MKL. The wind speed must be at least 50 mph. He can also direct it to move wherever he wants anywhere within range. Anyone caught in a Dust Devil is unable see beyond a few feet. Animals may become panicked and unmanageable. Light objects may be picked up and carried along a few dozen feet or thrown this way and that.

Tornado: Tornadoes are great funnel clouds that do unspeakable devastation wherever they touch down. The preparation required to create a Tornado is extensive. First of all, a downpour must be created with rainfall of at least 1 inch per hour and storm winds upward of 50 mph. This is based on a spell combination of Clouds & Rain (Downpour) + Detach + Accelerate. The funnel touches down at the targeted area, affecting a radius of 100 feet around its centre and moves randomly at 10 mph + 1D10 mph (about 200 feet every 15 seconds). Tornadoes generate winds of over 300 mph that tear most structures apart. Even substantial stone buildings and fortifications suffer damage. At sea, a waterspout can smash a ship to splinters and sink it immediately. "Dodging" a Tornado is impossible Any creature caught in one has a 20% chance of surviving. Survivors invariably are battered within an inch of their lives and it likely they will be terrified whenever a tornado appears or there is an extremely severe storm.

LIGHTNING EFFECTS

Among the most powerful magical armaments available are the electrical discharges. Lightning is the "weapons of the gods", armour is of little use against such powerful forces. Even the most powerful supernatural beings are vulnerable to them. To utilise the ambient electricity in the air requires double the normal cost of fatigue.

1. Lightning does double damage in wet conditions that readily conduct electricity and grounds the victim.
2. Any metal armour that conducts electricity provides no energy protection versus Lightning.
3. Spirits, Undead and the like all suffer an additional 2 x MKL energy damage!
4. Dodging is possible if the victim sees the spell cast and is over 30 feet away. Otherwise only a Ward spell can turn the strike.
5. A successful Dodge causes Lightning Darts to miss. A Lightning Bolt merely has its effects halved because the target zone is too large to escape entirely unscathed.

Lightning Darts: Flashes of lightning spring from the Caster's fingertips. The Magick User can create one dart per 2 MKL. Each dart is cast simultaneously but each is aimed separately at the same target or at different targets. Each dart causes 6 + 1D10 points of Energy damage. The victim is also stunned for 1D10 turns if he fails his CON CR. Magical lightning does not move as quickly as natural lightning and must be augmented by multiple Accelerate spells to reduce a target's ability to Dodge.

Lightning Bolt: A Lightning Bolt targets an area 20 feet in diameter and anyone in the strike zone suffers 2-12 points of Energy damage and is also stunned for 1 turn if he fails his CON CR. Wooden objects (trees, sheds, houses etc.) will be seriously damaged and inflammable material will catch fire.

Thunderbolt: Thunderbolts occur only during a heavy rain or downpour. A Magick User can, during storms, direct one thunderbolt at a time so long as the target area is in range and line of sight. Instead of issuing from the Magick User's fingertips or his staff, a Thunderbolt comes suddenly from above, targeting an area 50 feet in diameter and it cannot be dodged. Anyone caught in the strike zone suffers 21-40 damage points.

Combination Basic Magick Spells

Once a Magick User has mastered all of the spells for a particular type of matter--for instance, all of the spells for Magick Fire, he may cast up to 3 spells at the same time without expending more than 5% fatigue for each additional spell.



Spells of Necromancy

Necromancy is a claimed form of Magick involving communication with the deceased – either by summoning their spirit as an apparition or raising them bodily – for the purpose of divination, imparting the means to foretell future events or discover hidden knowledge. Necromantic Spells are normally restricted to Necromancers but they can be learned by Enchanters, Mystics (Power Word, Cabbalist, Magick Square, Summoners) and, of course, evil priests.

Level 1 Necromancy

All spells in this section are at casting level 1 and BMR 1.

Cloak of Death: With this spell, the necromancer enshrouds the target of this spell with an aura of unlife, effectively hiding the target's life force. This spell will likewise fool creatures which hunt warm blooded living things, such as Nazgùl, as well as the spells and abilities such as detect life.

Command Undead: A very powerful spell which increases in effect as the Necromancer rises in knowledge and ability. The spell gives him the power to exert influence over Undead beings and also Illusory figures like Shadows, Phantoms, and Specters. The following table gives the degree of influence available to a Necromancer at any given Magick Level. "T" means the power to turn away the figure named and keep him at a safe distance. "D" means the power to dismiss the figure from the Necromancer's presence. "C" means the power to command obedience or to dispel the figure if it is enchanted (Skeleton, Zombie, Shadow, Phantom, Specter). "-/" means no effect. The number printed after any letter indicates the number of such figures that the Necromancer may have under his own command as servants of his will at any one time; e.g.: T/10 means that he can turn away such figures and also have up to 10 under his own control.

	Magick level of the Necromancer Commanding Undead										
Type of Undead	1-2	3-4	5-6	7-8	9-10	11-12	13-15	16-18	19-20	21	22
Skeleton I	T/1	T/5	T/10	T/15	D/20	D/25	D/30	D/40	D/45	D/50	C/50
Skeleton II	-/1	T/1	T/5	T/10	T/15	T/20	D/25	D/30	D/35	D/40	C/50
Death Knight	-/0	-/0	-/0	T/1	T/3	T/5	D/10	D/20	C/25	C/35	C/50
Zombie I	T/5	T/10	T/15	D/20	D/25	D/30	D/40	D/50	C/40	C/50	C/60
Zombie II	T/1	T/5	T/10	T/15	D/20	D/25	D/30	D/40	D/45	D/50	C/50
Zombie III	-/1	T/3	T/5	T/7	T/10	T/15	T/20	T/25	D/30	D/40	C/50
Zombie IV	-/1	-/1	T/3	T/5	T/7	T/10	T/12	T/15	T/15	D/20	C/25
Ghoul	T/1	T/2	T/3	T/4	T/5	T/6	T/7	T/8	T/9	D/10	C/13
Great Monster	-/0	-/0	-/1	-/1	-/1	-/1	-/1	-/2	-/3	-/4	-/5
Mummy	-/0	-/0	-/0	T/0	T/0	T/0	T/0	D/0	D/0	C/1	C/3
Vampire	-/0	-/0	-/0	T/0	T/0	T/0	T/0	D/0	D/0	C/1	C/3
Wraith	-/0	-/0	-/0	-/0	T/0	T/0	T/0	T/0	D/0	D/0	C/20
Nazgùl	-/0	-/0	-/0	-/0	-/0	-/0	-/0	T/0	T/0	T/0	C/9
Death	-/-	-/-	-/-	-/0	-/0	T/0	T/0	T/0	T/0	D/0	D/0
Shadow	-/0	-/0	T/0	T/0	T/0	T/0	D/0	D/0	D/0	D/0	C/1
Phantom	-/0	-/0	-/0	T/0	T/0	T/0	T/0	D/0	D/0	D/0	C/1
Specter	-/0	-/0	-/0	-/0	T/0	T/0	T/0	T/0	D/0	D/0	C/1
Ghost	-/0	-/0	-/0	-/0	T/0	T/0	T/0	D/0	D/0	D/0	C/1

The chance of turning away or dismissing an Undead is 25% + 5% per 2 MKL or part thereof possessed by the Necromancer. A Command or Dispel is successful 90% of the time. The Necromancer can turn away or dismiss a number of Undead equal to his MKL in one turn at a range of 50 feet or less. Turned undead flee at their full movement rate for ten rounds. If unable to flee, they will cower. If the Necromancer approaches within ten feet, or attacks a cowering undead monster, the turning is broken and the undead creature will attack. Great Undead can only be affected at a rate of 1 per 3 MKL or part thereof in one turn. Each figure to be affected must be successfully "targeted" on the Magick Conflict Table. Duration: Time Factor of Necromancer.

Create Skeleton: A spell which permits a Necromancer to animate a skeleton and make it an extension of his will. The skeleton must be intact. An animated skeleton will be capable of self-directed behavior, subject to the orders given it by the Necromancer, who has complete control and may direct it by Telepathic Command from a considerable distance up to 1 mile per MKL. Only a MKL 22 Necromancer may take over control of such a figure from the creator. Also, if the creator is a Superior Magick User to the Necromancer attempting to dismiss a skeleton, all that can be done is turn away the figure. The spell endures until dispelled by Necromantic Magick.

Create Zombie: A spell which permits a Necromancer to animate a corpse and make it an extension of his will. Otherwise, like Create Skeleton, above. This link allows the caster to gather sensory information from the vicinity of the undead. From an additional +5% fatigue loss, the necromancer may choose up to two senses (up to three at 7th level, four at 10th level and all five at 13th level).

- Sight: The caster can see what the corpse or undead creature sees as if looking through one of the creature's eyes.
- Sound: The wizard can now hear through one ear exactly as if standing at the corpse's current location (the caster's own Hear Noise percentage applies).
- Smell: With one nostril, the wizard can now smell things exactly as if standing at the corpse's current location. The spell conveniently masks the putrefying stench of the cadaver (if any) so that subtle variations of aroma (like the scent of a rose) can easily be detected.
- Taste: The caster can taste any substance which is introduced into the corpse's mouth. The substance (which may be solid or liquid) tastes exactly as if the wizard had placed or her own tongue. This can be especially useful when checking for poison in food or identifying unknown potions. Thankfully, the taste of the corpse's own rotting flesh can be masked out by the spell.
- Touch: The caster gains the ability to sense the textural and environmental conditions, with a single hand, as if standing at the corpse's location. The wizard can gauge the surface temperature and temperature of any object or substance which is placed in contact with the corresponding hand of the corpse.

The type and number of sensory signals is chosen by the necromancer at the time of casting and cannot be changed for the duration of the spell. The caster collects all the sensory information through a single organ (eye, ear, nostril, half of the tongue or hand) belonging to the corpse or undead recipient. This organ need not be attached to the rest of the cadaver for the spell to function properly. While the spell is in effect, the necromancer can still see/hear/smell/taste/touch normally through other (unlinked) organs. For example, a necromancer harvests the left eye from a freshly cadaver and places it on a high ledge with a strategic view of a front door. If the spell is now cast, the wizard's left eye would be able to see through the left eye of the corpse and spy on any visitors, while his or her right eye remains normal.

Ghoul Control: A spell which enables a Necromancer to gain control over a ghoul who has no Necromancer for a Master. Once the Ghoul is placed under the Necromancer's influence, he will serve his Master loyally. Range: 50 feet; Duration: 1 turn. The spell will affect only 1 Ghoul at a time. Once control is obtained, only a MKL 21 or 22 Necromancer may break the spell.

Located Remains: This spell attunes the caster to the physical remains of dead beings in the area of effect. Locate remains will thus easily detect the presence of unburied corpses or corporeal undead (such as skeletons or zombies), but has no effect on non-corporeal undead (such as ghosts or spectres). The area of effect extends in a 10' wide path + 10'/MKL, facing forward from the caster. Scanning in a direction requires one round during which time the caster remains motionless in concentration. Locate remains is unaffected by walls or obstacles. In the most general application, the spell precisely locates any and all physical remains of individuals in the area of effect, regardless of sex, species and undead status. This spell does not impart any knowledge regarding the identity (or undead nature) of the remains; only the current locations of corpses within the area of effect are learned. If a personal item or a small fragment of the deceased individual is available at the time of casting, the spell can be used to locate the remains of that specific individual. In that case, the spell does not register the presence of any remains except those of the desired individual. Both the general and specific versions of the spell have no effect if cast on a living creature of any kind. The material component for this spell is either a small piece of bone from a human cadaver (for the general version) or else an article of clothing, personal possession or strand of hair (for the specific version). This spell is popular in regions with strict burial customs.

Level 2 Necromancy

All spells in this section are at casting level 2 and BMR 2.

Create Death Knight: A spell which permits a Necromancer to animate a noble knight who fell from grace at the moment of death. The skeletons of the knight and his mount must be intact. The creatures will be capable of self-will, subject to the orders given it by the Necromancer.

Darklife: A spell which enables the necromancer to tap into the power of death to avoid damage. He is granted a bonus of 9 + MKL additional body points for the duration of the spell. If the caster suffers damage these points will be lost first. Once lost, they cannot be healed even if the spell is still active. This spell can only be used once per day and two successive use must be separated by a duration greater than the Mage's time factor.

Darkness: This creates a zone of natural darkness of radius 10 feet x MKL in daylight and radius 20 feet MKL in moonlight. All light from torches, lamps, etc. is unaffected. In the absence of illumination, light-loving creatures perform vision-dependent skills at 50%.

Death Recall: This spell enables the caster to visualize the final minutes of the life of any creature or person that died within the previous 24 hours. When the caster touches the subject's corpse, the caster goes into a trance. The caster then has a vision of the

final 10 minutes of the subject's life as seen by the subject himself. The vision ends with the last scene the subject saw before he died, at which time the caster awakens from his trance and the spell is over.

Fear: A spell which causes all living beings approaching within 20 feet of the Necromancer to check morale as if excessive casualties had been suffered. Figures over experience level 4, intelligent Monsters with more than 50 hit points, or unintelligent Monsters with more than 70 hit points are unaffected. Range: 30 feet around Necromancer, with a duration of 1-6 turns. Undead are unaffected, as are Necromancers.

Sense Spirit: Allows the necromancer to sense the existence of spirits such as ghosts, poltergeists, phantoms, etc within the area of effect. This spell will also reveal spectres, wraiths, shadows and other non-corporeal undead. The caster will have an idea of the general attitude of the spirit (playful, vengeful, fixated, etc), its direction, its range and a rough number of how many are there (one, two, a few, several, etc). This spell reveals no other information regarding such beings.

Whispers Through the Black Gate: A spell which permits the Necromancer to speak with the dead. The corpse cannot have been buried in Church burial, nor have belonged to a spirit that went straight to Heaven (for example, a saint or a crusader). There is a 100% chance of success with a body dead from 1 to 7 days; a 50% chance + 5% per 2 MKL with a body dead 8 to 30 days; a 25% chance + 5% per 2 MKL for a body dead 1 to 6 months; and a 5% chance per 2 MKL for a body dead more than 6 months. Even if the spell is fully successful, there is a 10% chance + 5% per 2 MKL of the Necromancer that the Dead will make reply to each of 3 questions. The Dead will not lie, but they will withhold any part of the truth not clearly and specifically included in the question, which cannot be more than 25 words in length. In short, the Dead resist speaking of what they know, and questions must be carefully phrased. Personal enemies of the Necromancer or of any person for whom he is asking the question will lie outright 1-25% of the time: the Dead also bear grudges. Duration: 3 questions of 25 words each, with a 5 minute limit, real time, on the whole operation. Answers should be given promptly, with a minimal waste of valuable time. Game duration: 1 turn. This spell is needed to speak with the "Spook."

Level 3 Necromancy

All spells in this section are at casting level 3 and BMR 3.

Delay Death: This spell enables one person or creature to postpone death. If delay death is cast before the indicated creature or person reaches 0 body points, he is able to fight, cast spells, communicate and take all other normal actions until he reaches -10 body points. However, from the time he reaches 0 body points until he is reduced to -10 body points, the affected person or creature makes all attack rolls at a -10% penalty and his movement rate is reduced by half. When the subject reaches -10 body points, he is dead and delay death is no longer in effect. Note that the spell has a limited duration; if the spell expires after the affected subject has reached 0 body points but before he has been reduced to -10 body points, the subject dies instantly.

Hold Undead: This spell is similar to Hold Person but affects undead creatures. Greater undead can save against this spell as per a Command spell but Lesser undead cannot and are always affected if the targeting is successful. Attacking any of the undead affected will break the spell for all of them.

Mantle of Darkness: This conceals recipient in dark, impenetrable shadow that he appears to wear like a cloak. He cannot be seen by normal means when standing in dark places.

Mummy Touch: Upon casting this spell, the necromancer gains two abilities. First, he is immune to the rotting disease carried by mummies for the duration of the spell. He also is empowered with the ability to inflict this rotting disease on others by touch for the duration of the spell. Mummy rot causes the flesh of the victim to putrefy and decay. This causes a loss of 2 points of Charisma per month and is fatal in 1-6 months if untreated. Mummy rot can be cured by cure disease and more powerful magics which duplicate cure disease. While under the effects of mummy rot, the victim cannot be healed using cure light wounds or cure serious wounds and normal healing takes place at 10% of the regular rate. The caster's appearance does not change as a result of this new ability and no other abilities are altered or improved other than the two noted above. The mummy touch affects everyone the caster touches during the duration of the spell. The caster can choose to end the spell prematurely, but once ended, the abilities are lost. Undead are immune to the effects of mummy touch, as are other creatures who would not normally be affected by the attack of a mummy. Mummy touch cannot be granted to another individual. The disease functions only by direct touch -- it cannot be used to "poison" food or drink. The caster can be damaged normally by mummies, but if slain will not rot. Those slain by the caster using mummy touch will not rot as well.

Panic: A spell which causes all living beings approaching within 50 feet of the Necromancer to check morale as if excessive casualties have been suffered. Figures over experience level 8 or intelligent Monsters with more than 75 hit points are unaffected. Duration: Time Factor of Necromancer, with 1-turn extensions at a cost of 1-3 fatigue points per turn. Check morale -10% for each turn that affected figures are in range (50 feet) of the Necromancer.

The Secret of Life and Death: At the moment a Necromancer is able to cast level 3 spells, he will begin his first great project, the inquiry into the Secret of Life and Death. His ambition is to develop a Monster of great power, a super-Zombie with the fighting ability of a Mighty Knight of experience level 24. The Necromancer will go to any lengths in order to acquire the "components" needed to fashion the body of the Great Monster. Because the specifications for any part of the creature are very demanding, there is only a 1-5% chance per hand, arm, leg, foot, etc., that the part is acceptable. If any part is unacceptable, the remainder of the body being examined is considered worthless, and parts must be found from another body. Components taken from corpses very recently dead and undiseased are utterly essential.

When completed, the body of the Great Monster will absorb 100 + 1-100 hit points, like a Zombie. It will be unaffected by spells of Command or Illusions, and it will obey its creator without questions 1-95% of the time (the other 5% it runs "amok"). The problem is to animate the Monster. There is a 5% chance + 1% per MKL of the Necromancer that he will successfully bring the creature to life. An attempt may be made only 3 times per year, during a severe thunderstorm. Each time a Necromancer reaches a new spell casting level, he researches the Secret of Life and Death at the next BMR (e.g.: level 4 spell at BMR 4). With each installment of the spell learned at a new casting level, +5% is added to the chance of animating the creation. Only one such creature should be animated at any one time, for if it ever meets with another it runs "amok" and they will fight to the death.

Level 4 Necromancy

All spells in this section are at casting level 4 and BMR 4.

Beltyn's Burning Blood: By means of this spell, a necromancer can cause the open, bleeding wounds of any creature to burst into flame, converting the blood into a corrosive mix that inflicts 2d6 additional points of damage. "Open wounds" is defined as those wounds created by an edged weapon that have not been dressed or healed. Obviously, the creature must have blood in the first place in order to be affect by this spell. This excludes undead and creatures that do not have obvious blood (like elementals). Similar, creatures that are resistant to fire are immune to the effects of this spell.

Contact Dead: This spell brings back a spirit of the dead. The caster may choose which entity she wishes to speak with, although the actual spirit which arrives may not be the one sought, see below. The spirit must make a reaction check, adjusted for any feelings the spirit had for the caster while still alive. The caster may then question the spirit who will answer based on its reaction.

The chance of contacting the spirit desired is the same as the chance of successfully scrying an individual (100% if personally well known, 85% if previously encountered, 50% if pictured, 50% if a piece of the spirit's corpse is present, 25% if an item of the spirit's is present, 25% if the spirit is well described, 20% if the spirit is partially described). This is further modified by a -10% per alignment place difference between the caster and spirit, a +/- 10% if the spirit liked/disliked the summoner while alive, a +2% per level of the necromancer and by the length of item dead. Long-dead spirits know a lot, but have less interest in the material world and are far removed from it. Spirits more than 10 years dead are -10%, 100 years dead -20%, 1000 years dead -30%, etc. If the roll fails the spell fails and at least one month must pass before the caster can try for that spirit again.

For example, a 10th level necromancer attempts to contact the spirit of a paladin he killed a decade ago. The chance for success is 85% (known) - 40% (alignment difference) -10% (bad blood between them) +20% (caster's level) -10% (long dead) for a 45% chance of success. If the desired spirit cannot be contacted, there is a 10% chance that some other, usually malicious, spirit answers this spell. Such a spirit will provide erroneous information, but cannot lie.

The reaction of a contacted spirit is rolled normally. This roll is modified by a -10% per alignment place difference between the caster and the spirit, a +/- 10% if the spirit liked/disliked the summoner while alive and another +5% to 15% for offerings likely to have appealed to the spirit while still alive (for a paladin's spirit, promises to save an orphanage, donations to charity, etc). The reaction roll is re-rolled each time the spell is cast. Based on the reaction of the spirit, it will answer up to one question per level of the necromancer per month. Not all questions need be asked at one casting.

The spirit will automatically know everything it did in life plus additional information based on its interests. This additional information will reflect what the spirit has learned in the afterlife. The spirit of a king will have knowledge of his kingdom and descendants. The spirit of a cleric will have knowledge of her faith and her god's will, etc. Assume a 90% chance to know common facts, 75% chance to know uncommon facts, 50% to known any other pertinent information.

The spirit cannot lie, but a negative reaction means the spirit won't tell much or will distort the truth. If a friendly spirit doesn't know the answer to a question, it can seek the answer in the spirit world. No other questions may be asked that month and this option is not without risks (see below). The chance of success is 10% plus 10% if particularly applicable to the spirit plus another 5% to 15% based on the commonality of the knowledge sought from the point of view of the dead. For example, the location of the lost pyramid of Pharaoh Borlon is sought. The spirit of one of Borlon's friends is asked to search the spirit world. The chance of success would be 10% + 10% (spirits keep tabs on each other) + 15% (lots of dead slaves helped build the place!) for 35%.

Each time this spell is used, the caster draws the attention of potentially hostile spirits and undead. There is a 10% chance per casting that something unfortunately will accompany the casting. This chance jumps to 25% if a question is asked of the spirit world. Roll a d10 to determine unfortunate events adding +2 to this roll if the spirit searched the spirit world.

d10	Unfortunate Side Effects
1-2	The caster angers the spirit; it will never answer another summons.
3-4	A poltergeist begins haunting the caster or location (50% chance either).
5-6	All undead within one mile are drawn to the spot.
7-8	A ghost arrives and may attack all living things (roll reaction)
9	A wraith or spectre appears and attacks (50% chance of either).
10	Caster struck with random insanity or loses a level (50% chance of either).
11	A lesser demon appears and attacks or possesses someone present.
12	The caster angers all the spirit world and must perform a quest.

Darkness of the Pit: This reduces the illumination radius from torches, lamps, etc. to 5 feet, or if Magical light or fire illumination it is reduced to 1/4 radius. Light-loving creatures perform vision-dependent skills at 50% and suffer a penalty of -3 when resisting fear.

Paralysis: A spell which causes one of two effects; a beam of darkness springing from the pointed finger or wand of the Necromancer up to 1/2 range or paralysis on touch. A beam of paralyzing darkness must be "targeted" and, 1-20% of the time, causes living beings to be totally paralyzed for 1-6 turns. 21-100% = partial paralysis, with loss of all hit, parry, and dodge bonuses. Touch is determined by using the Combat Tables. Any creature fully paralyzed is unable to move any part of the body.

Level 5 Necromancy

All spells in this section are at casting level 5 and BMR 5.

Circle of Death: This spell can only be cast during the "black" hours or if the caster is in presence of "black" enchantment and it can never be cast during the "white" hours regardless of how many sources of "black" enchantment are present. It releases deadly energy in a circular zone and affects living creatures totalling up to 10 hit points per MKL of the Magick User, starting by the creatures with the lowest experience factor and closest to the centre. Creatures with more than ½ the experience factor of the caster, creatures who benefit from a source of "white" enchantment, enchanted creatures and non-living creatures are immune. Each affected creature is targeted separately, if the targeting is successful, the victim dies. Undead creatures in the area of effect which have suffered damage are "healed" 1-10 points.

Decay: This spell causes all non-animate matter within the area of effect to suddenly decay, as if several centuries had passed in only a few seconds. Organic, non-living object in the area of effect decomposes and transforms into inert matter within one round. Metallic objects subject to oxidation are reduced to flakes of rust. Glass and other super-cooled fluids discolor and flow into solid puddles while liquids evaporate, leaving a decayed residue. Permanent magical items are immune to this effect, otherwise only stone or other time-proof materials can resist this spell.

Enter the Shadow World: This enables passage between this plane of existence and the borderline of the Shadow World. The Necromancer is literally invisible to anyone in the normal world and may be detected only through magicks that detect invisible beings. He is fully visible to any being in the Shadow World and is able to see the beings who reside there. Also, as he is standing between the normal and Shadow World, he may be affected by any weapon or magick employed from either world. He may cast offensive magick into the normal world, but in doing so he becomes visible for the time required to cast the spell. The Magick User can remain invisible for as long as he wants, but after his Time Factor is exceeded, he runs a risk of being drawn completely into the Shadow World. There is a 15% + 5% per minute over the Time Factor chance of this occurring. If that happens, the cost of returning to the normal world is 2-20 FP, and this can only be drawn from his Fatigue levels. If he has insufficient FP, he cannot return. He may also incur physical damage the longer he remains in the Shadow World and there is a 5% per minute over the Time Factor chance of this. If the character's negative Body level is exceeded, he becomes a Wraith!

Grave Sanctuary: This spell enables the caster to create an invisible entry into a grave, mausoleum, sarcophagus, large tombstone, or similar item associated with the repose of the dead. The entry is visible to undead and other Necromancers, but this does not grant any special access to the doorway. Once the spell is complete, the Necromancer may enter the space, effectively disappearing from sight. Only one grave may be effected by Grave Sanctuary at a time. The Necromancer is completely aware of his surroundings while in the grave, gaining the bonus of 360-degree vision and hearing, as well as being able to detect changes in the immediate temperature surrounding the site. While inside the grave, the Necromancer does lose any sense of taste, smell, or touch, and may not speak or otherwise cast spells while inside the grave's protection. If the grave itself is unearthed or broken into in some way, then the Necromancer takes 2d10 damage and is cast out into the nearest available space. This kind of undertaking should be roughly equivalent to actually digging a grave up, and not simply an attack against the earth.

Preserve Corpse: This spell preserves the corpse of a deceased creature or person. The natural decomposition processes, including the onset of rigor mortis, are brought to a halt if this spell can be cast before such decomposition has taken too great a hold. Necromancers use this spell to temporarily preserve corpses they wish to use for their nefarious purposes (i.e. making zombies). If the zombie is ever "killed" in combat, the body will then start to decompose again naturally and will not be able to be preserved or used again.

Wall of Bones: This spell causes a wall of bones to erupt from the earth in whatever shape the caster desires within the limits of the area of effect. The wall is a random construction of bones from many types of creatures. The wall need not be vertical, but it must rest upon a firm foundation or it will collapse. Since the wall has many small openings and gaps, it provides only 50% cover. Missiles can easily be fired from behind the wall, and creatures of small size (less than 4 feet tall) can wriggle through opening in the wall at the rate of 10 feet per round. However, the wall has many sharp edges and creatures wriggling thought it suffer 1d6 points of damage per 10 feet traveled. If the spell is cast in an area occupied by creatures, the wall of bones appears everywhere except where the creatures stand. Creatures in the affected area suffer an immediate 2d6 points of damage when the wall appears. The wall can be smashed by creatures with Strengths of 18 or greater that wield blunt weapons. Every 10 points of damage causes a 5 by 5 by ½ foot section of the wall to collapse. The wall of bones is unaffected by the animate dead spell.

Level 6 Necromancy

All spells in this section are at casting level 6 and BMR 6.

Caernon's Wrath: This spell turns a creature's natural regenerative powers against itself, such that the healthy tissue of the target's own body is treated as damaged, foreign, and in need of repair. As a result, the target takes as much damage each round as it would normally heal and demonstrates all the symptoms of having a severe allergic reaction. In order to function, however, the target must be actively regenerating. Thus a wounded troll would lose the ability to reattach limbs and suffer 3 hit points of damage per round.

Death Touch: This spell imbues the caster with a deadly energy. The next living creature which skin the caster touches within the next minute will be affected by the spell. If the victim body level is lower than 5 x MKL of the caster, it dies instantly, otherwise it loses 2 x MKL body and fatigue level. If the caster does not touch a living creature within one minute after casting the spell, he himself suffers 1 x MKL to his body and fatigue levels (unless the caster is a non- living creature).

Ghoul Gauntlet: This rare and horrible spell causes the victim to be slowly transformed into a ravening, flesh-eating ghoul. The transformation process usually begins at the limb or extremity (usually the hand or arm) closest to the location touched by the caster at the onset of the spell. The victim suffers 1-2 points of damage each round while the body slowly dies and transforms into a ghoul's cold, undying flesh. A dispel magick or remove curse may be effective, but only if cast within three days of the touch that confers the ghoul gauntlet. During the early stages of the spell, the original afflicted extremity may be severed and burned to terminate the spell. If the extremity affected by the ghoul gauntlet is amputated while the victim has lost less than 20% of his total hit points, then only a hand or foot may need to be severed. After the victim has lost 20% - 50% of his hit points, however, an entire limb will have to be cut. Initially, the transformed flesh of the victim has no paralytic powers or any of the special abilities associated with ghouls. As the spell unfolds, the advancing front of dying flesh inexorably traverses the entire body, and the victim immediately dies once the ghoul gauntlet reaches the heart or brain (upon reaching 0 body points due to the spell). Healing spells, potions, or magical items have no power to cure of reverse this affliction while the ghoul gauntlet runs its course. One full day after the victim had died (unless the remains are burned), the subject awakens as a full-fledged ghoul. The undead is now a fawning slave, utterly under the control of the necromancer who cast the nefarious spell.

Land of Darkness: This creates a region of intense darkness of radius 30 feet x MKL (or 90 feet x MKL if already dark). Light from ordinary torches, lamps, and flames is completely absorbed. Magical light and fire pales to the intensity of dim moonlight and their illumination radius is reduced to 1/4. If they enjoy dim illumination, light-loving creatures have 50% in vision-dependent skills. In complete darkness, they suffer all the penalties described for Darkness of the Pit.

Level 7 Necromancy

All spells in this section are at Casting level 7 and BMR 7.

Summon Demonic Warriors: A spell which enables the Necromancer to summon Demonic Fighting Men to his assistance for 1 turn per MKL he possesses. He must stand within a protective circle as he is not asking permission of the Lords of Hell for such aid but is rather Commanding the Dead to serve him. The number of Demonic troops he may summon is equal to the number of troops that can be hired (sea Demonology). Cost: 50% fatigue.

Terror: A spell which causes any living being approaching within 100 feet of the Necromancer to instantly flee in complete terror if below experience level 8. All others check morale as if excessive casualties had been sustained. A morale check is made thereafter so long as the Necromancer is within his range of the affected beings. Victims check morale each turn they are in the Fear zone. Such fear is no illusion, and Command spells do net account for it, either. That fear is straight from the grave -- the literal fear of death itself.

Level 8 Necromancy

All spells in this section are at Casting level 8 and BMR 8.

Ensnare Soul: This spell allows a necromancer to bind the soul of a

wicked person to their body at the moment of their death. This spell can only work upon a person whom has fallen under the sway of the necromancer and does not work on any person who rejects the ways of the Dark Lord. Often necromancers play of the fears of the dying and promise them life and power if they only choose allegiance to the Dark Lord. Any who choose such an allegiance are then able to fall victim to this passive but powerful spell. This spell is often cast when the victim is near death and results in the victim's soul becoming imprisoned within their dead body. The necromancer may then cast other spells, such as Preserve Corpse or embalm or preserve the victim's body, or even permit the corpse to rot. The victim's soul remains trapped within their dead body and will slowly go mad. The soul of the victim will remain bound to their dead body until their body is destroyed, at which time the soul will be freed and may move on.

Wail of the Banshee: This spell enables the necromancer screams like a banshee (groaning spirit). For each level of the caster, one listener within 30 feet hears the wail. All characters under level 8 die instantly. The caster is not affected by the spell, but cannot choose who will be affected. If there are more potential victims than the level of the caster, the GameMaster randomly determines which creatures are affected. Creatures who cannot hear (due to ear plugs, deafness etc) may be targets, but cannot be affected.

Level 9 Necromancy

All spells in this section are at Casting level 9 and BMR 9.

Animate Golem of flesh: This spell enables the Necromancer to summon the spirit of a dead person to animate a body assembled from the body parts of a number of different corpses. The body parts must all be from freshly dead people (less than 24 hours deceased), and 13 different corpses must be robbed of parts. One quantity of each body part must be fully enchanted to fashion the Golem. Once attached to the Golem, the new body part stops decaying because the body is itself packed in 8 enchanted preservative herbs and liquids which magically ward off the rotting. A Necromancer can then animate it permanently.

A Flesh Golem is very powerful--hard to kill, strong, and possessed of real intelligence. Indeed, it has all the knowledge and skills of the dead person (save the ability to cast magick), yet entirely the obedient servant of his Master. The Master can exert direct control over it so long as he is within 30 feet x MKL away. The Golem can be left alone and acts with considerable intelligence. However, it is literal-minded when carrying out any specific orders (1 order x MKL) when out of the Master's control range. If the Master dies, it will wander off on its own.

This form of Necromantic Magick is regarded with horror and revulsion in most cultures, whether Christian or pagan. Indeed, the Necromancer involved in such abominations faced burning at the stake if he is discovered.

Level 10 Necromancy

All spells in this section are at casting level 10 and BMR 10.

Duplicate: This spell allows the caster to make a living duplicate of an individual who has recently been killed. The caster must have a piece of flesh from the original, taken while he was still alive. The flesh must have been preserved in the Necromancer laboratory to prevent it from rotting. Growing the duplicate requires the same equipment as used for the Secret of Life and Death (which must be purchased for the same prize if the Necromancer does not already have it). A duplicate will take 2d3 months to be ready. Once the duplicate is ready, the Necromancer must summon the dead person's soul to give life to the duplicate. The soul must be targeted as it will resist the summoning, if successful, there is 90% chance that the process will succeed. The duplicate then becomes almost identical to the original with the following exceptions:

1. For each "physical" stat (DEX, STR, CON, APP, BAV), there is 5% chance that the duplicate will have 1d3 points less than the original. If this brings one of the stat to 0 or less, the duplicate is not viable and the spell fails.
2. There is 1-5% chance that the duplicate will suffer from insanity (roll one effect on the insanity table) and 6-35% chance that the duplicate will suffer from a phobia (in addition to those the original already had).
3. The duplicate suffers a permanent 5% penalty on all skill rolls (including attack and defence).

Because the duplicate was created by forbidden necromantic magick, he will never be able to benefit from religious miracles and rites except those from a death cult priest. If the original was a clerical figure not belonging to a satanic-cult, he loses all his clerical powers and suffers from a Curse.

Raise Wight: This spell raises a powerful evil warrior from where he was buried. The warrior must have reached at least level 10 when he was alive and must not have been buried in a consecrated ground.

Level 11 Necromancy

All spells in this section are at casting level 11 and BMR 10.

Command the Great Undead: A spell which enables the Necromancer to exert command over the high ranking Undead: Mummies, and Vampires. The numbers of each type that can be controlled are given in the Command Undead Table (see level 1 spells, above). Only a Necromancer with a higher experience factor can break such control (25% chance). Range, 1/6 normal range. Duration; until spell is broken.

Command Shadows, Phantoms, and Spectres: Not only is the Necromancer immune to the effects of Illusions but he is also able to assume control of them when he has learned this spell. From 1-75% of the time the Necromancer will merely be able to dispel the Illusion, but 76-100% of the time he will he able to assume full control of the Shadow, Phantom, or Spectral Monster and turn it on the sender.

Command Spirits (Ghosts): A spell which enables a Necromancer to command a Spirit to give truthful answers to 3 questions. Range: 20 feet. The questions must be given and answered within 5 minutes, real time.

The Ring of Great Command: A spell which the Necromancer places in an enchanted Ring of Power. The Ring binds the possessors of Lesser Rings also fashioned by the Necromancer: 9 for mortal men; 7 for Dwarf Lords; and 3 for the Elven Kings. Upon completion of the Ring, which takes 1 year to fashion, the Necromancer places much of his Power in it. The Ring gives him the power to assume the form of a Wraith for a period up to his Time Factor once per day. It also enables him to control any Wraith he meets.

The Ring's primary power is control of the other Rings of Power, including "mastery over their powers" and domination of the wills of their users. By extension, the Ring also conferred the power to dominate the wills of other beings whether they were wearing Rings or not. However, this is its least accessible power since it granted this ability in proportion to the user's natural capacity. In the same way, it amplified any inherent power its owner possessed.

The Ring would also extend a mortal possessor's life indefinitely by preventing natural aging. However, the Ring could not protect its bearer from immediate death or destruction nor could it protect its bearer from physical harm.

A person wearing the Ring would enter a shadowy world revealing the physical world from a different aspect, and from which physical objects were harder to see. The wearer was mostly invisible to ordinary beings, like Men, but highly visible to the Ringwraiths. The Ring dimmed the wearer's sight, while at the same time sharpening the other senses. This shadowy world was where the Nazgûl were forced to dwell, but it was also a world in which the Calaquendi (Elves of Light) held great power: therefore, Glorfindel was able to drive off the Witch-king at the Battle of Fornost and later again at the ford of Bruinen at Rivendell.

The Ring might also have given its wielder the ability to read minds and to project a false vision of its wearer to observers.

The Ring slowly but inevitably corrupted its bearer, regardless of the bearer's initial intent. Whether this effect was specifically designed into the Ring's Magick or simply a consequence of its evil origins is unknown. This corrupting power also seems to grow stronger the closer the ring is to its place of origin.

The Ring had the ability to change size. As well as adapting to fingers of varying size, it sometimes suddenly expanded in order to slip unnoticed from the owner's finger, leaving him vulnerable to attack or to gain a new owner. To master all of the Ring's capabilities, a Ring wielder would need a disciplined and well-trained mind, a strong will, and great native power.

The remaining 19 Rings are all Rings of Power, too, containing spells appropriate to the races for which they are intended. However, each of the Rings for mortal men is, like the Great Ring, capable of turning the possessor into a Wraith under the command of the Master. Persons placing a Wraith Ring on their fingers are loath to part with them, with only a 3% chance per week of doing so. The Wraith Ring will reduce the victim's constitution by 1 point per week until 0 is reached, whereupon the victim becomes a Wraith and seeks out his Master. Only Hobbits are resistant to these effects, with a 7% chance of discarding it and a loss of 1 constitution point per month so long as they remain in possession of it. All those with an Alignment of 1 will be immune to the effect, however; and High Elves of MKL 13+ will recognize the nature of the Wraith Ring instantly.

The Rings for the Dwarves and Elves are not so hellish, but all that their possessors do is known to the Master, so long as he possesses the One Ring. The main power of the Seven on their wearers is to excite their sense of avarice, and the Dwarves used their rings to increase their treasure. The wearers did not become invisible, did not get extended life-spans, nor succumb directly to the Necromancer's control – though he could still influence them to anger and greed.

If the Necromancer should lose his Great Ring, he cannot fashion another, He must seek out his lost Ring. However, his Wraiths will remain loyal and obedient to him. His powers are greatly reduced as well, for 1/3 of all the spells he learned must be placed in the Ring. Note: only a Magick User of MKL 18 or higher will be able in use the lost Ring of Great Command; all others will merely run the risk of being turned into a Wraith.



Three Rings for the Elven-kings under the sky,
Seven for the Dwarf-lords in their halls of stone,
Nine for Mortal Men doomed to die,

One for the Dark Lord on his dark throne
In the Land of Mordor where the Shadows lie.
One Ring to rule them all, One Ring to find them,
One Ring to bring them all and in the darkness bind them
In the Land of Mordor where the Shadows lie.

The Rings of Power were the masterwork of the elven-smiths of Eregion headed by Celebrimbor, who was descended from Fëanor. The impetus for their creation came from the Dark Lord Sauron, who could at that time still assume an appearance fair enough to deceive the Elves. A total of nineteen Rings of Power were forged by the Elves, sixteen of which Sauron had a direct hand in creating. The greatest three Rings Celebrimbor crafted alone.

The greatest of the Rings of Power and the most powerful artifact in all of Middle-Earth, the One Ring was created secretly by Sauron in the fires of Orodruin (Mount Doom) during the Second Age. His intent was to concentrate and enlarge his own power, and in time gain overlordship of all of Middle-Earth. Sauron also wanted control over the other 19 Rings of Power, which had been made by Celebrimbor and his people with Sauron's assistance.

To do this, he concentrated within the One a great part of his own fëa ("soul" or "spirit") by cutting through his hand that was holding the gold, and letting his evil bind with the molten gold. In a sense, the Ring became an extension of Sauron himself, and his power became bound to it.

The Ring seemed to be made simply of gold, but it was impervious to damage. It could be destroyed only by throwing it into the pit of the volcanic Mount Doom where it was originally forged. Unlike other rings, the One Ring was not susceptible to dragon fire. Like some lesser rings forged by the Elves as "essays in the craft" – but unlike the other Rings of Power – the One Ring bore no gem. Its identity could be determined by a little-known but simple test: when placed in a fire, it displayed fiery Tengwar inscription in the Black Speech of Mordor.

Ash nazg durbatulûk, ash nazg gimbatul,
Ash nazg thrakatulûk agh burzum-ishi krimpatul.

The lines inscribed on the Ring (see above) were pronounced by Sauron when he forged the Ring. The Elven smiths heard him chanting them, and thereupon became aware of his purpose and took off their own Rings to foil his plan.

Sauron forged the One Ring with the purpose of controlling the thoughts and deeds of those who wore the lesser Rings, hoping to gain dominion over the remaining Noldor in Middle-earth. However, its secondary function ended up being far more useful to Sauron in the long run; so long as he wore it, it enhanced his power in the same manner that one of the Seven or Nine would do so to its wielder. This effect applied to Sauron apparently despite the fact that the Ring's energy source was Sauron's own fea. A person with sufficient willpower and native strength — such as a Maia, Elf-lord, or some lords of Númenórean heritage — could use this power to their advantage. This can be seen by the fact that the power the ring gave was proportional to the power of the wearer; a simple creature becomes merely invisible, whereas other, more powerful ones will become nearly invincible.

Because the ring was created by Sauron it became in itself evil. The ring caused those who possessed it to literally become obsessed with it, so much so that they might kill anyone who showed too much interest in it or attempted to touch the Ring. With an evil will of its own, the Ring would make attempts to return to its Master. It could "call out" subliminally to other persons, in an attempt to get them to pick it up or possibly kill the current owner. It was also capable of slipping unnoticed from the owner's finger, leaving him vulnerable to attack or to gain a new owner that would help get the Ring back to Sauron. Frodo Baggins was warned by Bilbo that the Ring tended to "slip away" at odd times, and compensated for this by wearing it on a chain around his neck.

The Three that remained to the Elves were carefully hidden from Sauron. They were not created as weapons of war or as a means to dominate others; their purpose was to preserve the beautiful Elven domains where their wielders resided, and to aid in healing and resisting evil. However, they were still linked to the One Ring, and whoever wore it could, with effort, see the thoughts of those who wore the Three. They were called Narya, the Ring of Fire, held first by Gil-galad, who later gave it to Círdan and then to Gandalf; Nenya, the Ring of Adamant, worn by Galadriel; and Vilya, the Ring of Air, borne first by Gil-galad, who later gave it to Elrond.

- Narya, also named the Ring of Fire or Red Ring, has the power to inspire others to resist tyranny, domination, and despair (in other words, evoking hope from others around the wielder), as well as giving resistance to the weariness of time.
- Nenya, also named as the Ring of Adamant, the White Ring and the Ring of Water, is being made of mithril and set with a "white stone", presumably a diamond (this is never stated explicitly, although the usage of the word "adamant", an old synonym, is strongly suggestive). Nenya's power was preservation, protection, and concealment from evil.
- Vilya, the Ring of Air, Blue Ring, the Dominant Ring, or Ring of Sapphire is the greatest of the Three Rings. The power of Vilya is to heal, to preserve and to control minor elements. The ring possesses also the power to see the future as well.

The Seven Rings were presented by Sauron to the Dwarf-lords (although according to dwarvish tradition the Elven smith Celebrimbor gave the mightiest to Durin III personally). The Dwarves used their Rings to establish their fabled treasure hoards (which in turn attracted dragons), but Sauron was unable to force the Dwarven bearers to submit to his will. Indeed, the rings did not even turn them invisible; they were immune to some of the more detrimental of the rings' effects. The dwarves' natural hardiness, and the fact that it was only the more powerful dwarf lords who possessed them, made them resistant to Sauron's control. The Rings gave the Dwarf lords who wielded them a greatly increased life span, and they did not age. The net effect of these rings was to bring vast wealth to the wearer and cause him to become extremely greedy, which ultimately led to the wielders' ruin. At the time of The Lord of the Rings four rings had been consumed by dragon fire and the rest re-acquired by Sauron. The mightiest of the Seven was taken from Thráin II, heir of Durin, who had been captured, imprisoned, and tormented by the Necromancer (Sauron in disguise) in TA 2845.

The nine rings for mortal men were those divided amongst those evil-hearted men doomed to become the Nazgûl, the Ringwraiths. The effects of the Nine on the Men were that they each acquired great power and wealth, and appeared to have eternal life, for they did not age. After a time however, life became unendurable to them, and when they put the Rings on, they often beheld the phantoms and delusions of Sauron. One by one, according to the nature of the Man and his innate ability to resist evil, they fell under Sauron's permanent control, and became wraiths who did only Sauron's bidding. They remained permanently invisible, except to those Elves who had once dwelt in the Undying Lands (few indeed by the Third Age) and Maiar such as Sauron and the Wizards. They were also visible to whomever wore the Ruling Ring (whether the other Rings conferred this ability is unknown). This process also appeared to link their lives and power with Sauron's, making them little more than extensions of his will. When Sauron's power was weak, the wraiths themselves were also fairly powerless. As Sauron became stronger however, they became much more powerful, to the point where the Witch King was presumably able to match Gandalf the White in strength.



Spells of Command

The casting of spells of Command is most typical of Summoners, Power Word Magicians, Enchanters, and Shamen. Thaumaturgists, Hex Masters, Dance/Chant Magicians and Elves also reach high levels of proficiency. All other Magick Users may learn such spells, but they will not be able to advance as far. Command affects the non-rational side of the victim's nature and interfere with his ability to control his own thoughts, emotions, and behavior. Wise victims will be more resistant to spells of Command than unwise ones.

When a character "saves" from a spell of Illusion or Command, he is NOT safe afterward. Spells of Illusion and Command are continuous in nature and operate for the duration of the spell. If targeting was initially successful, the victim must save each turn the spell remains in effect until he either leaves the area (area effect) or withdraws out of the range of the caster (victim targeted). Only the original D6 fatigue points lost to make the initial save will be deducted from a saving character's fatigue levels, and no further fatigue points are lost in subsequent turns of resistance. But he must continue to save each turn that the spell is working against him.

%Die Saves	Proficiency Grade of the Magus casting a Spell of Command									
	I & II	III	IV	V	VI	VII	VIII	IX	X	XI
0-95%	W.20	W.21+								
0-90%	W.19	W.20	W.21+							

0-85%	W.18	W.19	W.20	W.21+						
0-80%	W.17	W.18	W.19	W.20	W.21+					
0-75%	W.16	W.17	W.18	W.19	W.20	W.21+				
0-70%	W.15	W.16	W.17	W.18	W.19	W.20	W.21+			
0-65%	W.14	W.15	W.16	W.17	W.18	W.19	W.20	W.21+		
0-60%	W.13	W.14	W.15	W.16	W.17	W.18	W.19	W.20	W.21+	
0-55%	W.12	W.13	W.14	W.15	W.16	W.17	W.18	W.19	W.20	W.21+
0-50%	W.11	W.12	W.13	W.14	W.15	W.16	W.17	W.18	W.19	W.20
0-45%	W.10	W.11	W.12	W.13	W.14	W.15	W.16	W.17	W.18	W.19
0-40%	W.9	W.10	W.11	W.12	W.13	W.14	W.15	W.16	W.17	W.18
0-35%	W.8	W.9	W.10	W.11	W.12	W.13	W.14	W.15	W.16	W.17
0-30%	W.7	W.8	W.9	W.10	W.11	W.12	W.13	W.14	W.15	W.16
0-25%	W.6	W.7	W.8	W.9	W.10	W.11	W.12	W.13	W.14	W.15
0-20%	W.5	W.6	W.7	W.8	W.9	W.10	W.11	W.12	W.13	W.14
0-15%	W.4	W.5	W.6	W.7	W.8	W.9	W.10	W.11	W.12	W.13
0-10%	W.3	W.4	W.5	W.6	W.7	W.8	W.9	W.10	W.11	W.12
0-5%	W.2	W.3	W.4	W.5	W.6	W.7	W.8	W.9	W.10	W.11
0%	W.1	W.2	W.3	W.4	W.5	W.6	W.7	W.8	W.9	W.10

A percentage dice result within the indicated "save" limits means that the character or Monster is unaffected by the Command. Resistance to Command causes a loss of fatigue because energy has to be expended to fight the effects of the spell (1-6 points lost).

The Wisdom of a target determines his resistance level to Commands, as signified by the "W" values in the save table. Unintelligent beasts and Monsters have an instinctive Wisdom of 1-10. Fairly intelligent Monsters have a wisdom of 1-10. Highly intelligent Monsters, Enchanted Monsters, and Great Horses have a Wisdom of 1-20. Dragons have a Wisdom of 1-20 when Young or Mature, 11-20 when Old, and 20 when Ancient. Demons have a Wisdom equal to their level + 1-10 points, while the Demon King always has a Wisdom of 20 + 1-20% on the Save Table. Unicorns and Plants are highly resistant to control of any kind and save at Wisdom 20 + 1-20% on the Save Table. If a Magick User is the target and has learned the spell being used on him, he may substitute his Charisma or Bardic Voice score + 1-20% when attempting a save.

There are eleven grades of proficiency in casting Spells of Command, and they correspond to the grades in spell levels of Command. The proficiency level that can be attained varies according to the type of Magick User or Monster casting the spells. As soon as a Magick User reaches a new spell casting level, all spells of Command he has learned are raised to the new probabilities given in the Save Table. While a Magick User can learn spells beyond his maximum attainable proficiency grade, the percentages for a target's "save" will remain at his maximum grade. For example, Primitive Talent could learn a level XI spell, but his percentages would remain at level III.

The proficiency grades that a Magick User can attain are:

XI.	The Innermost Circle:	Power Word
X.	The Tenth Circle:	Enchanters, High/Grey Elves
IX.	The Ninth Circle:	Shaman, Evil Priests, Necromancers
VIII.	The Eighth Circle:	Thaumaturgists, Dance/Chant
VII.	The Seventh Circle:	Conjurors, Cabbalists
VI.	The Sixth Circle:	Magick Square, Drug Trance
V.	The Fifth Circle:	Hex Masters, Mediums
IV.	The Fourth Circle:	Elves
III.	The Third Circle:	Primitive Talents
II.	The Second Circle:	-
I.	The Outermost Circle:	Any Man, Elf, Dwarf, or Hobbit with Charisma or Voice over 18, and who is not a magick user.

Enhancement of Commands

Spells of Command may be enhanced in several ways:

1. If the caster has a Second Requisite that is Charisma or Bardic Voice, reduce save percentages by -5% for each 2 points over 14; e.g.: Charisma 17 = 10%.

2. If the caster has learned a Mantra gesture (time to learn the spell is increased by 25%), saves are reduced by -5%.

3. Meditation reduces saves from Command by -1% per day spent meditating on the spell to a maximum of -25%. Note: This form of enhancement is a "one-shot" technique and the spell so enhanced can be cast only once with such an advantage.

Casting Spells of Command

Spells of Command must be "targeted" if they are going to be fully effective (see Magick Conflict Table). In such instances, only one figure will be affected. If Commands are targeted into an area up to 50 feet by 50 feet, all figures in that area may be affected. However, the save percentages are dropped to the next proficiency grade (e.g.: VI to V), and the percentages are increased by a +1-20% for each figure. When attempting to Command a large number of figures, a Magick User may be able to influence up to 22 targets.

Protection from Spells of Command

Increased percentages may be obtained on saves from spells of Command through the use of several magical counter-spells.

1. *Circles of Protection*: A charmed Circle of Protection will reduce a Command by one level of proficiency for each 3 MKL possessed by the caster of the circle. The spell must first succeed against the circle before it can penetrate to affect those inside at the normal level of proficiency. Thus, if a Magick User of grade IX casts a spell of Command at a circle drawn by a Magick User of MKL 9, the spell would drop to grade VI percentages for purposes of penetrating the circle.

2. *Amulets of Protection* may be enchanted by Magick Users who have learned spells of a certain grade of proficiency. Such amulets add +15% to saves against spells of a lower or equal grade, and +5% to saves against spells of a higher grade.

3. *Words of Guard*: Power Word Magicians, Enchanters, Shamen, Dance/Chant, Hex Masters, Evil Priests, lawful Clerics, Necromancers, and Elves may devise rhyming chants or other Words of Guard to defend against Commands as for Amulets. However, such forms of protection require an expenditure of 1-6 fatigue points. Such words may be applied to protect from 1-6 people (1 person per fatigue point expended).

4. *Prayer*: Any character may employ Prayer to his particular deity to defend against a Command. Prayer used in this manner increases chances of a save by +5%, at a cost of 1 fatigue point.

Commands of the Outermost Circle

All spells in this section are at casting level 1 at BMR 1.

Awaken: A spell which causes sleeping figures to awaken. It affects a number of figures equal to the level of the caster in a 20' x 20' area. To be able to select the subjects to be awakened, 1 fatigue point must be expended per person in the area. Awaken cancels the effects of Morphesus spells and most drugs, but not an Enchanted Sleep. The spell may be placed in a potion to be administered to a sleeping figure.

Charm Person: A spell which has a 5% chance per MKL of the caster of converting the target that the caster is a friend, to a maximum of 50% chance of success. A person so affected will not act with hostility toward the caster and will actively support the caster in most arguments or fights. Duration: as long as the victim cannot free them self from the Charm. Check each week: There is a 5% chance of freeing from the spell per 2 INT points possessed by the victim. Persons of equal or higher Charisma or Wisdom than the caster will not be affected. Note: Anyone with a Charisma or Bardic Voice above 18 automatically knows t is spell without learning it, and even non-Magick Users may cast it 1 time per day at 1-20% chance of success. Number affected: 1 person per spell.

A charm person spell works on two levels. Either a person of high Charisma or Bardic Voice uses the natural charm of his personality to win over his intended victim (1-20% chance) or a Mage casts a spe11 (targeted), with a 5%/MKL chance of charming a targeted victim. If the Mage happens to have a high Charisma as well, add + 1-20% to his chances of success. If the charm is successful, the victim "saves" according to his Wisdom. In other words: 100 Basic Charm from Charisma or Bardic Voice = 1-20% chance of working, then a save attempt by the intended victim if the Charm succeeds.

Magical Charm = targeting, then success determination, then save attempt.

It should be pointed out that a CHARM PERSON is not particularly effective when it is employed solely through force of personality (as such things are very hit and miss, after all). Magical CHARMS may also appear to have minimal chances of success, and indeed do when the intended victim is at a higher experience grade (low targeting percentage), when the Mage is lacking in experience (expressed as MKL), and/or when the victim's Wisdom is high. But a Mage with high Charisma or Bardic Voice, good MKL, and higher experience grade will have a proverbial sitting duck -- particularly if the Mage is also proficient in one of the higher circles of proficiency. Darn it, if a character is going to be under emotional constraint and subject to the influence of another, the person seeking that influence should have a realistic difficulty in achieving his goals. Brainwashing is not a 10-second affair. Thus the CHARM is a gamble that may pay off, not a sure-fire method of easily getting what one wants.

Morphesus' Blanket: A spell which will put living beings to sleep. The area affected may be up to 20' x 20'. The number of figures affected is S / N x H, where S = 200 x MKL of the caster, N = number of figures to be put to sleep, and H = total hit points possessed by the targets. The result indicates the number of figures that can be put to sleep for 1 turn. The time can be increased by decreasing the number of targets. For example, a MLK 10 Magick User casts a Sleep spell into a room containing 4 figures with a total of 130 hit points. In the formula we substitute: 200 x 10 / 4 x 130 = 3.8 turns asleep. Figures with less than 25 hit points are automatically put to sleep without a save if the spell is targeted on the area they are in. Killing sleeping victims is considered "unheroic" and brings 10% of the normal experience bonus.

Commands of the Second Circle

All spells in this section are at casting level 2 at BMR 2.

Clumsiness: A spell causing a living creature to have difficulty in coordinating his body movements, so that an attacker has +20% probability of hitting him. If the affected target is moving, roll 1d6:

1 = the victim turns 90° left
2-3 = the victim turns 45° left
4-5 = the victim turns 45° right
6 = the victim turns 90° right

Duration: Time Factor of the caster. One creature will be affected for 1-6 melee turns.

Entrance Small Animals: A spell which charms small animals at 5% chance per MKL of the caster to a maximum of 75% chance of success. Animals so affected will become affectionate and will defend the caster against attack. There is a basic 10% chance per week that the entrance will wear off and the animal will leave. It will

otherwise accompany the caster, but will resent other animals and will attack natural enemies. Animals affected: up to caster's MKL.

Muscle Spasm: A spell used to disrupt the aim of a single fighting opponent by lowering his hit probability by 10% +1% per MKL of the caster. Duration: 1 melee turn.

Restrain Small Animals: A spell which causes small animals to halt in their tracks, preventing further approach to the caster. If he approaches, they will fall back an equal distance 1-50% of the time and will flee 51-100% of the time. Duration: Time Factor. From 1-10 small animals will be affected + 1 animal per MKL of the Magick User.

Suggestion: This spell enables the spellcaster to make a "suggestion" to the target. If the target fails its resisted roll, he will heed the suggestion, provided that it will not take longer to do than a minute. Nor can the suggestion require anything unnatural or abnormal or unreasonable. For instance, the Mage might cast the spell on a guard to "suggest" that he is a person who could be allowed to pass, and that the guard should immediately forget about it afterward. This would not be unnatural for the guard to do if the Mage really were someone suitable to let by. On the other hand, an order to kill himself or his comrade beside him would probably lead to alarm and a hostile response. This spell cannot be used in a combat situation. Suggestions are instantly broken by attacks on the "victim."

Commands of the Third Circle

All spells in this section are at casting level 3 at BMR 2.

Command Small Animals: A spell which acts like an Entrance Small Animals, except that the caster now gains full control over his victims. They understand his commands and obey his orders with steadfast loyalty. Only a Magick User of higher level who knows the Command spell may dispel the caster's influence on his small animal friends.

Mass Suggestion: A spell similar to a *Suggestion* spell, except that this spell influences one creature per MKL. If all of the spell's power is concentrated upon a single creature, the spell simply functions as a powerful suggestion spell, and reduces the save by -10%.

Restrain Large Animals: A spell which causes large animals to halt in their tracks, preventing further approach to the caster. If he approaches, they will fall back an equal distance 1-25% of the time, flee 26-75% of the time, and charge 76-100% of the time. Duration is 1/2 Time Factor. Animals affected: up to 1/2 caster's MKL. Trained warhorses carrying an experienced rider will be unaffected 90% of the time.

Commands of the Fourth Circle

All spells in this section are at casting level 4 at BMR 4.

Command Large Animals: A spell which permits the caster to gain control over one large animal. The animal understands his orders and obeys loyally. Only a Magick User who knows the Command spell may dispel the caster's influence. Duration: until the large animal frees itself from the spell, with one check at 25% probability per week.

Command Person: This spell gives the spellcaster full control over the character he has enthralled. He may control only one person at a time. He must keep the person in line of sight to maintain control. The commanded person does the spellcaster's bidding.

Restrain Person: A spell which prevents the approach of any sentient, living being of a manlike race. If the caster advances, the held person will retreat an equal distance. Duration: 1/2 Time Factor. Persons affected: up to 1/2 caster's MKL. Magick Users who know this Command spell save each turn to see if they can break the enchantment.

Summon Animals: A spell which calls a particular species of animal to the caster. There is a 90% chance that any animal visible will respond and a 65% chance that an animal not present will come in 1-100 turns. (Mounted animals are immune to the spell unless the animal belongs to the Magick User or another member of the party.) The summoner will have an advantage in charming or commanding the animal when it arrives: reduce animal's save by -10%. From 1-6 small animals or 1 large animal may be summoned.

Words of Power: "Deafen": Only Power Word Magicians and Enchanters may learn this spell. It completely deafens the victim so that he is unable to hear any sounds. Duration: Time Factor. Number affected: 2 per MKL up to 1/2 caster's range.

Commands of the Fifth Circle

All spells in this section are at casting level 5 at BMR 5.

Confession: The spell forces a victim to truthfully answer a number of yes/no questions asked by the Magick User. Each question requires a Resistance Roll from the victim, and the spell is disrupted as soon as a test is successful. The Magick User may not continue to interrogate the victim after that, at least not through the use of this spell. Number of questions: 1 per MKL of caster.

Confusion: A spell similar to a 'Clumsiness' Command spell, except that a moving target must succeed a DEX CR to keep his balance. Creatures affected: 1 per 3 MKL of caster.

Restrain Monster: A spell which prevents the approach of any legendary beast (unless mounted), but which has no effect on Monsters with intelligence over 15. It should be noted that if caster advances, however, the spell will be broken. Duration: 1/2 Time Factor. Monsters affected: 1 per 3 MKL of caster.

Words of Power: "Stun": Only Power Word Magicians and Enchanters may learn this spell. A zone in the shape of a cone 1/2 the Magick User's range and 10' wide per MKL extends outward in front of the caster. One living creature or material undead per MKL of the caster will be affected. The spell has a 90% chance of bashing each victim to the ground. and a 25% chance of rendering him unconscious for 1-10 turns. A mount and rider count as 1 victim, although separate checks are made for each.

Words of Power: "mute": Only Power Word Magicians and Enchanters may learn this spell. It makes the victim unable to pronounce any sounds. Duration: Time Factor. Number affected: up to caster's MKL.

Commands of the Sixth Circle

All spells in this section are at casting level 6 at BMR 6.

Befuddle: A spell which will affect the judgment of living creatures and confuse them considerably. The spell affects 2 x caster's MKL in small animals, and 1 x caster's MKL for all other living creatures. Duration: Time Factor. Each creature affected will do one of three things: 1-25% = attack caster's party, 26-75% = mill around, doing nothing: 76-100% = attack each other. There will be a delay of 1-3 turns before the spell comes into effect.

Berserker Rage: A spell that makes the recipients fight as Viking Berserkers, headless of personal danger. See the Individual Combat section for details. In a Berserker fury, a character is virtually immune to all Magics of Command, etc., which might otherwise take control of him or influence him. The spell can be dispelled only by Fear spell. When taking damage, the Berserker may be grievously wounded and fall into negative Body levels. However, he will continue fighting, though he is literally dying on his feet. Nothing short of being beheaded or having a spine severed stops a Berserker. He will continue fighting for up to 3 Combat rounds following the round in which he drops to a level below negative 1/2 Body! He is dead but determined to attain Valhalla! If he loses a leg, he will fight on his knees. If he loses a hand, he will fight with the other one. He may even use his teeth on an enemy in his bloodrage! When the spell ends, Beserkers with negative body will die, virtually hacked to pieces. This is not a spell to be used lightly. But it can serve everyone very well in desperate circumstances. Number affected: 1 person per MKL of the caster. Monsters are unaffected unless they are human or manlike.

Bravery: A spell which immediately counters Demoralization (see below) and makes the recipients stand firm in the face of the most dangerous or fearsome of foes. Number affected: 1 per MKL of the caster.

Demoralization: A spell causing creatures under 50 hit points to immediately check morale. Add 10 hit points to the maximum limit for each grade of Command spell the caster has advanced above grade VI. Number affected: 2 x MKL of caster up to 1/2 range.

Hate: A spell filling a victim with a wide variety of responses:

1-20%	= Hate any enemy around except caster.
21-40%	= Hate companions.
41-60%	= Hate everybody except caster.
61-80%	= Hate whoever the caster desires.
81-90%	= Hate caster.
91-100%	= Hate self.

Any living creature may be filled with hate and will immediately attack the named party. If Hate is directed against the person himself, there is a 50% chance he will commit suicide if under Wisdom 12. Otherwise, no effect.

Love: A spell which will cause any living creature to fall passionately in love with the person of the caster's choice. There is a 10% chance that the love will be permanent if the object of affection is over Comeliness 13. Otherwise, treat as a temporary emotion that fades in 1 day x MKL of caster + 1-100 days. If more than one person is made to fall in love with the same individual, there is a 25% chance of jealousy that will lead to a mortal combat which only the object of their love can prevent.

Mass Charm: Only Power Word Magicians and Enchanters may learn this spell. This spell enables the Magick User to attempt to charm large crowds. He can affect anyone who sees and hears him in a radius of 50 feet + 10 feet x MKL. The spell affects 10 + 1d10 people per MKL of the spellcaster. The nature of the spell is such that it would appear the Mage is swaying the crowd by the force of his arguments, etc., not by magical means. Oratory or Sing must be used by the Mage to be effective with a Mass Charm spell.

Mesmerism (Hypnosis): A spell which has a 5% chance per MKL of the caster of placing a human or manlike figure under the command of the caster. It is necessary to look the caster in the eyes at "face-to-face" range (20 feet or less), however, and the spell is of no effect against Magick Users of a higher grade of Command. The person so mesmerized will not do anything against his basic nature but will otherwise obey his master. The victim has a 5% chance of freeing himself from the spell per 10 point he possesses, and a check is made once per day following the casting of the spell.

Commands of the Seventh Circle

All spells in this section are at casting level 7 at BMR 7.

Geas: A spell which compels the victim to perform a desired task. Any attempt to deviate from the performance of the task will result in a 10% loss of maximum fatigue per day until 0 fatigue is reached, which will not be restored until he resumes the quest. A

character's sole excuse for any delays in his quest are that he was too injured to continue or that he had been captured and held by enemies. The task imposed cannot be suicidal, but it can involve great dangers. A Geas may be placed upon any living, sentient creature of manlike shape, except Trolls. Ignoring the Geas entirely will bring down a Curse upon the victim (see Curses). The Geas will endure until the task is completed or the Geas is lifted with a Remove Curse spell cast by a Magick User of equal or higher experience factor than the one who had placed the Geas. Note: All grade VI Command spells must be learned before a Geas can be learned. Magick Users above the grade of the caster are unaffected by a Geas.

Tarentella: A spell restricted to Enchanters, Bards and Skalds. The victim feels an irresistible urge to dance, while doing so it cannot attack or cast spells and can only defend at half efficiency (no shield parry is possible). Weapon attacks against him have a +10% chance to hit. But for each attack, even if unsuccessful, the victim is allowed a new saving throw with a cumulative 5% bonus.

Word of Power: "Weaken": Only Power Word Magicians and Enchanters may learn this spell. The victim becomes weaker at the rate of 10% per turn until 50% of normal strength is reached. This weakness is reflected in attack and defense capabilities, carrying capacity, and fatigue levels and recovery rates. Duration: Time Factor. The spell may be cast up to 1/4 the caster's range.

Commands of the Eighth Circle

All spells in this section are at casting level 8 at BMR 8.

Forgetfulness: A spell which causes the victim to lose 1-10 INT points for 1-6 days x MKL of the caster. A Magick User so afflicted will be unable to remember any spells. A loss of 10 INT points means that the victim has total amnesia and is utterly feebleminded. Only one figure may be affected at a range up to 1/4 range. Magick Users above the grade of the caster will be unaffected.

Word of Power: "Blind": Only Power Word Magicians and Enchanters may learn this spell. The victim has a 1-50% chance of suffering a partial vision loss, with all attack and defense bonuses reduced by 1/2; and a 51-100% chance of suffering a total loss of vision. The spell will affect 1 person per MKL of the caster up to 1/2 range. The Undead are unaffected, however, because they do not see as normal beings do. Duration: Time Factor.

Word of Power: "Explode!": Only Power Word Magicians and Enchanters may learn this spell. This spell causes an iridescent, shimmering globe to issue forth from the hands of the Mage as he says the Word of Power. The globe will explode into a blast of dazzling light and concussive force over a 10-foot radius around the target point. Anyone caught in the explosion will suffer 3 x spellcaster's MKL in damage if they fail a Dodge to get out of the blast zone. A successful Dodge results in 1/2 damage. The spell is especially destructive when it strikes solid targets. It will completely destroy small buildings--huts, cottages, barns, and the like, and it will also do extensive local damage to larger targets. A castle gate, for instance, would have a good chance of being blown to splinters. Stone walls will have a gouge torn out that is 2 feet deep and 6 feet across. Wooden bridges would be smashed over a 20-foot span, while stone bridges would be seriously weakened.

Commands of the Ninth Circle

All spells in this section are at casting level 9 at BMR 9.

Enchanted Sleep: A powerful sleep spell that will affect only one person or Monster (except Undead). The person put to sleep cannot awaken until the conditions needed for awakening are fulfilled. The spell must be placed in some item of food and eaten by the victim. Note: spells of divination may Detect the conditions necessary to awaken the victim. The conditions should be difficult to meet, but not ridiculous.

Great Command: A powerful spell of Command giving the caster the ability to control any single living creature. Undead and Demons cannot approach and, 1-75% of the time, must immediately leave the presence of the caster and not return for 1-100 days. Duration: until dispelled by caster or until victim breaks the spell (see Command Spells). The range is 1/4 caster's range.

Hopelessness: All creatures within 30 feet radius must suffer from hopelessness and submits to simple demands from foes, such as to surrender or get out. If no foes are present to make demands, there is a 25% chance that a hopeless creature proves unable to take any action except hold its ground. If the creature remains free to act, there is a 25% chance it will retreat at normal speed. In either case, the creature can defend itself normally if attacked. Duration: time factor unless a 'Restore Hope' is cast on the creature.

Insanity: One or more creatures within 30 feet, whose combined total hit points do not exceed 150, become insane. Insane creatures behave randomly, either wandering away (unless prevented), doing nothing, attacking the nearest creature, or acting normally until the spell ends. The spell affects the closest creatures first, skipping creatures with too many hit points to affect. Duration: time factor unless a 'Restore Sanity' is cast on the creature.

Word of Power: "Blast": A spell causing a bolt of lightning to issue from the finger of the caster. Only Power Word Magicians and Enchanters may learn this spell. The bolt will do 5 x MKL points of damage to any being, smashing him to the ground, and rendering him incapacitated 1-50% of the time for 1-6 turns. Fire creatures suffer double damage and immediately flee, if possible. The bolt is 50' long and 5' wide, and all creatures within it are affected. The initial point of impact is targeted, and all creatures within it are affected. The initial point of impact is targeted, and the bolt is measured back from there. Failure to target causes the bolt to go to the full range of the Magick User x 1-6. If a solid target is struck, the bolt will Remove material in a volume equal to an Amplified Remove at the caster's PMF. The bolt will rebound backward 25' from any solid target that is struck, affecting an area 25' x 25'. Note: Shamen who master Weather Control can learn the effect.

Commands of the Tenth Circle

All spells in this section are at casting level 10 at BMR 10.

Word of Command:"Air": A spell giving the caster all Basic Magick Air spells.

Word of Command:"Earth": A spell giving the caster all Basic Magick Earth spells.

Word of Command:"Fire": A spell giving the caster all Basic Magick Fire spells.

Word of Command:"Water": A spell giving the caster all Basic Magick Water spells.

The Lyre of Apollo: An Enchanter may fashion a golden lyre which provides him with -15% reduction on saves vs. spells of Command and acts as a Circle of Protection so long as the Enchanter plays it. The Enchanter Adept will not fashion such a lyre for anyone except himself.

The Pipes of Pan: An Enchanter may fashion the silver Pipes of Pan, giving him -10% on all saves vs. spells of Command. The Enchanter Adept will fashion such a musical instrument for another Enchanter.

The Star of Alexander: A Dwarvish cut ruby set into a ring or other setting and thrice enchanted. The Magick User must have learned all spells which influence or command men to perform this enchantment. The possessor of the Star of Alexander will have a Military Ability of 13 and a Charisma for purposes of commanding troops and maintaining morale of 25. Troops personally led by such a charismatic leader never check morale.

Commands of the Eleventh Circle

All spells in this section are at casting level 11 at BMR 10.

Word of Power: "Die!": Only Power Word Magicians and Enchanters may learn this spell. This spell is one of the most powerful and destructive of all the Words of Power, for it causes the designated target to die instantly if he fails his CON CR.

Miracles: The ability to perform Miracles places the Magick User in the Clerical system. Each sub-spell empowers the caster to perform the Miracles in the number sequence on the Miracles list. Miracles 1-3, for instance, allows the caster to perform Miracles #1 to #3. The spells must be learned in sequence.

Miracles 1-3:

Miracles 4-5:

Miracles 6-7:

Miracles 8-9:

Miracles 10-11:

The Demon King may also perform Miracles, but is loathe to do so because many of them have the potential of doing good.



Spells of Illusion

The creation of Illusions is properly the province of the Thaumaturgist and, to a slightly lesser degree, the Conjuror and the Mystic. Other Magick Users may also learn to cast the spells, but they cannot advance as far. Illusion is the art of creating in the mind of the beholder what is actually not there. "Belief" in the reality of the Illusion is thus fundamental

to the success of the spell. A disbeliever will be affected far less by what he sees, knowing it to be unreal. The Intelligence of a person assists him in resisting the effects of Illusions; for the man of keen mind is able to analyze what he perceives and distinguish the real from the false more readily. All figures must therefore come to "disbelieve" the Illusion by successfully saving from the spell on the following Belief Table:

INT Score	Proficiency Grade of the Magus casting a Spell of Illusion									
	I & II	III	IV	V	VI	VII	VIII	IX	X	XI
0-95%	IQ.20	IQ.21+								
0-90%	IQ.19	IQ.20	IQ.21+							
0-85%	IQ.18	IQ.19	IQ.20	IQ.21+						
0-80%	IQ.17	IQ.18	IQ.19	IQ.20	IQ.21+					
0-75%	IQ.16	IQ.17	IQ.18	IQ.19	IQ.20	IQ.21+				
0-70%	IQ.15	IQ.16	IQ.17	IQ.18	IQ.19	IQ.20	IQ.21+			
0-65%	IQ.14	IQ.15	IQ.16	IQ.17	IQ.18	IQ.19	IQ.20	IQ.21+		
0-60%	IQ.13	IQ.14	IQ.15	IQ.16	IQ.17	IQ.18	IQ.19	IQ.20	IQ.21+	
0-55%	IQ.12	IQ.13	IQ.14	IQ.15	IQ.16	IQ.17	IQ.18	IQ.19	IQ.20	IQ.21+
0-50%	IQ.11	IQ.12	IQ.13	IQ.14	IQ.15	IQ.16	IQ.17	IQ.18	IQ.19	IQ.20
0-45%	IQ.10	IQ.11	IQ.12	IQ.13	IQ.14	IQ.15	IQ.16	IQ.17	IQ.18	IQ.19
0-40%	IQ.9	IQ.10	IQ.11	IQ.12	IQ.13	IQ.14	IQ.15	IQ.16	IQ.17	IQ.18
0-35%	IQ.8	IQ.9	IQ.10	IQ.11	IQ.12	IQ.13	IQ.14	IQ.15	IQ.16	IQ.17
0-30%	IQ.7	IQ.8	IQ.9	IQ.10	IQ.11	IQ.12	IQ.13	IQ.14	IQ.15	IQ.16
0-25%	IQ.6	IQ.7	IQ.8	IQ.9	IQ.10	IQ.11	IQ.12	IQ.13	IQ.14	IQ.15
0-20%	IQ.5	IQ.6	IQ.7	IQ.8	IQ.9	IQ.10	IQ.11	IQ.12	IQ.13	IQ.14
0-15%	IQ.4	IQ.5	IQ.6	IQ.7	IQ.8	IQ.9	IQ.10	IQ.11	IQ.12	IQ.13
0-10%	IQ.3	IQ.4	IQ.5	IQ.6	IQ.7	IQ.8	IQ.9	IQ.10	IQ.11	IQ.12
0-5%	IQ.2	IQ.3	IQ.4	IQ.5	IQ.6	IQ.7	IQ.8	IQ.9	IQ.10	IQ.11
0%	IQ.1	IQ.2	IQ.3	IQ.4	IQ.5	IQ.6	IQ.7	IQ.8	IQ.9	IQ.10

A percentage dice result within the indicated "save" limits moans that the character or Monster "disbelieves" the Illusion. Disbelief causes a loss of fatigue because energy has to be expended to fight the effects of the spell, with 1 fatigue or Body point being expended per game turn or melee turn. If a victim fails to disbelieve when confronted by an Illusion, he may attempt to disbelieve in any subsequent turn, but with -10% from his chances of disbelieving. True Sight eliminates the need to save from Illusions of a Magick User of a lower grade.

The IQ of a victim determines the percentage possibility of disbelief. Unintelligent Monsters have an INT of 1-10. Highly intelligent Monsters have an INT of 11-20, as do most Magical and Enchanted Monsters (including "Great Horses"). Dragons, Unicorns, and very high level Demons have an INT of 6-25. In some instances, Monsters have specific IQ's printed in their Profiles, and these should be used when determining belief or disbelief.

When Illusions have been cast prior to the appearance of the prospective victims, they are considered to be automatically targeted unless wearing an amulet of protection against illusions of the level cast or standing within a protective circle. Mages employing an appropriate Detect Illusion at the time of entering the area affected or else possessed of True Sight will be forewarned and must be targeted. The prior effect is, in short, quite believable to the unsuspecting because it is natural to believe one's senses until there is reason to disbelieve. Only a "save" is attempted in such instances.

The ten spell casting levels represent the ten grades of proficiency that a Magick User or Magick-Using Monster can attain in the performance of Illusions. The proficiency levels vary according to the type of Magick User or Monster casting the spells. As soon as a Magick User reaches a new spell casting level, all Illusions he has learned up to that time are raised to the new probabilities given in the Belief Table.

The proficiency grades that a Magick User can attain are:

XI.	The Innermost Circle:	Thaumaturgists
X.	The Tenth Circle:	Conjurors, High/Grey Elves
IX.	The Ninth Circle:	Enchanters, Power Word, Evil Priests
VIII.	The Eighth Circle:	Cabbalists, Wood Elves, Shamen
VII.	The Seventh Circle:	Magick Square, Drug Trance
VI.	The Sixth Circle:	Dance/Chant
V.	The Fifth Circle:	Mediums
IV.	The Fourth Circle:	Hex Masters (Witches & Warlocks)
III.	The Third Circle:	Primitive Talents
II.	The Second Circle:	-
I.	The First Circle:	-

While a Magick User may learn spells beyond his proficiency grade, the percentages for disbelief remain at his proficiency grade. For example, a Primitive Talent could have learned a level X Illusion, but victims would save at level I percentages.

The Innermost Circle

The Innermost Circle is the highest grade of proficiency that an Adept at Illusions can attain, and it is limited to Thaumaturgists and the Demon King. All Illusions are much more powerful, so that "saves" are made against them -20% at the level X percentages, with three times the cost in fatigue or body points to resist the effects of the spell.

Enhancement of Illusions

Illusions may be enhanced in three ways:

1. The use of "smokes" such as those produced by burning incense, "fogs" against which an Illusion can be projected, "perfumes" and "essences" to produce mysterious odors, or cauldrons of steaming "brew" reduces the chance of a save by -10%.

2. Chants reduce "saves" from Illusions by -5%. These are unique to a few Magick Users.

3. Meditation reduces "saves" from Illusions by -1% per day spent meditating on the spell, to a maximum of -25%. Note: This form of enhancement is a "one-shot" technique and the spell so enhanced can be cast only once with such an advantage.

Casting Illusions

Unlike many other spells, Illusions need not be "targeted" on the Magick Conflict Table. Illusions can be cast against specified people or into an area in which all occupants will be affected. The spell range is given in the Personal Magick Factor Table and, upon the caster's reaching the Second Circle, ranges are doubled. The only limitation is that the Magick User be able to see the target, either by normal sight or by magical means. (Cabala/Symbolists, of course, are exempted from this rule, as they may leave their Symbols behind them to be activated later.)

Protection from Illusions

Increased percentages may be obtained on saves from Illusions through the use of several magical means:

1. *Amulets of Protection* may be enchanted by Magick Users who know all the spells of a certain grade of proficiency. Such amulets add +10% on saves against spells of a higher proficiency grade and +15% on saves against spells of an equal or lower grade.

2. *Words of Guard*: Enchanters, Power Word Magicians, Hex Masters, Shamen, Evil Priests, Lawful Clerics, and Dance-Chant Natural Talents may devise rhyming chants or other Words of Guard to defend against Illusions as for Amulets. However, such protection requires an expenditure of fatigue points. They can be applied to as many persons or creatures as the Magick User has proficiency grades and last for his Time Factor for spell duration.

3. *Prayer*: Any character may employ prayer to his particular deity to defend against an Illusion. Prayer used in this manner increases chances of a save by +5%, at a cost of 1 fatigue point or body point.

4. *Circles of Protection*: A charmed Circle of Protection requires an Illusion spell to be targeted against the intended victim. If targeting is successful on the Magick Conflict Table, check for individual saves. Targeting computed by comparing the experience factors of the attacking and defending Magick User, and applies to each person in the circle. Saves are made according to the IQ of the Magick User who has erected the defensive barrier, unless a character has a higher IQ.

Illusions of the Outermost Circle

All spells in this section are at casting level 1 and BMR 1.

Blurred Image: The caster's appearance is highly blurred, providing -10% on opponents' hit probabilities and -10% on targeting by an attacking Magick User of equal or lower spell casting level. Duration: 3 turns minimum.

Detect Illusion I: A spell of long duration which permits the caster to spot an Illusion of Grade I from 1-3 times. The spell can also be placed in a potion.

Dispel Illusion I: A spell which permits the caster to Dispel an Illusion of Grade I up to 1/2 his spell range. The spell must be targeted on the location of the suspected Illusion, with a 25% chance of successfully dispelling the Illusion if on target.

Faerie Dance: This produces small glowing sparks of light that whirl and dance in intricate patterns in a radius of 1 foot x MKL, over the location chosen by the Magick User. Useful to impress the superstitious and distract the unsuspecting. Anyone within the effect radius suffers a penalty of -3 to their CHA or FER CR.

Sleight of Hand: A spell giving the caster the ability to perform slight of hand tricks (including successfully picking pockets, etc.) and other forms of popular "magick" that are designed to entertain, baffle, and impress the uninitiated. It is ineffectual against Magick Users above the casters proficiency grade.

Wall of Fog: A spell which creates the illusion of an actual Fog (see Basic Magick).

Illusions of the Second Circle

All spells in this section are at casting level 2 and BMR 2.

Cloud of Dust or Sand: A spell which creates the illusion of a swirling cloud of dust or sand (see Basic Magick).

Deafness: A spell which causes the victim to believe he cannot hear until the spell is Dispelled, Cured, or removed by the caster.

Delusion: A spell that causes the target to suffer from an unjustified belief in his own abilities or those of newly found items which may appear to be (or are) enchanted. There can be only one save. Victims now tend to do things which, in a normal frame of mind, they would never do. For example, the target may believe that he is far more powerful and capable than his actual ability. He therefore will act in a much more daring manner. His morale being magically "inflated," he will not easily retreat or surrender and will gain a +4 bonus for his FER CR. Delusion has many applications outside combat. Duration: Time Factor + 1-20 full game turns.

Detect Illusion II: As for Detect I, only Grade I and II spells are detected.

Dispel Illusion II: As for Dispel I. Grade II Illusions are dispelled at 25%, while Grade I are dispelled at 40%.

Dispel Fatigue: A spell which gives the recipient the illusion of being healthy and fully rested. It permits the recipient to continue on without rest until the spell has ended (Time Factor + 1-20 full game turns). However, one must rest twice as long as usual after the effects wear off, usually in a deep sleep. Men who have been badly wounded or who were recently Raised from the dead can move about normally, but at the end of the spell they suffer 1-10 points of damage. This spell can be placed in a potion.

Lesser Illusion: Only Thaumaturgists may learn this spell. This spell allows the caster to create an illusion of an object or person that the character has seen before.

Mystic Writing: A spell that blurs the caster's writing so that only the one who is intended to read it can do so safely. Any others attempting to read must save or else be totally confused for 1-10 turns. One spell is enough to protect one page. Failure to save upon chancing a second reading causes confusion for 11-30 days. To actually be able to read the script requires a Dispel II.

Illusions of the Third Circle

All spells in this section are at casting level 3 and BMR 3.

Cloak Self: This spell Cloaks the caster and from the sight of all living creatures. Concentration is essential to maintain the spell. If the caster wishes to attack or cast another spell, the spell is broken at the time the action occurs. The spellcaster may move (walk, ride, etc.) and the spell moves with him. It Cloaks him and anything he is wearing, holding, etc. A 'Detect the invisible' spell will not reveal a Cloaked person because the illusion does not render one truly invisible. One would need a Magick like 'True Sight' to see a Cloaked person.

Detect Illusion III: As for Detect I, only Grade I to III spells are detected.

Dispel Illusion III: As for Dispel I. Grade III Illusions are dispelled at 25%, while Grade I to II Illusions are dispelled at 45%.

Diminish: A spell creating the illusion that a figure or object is up to 1/20 its normal size. Only one save is possible. If believe occurs, the figure or object will be seen to be able to do anything something that small could do. Duration: 1-20 turns.

Growth: A spell creating the illusion that a figure or object is 1-20 times its normal size. Only one save is possible. If belief occurs, the figure or object will be seen to be able to do anything something that large could do. Duration: 1-20 turns.

Fey Landscape I: A spell which conceals or else creates terrain features which appear real to the beholder. It is a broad-area illusion existing in all directions up to the maximum range of the caster. Only Magick Users may save from this spell, and if disbelief occurs, they must approach to within 20 feet of any illusory object to see it is unreal. All other figures must actually touch an illusory object to see it is unreal. Duration: 1 game day per MKL of the caster.

Mirror Self: A spell creating the illusion of 1-6 figures identical to the caster and duplicating his every move. Any beholder failing to make an initial save will not be able to tell the difference until the spell has ended. Any image that is touched will disappear. Duration: 2 x Time Factor.

Trustworthiness: A spell creating the illusion that the caster can be trusted completely. The spell is effective when made "face-to-face," and it will influence anyone that close up to 6 turns after it is cast. Each failure to save reduces save probabilities by 10%. Any figure failing to save will trust the caster until given some reason for suspicion.

Illusions of the Fourth Circle

All spells in this section are at casting level 4 and BMR 4.

Blindness: A spell which causes the victim to believe he suffers a total loss of vision until the spell is Dispelled, Cured, or removed by the caster.

Detect Illusion IV: As for Detect I, only Grade I to IV spells are detected.

Dispel Illusion IV: As for Dispel I. Grade IV Illusions are dispelled at 25%, while Grade I to III Illusions are dispelled at 50%.

Fey Landscape II: A spell closely resembling the spell of 3rd circle, except that non-Magick Users must disbelieve each time they touch an illusory object or it will continue to appear real to them. Duration: 1 game day per MKL of the caster.

Greater Illusion: Only Thaumaturgists may learn this spell. This spell allows the caster to create an illusion of an object or person the character has seen before, The illusory image is so realistic and precisely accurate in detail that the character cannot tell the difference between it and the actual object or person. The Illusion will act normally and will stay as long as the Mage is present and do what he wishes it to do. If he is absent, the image will merely perform a set task.

Hypnotic Spiral: A spell creating the illusion of a whirling spiral of scintillating color that appears directly in front of the caster. Any being of INT 12 or less will be held motionless and staring so long as the caster concentrates on the spell, plus 1-6 turns. Anyone will be affected within 60 feet who fails to save, unless above INT 12. Members of the Magick User's party must avert their eyes to be protected from the spell.

Illusory Image: A spell creating the illusion of any person or Monster the caster has seen before. So long as the caster concentrates on the spell, the figure will move and speak convincingly. Anyone who does not immediately disbelieve in the figure's reality will act accordingly. Duration: 1 x Time Factor or until touched.

Projected Image: A spell which projects the image of the caster up to his full spell range. The image will move, act, and speak as if it were the caster, and all spells will seem to emanate from it. However, the spell range is measured from the caster's actual position to the target. Only one save may be made against this spell, and the image will remain 3 x Time Factor or until touched.

Illusions of the Fifth Circle

All spells in this section are at casting level 5 at BMR 5.

Detect Illusion V: As for Detect I, only Grade I to V spells are detected.

Dispel Illusion V: As for Dispel I. Grade V Illusions are dispelled at 25%, while Grade I to IV Illusions are dispelled at 50%.

Disguise: A spell permitting the caster to assume a disguise successfully. The disguise persona must be of roughly the same mass and size as the Mage. However, he can deviate 1 inch in height and/or 10 dr. in weight per MKL. Only one save is possible, after which a believer will not question the authenticity of the caster's assumed identity until the Disguise is Dispelled or the real person whose identity was taken appears on the scene. Duration: until Dispelled.

Invisibility: Hallucinatory and Phantasmal Landscape spells have the virtue of creating or concealing features of the environment. By extension, the illusion that something is invisible can be created by superimposing a hallucination or phantasm over it. To penetrate the Invisibility effect, one MUST Detect Illusion or possess True Sight. A Detect Invisible Presence will give some warning, but does not locate or reveal the exact position or form of the invisible being. Furthermore, Invisibility may also be considered as a form of Astral projection, the partial passing of the invisible being's physical body into the Astral Plane, for the Phantasmal spell in particular partakes of that dimension by virtue of its quasi-real nature. Those who fail to see the invisible being need not be targeted, either, for the effect is really directed at the invisible-being. In a very real sense, he is not there to be seen. Because an invisible being is quasi-real, he may attack while invisible. But once he has attacked, he becomes an indistinct and blurred form (-30% on enemy hit probabilities) while engaged in combat. This defensive bonus is not used when enemies have True Sight or Detect the Illusion.

Phantasmal Landscape: A spell creating the illusion of reality for all of the senses. All must disbelieve each time they touch a phantasmal object or it will appear in every way to be real. Even when carried outside the zone of the spell, the objects will still continue to have existence for the characters believing in them. Only persons who had saved or who were never exposed to the spell will see that nothing is present. Range is to the limit of the caster's range. Duration: until Dispelled.

Phantasmal Weather: A spell creating the illusion of actual weather conditions. Rain will seem to wet believers to the skin, snow will cause believers to feel cold, etc. Only one save is possible against this spell. Duration: up to 1 game day. While the range of the spell is only to the limit of the caster's range, the effect will travel with those who are affected and will appear to extend to the horizon.

Illusions of the Sixth Circle

All spells in this section are at casting level 6 at BMR 6.

Detect Illusion VI: As for Detect I, only Grade I to VI spells are detected.

Dispel Illusion VI: As for Dispel I. Grade VI Illusions are dispelled at 25%, while Grade I to V Illusions are dispelled at 55%.

Greater Cloak: This spell is similar to the 3rd circle illusion Cloak Self. However the Mage need not concentrate on maintaining the illusion and may engage in other activates without losing his "invisibility."

Shadow Forces: A spell creating quasi-real offensive spells that, if believed by the victim, will cause 1/2 damage. If disbelieved, 1/10 damage is caused. All Basic Magick effects can be simulated by this spell, although no effect is had on non-sentient materials.

Shadow Monsters: A spell creating quasi-real Monsters that, if believed by victim, will act in every way like the real version and have similar effects on the believer. However, all damage is 1/2 normal. If disbelieved, the Shadow disappears for the characters recognizing its unreality. Only one save is possible against this spell. Once created, the Shadow will endure 3-20 game turns or until Dispelled or slain. Shadow Monsters will sustain 1/4 the damage of the real Monster.

Illusions of the Seventh Circle

All spells in this section are at casting level 7 at BMR 7.

Detect Illusion VII: As for Detect I, only Grade I to VII spells are detected.

Dispel Illusion VII: As for Dispel I. Grade VII Illusions are dispelled at 25%, while Grade I to VI Illusions are dispelled at 60%.

Phantom Forces: A spell creating quasi-real offensive spells that, if believed by the victim, will cause full damage. If disbelieved, 1/5 damage is caused. All Basic Magick effects can be simulated by this spell, and non-sentient materials are affected.

Phantom Monsters: A spell creating quasi-real Monsters that, if believed by the victim, will act in every way like the real version. All damage is full, unless disbelieved, in which case damage is 1/5. Phantoms will sustain 1/3 the damage of the real Monster. Once created, the Phantom will endure 5-20 game turns or until Dispelled or slain. As it is fairly material, it will pursue victims beyond the caster's spell range.

Veil: The caster instantly changes the appearance of the target creature and then maintains that appearance for the spell's duration. The caster can effect one creature per two levels of MKL. The recipients of the spell can not be more than 30 x MKL feet apart. The caster makes the subjects appear to be anything the caster wishes. The subjects look, feel, and smells just like the creatures whose appearance the target takes. Affected creatures resume their normal appearances if slain.

Illusions of the Eighth Circle

All spells in this section are at casting level 8 at BMR 8.

Dispel Illusion VIII: As for Dispel I. Grade VIII Illusions are dispelled at 25%, while Grade I to VII Illusions are dispelled at 65%.

Djinn Creation: A powerful Illusion spell permitting the caster to create material objects such as palaces, castles, etc. Once created, the objects are real so long as the enchantment is not Dispelled by a Magick User of equal or greater power. An area equal to 1/2 of the caster's range in every direction round about may be filled with the Illusion. It may even be peopled by Phantom beings who appear real in every way. However, precious metals such as silver, gold, and platinum have a very limited life (1-20 days) and will disappear 50% of the time if dropped onto a plate of cold iron. Such a spell will totally exhaust a Magick User, causing 100% fatigue drain. There is a 50% chance that he will be unable to perform any spells for 1-20 days after casting a Djinn Creation spell.

Fairy Gold: A more limited application of Djinn Creation, with minimal energy drains, which creates 1-100 pieces of Fairy Gold per MKL of the caster. The Gold will last for an indefinite period. If it survives the test of cold iron, it will continue to appear real for 1-20 days afterward and cannot be Dispelled or caused to disappear by further tests with cold iron until the period is over.

Fairy Glamour: This enhances the recipient's outward Appearance by +2d6 APP points. Only True Sight reveal the true appearance of anyone masked by the enchantment. Only a Magick User adept at Illusion can see thought it with a saving throw. Such spell has no effect on Spirits and Feys who see straight through them.

True Sight: A spell permitting the caster to see through the Illusions of any Magick User of a lower Level, and otherwise acting as a Detect Illusion spell with 50% chance of detection.

Illusions of the Ninth Circle

All spells in this section are at casting level 9 at BMR 9.

Dispel Illusion IX: As for Dispel I. Grade IX Illusions are dispelled at 25%, while Grade I to VIII Illusions are dispelled at 70%.

Spectral Monsters: A spell creating the illusion of a quasi-real Monster based upon the most terrible fears of the victim. The Monster is visible only to the caster of the spell and the victim. The Specter is able to cross all barriers and is immune to attacks by normal weapons. The subject may attempt to disbelieve, but disbelief lasts only 1-3 turns, after which the Monster will reappear. If the victim has faced such attack before he has a 25% chance of turning the Monster on the caster and a 75% chance that the Monster will disappear, provided of course that he disbelieves. If the victim also possesses the spell, there is a 50% chance that he will gain full control of the Monster if he is able to disbelieve. Spectral Monsters have a 5 x PMF of the caster in hit points, do 4 x WDF damage with Giant Claws and Fangs, and have hit probabilities of 60%. Duration: 21-40 turns.

Illusions of the Tenth Circle

All spells in this section are at casting level 10 at BMR 10.

Dispel Illusion X: As for Dispel I. Grade X Illusions are dispelled at 25%, while Grade I to IX Illusions are dispelled at 70%.

The Nightmare: A spell creating a quasi-real Spectral Monster with unlimited duration. Only a Dispel Illusion X or XI or an Exorcism can remove the "curse" of the Nightmare. First of all, the Nightmare attacks all of the victim's livestock: horses are found lathered and exhausted in the morning, literally ridden into the ground; cattle, sheep, etc., are found slain in the morning; and so on. This phase lasts 1 to 3 months. Then the victim will dream he is riding for his life, and in the morning he will wake exhausted. He cannot recover fatigue from sleep, but always wakes drained and weakened. This phase lasts 1-3 weeks. Finally, if the Nightmare has not been Dispelled or Exorcised by this time, it will inevitably appear each night in the form of a great Black Horse and attempt to trample the victim to death. The victim survives only if he disbelieves and awakens. He will be totally exhausted (0 fatigue points) after each experience.

Illusions of the Eleventh Circle

All spells in this section are at casting level 11 at BMR 10.

Chaotic Landscape: A spell that affects an area up to the limit of the caster's range in all directions, causing confusion in the affected zone because everything is changing shape and color continuously. Anyone failing to save from the spell has a 1-10% chance of becoming permanently insane, 11-25% chance of becoming temporarily insane for 1-6 days, and 26-100% chance of being confused and incapable of purposeful action for the duration of the spell. Duration: as long as caster concentrates on the spell without interruption, with 1-6 fatigue points drain per turn after the third turn. Note: There is a 5% chance per turn that the caster will himself become confused and lose his concentration.

Dispel Illusion XI: A spell which dispels all Illusions of Grade I to IX at 75% and Chaotic Landscape at 25%.

Protection from Illusions: A powerful protective spell which gives the caster +25% protection on saves from any Illusion spell. The spell is usually placed in a Magick device. Adepts of the Innermost Circle will not enchant such a device for anyone but themselves.

The World Riddle: A spell that raises the Great Question in the mind of the victim until it becomes an obsession. If the victim fails in his initial save, the spell builds in its effects over 1029 days. At that point, nothing changes in the external world, but the victim is inflicted with a Morose Introspection and begins to doubt the existence of the world and even of himself. Once inflicted by this terrible doubt, the victim becomes a total catatonic because he is unable to develop the belief needed for purposeful action. He attempts a save once each day, but every failure reduces the save percentage by -5%. Conversely, each successful save reinforces the victim's belief that he and the world are real and increases the save percentage by +5%. Once the "save" reaches 100% chance of success, the victim is freed of any further attacks of doubt so long as he lives totally in the present and makes no long range plans. Any time he attempts any action that will require any real planning, the "save" probability drops to 60% and a "save" is attempted. Failure to "save" returns him to the "save" probability he had when first inflicted, and the process repeats itself. Note: This presents grave risks to a Magick User who is so inflicted, for he must necessarily engage in intense planning to practice the Arcane Arts. The Caster of this powerful spell also runs risks. Each time he casts it, he adds 1-5% chance of being trapped in the very doubt he is attempting to inflict on others. The Demon King, if so trapped, is afflicted for 200 years at most, then returns to normal. The base value for "entrapment" is 0% chance.



Spells of Ancient Lore

In addition to the already vast number of spells in the body of common-knowledge most Magick Users possess as a Whole, there are also ancient enchantments long forgotten. A Magick User who has learned such spells will not divulge them to anyone. Ancient Lore must be acquired by finding and researching old scrolls and books or by summoning Demons capable of giving instruction.

Level 1 Ancient Lore

All spells in this section are at casting level 1 and BMR 2.

Dark Sight: A spell which bestows upon the recipient the ability to see perfectly in the dark up to a distance of 60 feet. Dwarves

possess this as a natural ability. Duration: 10-60 turns (1-6 hours)

Jump: The recipient of this spell may jump +10 feet x MKL of caster above and beyond his normal jump ability. Also, when under the influence of this spell, any armor a character is wearing does not count as a weight penalty! He may make his jumps as if he had no extra weight burden. Duration: 1-6 turns.

Listen: A spell which enhances one's ability to hear noises by +10% per MKL when listening at doors, through thin walls, or to noises in the distance, up to a 90% chance of successful detection. Duration: 3 turns + Time Factor.

Noise: A spell to create background noise within the range of the caster. Sounds are not complex, like speech, but they are highly realistic and will tend to distract enemies. Duration: 1 turn.

Restrain Portal: A spell used to close a door as if it were barred. It may be negated by a Dispel or passed by using a *Enter*. If the door is forced by high-ranking Demons, it will be shattered 1-50% per turn if it is made of wood and 1-25% if metal. The "Restrain" will last for 3-8 turns.

Sleep of the Dead: Enables the Magick User to enter a very deep trance that outwardly resembles death for 1 day x MKL. However, if cast at triple FP cost the trance lasts indefinitely until the Mage wished to return to "life". It is really suspended animation in which all life functions nearly cease. In such a state, he is magically undetectable even by the strongest detection spells.

Trance: Enables the Magick User to enter a deep trance in which he is aware of his surroundings but is so detached from them that he can concentrate and focus his mind on a task without distraction. While in the trance add 2% x MKL to his casting abilities. If the Magick User moves or attempts to perform any action except to cast magick, the trance state is immediately broken and all its benefits are lost.

Voice: A spell which projects the caster's voice up to 100 feet for 1 turn.

Level 2 Ancient Lore

All spells in this section are at casting level 2 and BMR 3.

Arcane Lock: A powerful binding spell which seals a portal shut and prevents passage unless the lock is dispelled by a Magick User of equal or higher MKL. Physical force has only a 10% chance of forcing the door if it is wooden, and a 1% chance if it is metal (this includes battering rams, heavy missiles, and the like). Duration: until Dispelled.

Deflect Missile: A telekenetic effect that wards off missiles (arrows, axes, javelins, rocks, etc. but not magical missiles like lightning or fireballs) by a mere wave of the hand. The maximum total weight of the missiles cannot exceed 100 dr. x MKL. On a successful deflection, with a double cost of Fatigue, the missile is caught and deflected back at the one who fired it, with a chance of hitting him equal to his own success chances!

Enter: A spell permitting the caster and up to 6 friends to pass through a *Restrain Portal* without disturbing the spell, to open secret doors, or to unlock normally secured doors and gates. An actual knock is required, whereupon the portal swings open for 1 turn, and then closes and locks again.

Far Sight: A spell enabling the caster to see to the horizon as if looking through a very powerful telescope. Duration: 3 turns + Time Factor.

Silence: A spell which deadens all sounds around the caster for 1-6 turns. The duration may be extended by expending 1 fatigue point per extra turn. The spell may be placed on 1-6 others as well as if they are within 10 feet of the caster. This is a protective spell to prevent being overheard. It does not impair speech.

Web: This spell causes a mass of tough, sticky webs to appear, filling in any open spaces where the webs can be anchored on both sides (floor and ceiling, between walls, etc.), up to the maximum of the spell's area of effect. Any creature in the area must make a STR CR-4 to be able to fight its way through the web at half normal speed. Creatures that fail their STR CR are trapped within the web and cannot move or act at all. The strands of the web are very flammable. If they are ignited, fire will flash through the entire web, dealing 2d6 points of damage to all creatures within and burning away the web.

Level 3 Ancient Lore

All spells in this section are at casting level 3 and BMR 4.

False Face: This spell enables the magick user to copy the face of another human, demi-human, or humanoid. The Magus gains the facial features of the chosen individual of either sex, providing the subject lies within range and the caster can clearly see the face he or she is trying to emulate. The caster does not gain any sensory abilities (or disabilities) associated with the new face. For example, if the caster copies a blind man's face, the Magus still retains his or her normal sight. The caster retains his or her normal voice, too, as well as height, bodily appearance, spells, and spell-like abilities. The false face serves as an effective disguise, though it radiates a magical aura. Spells that detect or banish illusions have no effect on this disguise; the false face is not illusionary but may be reversed with dispel magick.

Fish Breathe: A spell which enables the recipient to breathe under water for 10 turns.

Growth/Diminish: A spell enabling the caster to increase or reduce in size any recipient who is living. The spell must be targeted. Growth will be 2-3 times normal. Diminution will be from 1/2 to 1/20 normal size. Duration: 3 turns + Time Factor.

Healing: A spell enabling the caster to heal wounds by reducing damage 1-6 points. The spell will restore fatigue and body levels. Only one person may receive the benefit.

Herculean Power: A spell which increases the recipient's strength for 10 turns: enabling him to carry double his normal carrying capacity: strike +3 extra blows per turn: and do 1-6 additional points of damage each time he strikes an opponent.

Seven League Boots: A spell which enables the recipient to travel three times the normal distance in a day. The recipient must rest the following day.

Slacken/Haste: The affected creature loses or wins his initiative and fight with 1-3 less or more blows. The spell must be targeted. Range: 100 feet. Duration: 1-6 turns.

Swiftfoot: A spell which enables the recipient to move at twice his normal speed for 10 turns.

The Shining Paths: This opens ancient Astral Gates of a permanent nature, created in the great days of magick during the First Age. The spell is common knowledge and not especially difficult to learn. However, where to, find such Gates and how to find one's way after one enters is another matter! Locations of Gates may be discovered in ancient texts and inscriptions in the oldest ruins (a matter for research). They open onto the Shining Paths, enchanted roads that wind through the Shadow World and link the Gates located throughout the world. Travel on the Shining Paths is at 10 times the rate possible in the normal world. It is easy to, become lost in the Shadow World unless one knows the road to take when a crossroads is encountered. Spirits and terrifying monsters dwell there so travellers should be prepared for the worst.

Wizard's Lantern: This illuminates an area of radius 10 feet x MKL with magical light the intensity of a bright lantern. The light may radiate from the Caster himself or from an object anyone may carry.

Level 4 Ancient Lore

All spells in this section are at casting level 4 and BMR 5.

Command Plants: A highly specialized command spell of Level 4 which enables the caster to control plants within the limits of their natural characteristics. The plants affected are those within the casting range of the Magick User. They will hinder passage of enemies by tripping: entwining, or even striking them. Combined with a Growth spell, the plants will grow so dense that passage will be virtually impossible to all those not specifically welcome to the caster.

Proteus' Children: The recipient is transformed into some creature. The caster's MKL determines the creature that may be chosen for transformation. While in this form, the subject gains all the abilities and characteristics of the creature. The duration is 1 hour x MKL. If killed while in animal form (i.e. the Fatigue and Body of the animal is exceeded), the recipient must make a CON CR. If he succeeds, he survives but loses all FP and is stunned for 1 turn. If he fails, he is knocked unconscious for 11 minutes. If the "killed" animal cannot suffer the damage limits of the recipient, he instantly changes back to his normal form, with damage assessed against his own Fatigue and Body levels. If in an "enhanced" animal form, one may be able to take far more damage than in his true form When he changes back, any damage suffered is proportionate to damage suffered in his transformed shape (rounded up). A Magick User in animal form cannot cast any magick except Detection spells. If he is wearing an amulet containing a protective Ward, he may also cast that spell.

MKL	Animal
1-5	Small animal, bird, etc., under 5 dr.
6-9	Animal up to 50 dr.
10-11	Animal up to 125 dr.
12-14	Animal up to 500 dr or enchanted beast up to 5 dr.
15-16	Animal up to 2,000 dr or enchanted beast up to 50 dr.
17-18	Animal over 2,000 dr or enchanted beast up to 500 dr.
19-20	Enchanted beast up to 2,000 dr.
21+	Enchanted beast up to 10,000 dr.

Reflection: A spell which reflects the gaze of any Basilisk or Medusa like a mirror. It can also reflect the gaze of a vampire 20% of the time if he is attempting to Mesmerize the Magick User. Range: 30 feet. Duration: 1-3 turns.

Second Sight: This spell confers the ability to a blind creature to 'see' his environment, perceiving vibrations and echoes. The range of this vision is 60 ft. Second Sight does not perceive invisibility any more than normal vision. Duration: 1 hour x MKL.

Stone Rising: This spell enables the caster to animate and command a stone of 1000 dr. per MKL, allowing it to move and follow the Magick User's simple commands.

Wisdom of the Ages: A spell which enables the Magick User to research a particular device. From 1-100 days will be required, after which the Magick User will have a 25% chance of knowing the answers to each of 7 questions he has about any device, book, etc., in his possession.

Wizard's Seal: This seals a book or scroll so that it cannot be opened by anyone except the Mage who sealed it. It may be forced by the spell "Knock", but the opening is resisted at (Caster's MKL - Sealer's MKL) x 5%.

Level 5 Ancient Lore

All spells in this section are at casting level 5 and BMR 6.

Circe's Touch: As for Proteus' Children. The Magick User transforms another into some creature. Since the spell can be used offensively, an unwilling individual can make a CON CR. While in this form, the recipient of the spell possesses only the abilities and characteristics of the creature. He must also make a FER CR to avoid losing his own personal awareness and being lost in that of the beast.

Doppelganger: A Doppelganger is a duplicate of a person which is under the complete control of the Magick User who creates it, but which develops a personality and sense of independence of its own with the passage of time. In order to create a Doppelganger, a number of spells and procedures are required:

1. The original or 1-7 objects recently in contact with him are essential for the model.
2. Ice or snow must be used to mould the body. The ice or snow must be enchanted.
3. An Illusory Image must be cast 3 times on successive weeks to give the doppelganger the features of the original.
4. Strength must be cast to give the Doppelganger the power to move.
5. Healing must be cast to give the Doppelganger the power to recover from fatigue and wounds.
6. Telepathy must be cast to impress the Doppelganger with the thoughts of the original.
7. Telepathic Command must be cast to place the Doppelganger under the control of the Magick User. The Magick User's influence will last 1-6 months, after which time a check must be made to see if the "friendly relationship" will continue (50% chance). If the Doppelganger is freed from the Magick User's influence, he will be immune to further attempts by his Creator to control him in any way and will react with deep hostility toward his Creator 25% of the time.

The Doppelganger will take from 1-6 months to prepare and instruct, after which it will have the ability to assume the identity of the original. Initially, it will have 10% of the original's abilities, and gains 10% per month until it reaches 90%. A Doppelganger can be detected 1-20% of the time when the original is present, provided the person who sees them together knows the original well. The doppelganger will seek to destroy the original and will stop at nothing to eliminate the person whose identity is the reality, while the Doppelganger's is a mere shadow of that reality.

Gaseous Form: A spell enabling the recipient to become gaseous, like a Vampire, for up to 6 turns. While in such form, the recipient is immune to all Basic Magick spells except Magick Fire and winds created by air spells, which will dissipate the gas. However, except for casting magical spells, anyone in Gaseous Form is completely without substance and cannot handle objects. etc.

Regeneration: A spell which enables the caster to give himself the ability to regenerate wounds at +1 Body point per turn. The spell can be cast only once.

Sunburst: This creates a flaring burst of intense magical light around the Caster. Anyone within 50 feet who looks at him is blinded for 1 turn and cannot perform any vision-dependent skills. Light-hating creatures suffer actual pain and suffer 1d6 damage points to the Body. They also need to make a morale check at FER-4.

Level 6 Ancient Lore

All spells in this section are at casting level 6 and BMR 7.

Arcane Container: A spell permitting the Magick User to place his life force in an enchanted container while he attempts to possess the body of another creature within 100 feet of the container. The container must also be within 10 feet of the body of the Magick User when the spell is cast. A "possession" takes place as if a Command of Level 9 had been cast and it will last as long as the Magick User desires. Only an Exorcism will drive him out. If the possessed body is destroyed, the life force will return to the Magick Jar or else attempt another possession. If the body of the Magick User is destroyed, his life force must either remain in a possessed body or return to the container. If the container is destroyed, the Magick User will be totally and irrevocably annihilated. The possession will be quite obvious to those who know the possessed person well, for the Magick User gains no knowledge of the routine or habits of the person whose body he has "borrowed." There is a 1-15% chance per turn he is so exposed to people who know the possessed victim that they will notice something is definitely "odd" or amiss.

Interdimensional Labyrinth: A very powerful Illusion of the Sixth Circle which places the victim in an interdimensional trap for 20 + 1-100 turns. After this time has elapsed the victim will emerge at the location where he was caught in the Labyrinth 1-60% of the time. 61-100% of the time he will emerge at another location 1-100 miles distant. Creatures with IQ's over 11 require 1/2 the time to thread their way through the dimension maze and escape. Creatures with IQ's of 19 or better require 1/4 the time. Creatures with IQ's of 7 or less require 3 x the normal time. Range: 60 feet, with an area 10' x 10' affected by the spell.

Shadow Servant: The Magick User can detach his own shadow from himself and have it perform any deeds that a normal man is capable of. The shadow is two-dimensional and so it is able to pass through even the smallest cracks or under doors. It cannot speak. If the shadow cannot return to its owner before the next sunrise, it is gone forever and the owner no longer has a shadow. Duration: 1-6 hour.

Level 7 Ancient Lore

All spells in this section are at casting level 7 and BMR 8.

Master of the Storms: A spell permitting the caster to alter the weather conditions for 1 mile x MKL in all directions. The delay between casting the spell and the onset of the weather is 1-20 turns. The weather conditions will last 1-50% = 10 turns; 51-75% = 60 turns: 76-100% = 240 turns (1 day)

1. Rain/Stop Rain: a heavy downpour which turns the ground to mud in 3 + 1-100 turns. The spell may be reversed by a Stop Rain, which also stops normal rainfall for the duration of the spell.
2. Fog: a dense mist settles over the area for the duration of the spell. Only a Heat Wave will disperse it.
3. Heat Wave/Cold Wave: a sudden heating or cooling effect. A Heat Wave will cause troops or animals to fatigue twice as quickly as normal, while a Cold Wave reduces general fighting efficiency by 25%. Each spell is used to counter the other.
4. Cloudy Day: a spell which causes a dense overcast of black cloud, permitting light-hating creatures to venture forth without discomfort or demoralization. Clouds may be dispersed by a Heat Wave, which is nothing more than an intensely Sunny Day. A Cloudy Day may be used to dispel a Heat Wave.
5. Tornado: a huge whirlwind encompassing a radius of 50 feet and rising 1000 feet into dense clouds overhead. Each turn a victim is caught inside the tornado, 1-20 points of damage is suffered. There is a 1-20% chance of being thrown clear of a tornado each turn, and the victim will be released from 10 to 100 feet above the ground, suffering 1 6-sided die of damage per 10 feet fallen. It will instantly demolish small structures, especially of wood or wattle construction, pick up large animals and all except the largest monsters, and dissipate all except the Great Elementals. Only the first 4 turns of a tornado are controllable by the caster of the spell. after which the vortex moves randomly (1 = N; 2 = E; 3 = S; 4 = W) each turn. The speed of the tornado is 50-100 feet per turn. Anyone within 500 feet will instantly check morale as if excess casualties had been suffered.

Master of the Earth: When above ground the Magick User may use this spell to move major landforms such as hills or ridges. The spell takes 1-100 turns to take effect and the terrain so affected will move 10 feet per day for 2-7 days. This is a more limited spell than meets the eye, for it is not a spell. Hills and mountains will not instantly rear up to crush entire armies; the terrain moves very gradually, with a minimum of fuss, and with no disruption of structures on it or in front of it. In fact, it is comparable to a "wave" of earth which flows around or raises up points of resistance. Remember, it took all of the combined power of the great Witches of Eastcarp to move a Mountain Range, and a single Magick User is just not powerful enough to do something that spectacular. It is a spell best suited to improving fortifications or to siegework. One defect is that if there are enough actively opposed wills to show disbelief (treat the spell as an Illusion of Level 5 for this purpose), the spell will fail. From 50-300 disbelievers are quite sufficient. Assume an average IQ of 10 for humans, and check per 25 observers. If all of the observers present "approve" of the project, however, there is no need to check for "disbelief" because they are actually willing the earth to move along with the caster.

Super Concentration: A spell which enables a Magick User to enhance his chances at casting or targeting spells by +10% instantly. Memory is increased by 1-20% as well. Duration: 1 turn.

Vitality: A spell which enables a Magick User to double his fatigue recovery rate for an entire day. It may be used 1-3 times per week.

Level 8 Ancient Lore

All spells in this section are at casting level 8 and BMR 9.

Immortality: A spell which must be placed into a Potion of Longevity to give the one who drinks it a life of 1000 years (see *Alchemy*, "The Elixir").

Raging Rivers: The Mage can make the waters of a stream rise in flood. For each MKL of the caster, the river will rise 3 feet in its bed and a wall of water rushes down its length for a distance of 3 miles x MKL of spellcaster, stretching to either side of the place targeted. After the initial flood wave passes, the waters will be a turbulent rapids in which few survive, whether swimming or in small boats. (The current flows at 7 mph x MKL of the caster!) Only when the spell reaches its duration, or if the spellcaster terminates the spell, will the waters begin to subside and the stream return to its normal level and flow within its banks as before.

Teach: A spell which gives the caster the ability to teach a spell to another in 1/2 the time normally needed to learn it.

Level 9 Ancient Lore

All spells in this section are at casting level 9 and BMR 10.

Become Another: This very powerful transmutation spell changes the form of the spellcaster into that of another person, the transformation being perfect in every way. The spellcaster becomes a precise physical duplicate of the person whose form he has assumed. Indeed, so perfect is the guise that the spellcaster cannot be told apart from the original even by those who have known the person all their lives. The spell must be cast once a week for 3 weeks. The success of the spell depends on using 7 personal items belonging to the individual whose form is desired, 3 of which must be from his body (hairs, nail clippings, etc.). Once the Magick User has succeeded with this ritual spell, he may cast it on himself at any time as a Hex. The Hex should then be considered as the spell used in the field once the Magick User has perfected how to transform himself into the desired individual. He needs to re-cast it every three days to maintain his impersonation. He look and sounds exactly like the one he is impersonating but does not have that person's knowledge, memories, and skills. His physical capabilities are those of the other--including Body, Fatigue, STR, CON, etc.

The Bloom of Youth: This causes the recipient to grow younger by (1 year x MKL). The Magick User can control the exact amount of growing younger within his limits. For example, an MKL 9 Magus could restore 1 to 9 years of youth. The benefits of the spell can be received only once per month. During his entire lifetime, the recipient can receive the benefit once per 2 CON levels without ill effects. After that, he may still receive the benefit, but at a cost of -1 STR, -1 CON point each time he has the spell cast on him. There are limits on what even magick can accomplish, and the body and mind will eventually suffer from prolonged longevity. The lower limit of this spell is an age of one year! The spell benefits are, needless to say, such that aging people are desperate to receive, and they will pay dearly to gain its benefits. The Magick User himself must pay a price to cast such powerful magick. He suffers a severe -1 FP reduction from his Fatigue levels times the number of years he removes from someone's age. Worst of all, his Fatigue level remains reduced by that amount from 7 to 48 days! Obviously, most Magick User are reluctant to cast such a spell unless the need (or the reward) is great.

The Seal of Suleiman the Magnificent: This seals a small chamber or container so it cannot be opened by anyone inside by any physical or magical means. It is therefore an ideal binding spell for containers used to imprison Djinn and Demons. If the seal is a stopper that can be removed and replaced, the casting time is 13 minutes each day over 7 successive days. The stopper must be made of 3 quantities each of 7 different enchanted materials with silver and emerald being essential. The Seal is not dispelled when such a stopper is removed and reactivates when the stopper is replaced. The spell may also be cast on a wax seal but this is dispelled when the wax is broken.

Level 9 Ancient Lore

All spells in this section are at casting level 10 and BMR 10.

Imprisonment: this spell places the victim into a state of suspended animation for eternity, entombed within a coffin of glass. The only way to free an imprisoned creature is with the reverse of the spell, and the caster must know the name of the prisoner. The victim does not age or change in any way and does not need to breathe or eat.



Black Magick

Black Magick (also called nigromancy, sometimes confused with "necromancy"),deals with spells of a particularly chaotic nature, and Lawful Magick Users will learn such spells only to obtain the maximum of protection from them. Black magick is a form of sorcery that draws on assumed malevolent powers such as anger and hatred. Evil Priests, for instance, concentrate on violence and darkness; they channel their anger and hatred into Magick and manipulate others with the secrets that they trade. Black Magick is so called because it comes from the night, from mortals' fear of what might be lurking in the darkness.

Magick is invoked to kill, to steal, to injure, to cause misfortune or destruction, or for personal gain without regard to harmful consequences to others. There are no low level Black Magick spells, and a character must be at MKL 5 to begin learning Black Magick. All spells must be targeted against victims.

Level 1 Black Magick

All spells in this section are at casting level 1 and BMR 2.

Evil Dreams: A curse unique to witches to send a nightmare against a person of the gwrach's choosing, with a range of 1 mile per MKL up to level 7, and 3 miles per MKL above that. The nightmare will prevent any recovery of Fatigue during sleep, and nightmares will last 1-3 days. A Remove Curse is necessary to lift the Evil Dreams.

Sour: A curse unique to witches to sour cream, curdle the milk of 1-3 cows per MKL (3 x that number if goats), or sour 1 cask of beer per 2 MKL. This is a nuisance spell with a duration of 1-3 weeks if cast against cattle. Remove Curse will lift the curse from cattle; drinks are spoiled.

Wilt: A curse unique to witches to cause plants to wither. It will instantly kill any plants within a 10' x 10' area or will cause 1-6 acres per MKL to waste away over a 21 day period, with -5% crop loss per day of withering. Remove Curse may be used to lift the curse.

Level 2 Black Magick

All spells in this section are at casting level 2 and BMR 3.

Blind: A curse which blinds one animal permanently or one man for 1 turn x MKL of the gwrach.

Blight: A curse unique to witches with three times the effect of Wilt. It may be cast only by gwrach with Intelligence 16+ and Appearance 1-2. Remove Curse will lift the curse.

Desecration: The spellcaster desecrates a specific site. Chaotic creatures and the undead are drawn to desecrated areas and are healed 1d3 points for each hour they remain on desecrated ground. Even creatures that are only evil, but have not transformed into true abominations, feel a strong attraction to desecrated areas and objects.

Lame: A curse unique to witches to cause one animal to go lame for 1 day x MKL of the gwrach. A lame animal cannot move faster than 1/4 speed and tires 3 times as fast as a healthy one. If performed three times, the spell is permanent. Remove Curse will lift the curse if performed within 7 days.

Unholy light: This spell must be cast on a three inch diameter black candle for the celebration of a black mass. The candle will burn for six hours. While burning, the candle creates an area of unholy disturbance which bolsters undead within 50 feet of the candle. Undead resist turning within this area as any turning or control attempt is penalized by 20%. The candles resist most windy conditions except exceedingly strong winds. Black Candles are made from tallow that includes fats rendered from sentient beings.

Level 3 Black Magick

All spells in this section are at casting level 3 and BMR 4.

Agony of the Damned: The Magick User's touch totally incapacitates any living being with agony. If the target makes a successful CON CR, he is still in severe pain and loses 50% of his fighting abilities until the spell fades.

Bleeding: The target of this spell will suffer one point of additional damage per wound and per round due to blood loss until the wounds are treated (bound, healed, etc) or the spell expires.

Cause Minor Wounds: A spell which appears to Heal 1-6 points of damage but which really causes 1-6 points of damage. While the spell may be cast by touching a victim, subterfuge is best because the spell has a 1-50% chance of seeming to be a healing spell.

Celebrate Black Mass: A Black Mass is essential as part of the ceremony of summoning a Demon of Hell. The required materials are:

1. A Satanic Bible
2. A silver Bell
3. 7 Black Candles of Unholy Light
4. A silver Chalice
5. Thrice Cursed Knife of Sacrifice
6. Silken Bag of assorted filth
7. Animal or Human for Blood Sacrifice

The Black Mass should have 13 celebrants present. The ceremony requires 10 turns (1 hour) to be perform and must be conducted on a desecrated site. If interrupted, the Mass cannot be performed for another 24 hours. The Black Mass is a magical ceremony and inversion or parody of the Catholic Mass that was indulged in ostensibly for the purpose of mocking God and worshiping the devil; a rite that involve human sacrifice as well as obscenity and blasphemy of horrific proportions. Its main objective is the profanation of the Host which is replaced by a toad, a turnip or a piece of dry flesh. The Satanic Rituals starts by uttering "In nomine magni dei nostri Satanas, introibo ad altare Domini Inferi".

Corrupt Food and Water: A spell which will cause food and water to become tainted when the caster touches it, making it totally unfit

for consumption.

Evil Prayer: A blasphemy which increases all die roll advantages of a Chaotic by 10% and reduces all die roll advantages of Lawful characters by 10%. Duration: 1 turn. Range: 60 feet.

Sleeplessness: A curse unique to witches, which prevents sleep. The spell is the same as Evil Dreams except that after the first day the victim loses 1/2 of all fighting bonuses. A Remove Curse is necessary to lift the curse.

Slow: A broad-area spell affecting 1-10 creatures within area. All affected creatures move at 1/2 speed and fight with 1-3 less blows for 1 turn. Range: 60 feet.

Stench: This spell creates a sickly stinking smell of rot and decay that emanates from the caster's body. The smell of death and corruption surrounding the caster is so overwhelming that living creatures must succeed a CON CR or be sickened for 2d6 rounds (-10% to attack rolls). Range: 10 feet x MKL.

Unhealing Wounds: A curse unique to witches, which prevents normal healing and increases healing time by three. A Great Cure is necessary to counteract the curse.

Weakness: A broad-area spell affecting 1-10 creatures within a 20'x20' area. All affected creatures inflict 1/2 damage and can carry 1/2 their normal weight capacity. Duration: 1 turn. Range: 60 feet.

Level 4 Black Magick

All spells in this section are at casting level 4 and BMR 5.

Antidote for Poison: For each poison a Magick User learns to make, he also learns an antidote. However, only an expert in poisons will recognize which antidote to use to counteract poison used. As only 1 antidote may be administered per turn, time could run out if an amateur was doing the doctoring. One dose of antidote is produced for every two doses of poison if this spell is used while Creating Poison.

Create Poison: A spell which enables the Magick User to prepare a variety of deadly poisons to be administered through food or drink, or to be smeared on the tip of a Weapon. It is possible to create 1-10 doses at a time:

- Medusa Blood + 6 Organics + 3 liquids + 1 Bat Wing = 1-90% Death in 1-3 turns
- Black Poppy Essence + 6 Organics + 3 liquids + Boar Tusk = 1-80% Death in 1-3 turns
- Black Lotus Essence + 6 Organics + 3 liquids + Wolf Bone = 1-70% Death in 1-4 turns
- Black Rose Essence + 6 Organics + 3 liquids + Orc Hide = 1-60% Death in 1-5 turns
- Arsenic + 6 Organics + blood + reptile bone = 1-50% Death in 1-6 turns
- Nightshade + 6 Organics + 2 bloods + powdered lead - 1-45% Death in 1-6 turns
- Aconite + 6 Flowers + 3 bloods + Wormwood = 1-40% Death in 1-6 turns

The victim's constitution reduces the chance of death by -2% per point over 10. Other poisons may be developed, but one component must be of a poisonous nature.

Create Tainted Water: A spell which will taint water in such a manner that no one will be able to notice it unless a Detect Magick spell has been cast, whereupon the nature of the impure water will be revealed. When coupled with a Curse spell or a Poison, the chances of success are increased +10%.

Create Wine of Drunkenness: An exceedingly potent wine may be made by casting this spell 3 times into wine. Up to 1 cask may be so enchanted. It has the power to intoxicate to the point of unconsciousness. One flagon will incapacitate 10 damage points. Thus, if a character of 50 damage points consumed 5 flagons, he would become unconscious. The wine will produce a drunken stupor for 20-40 turns. Once tasted, a character has a 25% chance of stopping before he has literally drunk himself under the table.

Curse: A Curse is a spell of great power which invokes some Demon and brings misfortune to the victim. A Curse will not take effect for 1-100 days - MKL of the Magick User laying the Curse. Only an Exorcism or a Remove Curse will prevent the misfortune. The presence of a Holy Relic will instantly nullify a Curse as well. Each one of the following Curses can be learned at BMR 5:

1. Non-Fatal Disease: By uttering the words Ashak vul Kalathoth unrak Kashak (from memory), the Magick User may cause a victim he touches or who is within 30 feet to contract a loathsome disease that cannot be cured by the usual means. There is a 10% chance +3% per MKL of the person laying the Curse that the victim will contract the disease.
2. Misfortune: By uttering the words Ashak vul Unraal ag Ashak (from memory) and making the Sign of The Damned, the Magick User may bring great misfortune to anyone who is within 30 feet. Misfortune consists of having a 5% disadvantage on all die rolls. The Curse will last until removed.
3. Fatal Disease: By uttering the words Ashak vul Talathoth unrak ag Ashak (from memory), the Magick User may cause a victim he touches to contract a fatal disease. There is a 50% chance of death 1-6 days after contracted -1% per Constitution point possessed by the victim.

Incantation of the Milky Eyes: By uttering the words Ashak ul Kashak unrak Ashak (from memory), the Magick User blinds a target, leaving the eyes milky with cataracts.

Inflict Grievous Wounds: A spell similar to Cause Minor Wounds, except this time 1-20 points of damage will be inflicted.

Maggot Spray: A stream of filth containing live flesh eating maggots spurts out from the mouth of the target. The victim is sickened for 2d6 turns (causing a penalty of -20% to his attacks). Additionally, the maggots eat into the flesh causing 1d6 points of damage immediately and on subsequent turn an additional 1d3 damage per turn. The victim may stop the damage by using an entire turn to brush off the maggots (no movement, attacks during this turn). Removing the maggots does not remove the sickening effect. Duration: 1-6 turns.

Nightmares: This spell causes the victim to suffer terrible nightmares. Such nightmares wrack the soul and temporarily lower the target's Fatigue level to 10% during the day until they get a night's sleep uninterrupted by such horrors.

Perform Empathic Self Cure: A spell which enables the Magick User to cure wounded has suffered at the expense of another. What happens is that he transfers 1-10 points of damage from himself to the other person by touching him.

Summon Werewolf: A spell similar to a 'Summon Werewolf' Summoning spell, except that this spell may be used 3 times per year.

Twist of the Tongue: By uttering the words Ashak vul ungarak nun Ashak (from memory), the Magick User twists the target's tongue into a spiral, completely destroying the ability to speak.

Weaken Bone: The bones of the target of this spell weaken. Each time the victim is hit, there is a percentage chance equal to the damage inflicted that one or more of the victim's bones will crack or break. If damage is inflicted by crushing weapons, double the percentage. If piercing weapons are used, halve the percentage.

Level 5 Black Magick

All spells in this section are at casting level 5 and BMR 6.

Brimstone death: Upon the death of the Magick User, or of any living sentient being of chaotic alignment, a horde of fiends are summoned to avenge him. Duration: 1 turn per MKL.

Curse of the Leprous Flesh: By uttering the words Ashak vul Algarath unrak Kashak (from memory), the Magick User may cause a victim he touches or who is within 30 feet to contract a vicious disease. This spell causes a person's flesh to rot off in a matter of weeks— truly hideous sight. Much of the target's flesh literally hangs from his or her frame, and there is a pungent rotting smell about him at all times. Every week, over a period of two months, the target lose 1-2 APP points permanently and 2 body points. The cursed can be removed while it is still in effect, but any damage done is permanent. If the victim somehow survives this curse, he is shunned by mortal communities.

Curse of the Ravenous Swarm: Calls a swarm of locusts or other destructive insects upon an area, which destroys wild plant life and fields. When the spell's duration ends, all the insects disappear, leaving nothing but the damage.

Finger of Death: A spell which fills a target's lungs with blood and inflicts 21-40 points of damage on a victim. The target falls to the ground and can do nothing but cough up blood. The victim is incapacitated for at 1-3 turns as he clears the blood from his lungs. The Magick User merely points his finger and utters the words Ashak ul Karak nun Ashak (from memory) and a target can be stricken within 30 feet. The spell requires -10% expenditure of Fatigue points and can be used 3 times daily.

Gaze of the Basilisk: The Magick User's eyes are transformed into those of the Basilisk. Anyone within range who meets his gaze is instantly paralysed and cannot move for 15 seconds x MKL. An INT CR is required each turn within 50' to the victim to avert his eyes before the spell does more than start to numb him slightly. Whenever he looks in the Magick User's direction, he must make another resisted roll. One may gaze in a mirror to look at the Magick User with safety and so prevent petrification but one's combat efficiency is greatly impaired (Hit Probability is halved).

Paralysis: A curse unique to witches, which causes one victim to lose all power of movement for 1-3 turns. A victim must be touched for the curse to be effective.

Possession: A spell similar to an Arcane Container, only the Magick User does not leave his own body. Rather, he controls his victim through a Demonic Spirit under his control. The ritual requires a link to the victim for the Magick User to even be able to attempt the possession: a lock of hair, a pool of blood or an item that is important to the intended victim. The victim remembers everything that happens during the possession, but more like a surreal dream than anything real. The victim cannot be made to commit suicide while possessed, but can otherwise be made to go against all its principles. Note: He must have summoned such a Demon prior to casting the spell. Lawful Clerics and Fighting Clerics are immune. Range: 30 feet. Duration: until Exorcised.

Summon Weretiger: A spell similar to a 'Summon Weretiger' Summoning spell, except that this spell may be used 3 times per year.

Wither: This rather vicious spell causes living flesh to Wither. A hand, arm or leg loses all capability and strength for the spell

duration. When the spell fades, the victim must succeed with a CON CR or the effects linger a second 24 hour period. Another CON CR is made at the end of the second 24 hour period. If it fails, a third attempt can be made in another 24 hours. If that fails also, only a Remove Curse or a reversed Wither (by the caster) may restore use of the affected hand, limb, etc.

Level 6 Black Magick

All spells in this section are at casting level 6 and BMR 7.

Breath of the Basilisk: The Magus' breath is transformed into that of the Basilisk. He may blow on one victim and turn him to stone (which is permanent unless dispelled). A CON CR saves the victim, but, if he has less than CON 15, he fight with 1-3 less blows for the next turn due to the paralyzing effects.

Creeping Doom: The caster calls forth a mass of 1,000 venomous, biting and stinging spiders, scorpions, beetles and centipedes. The carpetlike mass swarms in a square 25 feet on a side. Upon the caster's command, the swarm creeps forth at 10 feet per round toward any prey within 50 feet x MKL. Each vermin in the creeping doom effect automatically bites a creature for 1 point of damage and then dies. Each creature overrun by the swarm takes enough hit points of damage to kill it, destroying that number of vermin in the process. If there aren't enough vermin to kill all the creatures in the spell's effect, damage is distributed among the survivors equally. If the creeping doom travels more than 100 feet away from the range of the spell, it loses 50 of its number for each additional 10 feet it travels. Anything that would deter or destroy normal insects is effective against these insects.

Damnation: A spell which seals the soul of a willing neutral or chaotic character to the service of the Forces of Darkness. It is an excellent way of enforcing loyalty, as any oath signed in blood during the ceremony is guarded by an immediate death by Demonic Possession. The Damnation oath can he safely broken only within a Church Sanctuary, where a Cleric may perform an Exorcism. A character released from such an oath will then be given a Quest as penance for his despicable submission to Evil.

Evil Eye: The mark of a truly chaotic character, the Evil Eye can:

1. Curse the victim under its gaze; or
2. Fill him with unreasoning Fear (check morale -10%).

The range of the Evil Eye is 30 feet. It can be used 1-6 times after the spell is cast. Lawful Clerics and Fighting Clerics are immune.

Infertility: A curse unique to witches that prevents animals/humans from conceiving. A Remove Curse is needed to lift the curse from each victim. From 1-6 individuals will be affected per MKL of the gwrach.

Summon Black Crows: A spell similar to a 'Summon Small Animals' Summoning spell, except that this spell is used to summon 1d6 crows by MKL of the Magick User. The birds have a cunning intelligence and act as a swarm. They can be ordered to attack any target.

Unholy Strength of the Eternally Damned: A spell which imparts to any chaotic recipient sworn on an oath of Damnation from 1-6 additional points of damage whenever he strikes a foe. Range: 30 feet. Duration: 1-3 turns.

Weight of a Thousand Hells: Causes the victim to feel the despair, anguish, pain, and sorrow of a thousand sinners in Hell. This is a truly horrible spell, for the victim loses almost all motivation and earthly cares. All he can feel is his own pain—endless, inexorable, and searing. The target has a strong tendency to do nothing but brood. All actions and skills of the victims are lowered by 25%.

Level 7 Black Magick

All spells in this section are at casting level 7 and BMR 8.

Bane: With this spell, the Magick user calls down a powerful and terrible curse upon a region and all that live there. First plant life will begin to wither and die, then animal life will leave the region. Those animals (including humans and their kin) which stay in the area will suffer from malnutrition, stillbirths, diseases, lingering ailments and ultimately death. It takes 1-3 days for the effects of the blight to appear. At this point, crops will begin to wither and die, new fruit will not spout, flowers will cease to bloom. Basically, seasonal plant life will behave as if a particularly cold winter had set in. More skittish or feral animals will sense a malaise in the region and leave if possible. After 1-3 weeks, all plant life in the area of effect will begin to die, aging at a rate of one year per hour. The plants will not grow at this rate, merely age and die. Wild animals and those not corralled will leave the area, although particularly loyal, domesticated beasts may remain for a short while longer. At this point, all living creatures in the area of effect contract some form of ailment. These illnesses are 10% likely to be terminal. All newly born creatures in the area have 50% chance of dying. After 1-3 months, those plants which are not already dead will rot. No animals will willing remain in the area of effect -- trained horses will bolt, dogs will attack their masters to flee, etc. Each day, all creatures still living in the area of effect lose one hit point. No new births are possible and all pregnancies result in stillbirths. After 1-3 years, the land will become permanently blighted. Any creature entering the area must save versus death each hour or lose one hit point. To remove the blight, a remove curse and dispel magick must be cast together, each by a higher level Magus than the caster.

Barren Fields: A curse unique to witches like Blight, only it spreads 1 mile per day for each MKL of the gwrach until the curse is removed. This is a real "instant famine" spell. It may be removed with a Remove Curse.

Crush the Defiant: The Magick User merely points his open hand and utters the words Ashak ul Talathoth nun Ashak (from memory) to exert a constricting force on a living target's internal organs. No armour can prevent damage from occurring. A successful CON CR results in 4d10 damage point, half of which is always taken directly from Body. If the CON CR fails, the victim crumples to the ground, totally incapacitated by excruciating pain, with initial damage of (1 x MKL), then an additional 4D10 damage. Damage is equally portioned out to Fatigue and Body levels.

Eyes of the Medusa: For 1 round, the Magick User transforms his eyes into those like those of the Gorgon, Medusa. Anyone within range who meets his gaze is instantly turned into stone! An INT CR represents a character's actually averting his eyes before the spell does more than start to numb him slightly. Whenever he looks in the Magick User's direction, he must make another INT CR, or else he may gaze into a mirror to see the Magick User. Only a Remove Curse or a reversed Turn to Stone may restore the victim to life.

Grow Aged: A curse which causes the victim to age 1 year per day to a maximum of 3 x MKL of the caster. Only the Magick User casting the curse or another Magick User greater than him can reverse the process. Women lose 1 Appearance point per 3 years of aging. This causes the victim to age (one year x MKL). The aging effects start to show within a day.

Level 8 Black Magick

All spells in this section are at casting level 8 and BMR 9.

Summon Horsemen of the Apocalypse: A terrific spell which permits the Magick user to summon the Name of one of the Four Horsemen of the Apocalypse. The spell must be cast on a moonless night at the winter solstice and requires the sacrifice of seven new born babies. During this profane ghastly ritual, animals are howling, lightning strikes and natural disasters like earthquakes occur in the region. If successful, the summoned rider will appear a cause a plague associated with his Power in a radius equals to the Magick User MKL's miles from the site of the Invocation.

Name	Horse	Rider	Power
Pestilence	White	Carries a Bow	Bring non epidemic disease*
War	Red	Carries a Sword	Bring war
Famine	Black	Carries a Balance	Bring famine
Death	Pale	Death, carrying a Scythe	Bring epidemic disease*

* see "Plagues & Diseases" in chapter "Castles & Warfare".

Invocation: A spell of frightful power which permits the Magick user to summon Demons of level VIII to XI. Such a spell must never be spoken outside a protective Circle.

Sacrifice to the Lords of Hell: The ceremony of Human Sacrifice, one of the blackest of all practices of the Dark Arts. Once performed, the Magick user is doomed, for he must seal his soul forever to the Lord of Hell, Lucifer, who will claim it in 7 years. Any character who performs such an act will be, if discovered, Excommunicated by the Church and placed under sentence of burning for Heresy. The rite must be performed in the Dark of the Moon and lasts all night:

1. Evil Prayers are said.
2. A Black Mass is celebrated.
3. Wine of Drunkenness is created.
4. An enchanted chain of 7 times 7 links is used to bind the victim to the Altar of Defilement.
5. A Circle of protection is formed, into which the 13 celebrants must step for the duration of the rite.
6. The Invocation is spoken. As soon as the Demon has appeared, the Magick user will state his petition, then plunge the Thrice Cursed Knife of Sacrifice into the heart of the victim, catching the blood in the Chalice. Placing the Chalice On the Altar, he will await the answer of the Demon.
7. There is a 1-90% chance that the sacrifice is favorable to the Demon, whereupon the 13 celebrants are free to step out of the Circle and approach the Lord of Hell in their midst. Drunken revels and orgies follow until dawn.

After the rites are over, the Demon will perform the requested service.

Level 9 Black Magick

All spells in this section are at casting level 9 and BMR 10.

Deceive Death: Deceive Death is a delay of sorts; the Magus stalls for extra time. While it is not possible to delay once death has occurred, Deceive Death is commonly used by still-living Summoners. These people know ahead of time that their hour is upon them and take steps to avoid their fate. Among those disposed toward Deceive Death are signers of Cardinal Pacts, particularly pacts meant to last only a fixed period of time (seven, 33, and 66 years are the common durations, the last one reserved for long-lived Magick Users). By Deceive Death, the Summoner agrees to find a substitute soul for the demon in order to remain in power for one more year. The demon usually gives the Summoner 66 days to procure the

substitute soul. A Christian target must be picked and the Summoner must manipulate him or her into committing a mortal sin. Once this is done, the Summoner must kill the person with a special ritual dagger, thus sending the soul down to Hell in her own place. By committing such crimes, Summoners living on borrowed time become demons in their own right, tempting people to evil and then slaying them if they succumb (something genuine demons cannot do). Unfortunately, such subtle corruption takes a great deal of time. A character partaking of Deceive Death therefore has less annual time. If a demon ever desires to deny Deceive Death, it cannot simply say no to the Summoner, for Deceive Death is accepted by the Watchers as part of pact protocol.

Rain of Blood: This horrible event can occur as part of a regular thunderstorm or all on its own. Blood pours down in thick drops, coating everything in a dark red, sticky mess. Inside, the blood will ooze down the walls. Any living, non-evil creature in the area of a rain of blood must succeed a FER CR-3 or lose 25% of his fighting abilities until the rain fades. Duration: 2-12 turns. Area: 100 sq. yards per MKL.

Level 10 Black Magick

The spell in this section is at casting level 10 and BMR 10.

Kiss of Death: The person kissed by the Magick User dies a sudden death. The only mark on the corpse is the black imprint of the caster's lips.

Plague: A curse unique to witches that brings any plague named by the gwrach. A gwrach will employ such a curse only if in extremis and about to be executed as a witch or if direly wronged. It is usually used to punish Kings and great nobles.

Level 11 Black Magick

The spell in this section is at casting level 11 and BMR 10.

The End of Time: As for the spell "Horsemen of the Apocalypse" except that the Four Horsemen are summoned together. According to legend if all Horsemen of the Apocalypse are released then the Ultimate Gate will be opened and the Beast (Satan) will be released on earth. As a result, the site where the ritual is performed is now called Armageddon and is the witness of an epic battle associated with the End Times Prophecy between the forces of Light and Darkness. Chaotics (the caster include) and Lawfuls characters are gathered on this battlefield and immediately engage a struggle to the death! If Satan is defeated, he will be put into the "bottomless pit" or abyss for 1000 years, known as the Millennium, and will seek revenge on those who dare to cast the spell.



White Magick

White Magick deals with spells of healing protection and good luck. It is practiced for good purposes or as a counter to Evil and is focused on nature and herbs. Magick Users of Chaotic or Neutral alignment will not learn such spells. White Magick draws its power from empathy with others; it can only be performed by those pure of heart, mind and body. White Magick is so called because it brings light to darkness, freeing people from their fear of death and disease.

The ultimate purpose of White Magick is furtherance of the spiritual and material evolution of humanity. Specifically, this evolution is conceived in terms of the increased benevolent manifestation of seven spiritual energies or Seven Rays. Adept practitioners of White Magick, wielding the power of the Seven Rays, can contribute to this evolution. All spells must be targeted.

Level 1 White Magick

All spells in this section are at casting level 1 and BMR 1.

Cure Light Wounds: A spell which restores 1-6 points to a character's body and fatigue level. It may be received once per day.

Purify Water: A spell which will make spoiled or poisoned water usable for 1-6 people.

Repel Vermin: This spell creates an invisible 20 foot diameter sphere barrier around the caster that repels all types of vermin, including insects, arachnids and rodents.

Soothe the Ferocious Beast: The animal takes no interest in the caster as long as he continues to concentrate, and do not threaten it. A carnivore treats the Magick User as if he was simply something it does not eat. It retains normal interest, however, in anyone else nearby.

Level 2 White Magick

All spells in this section are at casting level 2 and BMR 2.

Armor of stout leather: The magically "toughens" the recipient's skin against attack as if he was wearing a leather armor. It is proof against all ordinary and magical attacks. Reduce damage according the armor class. This protection is in addition to normal armor absorption of weapon damage.

Holy Smoke: The Mystic can reveal chaotic persons or creatures by using incense. The smoke spreads among those present and gathers around objects and creatures in relation to how chaotic they are: the closer the smoke gathers, the more tainted the creature in question is. The Game Master clearly states if objects or creatures are slightly, moderately or thoroughly evil.

Mantle of Borealis: This spell protects the Magick User from hot temperatures up to 10°F x MKL (base 100°F). A Magick User of MKL 6 can create a Mantle which can withstand 100°F + 60°F = 160°F so that a recipient - ordinary clothing is as comfortable as if it were a mild summer's day. Duration: 1 hour x MKL.

Mantle of Helios: This spell protects the Magick User from cold temperatures up to -10°F x MKL (base 100°F). A Magick User of MKL 6 can create a Cloak which can withstand 100°F - 60°F = 40°F so that a recipient in ordinary clothing is as comfortable as if it were an early spring day. Duration: 1 hour x MKL.

Unseen to Faeries: A spell similar to a 'Cloak Self' Illusion spell, except that it cloaks the caster from the sight of the Faery Folk. The spell can be extended to other but at a cost of 1-6 Fatigue Points per person. Duration: Time Factor.

Level 3 White Magick

All spells in this section are at casting level 3 and BMR 3.

Circling Winds of Protection: This spell surrounds the caster with winds that circle at great speed. Since the wind picks up dust and other small, loose objects, the Magick User may be obscured. Melee attacks against the caster are reduced by -15%, and missile or thrown attacks by -45%. Duration: Time Factor.

Cure Poison: A spell which will stops the damage from a poison or restores a victim to consciousness and lucid thought. It may be received once per day.

Heal Broken Bones: A spell which causes bones to mend temporarily. It must be performed once per week for the time taken for paralysis to heal (10 x normal) to restore use of a limb.

Release from Fear: Cancels out the Necromantic spell of Fear.

Soothe Pains of the Beast: This spell looks much like a ritualistic "laying on of hands" seen in many churches. The caster kneels and press his hands to the wound while reciting a quiet incantation. The animal touched recovers 11-16 points to body and fatigue level.

Unseen to Lesser Undead: A spell similar to a 'Cloak Self' Illusion spell, except that it cloaks the caster from the sight of Skeletons and zombies. The spell can be extended to other but at a cost of 1-6 Fatigue Points per person. Duration: Time Factor.

Unseen to Lesser Demons: A spell similar to a 'Cloak Self' Illusion spell, except that it cloaks the caster from the sight of Demons of level I to II. The spell can be extended to other but at a cost of 1-6 Fatigue Points per person. Note that 1-6 extra Fatigue Points are also required for each target of Alignment 1-2 to cloak. Duration: Time Factor.

Level 4 White Magick

All spells in this section are at casting level 4 and BMR 4.

Cure Deafness: This spell allows the target to regain hearing.

Cure Major Wounds: A spell which restores 11-16 points to a character's body and fatigue level. It may be received once per day.

Deviate Missile: A spell similar to a 'Deflect Missile' Ancient Lore spell, except that the missile cannot be deflected back. The maximum total weight of the missiles cannot exceed 20 dr. x MKL.

Heretic's Trail: The spellcaster can track an abomination or a tainted creature that the he has met personally. The tracking is impeccable until the chaotic creature crosses water – if it does the spell must be casted again on the far side of the stream. Should the Magick User fail, he cannot try again until the next day.

Release from Agony: This spell immediately relieves pain or 'Agony of the Damned' Black Magick spell and restores the victim of such

magick back to his normal levels of performance. The spell may also be used to block all ordinary pain for a period of 1 hour x MKL of spell caster.

Release from Terror: Cancels out the Necromantic spell of Terror.

Stop Bleeding: This spell will immediately stop bleeding or dispel 'Bleeding' Black Magick spell. It may be received once per day.

Unseen to Monsters: A spell similar to a 'Cloak Self' Illusion spell, except that it cloaks the caster from the sight of Humanoid Monsters of levels lesser than the Mage. The spell can be extended to other but at a cost of 1-6 Fatigue Points per person. Duration: Time Factor.

Wizard's Lantern: This illuminates an area of radius 10 feet x MKL with magical light the intensity of a bright lantern. The light may radiate from the Caster himself or from an object anyone may carry.

Level 5 White Magick

All spells in this section are at casting level 5 and BMR 5.

Arcane Cloak: This is named for its colourful, dazzling appearance, Arcane Cloak sheathes the recipient in its bright amber nimbus. It absorbs 1 x MKL points of ordinary damage.

Armor of Guard: As for Armor of Stout Leather. The magically "toughens" the recipient's skin against attack as if he was wearing a hauberk armor.

Cure Blindness: This spell allows the target to regain sight.

Shield of Athene: This creates a shield of iridescent, kaleidoscopic light so bright it hurts the eyes. Reduce the hit probabilities by -20%. The shield has an armour rating of 10 against all attacks, including all magical missiles, and reduces all Critical hit by -10%. It also prevents a successful Bash by any blow whatsoever! The Shield is wielded as if it were an ordinary shield to ward off blows at user's Shield. It deflects the first 9 points of damage from any successful attack. These damage points are absorbed by the Shield's "Body," which is equal to the Magick User's Body. When the Shield's "body" is reduced to zero, the shield vanishes.

Unseen to Evil: A spell similar to a 'Cloak Self' Illusion spell, except that it cloaks the caster from the sight of people of Chaotic alignment of levels lesser than the Mage. The spell can be extended to other but at a cost of 1-6 Fatigue Points per person. Duration: Time Factor.

Unseen to Minor Demons: A spell similar to 'Unseen to Lesser Demons', except that it cloaks the caster from the sight of Demons of level III to V.

Level 6 White Magick

All spells in this section are at casting level 6 and BMR 6.

Cure Disease: A spell which will arrest a disease and begin recovery. Recovery time is 2-20 days.

Holy Light: Allows the light of torches, lamps, etc. not to be affected by the Necromantic spells of Darkness.

Quiet the Raging Winds I: Stops all wind from blowing, leaving only calm air. This spell is not powerful enough to effect winds caused by magick.

Regeneration: A spell which enables the target the ability to regenerate wounds at +1 Body point per turn. The spell can be cast only once per day. Duration: Time Factor.

Restrain Evil: A spell which prevents the approach of any living chaotic creatures, but which has no effect on sentient beings with intelligence over 13. If the caster advances, the held creature will retreat an equal distance. Duration: Time Factor. Creatures affected: 1 per MKL of caster.

Unseen to Major Undead: A spell similar to a 'Cloak Self' Illusion spell, except that it cloaks the caster from the sight of Mummies and Vampires. The spell can be extended to other but at a cost of 1-6 Fatigue Points per person. Duration: Time Factor.

Level 7 White Magick

All spells in this section are at casting level 7 and BMR 7.

Quiet the Raging Winds II: A spell similar to a 'Quiet the Raging Winds' White Magick spell, except that winds caused by magick are effected.

Regeneration: A spell similar to a 'Regeneration' Legend Lore spell.

Unseen to Lycanthropes: A spell similar to a 'Cloak Self' Illusion spell, except that it cloaks the caster from the sight of Lycanthropes. The spell can be extended to other but at a cost of 1-6 Fatigue Points per person. Duration: Time Factor.

Unseen to Major Demons: A spell similar to 'Unseen to Lesser Demons', except that it cloaks the caster from the sight of Demons of level VI to VII.

Level 8 White Magick

All spells in this section are at casting level 8 and BMR 8.

Release from Panic: Cancels out the Necromantic spell of Panic.

Unseen to Greater Undead: A spell similar to a 'Cloak Self' Illusion spell, except that it cloaks the caster from the sight of Wraiths. The spell can be extended to other but at a cost of 1-6 Fatigue Points per person. Duration: Time Factor.

Vitality: A spell similar to a 'Vitality' Legend Lore spell.

Level 9 White Magick

All spells in this section are at casting level 9 and BMR 9.

Armor of Preservation: As for Armor of Stout Leather. The magically "toughens" the recipient's skin against attack as if he was wearing a full plate armor.

Remove Curse: A spell which will dispel any one Curse or Evil Sending.

Restore Hope: Cancels out the Command spell of Hopelessness.

Unseen to Greater Demons: A spell similar to 'Unseen to Lesser Demons', except that it cloaks the caster from the sight of Demons of level VIII to X.

Level 10 White Magick

All spells in this section are at casting level 10 and BMR 10.

Call for an Angel: A spell similar to a 'Summon Angel I' Summoning spell.

Restore Sanity: A spell which will permit to any creatures to recover from temporary or indefinite insanity.

Regenerate: The Magick User can literally regenerate a severed finger, toe, hand, foot or limb or he can remove a scar, disfigurement, etc., in 21 days by casting this spell three times per week for three weeks. He may do research at this time, learn spells, etc., but cannot cast magick on the days he casts the regenerative spell. If circumstances require him to cast any other spells on regenerative spell days, the regeneration ends at that moment.



Weaponsmithing

Weaponsmiths work at their level of competence; a Weaponsmith will devote most of his time to making the best items he can, and not to making items that could also be built by lower level Weaponsmiths. In other words, it is assumed that Weaponsmiths of MKL 4 are the only ones making +3 weapons; those of lower levels do not have the ability, and those of higher levels have better things to do with their time.

The following table displaying the cost of enchanting a single dr. of several useful materials, according to the MKL of the weaponsmith. It is assumed that the Weaponsmiths, of whatever MKL, have enchanted their various foci and can therefore enchant 9 dr. of materials per MKL attained. Payment is assumed to be 15 SP per day for the talents of a Master armourer plus the payment due to a Mage of the Minor Arcane for the exercise of his magical talents. (Note: Weaponsmiths may enchant 3 dr. of material per MKL or 9 dr. per MKL with a focus.)

The formula used to determine the cost of enchanting the materials is TV/A + K, where T = time required for enchantment from the given BMR, V = value of the Weaponsmith's time in SP, and A = amount of material enchanted by a Weaponsmith of a given MKL, and the K is a constant indicating the cost of the raw (unenchanted) material per dr. of weight.

	Steel (K = 333)	Dwarvish Steel (K = 100)	Star of Iron (K = 600)	Wood (K = 0)	Elvish Yew (K = 17)	Temper (K = 42)		
MKL	BMR = 6	BMR = 4	BMR = 1	BMR = 5	BMR = 3	BMR = 4	V	A
1	979	818	1029	831	628	70	20	9
2	400	400	746	348	250	54	35	18

3	208	251	680	178	143	48	40	27
4	133	196	651	113	97	46	45	36
5	101	172	640	84	78	45	50	45
6	78	155	629	65	63	44	55	54
7	69	149	628	57	58	44	60	63
8	54	136	617	43	47	43	65	72
9	48	133	616	39	44	43	70	81
10	43	128	613	33	40	43	75	90
11	39	126	612	31	38	43	80	99
12	37	124	611	29	37	43	85	108
13	33	122	609	25	35	43	90	117
14	30	118	608	22	31	43	95	126
15	29	118	607	21	31	43	100	135
16	27	116	607	20	29	43	105	144
17	25	114	616	18	29	43	110	153
18	23	114	606	17	27	43	115	162
19	22	113	605	16	27	43	120	171
20	19	110	604	13	25	43	125	180
21	17	109	603	11	24	43	130	189
22	16	108	603	10	23	43	135	198

Once the number of days necessary to enchant the MKU's basic amount (defined as a number of dragons equal to his MKLvl),all that remained was to compute the amount of time needed to enchant a single dragon; this time, multiplied by the MKUs per diem pay, gave the value of the enchanted material. Assumptions made for the purpose of arriving at a uniform valuation for enchanted materials are: that we are observing an average Magick User of that MKLvl — to wit, one with an astrological bonus of 5% and no other unusual aids to his enchantment; and that MKUs are thrifty with their time — if they can enchant four dragons with a single spell, then they will, even if only .5 dragons are needed for the project at hand. The excess can be sold or bartered to another MKU, or stored against eventual use by the enchanting MKU. Also, on items where the value of the material used exceeds the value of the construction (see, for instance, the costs for armor), certain anomalies are noted. It actually costs more in real terms to enchant and construct —1 armor than to make —2 armor, and more to make —2 than —3. This is a direct result of the high costs of enchanting the metal at low MKLs. In these cases, it is assumed that the Guild of Weaponsmiths places artificial controls on prices, perhaps by providing cheap enchanted steel to lower-level Weaponsmiths for use in armor.

A final assumption is that Weaponsmiths work at their level of competence; a Weaponsmith will devote most of his time to making the best items he can, and not to making items that could also be built by lower level Weaponsmiths. In other words, it is assumed that Weaponsmiths of MKLvl 4 are the only ones making +3 weapons; those of lower levels do not have the ability, and those of higher levels have better things to do with their time.

The process as given in the final column are considerably larger than the costs. This is because the buyer is not, in most cases, the first owner of an item; transportation costs and profits act to increase the price substantially. A fivefold increase is, admittedly, somewhat arbitrary, but if we err, it is on the conservative side. If a character wished to avoid the listed costs (and incidentally, the listed availability) he could commission the item direct from the source, simply by finding the correct level Weaponsmith (who would need to be free at the time and not in the middle of some three or four year enchantment), successfully influencing him (and his patron or lord, if he is a commoner working for a feudal lord), paying him in advance, and then waiting the requisite time. This system works fine when ordering a weapon for a five year old son to use when he is knighted; it has its limitations if one needs the weapon right now.

It is also very unlikely that an ego sword would consent to being sold to anyone with the money; likewise, it is doubtful that this same sword would care if a person the sword approves of has enough money to pay the Guild price to the current owner, whom the sword already dislikes enough to leave. Prices for these weapons are given essentially for their 'Gosh, Wov' value; a proper price for one might well be and s Kingdom, if the kingdom is big enough.

Availability of magical weapons is a function of their Power. The rarer a weapon, the greater its Power because the amount of time and single minded effort that goes into their forqing is often more than a Weaponsmith is prepared to devote. Weapons of Power are the magnus opus of a Weaponsmith, the epitome of his skill and art, and he seldom forges more than one or two in a lifetime for some Great Purpose Most of his work is with +1 to +3 armaments. When using the availability probabilities, note that some values are less than 1%, For instance, there is only a 0.1% chance for a +10 Knight's Broadsword. In other words, a 1% must be rolled on 1d100; then a second roll must be on the 1d100. If the sword is to have special properties - for example, a flaming weapon - then the second roll is multiplied by the multiplier given: 10% x 0.1 = 1% chance on the second roll of a Flaming +10 Sword.

Basic Amounts of Material Needed

Weapons are composed of varying amounts of wood and steel (for the sake of simplicity, make the assumption that these are the only two materials used); the following is a chart showing the exact composition of each weapon, plus the amount of time that the weaponsmith will have to spend forging the weapon (apart from enchanting it).

Armor	Average Weight	Time
Chain Shirt	40	25
Superior Chain Hauberk	80	50
Chain Hauberk	64	40
Chain & Plate	96	75
Plate	120	120
Light Shield	2 steel/5 wood	3
Heavy Shield	5 steel/10 wood	5
Norman Helm	5	2
Open Faced Bascinet	6	3
Crusaders Helm	10	10

Using the values given here, the costs of the enchanted materials in any given weapon are computed. Refer to the next table for the costs of the materials for each level of enchantment in the weapons. The time given is the time needed to forge the weapon/armor, over and above enchantment time.

Weapon	Weight of Steel	Weight of Wood	Time
Dagger	2	—	1
Hand Axe	5	2	1
Short Sword	5	—	2
Mace	8	2	2
Light Sword	5	—	2
Scimitar	7	—	3
Sword	7	—	3
Norman War Axe	8	2	1
Knight's Broadsword	10	-	9
Barbarian Longsword	10	-	3
War Hammer	12	3	5
Bastard Sword	15	—	5
2-Handed Sword	18	-	5
2-Handed Axe	14	3	2
Flail	15	3	5
Spear	3	4	1
Lance	6	12	1
Morning Star	15	3	5
Short Bow	—	3	3
Horse Bow	-	3	
Longbow	—	4	12
Composite Bow	-	4	10
Light Crossbow	2	8	8
Heavy Crossbow	4	16	15
Arrow/Quarrel	.1	.15	.1

Costs Of Enchanting Various Items

Item	Temper (no. of doses)	Time (weeks)	Cost (SP)
+1 Arrow	0.1	0.05	119
+1 Weapon	3	3	897
-1 Armor	3	2	658
+2 Weapon	5	5	1 640
-1 Shield	2	1	376
-1 Helm	1	1	328
+2 Arrow	0.2	0.1	60
+1 Bow	5	5	1 640
+3 Weapon	14	14	5 054
+3 Arrow	0.3	1.75 days	123
-2 Armor	6	5	1 851
+2 Bow	7	7	2 527
-2 Shield	4	4	1 580
-2 Helm	2	4	1 490
-3 Armor	9	7	3 091
-3 Shield	6	5	2 364
-3 Helm	3	5	2 232
+4 Arrow	0.4	0.5	261
+4 Weapon	22	22	10 956
+3 Bow	14	14	6 972
-4 Armor	12	14	7 376
-4 Shield	8	10	5 586
+5 Arrow	0.5	0.75	484
-4 Helm	4	10	5 418
+5 Weapon	28	28	16 884
+4 Bow	21	21	12 663
+6 Arrow	0.6	1.75	1 074
+5 Bow	52	52	33 176
+6 Weapon	59	59	37 642
Flaming Weapon	52	52	34 996
+7 Arrow	0.7	5.2	3 554
Ego Weapon	52	52	36 812
+6 Bow	156	156	115 908
+7 Weapon	163	163	121 109
-5 Armor	15	21	16 815

-4 Shield	10	16	13 310
-5 Helm	5	16	13 095
+8 Arrow	0.8	10.4	8 552
+7 Bow	260	260	229 580
+8 Weapon	267	267	235 761
+9 Arrow	0.9	15.6	13 208
+9 Weapon	371	371	240 580
Dancing Weapon	156	156	2 204 000
Bow of Distance	156	156	143 208
+10 Weapon	527	527	502 231
Bane Weapon	156	156	2 379 000
Vorpal Blade	156	156	2 466 000
Bow of Unerring Aim	260	260	256 880
Holy Weapon	364	364	5 754 000

Missile Weapon Costs & Prices

Weapon Type	Cost of production (GP)	Availability	Maximum Price (GP)
+1 Arrow/Quarrel	4.75	85%*	6
+2 Arrow/Quarrel	2.40	40%**	16
+3 Arrow/Quarrel	4.90	15%	28
+4 Arrow/Quarrel	12.00	05%	60
+5 Arrow/Quarrel	19.40	03%	88
+6 Arrow/Quarrel	43.00	01%	200
+7 Arrow/Quarrel	142.00	0.1%	710
+8 Arrow/Quarrel	342.00	0.1%	1 710
+9 Arrow/quarrel	528.00	0.1%	2 640
+1 Longbow	108.00	70%	400
+2 Longbow	138.50	35%	680
+3 Longbow	318.00	20%	1 590
+4 Longbow	551.00	08%	2 760
+5 Longbow	1374.00	04%	6 865
+6 Longbow	4689.00	01%	25 790
+7 Longbow	9245.00	0.1%	46 225
Longbow of Distance	+5728.00	x 0.01	+28 640
Longbow of Unerring Aim	+10275.00	x 0.01	+51 375
+1 Heavy Crossbow	221.00	40%	665
+2 Heavy Crossbow	213.00	15%	1 065
+3 Heavy Crossbow	374.00	05%	1 870
+4 Heavy Crossbow	600.00	03%	3 000
+5 Heavy Crossbow	1422.00	02%	7 110
+6 Heavy Crossbow	4735.00	01%	26 040
+7 Heavy Crossbow	9276.00	0.1%	55 656
Crossbow of Distance	+5728.00	x 0.01	+28 640
Crossbow of Unerring Aim	+10275.00	x 0.01	+51 375

* 1d20 +1 Arrows or Quarrels will be available for sale.

** 1d6 +2 Arrows or Quarrels will be available for sale.

Arrows and Quarrels fashioned and enchanted in this list are made of Elven yew and steel for a 1, +2, and +3 missiles. Elven yew and Star of Iron are used in missiles of +4 and higher. Prices are given per arrow or crossbow quarrel, as are costs of producing them.

Bows are fashioned out of Elvish yew. Also, to draw a bow eight magical properties requires additional Strength and/or Dexterity. Each (+) value also increases Bash probabilities by +3%.

Crossbows are fashioned out of Elvish yew and steel. Each (+) value also increases Bash probabilities by +4%. Only characters who specialized in the Heavy Crossbow as a favorite weapon may employ it; the weapon does require special skill to operate and maintain it efficiently. Such characters tend to be mercenary men-at-arms.

Bow/Crossbow of Distance is a longbow or crossbow which has the extraordinary magical property of propelling a magical arrow much farther than would be possible otherwise. The additional distance is a function of both the arrow being fired and the magical bonus of the bow. For example, a +6 Bow of Distance fires a +5 arrow. The range is (6 + 5)/2 = 5.5 Times the range of an ordinary Longbow. The bowman must, of course, possess excellent eyesight and has to see the target to hit at such long range. Note that there are no bonuses to hit probabilities when the bow is used to develop extended ranges, but full damage and bash bonuses apply. Within normal ranges , the arrow would have +5 bonuses to hit.

Bow/Crossbow of Unerring Aim is a longbow or crossbow which has the extraordinary magical property of propelling a magical arrow with special accuracy. The hit probability can receive up to a +7 bonus, depending upon the characteristics of the bow, in addition to any magical bonuses for the arrows used. Even more significant, the weapon will have an increased chance of scoring a critical hit to a target struck by the arrow The Critical Hit Multiplier is found by adding the magick bonus of the bow to that of the arrow, dividing by 2 and then multiplying the result times the basic critical hit probability of the weapon. For instance, a +6 bow and a +2 arrow have a (6 + 2)/2 = 4 times the critical hit chances of a normal weapon and arrow. In the case of normal arrows fired by a bow/crossbow of Unerring Accuracy, add 0 (arrow bonus) to the magical bonus of the bow, divide by 2, etc. Such weapons can be employed only by characters who have specialized in their use as a favorite weapon.

Arrows/Quarrels of Bane may be fashioned in the following manner. A quantity of magical materials from the creature to be slain must be worked into the missile. Then it must be enchanted as for a Bow/Crossbow of Unerring Aim. (Cost = cost of missile + 25% of cost of a Bow/Crossbow of Unerring Aim; same for prices for customers). Such a bane will function as if fired from a Bow/Crossbow of Unerring Aim even if only an ordinary bow or crossbow is used. Its damage effect are automatically critical if it strikes home, with no glancing blow possible. Further, unless it is removed from the victim (10% chance per turn of being pulled out or knocked loose, unless cut free by a Physician performing surgery), twice the (+) value of the arrow or quarrel in damage points will be delivered to the body each turn it remains buried. Most significant, if fired from a Bow/Crossbow of Distance, the arrow will permit the bonuses of both the bow and the arrow to be added, etc., to provide a hit probability bonus, even if the victim is beyond normal range. Banes are normally fashioned to slay monsters. In lawful society a Bane against Trolls or Giants or WereWolves is regarded as quite fitting and proper; however, a Bane against a Kindred Race (Men/ Elves/Dwarves/Hobbits) is akin to undeclared war against an entire race and will be viewed very dimly indeed! Further, in the latter case, usually only a particular individual will have the Bane enchanted against him.

Availability of magical bows, arrows, etc. may appear rather common to the passing glance. However, it should be noted that the percentage refer to the chance of acquiring a weapon from a Weaponsmith, Such Mage-Armourers are not commonly encountered, unlike the normal variety of armourer. Rarity thus becomes more likely. Further, in the open market, all likelihood of discovering a weapon for sale are halved in major population regions and are quartered in less populated region, with only +1 to +3 weapons being available. In the end, it will be the Game Master who decides upon the availability of a given weapon. If he desires them to be more common, he will adjust chances accordingly. If he desires them to be rare, again he will act accordingly. Such matters are vital to the whole course and balance of game play, and thus, the Game Master should be the final authority on the matter, not printed random probability tables which cannot anticipate the needs and attitudes of every Game Master.

Melee Weapon Costs & Prices

Weapon Type	Cost of production (GP)	Availability	Maximum Price (GP)
+1 Knights Sword	210	60%	500
+2 Knights Sword	180	30%	1 000
+3 Knights Sword	270	15%	1 500
+4 Knights Sword	515	05%	3 000
+5 Knights Sword	755	02%	5 000
+6 Knights Sword	1635	02%	10 000
+7 Knights Sword	4975	01%	25 000
+8 Knights Sword	9570	0.1%	50 000
+9 Knights Sword	13760	0.1%	75 000
+10 Knights Sword	20230	0.1%	100 000
+1 2-Handed Sword*	331	35%	800
+2 2-Handed Sword	255	20%	1 250
+3 2-Handed Sword	310	10%	150
+4 2-Handed Sword**	550	05%	3 500
+5 2-Handed Sword	780	01%	6 000
+1 Flail***	325	40%	600
+2 Flail	245	20%	1 100
+3 Flail	305	15%	**1 500**
Special Qualities for Weapons			
Flaming Weapon	+1400	x0.1	+7 000
Ego Sword	+1470	x0.05	+7 500
Dancing Sword	+88160	x0.01	+400 000
Returning Weapon	+44080	x0.01	+200 000
Vorpal Blade	+98640	x0.01	+425 000
Holy Sword	+230170	x0.001	+1 100 000
+ Alchemetical Ruby	+20000	x0.1	+100 000
+ Cabbalist Runes		x0.1	

* Also 2-Handed Battle Axe or Nordic Broad Axe, Halberd and Lance of +1 to +5.

** Dwarvish or Nordic War Hammer, Norman War Axe, Mace, Flail, Morning Star, Bastard Sword, Falchions and Chivalric War Hammers of +4 or +5.

*** Also Dwarvish or Nordic War Hammer, Norman War Axe, Mace, War Hammer, Morning Star, Bastard Sword, and Falchion of +1 to +3. See note (**) for +4 and +5 weapons.

Note also that Barbarian Longswords (+1 to +10) are the same in cost and price as Knights swords. Scimitars (+1 to +5) are at 2/3 of the knights sword cost but sell at the same price. Shortswords (+1 to +5) are at 1/2 the costs and prices of knights swords. Daggers (+1 to +5) are at 1/4 the costs and prices of knights swords. Light swords compare to scimitars.

Armor Costs & Prices

Armor Type	Cost of production (GP)	Availability	Maximum Price (GP)
-1 Chainmail Shirt	700	60%	800
-2 Chainmail Shirt	330	25%	1 200
-3 Chainmail Shirt	300	10%	1 600

-4 Chainmail Shirt	440	05%	2 200
-5 Chainmail Shirt	820	02%	4 000
-1 Chain Hauberk	1100	60%	1 200
-2 Chain Hauberk	485	20%	1 750
-3 Chain Hauberk	410	05%	2 500
-4 Chain Hauberk	530	02%	4 000
-5 Chain Hauberk	910	01%	6 000
-1 Superior Hauberk	1380	60%	1 550
-2 Superior Hauberk	590	15%	2 250
-3 Superior Hauberk	480	05%	3 000
-4 Superior Hauberk	590	02%	5 000
-5 Superior Hauberk	970	01%	7 500
-1 Platemail Armor	1665	40%	1 800
-2 Platemail Armor	720	10%	2 500
-3 Platemail Armor	590	05%	3 600
-4 Platemail Armor	690	02%	6 000
-5 Platemail Armor	1100	01%	9 000
-1 Plate Armor	2110	30%	2 300
-2 Plate Armor	930	07%	3 250
-3 Plate Armor	760	03%	4 650
-4 Plate Armor	860	02%	7 500
-5 Plate Armor	1320	01%	10 750
-1 Heavy Shield	145	75%	240
-2 Heavy Shield	130	40%	500
-3 Heavy Shield	145	20%	750
-4 Heavy Shield	260	05%	1 400
-5 Heavy Shield	570	01%	2 800
-1 Bascinet Helm	80	40%	120
-2 Bascinet Helm	85	15%	360
-3 Bascinet Helm	115	08%	560
-4 Bascinet Helm	235	05%	1 200
-5 Bascinet Helm	545	01%	2 500

Costs of Armour are based upon a standard character of 160 dr. weight. Larger characters require proportionately more armor, and costs and sales prices are also increased in proportion. For example, a 200 dr. maxi would need armour 200/160 = 1.25 more extensive. This increases costs and price by 125%. Similarly, smaller characters need proportionately less armor and costs are accordingly reduced in proportion.

Availability is assumed for the size of the character asking, to avoid complications, Thus, if a 400 dr. Hero just happened to find a -3 hauberk in stock, it is just his size. It might be that the Weaponsmith has to make a few alterations, but it is assumed that he has the material on hand to perform the task. As in the case of weapons, armor becomes increasingly herd to find vs its protective qualities increase.

Mithril Armor will provide -7 protection. However, such armor is so rare that one should not even contemplate purchasing it on the open market. The cost would be incredible as well, requiring the resources of a kingdom to finance even the fashioning, let alone the purchase of it. If a suit of Mithril is ever found, the chances are only 1% that it will fit anyone in the party (each checks). To have it altered costs five times as much as a suit of -5 plate armor, provided that such alterations can be made downward to a person smaller than the armor was fashioned for; larger characters will have to find a Mithril mine to obtain the extra metal required to forge the additional links or plates.

Rune Lore

Rune Magick differs from most other forms of magick in that the proficiency of the caster has virtually nothing to do with the results. The Runes are merely means of summoning and focusing the mana (the pervasive magical forces of the universe); the power itself derives from divine sources. In the Poetic Edda, Odin paid a terrible price for the runes:

> *I know that I hung for nine whole nights*
> *Upon a windswept tree,*
> *Cashed by a spear and given to Odin,*
> *Myself given to myself,*
> *On the tree of which no man can tell*
> *From what roots it has sprung.*
> *No man served me with bread and drink;*
> *I peered down below,*
> *Took the runes up, shrieking took them,*
> *Then fell back again.*

From Odin the runes came, and Odin's power is in them. To men he promised power over the runes and power through the runes:

> *You shall find runes and signs to read,*
> *Signs mighty, signs most strong,*
> *Which the soothsayer coloured, the high gods made,*
> *And Hroptr of the gods has carved.*
> *But knowledge is required to use the runes:*
> *Do you know how they should be carved?*
> *Do you know how they should read?*
> *Do you know how they should be coloured?*
> *Do you know how they should be tried?*

To simulate the "feel" of Rune Magick, a player must learn the runes his character knows. He must be able to write them and pronounce them, at least. When he discovers runes, he must be able to read them straight away without references to be able to employ them immediately (or else spend time learning the runes). This is not too much to ask in return for the power of the Aesir themselves.

Nordic Magick was inextricably bound up with the Aesir, particularly Odin Allfather. Odin was called "Lord of the Runes" and was the patron of all forms of wisdom – especially Magick. His name contains a valuable clue to the essence of his nature; for not only does it mean "god" or "spirit", but it is also related to an adjective meaning "frenzied" or "mad" in the sense of "possessed". From Norse myth and legend it is clear that three different frenzies were Odin's gifts to men: the beserker ferocity and strength of men in battle; the visionary trance of the Vola or Seer; and the spell-binding power of poetry and song fashioned by the Skald.

The numbers 3 and 8 were magical to the Nordics, and it is perhaps no accident that the original Teutonic runes were 24 in number, arranged in 3 groups of 8 dedicated to the goddess Freya and the gods Hagal and Tiw. However, when cast, the runes are the expression of Odin's will and also that of the mysterious goddess Wyrd (Fate) whose decrees rule the lives of gods and men and all things.

The Ancient Runes

The Ancient Runes are those acquired by Odin in submitting to torture on the great tree Yaggdrasil. They are sacred and were used to make prophecies, cast spells and bind oath-swearers. The Nordics regarded the Ancient Runes with awe, for most were illiterate and could not understand them or the writings they embodied.

The following table presents the basic divisions of the 24 runes, then the symbols, pronunciations, names and basic meanings. Subsequent sections will deal with the magical qualities of the runes:

Rune	Sound	Name	Meaning
ᚠ	f	feoh	'cattle'. Cattle are the livelihood of most Norse clans and families, and so this rune generally symbolises wealth and success; but it can also, negatively, stand for greed or excess. This rune is also associated with the Vanir Freyr, the god of wealth and plenty, and also with the Dwarves.
ᚢ	u	ur	'auroch'. The rare and majestic auroch requires great skill to hunt, and so this rune symbolises strength, speed and survival. This rune is also associated with the Aesir Uller, the god of hunting.
ᚦ	th	thorn	'thorn'. Thorn-bushes represent obstacles, and so this rune symbolises difficulty, struggle, anger and pain. This rune is also associated with storm giants and trolls, with the giant god Ymir, with Jotunheim and Trollheim, and with the East.
ᚨ	a	os	'mouth'. This rune governs communication, and symbolises signs, intellect, insight and inspiration, especially of divine origin. This rune is associated with the Aesir god Bragi, the patron deity of skalds, and also with Odin, the patron of wise sorcerers and many runemasters.
ᚱ	r	rad	'rider'. This rune symbolises change, discovery, riding and journeys. This rune is associated with the Aesir god Odin in his aspect as the One-eyed Wanderer.
ᚲ	k	cen	'torch'. This rune symbolises passion and wildfire. As both can be difficult to control, it can also symbolise chaos. This rune is associated with both Freya, the goddess of passion, and Loki, the trickster god of fire. It is also associated with the fire giants, with Muspellheim, and with the South.
ᛈ	P	peoro	'cup'. This rune depicts the dice-cup used in games of chance, and represents changing fortunes, uncertainty and unpredictability. It is, not surprisingly, also associated with the Aesir god Loki.
ᛉ	R	eolh	'elk'. This rune is a pictorial representation of an elk, with its massive antlers. It is seen as a rune that symbolises shielding and protection. It is also associated with Heimdall, watchman of the gods.
ᛋ	s	sigil	'sun'. This rune symbolises summer, light, health, wholeness, happiness and good fortune. This rune is associated with the Aesir god Baldur.
ᛏ	t	tir	'Tyr'. This rune, the warriors' rune, is named for, and associated with, the Aesir god Tyr. It symbolises fame, honor, heroism, sacrifice, justice, and victory in battle.

	b	beorc	‘birch-tree’. Named for the birch-tree, which is noted for its ability to survive fire and regenerate quickly, this rune symbolises protection, fertility, spring, growth, nurturing and motherhood. It is associated with the goddess Frigg.
	e	e(o)h	‘horse’. Named for one of man’s closest allies in the animal kingdom, this rune symbolises loyalty, partnership and progress. It is associated with Odin, via his faithful steed Sleipnir.
	g	gyfu	‘gift’. This rune symbolises not only gifts, but also the spirit of openness, generosity and hospitality itself. Sometimes known as the friendship rune, it is also associated with the Aesir god Baldur.
	w	wyn	‘happiness’. This rune symbolises joy, fulfilment and harmony. It is associated with the blessings of the realm of Asgard itself.
	h-	haegl	‘hail’. Sometimes known as the weather rune, this rune can symbolise disruption but also cleansing. It is also associated with the Aesir god Thor, the god of storms.
	n	nyd	‘need’. This rune symbolises necessity, purpose, doom and duty. It is associated with the three Norns, the goddesses of destiny.
	i	isa	‘ice’. This rune can symbolise clarity and truth, or alternatively inaction and stubbornness. It is associated with the frost giants, with winter, with Nifellheim, and the North.
	j	ger	‘harvest’. This rune symbolises autumn, reaping and reckoning, the earning and receiving of rewards, endings and beginnings. It is associated with the goddess Frigg.
	y	yr	‘yew-tree’. The yew-tree is an ancient keeper of knowledge, but is also known for its poisonous berries. This rune symbolises many things, including dangerous sorcery, dark desires and even death. It is also associated with darkness, monstrous creatures, Dark Elves, and Hel, the goddess of the dead. It is generally regarded as the rune of ill-fate.
	m	man	‘mankind’. This rune symbolises humanity and friendship, and can also represent a person’s individual destiny, the self. It is also associated with the Aesir god Heimdall, in his aspect as defender of the human race. This rune can also represent Midgard, the world of men.
	l	lagu	‘water’. As well as the obvious representation, this rune symbolises emotion, fertility, intuition and womanhood. It is associated the Vanir Njord, the god of the sea, but can also represent the fertility goddess Freya, his daughter. It can also represent the West.
	ng	Ing	‘Ing’ (an obscure name for the Vanir god Freyr). This rune symbolises growth, change and creativity. As well as Freyr himself, this rune is also associated with the Light Elves, and their realm of Alfheim.
	o	epel	‘home’. This rune symbolises family and home. It can also represent ancestry or lineage. This rune is associated with both Odin and Frigg, as joint heads of the household.
	d	Daeg (day)	‘day’. This rune symbolises clarity and purpose, honesty and hard work. It is also associated with the Aesir god Thor, as patron of the labouring classes.

The Runes of the Futhark

The following are the runes of the Futhark. Only the first 16 are magically charged:

Freya’s Runes		Hagal’s Runes		Tiw’s Runes		Later Additions	
Rune	Sound	Rune	Sound	Rune	Sound	Rune	Sound
	f		h		t		e

 u
 n
 b
 g

 th
 i
 m
 y

 Q
 a
 l

 r
 s
 R

 k

The Power of the Futhark

In order to learn the runes, language points must be expended. The futhark was available to all Nordics and, at a cost of 3 language points, the alphabet can be mastered. However, because the Nordics were an illiterate people, the likelihood of anyone’s actually learning the runes must be considered. Even if learned, the number spells that will be spelled with the runes will be limited.

	Chance of Learning		Total No of Spells		Time to Learn Rune Spell*	
IQ	Men	Women	Men	Women	Men	Women
8-9	10%	15%	1	1	60 Days -1 / WIS	60 Days -1 / WIS
10-11	15%	20%	1	2	60 Days -1 / WIS	60 Days -1 / WIS
12	20%	25%	2	2	60 Days -1 / WIS	60 Days -1 / WIS
13	25%	30%	2	3	60 Days -1 / WIS	60 Days -1 / WIS
14	30%	40%	3	3	60 Days -1 / WIS	60 Days -1 / WIS
15	35%	45%	3	4	60 Days -1 / WIS	60 Days -1 / WIS
16	40%	50%	4	4	60 Days -1 / WIS	60 Days -1 / WIS
17	45%	55%	4	5	60 Days -1 / WIS	60 Days -2 / WIS
18	50%	60%	5	6	60 Days -2 / WIS	60 Days -2 / WIS
19	55%	65%	5	7	60 Days -2 / WIS	60 Days -2 / WIS
20	60%	75%	6	8	60 Days -2 / WIS	60 Days -3 / WIS
21	65%	80%	6	9	60 Days -3 / WIS	60 Days -3 / WIS
22	75%	85%	7	10	60 Days -3 / WIS	60 Days -3 / WIS
23	80%	90%	7	11	60 Days -3 / WIS	60 Days -4 / WIS
24	85%	95%	7	12	60 Days -4 / WIS	60 Days -4 / WIS
25	90%	100%	8	16	60 Days -4 / WIS	60 Days -4 / WIS

*Time to learn is reduced by a number of days divided by the number of Wisdom points over 12.

The table is used as follows: First, check to see if the character is likely to learn the runes at all this year (% Chance of Learning). If so, the % Chance of Learning then becomes the chance of successfully spelling out a rune spell in the time to learn it allotted to his/her IQ category. The time to learn is reduced by a number of days /Wisdom point over 12. The total number of spells that can be placed into runes is dependent upon the IQ of the character, and represents the possible number of spells known, subject to this limitation: A rune spell no. = 1 BMR.

Any rune spell may be attempted in the following categories up to BMR 3.

- Detection
- Command
- Black Magick
- Basic Magick
- Illusion

Women can also learn to rune spell Command: Love, but their chances of casting such a rune spell will be 5% + 5% / Appearance point over 10. Mages have 3 x normal number of spells.

For example suppose a women with IQ 18 and Wisdom 18 wished to learn Illusion: Trustworthiness at BMR 3. Three of her total number of 6 rune spells would be expended to overcome the BMR of this spell. The time needed to learn how to spell out the magick in runes is 60 days – (2 x 6) = 48 days. Her chance of successfully learning the rune spell after that time is 60%. The only way she can be sure of whether it works is to cast the runes. If success occurs, the rune spelling is correct and can be used with surety thereafter.

Runesmithing

“Runesmithing” is the actual inscribing or carving of the rune spell on parchment or wood or stone, etc. The rune spell can be written or carved in:

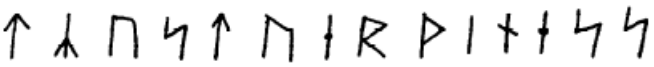
$$\text{Layman} = \frac{\text{24 hours + 3 hours / BMR of the rune spell}}{\text{Dexterity}}$$

$$\text{Mage} = \text{24 hours + 3 hours / BMR of the rune spell}$$

Dexterity + (IQ or Wisdom or Bardic Voice)

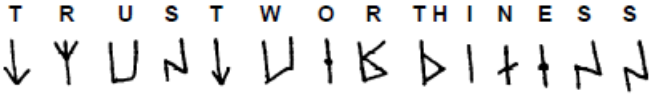
When a rune spell is fashioned that will benefit the recipient, it is written with the normal rune glyphs: using our example of Trustworthiness, it would be inscribed:

T R U S T W O R TH I N E S S



However, if the intent was to do some harm to the recipient or place him in a clearly disadvantageous position, the runes would be reversed:

T R U S T W O R TH I N E S S



Such a rune spell is called an yfelrun (literally "evil rune").

Casting a Futhark Runespell

By the power of the runes, a rune-caster can work his will for good or evil according to his intention for, like all magical forces, the runes themselves are totally neutral and their power is coloured only by the intentions of the person using them. To perform rune magick, it is necessary to deliver them into the hands of the person for whom the rune-cast is intended. Rune-casting is a face to face matter, and the rune-cast must be accepted by the recipient into his hands; a runecaster cannot simply slip the rune-cast onto his victim's person or into his home or possessions. The recipient must pick up the rune-cast.

Acceptance of the rune-cast does not mean knowing that it is present in the object received. Rune-casts were often hidden in some way, particularly yfelrun. Also they could be handed to the recipient – concealed in the body of a message, for example (the futhark were also used for written communication) – or simply left lying where he might find it and pick it up. The rune-caster must be physically present, however, when the rune-cast is accepted.

A good rune presents no problems. A person will accept it gladly as a gift which might serve him well. Wives, for instance, might fashion a buckle for their husbands' warbelts with the rune spell Awaken inscribed on it, along with the intention that they would be alerted from sleep at the approach of enemies (this would also require a Detect Enemies). A friend might inscribe the runes of Bravery on an arm ring and give it to a warrior departing on a Viking raid. And so on.

The percentage chance of a rune spell working depends upon the intentions of the rune-caster and his Intelligence (used as a measure of his understanding of the runes and his care at inscribing them correctly). The percentage chances of a successful targeting are:

- Good Rune: 10% + % chance of learning the rune spell; maximum = 80% targeting
- Yfelrun: % chance of learning the rune spell; maximum = 50% targeting

If a rune is successfully targeted, it produces the desired effect. If it fails, it simply hasn't worked that time, and targeting percentages drop by 5% for the next time it is used.

Good runes will work once if inscribed on unenchanted materials. If inscribed on enchanted materials (made as a simple magical device), there is a 25% chance that a rune will "recharge" in 24 hours after being successfully used.

Yfelrun will work only once. The first targeting will not occur for 24 hours after it has been received. If targeting fails, another 24 hours passes; then a second targeting 5% lower than the first occurs, then a third 10% lower, and so on until 5% is reached – whereupon the probabilities remain constant until the effect occurs. Once that happens, the yfelrun becomes inert.

A yfelrun is a form of Curse, only there is no protection from the targeting percentages through wearing an amulet of protection or standing in a Charmed Circle of Protection because the Curse has already been attached to the recipient. A recipient of a yfelrun can avoid the consequences either by meeting the conditions attached (which are to the effect, "If you do not do such and such, then X will happen to you!) or by handing back the rune-cast to the person who gave it to him.

"Throwing back" the runes requires returning them to the sender. The sender must "accept" the rune-cast into his own hands. Here, some subterfuge is permitted. The rune-cast may be concealed in some object which is left in such a way that the sender picks it up, and so "accepts" the thrown back rune-cast. However, if the "throwing back" fails, the victim must either submit to the request or find a very high Mage to remove the Curse.

Nordic Curses may be removed by a Priest of Odin or a Vola, with the chance of removing the curse at 43%+ 3%/ MKL of the Mage. Failure to remove the Curse means that it cannot be removed by human agency. Submit or take the consequences! (Only one removal attempt is permitted, with no enhancements possible.)

The Ancient Runes

The 24 runes of Odin can be learned only by the following character types:

- Nordic Weaponsmiths
- Priests of Odin
- Dwarvish Artificers
- Nordic Jewelsmiths
- The Vola

Each of the Runes is learned as a spell of level 3 at BMR 3. If IQ, Wisdom and Bardic Voice characteristics average 15+, a +10%bonus is added to the Success Bonus on the Magick Resistance Table. If the characteristics average 18+, a +25% bonus is added.

Once the Runes have been mastered, any spell in the following categories may be "learned" (literally written in the Runes):

- Detection
- Command
- Black Magick
- Basic Magick
- Illusion

The time needed to "learn" the spells and inscribe them in the Runes for the first time is found by averaging IQ, Wisdom, Dexterity and Bardic Voice.

Average INT/WIS/DEX/BAV	Time Needed to Learn Spell	Time Needed to Inscribe a Rune-cast
9 – 12	60 days + 3 days / BMR of spell	
13 – 15	43 days + 3 days / BMR of spell	24 hours + 3 hours /
16 – 17	24 days + 3 days / BMR of spell	BMR of spell
18 – 19	16 days + 3 days / BMR of spell	Dexterity
20+	8 days + 3 days / BMR of spell	

Casting The Ancient Runes

Only the Priests of Odin and the Vola can cast the Runes and obtain a direct magical effect. Other mages must literally give the Runes to the recipient as outlined in the futhark rules. Details will be given later under the appropriate headings.

The Power Of The Ancient Runes

The Ancient Runes are exceedingly powerful and are cast at double the PMF and MKL of the mage using them. They may be good runes or yfelruns.

For example, if a Vola was casting a Magick Fire rune spell, and her PMF was 20 at MKL 4, the effect would be a PMF 40 at MKL 8, for Odin will add his power to hers in the same proportion. At 5 x EDF (11–20 points), 55 – 100 points of damage would be caused with a 4 volume fireball with range of 20' x 8 MKL = 160'.

When the PMF runs over 50, increase range +5' / MKL for each additional 5 PMF. Thus, PMF 60 would have a range of 20' + 10' = 30' / MKL. Other effects are not raised.

Such is the power of the Ancient Runes that Commands and Illusions are cast as if the rune-caster was an adept of his casting level. (E.g. if at spell level 5, the rune-cast would be considered as thrown by a 5th circle adept.)

Ancient Runes placed on an object by NordicWeaponsmiths, Nordic Jewelsmiths and Dwarvish Artificers will tend to work for the benefit of the possessor of the object. For example, a Jewelsmith will tend to fashion protective amulets – neck chains or arm rings – which guard against certain perils or which provide charms that aid the wearer. A weaponsmith might place Beserker Rage spell upon the weapon (Command spells can be learned for the purposes of enhancing the power of the weapon or the wielder, but not to provide direct magical effects against opponents. Artificers aren't powerless).

Curses (yfelrun) might also be placed on amulets and weapons to guard them from falling into the wrong hands. A favourite rune spell for a sword might be Demoralisation, placed under the wrappings of the hilt or inside the pommel to prevent the weapon from being used by, say, a man not of lordly rank. And so on. No targeting penalties result, however.

When placed upon an enchanted item, by Weaponsmiths and Jewelsmiths, the Runes will operate at the same percentages as for runes of the futhark. In the case of Volas and Priests of Odin, however, different probabilities apply, as will be seen following. The one difference is that the runes are self-recharging if placed into 7 enchanted materials and may be used once every 24 hours.

Power Of Runes On Weapons & Scrolls

Weapons may have runes placed on them by Cabbalists working with a Weaponsmith or by Nordic Weaponsmiths and Mages. The following tables provide guidelines for randomly determining the chance for such Runes of Power to be inscribed on a sword-blade, the power of the magical inscriptions, and the type of inscriptions.

The presence of magical runes on a blade (as opposed to mere inscriptions which have no magical powers as such) is directly related to the hit bonuses of the weapons concerned. Swords are most likely to have Runes of Power. Use the following progressions:

Sword:	Other:
+1 = 5%	+1 = 5%
+2 = 10%	+2 = 10%
+3 = 30%	+3 = 15%
+4 = 40%	+4 = 25%
+5 = 50%	+5 = 40%
+6 = 80%	+6 = 60%
+7 = 90%	+7 = 90%
+8 up = 100%	

Weapons of +5 or better may have several runic inscriptions. Ego swords always have the five spells outlined for them under Melee Weapon Costs and Prices. Others may also be present. It is up to the Game Master to decide on the number of Runes on such high level Weapons of Power (there could be one per magical increment, beginning at +5 or even more).

Scrolls and Books can also be randomly determined by using the following tables. Scrolls typically have a single spell, Books may have from 5 to 25 pages, each with a spell. Such scrolls and books can be enchanted (spells have power and may be used if they car be read correctly; but serious backfire problems can arise if failure occurs) or not; the importance or such materials to a Mage is his opportunity to learn new spells from such writings. Some protections may also, be placed on the books, in particular, to prevent unauthorized use (Mages are typically jealous of their secrets!).

Scrolls and Books may also be mere accounts of spells - explanatory, but having no magick power as such. these are good for learning a spell.

POWER OF THE CASTER

Roll 1d100 + 1/25,000 x the cost of the weapon.

Result	MKL	Experience Factor
01-12	1	2 + 1d2
13-25	2	4 + 1d6
26-37	3	9 + 1d6
38-50	4	14 + 1d6
51-62	5	19 + 1d6
63-75	6	24 + 1d6
76-87	7	29 + 1d6
88-100	8	34 + 1d6
101-112	9	39 + 1d6
113-125	10	44 + 1d6
126-137	11	49 + 1d6
138-150	12	54 + 1d6
151-167	13	59 + 1d6
168-175	14	64 + 1d6
175-187	15	69 + 1d6
188-200	16	74 + 1d6
201-212	17	79 + 1d6
213-225	18	84 + 1d6
225-237	19	89 + 1d6
238-250	20	94 + 1d6
251-270	21	99 + 1d6
271+	22	104 + 1d6

The PMF of the Caster is found by doubling the MKL and adding 1d10 to the total; a MKL 3 caster would have a PMF of 2 x3 + 1d10 or anywhere from 7 to 16.

Note that the result of 1d25 is found by 1d100/4 and retaining all fractions. Similarly, 1d50 is 1d100/2.

NUMBER OF RUNES

Roll 1d100 + 1/25,000 x the cost of the weapon.

Result	Number of Runes
01-50	1
51-75	2
76-87	3
88-93	4
94-97	5
98-99	6
100+	roll twice and add, with 100+ indicating a reroll.

TYPE OF RUNES

Roll 1d100.

Roll	Type of Rune
-20-10	Detection
11-40	Basic Magick
41-50	Ancient Lore
51-60	Black Magick*
61-70	Command
71-80	Illusion
81-00	Protection**

* If MKU is not MKL 5 or better, reroll.

** As an Amulet of protection, except that this is a rune. Protection is only rolled once per weapon; after this result has been attained once subtract 20 from all subsequent die rolls.

PROTECTION RUNES

These are the Cabbalistic equivalent of Amulets of Protection. They have an Experience Factor equal to the Experience Factor of the casting Mage, in addition to an Age Bonus. The Age Bonus is determined by, first, rolling 1d100 on the following table:

Roll	Modifier
01-10	+0
11-25	+20
26-60	+35
61-75	+52
76-85	+70
86-93	+95
94-97	+113
98-99	+138
(1)00	+171

The Age of the Protective Rune is then determined by rolling 1d10 plus the Modifier just obtained and referring to the Power of the Caster table, the number given in the column labelled Experience Factor is the Age of the Rune. A Rune gains one Experience Factor for every five years of age.

COSTS OF RUNES

Protection Runes add 1,000 SP to the purchase price for every Experience Factor. Other Runes are priced according to the MKL of the Caster: (All costs are listed in thousands of SP)

MKL 1 = 32	MKL 12 = 74
MKL 2 = 35	MKL 13 = 78
MKL 3 = 38	MKL 14 = 83
MKL 4 = 40	MKL 15 = 87
MKL 5 = 42	MKL 16 = 91
MKL 6 = 46	MKL 17 = 95
MKL 7 = 50	MKL 18 = 98
MKL 8 = 56	MKL 19 = 102
MKL 9 = 62	MKL 20 = 110
MKL 10 = 66	MKL 21 = 115
MKL 11 = 70	MKL 22 = 125

This cost is called the Basic Cost. Every rune listed has a Multiplier which varies according to the availability of the spell and its power The Basic Cost times the Multiplier is the amount that the particular Rune adds to the purchase price of an item.

THE RUNES

Having determined the category of the Rune, roll on each corresponding table to find the specific Rune and its cost multiplier. If the MKL of the caster is not equal to or above the given minimum, roll again for another spell in the same category. Remember: the Total Cost added to the purchase price is found by multiplying the cost of that MKL's Runes times the Cost Multiplier. Thus, a Detect Enemies Rune by an MKL 8 MKU would cost 56 x 2 or 112,000 SP.

DETECTION RUNES

Die Roll	Rune: Detect-	Cost Multiplier	MKL Minimum
01-07	Alignment	7	1
08-09	Altitude	1	1
10-12	Life	1	1
13-27	Magick	1	1
28-32	Metal	1	1
33-43	Tracks	1	1
44-46	Distance	1	1
47-57	Direction	1	1
58	Volume	1	1
59-68	Dungeon Set*	3	1
69-75	Secret Doors	1	1
76-79	Enemies	2	3
80-81	Evil	2	3
82-83	Good	2	3
84-85	Invisible Presence	2	3
86	Jewels	2	3
87-89	Poison	2	3
90-92	Old Tracks	2	3
93-95	Observation	2	3
96	ESP	3	5
97-98	Find the Path	3	5
99	See Invisible	4	7
100	Sense Hidden	4	7

* Combines detect spells for Shifting Walls, Sloping Passages, Small Traps, Suspicious Rooms, and Traps.

BASIC MAGICK RUNES

Die Roll	Rune Type	2nd Roll	Rune	Cost Mult.	MKL Min.	Combination Runes
01-06	Rock	01-75	Wall of Rock	2	3	Cr (wall)
		76-00	Wall of Rock II	6	5	Cr, Am, Cn
07-11	Ice	01-38	Wall of Ice	3	5	Cr (wall)
		39-50	Wall of Ice II	6	5	Cr, Am, Cn
		51-88	Coating of Ice	3	5	Cr (sheet)
		89-00	Coating of Ice II	6	5	Cr, Am, Cn
12-15	Rain	01-75	Rain	1	1	Cr
		76-00	Heavy Rain	2	1	Cr, Am, Cn

16-17	Part Water	-	-	4	3	Rm, Dt, Ac
18-21	Fog	01-75	Fog	1	1	Cr
		76-00	Dense Fog	2	1	Cr, Am, Cn
22-33	Normal Fire	01-50	Ignite	1	1	Cr (spark)
		51-00	Firewall	t	t	Cr (wall)
34-52	Magick Fire	01-31	Firewall	3	5	Cr (wall)
		32-43	Firewall II	8	7	Cr, Am, In
		44-56	Fireball	8	7	Cr, Dt, Ac
		57-87	Flame Blast	3	5	Cr (beam)
		88-00	Flame Blast II	8	7	Cr, Am, In
53-66	Light	01-44	Light	1	1	Cr (sphere)
		45-66	Light II	6	5	Cr, Am
		67-78	Sunburst	17	7	Cr (wall), Am, Ac, In
		79-00	Lantern	6	5	Cr (sphere), Af, Am
67-70	Darkness	01-60	Darkness	1	1	Rm (sphere)
		61-88	Darkness II	6	5	Cr (sphere), Am
		89-00	Stygios	16	7	Rm, Air, Ac, In
71-81	Heat	01-37	Heat Area	3	5	Ci (sphere)
		38-46	Cook Area	12	11	Cr, In, Am
		47-82	Magnifying Glass	3	5	Cr (sphere)
		83-00	Magnifying Glass II	10	9	Cr, Am, Cn
82-92	Cold	01-35	Chill Area	2	3	R m (sheet)
		36-50	Freeze Area	12	11	Rm, In, Am
		51-85	Crystallize	2	3	Rm (sphere)
		86-00	Crystallize II	12	11	Rm, Am, In
93-98	Air	01-37	Air	2	3	Cr (sphere)
		38-47	Wall of Air	8	7	Cr, Cn
		48-84	Wind	2	3	Cr (beam)
		85-96	Wind II	4	7	Cr, Cn, Ac
		97-00	Tornado	16	12	Rm, Am, Dt, Cn
99-00	Gas	01-75	Gas	6	11	Cr (sphere)
		76-00	Gas II	14	13	Cr, Cn, Am

This listing does not exhaust the possibilities of Basic Magick, of course. If one wishes to add additional spells to this list, the algorithm used for determination of the Multiplier was MKL Cost times Casting Level for single spells and 2 times MKL Cost times the Highest Casting Level for combinations of 2 or 3 spells. Four times the MKL Cost x Highest Casting Level was used for combinations of four spells.

Any time that a Create Rune is rolled, either separately or as part of a combination, there is a 1-75% chance that the corresponding Remove Rune is also present: if it is present, there is no additional cost.

COMMAND RUNES

Die Roll	Rune	Cost Multiplier	MKL Minimum
01-32	Awaken	1	1
33-40	Charm Person	1	1
41-48	Sleep	1	1
49-54	Charm Small Animal	2	2
55-64	Clumsiness	2	3
65-66	Restrain Small Animal	2	3
67-80	Muscle Spasm	2	3
81-84	Command Small Animal	3	5
85-88	Restrain Large Animal	3	5
89-91	Command Large Animal	4	7
92	Restrain Person	4	7
93-94	Summon Animal	4	7
95	Restrain Monster	5	9
96-00	Roll again:		
	01-30 Berserker Rage	9	11
	31-60 Bravery	9	11
	61-68 Befuddle	9	11
	69-88 Demoralization	9	11
	89-91 Hate	9	11
	92-93 Love	9	11
	94-98 Mesmerism	9	11
	99-00 Geas	20	13

ANCIENT LORE RUNES

Die Roll	2nd Roll	Rune	Cost Multiplier	MKL Minimum
01-54	01-10	Noise	2	1
	11-25	Hold Portal	2	1
	26-60	Night Vision	2	1
	61-90	Hear	2	1
	91-00	Ventriloquism	2	1
55-82	01-15	Astral Lock	4	3
	16-30	Knock	4	3
	31-65	Silence	4	3
	66-00	Farsight	4	3
83-91	01-25	Healing	8	5
	26-55	Haste	8	5
	56-60	Speed	8	5
	61-65	Growth/Diminuation	8	5
	66-95	Strength	8	5
	96-00	Water Breathing	8	5
92-97	01-50	Command Plants	12	7
	51-00	Reflection	12	7
98-00	01-75	Regeneration	25	9
	76-96	Interdimensional Labyrinth	40	11
	97	Control Weather	100	13
	98	Move Earth	100	13
	99	Super Concentration	100	13
	100	Vitality	100	13

ILLUSION RUNES

Die Roll	2nd Roll	Rune	Cost Multiplier	MKL Minimum
01-50	01-16	Blur	1	1
	17-32	Detect Illusion & Dispel I	2	1
	33-48	Wall of Fog	1	1
	49-58	Deafness	2	3
	59-64	Cloud of Dust	2	3
	65-80	Detect & Dispell Illusion II	4	3
	81-94	Dispel Fatigue	2	3
	95-00	Delusion	2	3
51-75	01-14	Trustworthiness	4	5
	15-43	Detect & Dispell Illusion III	8	5
	44-50	Diminish	4	5
	51-60	Growth	4	5
	61-80	Hallucinatory Landscape III	4	5
	81-00	Mirror Self	4	5
76-87	01-20	Hypnotic Spiral	8	7
	21-55	Detect & Dispell Illusion IV	16	7
	56-85	Hallucinatory Landscape IV	8	7
	86-00	Projected Image	8	7
88-94	01-30	Disguise	12	9
	31-50	Phantasmal Weather	12	9
	51-91	Detect & Dispell Illusion V	24	9
	92-00	Phantasmal Landscape	12	9
95-00	01-70	01-35 Shadow Forces	18	11
		36-70 Shadow Monster	18	11
		71-00 Detect & Dispell Illusion VI	36	11
	71-95	01-35 Phantom Forces	21	13
		36-70 Phantom Monsters	21	13
		71-00 Detect & Dispell Illusion VII	42	13
	96-00	Truesight & Dispel Illusion VI	48	15

BLACK MAGICK

Die Roll	2nd Roll	Rune	Cost Multiplier	MKL Minimum
01-54	01-40	Slow	5	5
	41-70	Cause Minor Wounds	5	5
	71-90	Weakness	5	5
	91-00	Evil Prayer	5	5
55-80	01-60	Inflict Grevious Wound	12	7
	61-90	Empathic Self Cure	12	7
	91-00	Summon Werewolf	12	7
81-94	01-50	Finger of Death	20	9
	51-00	Summon Weretiger	20	9
95-99	-	Unholy Strength	30	11
00	-	Evil Eye	30	11



Magical Items

Clingfire Liquid

This is a magically activated and intensified incendiary liquid similar to Greek Fire - but of a potency at least an order of magnitude greater. As the name implies, it will cling to whatever it hits and cannot be removed by any normal means - as it simply spreads itself to the surface of the object which is being used to remove it and starts to hum that object. Each 1/10th dragon vial will do 20 + 3-30 points of damage to whatever it hits for a number of minutes equal to the MKL of the Alchemist who created it. Clingfire is so potent that it will hum through anything, given time - of course, it will hum through organics at a much faster pace than it would burn through non-organic materials. (The individual GM must determine the speed at which it burns through non-organic materials.) Nothing (see below for exception) will put out a Clingfire fine until the damage causing capability of the Clingfire is exhausted - it can burn even in airless environments as it is self oxidizing. When available, it comes in vials of glass that are designed to shatter when thrown onto a hard surface - so beware of treating them roughly as Clingfire will start to hum as soon as it comes into contact with air - it does not need heat or flame to start it off.

Production: The production of Clingfire can only be undertaken by an Alchemist of MKL 7 or better - as it can only be distilled by taking it through a Stage II Alchemetical process. Unlike normal Alchemetical operations, this one requires that all the needed materials be enchanted to BMR 0 at 100% before being put through the process. Materials required are: Oil (BMR 6), Sulfur (BMR 2), Phosphorus (BMR 4), Saltpeter (BMR 4), and Quicklime (BMR 5).

If at any stage of the process the process fails, then there is a 100% chance that the glass retort used for the process will shatter and let loose the partially refined products - which will do damage as a Fireball of Magick Fire of 1 Volume per stage per volume (5 dr.) of materials being processed (i.e. 11-20 points/stage/volume of processed materials). Since the Alchemist must be in close attendance at the end of each phase, it means that the Alchemist will be subject to such an attack.

The chance of the glass retort shattering is reduced by 25% for each time the retort Is enchanted with the Formlock Spell (as if the retort was a Simple Magical Device) - up to a maximum of three times (or a minimum 25% chance of the retort shattering). For each volume (.1dr of each constituent material, as mentioned above) or .5 dr., 1-3 times 1/10th dragon vials of Clingfire will be produced.

Byproduct: From the ash remaining after the completion of the above process, the Alchemist can fashion a number of 1/10th dragon vials of Glowfire liquid, equal to half his MKL per .5 dragon of materials originally processed by simply mixing it with a dose of Great Waters of the Ruby. Glowfire will emit a strong daylight strength light for a number of days equal to 10 x MKL of the Alchemist performing the process. 1/10th dragon of Glowfire is equal to the light of the brightest oil lamp for lighting purposes. Mien the charge of the liquid is exhausted, it may be reactivated for a period equal to the original period of activation by heating it in a crucible - there being a 75% + MKL of Alchemist chance of this being done successfully (or 25% + half MKL of MKU; or 10% + 1/10th Level of non-MKU).

Glowfire Liquid can be used to coat non-porous objects - but it Mil not dry on them, it will merely form a wet film. If a porous material, including human or other types of flesh, comes into contact with it, it will lie absorbed and will turn that object/person into a lamp (living or otherwise) for the remaining activation period.

Protection: By using some of the ash as an ingredient in an Amulet of Protection, the amulet will become an Amulet vs. Clingfire (only vs. Clingfire) and will cause all Clingfire hitting the wearer to be treated as normal tire as far as damage is concerned and will allow it to be extinguished as if it were normal fire.

Dragon Teeth

These are prepared by Necromancers only, though they may be used by anyone (even non-MKUs). They are simply the teeth of a Dragon with a Create Skeleton spell cast on them as if they are Simple Magical Devices - but 1-6 + MKL of the caster Teeth may be enchanted at one time. A Shape Change spell will also have to be cast on them. To use Dragon's Teeth, simply plant them in the earth and pour wine or brandy on them - they will sprout into a fully grown skeleton in 1-3 minutes (90% chance of a type I, 10% chance of a Type II). If, however, Wine of Drunkeness is used, there is a 90% chance that a Type II Skeleton will result and only a 10% chance of a Type I.

Magick Whetstone

This item can only be enchanted by a Weaponsmith Artificer. It requires the use of Granite (BMR 6) in its construction - but is otherwise treated as a Focus and must be enchanted as such. There are two types - one weighing 10 dr. and a portable model weighing only .5 dr. The ten dragon version will enable an Artificer to put an edge onto a non-magical blade that will give it To Hit and Damage bonuses equal to half the bonuses he could enchant into a blade at that level/MKL. The portable version will only allow an edge equal to one quarter of the Artificer's bonus to be put on (minimum of +1). However, there is a cumulative chance that the blade will shatter, as it is not made to take such a high-powered edge. The chance of shattering is equal to 2'per (+) bonus per sharpening if done by an Artificer, or 5% per plus Bonus per sharpening if done by a non Artificer. The edge so put on the blade is never permanent, it will be dulled at the rate of -1 per critical hit by the weapon until it reaches normal. Also, note that the sharpness of the blade does not make the weapon magical, it may not, therefore, hit creatures that may only be hit by magical weapons.

Star Sapphire

This requires a Dwarf-cut Sapphire which must first be enchanted to BMR 0 at 100% per the rules for enchanting simple magical devices Once this is done, it must be soaked in Great Waters of Sapphire - requiring 1 dose of that material per 50 cts; this soaking must last for a time equal to (30 - MKL of creator) x Number of doses in days. Once these processes are complete, the Sapphire must have a Light spell cast on it once per 10 cts. of weight. Once this is done the device will project light in a beam (like a flashlight) 10 feet ahead per 10 ct, of weight of the sapphire. It may also have Truesight cast on it by further soaking it in Great Waters of the Ruby at the rate of one dose per 25 cts. of weight after the initial Light spell has been imprinted on it. It must then have Truesight cast on it once per 10 cm. of weight - it then projects Truesight as per the Light beam above The Truesight beam is projected at all times while the Light Beam is projected at night or in darkened places only.

Crystal Of Power

This is a battery which stores Fatigue points - but for the purpose of casting spells only. A Magick battery contains a variable amount (according to size) of Fatigue Points, which will enable an MKU to cast spells at no fatigue loss, as long as they have enough points left to cover the normal cost of casting the spell, A Crystal of Power can Contact) up to ten fatigue points per one inch of diameter and is used by the MKU holding it so that it touches his bare flesh during the spell casting. The device is a bat of enchanted glass that seems to be filled with a softly glowing yellow-green mist.

To construct a Crystal of Power, the following ingredients are required; 2/10 dr, of glass per one inch of diameter, 1/10 dr. of silver, 1/10 dr. of zinc, and 1/10 dr. of Acid plus three other materials - all of which must be enchanted as for enchanting Simple Magical Devices. The Crystal of Power is very fragile and, if dropped, there is a 50% plus 10% per twelve inches dropped chance that it will shatter and leak out all remaining Fatigue Points. It may be recharged, when exhausted, by the MKU simply concentrating over it by doing this he, can recharge it at the rate of 1 FP for each 2 FPs he uses to concentrate with.

Water Ball

This is of similar construction to the Crystal of Power, but the glass sphere is silvered on the inside, a process that turns the outer surface into a very effective mirror. On the top is a small button, and on the bottom is a small mesh covered circular opening (mesh of platinum). When the button at the top is depressed, pure water (distilled) will gush out at a rate depending upon the size of the Water Ball. For each one inch of diameter it will produce 1 to 1 flagon of water, depending upon the relative water content of the air, as determined by the GM and the general weather conditions - per minute. The maximum size of a Water Ball is ten inches in diameter.

The construction of a Water Ball is as per a Simple Magical Device - but it requires that two of the seven required materials be 2/10 dr. of glass per one inch of diameter, plus 1/2 dr. of Platinum wire per one inch of diameter. Once it is completed, it must have an Intensify Cold spell cast on it, and this will ensure that it will work 10-100 plus MKL of caster times before requiring a recharge.

Potions Of Addiction

This is an additive that can be mixed with normal magick potions as a form of booby trap. One dose of this will mix with two doses of normal potions to make three doses of addictive potions. For each dose of a potion treated in this way, there is a (60% - Constitution) chance that a character taking it will become addicted. If he does, one dose per day of the same type of potion (as far as its intended magical effect goes) must be taken to avoid withdrawal symptoms - which will result in Pain (this dose need not be of an addictive potion). For each hour without the needed fix of potion, the Pain Threshold of the character will be reduced by (25% - Con) and an immediate roll must be made to see if the character exceeds his new pain limit. Once the pain threshold is reduced to 0 or less, there is a (25% - Con.)% chance per hour that the character will lose one point of Constitution permanently (at least until cured of the addiction). If the character has a Constitution reduced to zero, he or she dies in agony as a result of the withdrawal effects - even if resurrected there is a (100 - Con.)% chance that he/she will still be addicted. To cure the addiction, one of the following must be used/applied on the addict:

Great Cure (Clerical Miracle 16 - one attempt only)

A dose of Universal Antidote

A dose of the Specific antidote for that potion (see below)

Once a cure is effected, the character will regain Constitution points at the rate of one point per month - but 20% (minimum of one point or round clown) will be permanently lost - unless the addiction was cured by the Great Cure, in which case, 100% of the lost Constitution points will be regained.

Note that the dose of potion used to avoid withdrawal symptoms will have no other effect - it will require a second dose of the same sort of potion to gain any magical benefit that would normally be provided by that potion.

Ingredients: The following ingredients must be used in the process of enchantment (which is done as per a Simple Magical Device): Opium and Black Lotus Essence. Each batch of the potion mil result in 1-3 + 1/5 MKL of caster doses of the Addictive additive, plus 1-3 doses of the Specific antidote (which, when mixed with the same sort of potion as the addictive ingredient is will produce two doses of specific antidote).

Potion Of Sleeplessness

This is not, as it would seem by the name, an insomniacs' curse, rather it is a magical form of pep-pill. Each dose will enable a character to go without sleep for a number of hours equal to the MKL of the maker, at the end of that period a further dose must be taken or the user will fall into a coma-like sleep for a number of turns equal to the lime his waking period was extended. There are, however, dangerous effects of going without sleep for too long - for each day beyond the second without sleep, a character will lose a number of Fatigue Points equal to one per day beyond the second (thus, on day 3 he would lose one FP, on day 4 he would lose 2 points, etc. These points are lost permanently until the character gels some sleep.). For each day beyond the third there is a (25 - Int. + 5 per day)% chance that the character will have to roll on the Mental Health Table with a roll of 01-25 giving one phobia check. If the chance of having to make this Check ever reaches 100%, then there is a 10% chance that each of the phobias and ailments (except Hemophilia) he has rolled to that point will become permanent. (Once a character's Fatigue Point total has reached zero, there is no further effect in this area. That is, Body points are never lost through lack of sleep alone.)

This potion also gives the character a save versus all Sleep spells or potions equal to half the MKL of the creator (roll on 1d20).

Ingredients: As per a Simple Magical Device but one of the ingredients must be a Black Rose bloom.

Magick Horseshoes

These horseshoes are designed for use by Warhorses and they may only be made by Weaponsmith Artificers. They are constructed exactly the same way as magical swords but never shatter. They may be made up to +8, but they may never be the equivalent of Flaming or Ego Swords. A set of four shoes will take as long to make as a sword of the same (+1 bonus. Only Intelligent horses may use such shoes to full effect immediately, other warhorses take 1-6 months to learn to use each plus (thus an unintelligent horse would take 8-48 months to learn to use a set of +8 horseshoes effectively - though, after 1-6 months it could use them as +1, after 2-12 months as +2, etc.).

Magick Container

This is simply a container of any size or shape, and of any material, that has been enchanted as a Simple Magical Device and then had the Dimension Distorter spell cast on it to enchant it has again (for the second time) to BMR 0 at 100%. This results in the internal dimensions of the container being multiplied by the MKL of the creator at the lime of the enchantment (or less, if this is desired) with no change to the external dimensions or to the weight of the container. There is no limit to the external dimensions of the container - beyond that of the lime needed to enchant the materials required. Living creatures may be put inside (as long as the dimensions of the exterior opening will allow this, as the size of the opening does not change). Since most of the potential contents are really in another dimension, the container can, at most, weigh no more than what could be packed into a normal container of the same external dimensions.

Magick Rope

This is a Simple Magical Device whose primary ingredient is a length of rope. This is firstly enchanted as normal with the other six necessary materials to BMR 0 at 100%, and then must be further enchanted with the following two spells: Growth, Inanimate and Shape Change, Inanimate. Once this is done, to BMR 0 at 100%, for each spell, the rope will have the following abilities:

1. Grow, on a verbal command, to a length equal to its normal length limes half the creator's MKL at the time of creation. The weight and strength of the rope will remain unchanged by this spell.
2. Turn one or both ends rigid so that they can be used as grapnels.
3. The ability to knot itself around any protrusion it is thrown at at the rate of 5% chance per MKL of the creator.
4. Fight/Move as a Giant Snake - doing constriction damage only, for a number of turns equal to the MKL of the creator. If killed, it loses all magical powers.

Cape Of Gliding

This is a cape of silk lined with the finest wool cloth for warmth. Apart from functioning as a normal cloak in all respects, this Cloak may also act in a most unusual fashion. When the correct command is given, the cloak will become rigid and take on a triangular shape, and the fastenings will turn into a body harness slung beneath it, The harness will take one character only, and, in this state the cloak becomes a semi-magical Hang Glider which can stay airborne for differing periods of lime, depending on the Wind strength.

Wind Strength	No. of Turns Airborne	Speed (Max.)
None	Equal to MKL of creator	250m/turn
Light	MKL + 1/2 Dex. of Flier	500 + Dex. x 5m.
Brisk	MKL + Dex. of Flier	1000 + Dex. x 10m.
Blustery	MKL + 2 x Dex. of Flier	1500 + Dex. x 20m.
Gale	MKL + 3 x Dex. of Flier	3000 + Dex. x 50m.

If the cloak is enchanted with Levitate, the speed or the donation can be double normal (but not both).

There is, however, a chance that the flier will lose control and crash to the ground, taking 1-6 points of damage for each (10 + Dex.) meters fallen. The Cloak will have a minimum altitude of 10% of its current speed in meters. The chance of losing control also depends upon Wind speed:

Wind Strength	Chance of Control Loss
None	0%
Light	5 - Dex.%
Brisk	10 - Dex.%
Blustery	20 - Dex %
Gale	40 - Dex.%

Ingredients: Silk and Woolen cloth, plus five other ingredients as per all Simple Magical Devices. Once the basic cloak has been enchanted to BMR 0 at 100%, it must be further enchanted to BMR 0 at 100% with Rigidify and, optionally, with Levitate.

Message Ring Recorder

This is a flat, circular ring of smooth, polished surface that, when spun on its edge (like a top) speaks with the voice of the person who has impressed the message on it. The message may be no longer than (5 x MKL of creator) in the number of words it contains. To impress a message on the ring, an MKU must concentrate over it as if he/she were casting a spell, with a cost in Fatigue points as if he were doing just that with no magical aid (i.e. minus 10% from FP). A non-MKU may impress a message at five limes the normal cost (i.e. minus 50% from FP). A message so impressed may only be erased by the original sender, or by some trusted companion to whom he has entrusted the ability to do so (each particular Message Ring Recorder has a specific word of erasure that will affect it only).

Ingredients: The Ring must be enchanted as a Simple Magical Device and one of the ingredients must be Star of Silver.

Magick Negator

This is a seemingly normal focus, but three of the materials required in its construction are True Lead, Fixed Mercury, and Mithril. Once the basic enchantment (as if it were a Focus) is complete, the Magick Negator has a 5% chance per 2 MKL of its creator (at the time of its creation) of negating all spells cast at or within a sphere equal in radius to that applicable to the Spell Range for an MKL equal to that of the creator (again, at the time of its creation). If the Magick Negator is successful in negating the spell, then the spell will be totally ineffective and will not work at all. Even if it does not negate the spell, it will reduce the Targeting chance for that spell by an amount equal to half its negation abilities (drop all fractions). It has a maximum negation ability of 50%, however, for each MKL of the possessor (as it is reached, even after the device has been completed) it may have one spell known to the possessor imprinted on it (by enchanting that spell onto it as if it were a Simple Magical Device), and this spell mil always be totally negated (100% negation). Inside the field of effect, even the possessor must attempt to overcome the negation ability of the Magick Negator. The Magick Negator may be temporarily deactivated (really shielded) by placing it within a container lined with lead (which mil shield it for 1-10 minutes) or True Lead (which will shield it indefinitely).

Field Dressing

This is a linen bandage that has been enchanted as a Simple Magical Device. Once placed on a wound it has the following effects:

1. It automatically Staunches Wounds, even Uncontrolled Bleeding.

2. It prevents the infection of the wound (Septicaemia, Peritonitis, and Gangrene).

3. It reduces the chance of wounds reopening by 50%.

It may be used to treat only one wound and may not be reused. Also, multiple wounds require multiple dressings.

Ingredients: One ingredient must, of course, be a linen strip or bandage, another must be Common Mould (Bread Mould = Penicillin!). Note that Physicians and Chirurgeons may prepare such a dressing by rolling their Medical ability as a percentage.

Wards Major

These are a set of eight ivory cubes about one half inch on a side - four are white in color and four are black. To be used they must first be activated, which is done in the following manner:

1. Set them in pairs of one black and one white cube (they must not touch at this stage) and each must then be touched by the N1KU - a process taking one turn to complete.

2. Once this has been done, the black and white components of each pair must be joined together by the MKU - expending 5% of his Fatigue per pair (20% total). This process causes them to become magnatized to each other and merge into a greyish-silver color. At this point a full turn is required to utter the necessary words to complete the construction of the Ward.

Once this total process has been completed; the Ward will remain operative for a number of hours equal to the MKL of the Initiator of the process. While it is operative, the wards may only be touched by the person who activated them - and they will possess the following abilities:

1. Acting as an impenetrable shield against all magical or physical attacks. It may only be penetrated by an MKU of superior MKL to the activator - and only at a 5% chance per MKL of superiority (this will also be the chance of targeting a spell into the interior of the Ward) - the chance of penetration may be increased by 1% per 2 Fatigue Points expended in such an attempt.

2. Acting as a Focus in all respects - for the activator (for as long as it remains active).

3. It may have any spell cast on it - and this will then remain active as long as the ward is active (eg. It may have Sleep cast on it and this would affect all in the spell range of the caster as long as the Ward was active).

Ingredients: Wards Major are enchanted as Magical Devices of Power and require as base materials bones of either the Dragon or Unicorn for the white cubes, and bones of the Balrog for the black cubes.

Pipes Of Fear

These may be constructed only by Mechanician Artificers. They consist of a seemingly ordinary flute-like tube which is capable of producing ultra-low frequency (subsonic) levels of sound - especially in the fear inducing frequencies. So, when blown, they will be able to cause all within range (equal to the spell range of the maker) to check morale immediately and with an unfavorable modifier of 5% per MKL of the creator of the Pipes. Since they are not really magick, they are not lessened in effect by any resistance a character might have versus magick, and they are always automatically targeted versus all within range. Only characters with above average levels of intelligence will have any resistance to these Pipes at all - at 5% per point of Intelligence they possess over 10. Even if they resist it, this only reduces the effect on morale checks by half. These Pipes must be enchanted as Simple Magical Devices.

Armor Potion

This is a clear liquid produced as a Simple Magical Device. When mixed with scrapings of any type of armor and drunk, it mil cause the consumers' skin to become as strong as the armor class in question - even if magical armor! Yet it mil still remain flexible as normal skin. This effect will last for 5 x (MKL of creator) minutes and the potion must be drunk within one hour of being mixed with the armor scrapings or it mil go sour and lose all powers. Remember, however, that such skin could be a mixed blessing; for instance, if a bad gash is received, how can Armor Class 10 be stitched?

Ingredients: The Mercury of the Star of Iron plus Dragon Blood must be included among the ingredients for this potion.

Vampire Mirrors

These are ordinary seeming mirrors of any shape or size which have been enchanted as Simple Magical Devices. These mirrors mil show no reflection of characters in general (or, alternatively, those meeting specific requirements, such as those of Intelligence 12+, etc.) - thereby intimating that they are vampires. Similarly, they mil show the reflections of Vampires. Alternately, they mil show reflections of both normal characters and vampires. Such mirrors must be enchanted with the spell Disguise (Illusion of the Fifth Circle) to BMR 0 at 100%.

Ingredients: One of the seven ingredients must be Star of Silver at the rate of .1 dragon per square foot of the reflective surface of the mirror.

Monster Seeds

These are small black spheres shot through with streaks of silver. They are, in reality, magically reduced/dehydrated monsters - just add water (or wine, if you prefer drunken monsters) and in 1-6 minutes they grow to full size. They do not automatically obey the person who frees them - though they will be favorably disposed toward them (but, only if he is not the MKU who imprisoned them). Add +5 to the reaction die of the monsters when reacting to those who freed them. There is a 25% chance (double if the imprisoning MKU releases them) that the monster will be annoyed, giving a -5 to reaction dice. All sorts of monsters, except undead, may be found in this state.

Construction: To construct such a seed, the MKU must make a potion as a Magical Device of Power in which the spell Diminish (level 3 Ancient Lore) and Word of Power: Paralyze (Command of the Seventh Circle) are imprinted. One of the ingredients must be Aqua Vert (Waters of the Wise), which in this case will not increase the number of doses produced. One dose will reduce a single monster of any size to a Monster Seed in 1-6 minutes.



Arrow Of returning

This is a normal seeming arrow/bolt that has been enchanted by a Weaponsmith Artificer in the accepted manner. However, it has no magick To Hit/Damage pluses - instead it has a 15% chance per plus bonus the Artificer could have enchanted onto it that it will return to the quiver of the firer after hitting/missing its target - it will cause normal damage and must be enchanted as a Simple Magical Device.

Animals Seeds

As above, but the potion has been used on non-intelligent animals. Such animals are always extremely angry when released - attacking automatically. There is no way of telling Animal Seeds from Monster Seeds.

Cord Of Garotting

This is a Thievish item and may only be produced by a Weaponsmith Artificer. It is a magical garotte (a strangling cord with wooden handles for a better grip) and requires the use of cured Dragonskin (Dragon leather) for the braided cord and of Entish or Elvish woods for the Handles. It is enchanted as a Simple Magical Device. For each two MKLs of the creating Artificer, the Garotte may have +1 added to its To Hit chances and damage. Its base To Hit chances are as for a Thieves Dagger (rear attack) on the Non-Fighter table. If a critical hit is scored, there is a chance equal to the Critical Hit Percentage minus 10% per Armor Class of the target over 0 that the neck will be broken, resulting in instant death or, if the roll fails to secure this, in unconsciousness for a number of turns equal to the level of the thief (or half the level of a non-thief). The thief may choose to take it easy to avoid breaking a victim's neck - in which case rolling for a broken neck will only result in a period of unconsciousness twice as long as normal (only Thieves may utilize this option) - in such a case both base To Hit and Critical Hit chances are reduced by 10%. Once the damage done by the garotte has used up all the Fatigue Points of the victim, the victim will become unconscious (if not already so) for a number of minutes equal to half the level of the Thief or one quarter the level of a non-thief. If strangling is continued beyond this point, Body Points are used up - and death will eventually result from strangulation.

Ring Of Questions/Many Answers

This is a plain metallic band engraved with the scale of Justice and the blind goddess as a crest. Both rings require the following ingredients: Waters of the Wise (Aqua Vert), Great Water of Emerald, Great Water of Sapphire, Star of Gold, and Fixed Mercury (optional in the Ring of questions, but a necessity in the Ring of Many Answers). The Ring of Questions is enchanted as a Magical Device of Power. Both rings must be enchanted with the spell Word of Power: Answer (Command of the Fourth Circle). The Ring of Questions has as many charges as are placed on it, while the Ring of many Answers has as many as are placed plus a recharge ability of one per day. The possessor of these rings is allowed to ask Questions of the Gods (the GM) and these are answered according to the length of answer required (as decided by the asker - i.e. the asker decides the amount of detail desired). Even if not answered, the asking of a Question uses a charge. Questions requiring a simple yes/no answer are answered 100% of the time; those requiring a one sentence answer (of 2-5 words) are answered 80% of the time. Those requiring a 2 sentence answer are answered 50% of the time, and those requiring longer answers are answered 25% of the time. The Ring of Many Answers may, instead of the above ability, have the ability to answer one yes/no question per Experience Factor of the possessor.

In any case, the GM should be careful to make the answers as literal as possible - and to use every ambiguity of the question to twist such an answer. For that matter, it might be a good idea to couch all but yes/no answers in terms of a riddle or a snippet of rhyme - with the usual chance of misunderstanding the obscure references usually found in such (there might be a chance equal to the chance of no answer being given of an answer in the form of a riddle/rhyme.) Answers to questions about possible future events will always be in such an obscure form - preferably with a multiplicity of possible meanings (after all, even the Gods do not know what the future will bring for certain).

Assassin's Blade

This blade may be any form of edged weapon, and may only be made by a Weaponsmith Artificer. It is a form of Thrice Forged sword and must be thrice cursed in the process (each curse requiring its use in the human sacrifice at a different Black Mass). Once this is done it will have the following abilities:

1. When used to strike from behind its To Hit and Damage pluses are doubled - and it will cause an automatic Critical Hit.
2. If, at any time, given a twist before being withdrawn from a wound (1% chance per level of Thief or 1/2% per level of non-Thief) it will leave a splinter of metal in the wound that will halve the healing rate and double the chances of septicaemia, peritonitis, and gangrene developing. It will also halve the chances of a Physician/Chirurgeon healing such a wound.

Such a blade will be a minimum of +8 To Hit/Damage plus one +1 per MKL over 20 of the creating Weaponsmith Artificer.

Perfume Of Lust

This is a Simple Magical Device and its prime ingredients are: Wine of Drunkeness and Musk. It is an extremely volatile liquid and will evaporate rapidly if not kept in a sealed container. One dose will result in enough to fill ten cubic feet. All beings (except Undead) within the area of effect are immediately smitten with feelings of uncontrollable lust and will stop whatever they are doing to engage in heterosexual (or if no member of the opposite sex is available, homosexual) intercourse. Since this is not magick in the strictest sense of the word, the magick resistance of a character is irrelevant, though certain chemicals and drugs allow immunity (e.g. Alcohol in large quantities will result in immunity -and drunkeness!).

Potion Of Knowledge/Arcane Knowledge

These potions are the essences of a deceased (through whatever means) character's skill in the relevant areas. They are created by taking the ground up brain and spinal cord of the character in question and mixing it with the needed materials to turn it into either a Simple Magical Device or a Magical Device of Power. As a simple device, it imprints knowledge of one skill or one spell per dose into the brain of the user. A spell will be good for one use (even if the user is not a MKU) and skill in the profession will last for a number of days equal to the MKL of the caster. As a Device of Power it will imprint permanent knowledge in the area of skill or spell - which may then be used as if the character had learned them in the normal fashion. There is no limit to the number of spells/skills that may be learned in this manner unless they all come from a single brain - in that case there is a 5% chance (cumulative) per dose taken that the dead character's personality (Intelligence, Wisdom, Alignment) will take over the user - but only in the case of a Magical Device of Power type dose.

Creation: In the enchantment process, 1 skill/spell per MKL of the MKU enchanting the potion may be distilled. This is, however, a random process, thus, the exact skills/spells so distilled will be determined randomly by the GM. This applies only if it is being enchanted as a Simple Magical Device. If it is being enchanted as a Device of Power, 2 skills/spells per MKL of the enchanter may be distilled and these may be chosen.



Bag Of Enough

This is a simple leather food bag that has been enchanted as a Simple Magical Device and has then had Create Food/Drink (Level 4 Ancient Lore) cast on it to BMR 0 at 100°h. Once this is done the bag will always contain enough food for one person for one meal. When consumed, there will again be enough for the next meal - and for up to three meals per day. Food from such a bag is always neutral in its effects.

Alchemist's Weed

This requires as components Seaweed (which must be enchanted as a Simple Magical Device) and then have the spell Change Plants (Level 5 Ancient Lore - similar to Command Plants of Level 4 Ancient Lore, but may cause a change in the basic nature of the plant). This results in the creation of a hybrid version of the seaweed, which is sterile, but which will produce the specified elements from sea/salt water (such huge amounts must be processed that it is only feasible to use them in large bodies of salt water). Some elements that may be extracted are Hydrogen (gaseous), Iron, Sodium, Magnesium, Aluminum, Gold, Silver, Platinum, Iodine, etc. Each plant will live for a length of time in weeks equal to the MKL of the creator and will produce 1 dr. per MKL of non-precious materials or .1 dr. of precious materials per day.

Circe Plants

These are Rose bushes that are enchanted as above, but as Magical Devices of Power. Once created they will reproduce a number of seeds equal to one fifth of the MKL of the creater each (25 - MKL of maker) years. They are unique because the produce an emotion producing pheromone instead of their normal scent - and as such, are useful in diplomatic and other affairs. There are various types which are mostly differentiated by the color of the flower they bear:

- Crimson: deep, instinctive level sexual passion.

- Pink/Blue: desire for marriage and to be obedient to spouse.
- Blood Red: unreasoning hatred of the opposite sex and/or bloodlust. Green/Yellow: unnatural, almost paralyzing fear, it may actually cause death due to its intensity in some cases.
- Deep Blue: sadness/fatality in all actions.
- White: apathy, sense of safeness, will lay clown and die because of total apathetic attitude to all stimuli.

These flowers may be saved against by rolling a number equal or less than half their intelligence on 1d20. If the save is not effective, the affected character will not even realize that anything unusual was caused by the Roses (he will put the effects clown to some other reason). Every time the character comes near such a plant and fails to save against it there is a 5% cumulative chance (if it is the same type of plant) that the effects of the pheromone taste permanently, otherwise they last for a number of minutes equal to the MKL of the original creator. If the effect does become permanent, only a Clerical Cure Disease or a dose of Universal Antidote will cure the affliction. A spell of Dispell Magick will not work due to the chemical nature of the effect.

Coin Of Returning

This is an ordinary seeming coin that has been enchanted as a Magical Device of Power and had Teleportal cast on it. It differs from other coins by teleporting itself back to the last owner if spent or stolen. It may, however, be given freely by the possessor to a new person, who will then become the person to whom it teleports back. Also, if the owner dies, it will attach itself to the first person to pick it up. It is thus a great thing to have when you are clown to your last coin.

Ingredients: Copper coins require Star of Copper as a base; Silver coins, require Star of Silver as a base and Gold coins require Star of Gold.

Chameleon Cloak

This cloak requires the following materials for its construction: raw (white) Silk for the outer material; raw bleached wool for the inner material; and most importantly, 6 + 1 enchanted dyes for the finishing process. Each Dye must be enchanted separately as a Simple Magical Device. Six are ordinary colors and one is either Jet Black or Snow White. The colored dyes are applied to the silk outer material in a splotchy, camouflage pattern, while the White or Black is applied to the inner woolen lining. Once the dying process is complete, the whole cloak must have Hallucinatory Landscape (an Illusion of the Third Circle) cast on it 6 + 1 times - it is then ready for use. When worn as a normal cloak, secured only by a throat clasp, it has no unusual properties. However, when secured clown the front and with the Hood in place over the head, it becomes active. In this state, the outer side (if facing outward) acts as a magical version of a Chameleon skin - the result being a -1 modifier to any blow being struck at the wearer (even by missiles) for each MKL of the maker of the Cloak - but only between dawn and dusk. This outer side is ineffective at night. The inner surface, if turned outward and if dyed black, acts in the same fashion at night and in dark places. If, however, it is dyed White, it is useful only in Snow/Arctic environments, but for both day and night use. Note that due to the peculiar angle of the sun at Dawn and at Dusk, the Cloak is completely useless for approximately ninety minutes per day (about 45 minutes at Dawn and 45 minutes at Dustk).

Amulet Of Night Vision

The amulet consists of a Catseye (a semi-precious stone) enchanted as a Simple Magical Device with the spell Amplify Light. It enables the wearer to see in the dark as if he/she were an animal with night vision. If enchanted a second time (as if from the original BMR) with the spell Intensify Light, it acts with even greater efficiency, the range of effective vision then increases to the Spell Casting Range of the creator (not the User). It can only see in a line of sight and cannot enable the user to see invisible objects or through illusions, etc.

Tanglevines

These are a hybrid strain of creepers and thorns whose seeds are enchanted with Growth Plant and Plant Control as Simple Magical Devices (10 x MKL of caster seeds may be enchanted per batch). The hybrid strain must, however, first be bred and this takes 26 - Intelligence months to accomplish, but, once developed, an unlimited supply of the basic seeds is available. Anyone may use these by simply placing them in soil and water. One seed will grow to fill 500 cubic feet in one turn - and will continue to grow for a number of turns equal to 1/5 of the MKL of the creator on barren ground or equal to 1/2 of his MKL on fertile ground (to be classified by the GM). Anyone caught in such a tangle will suffer immediate damage of 1d10 points plus t point per MKL of the creator of the tangles per turn as he attempts to cut his way out unassisted. Such damage can only be inflicted on the fatigue of a character - and once this is exhausted, so is he. At that point he must rest and regain his strength for further hacking and slashing. In any case, the Tanglevines die after a number of hours equal to the MKL of their creator and, at that time, wither away to a point where they merely form an obstruction to traffic (they cause no further damage at that point). To cut through one volume of vines takes 25 - Strength of the cutter minutes. If more than one is cutting, add half the strength of all involved, with the proviso that it takes a minimum of five minutes to cut through a volume of Tanglevines, no matter how many men are cutting.

Lytta Spores

These are similar to the Tanglevines above in that they are a hybrid strain of a fungi normally found only in ancient tombs. They are enchanted in the same way as Tanglevines, with Growth Plant and Plant Control as Simple Magical Devices (10 x MKL of enchanter Spore sacs may be enchanted as one Device). The hybrid strain must, as with Tanglevines, first be bred, a process taking 36 - Intelligence months. Once available a supply of MKL of grower Spore sacs will be available each month, but during Spring and Summer only. During this period of growth they require the application of one dose of Magick Fertilizer (a Simple Magical Device in potion form) per month to produce spore sacs. These Sacs are of a leathery, skin-like material which, though tough enough to resist accidental opening, can be opened readily. Inside the Sac are the Lytta Spores.

To activate the spores it is only necessary to throw the open sac onto the ground with force, the spores will then be explosively expelled in all directions. The Spores are extremely tiny and are, thus, readily carried long distances by air currents. On contact with any form of nutrient (from fertile, or not so fertile, soil to animal or human flesh) these spores burt into lightning like growth - at the rate of 1000 cubic feet per turn. They initially grow for a number of turns equal to the MKL of the creator, a rate of growth which is extended for 1-10 turns (determined by the GM) for each significant source of nutrients they encounter. Every turn the fungus explosively expells spores for 10-100 feet in all possible directions, and these spores act exactly as the original spores expelled. However, the Gungi/Spores will grow only for a maximum period, no matter how much nutrient is available, equal to 10 x MK L of the creator turns. Once growth has stopped, the fungi simply die, and form little in the way of an obstruction to movement (they tend to disintegrate into dust when touched if dead). Any source or nutrient, especially living tissue, is literally consumed instantly if unfortunate enough to come into contact with Lytta Spores, but only if they are breathed into the lungs or alight onto a fresh wound (or slightly bloody bandage). Breathing Lytta Spores is definitely unhealthy.





The Magicians: Part 3

To someone with professional training in the various arts, sciences and philosophies that comprise the vast worlds of "the Occult," or even to someone with training in that apologetic science known as parapsychology, it quickly becomes apparent that the rules for magick used in most of the games were (and in some cases still are) simply not very successful at accurately simulating the behavior of magical phenomena in the real world. This is not too surprising since, with few exceptions, the early rule makers rarely seemed to have much of a serious background in any known system of real world magic, nor to know very much about the results of parapsychological research.

Instead the sources for most of the magick systems used in the games (until the last few years) seem to have been fictional works of science fiction, fantasy, and horror, including novels, short stories, television and motion pictures. Unfortunately for the sake of simulation authenticity, the authors and script writers of these tales, no matter how knowledgeable and talented they may be in other areas of endeavor, usually know very little and care even less about the ways in which magical phenomena and magicians really behave. This is, of course, because they have usually accepted the official Scientistic dogma that magick is "impossible" and that psychic phenomena are caused by some mysterious and all-powerful cosmic force known as "coincidence."

The only exceptions are a handful of writers who have actually given some intelligent study and thought to the subject of the occult: Poul Anderson, Marion Zimmer Bradley, Randall Garrett, Katherine Kurtz, Ursula K. LeGuin, Fritz Leiber, etc. Even these authors frequently bent matters of magical theory for dramatic effect, or else invented entirely new systems of magick which, although often very pretty, bore little resemblance to the ways in which magick operates on planet Earth.

Traditional Occult Definitions

Many occultists (intellectuals who study magick and other aspects of "the Occult") have attempted over the years to come up with a brief definition of what magick really is. Early definitions of magick in the West (as well as current ones in the East and in various tribal cultures) stated that magick was a way of understanding and using natural phenomena to produce desired physical results (rain, better crops, healing, hot and cold running lovers, etc.) in such a way as to astonish the ignorant multitudes.

In 1801, Francis Barrett echoed this ancient tradition when he said (in his book The Magus) that "magick is a comprehensive knowledge of all Nature." A century later, Aleister Crowley was rather broadly defining it in his writings as "the art and science of causing changes to occur in conformity with Will," by which he meant the magician's "True Will," or Destiny – almost in the sense that MAGE: THE ASCENSION uses – but this definition also implied that the magician's personal desires were involved as well.

William Butler, in The Magician: His Training and Work, modified Crowley's definition further to say that magick "is the art of effecting changes in consciousness at will," which of course could as easily refer to mood swings as to alterations of physical reality. This trend continues to the present day, with some (non-occultist) writers such as David Farren, in The Return of Magic, going so far as to insist that "magick is not a way of doing things, but a certain mythic way of seeing them" – a "spiritually evolved" definition that many New Agers and wannabe shamans have tended to adopt.

How and why did these definitions of magick change so dramatically from the earlier, physical-results-oriented ones? Two factors were most important:

Firstly, as the West was conquered by the Christian Church, its religious authorities made it a crime to use any non-Christian system of magick and cheerfully executed anyone found doing so. Throughout the Dark Ages and into the Renaissance, it was physically safer for occultists to stress the theurgical (religious or enlightenment- oriented) side of magick than to mention the thaumaturgical (wonder-working or engineering) side, even though the latter might have been what they were really interested in.

Secondly, when the power of the Church was first splintered by the Protestant Reformation, then overthrown by the rise of secular governments, Western science become able to control many aspects of Nature which had previously been only haphazardly controlled by magicians and clerics. Such physical progress gave occultists for the first time in history the luxury of developing non-working systems of magick at the same time that the new scientific worldview denigrated the older magical worldviews. Thus, thaumaturgy was unable to compete with theurgy for the hearts and minds of new generations of occultists.

Fantasy game Definitions

Most fantasy games originally avoided defining what "magic" was, in favor of setting up rules about how magick worked in their game universes. The magical system of D&D, for example, as Gary Gygax explained in an article published by him in the April 1976 issue of The Strategic Review, worked on these principles:

"The four cardinal types of magick are those systems which require long conjuration with much paraphernalia as an adjunct (as used by Shakespeare in MacBeth or as typically written about by Robert E. Howard in his "Conan" yarns), the relatively short spoken spell (as in Finnish mythology or as found in the superb fantasy of Jack Vance), ultra-powerful (if not always correct) magick (typical of deCamp & Pratt in their classic "Harold Shea" [Incomplete Enchanter] stories), and the generally weak and relatively ineffectual magick (as found in J.R.R. Tolkien's work). Now the use of magick in the game was one of the most appealing aspects, and given the game system it was fairly obvious that its employment could not be on the complicated and time consuming plane, any more than it could be made as a rather weak and ineffectual adjunct to swordplay if magick users were to become a class of player character.

The basic assumption, then, was that D&D magick worked on a "Vancian" system and if used correctly would be a highly powerful and effective force. There are also four basic parts to magic: The verbal or uttered spell, the somatic or physical movement required for the conjuration, the psychic or mental attitude necessary to cast the spell, and the material adjuncts by which the spell can be completed (to cite an obvious example, water to raise a water elemental). It was assumed that the D&D spell would be primarily verbal, although in some instances the spell would require some somatic component also (a fireball being an outstanding example). The psychic per se would play little part in the basic magick system, but a corollary, mnemonics, would. The least part of magick would be the material aids required, and most of those considered stored or aided magic, so as to enable its more immediate employment, rather than serving to prolong spell casting time or encumber the player using these aids."

He then explains how he deliberately chose a magical system that would (1) allow characters to cast spells based on what would work quickly in a typical dungeon smash-and-loot expedition, and (2) enable Mages to do powerful spells at the beginning of their careers, to keep them in game balance with Warriors and monsters who could act swiftly and devastatingly.

Ironically enough, according to Dave Arneson's The First Fantasy Campaign, his history of the fantasy game from which he and Gygax are said to have created D&D, "the original Blackmoor magick system" in that campaign was far more complex and realistic than what became D&D'S system.

Gygax's suppression of the internal (mental) aspects of magick in favor of the external ones was, as we shall see, a complete reversal of the way that real magick actually works! His adoption of the Vancian idea of mnemonics (memorizing) as critical to spell casting led to the infamous "instant amnesia" rule we'll discuss in Chapter 9. The "unrealistic" aspects of this early FRP magick system led other designers to try new systems based on better understanding of magic's psychology and metaphysics. According to GURPS MAGIC (2nd edition, 1994):

"Magick is a powerful and fickle force, controlled through procedures called spells. Magick draws upon an energy called mana – but, though we have a name for it, we do not know what it is. Even the most powerful wizards do not fully understand magic... or, if they do, they haven't told us about it.

There are hundreds of different magick spells, each with a different purpose. Skilled wizards can modify old spells or even invent new ones... but experimental magick is dangerous, and not for the beginner."

The creators of Ars Magica describe magick this way:

"Magick is everywhere, and its existence affects every detail of life, almost always in the most subtle of ways. Magick is a mysterious and mercurial force, not a precise science, that cannot easily be harnessed to the whims of mortals. Magick is the supernatural force, the invisible connection, that binds everything together. It is... the very fabric of reality itself. Magick is a way of thinking about reality that modern people no longer find appropriate or useful. Magick is the medium you command in your pursuit of transcendence.

On one level you, as a Magus, explore the subtle connections of magick to exploit them and use the power gained, just as modern man exploits scientific laws to create new technology. Your exploitation of magick is a direct, albeit dangerous, means to inhuman potence. The best wizards, however, are driven by a need completely different from the mere acquisition of power. They investigate magick to understand the universe, just as our best physicists search for a unified field theory to understand our universe. Indeed, Magi may be considered scientists of a sort, operating in a completely different paradigm from ours, and with a completely different set of natural laws from ours, but using the same techniques we do to classify and understand the environment in which they live. They study reality, and use their knowledge in order to manipulate it."

Obviously, that starts to sound a lot more like the traditional occult definitions quoted at the beginning of this chapter. But let's move on to the definitions I'll be using for the rest of this book.

C&S Definitions

Although much of what used to be called "magic" was, in point of fact, merely the beginnings of (every) science and technology, enough weird phenomena still exist which match the traditional descriptions of "magic" that the term can still be defined in a useful fashion.

"Magic: (1) A general term for arts, sciences, philosophies and technologies concerned with (a) understanding and using various altered states of consciousness within which it is possible to have access to and control over one's psychic talents, and (b) the uses and abuses of those psychic talents to change interior and/or exterior realities.

(2) A science and an art comprising a system of concepts and methods for the build-up of human emotions, altering the electrochemical balance of the metabolism, using associational techniques and devices to concentrate and focus this emotional energy, thus modulating the energies broadcast by the human body, usually to affect other energy patterns whether animate or inanimate, but occasionally to affect the personal energy pattern.

(3) A collection of rule-of-thumb techniques designed to get one's psychic talents to do more or less what one wants, more often than not, one hopes."

When talking to mass audiences, I frequently call magick a sort of "folk-parapsychology" (parapsychology is the more-or-less scientific study of psychic phenomena), which is true, but it does leave out the vital fact that magick has at least as much art to it as it has science. This is what makes most scientists throw up their hands in disgust when the topic comes up – after all, art isn't real like science is! For the purposes of this book we will be using my own definitions since they really are the most applicable ones to the subject of games and because they are being increasingly accepted by most young occultists in the West – possibly because they are somewhat technical ways of saying the same things that tribal magicians have been saying for centuries, and tribal religions are no longer considered "primitive" or "lowly evolved," except among racists and demogogues.

There are other aspects to magick than the thaumaturgic ones emphasized in my definitions above, such as the pure intellectual joy in research and theorization emphasized in ***Chivalry & Sorcery***, the religious and artistic elements present in most systems of real magic, and the metaphysical attitudes necessary for success. Farren, for example, quite rightly emphasizes that magick can only be done by people who are capable of temporarily or permanently shifting their states of consciousness to ones in which magick seems perfectly natural and understandable. Theurgy is not dead, however, since for many people today, magick is relevant only as a psychotherapeutic path towards enlightenment, and no attempt is made by them to apply its insights and techniques to the physical world. All of these attitudes will be touched on from time to time, in the following pages, but for now, the primary point I want to emphasize is this:

From a practical point of view, most distinctions made between "magic," "psychism," "sorcery," "witchcraft," "psionics," "shamanism," or "miracle working" are simply not relevant to magick in the real world, although as artificial distinctions, the terms are useful for anthropological classification and to add variety in games.

The Essence of Magick

What happens when a magician "does magic," is that the magician's state of consciousness is altered. Sometimes this is done through dancing and chanting or singing, sometimes through the use of herbal potions, and sometimes through meditation or other methods. Most commonly, the magician creates a multimedia psychodrama, which is a sort of theatrical performance using sounds, sights and smells designed to create a certain mood within the magician (and any onlookers) and to focus attention on the target and goal (we'll look at these crucial terms later) of the ceremony.

Once in this altered state, psychic energy is generated by the magician's own body and/or the magick user becomes open to receive psychic energy currents from elsewhere. Strong psychic energy flows are stimulated by the experience of strong emotions such as love, hate, fear, lust, joy, sorrow, awe, etc. This is probably because these emotions cause glandular secretions that can change the entire metabolism. It is, in any event, well known in both parapsychology and occultism that strong emotions seem to spark psychic phenomena. If the energy is going to be used for some purpose other than one obviously connected with the emotion that raised the energy, then the psychic energy must be transmuted or tuned to the proper state.

If the magician has been doing an active ritual, that is, one in which psychic energy is sent away from the magician (which is what most "spells" are in games), then there is usually a need for him to "recharge" his "batteries." This is most frequently done by physical rest, meditation, eating and drinking, or other physical activities (these are also often done for purposes of "grounding" an overly excited magician). Even passive rituals, of the sort where psychic energy is received, such as divination or mediumship, can provoke intense hungers in the psychic or medium doing the work.

The more complicated a spell is, the harder it is to do. Now that may seem obvious to most readers, but the reasons behind it may not be so plain. When parapsychologists apply Information Transfer Theory to the results of ESP tests, they find that the more complex the "information content" of a psychic message is, the more frequently it has to be repeated by the sender in order to get through to the receiver. Apparently psychic energy acts as a "carrier wave" for information (which can be almost any sort of meaning or pattern transmitted) and seems to follow some of the same laws other energies are known to follow. Some thought on this will make it clear that the old occult saying that "thoughts are things" does have some sort of validity on at least one level of reality. As far as gamers are concerned, the important thing is this:

The more complicated the telepathic message you are trying to send or receive is, or the more complex the information you are trying to discover via other forms of ESP or Hypercognition is, or the more complex the rearrangement of matter and energy that you are trying to cause through Psychokinesis, etc., is – the more power, fine tuning and repetition you will need for success.

In order for any sort of magick to take place at all, there must a conscious or subconscious (or even "superconscious") mind at work. While it may be possible to build a machine that might generate mana (magical-psychicspiritual- energy), a mind would still be necessary in order to give that energy meaning and direction. Even the so-called "techno-magick devices" used in some games had to originally have had an intelligent mind or two to have programmed them.

The mind controls all magic. Anything which affects any part of the mind of a magician thus affects that magick user's ability to control mana generation, focusing, and release – and thus affects the magician's ability to perform magic.

As long as these last two boxed points are remembered, it is likely that many arguments about game magick will be easily resolved. And please note that we haven't said a word about the minds involved having to be "intelligent" (except for making devices), human, or even connected to a living body.

What Are Rituals?

Any ordered sequence of events, actions and/or directed thoughts, especially one that is repeated in the "same" manner each time, that is designed to produce a predictable altered state of consciousness within which certain magical or religious (or artistic or scientific) results may be obtained.

Thus any spell (even if done only once), any meditation method, any religious ceremony, any organized way of using mind altering potions for these purposes, etc., constitutes a ritual, ceremony, or rite.

By the way, there is a good reason why the word "same" in the last boxed paragraph is in quotes:

Due to the thousands of variables involved in even the simplest use of a Psychic Talent, and within the limits of the Laws of Magic, no two rituals (including spells, summonings, exorcisms, worship rites, etc.) or their results are ever one hundred percent identical.

Furthermore, while magicians are sometimes as lazy as anybody else, and will tend to stick with tried-and-true methods, many will make deliberate alterations in each ritual used (though this is less likely with formal religious ceremonies). These alterations are for two main reasons: firstly, because the universe is changing every millisecond and each ritual must be tailored to the specific situation at hand; secondly, because the better magicians are artists and can't resist tinkering with their techniques in (not always successful) attempts to produce better results.

The wands, staves, chalices, rings, plates, swords, daggers, sickles, divining rods, gazing crystals, candles, robes, funny hats, gestures, written words, geometric designs, etc., are props, costumes, cues, and scenery designed to help the magician get into and properly tune a desired state of consciousness. Although some of these may have power in and of themselves (native or infused) their primary purpose is the multi-media effect referred to earlier.

All other factors being equal, which they seldom are, a superior magician (one with higher scores in his game attributes and lots of

experience) will need fewer of these props than an inferior magician will.

Thus there are both physical and mental elements in the construction of rituals. But if a magician happens to believe (as many do) that the physical world is "merely a matter of perception," and also happens to have very good control over his perceptions, it is possible that he might be able to dispense with all or most of the props.

Limitations of Magick

In the "real" world, and with the possible exception of "miracles" performed by or with the help of "supernatural" beings, magick cannot be used to violate the Laws of Nature – it can bend some of them, but it can't break them. Magic, like good engineering, is based on the use of subtle portions of some Laws of Nature in order to produce results that appear to contradict major portions of other laws. The "TANSTAAFL Principle," that "There Ain't No Such Thing As A Free Lunch," (made famous in Robert Heinlein's The Moon is a Harsh Mistress) holds as much in magick as it does in physics or biology. Energy must always come from somewhere and go somewhere.

But – and this is the key to successful magick – just as a snowball thrown near the top of a mountain can cause a major avalanche, so too can a small amount of psychic energy, carefully focused by a competent magician, act as a catalyst to start a chain of events that will eventually produce spectacular results.

A major part of the art of magick consists of learning exactly how to use the catalyst effect, that is, how to get the maximum desired results with the minimum investment of time and energy.

This can take an awful lot of intelligence, artistic creativity and practice, but then nobody said magick was easy, except the script writers for Bewitched, I Dream of Jeannie, and Sabrina – and the occasional preacher!

C&S magick

Players interested in magick can now specialise in that vast (and complex) field with a sure knowledge that, while things don't come easy, the results are well worth while both from point of view of the effectiveness of one's research in the field and also the satisfaction one has in solving a difficult problem in logical planing. C&S magick at its highest level is comparable to packing an atomic bomb if it is used intelligently, and that kind of power is not to be put into the hands of the shallow thinker. Thus, to learn to use such power properly requires a long apprenticeship. The rules force the player of magick users to serve his own apprenticeship and so enter into the mystique of the Arcane Arts himself.

Basic Magick Resistance

The apparent complexity of the magick simulation found in ***Chivalry & Sorcery*** might deter many from attempting to employ it out of a belief that it cannot be mastered. It is true that it requires some thought and paperwork on the part of both characters who are magick users and Game Masters who set up scenarios with a magical component in them. PIAGICK is an interesting and spectacular thing which is the very essence of fantasy. It would be a pity if the apparent complexity of the C&S system detered rather than invited. Mastery begins with understanding and so it is fitting that this first installment of what I hope will be a regular feature in WARGAMING devoted to Magick and its simulation, should discuss the origins and theory of the magick simulation found in ***Chivalry & Sorcery***.

The search for a 'new & improved' simulation of magick began primarily as a result of an increasing dissatisfaction experienced with the pioneering efforts of D&D and Warlock. The problem with these and similar "first generation" simulations was twofold: magick was too easy to do and too "unrealistic" (if such a term can be used in the context of fantasy). Magick is too easy when, for example, magical research can be done merely through the expenditure of a few weeks and a few 1000 GP.

In playing C&S, one character found that he had to spend over six months of game-time enchanting a two foot piece of elm which was only one out of 22 other ingredients he had to enchant. Magical simulations which are too easy and predictable have tended to become mere "weapon technology" to better burn, blast, or otherwise crush an ever increasing horde of unknown and unaccountable monsters.

An easy magick simulation has benefits on the side of playability and far more serious dis- satisfaction was felt with the lack of realism. The lack of realism is due primarily to the first generation simulations being culled from fantasy literature: Tolkien, Howard, etc. (I recall that in '76 Gygax wrote an article tracing the theory in D&D to DeCamp and Pratt's Incomplete Enchanter) rather than occult sources such as Paracelsus' Hermetic Chemistry or the Lesser Key of Solomon. It is true, of course, that the magical theory found in the Incomplete Enchanter was derived from that classic study of Magick and Religion, Frazer's Golden Bough. In neither work is anything said about the world view of magick which underlies the famous so-called Laws of Magick. Pratt, as is well known, in his own work took a serious attitude toward magick as an Art which was neither easy to practice (Well of the Unicorn) nor easy to acquire (The Blue Star).

Fantasy literature rarely draws out more than one or two kinds of magical practice with the result that simulations based solely on such a source end up with only one kind of magick user who is able to learn and practice all magick there is by merely increasing in experience. A glance, however, through the twenty or so volumes of Man, Myth, and Magick will easily persuade one that magick is an extremely complex subject, there being as many different modes of magical practice as there are human personality types and cultural levels. This extreme diversity has always been a feature of the real history of magick as one finds in Robert Burton's Anatomy of Melancholy (c.1621):

Many subdivisions there are in the practice of magick, and many several species of sorcerers, witches, enchanters, conjurors, etc. They have been tolerated heretofore, some of them, and magick hath been publicly professed in former times,...While it is now generally censured and contradicted by several universities, though practiced by some still.

Net everyone has the raw talent, inclination or luck to be able to practice all the kinds of magick there are and in ***Chivalry & Sorcery*** there are at least seventeen different kinds of magick users, each performing magick in a distinct way.

Magick has traditionally been conceived of as both an Art and a Science. It is an Art insofar as the effects of magick are not totally predictable and depend upon the Will of the magick user. In essence, magick is nothing more than the direct and successful imposition of the Will on a part of the world bringing about a desired effect. Except for the magick of the North American Medicine Man, which tends to be extremely personal with no common system (a unique way and method being revealed to each practitioner in a dream), magick has been conceived of as a science in the sense of being a body of organized knowledge which attempts to apply a general theory of the world to specific situations with the hope of producing a desired effect.

It is this "general theory" of magick which is the most difficult aspect to simulate and which tends not to appear in fantasy literature. Magick has a monistic view of the world. The entire Universe, the past, the present, the future and infinite reaches of Space all form a single magical entity of which all beings (including the gods, Demons, etc.) and all conditions are merely states, parts or sub-patterns of the ONE. It is this unity which lies behind the Laws of Magick, and the famous slogan from the Emerald Tablet of Hermes Trismegistus "that which is above is like that which is below and that which is below is like that which is above, to achieve the wonders of the one thing" (in otherwords "As above, so below") or Paracelsus's opening line in the Coelum Philosophorm, "All things are concealed in all".

The entire universe is "concealed" in the magick user who can, through proper training and concentration, exert a control on a "concealed" part of himself, thereby controlling the "manifest" part of the world which corresponds to the concealed part. The Universe, of course, can always exert an effective control over all of the relationships existing between all of its infinite number of states and sub-patterns due to the abundance of energy pervading it. Normally, man can barely control the sub-pattern which is his own body and must use mechanical means to exert his control on parts of the world around him. Magick begins with the belief that the energy pervading the universe is also "concealed" in man and that it can be manifested and focused by various methods which typically rely on inner calm, concentration, symbolic manipulation, and the creation of high energy emotional states.

In ***Chivalry & Sorcery***, this world view of magick is simulated through the concept of Basic Magick Resistance. The world, when looked at from the point of view of the fledgeling magick user, is hardly different from that of the normal man. Things resist the direct imposition of his will, spells are difficult to master and objects are hard to enchant. Resistance is a measure of the extent to which the magick user is out of harmony with the universe and therefore with the energy "concealed" within. In ***Chivalry & Sorcery***, this Basic Magick Resistance (BMR) is measured on a scale of 0 to 10 with the BMR 0 meaning little resistance to magick and BMR 10 meaning a great deal of resistance. Within each BMR level there is a degree of enchantment possible between 0% and 100%. The highest level of enchantment would be BMR 0 (100%), whereas the most magick resistance mean different things for spell items such as Dragon Hide are would be BMR 10 (0%). These different degrees of enchantment capacity and the requirements of recharging the object. Some naturally enchanted (E) which means their BMR is 0 (100%).

Material naturally enchanted or material enchanted to BMR 0 (100%) by a magical process is always in "harmony" with the universe. It has the virtue, when combined with the right ingredients (determined in C&S by a system of astrological correspondences), of being able to permanently store and recharge a number of spells. Thus, ***Chivalry & Sorcery*** embodies a different philosophy of the magick device than that found in the "first generation" magick simulations. The game-master may want to add any number of strange and bizarre devices to the game, but in ***Chivalry & Sorcery*** he must account for the object's presence and use the rules provided for the creation of magick devices to actually design the item. A magick device has a history, it was created somewhere, by someone, following a particular formula or recipe. All of this information is potentially available to a player character who has found a magick device, since it can be discovered by having a high-class diviner "read" the object. The recipe for making a particular kind of device may be more valuable than the device itself.

The process of magical research is also handled differently in ***Chivalry & Sorcery*** than in the "first generation" systems. The main problem faced by the magick user in ***Chivalry & Sorcery*** is the reduction of the Basic Magick Resistance of spells and materials. Whether or not he has to expend gold depends on the nature of the ingredients he requires to accomplish his ends. Time spent by the magick user in meditation, prayer, etc., that is, on preparing himself materially aids in the reduction of BMR, and this adequately simulates that aspect of the magical view of the world which suggests that control of the external world begins with the control of the inner "concealed" world. Mere accumulation of wealth

is no guarantee of magical success and, indeed, the C&S magick user tends net to be interested in money. To parody H. Beam Piper, "Gold may net get you good Magick, but good Magick will always get you Gold".

The Doctrine Of The Elements

The world view of magick reviewed in the previous number of Wargaming and the simulated in ***Chivalry & Sorcery*** with concept of the BASIC MAGICK RESISTANCE (BMR) is summarized by Paracelsus' "all things are concealed in all". A Power Word magician such as Ursula de Guins' Sparrowhawk uses the "fundamental" relations between words and things to create his effects. The "thing" is concealed in the "word" and the "word" in the "thing". The proper preparation and expression of the "word" will control the "thing". The BMR of the thing, or spell or effect is the measure of the amount of preparation any particular kind of magick user must undergo to attain control. Every spell and object is assigned a BMR on a scale from 0 (least resistant) to 10 (most resistant).

At the root of much successful magick is the magician's ability to come to grips with the fundamental aspects of the world. These fundamental aspects are the FOUR ELEMENTS: AIR, EARTH, FIRE and WATER. In ***Chivalry & Sorcery*** we choose just these four, because medieval magick derives from the Greco-Roman tradition and the FOUR ELEMENTS are the mainstay of the ancient physical theories of the world. A simulation of CHINESE magie, for example, would have FIVE elements in it, namely: WOOD, FIRE, EARTH, METAL and WATER. Paracelsus reformed alchemy by replacing the Four Elements with the Three POWERS: SULPHUR, MERCURY and SALT. The alchemtial rules in ***Chivalry & Sorcery*** follow this reformed scheme rather than the four Elements.

Basic Magick in ***Chivalry & Sorcery*** is the method of directly handling the stuff of the world and under each ELEMENT there are spells which allow the magician to create, move, detach and remove a standard volume of that element. The number of standard volumes a magician can handle depends on his Personal Magick Factor (PMF). High Level Magick Users (MKU) can handle fairly large volumes of stuff because the PMF increases with experience. The rules under Basic Magick allow the MKU to handle matter in a variety of shapes in Bolts, Spheres, Beams, Sheets and even Walls. The Basic Magick system contains 112 spells: Earth = 28, Water = 28, Fire = 42 and Air = 14 and this does not count the different shapes in which stuff could appear. For example, under EARTH an MKU could create a standard volume of Dust = 8 cubic feet (BMR 1) as a (1) Sphere of Swirling approx. 10' diameter, (2) Beam of dust 2' x 2' x 1/2 magick range of the MKU, (3) as a Sheet of dust 1" x 12' x 12' or as a (4) Pile of dust 2'x 2' x 2'. Once the MKU has mastered the Create Dust SPELL he can elect which shape his "creation" should appear in and to some extent where it should appear. The system was designed to give the player the maximum amount of choice and still keep the results predictable.

It is possible for a magick user to specialize in Basic Magick at the expense of any higher knowledge, such a MKU would be a very powerful character. For example, if such a Master of Basic Magick met an enemy, he could remove all the water from his opponent which would turn his opponent into a pile of dust or at the very least a skeleton. Such directly offensive use of the Remove Water SPELL (BMR 4) requires that it be targeted successfully using the Magick Conflict Rules. Removing air from his opponent would, of course, leave the enemy breathless and creating air inside of his opponent could speed up the body processes and result in rapid aging. All sorts of effects are possible when you consider what the removal or addition of these Elements does in real life. The main philosophical point to remember about Magick and its world view is the belief in balance and harmony as underlying everything and therefore for every offensive effect there is somewhere a perfect defense.

Many magick users have an affinity for one element or other; Gandalf was a natural at fire. In ***Chivalry & Sorcery*** an affinity for an element will reduce the BMR of that element or rather a particular spell under that element. The affinity is discovered by finding the MKU's birth sign in the following chart:

		Spells Affected				
Sign	ELEMENT	Create	Detach	Affix	Remove	
Aries	Fire	-2	-1	-1	-1	
Taurus	Earth	-3	-2	-2	-1	
Gemini	Air	-3	-2	-1	-1	CARDINAL
Cancer	Water	-3	-1	-1	-1	
Leo	Fire	-1	-2	-2	-1	
Virgo	Earth	-2	-3	-3	-1	
Libra	Air	-1	-3	-3	-1	FIXED
Scorpio	Water	-1	-3	-3	-1	
Sagittarius	Fire	-1	-1	-1	-2	
Capricorn	Earth	-1	-2	-2	-3	
Acquarius	Air	-1	-2	-2	-3	MUTABLE
Pices	Water	-1	-1	-1	-3	

Reduce the BMR of the Spell by the number in the chart, but note that it cannot be reduced before 0.

Since nothing under the magick view of the world exists in isolation from anything else, the mastery of any particular Basic Magick spell will assist in the Enchantment of Materials or production of Specialized magick effects.

Material Class	SPELLS		RESULT
Alchemetical	MAGICK FIRE*	=	-1 BMR / SPELL +10% / SPELL when at BMR 0
METALS	MAGICK FIRE* AIR (AIR)		-1 BMR / SPELL +5% / SPELL
GEMS	MAGICK FIRE* EARTH (ROCK)		-1 BMR / SPELL +5% / SPELL
WOODS	MAGICK FIRE* EARTH (SAND) or WATER (LIQUID)		-1 BMR / SPELL +5% / SPELL
LIQUIDS	WATER(LIQUID)	=	-1 BMR / SPELL +10% / SPELL
ESSENCES/ PERFUMES	WATER (MIST) + EARTH (DUST) + AIR (CAS)	=	-1 BMR / SPELL +5% / SPELL
BONES	EARTH (POROUS ROCK) + WATER (LIQUID)	=	-1 BMR / SPELL +5% / SPELL
SKINS etc.	AIR (AIR) + EARTH (DUST) + FIRE (HEAT/COLD)		-1 BMR / SPELL +5% / SPELL
ORGANICS	AIR. (AIR) + EARTH (SAND) + FIRE (FIRE) + WATER (LIQUID)		-1 BMR / SPELL +5% / SPELL

Effect on higher level Spells: Magick Fire will reduce the BMR of ILLUSION, COMMAND, and PROTECTION by 1 for every Magick Fire Spell mastered.

Finally, it is possible to create new effects by combination of the existing spells; for example, suppose I want to create a Standard Volume of lava - the main element is Rock (BMR 6) and concentrated-heat (BMR 3, BMR 6). The formula would be the BMR of the Rock + 1/3 of the BMR of Heat = 1, and 1/3 of the BMR of Intensifying the Heat = 2, so the BMR of LAVA = 9. Remember no BMR can exceed 10.

Creative Magick

However, if Magick is an interesting and spectacular thing, it is never 'easy' to perform, as any serious student of the subject knows full well. Yet far too many players who have Magick Users assume a blithe complacency about the subject. To most, it is a type of 'weapons technology,' a quick and really easy method of burning, blasting and otherwise crushing opponents which they cannot destroy by mere wit and superior tactics. When in doubt, use 'overkill!'

Magical "over-kill" occurs so frequently in the playing of the games because many of the players and referees, especially the younger ones, know little of the fields of physics, biology or magic. So they don't understand how a little energy can go a very long way. I have seen many instances of characters using "low level" spells to defeat "high level" monsters, simply through the careful and imaginative use of basic magical techniques. As a professional occultist who has cast many real world spells myself, I know full well that a small amount of psychic energy, carefully focused, can produce very spectacular results indeed.

Introduction

The creation of New Magick now covered by the existing C&S rules requires that the players be aware of the Laws of Magick. It is these laws which allow the Magick User the existing parts of the C&S magick system together in new and interesting fantastic effects with apparently little effort. The ART of MAGICK is, after impossible look easy. By far the best and most intelligent discussion of the ART appears in P.E.I. Bonewitz's Real Magick (Open contribution to magick simulation in fantasy games Magick (RM) lists 20 laws, while Authentic (MKU) to put ways to achieve all, making the laws behind the Gate Books) and in his recently published Authentic Thaumaturgy (CHAOSium). Real Thaumaturgy (AT) lists 24. Either of these works can be consulted profitably by those interested in occult subjects or the occurrence of magick in role-playing games. The C&S magick system takes into account a great many of the traditional laws which Bonewitz discusses and the following chart will indicate which part of the C&S system corresponds to which of Bonewitz's laws:

BONEWITZ'S LIST	C&S
1. Law of Knowledge (RM-3, AT-32)	Spell learning & Research

2. Law of Self-Knowledge (RM-3, AT-32)	Concentration Factor
3. Law of Cause and Effect (RM-2, AT-32)	*
4. Law of Synchronicity (AT-32)	Astrology
5. Law of Association (RM-3, AT-32)	*
6. Law of Similarity (RM-5, AT-32)	*
7. Law of Contagion (RM-5, AT-32)	*
8. Law of Names (RM-3, AT-33)	Demonology
9. Law of Words of Power (RM-4, AT-33)	Command Spe11s
10. Law of Personification (RM-15, AT-33)	?
11. Law of Invocation (RM-16, AT-33)	Dance/Chant
12. Law of Evocation (RM-16, AT-33)	Demonology
13. Law of Identification (RM-8, AT-33)	*
14. Law of Infinite Date (RM-11, AT-33)	?
15. Law of Finite Senses (RM-11, AT-33)	?
16. Law of Personal Universes (AT-33)	Fantasy Role-playing
17. Law of Infinite Universes (RM-11, AT-33)	Fantasy Role Playing
18. Law of True Falsehoods (RM-14, AT-34)	Fantasy Role Playing
19. Law of Pragmatism (RM-11, AT-34)	Fantasy Role Playing
20. Law of Synthesis (RM-9, AT-34)	BMR
21. Law of Polarity (RM-9, AT-34)	BMR
22. Law of Dynamic Balance (RM-10, AT-34)	Moral Neutrality of Magick
23. Law of Peversity (AT-34)	Backfire
24. Law of Unity (AT-35)	BMR

Laws of "True Falsehoods", "Personal Universes", "Infinite Universes", and "Pragmatism" be discussed in this article since they are presupposed by the very concept of Fantasy Role-Playing (and indeed by the concept of Fantasy as in Tolkien's discussion of secondary belief in his essay on Fairy Tales). The rules for a role-playing game evolve out of a "personal universe" and create a "world" which is part of the "Infinite Universes". This "world" is subject to its own laws "True Falsehoods" which for the purpose of the game are taken to be true "Pragmatism". It is within the universe so created that the rest of the laws operate. The "Law of Identification" puts the player into the universe, for as Bonewitz notes: "it is possible through maximum association between the elements of oneself and those of another being te actually become that being" (AT-33). The "other being" in a role-playing game is the player character. Wherever a '?' appears after a law in the above list, it indicates that the law does net effect the magick system being simulated in ***Chivalry & Sorcery*** or would be rejected by Medieval magick users. The laws followed by '*' will be discussed in this article because they were left out of the system as presented in ***Chivalry & Sorcery*** due to considerations of space and complexity.

Before passing on to a look at the laws in the C&S context, I would like to make a comment about the magick simulation Bonewitz presents in Authentic Thaumaturgy. As a system it is excellent, giving the player both the scope for intelligent play and research. The system, however, has a contemporary bias. It owes a lot to the foundational work which Bonewitz did in Real Magick, and to the doctrine of magick developed in that book, This doctrine, with its emphasis on parapsychology and scepticism about non-psychological "spiritual" forces and entities as violating Occam's Razor, is a purely 20th Century system. As Bonewitz says, "the best spells and rituals are modern ones written by yourself and designed to affect you personally, with your twentieth-century mind" (RM-162) and "reciting _old incantations from dusty books and following hoary rituals are likely to produce absolutely nothing in the way of effects." (RM-163). The Medieval or Traditional Magick User thought of himself as part of a structured universe within the Great Chain of Being and was prepared to fill all of it with unnecessary entities, forces, and fragments of gods. The traditional view of magick is best articulated in David Conway's Magic: An Occult Primer. Conway is also a professional occultist, like Bonewitz, and he also understands the impact of science on magick and yet still advocates the "hoary old ritual". The first three chapters of Magic: An Occult Primer are recommended for those who wish to understand the philosophy behind the C&S magick system; Ch. 1 Magick and Natural Law, Ch. 2. The Magical Universe, Ch. 3. The World and the Magician. Conway, however, does not deal with the laws of magick as such, which is why Bonewitz's works are important and useful once you separate out the 20th Century slant from the rest of it.

A Quick Overview

The main problem faced by any "MKU" is decreasing the natural resistance which the World presents to his Will. In theory, once the Basic Magick Resistance (BMR) of some aspect of the World is overcome it no longer resists the Will of the MKU. What actually happens is that the MKU is no longer out of Harmony with that aspect of the World, and that aspect of the World is now in Harmony with the MKU. This might be an off shoot of Bonewitz's Law of Identification, which allows the MKU to "become" another entity through a maximum association. When we lower the BMR of some aspect of the world, we might be said to become in part that aspect of the world. If that aspect is a material object (eg. a piece of wood, a flower, or a coin) we say that it is now "enchanted" and if that aspect of the world is a spell we say that it is "learned".

Putting the "learned" spell into the "enchanted" material produces a magick item or device. Enchanted materials are public in that once a magick user has harmonized himself with this wood, metal, rock, etc., all possible magick users and indeed all sentient beings are harmonized with it. A spell, on the other hand, is private in the sense that it must be intergated into the MKU and only he will be Harmonized with it. It must be learned by all possible MKUs, if they too want to be in Harmony with it. The ***Chivalry & Sorcery*** rules presume that a device made by putting a spell into enchanted material will be private and personal. The MKU must intend to create a "public device" to avoid this presumption but any device which can be used by anyone other than the MKU is public. Most devices other than the Focus will be public since the MKU will want his assistants to use them as well.

The function of the laws of magick in ***Chivalry & Sorcery*** is to speed up and make more creative manufacture of magical devices. The adjustments to the rules which follow each discussion of the laws are optional and are designed to make play more interesting.

The Laws Of Resistance

After each law which follows I shall mention which of the above laws from Bonewitz's list or from the more traditional views of magick is being, considered.

1. THE LAW OF MAGICAL RESISTANCE - All objects, entities and spells possess a BASIC MAGICK RESISTANCE (BMR) and this BMR must be reduced before anything can be moved, changed, charged or altered magically, (Bonewitz's - Knowledge, Self-Knowledge, Synchrocity (reduction of BMR promotes meaningful coincidence), Synthesis, Polarity, Unity.)

In ***Chivalry & Sorcery*** we placed a numerical value on the BMR from 0 to 10 and assessed Materials and Spells in terms of this scale. There is also a rough correlation between BMR and Spell level. For example, the FIFTH CIRCLE COMMAND - Word of Power "Stun" is a 5th level spell and has a BMR of 5. This means, according to the Magick Resistance Table, that a MKL/10 Magick User has an unenhanced 25% chance of mastering this spell for the first time.

The lists of spells and materials give examples of how a particular effect or material should be evaluated with respect to its BMR. A new spell or material can be added simply by assigning it a BMR closest to a similar existing material or effect. When there is doubt or dispute, assign a higher BMR. Remember that the highest BMR is 10 which is reserved for materials such as TRUE LEAD and spells such as the NIGHTMARE. Also remember that material which is naturally enchanted, like dragon scale, is pretty rare stuff.

2. THE LAW OF SPELLS - All spells possess a BMR from 0 to 10 depending on the degree of difficulty of the spell.

In ***Chivalry & Sorcery*** the notion of a spell can be understood in at least two ways: (1) as the ritual and other magical activity required to produce an effect in the world (in the sense of "spelling") and (2) as the "IDEA" or pattern of the process and resulting effect which is stored in memory or imposed on the World (in the sense of a victim being under a spell). Bonewitz rejects the second view of spells and notes: "A spell is a process not a thing" (AT-65) which fits his "modern" theory of magick which views the use of wands, chants, gestures and indeed the whole precise ritual pattern as merely aids in concentrating the mind and for focusing energy. These "props" have no real reason for being used other than for their placebo effect. For the traditional or medieval magick user, however, the "props" have objective significance independent of the personal psychology of a particular magick user. This is due to the theory of the world which is being assumed. Man is seen as part of an objectively structured universe within the Great Chain of Being with creatures below him (animals, elementals) and creatures above him (angels, demons, gods, etc.). Nature is full of mysterious forces and relationships. Even Bonewitz must assume this with his Law of Names "knowing the TRUE NAME of an object, being or process gives one complete control over it" (AT-33). The "true name" corresponds to the 2nd notion of spell above, it being the heart or essence of the thing or the IDEA of it. The "props" are part of the TRUE NAME for magick users other than power word types - they are non-linguistic manifestations of the TRUE NAME. The magick user finds out what they are by consulting some system such as astrology or Kabbalism.

In ***Chivalry & Sorcery*** we placed the more purely psychological spells or effects toward BMP. 0 (eg. spells of detection whose highest BMR is 4) and spells which have a physcial effect are toward BMR 10, (Concentrate Rock is a BMR 10 spell).

In the previous section, it was noted that a brand new effect of Basic Magick could be created by combination of existing, effects. The example was Create Lava. It was a combination of "rock" and "concentrated heat" and was assigned a BMR of 9. This type of combination is different from that mentioned in ***Chivalry & Sorcery***, which allows an MKU to throw 3 basic magick spells of the same element at the same time (eg. create, accelerate, and concentrate rock) provided he has learned the spells and expends 5% extra fatigue for each additional spell cast. Create Lava is a NEW SPELL and the produce of magical research with the Law of Three Spells.

3. THE LAW OF THREE SPELLS - all simple secondary spells are the result of no more than three primary spells.

A primary spell is any spell of Basic Magick, Command, Illusion, up to level 5 Ancient Lore, the non-ritual evil effects of Black Magick level 3 to 6, Detection, Communication & Transportation, and Circles of protection.

A simple secondary spell is any combination of primary spells which does not when using the following formula:

The Law of Three Spells Formula: BMR of the Main effect + 1/3 BMR of the Second effect + 1/3 of the Third effect.

For example:

(a) Create Lava - Main element "Create Rock" BMR 6, "concentrate heat" BMR 6. Second element "heat" BMR 3, Third element "concentrate heat" BMR 6.

Create Lava = 6 + 3/3 + 6/3 = BMR 9

Primarily the LAW of THREE covers the situation where all the component primary spells are unlearned and the simple secondary spell is acquired all at as a NEW SPELL. If however the once MKU has already learned the spell which is the main element of the new effect, he can introduce it into the formula at 1/3 its original BMR. Decimals are always rounded upward to the next whole number.

4. THE LAW OF THE FOCUS - all magick users who need to have a focus to practice magick will be unable to reduce any spell below BMR 1 without the focus.

This is an optional rule, since almost all of them, except certain primitive talent types, must have a focus. The purpose of this law is to encourage magick users to manugacture their focus first, before attempting to learn any other kind of spell. The effect of this law is that without a focus, a magick user cannot learn a spell (that is reduce it to BMR 0) and the risks involved in using "unlearned spells" are already outlined. Once a magick user has learned a spell with the help of his focus, he does not need his focus to cast it. If a magick user loses his focus, he must recover it or make another one (using exactly the same formula as the original), before he can learn any more spells.

5. THE LAW OF OBJECTS - the BMR of an object or material can be decreased or increased if the magick user has enchanted the material to 100% at its present BMR level.

In ***Chivalry & Sorcery*** it takes longer to enchant an object than it does to learn a spell of the same BMR, the reason is that "objects" are public and "spells" are personal. An object or material enchanted by one magick user can be used by any other magick user to create a magical device. Use the following rules when "disenchanting" (increasing BMR):

1. Naturally enchanted material (BMR E) cannot be disenchanted

2. Materials enchanted to BMR 0 (100%):

   a) The 1st disenchant spell increases the BMR from BMR 0 (100%) to BMR 0 (0%) the effect is automatic but it requires as much fatigue loss as enchanting does.

   b) The 2nd and subsequent disenchants have a 90% chance of increasing the BMR of the material from BMR 0 (0%) to BMR 1 (90%) and then a -10%/BMR until the original BMR of the object is reached, that is every time the spell of increasing the BMR is successful, the chances of success for the next effort is reduced by 10% per BMR level of disenchantment.

   c) Increasing the BMR above the natural BMR level of the object is difficult and has a starting base of 25% with a -8% reduction for every BMR. level above the original BMR of the object.

The same limitations as to fatigue, quantity, and time which govern enchanting objects apply to disenchanting.

A disenchanted object can affect the chances of spell targeting if the spell must travel through material whose BMR has been increased above its natural level. Disenchantment, unlike a circle of protection, does not set up a separate barrier, rather it decreases the chances of success by 10% for the 1st BMR above normal, 25% for the 2nd BMR above normal and 50% for the 3rd BMR above normal. Note that since there is no BMR above 10, the effect of increasing a BMR 10 object is to give it the same characteristics as True Lead for the purpose of stopping spells. This effect is Temporary and the object will revert to BMR 10 in 1 day if its normal level is BMR 10, in 2 days if its normal level is BMR 9, and in 3 days if its normal level is BMR 8. Once the object starts to revert it stops at BMR 10. Disenchantments are as permanent as enchantments.

There is a set of principles which emerge from the LAW OF OBJECTS which can be used to make magick much more challenging and exciting:

1. The Principal of Three Objects: Whenever for the purpose of a magical operation THREE materials are combined at one time in such a way as to be indistinguishable in the result (potions, powders, alloys, etc) the BMR of the combination is 1/3 of the Total BMR providing that the combined weight/volume does not exceed the capacity of the MKU.

2. The Principle of Naturally Enchanted Material: Whenever naturally enchanted material is used in combination with other materials, the BMR of all the other materials is reduced by 1/3 for the first minimum quantity of naturally enchanted material used and by a further 10% for each additional minimum quantity of such material used. For example, the first quantity of dragon blood used (need at least 1/10 Dr) will reduce the combined BMR of lead (BMR9) and Mithril (BMR 10) to BMR 7 (100%). Subsequent quantities will lower the % so that it goes to BMR 6 (10%) and then BMR 6 (20%).

It should be noted that the Alchemically produced by-product Fixed Mercury, Dragon Blood, Holy Water (only be used by those of Alignment 12 or lower), Enchanted Pool Water, Wine of Drunkenness (only used by those with Alignment 8 or higher), Black Lotus dust, Dragon Bone, Balrog Bone (can only be used by Alignment 15 or higher), Chimera Bone, Unicorn Horn, Dragon Tooth, Lycanthrope's tooth, Dragon scale, Bat's eyes, Belladona, Boneset, Mietletoe, Opium, Pepper, and Saffron are all the naturally enchanted materials. These two principles illustrate why naturally enchanted material is extremely rare and extremely valuable since adding a naturally enchanted material to materials being fused together under the Principle of Three Objects further reduces the BMR by 1/3 of the combination. These principles ought to speed up the amount of game time required in enchanting materials.

6. THE LAW OF ASTROLOGICAL INFLUENCE: Magical devices of POWER (which have a spell capacity equal to the MKL of the maker) can only be made when the stars dictate and no magick device of power will be capable of RECHARGING itself unless made from the materials corresponding to the sign under which they are made.

This law can have a significant impact on the course of the game and can determine and limit the sorts of public magick devices which are available to the players.

The most important public magick devices belong to the class of self-recharging devices of power. The Game Master must have a complete record of each such device (primarily so he can inform a player who finds one what spells it contains and what was the FORMULA by which it was made). For this purpose, the Game Master will often play a very senior and aloof Astrologer who is consulted by master magicians personage who plan to make a device of power. In our game, this Sage is Anacronus Archimage the Sage whose woodcut portrait appears in the core rules. For example, a Master of Thaumaturgy is planning on making a ring of invisibility for his senior apprentice as an aid to an adventure. He arranges a consultation with the Sage. The Sage informs him that such a device already exists. It is at this point that the above LAW comes comes in. Unless the Thaumaturgist knows what the Formula of the existing ring is, he cannot crate such a ring with self-charging ability. He could create a limited Ring as a Simple Magick device having between 1-10 charges or as a more complex device of power having between 1-100 charges, but unless he duplicates the exact earlier formula he will not be able to self-recharge the ring.

If, on the other hand, this Master of Magick was the first magick user ever to create such a device, then he has the Formula which unless he tells someone will be a SECRET FORMULA and no other magick user will be able to create such a device. Naturally, if the original device falls into the hands of a high grade diviner, he will be able to reconstruct the formula (an evil MKU might put an anti-diviner curse on his device before completing it) or if the written recipe is stolen or lost, then the formula ceases to be completely secret. Note the formula for a device of power cannot be memorized and must be written down on a scroll or in a book.

These restrictions giving rise to the Secret Formula, apply even if the earlier device is no longer in existence so long as a record of the formula exists. If both the device and the formula have ceased to exist, then the first magician to finish such a device becomes the holder of a new Secret Formula. If your C&S Feudal World is founded on the ruins of some ancient civilization, then chances are fairly good that most devices of power exist already at least as fading script written in a moldering book in the lost tomb of Virgil, or Simon Magus, etc.

Once a device of power is made all others generating the same effect must be made from the same formula. Thus there will be only one formula for a Cloak of Invisibility (the Game Master should not allow a separate formula for a green cloak or 3/4 length cloak) and every other effect. Astrological advise can be sought to discover the present whereabouts of the device or formula (e.g. the formula for the Ring of Invisibility is located somewhere in the main chapter house of the Dancers of Death a secret society of necromancers and a perilous adventure has suddenly started).

The Secret Formula of a device will contain the Astrological Sign of the device (and whether it was well, poorly or neutrally aspected), a list of materials used in making the device (note: no substitution of alchemical or naturally enchanted material is allowed those following the formula must duplicate the exact materials in the exact amounts). This by the way is an illustration of Bonewitz's Law of Cause and Effect. The Formula will also contain whatever other spells were put into the device (it is at the option of the Game Master whether the MKU must duplicate these other spells as well to make the device. The formulas for ancient devices which are made up by the Game Master can contain additional requirements such as material from a certain location gathered at the right time of year (e.g. the rule laid down by Don Jaun to Carlos regarding the Little Smoke in Separate Reality).

The principle of the secret formula for a magical device should be extended to any object which is rare or unique. Objects such as magical armour and magick weapons above +4 should be treated as though they were devices of power. Thus, the first Weaponsmith Artificer who makes a +5 or better magick weapon has the secret formula for weapons of that type. If a +5 or better weapon exists already then any other ones must be made exactly in the same way. The smith must write down the formula in order to make more weapons of that kind. A smith whose magick level is 1 above the minimum required to make a certain kind of weapon (e.g,. At MKL 11 he could make +5 swords) can duplicate the formula for making such a weapon with the exception of an Ego Sword, if a sample weapon falls into his hands for examination.

The Law Of Association

The Laws of Resistance dealt with the increase or decrease in the BMR of materials, entities, or spells - in general with the relationship between the magick user and the world. There is another set of laws which emerge from the Magical View of the World that "all things are concealed in all" and these are the laws of association. These laws deal with the relationships among things of the world - interactions not usually recognized by conventional science which could be exploited by the magick user to gain his ends. From the point of view of ordinary science, magick deals with extraordinary and unbelievable effects. A 700 year family curse, or injury inflicted via a voodoo doll are extraordinary because they postulate a causal relationship in circumstances which defy a direct connection between the cause and the effect. In theory, however, the connecting element is implicit in the World View of Magick that "all things are concealed in all". Bonewitz has an interesting discussion of this viewpoint in Real Magick and in Authentic Thaumaturgy under the topic of the Law of Polarity and the Law of True Falsehood. Bonewitz's approach in Real Magick is extremely pragmatic and he notes:

The most famous phrasing of this Law in Western occultism is "as above, so below" of "the macrocosm is in the microcosm". The last phrase is very interesting since believers set up one-to-one relationships among all parts of the mind, body, and spirit and the

structure of the universe. This has Zed to some interesting fun and games with palmistry, astrology, phrenology, divining by entrails and so one, all based on alleged correspondences. While it is true that everything in the universe can be made to relate or correspond to everything else, the usefulness of such correspondences must always be tested. No, matter how pretty a pattern may be, if it doesn't work when applied to other patterns, its only value is aesthetic. (RM-10)

It is up to the players to determine how experimental they want their magical system to be. If they want to build in a failure factor, the Game Master will determine which of the possible correspondences available will actually work and which just look pretty.

1. THE LAW OF ASSOCIATION: When two or more things share something in common, the common element may function as a "focus" or as a "link", permitting power to flow from one to to the other and providing a degree of control in proportion to how essential the common element is to the existence, identity, and function of the two or more things.

The law of association is given a good treatment in Bonewitz's work and is also referred to in B.D. Sustare's article "Sources of Magick in Fantasy" (Wargaming II, p.59) as Magick as Analogy, "Controlling a model or simulation of reality allows you to control the reality by analogy". Actually, it is not the control of reality by analogy but rather control _via the common element which a model or simulation and the reality share. Sustare declares that what he calls "true magick" is totally baffling because it "doesn't have a commonplace physical explanation and needn't rely on a tenuous world of spirits." MAGICK does, however, presuppose that "all things are concealed in all" and "true magick" works by making manifest in the model the "concealed reality" being simulated. The reality out there is controlled by what is made manifest here.

The Law of Association has a direct effect in 3 areas of C&S magick: (1) Association can be used to reduce the BMR of a particular effect, (2) Association can be used as a method of combining spells beyond the law of three, and (3) Association can be used to enhance targeting and the creation of bane weapons. The Law of Association is divided into three sub-laws, the Law of Similarity, the Law of Contact, and the Law of Names.

2. THE LAW OF SIMILARITY: Things that appear to be alike in some respect are alike in that respect, and whatever that respect is serves as a link between the things.

The photograph which I have of you looks or appears to be you _is you, or more precisely the photograph partakes in enough of your nature that an act done to the photograph in the appropriate circumstances affects you directly. This is why the primitive tribesman feared to have his picture taken. The operation of this law can best be illustrated by the use of a magical device. There being few such devices in ***Chivalry & Sorcery***, we shall look at a typical D&D device.

Consider the magical device known as the "Golden Lion" (Greyhawk p.47): a small figerine of a lion which becomes a real lion for a certain length of time when tossed into a fight. It fights as a real lion until slain at which time it changes back to a figerine and can be retrieved by its owner. This device is usable once per week. Unfortunately the magick user who wishes to make such a device himself will find no guidelines in Greyhawk or any subsequent TSR offering. All he can do is guess or speculate as to how it could be made and even then the dungeon master will probably net let him make one anyway.

The magical effect which the Golden Lion achieves could be brought about in several ways, given present D&D spells. The most probable method would be to place a D&D "polymorph object", an "animate object", some form of ''control" enchantment, some kind of "reverse polymorph" and finally some kind of slow recharge. But what we may ask is the function of the lion shape of the figurine? Is it merely decorative or does it have deeper magical significance?

Surely it is possible to place a D&D "polymorph" etc. spell into an object of any shape and made from any kind of material - a small black cube which turns into a lion. The D&D magick user, however, will never be able to manufacture such an object, since the system of magick under which he must operate contains no theory of devices nor any provisions for placing a spell into an object or material. The C&S magick user faces no such difficulties and can at least enchant materials and place spells into them.

The main problems faced in C&S magick are time and research. The magick user must develop a precise formula for any particular device he intends to build. Limitations are placed on this by the methods required to be used - enchanting many different types of materials and the Law of Astrological Influence resulting, in a unique secret formula for that kind of device.

If we consider the entire operation of the Golden Lion as one magical resort must be made to the Law of Similarity. The Golden Lion is the combination spell producing a complex secondary effect (cf. above the secondary effects under the Law of Three Spells), requiring more than more than 3 spells. There being more than 3 spells involved, the object must be made out of enchanted can only be combined with special assistance.

effect, we can see why result of a complex discussion of simple 3 spells. materials and the spells

The Golden Lion shares a number of common elements with a real lion. Both have a golden color and the appearance of a lion. Each particular common element aids in bringing about the complex effect. It is the material base which allows more than 3 spells and it is the Law of Similarity which allows the spells to operate at the same time together.

The following things must be considered when making a device effect:

Research:

The magick user must first determine the number of spells into which the desired effect can be analized. The Golden Lion, for example, might be as many as FIVE (Polymorph object, animate object, control, reverse polymorph, and recharge) or as few as ONE if the Golden Lion is really only the result of Djinn Creation. The number of spells which are actually required must be decided by the magick user and the Game Master together with the Game Master having the final say.

Common Elements:

If more than 3 spells are required the Game Master rolls a D6 to determine the number of common elements required for each spell over 3. These common elements must establish a similarity between the object containing the spell and the desired effect.

BMR Analysis:

The Law of Three Spells (cf. above) can be used on the first 3 spells of the combination provided that the combined BMR is less than 10. If the combined BMR of the first three spells is greater than 10, then only the first 2 spells benefit and the rest must be learned separately before they can be placed into the object.

Once the research, common elements and BMR analysis is completed, the creation of the device proceeds as normal with all the requirements of astrological influence and the enchantment of materials.

3. THE LAW OF CONTACT: Things once in close physical contact will continue to interact for a time, once they have been separated.

This is the Law behind most offensive magick especially curses of the voodoo variety. The wax image of the victim uses the Law of Similarity but the full voodoo doll also contains something belonging to the victim (nail clippings, hair, etc.). Fingernail clippings, for example, once belonged to the victim and were physically connected with him. Under the Law of Contact, it is still "connected" with him for a time. And a magical operation performed on the clippings will affect the victim no matter how far away he is.

Time: External body parts such as nail clippings and hair will be effective for 5 x (1-100) days with only the Game Master knowing the exact number and with a backfire resulting if no longer effective.

Important body parts such as a limb or eye are effective for 5 x (1-100) months, again. only the Game Master knows for sure.

Blood is the most essential body part there is and it is always connected to the donor at least for a long time 5 x (1.-100) years.

Clothing and other non-body parts: the connection of a button or patch etc, is never broken by merely the passage of time. Clerical Blessing restores ones apparel to the extent of severing such connections but only if below alignment 14. If above Al 14, a curse on yourself has the same effect but it tends to give you a headache and reduce your wisdom to the point of rashness temporarily.

A spell fired though a connecting part, if directed at the target's body, always fires on the superior magick user column in the magick conflict table.

The Law of Contact is also used to make Bane Weapons. Here the skin, blood, and bones of the creature against which the weapon is to be used must be incorporated into the very metal itself. The effect of a bane weapon is that it doubles all normal damage against whatever is the target and if a critical hit is struck, roll on the magick conflict table under the device column. If the magick user who made the weapon was below level 11 use the equal experience factor line, if he was above level 11, use the superior line. Success means instant death or destruction, a failure means a normal critical hit.

The primitive mind often fused the Laws of Similarity and Contact together. The photograph captures the soul. The image in a pool or mirror is connected to the original. And eating a part of someone gives you the virtues he had. In A&E#29, Lee Gold forwarded an interesting suggestion by John Strange to the effect that players playing monsters might get added experience points and strength from eating "manflesh". The diet of the Uruk-Hai was cited as an example. It was believed by many primitives and many not so primitive peoples that the “virtues” (goodness, courage, strength, beauty, etc.) of someone could be acquired by eating an important part of them. Usually this was the heart or liver. Players may wish to introduce this into their name by allowing certain monsters and evil characters to benefit in experience, characteristics, and fatigue by eating people parts. For example, the wicked queen who had a personal appearance of 1 which she is improving up about 18 by eating parts of beautiful maidens, and which must be maintained by eating such parts on a periodic basis. Eventually, of course there will be an intense competition body parts between those who must eat them and those like the necromancers who want to build new ones out of old parts.

4. THE LAW OF NAMES: The most essential part or element of a thing is the TRUE NAME given to it at creation.

The magick of names is in fact the most common form of magick. It is basically all there is to demonology - the medieval grimoire being mostly lists of the names of demons. B.D. Sustare in his above mentioned article at p.59 points out that there are certain practical difficulties in using name magick in a game. The benefit of name magick is that the name is always in contact with the object named and as far as targeting goes the magick user firing a

spell through a name always is superior. However, only COMMAND spells may be directed through a name.

Generating the TRUE NAME: A Game Master can generate the true name in a number of ways, using a code or transliteration to another alphabet such as the ones in Tolkien's, etc. The TRUE NAME is actually a high level spell with a BMR between 5 and 10 depending on the importance of the thing named to the scheme of things. The TRUE NAME of a dragon is BMR 10, while an Orc is BMR 5.

5. CONCLUSION

This discussion of the laws of magick is intended the way for design and invention. Using the laws magical effects should be found and justified to character is a master magician should be able to devices on the basis of the above principles and merely to scratch the surface and to point as basic analytic tools a formula for most a disbelieving Game Master. The player whose create his own private lists of spells and laws which the Game Master must accept and incorporate into the world.



The Laws of Magick

The Laws of Magick are not legislative laws but, like those of physics or of musical harmony, are practical observations that have been accumulating over the course of thousands of years, with remarkable similarity in almost every known human culture. Those of you who prefer to remain skeptical as to the reality of psychic phenomena and the systems of magick developed to control them will at least find these Laws an interesting and detailed guide to what psychologists and anthropologists so patronizingly refer to as "magical thinking."

Those of you who play magicians as characters will find these Laws a remarkably concise guide to the ways in which most magicians, at least on this world, believe magick to work. Most of the technical motivations of magic-using characters, before, during and after using magic, will be based on these laws. Because I really can't rewrite my first book all over again in this slim text, I'm not going to give the long explanation of each law.

Along with each Law listed, I'll include "key words" to help in memorization. These phrases are gross generalizations, but have the advantage of being brief and easy to remember.

It's entirely possible that there are other Laws of Magick, however, I'm currently unaware of any that are held to by most magicians on this planet. Individual game designers and referees are free to invent new ones for their game universes, but they will probably give the most accurate magick simulations if they are congruent to these ones listed.

The Law of Knowledge

Essence: Understanding brings control; the more that is known about a subject, the easier it is to exercise control over it.

Remarks: This Law is so fundamental that hardly any work on magick has ever been published without mentioning it. The comments in ***Chivalry & Sorcery*** are quite appropriate here: "The Magick User might be compared to a combination philosopher-sage-research scientist... only those activities which directly aim at increasing one's mastery of Magick itself can give the magician any 'experience' worthwhile to him." These comments are most accurate for intellectual magicians of the theurgical sort but are more or less true of most other magick users as well.

Keywords: "Knowledge is power."

The Law of Self-Knowledge

Essence: The most important kind of magical knowledge is about oneself; familiarity with one's own strengths and weaknesses is vital to success as a magician.

Remarks: Most magicians quickly discover their own flairs and flaws. After all, this is a large part of what Apprenticeship is all about. This is also why "Evil Magicians" are comparatively rare in the real world (especially in the "higher ranks") because a dedication to "Evil for Evil's sake" is almost always due to a lack of introspection and self-awareness.

Keywords: "Know thyself."

The Law of Cause & Effect

Essence: if exactly the same actions are done under exactly the same conditions, they will usually be associated with exactly the same "results;" similar strings of events produce similar outcomes.

Remarks: Magicians have at least as much belief in cause and effect as modern physicists do - they just know that a good ritual, like a good poem or a good bread recipe, isn't always absolutely predictable.

Keywords: "Control every variable and you control every change - lotsa luck!"

The Law of Synchronicity

Essence: Two or more events happening at the same time are likely to have more associations in common than the merely temporal; very few events ever really happen in isolation from nearby events.

Remarks: If you manage to pin a professional debunker against a wall (be careful, they get nasty when cornered) you'll find that the word "coincidence" is a Scientistic term of exorcism, used to banish the demons of non material, and therefore "unscientific," causality.

Keywords: "Coincidence is seldom mere."

The Law of Association

Essence: if any two or more patterns have elements in common, the patterns interact "through" those common elements, and control of one pattern facilitates control over the other(s), depending (among other factors) upon the number, type and duration of common elements involved.

Remarks: This is probably one of the most important of the magical Laws and is directly connected to most of the others.

Keywords: "Commonality controls."

The Law of Similarity

Essence: Effects are liable to have an outward physical or mental "appearance" similar to their causes.

Remarks: Having an accurate image/sound/smell of an object or being facilitates control over it or them.

Keywords: "Look-alikes are alike."

The Law of Contagion

Essence: Objects or beings in physical or psychic contact with each other continue to interact after separation.

Remarks: Everyone your character has ever touched has a psychic link with him, though it is (probably) pretty weak unless the contact was intense and/or repeated frequently. Naturally having a part of someone's body (nails, hair, spit, blood, etc.) gives the best contagion link. Almost as good are objects of clothing, handkerchiefs, bedsheets, etc., that have absorbed sweat or other bodily fluids from the being your character wishes to magically influence.

Keywords: "Magick is contagious."

The Law of Positive Attraction

Essence: Like attracts like; to create a particular reality you must put out energy of a similar sort.

Remarks: This Law is often used in ATTRACTION SPELLS, by saturating the aura of the magician or client with symbols and energies similar to those wanted. It's also commonly cited for moralistic purposes to discourage unwanted magical behavior (see Chapter 11), on the grounds that behaving badly will attract evil or bad luck. This Law may refer to "morphic resonances;" the tendency for energy shapes to complete themselves, or perhaps "wave entrainment," which is the ability of particular vibrations to set up matching

vibrations in nearby energy patterns. If either of these phenomena happen with psychic energy fields, they could easily cause the effects usually referred to by this Law.

Keywords: "That which is sent, returns."

The Law of Negative Attraction

Essence: Like attracts unlike; energy and actions often attract their "opposites."

Remarks: People say that like attracts like, but they also say that opposites attract. This paradox can be reconciled by contemplating the classic "yin-yang" symbol. The two halves of the yin-yang are opposite in color, but they are identical in shape; thus opposite and similar on two different levels of reality (or universes of discourse). Yet the two halves both attract and repel each other in an eternal circular dance (see the Law of Polarity below). Any phenomenon more complex than a bacteria can be viewed on several levels, so you can usually find ways in which any two phenomena can be seen as either opposite or similar, depending on which of these Laws of Attraction you are interested in emphasizing. The reason this hasn't been clear before is that Western Dualism usually picks one aspect of existence that two phenomena have and insist that it is the only "important" aspect as far as judging the phenomena to be similar or opposite.

Keywords: "Opposites attract."

The Law of Names

Essence: Knowing the complete and true name of an object, being or process gives one complete control over it.

Remarks: This works because a name is a definition (yes, even "Harold," "Marie," "Xunte," and "Jasmine" were at one time) as well as a contagion link. Perhaps more importantly, it works because knowing the complete and "true" name of something or someone means that you have achieved a complete understanding of its or his nature. This is why, in most pre-industrial cultures, people are given "secret names" as well as "public names," and why the sharing of a secret name is such an act of trust – because the secret name is considered to be very close to, if not identical with, the person's true name.

Keywords: "What's in a name? – Everything!"

The Law of Words of Power

Essence: There exist certain words that are able to alter the internal and external realities of those uttering them, and their power may rest in the very sounds of the words as much as in their meanings.

Remarks: Many words are names and most have known definitions. BARBAROUS WORDS OF POWER are (currently, if not originally) nonsense words that nonetheless can release certain psychic phenomena and states. Very many MAGICAL TOOLS require words to be in-scribed upon them and/or to be said over them during their creation.

Keywords: "A word to the wise is sufficient."

The Law of Personification

Essence: Any phenomenon may be considered to be alive and to have a personality, that is, to "be" an entity or being, and may be effectively dealt with thusly.

Remarks: This Law is based on fundamental human thought processes and does make doing magic, especially with abstract concepts, much easier. Most magicians who do WEATHER MAGIC, for example, personify the winds and the clouds, and thus find focusing their APK upon the atmosphere much easier.

Keywords: "Anything can be a person."

The Law of Invocation

Essence: It is possible to establish internal communication with entities from either inside or outside of oneself, said entities seeming to be inside of oneself during the communication process.

Remarks: Either Invocation or Evocation can control the spirit communication processes known as INSPIRATION, CONVERSATION, CHANNELING (MEDIUMSHIP), AND TEMPORARY POSSESSION.

Keywords: "Beings within..."

The Law of Evocation

Essence: It is possible to establish external communication with entities from either inside or outside of oneself, said entities seeming to be outside of oneself during the communication process.

Remarks: Evocation is the Law that controls most summonings.

Keywords: "...Beings without."

The Law of Identification

Essence: It is possible through maximum association between the elements of oneself and those of another being to actually become that being to the point of sharing its knowledge and wielding its power.

Remarks: This is the Law that controls most LENGTHY OR PERMANENT POSSESSION phenomena.

Keywords: "You can become another."

The Law of Infinite Data

Essence: The number of phenomena to be known is infinite; one will never run out of things to learn.

Remarks: The best possible example of this is the Internet. You could spend 24 hours per day, seven days per week, and still never see 1% of the information that's out there – and most of human knowledge isn't on the Net yet (as of 1998, anyway).

Keywords: "There's always something new."

The Law of Finite Senses

Essence: Every sense mechanism of every entity is limited by both range and type of data perceived.

Remarks: Many real phenomena exist which may be outside the sensory scanning ability of any given entity.

Keywords: "Nobody can see everything," or "Just cause it's invisible don't mean it ain't there."

The Law of Personal Universes

Essence: Every sentient being lives in and quite possibly creates a unique universe which can never be 100% identical to that lived in by another.

Remarks: So-called "reality" is in fact a matter of consensus opinions. There is no single "Reality" that exists whether people like it or not – that odd idea is popular due to monotheistic theologies and the Scientism they spawned – instead there are multiple and frequently contradictory realities all existing simultaneously. This Law may or may not be the same as the Law of Infinite Universes.

Keywords: "You live in your cosmos and I'll live in mine."

The Law of Infinite Universes

Essence: The total number of universes into which all possible combinations of existing phenomena could be organized is infinite.

Remarks: Some people consider this Law to refer to the "alternate probability worlds" of science fiction, however, it has a much wider application.

Keywords: "All things are possible, though some are more probable than others."

The Law of Pragmatism

Essence: If a pattern of belief or behavior enables a being to survive and to accomplish chosen goals, than that belief or behavior is "true" or "real" or "sensible" on whatever levels of reality are involved.

Keywords: "If it works, it's true."

The Law of True Falsehoods

Essence: It's possible for a concept or act to violate the truth patterns of a given universe (including an individual's or group's part of a consensus reality) and yet to still be "true," provided that it "works" in a specific context.

Remarks: A data pattern may be true on one "level of reality" and false on another, depending upon the circumstances involved. For example, on the normal scholarly level of reality the Thunder Gods are parts of the "quaint mythologies of our ignorant ancestors" and therefore "false," but on the level of reality involved in magical RAIN-MAKING They are very real indeed.

Keywords: "If it's a paradox it's probably true."

The Law of Synthesis

Essence: The synthesis of two or more "opposing" patterns of data will produce a new pattern that will be "truer" than either of the first ones were, that is, it will be applicable to more realities (or "levels of reality").

Remarks: This new pattern will not necessarily be a compromise but may be something new.

Keywords: "Synthesis reconciles."

The Law of Polarity

Essence: Any pattern of data can be split into (at least) two patterns with "opposing" characteristics, and each will contain the essence of the other within itself.

Remarks: Polarity should not be confused with dualism, a mistake that Westerners have been making for four thousand years and which has quite possibly led to more all-around misery than any other theological concept in history. Dualism assumes that opposites are at war with one another; polarity assumes that they embrace.

Keywords: "Everything contains its opposite."

The Law of Dynamic Balance

Essence: To survive, let alone to become powerful, one must keep every aspect of one's universe(s) in a state of dynamic balance with every other one; extremism is dangerous on both the personal and the evolutionary levels of reality.

Keywords: "Dance to the music."

The Law of Perversity

Essence: also known as "Murphy's Law," "Finagle's Law," etc.: if anything can go wrong, it will – and in the most annoying manner possible.

Remarks: Magical associations sometimes operate in the reverse of what was wanted; meaningful coincidences are just as likely to be unpleasant as they are to be helpful (especially if a lot of emotion goes into the related situations). Even if "nothing can possibly go wrong," some element of the universe may change so that things will go wrong anyway.

Keywords: These can only be, "If anything can go wrong, it will."

The Law of Unity

Essence: Every phenomenon in existence is linked directly or indirectly to every other one, past, present or future; perceived separations between phenomena are based on incomplete sensing and/or thinking.

Keywords: "All is One."

Additional Notes on the Laws

Several of these laws are obviously a part of the metaphysical background of magick rather than part of its day-to-day techniques. Some, such as Invocation and Evocation, or Infinite Universes and Personal Universes, may actually be the same principles seen from different viewpoints. A few of the Laws usually seem to be subsets or intersections of other laws, as the chart clearly shows.

Similarity, Contagion & "The Golden Bough"

The best known of the laws in Western literature are Similarity and Contagion, both of which are subsets of Association, and both of which are famous thanks to the writings of Sir James Frazer, especially the multi-volume Golden Bough. The one-volume edition, edited by T. Gaster and published under the name The New Golden Bough, is well worth reading if you haven't the steam to go through all 10,000+ pages of the original – but you'll miss a lot of good stuff. Many fictional and nonfictional works in occultism, fantasy and science fiction (not to mention anthropology) published since Frazer's time blithely assume that these two are the only laws involved in magick despite the fact that ample evidence for the other laws is often present within these works themselves. Apparently, few scholars care to credit "ignorant savages" and "primitive ancestors" with being able to organize their observations into coherent systems of thought, let alone into complex philosophies.

It should be remembered that similarities do not have to be visual ones, in order to use the Law of Similarity. Sounds, smells, textures, tastes, etc. can certainly be used, as well as abstract similarities that exist only in the mind of the magician. As for Contagion, the phenomena involved do seem to have falling-off patterns, or "half lives." The longer it has been since the contact was last made or used, the weaker the contagion link will be. But these sorts of half-lives, represent far too delicate of a variable to worry about in game magic, unless an individual referee may care to wing it on such judgements.

These Laws combine frequently. Blood from an aardvark can always be used to control more aardvarks than the original donor, because aardvark blood will always be very similar to aardvark blood. CONTROL SPELLS will work best on the original source of the contagion sample (and parts of the body are usually the best samples) but a body sample can always be used to boost the efficiency of a spell done on any entity with a similar body (and this body does not always have to be organic – a magician having problems with technological devices might choose to carry transistors or wiring samples around).

Invocations & Evocations

The Law of Invocation is the main law used by Shamans and other Mediums because it deals with various types of possessions. The Law of Evocation, however, is used by Goetic Magicians and Necromancers to "summon" various spirits, human or nonhuman, many of which may be parts of the subconscious or superconscious minds of the magicians themselves. However, the various spells used in roleplaying games for SUMMONING MONSTERS have nothing to do with evoking them.

These spells actually seem to be methods for seeking out (via Telepathy or the Clair-Senses) the nearest "monster" of the sort desired and of either helping or forcing them to Teleport to the "summoner."

Universe Hopping

The Law of Infinite Universes could be used by magicians attempting to send an object or being (including themselves) to another universe, or to retrieve something or someone from another universe, as in various GATEWAY SPELLS. While it is not mentioned by name, this law is actually the one used by the protagonists to universe-hop in the (In-)Complete Enchanter series by Pratt & de Camp (who may have been the first folks to suggest using symbolic logic equations to describe the Laws of Magic).

Tactical Polarity

The Law of Polarity can be used for tactical purposes in magical combat, since every target is going to have a "weak spot" of some "opposite" characteristic hidden deep within. Even the most stalwartly "Good" magician is going to have a spot of "Evil" somewhere inside, though the higher his rank and the better his emotional health, the weaker that spot will be (not only will it be harder to get to, but it will be less useful to exploit). The problem in most cases is to figure out just what constitutes "the opposite" of a complex object or being. A "Northern Fire Giant" would have spots of Southernliness, cold and dwarvishness inside his physical and psychic structure, but only the cold spot would make a good flaw to concentrate upon in most cases – unless you could amplify his Southernliness to make him more hospitable!

Perversity & Wishing

The Law of Perversity can provide a number of amusing and infuriating incidents in both real and game magic. In the occult community, one of the most popular sayings around the world is "Always be careful what you ask for – you may get it!" This leads into the subject of backfiring wishes, but wishes themselves are such an irrational and absurd gimmick to throw into game magick systems that it isn't even worth discussing them. They seem to be used mostly as a way to cheat Fate and thus the game. The only magical excuse, explanation or plausible reason for postulating the reality of the wishing phenomena is to assume that there exist gigantically powerful "megagods" (probably of the Whimsical alignment) Who are contacted through the wishing devices and Who delight in performing full-scale miracles for (or to) stupid mortals. For those who insist on wishing their characters out of every mess their bad play has caused, I have only an old occult blessing: "may your every wish come true."

Combining Laws

As a matter of practical use, the Laws are seldom if ever applied in isolation. Usually two or more are combined. For example: a party of travelers is going through the wilderness when they come upon a hostile dragon. Their only mage, Belinda the Befuddled, decides to try a COMMAND DRAGON SPELL, so she reaches into her pouch and pulls out a wand made of dragon bone (Similarity) which is carved with the likeness of a dragon (Similarity) and with several runes (Words of Power). One end is capped with a dragon scale (Contagion, since she found it in the woods the previous night and it actually belongs to the dragon in question, but it also works as Similarity) and the other end is tipped with a crystal carved into the likeness of a dog's paw (Similarity, to the deity about to be invoked). Calling upon the divine name of Mighty Manfred the Dragon Slayer (Names, Invocation) the magician pulls in extra mana from her deity, which she then sends forth with several Words of Power in Auld Wurmish (a dragon language, and therefore more Similarity), Mesmerically sending her commands to the dragon. Snarfblatt the Mighty promptly forgets about his intention to eat the travelers and instead flies away to look elsewhere for lunch. With great dignity, Belinda faints from relief.

How the Laws Affect Spell Success

There should be a way to add to a character's chances of success, when the magician uses one or more of the Laws of Magick in the spell design. Effects of the Laws of Magick on targeting, in which particular uses of laws add Possibility Increments to any spell's Possibility of Spell Success. Using that system, Belinda the Befuddled got quite a bit of improvement in her chances for success, with credit for using Similarity five times, Words twice, and Contagion & Invocation & Names once each. Even though she's only using a single Psi Talent (Mesmerism) and probably couldn't have done it without help from Mighty Manfred, still her multiple use of the Laws could easily boost her success

possibilities to her Magical Luck Limit for her rank.

1. For every usage of a Law of Magick (except those listed below) in the casting of a spell, add 5% to targeting. If the same Law is used more than once, add the appropriate percentage for each usage.

2. For every usage of the Law of Similarity: add 3-8%, depending upon the degree of similarity involved. Example: attempting to cast a spell on a gnome. Having a crude drawing of a dwarf (another type of small humanoid) is barely worth 3%. Having a coffee table Book of Gnomes is worth 5%. Having a realistic painting of the gnome in question is worth 8%.

3. For every usage of the Law of Contagion: add 5-12% or more, depending upon the degree of contagion involved. Example: attempting to heal a damaged comrade from a distance. Having shaken hands with her several times is barely worth 5%. Having an item of her clothing or weapons is worth 7%. Having a lock of her hair is worth 10%. Having kissed her a lot recently, or having had more intense contact, may well be worth 15-25% – depending on just how friendly you got! Being able to touch the target of a spell during the casting period will usually add 8-10%.

4. For every usage of the Law of Names: add 5% for using the target's "public name," add 10% for using the target's "childhood name" or adult "pet name," add 15% for using the target's "secret name," and add 30% for using the target's "true name." Target beings will usually know their own names in the first three categories, but only a supernatural entity is liable to know their own or someone else's "true name." Note: an Invocation or Evocation bonus cancels out any connected Names bonus.

5. For every usage of the Law of Invocation or the Law of Evocation: add 1-15%, depending on one's own Piety; 1% for low Piety, 5% for average Piety, 10% for high Piety, 15% for highest Piety. Some referees may prefer to use the character's "State of Grace" for this.

6. For every usage of the Law of Perversity: subtract 15% or "crock" the results of the spell. If the referee or the player determines that a given magician is suffering a "streak of bad luck," expect the Law of Perversity (at referee's option) to start making things even worse.



Realms

Magick it is not the only power in medieval Europe. Four realms of power exist: magick, divine, faerie, and infernal. The lines between realms are not drawn simply, with some on one side and others representing a united opposition. Rather, each has some influence over the rest.

Each realm also has its own unique inhabitants, whose natures are attuned to its properties. They can include huge winged serpents, monstrous giants, mischievous faeries, glorious angels, deceptive demons, and elusive shapechangers. As these denizens share their realms' powers, they are often influenced by and at the mercy of other realms when outside their own.

The word realm can refer to one of two things. Realm can refer to the wide variety of manifestations of a given sphere of power. When referring to the realm of the divine, for example, it can be taken to mean all those things, beings, and places which are holy. This is what is meant most often when the world realm is invoked. On the other hand, realm can refer to an actual location that is the essence of that realm. In this case, the realm of the divine would refer to Heaven. The realm of faerie would refer to Arcadia. And so on.

Realm Auras

The realms exist and interact in various ways. Each has some parts of the world where its powers are strongest. Such areas are said to have an aura, which can be rated in power on a scale from 1 to 10. Most auras rate between 1 and 5, while very intense auras may have a strength of 6 to 9. An aura rating of 10 usually designates a gateway to the realm of its affiliation. The aura rating of a given area usually acts as a modifier on supernatural activities that take place there. Many areas of the world have no realm affiliation, and therefore no aura.

Within a supernatural area, the aura rating is usually uniform, but occasionally energy is unevenly concentrated, causing variable aura ratings. Sometimes conditions result in the development of regiones, areas of increasingly powerful aura sharing a single physical location.

Two realms may have influence over the same place. When this is the case, only the stronger can hold sway at any one time. A change in the relative strengths of the two realms can cause an area to switch from the influence of one to the other. For example, a village might be built on the site of an ancient faerie mound. Normally, the area has a Divine aura (because the villagers are followers of the Church). However, at night (when Divine power wanes) or on the days of ancient pagan holidays the faerie aura becomes more powerful and holds sway. Sometimes only a small area, like the cellar of a tavern, feels the touch of a power different from that of its surroundings.

Creatures of a Realm

The appearance of a creature is influenced, but not determined, by the realm to which it belongs. The details on each of the realms, below, provide further information on this. A creature's realm of origin does, however, strongly affect the way it interacts with human beings. Creatures of the Infernal are always interested in corrupting and harming human beings, while creatures of the Magick realm need have no interest in human beings for their own sake. Creatures of the Divine serve God, and thus punish, aid, and reward humanity as commanded. Creatures of Faerie all have some relationship with human beings, but the nature of this relationship can vary wildly.

A talking dog, for example, could belong to any of the four realms. As a Faerie, it might be the perfect hunting dog, leading its master on apparently impossible hunts and lending its powers to ensure success. As an Infernal beast, it would try to corrupt its master, leading him into evil. A Divine talking dog would be a companion to its master, offering guidance, but also driving him back from sin by force if necessary. Finally, a Magical talking dog might have no interest at all in human beings, being interested only in hunting for its food in the wilderness.

The Magick Realm

The Magick realm is often characterized as "the way the world could be." Magical things are simply better than the mundane versions, but they are always better versions of mundane things, not completely new things. There are often many ways in which a thing could be better, and magical things better in each of those ways exist.

Magical Creatures

The Magick realm encompasses a wide range of spirits. Some are spirits of natural substances, such as water and fire. These are generally classed with elementals, although there is a difference in that elementals are essentially physical, while spirits of the elements are essentially spiritual. Since spirits of the elements can generally create the physical element, this distinction is only of importance to Hermetic magi deciding which Form to use to affect a creature. Other magick spirits include spirits of natural places and natural phenomena, such as the spirit of a mountain or of storms. Many powerful magical spirits can take on any form they wish, including human form, and some have powers based on several aspects of the Magick realm. These spirits are normally completely indifferent to human beings, but some enter into mutually profitable arrangements.

Powerful spirits may take on forms that are completely alien to human beings, and any creature that is powerful, alien, and indifferent to human beings is part of the Magick realm. Such creatures are very rare, but they do exist.

Human beings who have been transformed to become part of the Magick realm are rare, but make up an important group of the realm's inhabitants. Some of them are undead, such as ghosts and animated corpses, although it is just as common for such creatures to be part of the Faerie or Infernal realms. Others still appear human, but are not. Still others have taken on different forms. Finally, some have become powerful spirits. These creatures of magick have more interest in humans than most others, as they were once human themselves.

Magical Auras

Magical areas are places that are more real than those around them. Sometimes, after the working of powerful magick or the death of a powerful creature, places acquire a magical aura, but most of the time it is unclear why a certain place is magical. Most magical areas have an aura from 1 to 5. Legendary places are rated around 6, while auras of strength 10 are virtually unknown.

Magical areas are intense. Colors are more striking, sounds more piercing, the day brighter, the night deeper. Magical creatures are particularly common within them, although mobile creatures can wander elsewhere. Immobile magical creatures, such as magical trees, are almost never found outside a magical aura.

Powerful areas are not only rare but extremely dangerous to live in. The powerful magick there is difficult and dangerous to harness, and mundane folk become warped and strange. Apprentices are often overpowered. Because of this threat, only the most powerful Magick Users have based themselves in such places. Powerful Magick auras are even richer in magick power than normal ones, however, so magi often want to visit such places.

Magical auras do not tend to have cyclical variations in strength

with time, in the way that other auras do, nor do they depend on the surroundings, like Faerie auras.

There are two main ways in which Magical auras arise; from the arrangement of the world, and from magical activities. Weak Magical auras arise in places where the world has naturally become a particularly fine example of something. A perfect mountain, spectacular and ancient forest, and a vigorous active volcano might all acquire a weak Magical aura, normally one and certainly no higher than two. Stronger auras arise from combinations of a superb location and auspicious astrological alignments, or from a combination of excellent examples of the natural world. For example, a coastal valley hemmed in by mountains, in which great storms often happen and which faces the midsummer sunrise might have a Magical aura as high as four. These alignments never produce an aura higher than five, and such places are popular sites for covenants, as they are easier to find than the other kind.

Magical auras can also arise from magical activities. If a moderately powerful (Might thirty or more) magical creature takes up residence in an area, that place will, over the course of years, acquire a weak Magical aura. Similarly, a place where magicians constantly work magick slowly acquires an aura if it did not already have one. More powerful magical creatures and more powerful magical events create stronger auras, but generally no stronger than level five.

Auras above level five always result from a combination of good location and magical activities. If a covenant were established in a location with a natural aura of five, the aura would rise over the course of decades, but not, in general, any higher than seven. The very highest Magical auras result from spectacular magical events, such as a spectacular magical fight between two powerful magical creatures in which one of the creatures was killed, or the creation of a magical effect worthy of legend. Such events can create an aura of two or three in a previously mundane area, and if they take place in a location that already has a strong Magical aura they can push it to the highest levels.

The Infernal Realm

The infernal realm is the embodiment of evil and decay — of physical destruction and moral corruption. Even as the Church works its divine power to protect the soul and buoy it up to Heaven after the body's death, the forces of the Devil work to steal it away and drag it to the depths of Hell.

Human beings are subject to death and damnation through the sins of their ancestral parents. Once Adam and Eve had tasted the fruit of the Tree of Knowledge of Good and Evil, all the world came under Satan's influence. Fortunately, humanity is capable of salvation because their understanding of evil is as incomplete as their knowledge of the divine.

Demons are fallen angels; they cannot and will not be redeemed because of their very natures. They comprehend the divine order completely and so can never be convinced by new arguments or perspectives to seek salvation. Their envy of humanity's place in the cosmos is without bounds, as is their capacity for evil as rejection of all that is from God. Ultimately, devils seek to weigh down souls with the baggage of sin. They have an eternity to plot and scheme, and a human lifetime is a brief moment in their eyes. For this reason, their plans can seem quite opaque.

Hell's most potent allies are the evil priests, humans who sell their souls in return for powers and favors on Earth. Not only do devils win these souls away from the divine, they are also able to satisfy their lust for chaos, destruction and suffering through these human agents. The powers that evil priests are awarded can include spell-like abilities and the capacity to summon demons and use them to their own ends, among other things.

Hell is not a remote force in medieval Europe. Demons ruin crops, cause back pains, make the wind howl, and manipulate emotions. Some theologians suggest that it is impossible to drop a needle from the roof of a house without hitting an invisible demon in pursuit of a plan of evil.

Infernal Creatures

The natural forms of infernal creatures are almost always twisted, vile, and terrifying, the better to inspire fear and loathing in human beings. However, many demons can also take on attractive forms. Different sorts of attraction are better for different temptations; a beautiful young woman is good for luring a man into lust, but an apparently wise old man might be better to lure someone into heresy.

The lies of creatures that belong to the Infernal realm cannot be detected by the powers of the Magick realm. Deceit is a central part of their nature, and hard to overcome. Some summoners claim that infernal power can pierce infernal lies, but most magi believe that the demons are lying to their servants. The Divine can pierce infernal deceptions, and it seems that some faeries can also do so. This ability to lie with impunity also makes demons hard to detect; they can choose to tell the magick that they are not there, and the magick will believe them.

This does not mean that it is impossible to spot demonic lies by any means. Normal investigation will still reveal whether things are as a demon says, unless the demon has made the effort to fake mundane information as well.

Infernal Auras

Infernal areas are among the most vile places in the world. Growth of natural plants is stunted and warped. Decay and the stench of ill humors abound. Predatory animals kill, not for survival, but for the pleasure of inflicting pain. Most earthbound demons, and many evil priests, prefer to remain in such areas. They are also typical sites for diabolic churches and covens, and for the summoning of demons. Travelers in or near infernal areas often find themselves in foul moods. Outlaws on nearby roads act in particularly harsh fashion—the effects of demonic influence in high concentration. Old wounds, especially those received through malevolence, hurt anew. Old conflicts and personality clashes are remembered again, and possibly reenacted. Of greater concern to magi, infernal auras interfere with the use of magick.

Travelers in or near Infernal areas often find themselves in foul moods. Outlaws on nearby roads act in particularly harsh fashion — the effects of demonic influence in high concentration. Old wounds, especially those received through malevolence, hurt anew. Old conflicts and personality clashes are remembered again, and possibly re-enacted. Of greater concern to magi, Infernal auras interfere with the use of magic.

Infernal auras can be detected by magic, unless an infernal creature is actively hiding their existence. They also tend to reduce in strength during the day, and particularly on holy days, and to increase in power at night. Infernal auras are particularly strong on Easter Saturday, the day between the Crucifixion and the Resurrection.

Infernal auras arise from sinful activities and from the activities of demons and summoners. Minor sins, of the sort that people commit every day, do not create an Infernal aura, fortunately. More serious sins, such as vicious murders, or elaborate schemes to corrupt someone, can leave a trace. A single sin only creates an aura if it is particularly vile. The calculated desecration of a church, including the ritual murder of the priest on the altar, might replace the church's Divine aura with a level one Infernal aura. In an area with no aura, a cruel and premeditated murder can create a level one aura. Repeated sins in one place create Infernal auras, even if the individual sins are less serious. For example, if a pair of adulterers met every couple of days in the same room in order to indulge their sin, that room would slowly acquire a weak Infernal aura, which might reach level two if the affair continued for long enough. Repeated ritual sacrifices of human beings to demons, extending over many decades, could create an Infernal aura as high as five.

Infernal auras also arise from the presence of infernal creatures or the use of infernal powers, in much the same way as for magical auras. Combining repeated sin with the use of infernal powers can create the highest Infernal auras of all.

The Faerie Realm

Faeries are spirits of places, attuned to the natural world. There are faeries bound to forests, caves, lakes, mountains, and oceans—all places primeval. Some, on the other hand, make their homes in the world of humans: fields, roads, farms, cities, and even churches (though priests hotly deny it). Faeries share the characteristics of their associated places.

The realm of faerie is as diverse and strange as those who inhabit it, and as with all faerie things, appearances can be deceiving. After dawn breaks, a pile of gold may prove nothing more than old leaves, while a single oak leaf can hold within it more magical power than the enchanted staff of a mighty magus.

There are light and dark elements to the faerie realm, represented by the Seelie and Unseelie Courts, respectively. Though different in nature, they are not necessarily opposed; the Seelie Court may rule a faerie area during the day, and the Unseelie Court at night. Moreover, the faerie realm itself can reign over other realms on special occasions. On certain nights almost all the wilderness, and even some of the Divine power, falls under faerie's sway. On these occasions both Seelie and Unseelie leave their forests and burrows to tread the naked earth. Usually only the most powerful faeries can leave their realms entirely, but on these special nights faerie is almost everywhere. At such times it is best that normal folk stay locked up in their homes.

Faerie Creatures

The special relationship that faeries have to humanity means that all faeries are interested in people. This interest may be benign, malevolent, or simply alien, but it is always there. Most faeries play with humans. Unlike demons, they do not want humans to be corrupted or destroyed, but some faeries do want humans to suffer. Other faeries live in imitation or mockery of human beings, and they respond to human intruders as appropriate to their role.

Faerie Auras

Areas of faerie power may cover ancient pagan lands, spring up about faerie queens, or protect valued locations. They may have only a few inhabitants, each quite powerful. On the other hand, they may be the domiciles of innumerable faeries with little power individually, but whose numbers give them strength enough to be respected and avoided. Faerie areas with lower level auras tend to be inhabited by faeries that are merely annoying, or barely more than helpful; they are almost never capable of killing. Such places are relatively common wherever

mortals have spread their influence. On the other hand, especially in rural and wilderness areas, there are auras of immense power inhabited by faeries that can will themselves taller than a church spire or shake the Earth's foundation at a command.

Sites of faerie aura take as many forms as their inconstant inhabitants. They might contain talking trees and owls, strange lights at night, and unearthly eyes peering out of the darkness. An aura may exceed the physical bounds of the locale, depending on how far the resident faeries journey or extend their power. The table below gives examples of typical aura ratings. Regardless of the danger, magi often risk entering faerie areas in pursuit of magical power. They are places rich in magical power — reason enough to challenge many perils, particularly for a magus deprived of magical resources.

The most powerful faerie sites are sometimes gateways to Arcadia— Faerie land itself. Such gateways may be small and unassuming, rarely used and little known, or massive entrances traversed by the greatest of faerie entities. Mortals do not naturally belong in the land of the fay, and those who enter often fail to return. Even if they do come back, they may find a day spent in Arcadia is one, ten, even a hundred years, or only a minute, in the mundane world.

However odd places of faerie aura may be, they are still a part of the mortal world. Arcadia is a separate world altogether. It is a wondrous place, far more beautiful than the mundane realm, and far more bizarre. Sunlight in Arcadia never burns or dazzles, trees are never uneven or sick— everything is naturally perfect. However, perfection does not necessarily equal beauty; perfect evil, perfect hate, and perfect indifference all exist there as well.

Arcadia is a land untouched by mortal hands. There are no cleared plots, felled trees, or peasant fields. Magick sustains what crops are grown. Majestic and forgotten creatures, as well as deer, wolves, boars, and bears, roam virgin oak forests protected by powerful animal spirits. While there are few cities in Arcadia, those that stand are inhabited by strange, potent, human-seeming fay; these cities are large and airy, quite unlike the walled warrens of the mortal world.

The Divine Realm

The divine realm is the manifestation of the supernatural power of God, the Church, and all those with faith in His existence. The church views other realms as evil, aligned with the forces of Hell. Magick Users, of course, often beg to differ. Regardless of opinions, it cannot be denied that the divine realm has an influence over the other realms. A divine aura limits the efficiency and effectiveness of magick, and divine miracles can accomplish feats that magi cannot.

At its worst, the Church is a repressive force that treads on liberal thought. At its best, the Divine power allows the human soul to express its deepest beauty. It makes sense, then, that it is the Church which is the driving force behind the Crusades while it produces the most delightful music, the most enchanting art, and the most transcendent philosophy.

It is very difficult for people who can summon hurricanes and cause earthquakes to worship a higher power. A few magi, however, are professed Christians and are pious; there are even a few who have what the Order calls True Faith: vera fides. The Christian magus has the most trying life to lead, constantly attempting to reconcile two value systems that defy each other.

Divine Auras

The Divine power is nearly ubiquitous, and is the only supernatural power that the common folk generally have contact with. It affects magi and their fellows whenever they enter a village, town, or city where there is a place of worship, an ordained priest, and a body of believers. The strength of a divine aura depends on the piety of the believers who participate in it, the size of the populated area, and the faith of the clergy within the area.

Though divine auras are usually constant in areas inhabited by believers, their strength can vary. On Sundays and holy days the Divine power increases; at night and on evil days it wanes. The Divine power is also focused more strongly in places and objects that are strongly associated with faith. People, places, and things that have been blessed by an ordained priest can carry divine auras, but these are extremely fragile and vanish once exposed to the sinful world. Divine auras somehow transported to another realm are also swallowed by the alien aura.

Entering a strong divine aura has a definite sensory association. Non-magical people often experience anticipatory nerves and unconscious reverence. Those who are pious feel quiet peace; others feel dread and guilt. Magi and others with magical talents instantly sense a powerful presence, their Gift flickering as a flame exposed to wind. Auras of lesser power might prove a mild irritant to such magical folk, perhaps causing headaches, short tempers and feelings of physical discomfort.

Divine auras can arise from the activities or presence of holy creatures, in a manner similar to the ways in which other auras arise. The overwhelming majority of Divine auras, however, arise from the presence of faithful worshipers of the Divine. Typically, the fields around a village would have an aura of one, while the village itself would have an aura of two. A town or city would have an aura of three over most of the area, possibly lower in areas where sin and vice are common. Most places of worship have an aura of four, while places with wider significance, such as cathedrals, important mosques, and the churches of major monasteries, have an aura of five.

Higher Divine auras are very limited in extent. The chapel holding the relics of a very important saint might have an aura of six, or even seven for relics of Christ or the Virgin Mary. The site of a saint's martyrdom generally has an aura of eight, nine for the martyrdom of an apostle. Divine auras of ten arise in places where God Himself has intervened in a direct way. The Holy Sepulcher, where Christ was buried and the temple in Jerusalem are examples. There are occasional examples elsewhere; for example, the Lady Chapel at Glastonbury Abbey in England was originally consecrated by Christ Himself, and has an aura of ten.

Particular Divine auras may depart from these guidelines, as God makes them where and how He wants. However, the guidelines given here are the ones that He normally seems to follow. While He could withdraw all of the Divine aura from a cathedral, He almost never does so.

The Fate of Magick

A common trope in stories involving a magical past is the decline of magick, so that eventually the magick goes away and leaves us with our contemporary world. If this is happening, it is so slow that no one has yet noticed it. Magical auras give way to the Divine power in some places, but in others magick grows stronger.

The decline of magick can easily be linked to the advance of the Divine power. As western Europe leaves the Dark Ages and civilization starts to spread once more, remote areas that used to be magical wilderness become incorporated into farmland. By 1170 this might no longer be an occasional nuisance, but rather a serious threat to the Order, as auras vanish and Magical sources become scarce.

Magick could also be declining along with all the other supernatural powers, in which case the Divine power would suffer as much as the same way. Miracles would become less common, fewer demons would appear, and faeries would retreat fully. Such a background sets up a tragedy for magi, unless they have the chance to reverse the decline.

A third option is to have magick on the rise, again either in opposition to the other supernatural auras or in concert with them. This might work well if you want to start with a campaign that is closely tied to mundane historical facts, and increase the level of fantasy later. If only magick increases in power, the player characters might become more powerful than any opposition, but if all the realms increase together the newly powerful magi will face newly powerful priests, faeries, and demons, so the challenge remains, just at a greater scale.

Perhaps the most obvious question concerns how much history you want to use, and how close to historical events you want to stay. Some Game Masters like to keep mundane history the same as real history, and have the Magick Users acting entirely behind the scenes.

Others prefer to have the magi change things, so that political events look very different from our history. Still others prefer to change things around entirely.

You might want to run a campaign which has very little interaction with the mundane world. Mythic Europe, with historical kings and bishops, is there in the background, but most adventures take place in magical auras, faerie forests, or infernal temples. This sort of campaign can be very high fantasy without much problem.

At the other extreme, you might want to put the covenant in a major city, such as Paris, Rome, Constantinople, or Jerusalem, and have the player characters deal with the politics and culture of Mythic Europe on a daily basis.

Many medieval legends are high fantasy, and they can be real in your version of Mythic Europe. You might place the covenant in a version of Constantinople where the city walls really are made of gold and studded with gems, and magical statues and other wizards are a common sight on the streets.

As a Game Master you must simply decide whether the magi can change history. The assumption is that the history of Mythic Europe looks, on the surface, like that of medieval Europe. However, many of the reasons behind historical events involve wizards, faeries, and other mystical creatures. The default assumption is that Mythic history will diverge from real history, as player characters interfere, but that need not be true in your campaign.



Of Magick & Magicians

*A long time ago, back in 1976, when **Chivalry & Sorcery** was still in gestation, we devoted a lot of time to the consideration of Magick and its place in fantasy role playing. This essay is a distillation of those seminal thoughts plus a lot more thinking about it over the next 22 years.*

Ed S. & WKB

The "swords and sorcery" tradition has origins rooted deep in myth, legend, and fairy tales, and so it is only fitting that FRP games should bring magical elements into the forefront of the action.

But what do we mean by "magic"? What do Mages really do? These are not simple questions to be easily dismissed and set aside before getting on with the role playing if you want to treat this traditional material with respect. The Oxford English Dictionary tells us that 'magic' "is the pretended art of influencing course of events by the occult control of nature or spirits."

Yet, when magick was first introduced into RPGs in the mid 1970s players regarded "magic" as little more than a "high-tech" weapon system for a game. Designers and Game Masters treated 'magic' as a form of reward and peppered the landscape with magical stuff for player characters to find. All told 'magic' was a quick, easy way of disposing of problems not easily solved by application of cruder forms of brute force.

The value of quick wit and superior battle tactics often were ignored in the rush to equip with better and nastier magical spells and weapons. The magick user rapidly evolved into a one-man heavy-weapons section in the dungeon S.W.A.T. unit. The name of the game was slash, hack, burn, and loot. To counter the ever increasing magical capabilities of player characters, new, more powerful "monsters" and magics were introduced to equalize play imbalances. Call it a "magical arms race," for that it surely was.

In all of this,'magic' was seen as little more than a game system. But a revolution was in the offing, and ***Chivalry & Sorcery*** was the first to lead the charge. It started with a question: "What has all of this to do with magick as we understand it in the traditional sense?"

As Wilf so aptly pointed out way back then, magick is a kind of organized knowledge or science arising out of a pre-modern age shrouded in superstition and ignorance about the nature and operation of the universe. Yet, despite its apparent imprecision, mysticism, and occasional plain silliness, magick had a useful role to play. Indeed, it is a more legitimate kind of knowledge or at least wisdom than many moderns are willing to admit. Essentially it is a psychological technology.

From the Alchemists came a growing understanding of what became the foundation of the science of chemistry. From the herbal healing lore of the hedge witch and the shaman arose modern pharmaceutical medicine. Today, we still rely on trips into the rainforest and the review of folk medicine for clues to new and ever more miraculous curative drugs.

But there is something else. Arthur C. Clarke once observed that the super science and technology of a highly advanced civilization would appear to be pure magick to a technologically primitive culture. Starting from that insight, we considered the implications. Just suppose for a moment that magick did work. Would it be arbitrary or would it have its own internal laws and consistent principles?

Let's assume that magick works. First of all, magick effects cannot be haphazard and arbitrary. There has to be good reason why any magical procedure produces predictable effects. Its this belief in predictable effects which lies behind the existence of books of spells called Grimoires (after Grammar books). You write it down because you want to repeat the exact effect. A 'spell' being correct 'spelling' or exact repetition.

Now consider that many "magical" effects can also be achieved by applying scientific and technological principles. Viewed from that perspective, magick now becomes an analogue of modern science. Like science, it offers a parallel explanation of how and why things are as they are and do what they do.

As a working system, authentic magick is not arbitrary. To work at all, magick must necessarily have its own laws and logic, with a very high degree of consistency and rationality. Application of those laws is nothing more nor less than magical "technology." We wanted to simulate what magick would be like if it was actually going to work. To do that, magick had to make sense!

To distinguish real magick from all the arbitrary, unexplained, and often outrageous notions passed off as "magic" in FRP, we deliberately spelled the word as "magick"—with a "k" on the end. It was one of the ways the word was spelt before modern English finalized its vocabulary. For example, a noted 17th Century occultist named Robert Turner translated may older occult works among which is Arbatel of Magick, de Magia Veterum 1655. When magick was still believed in it was called 'magick.' We use this older term because we conceived Magick as being a fully functional set of alternate laws of the universe!

Only then did we feel comfortable in reducing it to the language of a game system. The result was C&S Magick, and it had no parallel in FRP gaming.

So where does the Magus fit into this picture of magick as an essential part of a "real" world order?

The Magus is a seeker after secret psychological knowledge. As such, he is not a weapons technologist. He is clearly not for hire! How could he be induced to serve gold-greedy and power-hungry individuals? They have nothing to offer him which he regard as important. For much the same reasons, he is disinclined to accompany glory-seeking adventurers because they need an efficient magical heavy weapons specialist to dispose of the really dangerous foes they might encounter.

Nor has he any desire to possess the magical devices of other Mages. After all, he can produce his own, and they will be far more in tune with him than the work of others. His sole passion is to learn all he can, to plumb the very heights and depths of the Arcane Arts, to discover the Secrets of the Universe. Insatiably curious, he has to know the Truth!

Medieval Magick is dominated by Astrological beliefs and the System of Signatures which are all manifestations of the view that "As Above, So Below". The true Magus knows that great inner knowledge will give him great Powers. But it is in the knowing, not the exercise of Power itself, that the true Magus finds his fulfillment. The Arcane Arts essentially involves intellectual activity and discipline. It requires long, years of careful research into complex and sometimes exceedingly dangerous matters that speak to the Great Questions of the age and universe.

No dedicated Magus would risk his precious skin, or sacrifice valuable research time better spent on Really Important Work, just to hare off on some wild adventure! He will go into the world, but only because he knows there is a valuable secret to be discovered. He might set aside his work to take up some great cause to Save the World. But anything less than such earth-shaking matters would not interest him.

The C&S Mage is a combination philosopher, sage, teacher, and research scientist. He acquires experience by mastering the Arcane Arts. No valuable knowledge lies in adventuring, slaying foes, acquiring treasure, or gaining glory. Magick is no crowbar to be

crudely used to lever unpleasant opponents out of the way. To the Magus, magick is an activity to be pursued for its own sake. And because it unleashes forces that are always potentially vast, magick should never be employed frivolously. Besides, the more magick he does of a spectacular nature, the more the Magus becomes charged with mana force. That can attract the attention of powerful beings he would rather not have notice him at all!

The many magical devices and potions and scrolls a Magus produces in his career are only the by-products of his lifelong devotion to learning. His magick is devoted to the pursuit of knowledge, first and foremost. He is not a manufacturer of magical goods for general consumption.

A wand or ring or staff may act as a Focus to enhance his Powers and to reduce personal risk as he pursues his magical investigations.

A protective amulet shields him from the malice of others, for he cannot devote valuable and limited time to self-defence training. If he needs military protection, there are plenty of skilled fighting men out there to provide it.

A potion or elixir is a time-saving aid or a means of easily creating a needed magical effect. It tends to mark the Magus' attunement with the materials at hand. The same is true for most magical devices he may enchant.

There is always purpose to what he does and an economy of action and effort so that he can cover as much ground as possible.

This does not rule out the excitement of adventure. Only a Magus must have some deep and pressing reason for going. He stands to learn something of great importance, or perhaps he can forestall some terrible disaster which his divinations have revealed to him. But he is not an ordinary man. He never acts from ordinary reasons.

Of course, not all Mages have a cloistered, "Ivory Tower" attitude toward the world. Many are active in the day-to-day world. The common "hedge witch," for example, devotes much of her time to helping her neighbours by providing them with a variety of magical remedies and protections, as well as functioning as a healer and midwife. Indeed, much of her pursuit of magical knowledge is dedicated to the benefit of others. Yet even she knows better than to lose sight of the sheer Power of the forces she works with.

This, then, is the mind-set of the true Magus: Magical Arts alone interest him. Mere riches and worldly power are trash, sought only by Mages who have lost sight of their true destinies. If danger threatens, a Magus depends on the lesser breeds to put their swords and bodies between him and any unpleasantness. If they fail or are overmatched by foes—especially foes of a magical or supernatural nature—he may then unleash his Powers. But while flaming Fireballs and blinding Thunderbolts are spectacular, they lack that certain finesse and style which any proper Magus finds most pleasing. In fact, they are outright crude and wasteful in their colossal release of destructive energy. Quite uncalled for, actually—magical weapons of last resort!

The true Magus is a consummate artist at his craft. He delights in employing the Arcane Arts with all the delicacy and precision of a brain surgeon wielding his scalpel. Indeed, he finds it far more satisfying to use subtle illusion to destroy an enemy with his own fears and insecurities than to obliterate him in some titanic blast of heat and light.

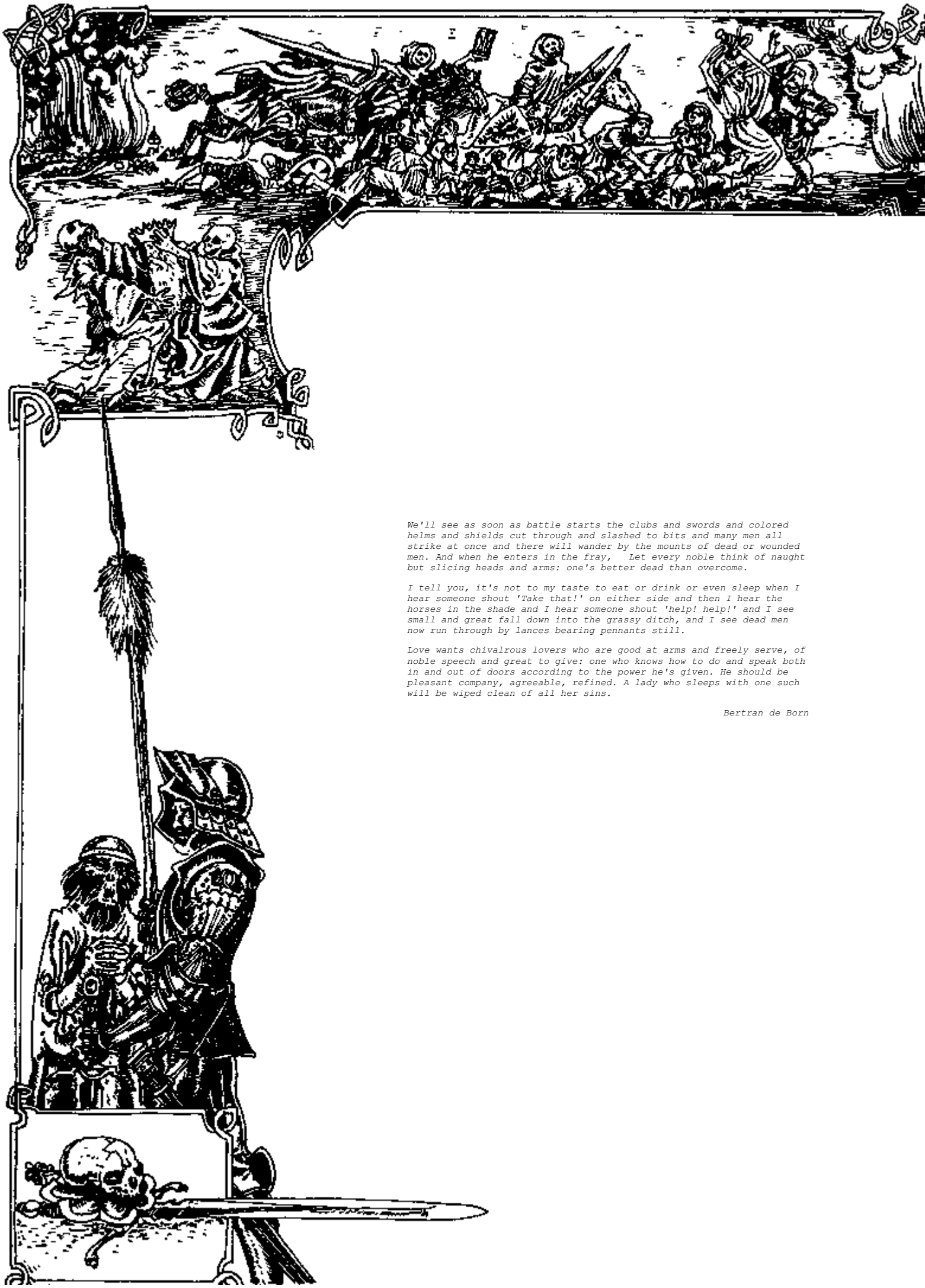
That is the quintessence of what it means to be a proper Magus—application of just exactly the right amount of minimal magical force to achieve maximum effects. Style, finesse, economy of effort—pure efficiency, the hallmark of a real expert.

Most important of all, the true Magus respects his craft. He takes magick seriously and never employs its awesome powers lightly. He knows the forces he is wielding are too vast to be toyed with, that he is not immune to the awful backlash that can come his way if he is not properly respectful and very careful and sparing in the use of his arts.

Such is not to say that there are perverse practitioners of the magical arts who go grievously astray. For while magick itself is neutral, the same cannot be said of the hearts of men. Where there is weakness of character, power corrupts. Thus it is that some Mages turn aside from the True Path and twist their Art to dark ends. Black Magick is nothing more than the bending of the magical forces of the universe to evil and selfish purposes.

To a true Magus, this is abhorrent and offensive to all he holds dear. Thus he may feel the call to set things right, to stand in active opposition to such irreverent and dangerous activities.

And even in this the operation of Magical Law can be seen. It is in the very nature of things that a balance be maintained. To call too much magical force into the world is to upset the balance of forces and threaten the very nature of the universe. Something intervenes to correct the imbalance. The true Magus may find he has been chosen to be the instrument of that cosmic correction! Thus it is that the Magus comes down from his Ivory Tower, armed with all his magicks, to seek out brave men to assist him against a perverse and hateful foe who must be stopped at all costs!



We'll see as soon as battle starts the clubs and swords and colored helms and shields cut through and slashed to bits and many men all strike at once and there will wander by the mounts of dead or wounded men. And when he enters in the fray, Let every noble think of naught but slicing heads and arms: one's better dead than overcome.

I tell you, it's not to my taste to eat or drink or even sleep when I hear someone shout 'Take that!' on either side and then I hear the horses in the shade and I hear someone shout 'help! help!' and I see small and great fall down into the grassy ditch, and I see dead men now run through by lances bearing pennants still.

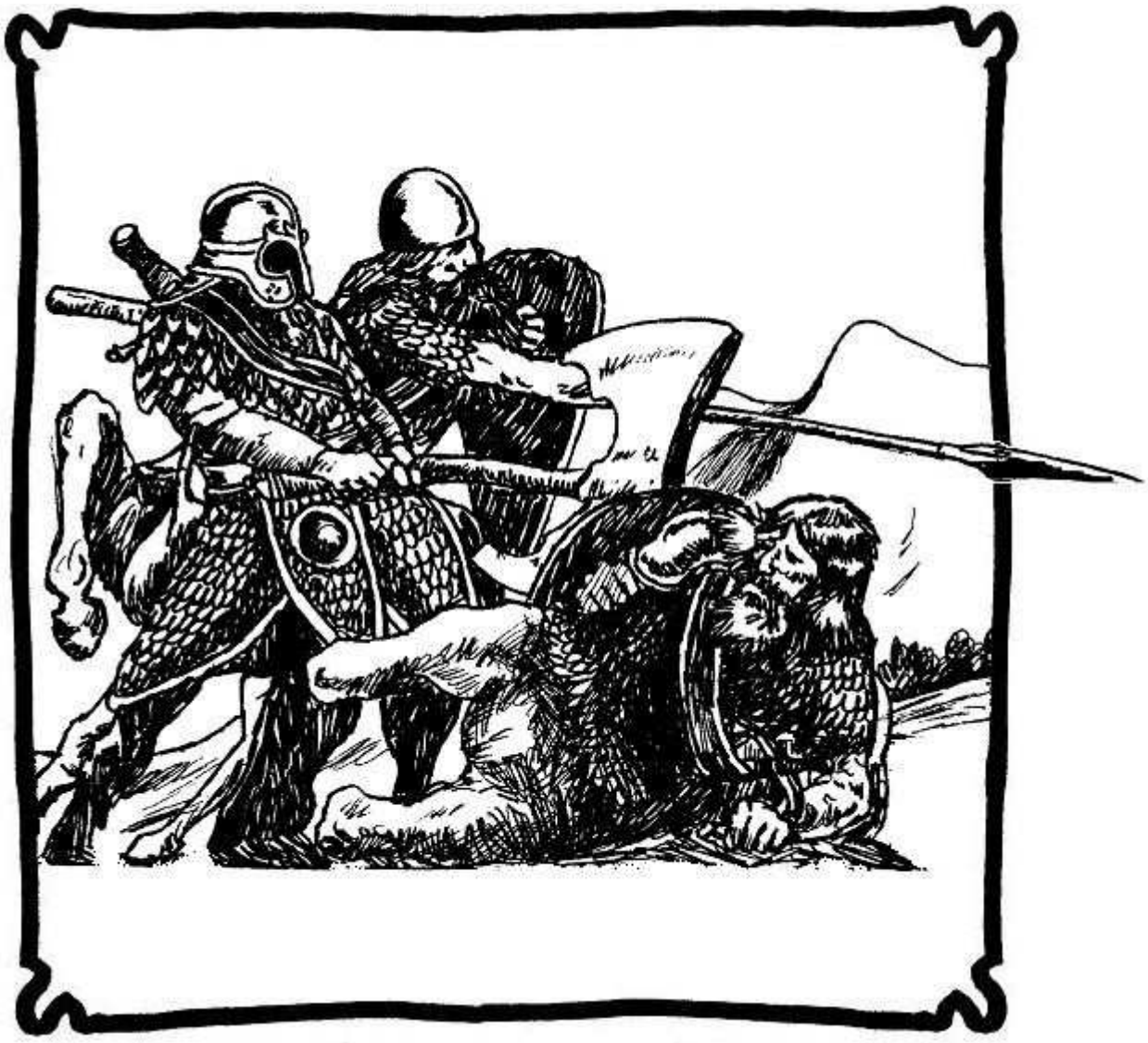
Love wants chivalrous lovers who are good at arms and freely serve, of noble speech and great to give: one who knows how to do and speak both in and out of doors according to the power he's given. He should be pleasant company, agreeable, refined. A lady who sleeps with one such will be wiped clean of all her sins.

Bertran de Born

Book 5

Creatures Bestiary

Dedicated to Robert Norman Charrette



Chivalry and Sorcery

Contents

Designing C&S Monsters....5
Basic Standards Of Monster Design....5
Natural Law....6
Laws Of Magick....6
The Law Of Common Sense....7
The Law Of Predation....7
The Law Of Achilles Heel....7
The Law Of Locations....8
The Law Of Exceptional Monsters....8
Designing The Monster....8
Monsters are People too....9
Dragons & Dragon Lore....11
Nature of Dragons....12
Fearsome from Head to Tail....12
Cold Drakes....12
Fire Drakes....12
Winged Drakes....13
The Blatant Beast....13
The Questing Beast....14
Winged Terror....14
Roleplaying with Dragons....17
Methods of Warfare....17
Lycanthropes....18
Werewolves....21
Weretigers....21
Werelions....21
Wereboars....22
Werebears....22
The Serpent Men....22
The Rat Men....23
The Fey Races....23
The Goblin Races....32
Kobolds....33
Goblins....33
Hobgoblins....34
Bugbears....34
Orcs....35
Uruk-hai....35
Half-orc....36
Orkish society....37
Culture....37
Known Orcs....38
Notable Uruk-hai....39
The Giant Races....39
Gnolls....39
Ogres....40
Trolls....41
Giants....45
The Undead....49
Skeletons....50
Death Knight....50
Zombies....50
Deaths....51
Ghouls....51
Barrow Wights....52
Wights....53
Vampires....54
Phantoms & Spectres....56
Mummies....56
Wraith....57
Nazgûl....57
Ghosts....59
Poltergeists....60
Liches....60
The Undead Profiles....62
Legendary Beasts....63
Basilisks....63
Centaurs....63
Chimera....64
Cockatrice....64
Gargoyles....64
Gorgons....65
Griffins....65
Harpies....66
Hippogriffs....67
Hydras....67
Manticores....67
Minotaurs....68
Pegasus....68
Phoenix....69
Sphinx....69
Rocs....69
Fell Beasts....70
Ents....70
Huorn....71
Shelob's spawn....71
Spiders of Mirkwood....72
Attercops....72
Unicorns....72
Wyverns....73
Beastmen....73
Broos....74
Scorpion men....74
Skaven....74
Satyrs....75
Sirens....75
Wolfen....76
Animals....76
Dire wolves....78
Wargs....79
Hell Hound....79
Rats....80
Giant Rats....80
Insects....80
Giant Ant....80
Giant Centipede....80
Giant Wasp....81
Giant Hornet....81
Giant mosquitoe....81
Playing a Vampire....81
The Becoming....81
The Hunger....81
Nature of the Beast....81
Society of the Night....81
Vampires & Mortals....82
Common Parlance....82
Monsters in the Night....82
Feeding....82
Private Wars....82
Overpopulation....83
The Prince....83
Fealty....83
The Prince's Powers....83
Ghouls & Childer....83
Domain....83
Blood Hunt....83
Superstition....84

Introduction

Ever since Chivalry & Sorcery first was published I've always wanted to do a complete Bestiary to accompany the game. After twenty years I've finally got my wish. What I didn't expect was the Herculean effort required by everyone concerned to produce it. However, I think that the final result was well worth the time and trouble. Our wish was to present a large number of animals as they really are in nature. My many years in gaming have taught me that players and Game Masters often do not appreciate how truly formidable many beasts can be as adversaries. Where possible we have tried to reflect not only the capabilities of the creatures as they are in nature but also their natures and unique behaviors. Nevertheless, seeing that we are involved in fantasy role playing, we have also included a number of giant versions of familiar creatures which enter the realm of the truly monstrous and terrifying.

Because the "natural" environment of a fantasy world includes mythic monsters and beings, we have also provided a huge number of such creatures. Again, where possible, we have tried to reflect the natures and abilities of these monsters as they appear in traditional lore. We've even included the magical materials which can be harvested from these creatures to enable mages to create Devices of Power. We hope that players will experience many exciting moments as they confront these wondrous creatures of nature and fantasy in their role playing.

Ed Simbalist



Designing C&S Monsters

In the final analysis, any fantasy role-playing game aims at the encounter between man and 'monster'. ***Chivalry & Sorcery*** monsters might appear to be rather limited in numbers to those players conditioned to the veritable avalanche of dungeon and wilderness nasties that can be found in the prozines and apazines of fantasy gaming and in other fantasy role games. However, it should be remembered that ***Chivalry & Sorcery*** was designed initially as a fantasy simulation set in a middle ages environment, and the monsters chosen for it were those typical of such a setting.

That does not mean that other monsters are automatically excluded from a ***Chivalry & Sorcery*** campaign. Quite the contrary! The fantasy world created by a Game Master and his friends need not be a historical medieval world at all. Remember, feudalism is a type of social /political/economic ordering of society and can apply to Anyplace and Anywhen. The range of possible worlds of fantasy that can be characterized by one sort of feudalism or another is large. Such worlds are limited only by the imaginations and organizational skills of those designing them.

Within a fantasy world, there could be a place for almost any type of creature. But - and it is a very big but - the monsters should have their place! The chance of encountering a given monster should be directly related to its nature and the appropriateness of his presence in a particular region. Some monster types, and especially the exotic varieties created out of whole cloth by players instead of being drawn from actual myth and legend, ought to be strictly limited both in numbers and in the locations in which they might be encountered.

There are players who regard the number of monster types as some how being a measure of the quality of a campaign. That is a mistaken assumption.

Numbers in themselves never amount to better. There are hundreds of different monsters now available. It is rare that any one Game Master will have the time, inclination, or ability to use them all in an effective manner. Considering that every mistake, every failure to exploit the full potentials of a given monster type results in player victories and experience bonuses, quantity is simply not quality. It is, at best, only a novelty that quickly wears off. At its worst, it is bad campaigning. No gimmick monster, however cute or clever it may be, will ever replace imaginative and skillful Game Mastering.

What is perhaps of greatest value are the possibilities for selecting specific monsters from the plethora of beasties available. Each Game Master has his favorite monsters, as do the players. Selection of monsters for a campaign is a personal matter. It cannot be otherwise, for each campaign will bear the mark of the Game Master conducting it. I, myself, will have nothing to do with monsters that violate my personal sense of what is authentic and reasonable. The monsters I design and use have to meet my standards of believability and good play balance. To a degree, my preferences are a matter of personal prejudice, and I prefer authentic monsters adapted honestly and fairly accurately from actual myth and legend, or from good works of fantasy fiction.

I do not condemn monsters designed outside the bounds of tradition. Umber Hulks have always occupied a special place in my mean little Game Master's heart. But I do reject many of the poorly conceived monsters arbitrarily designed and introduced into many campaigns without any real thought as to their impact on play balance, not to mention more fundamental considerations which shall be raised shortly. I do not accept any defense of such monsters on the grounds that 'it's only a game'. Nor do I accept the argument that just because the designers of one game or another put in or excluded a monster that I either have to use it or refrain from using it. There is no one true way in such matters except sweet reason and developing fair and balanced play.

Basic Standards Of Monster Design

When choosing monsters to adapt to a fantasy campaign, one has several sources. First, they may be adapted directly from actual myths and legends. Second, they may be drawn from works of fantasy fiction. Third, they can be created entirely as the product of a designer's imagination.

When monsters are based upon real models, models drawn from legend or fiction, a designer is under an obligation to present the monster as it actually appears in the sources. The legends and fictional works provide stories which can be used to gauge the physical and other characteristics and abilities of various monsters. Such stories are valuable guides to design.

Legendary monsters and those of fantasy fiction should be drawn true to their sources because nothing grates on the nerves of someone familiar with the genuine article more than seeing plain violence done to a monster because the designer of that creature was ignorant of the sources or else thought that he could 'improve' on the original model.

Let me give several examples. Hydras (there was really only one) are giant, serpent-like creatures with three heads. According to the Greek legend in which it appears, every time that one head was severed from the body, two would grow instantly in its place. I cannot comprehend the reasoning that converted ibis very satisfactory, very deadly creature into a dinosaur-like monster! The term 'Hydra' is very specific in meaning. If one is going to name a monster 'Hydra' present the Hydra that Hercules fought, not a totally different creature which bears little or no resemblance to the original. People, like me, who are familiar with the legends will become confused by the indefensible liberties taken. Again, the Gorgons were three sisters with snakes in their hair, one of which was the famous Medusa slain by Perseus. I don't understand how they could be contused with the brazen bulls which Jason yoked to plow a field, one of the tasks set for him to win the Golden Fleece!

Such incredible and insensitive, heavy-handed and ill-informed botch-ups abound in the realm of fantasy role-gaming. If one is going to be original, he should at least have the grace to keep his hands off genuine monsters and invent ones that do not steal their names. As a student of legendary lore and as an educator, I resent the propagation of ignorance.

Dragons are a prime case in point. As I pointed out in ***Chivalry & Sorcery***, Dragons were medieval symbols of great destructive force - almost irresistable in their power. Chinese Dragons, if one is going to turn to that other great source of Dragon Lore, were sometimes very benevolent, but again represented great and almost irresistable force. To reduce them to 40 or 50 hit points worms is plain sacrilege! It misrepresents and degrades one of the mightiest monsters to fly through the pages of world myth and legend. But in how many campaigns is dragonslaying taken for granted because the dragons are pushovers? Try out a C&S Old Dragon sometimes. You'll find out why instant promotion and national honors are accorded a dragon slayer! If your character survives the encounter, that is.

Trolls are my first and favorite love amongst the monsters. C&S Wood Trolls are the epitome of trolldom and are modelled after those of Nordic Legend and saga. In particular, the Anglo-Saxon Beowulf influenced the game monster for it presents a very satisfying and complete rendering of such creatures in the persons of Grendel and his mother, the dread Sea Hag. They appear as tall, man-shaped beings of
great strength and fearsome power. Thus Wood Trolls can reach heights of 8' and weights of 900 Dr. (more if armor is worn, which some intelligent trolls did on occasion). Their strength is legendary. Their bodies could absorb incredible amounts of damage, yielding 100+ hit points, and could quickly regenerate. Their armor class is very high, for trolls have scaly, flinty, or rubbery hides that resist ordinary weapons. With their mass they were able to bash and batter their way through a room full of armed warriors, single out a victim, and carry him off with ease. Creatures of darkness, they possess night vision and detest the light of day, but only in Tolkien are they turned to stone by daylight! In battle, their armaments and prowess are formidable, their large claws tearing through armor as if it were cardboard. This is only damage caused by their claws; bites are an added bonus, while 'hugs' can produce still additional damage. Lest anyone think this is extreme, remember that trolls had a reputation for being able to rip a warrior's head off with a single blow, and two trolls in Beowulf terrorized the entire Danish nation. Nor are they stupid; many trolls have an intelligence that is truly fiendish in its cleverness. Nor will trolls - especially Wood Trolls - ignore the use of weapons, which permits them to do even more damage.

Trolls, in short, are not to be used for combat practice by low level characters.

The guidelines used for legendary beasties are equally applicable for those monsters drawn from fantasy fiction. Be true to the actual monster.

Natural Law

No matter how fantastic the setting, the basic laws of the universe should apply.

This fact about the nature of the universe - any universe - has been all too often lost on many game designers and players alike at one time or another. Part of the problem is that many players themselves are still acquiring a working knowledge of basic physics, chemistry, and biology - as well as any other relevant science. There will be someone out there ready and eager to interject at this point that 'it's only a game'. I agree, but I will remind him that role games necessarily and inevitably simulate environments. Players have been too thoroughly conditioned by their own life experiences and have acquired enough knowledge about what happens in their own world to make setting it aside far too difficult. It is too much to expect of players to demand that they accept an arbitrary universe conceived by the Game Master which has natural laws too far removed from those of our real world. Water flows downhill, not up. Rocks do not bang suspended in midair (unless comprised of ferrous material and buoyed up by an electro-magnetic field). Living creatures can be damaged and killed by physical agencies. These are facts of science. Why should it be suddenly different in a fantasy world?

A Game Master bent on violating natural laws should be required to present detailed explanations of the laws of his universe which conflict with those we know prior to playing in his world.

Any surprises in this area are simply inexcusable.

Biological science should be our general guide when designing natural monsters - creatures of the animal and plant kingdom. Any natural monster that seriously violates biological truth is a poorly designed monster and should be thrown out with the bathwater. Also, if the monster is alive and has a physical body, it can be and is fully subject to physical laws.

Here is a practical application of these principles. Supposing that a Giant Slug is biologically possible, we would do well to begin with an overgrown version of the common garden variety. A giant slug would be sluggish in its movements and would not properly be capable of fast or even moderately fast speeds, even when in a hurry, because of the nature of its locomotive apparatus and its mass. It would have a soft, almost pulpy body, and thus also a very low armor class. Because that body is resilient, it would absorb damage from club and mace-like weapons with ease (1 /2 or 1/4 damage at best); but edged or pointed weapons would readily open up its body and allow the escape of internal fluids. Because it is a low order creature, it would possess the vitality of such primitive life forms and would therefore have a body high in hit points. Covered with a slimy secretion, it would likely be resistant to but not proof against fire. Certainly it would instinctively dislike heat, just as real slugs do. A large bag of salt would drive it crazy if broken across its body. Its eyesight would be limited, but it could sense vibrations through the ground (caused by walking or other movement). It would not possess devastating weapons besides an acidic mouth capable of engulfing its prey. Of course, some compromises could be made on this last point, permitting it to split an acid secretion for 20 or 30 feet. Its intelligence, however, would be excruciatingly low, and its general manner would be pacifistic unless attacked or hungry. Certainly it will be easily confused, and one might readily distract it by throwing it food. With a very low-grade intelligence, magical commands might have to be limited to simple terms, like 'Stop!' or 'Go Away!'. Illusions would instantly be believed by such a creature.

The real danger of a Giant Slug is bumping into it - literally. In a confined space, it could accidentally knock a person down and crush him under its bulk. Hardly exciting, but that's the way it would really be.

Some of the giant worms are really nothing more than magnified and modified insects on the centipede model. Others are more wormlike. The characteristic mark of such creatures in fantasy campaigns is their singularly carnivorous nature. Indeed, a whole host of dungeon crawlies is possible, but some self-restraint is advised on the part of monster designers. Such creatures would tend to be low-grade types, ruled by instinct. With such creatures, 'out of sight' means 'out of mind'. Their powers of 'sticktoitivity' are strictly limited. Thus they amount to natural subterranean hazards. They would be hard to kill because of their low-level natures, but never would they be immune to natural agencies. Using real-life models in nature would yield the best results. There are enough genuine horrors in nature to provide scads of 'crawlies' for any campaign. Tough, but stupid!

The same is true of giant insects. These mil tend to be of a carnivorous nature and will be tenacious in the extreme. Often they will be hard-shelled, yielding a high armor class. They possess considerable vitality. Some, like ants, will be capable of fairly good speeds. However, once again, their intelligence mil be low-grade and they will be easily distracted. Model them after their real counterparts. Fire will be devastatingly effective, and even an out thrust torch will cause them to hesitate in the attack.

Higher order animals can be designed from their natural counterparts. Giant versions are merely bigger and equipped with larger natural armaments.

Biological and zoological science will be the source of all relevant factors that shape such monsters. Magnification of size might be impossible in scientific terms, but that is a concession which can be readily supported in fantasy gaming. Incredible armaments and invulnerability to natural forces (sharp weapons, fire, cold, blocks of stone dropped on them, etc.) are indefensible, however.

Various amoebic life forms can be postulated - giant one-celled creatures. But the actual natures of such creatures should not run to silly prescriptions requiring the use of such and such a spell, etc., to stop them because they are mysteriously (and inexplicably) invulnerable to fire or lightning or whatever. Certainly an amoebic creature will find its being attacked by edged or mace-like weapons amusing because its protoplasmic simplicity prevents damage from such attacks. One could stipulate, however, that a hit in the nucleus of a super-sized one- celled creature was a mortal blow. In any event, heat and cold would have devastating effects on them all. Lightning is an electrical discharge producing blast and hum, as well as electric shock, all of which would cause havoc to a simple one-celled organism. With a primitive biological make-up and a totally instinctive directive force impelling it, it would definitely obey instinct and avoid hot and cold places and things!

All manner of oozes, jellies, puddings, and the like are exceedingly primitive life forms. Their sensory apparatus is limited in range and information-gathering power. Their modes of attack are essentially singular: engulf the food and digest it with powerful acids. They will move slowly, definitely slower than a man, and their determination to pursue prey that has slipped outside of sensory range is nil. One would almost have to walk into the reach of such creatures to be in trouble. Above all, they literally don't have the brains to concentrate on more than one task or victim at a time. They certainly would not stalk their prey or be attracted to it from a great distance.

Molds and slimes are easily enough dealt with. These are passive monsters that merely lurk in wait for food to blunder into them. And I mean into them! They would not be able to cause instant rotting or dessication. Such fates are purely the constructs of uncontrolled imagination and strain biological truth. More likely, disturbing a mold could release spores or vapors (secretions from slimes) which paralyze or put a victim to sleep, causing him to fall into the mass of the mold or slime to be digested slowly at leisure. Being of the plant world, such monsters would be highly vulnerable to fire and probably cold as well.

Natural law, then, dictates that monsters correspond to biological and zoological insights. This is not a limitation, but rather a guide which permits a monster designer to check out his latest brilliant idea against what is even vaguely possible and reasonable. He can gauge the nature of the creature and its abilities in the light of real models. If it is too wild, top far out, it should either be discarded or toned down.



Laws Of Magick

No creature, natural or fantastical, shall violate the basic laws of Magick.

P.E.I. Bonewits, a genuine mage and scholar of the occult, has commented in his recent book on Authentic Thaumaturqy (Chaosium, 1978) that few game designers and players alike have any real grasp of what magick is all about. Indeed, it seems quite clear from the way magick has been handled by some that it is assumed to be an excuse that justifies whatever they like. They couldn't be more wrong.

Just because fantasy games are being played does not provide any justification to violate the laws by which the universe functions. If Magick is part of the fantasy universe - and we all assume that it is - then Magick will follow definite and discernable laws. All physical objects, all living creatures, and all creatures of magical or supernatural nature or origin will be subject to the laws of Magick.

Thus it is that some Undead, like zombies, are highly resistant to most physical agencies. That is a function of their undead natures. Swords and spears simply do not damage dead flesh the way they do living tissue. Fire is nasty, but not effective against rotting flesh as it - against living, feeling skin. But, partaking of the supernatural and the magical, Undead are vulnerable to theurgic and thaumaturgic magick. It cannot be otherwise. One cannot have it both ways. If a being is, by some accident of nature or some magical design, immune to ordinary fire, it will not be immune to magical fire. Magick Fire is the very quintessence of the mana itself, the magical forces that pervade the universe. Saying that any being is immune to Magick Fire because the being is magical is missing the entire idea of what Magick is all about. And that is why Undead fear fire; it is magical force, the mana, the one tn that can always consume and destroy them utterly.

Magical creatures are never immune to Magick. Some are more resistant and are harder to target than are others, but once targeted they may be more vulnerable to magical operations and effects than are ordinary beings. That is the reason that even the mightiest Demon can be bound or the most terrifying Undead can be ordered hence or a malevolent Spirit can be exorcised. Once the mage or cleric 'has their range', magical and supernatural creatures have real problems.

This issue has to be raised because uncontrolled and uninformed imaginations have churned out many clever monsters that twist and distort the truth of such matters to the point that pure invention knows no reasonable bounds. The characteristics of magical beings must be accounted for in a rational and correct explanation of why the monster is the way it is. If it transcends the laws of the physical and biological universe, it still must answer to the laws of Magick.

The Law Of Common Sense

As long as one sticks closely to models drawn from authentic sources, few real problems will arise. The legendary or fantasy fiction sources provide more than enough information by which the capabilities of a monster can be determined. Even better, they justify the very existence of the monster and permit a defensible introduction of the monster into a campaign. When pushed to the wall, one can always 'appeal to authority' and pull the reference text down from the shelf to prove that you knew what you were doing, that such a beastie is not incredible or impossible or ridiculous.

The moment one departs from the known monsters as they are described and sustained by the literature of myth, legend, and fantasy, the chance of real trouble arises. Often, it is due to plain ignorance or insensitivity.

P.E.I. Bonewits, in a general condemnation of the tendency of some game designers and players to create and use supernatural beings of a high order (Gods and demi-Gods in particular), has observed that such people do not comprehend the nature of the forces with which they are dealing. I join in his view. Bonewits, for example, points out the possibility in some games of a mortal actually defeating and slaying a deity like Odin Allfather. Odin was perhaps one of the most powerful beings in Western European myth, and even hinting at his possible demise at the hands of a puny mortal is, in Bonewits' terms, downright sacrilegious. It is, I might add, downright impossible if one remains at all true to the very nature of Odin as the Nordics conceived him. Odin is destined to die under the fangs of the Fenris Wolf at the Ragnarok. To permit any other possibility is to do damnable violence to a great and honored tradition. It totally misses the whole point! Indeed, it exhibits extreme insensitivity to or else ignorance of the materials of Nordic myth and legend. To call a game-construct 'Odin' and not provide him with several hundred thousand hit points, incredible weapon handling capabilities (with attendant damage to his victims), and the equivalent of - 1000 PMFs of magick capability is to be totally lacking in authenticity.

If one insists upon introducing high level deities in a campaign, do - right!

My advice is to stick with low order demons and spirits that are comprehensible and in lune with the capabilities of the poor mortals who must cope with them. Messing around with direct and personal interventions by real Gods introduces no end of complexity. It demands comprehensive rules to govern their use by Game Masters and players alike. Worse, it demands a total drawing up of battlelines on the cosmic scale. What are the relationships of the various gods to one another? How do deities of different religions interact? It is a Pandora's Box, a can of worms that best be left unopened. Besides, if a high order Deity did appear, what makes players think He would want to intervene. The ways and purposes of the Gods are mysterious, and the, tend, like Crom, to appear, observe, and depart without doing anything for or to those who summon them. Mortal affairs are left for mortals to resolve. As Bonewits comments, it is often because the Gods do not give to men what they want when they want it trial the impatient amongst us turn to demonic forces to grant their requests.

Turning from Gods to monsters in general, I submit that the use of random dice to determine such vital factors as body hit points is fraught with problems. 1 once rolled a 12 HP troll with random dice - sheer impossibility if one is going to be true to the legends! It is for that C&S monsters were assigned more fixed values. Variations of several hundred percent in the capacity of different monsters of the same type to take damage simply don't make sense. The greater the number of hit dice used, the larger the variation; eight dice, for example produces an 800% range between lowest and highest values with D8.

I am not saying that there is anything wrong with randomizing a monster's body points with hit dice; I am suggesting that some definite minimum values should be assigned which prevent ridiculously low HP values.

Common sense should also be exercised before one begins to develop a new monster or else to adopt someone else's construct. Ask yourself, 'why is this needed?' There should be a good reason, and I don't mean one like 'Well, it's a neat idea' or 'I have to get something to take of that tough dungeon party' or 'I need something new'. A Game Master's first and most important asset is his imagination and skill at handling the resources already available to him.

If you are creating a monster from legend, be sure to read the legend first. Others have, and if you are too far wrong, your cleverness will come back to haunt you.

If you are departing from known monsters of legend and fiction, realize from the start that design becomes fraught with problems and perils. For when we come to pure invention of monsters that were never contained in any previous source, our enthusiasm sometimes over-whelms all good sense and judgement. We create impossible beings charged with all sorts of cute magical powers and talents and/or with physical abilities and fighting prowess that is enough to turn the hair of a Demon pure white. Often, we ignore the realities of Magick, if we ever were aware of them in the first place.

Remember, you might not be aware of such things, but there always is someone else who is. If he knows his stuff, he won't be impressed or amused at all. Let's be honest. We all indulge in monster design because it feeds our egos and gives us a nice feeling when we see our creations in print in a prozine or apazine or even a game or game supplement. But when we go public, even in our own private gaming groups, we run the risk of being fools, too. That isn't what we want, so let's avoid it.

As a common sense rule, monsters should be less intelligent and less magically capable than are men. There are exceptions, of course, but they are few. The majority are not the equals of man, in the final analysis. This is the thread that runs through the length and breadth of the legends and also most fantasy novels. To endow more than a few monster types with high levels of intelligence and magical proficiency invites the inevitable question, 'Why haven't they taken over the world, then?'.

The foregoing question was asked in all seriousness. We talk about setting up universes, but when we do establish our world, what assumptions do we make? If it is populated by huge numbers of monsters, many of which appear with no more reason than they were rolled up on a random table of appearance, we have a problem. One cannot respond with trite and flippant retorts like, 'It's just a game, haven't I told you that already!' Whenever the game involves a world larger than a dungeon, the problem of maintaining the status quo is highly relevant. The whole story of the Lord of the Ring, for example, turns upon the fact that the monsters of the world are massing under one leader and have the numbers and military strength to overwhelm their Human, Elvish, and Dwarvish opponents once Sauron obtains his Ring and neutralizes the magicks of his enemies.

Of course, one might answer, 'Well, the dungeon is enchanted, see, so they can't get out'. Why not? Who was so powerful that he possessed super-powerful magicks (not contained in any set of rules published) mighty and enduring enough to keep them there for all time? Even if such spells exist, what happens when intruders disturb the binding spells? And make no mistake intrusion will disturb them.

Moreover, monsters are not limited to dungeons. In any fantasy campaign worth mentioning, adventures occur in the wide world outside the dungeons, with plenty of encounters with the most wonderous of strange beasts. Not every monster is confined to dungeons.

The point is that every time a new monster is introduced into a campaign, a risk occurs that the whole balance of play will be disturbed. This doesn't mean that new monsters are unwelcome. It means III one has to be careful when a new monster is conceived. Game systems are not designed to absorb an infinite number of variations, whatever the claims of the designers. Sooner or later an overload will occur, and a campaign is in big trouble.

The Law Of Predation

What do monsters do? How do they survive between adventurers for lunch? Remember, if it is alive, is has to eat. This places monsters right inside the whole food chain. In a sense, I am still talking about Natural Law.

Every creature has its predator. There must be predation if monsters of a carnivorous nature are to survive. This is especially true in dungeons, where the vast majority of monsters are anything except the normal life forms found in nature. But if predation is necessary, how does one account for the prolific numbers of monsters encountered in the dungeons designed by most Game Masters? Further, how does one explain the tendency of such monsters to cooperate in hunting down adventurers? There will be obvious animosities between the monsters be- cause they use each other for food! Who is whose predator in the world of monsters.

Even supernatural creatures will have their natural enemies. Nature has a way of balancing the numbers of the many species that exist in the world. By assigning predatory monsters to each monster type, a balance is reached. Besides, it can be fun -a new dimension in fantasy gaming. It often generates the most unlikely alliances against a common foe.

The Law Of Achilles Heel

No being is without its weakness. This is especially true of monsters. Each has some signal failing, some chink in its armor, that permits the knowledgeable man to defeat it. Monsters not having a weakness are not true monsters. They are game-constructs designed by the Game Master to kill off characters without affording them a reasonable chance. Thus the mighty dragon has a soft spot right over the heart.

Often, the most powerful monsters will have a “bane” existing somewhere in the world, a magical weapon or device which will

surely slay them.

The Law Of Locations

Does it make sense to find beings, whose natural environment is in the woodlands or plains, in a dungeon as well? Not likely. Wood Trolls, for instance, tend to live in underground caves with outlets into streams or rivers. They are, in effect, nocturnal outdoors creatures. Rarely would they be found in dark, damp dungeons far beneath the Earth- It's not their bag. Wolves might make their lairs in an earth den, but their natural environment is in the woods. And so on. When stocking one's world, such characteristics of monsters should be taken into account. The entire world could contain a vast number of different types of monsters. But every kind of monster is not found everywhere - not, that is, unless the Game Master is using a universal encounter system that assumes a universal mix of monsters everywhere on the planet.

The Law Of Exceptional Monsters

Exceptional monsters may appear from time to time. These exceed the usual parameters for a particular monster type. For example, in my own Wolf Hill dwells the incomparable El Lobo, the leader of a pack of dire wolves. He rates at a body of 75, with 500 Dr, weight, Hit +40%, Dodge -35%. His MLB3 fangs deliver +5 WDF, with +5 bites. His intelligence is a very shrewd and cunning 19, with wisdom 20, so he recognizes traps instantly for what they are. He is a veritable DEMON of the wilderland and makes war on his enemies with an almost human ferocity. Fortunately, there is only one of him, although I have made provision for one cub of his to have his general characteristics should he be slain.

Again, Arrgh Rufhluk, a very old and wiley Wood Troll, has been running a successful toll bridge for decades. He has a chain hauberk fashioned for him by the renegade Dwarvish armorer Albrecht. Imagine the surprise on the faces of stalwart fighters when they cleave through that armored coat only to be told that a second roll is needed to penetrate the equally armored hide of the troll! After all, penetrating class 8 chain mail does not constitute breaking the skin underneath when that skin is also class 8.

Such exceptions do not violate any rules so long as they are kept to a reasonable minimum and do not exaggerate the capabilities of a monster to an unnatural degree. A heavier body, more hit points, greater speed, higher hit probabilities, more blows/melee round, etc., than the average can all be factors to consider for exceptional monsters.



Designing The Monster

Whether one is designing an entirely new monster never before conceived or is just adapting one taken from legend, fiction, or another game, a general assessment must be prepared. This will list all your impressions and notions about the monster, and it will become the guide for developing the monster's profile. The following factors will be considered:

1. GENERAL CONFIGURATION: The over-all shape of a creature will affect many of its characteristics. For example, if it is bipedal, it will possess certain advantages in combat because it is free to use its upper limbs. But it would probably lose out on movement if it is particularly humanoid in shape, a configuration not designed for high speeds. A short, thick neck would restrict head movement, a feature important both for purposes of observation and for effective use of fangs.

2. HEIGHT & WEIGHT: In the light of the monster's general con- figuration, height and weight can readily be arrived at. These two factors are significant in deciding upon the agility, carrying capacity, and combat effectiveness of the creature (remember, C&S combat systems stress the effects of mass in close combat).

3. STRENGTH & CONSTITUTION: Also growing out of the monster's general configuration, these factors largely determine the brute force and the stamina of the monster. Strength has an important effect on the WDF multiplier and the number of blows a monster can strike in a melee turn. Constitution reflects both the resistance of the monster to the shock of injury and its staying power in combat or in long distance movement. It can also have a bearing on the number of blows that can be struck.

4. CARRYING CAPACITY: The ability of a monster to bear burdens is often important. Its size, strength, and constitution will all determine its carrying capacity. As a rule, the bigger and stronger it is, the more it can carry. Creatures of weak constitution might be reduced accordingly, despite size; while flying creatures would have fairly severe restrictions placed on loads carried in flight (for good aerodynamic reasons).

5. INTELLIGENCE & WISDOM: These factors are really the most significant of all. Monsters with limited mental capacity tend to act instinctively far more than they do with clear and reasoned deliberation. Game Masters too often make the mistake of playing beasts as reasoning beings. A beast (which can be a pretty exotic monster, not just an animal) is never the equal of a highly intelligent creature when it comes to the choice of tactics or any other course of action, for that matter. Mental capacity also affects fighting capabilities, although some beasts can show considerable cunning in a battle to the death. When it comes to magical powers, mental capacity is vital; there should be virtually no serious magical effects possible to creatures of low mentality. Magick is not something that can be handled with a flip of the random dice. At best, some beasts might possess natural talents in the area of Detection, Communication, or Transportation. Only the real heavy- weights (always rare as species or as individuals) might have greater powers.

6. DEXTERITY: The agility of a creature is largely determined by its general configuration and the environment for which its shape is best suited. Men, for example, are highly agile and can dodge with far greater ease than a bull can, especially in a charge. It's a question of size and physical make-up. Birds are incredibly agile in the air but can only be described as pitifully clumsy on the ground - with the exception of those avians who have given up flight for a life on the ground. And so on. Also, if a monster is equipped with hand-like appendages, it might be able to employ weapons - but rarely if ever with the skill of men.

7. BODY & FATIGUE LEVELS: These factors, of course, reflect the general configuration of the creature, size, strength, and constitution. They are also determined, in part, by the legends or fictional stories from which a monster is abstracted.

8. MOVEMENT: Once again reflecting general configuration, the speed of a monster will be determined by its locomotive appendages more than any other factor, although strength, constitution, dexterity and weight may individually or collectively have a major part to play here. As a rule, compare creatures to known types, particularly those of the animal kingdom, and use the known creatures as models.

9. ARMOR CLASS: The general impression one has of a creature will determine its armor class. However, the heavier the armor in most instances, the slower and less dexterous the monster will be. There are exceptions, but usually armor must make concessions in the way of speed and/or agility (dodge, for example, could be lower for armored types). Most beasts would fall into the 0 to 4 armor classes. Rarely will armor of a natural sort be found over class 5 or 6.

10. NATURAL ARMAMENTS: The weapons with which Nature (or the meddling of eugenics-prone Magick Users) has provided a monster will be of exceedingly great significance to the place a monster has in a campaign. The more exotic the armaments become, the less often the creature should be encountered. For example, acid-spitting, poison-gas emitting, fire-breathing, and other such weaponry are highly uncommon. Most typical are fangs/talons and claws/beaks. Some creatures may also possess unpleasant odors (like skunks) or poison fangs or spines. The exact rating of such natural weapons will be possible by studying the Naturally Armed Monster matrix and deciding which will be most appropriate to the monster as it is conceived.

11. FIGHTING ABILITY: The WDF multipliers chosen for the natural armaments, % hit bonuses, % parry bonuses (if any), % dodge bonuses, and other such factors will be determined by a general assessment of what all of the above factors really mean. To a large degree, a fair bit of trial and error is required to at once represent the monster as it should be (true to the sources) and yet avoid play imbalances.

12. SPECIAL FEATURES: As hinted at earlier, some monsters may have special powers. Those of high mental ability might have spell-casting powers of some note, provided that those powers are reasonable and in keeping with the nature of the creature. Such beings tend to be members of

a race rather than just a species of wandering monster. A few beasts might have special talents. Such natural abilities should be few in number and not many species should have them. Night vision is typical of nocturnal and subterranean monsters. Keen eyesight is typical of creatures of the plains and the air. Keen hearing, acute sense of smell, the ability to, move in silence, the ability to freeze and blend in with the surroundings, all these and many other natural abilities can be given to monsters.

I have been asked by a number of players how to adapt monsters from other games to ***Chivalry & Sorcery***. Before embarking on an explanation of such a task, I would first stress that C&S combat and Magick systems differ considerably from those of other games. Indeed, a veritable void of difference exists in some respects; and direct comparisons of abilities, combat or magical, often become so difficult that one might as well design a new creature. This will become clearer when I show how to convert an Umber Hulk.

We are told that the Umber Hulk is large and barrel-like in form, generally humanoid but much more squat and massive. It is capable of ripping its way through rock at an incredible rate with its large claws, arguing for immense strength. Because of the configuration of the creature, which does not allow for a mobile head and neck, I would not grant it any bonuses for biting unless a victim was conveyed bodily to the mouth of the creature by its claws. The jaws, despite their formidable appearance, would not be overly powerful because of the tendency of the monster to depend upon its claws (an evolutionary factor). Since it is capable of tunnelling quickly, I would assign it several additional blows with its claws and give them a high damage multiplier. At the same time, it is cumbersome from its description and likely has little agility or speed. Dodging by such a creature would be a joke. Parrying ability with its claws would be limited. As for the body itself, it would be fairly well armored, capable of taking considerable punishment, and heavy. The monster would also possess Night vision, being a subterranean creature. Its sense of hearing I would rate as very low, probably equivalent to that of Lower Undead.

The Umber Hulk, by reason of its brute nature (and personal preference) I rate as having low intelligence and wisdom, probably 1-6 on a scale of 20. It is instinctive in its habits and behaviors, probably very dogged in its persistence to dig out prey once it has found it but likely too stupid and too ill-equipped with sense of smelt or hearing or sight to track prey that has fled.

Clearly, the monster that is going to emerge from such an interpretation will be an Umber Hulk in name only. The monster necessarily undergoes significant changes in conversion:

IQ: 4-6 Digging: 10ft/turn in sand; 6ft/turn in earth; 3ft/turn in porous rock; 1ft/turn in dense rock.

Wis: 4-6

Targeting: Percentages given for Centaurs

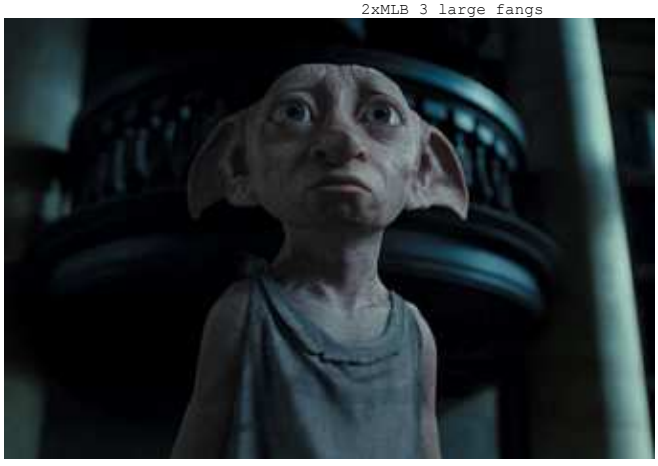
Movement: 50/130

Hearing: as for Lower Undead

Environment: Subterranean Dungeon only.

This is the type of analysis that is required to develop a monster in ***Chivalry & Sorcery*** terms. Clearly, such interpretation often demands value judgments from the designer. In effect, monsters adapted from other game systems have to be redesigned.

Body	Size	Wt.	%Hit	%Parry	%Dodge	Blows	Attack Mode	Armor	Bonus Exp.
90	8'	800	+25%	-10%	-	+4	6xMLC 6 large claws 2xMLB 3 large fangs	5 or 6	2000



Monsters are People too

One of the most fundamental rules of proper fantasy role playing is that the Players develop their characters so that the PCs generally be- have in character as fantasy personalities in their own right, not as mere extensions of the Players' real selves. By definition, role playing is pretending to be someone you are not. It is a deliberate entering into a role, much like an actor on stage, to develop an alternate personality and to depict the character's words and actions in the light of his own personality and motivations. Many players go to great lengths to create detailed personalities for their characters, complete with descriptive names, comprehensive personal histories, a wide range of personal ideosyncracies, likes, dislikes, personal goals, etc.

Unfortunately, some Game Masters overlook the simple fact that they are not exempted from the role playing activity. Their characters are literally everyone else besides the player characters. This has profound implications for the quality and the general conduct of any fantasy role playing adventure or campaign. For the character play of the Game Master (or the lack of it) determines what the Players will be encouraged to do or discouraged from doing with their own characters.

It is useless for a Player to try to portray his character as a meticulously drawn person in his own right if the Game Master fails to reciprocate by playing all of his Non-Player Characters as individuals too. Role playing is interaction between personalities. Much of the real action involves no dice rolling and no consultation of results tables. The action should largely proceed through the spoken interactions between PCs and NPCs and through the descriptive commentary and the spoken responses of the Players as they reply with explanations of what their characters are doing. Common sense and a firm awareness of what is reasonable, realistic, or possible should govern the outcome of such interactions.

If everyone is behaving 'in character', it is possible for the Players to predict the various responses of NPCs to certain actions or proposals made by the Player Characters. Similarly, if the PCs behave 'in character', the Game Master can anticipate PC reactions to what his NPCs are saying and doing, or to the ongoing flow of events surrounding the PCs. All of this should be self-evident. But it is easy to lose sight of the real nature of role playing. If the Game Master thinks it unimportant to enter his own NPC roles effectively, the entire activity rapidly degenerates rapidly into mechanical dice rolling and mechanical application of tables of randomized 'outcomes' which have little real bearing on what should or what might reasonably happen in the given situation. Ultimately, a continual conflict situation is created, an eternal 'dungeon crawl' in which every hand/fang/claw is turned against the ever embattled adventurers.

Even worse, those Players who do role play are unfairly penalized whenever their PCs behave in character. That is, the Game Master may set up a situation loaded against staying in character if any survival, let alone success, is desired. He thereby demands that the Players abandon their characterizations entirely and act merely as wargamers computing the statistical odds (this is called 'mini-maxing') for and against the success of a given action or response. And 'mini-maxing' takes all the role playing out of fantasy role playing. Every character is reduced to a cardboard mask behind which the Player sits and acts just like himself. All the atmospheric effects of a fantasy world become unimportant. The background of the character is made irrelevant. The whole thing is an exercise in game mechanics.

Put bluntly, it becomes boring to anyone with any imagination and creativity.

Let us consider the situation faced by the Knight of a romantic legend when he comes upon a damsel in distress. This is a classical motif. The Knight, if he is to remain true to his vows of Knighthood, will do the chivalric thing and attempt a rescue. That is eminently predictable if the PC is acting in character.

Now, let us consider the 'clever' Game Master who delights in trapping PCs with cute tricks. Knowing that the Player will have his Knight behave in character, he 'arranges' for the 'lady' to be a vicious little vixen who will deal treacherously with the Knight the first chance she gets. The nature of the treachery is not important, for the moment. What is important is that she will certainly behave treacherously. That is the sole reason for her being there. The Game Master, preying on the Player's fitting concern about playing his PC in character, uses that concern to bushwack the PC. But as for his 'lady', he feels little concern that she is not acting in character. Rescued damsels tend to show a warm regard for their rescuers. We have innumerable authorities to establish that as a fact. But, instead, the 'lady' of this adventure sandbags the hero when he is sleeping, steals his purse and horse, and slips away - or whatever! It's plain cheap gaming.

If the lady were to act in character, she could provide plenty of 'excitement' while remaining supportive and adoring, For instance, the damsel will be very ready to volunteer that her Lord can whip anyone else in the place and, hands on shapely hips, will glare defiantly at any fighting men present, daring them to prove her wrong! That is always good for a nasty joust or two. Or she may have extraordinary expensive tastes and, once an inn has been found, will proceed to order a veritable banquet and then eats like a bird. She will become weary at the most inopportune times and will refuse to go any farther until she has rested. She will demand that her Lord's squire fetch and carry and wait on her every whim, driving the poor lad to distraction. She can, in short, make life a real trial for her rescuer - and all perfectly in character. For his part, the Knight will be torn between utter frustration and a growing infatuation with his Lady, who is invariably beautiful and well-born and has a rich, influential father who just might further his interests if he can only get her home safe and sound. That 'home' is a hundred leagues away, across hostile territory, is another insignificant complication. Such are the beauties of honest rote playing. Players can be driven close to the brink of insanity without a single 'tricksy' move on the part of the Game Master.

From this point of view, the damsel in distress can prove to be a proper 'monster' - a worthy adversary for the PC. At the same time,

she will be entirely on his side so long as he proves worthy of her and shows conventional devotion to her needs.

If monsters are people, too, then people can also be monsters in their own way.

Let us consider a situation in which a conventional encounter can be opened up into a wide range of possibilities. It can also be forced into a highly restricted combat response if the Game Master ignores his own role playing duties.

A party of adventurers are sitting around their campfire. It is some- what after sundown, the region is a wilderness known to be filled with dangerous animals and roving bands of goblins and other creatures of their ilk, and the party is somewhat jittery because of the unusual night noises. They killed a deer late in the afternoon, and several fine haunches of venison are roasting on wooden spits over the fire. The meat is almost done to a luscious bark brown. The aroma of the roasting flesh is wafting on the night breeze. The men in the party wait expectantly as the cook leans forward to test the meat...

This is an ideal time for an 'encounter'. There is a sound of bushes rustling, the snap of a twig underfoot, and a band of goblins stumbles out of the undergrowth. They number perhaps three times the party. The adventurers, somewhat forewarned, have kept to their feet and are reaching for the nearest weapons close to hand.

At this point, the stereotyped response is immediate battle. The goblins charge and the adventurers meet the attack. The non-role playing Game Master regards all goblins as always having it all together. They know exactly where they are, have completely scouted the adventurers, are agreed on their tactics, and always will be the nasty bad guys who attack without warning or mercy. To be blunt, the Game Master regards the monsters as nothing more than the fantasy equivalent of unthinking, unfeeling cannon fodder to be hurled at the adventurers without any thought about what the monsters themselves want. They are the monsters, right? Everyone knows that monsters always attack first and talk later - provided that they bother to take prisoners.

On the other hand, good character play asks a number of questions that do not readily occur to the Game Master who automatically assumes that all monsters are ravening automatons.

First, what are the goblins doing here? They could be a 'patrol' - the usual function of goblins in some fantasy campaigns. But suppose, instead, that they are a lost patrol: lost, bewildered, and terribly hungry because no one in the group knows much about hunting, and they haven't been able to bag so much as a single cottontail since their rations ran out three days ago. They are bitten by mosquitoes, plagued by clouds of black flies, scratched by thorns and brambles, and generally exhausted and fed up from days of wandering aimlessly in circles. Now here they are in a clearing, with two lovely legs of venison roasting over a fire and seven rather tough and well armed men in possession of it. And nobody seems very 'surprised' or overawed, either.

Sure, the goblins might fight. But - just perhaps there is another way. Put yourself in the shoes of the goblin leader. Your men are exhausted and weakened from hunger and the ordeals suffered over the last days. Worse, they are demoralized and beginning to show a serious disrespect for discipline and your leadership - which hasn't been very good of late. Besides, you are just as tired and demoralized, yourself, and you would much rather eat than fight, come to think of it. Even if you fight and win, a good number of the troops are going to end up dead. And your chieftain does not like that, unless there is a good deal of loot involved. This bunch seems fairly well outfitted, but there is no show of obvious wealth. All they have for sure is that pair of lovely legs of roasting venison, and your chief simply won't understand how important and valuable that venison is right now.

Question, Mr. Game Master: What do you do as the goblin leader? Also, to complicate your decision a little more, pretend for the moment that your goblin leader is the only character you are going to play for the rest of the session. If you lose him, you are out of the action for the rest of the time today. Of course, being Game Master, that is not really the case. But if you were only a Player, you would likely be facing trial possibility. Consider that your reactions are a lot different if you have strictly limited resources, character-wise, than if you have an unlimited supply to fool around with.

That difference is the difference between monsters being people and otherwise just a pack of faceless, mindless sets of gaming statistics ta roll dice around! That is also the difference between inspired role playing and mindless dependence upon appearance tables and reaction out- comes.

Maybe - just maybe you can swing a little deal here. Try talking first. It won't hurt. If you get lucky, you might end up with a full belly and avoid a fight. After all, you could always trail the party later and bit them in a proper ambush when your troops have both their spirits and strength up. Or you could use the few minutes spent in parley so that the troops can edge into baller position for an attack. For that matter, you wouldn't be in this miserable spot in the first place if Snogg didn't have it in for you and stuck your troop with the rotten missions in the first place! Come to think of it, you and your boys haven't even seen any silver for the last two moons, and that's made this a really raw deal.

'Hey, youse guys, don' shoot! Boy! Is we glad to see youse guys! We been trampin' 'bout these blankety-blank hills for days, now, and we- us-well, we got us kind of lost, you know. Uh, any of youse fellas know the way to Thunder Mountain, huh? Say - is that roast deer you got there? Sure smell is good...'

It's all up to the PCs now. The Players are going to name the game, not the Game Master. This is role play - interaction time. The goblins are pretty much in position to make a fight of it, but it might not come to that if the Players are quick on the uptake. Some very strong lines of alternate play have been built into the situation because the Game- Master has settled in his own mind the psychological state of mind prevailing among his monsters. Just about anything can happen, depending on the Players and their own wit in handling the situation.



Let us suppose that the PCs decide to be wary and watchful. They decide that they could probably win the scrap - the goblins do look a sorry sight now that they've had a moment to study them. A little handout might be preferred to a fight, though, because the adventurers still have a long way to go through hostile territory and a truly hair- raising raid to perform at the end. A leg of venison is sacrificed in the interests of studying on the problem a bit longer.

As the ravenous goblins dig into their victuals, one of them is over- heard muttering to a companion that 'This be the only good luck we had lately, Goraab. Firs' we gets that new chief and all his stupid blankety-blank rules and spit 'n polish inspections. Then there's no pay comin' for more 'n two moons. We draw day guard duty for a full month just 'cause a few of the guys snuck some beer on that route march. An' finally this here dumb patrol. So what happens? We go and get us lost, that's what! I'm tellin' youse, Goraab, we got no luck at all. We should've stood at home in bed. Gee, this here deer's real good! Wunner iff'n we can get any more...?'

It takes a really stupid bunch of Players not to pick up on the drift of this little conversation. This is a platoon of very irate goblins, ready to chuck their former employment if anyone makes them an offer they can't refuse. Right now, that would come to a handful of silver, regular meals, and a firm promise of a good scrap and loot later on.

This is only one of a core of possible lines of play that can develop. A lot depends upon the Game Master, though. He has to decide what his 'monsters' are up to in the first place. To a degree, ibis argues strongly for planned encounters. Randomized encounters have a definite place in role play, but a deliberately pre-arranged encounter can be thought out a bit in advance. The motivations of the monsters can be settled on, and their reactions can be prepared for in advance. This permits the Game Master to enter into the role playing proper, which is the most enjoyable part of many adventures, after all. Direct interaction between monsters and players also develops the Players skills in this area, so that they do not lapse into that boring habit of drawing weapons and wading into every stranger they meet out of an entrenched feeling of paranoia.

Never forget that monsters are people, too! They have their own personalities and their own personal histories, their own ambitions and fears, weaknesses and strengths, enemies and axes to grind, etc. If these are kept in mind even a little bit, a campaign becomes greatly enriched by often hugely enjoyable role play interactions. The Game Master, through his characterizations, can cross mental swords with the Players in an entirely different form of 'combat' in which NPC or PC can reasonably and believably turn a situation to advantage. ('I just don't know what went wrong, Farley. That Goraab seemed a real sucker for a game of craps. You think maybe he palmed the dice and switched a pair of loaded ones on me? Naw-he's too stupid for that!')

The guiding principle to follow when gauging the conduct of most NPCs, monsters, and beasts is to decide what you would do if you were such an individual in the same situation. This sometimes requires a bit of careful role playing to get oneself in the proper frame of mind.

Let us consider a pack of savage timber wolves who have encountered a party of three hunters deep in the woods. The men seemed easy prey at first, but those long wooden pointy things the two-legged ones are grasping in their paws are sharp and nasty! Old Growler's down already and bleeding badly. Dear Stalker's clearly dead, and you and several others in the pack have been painfully nicked. Time has come, Grey Leader, to decide whether these two-legged creatures

are as tasty as they looked at first. Sure, you're the mighty leader of a strong pack. But a few more minutes of ibis and you won't have much of a pack to lead.

Wolves aren't at all stupid, and pack leaders are the smartest of a canny breed. A pack leader knows when to cul his losses. There is plenty of easier prey in the forest. So why wait for a morale check? The wolves are bugging out-now!

Why is it that the enemy-whatever it is-in some fantasy campaigns are oblivious to personal danger and keep coming right down to the last man or goblin or wolf or troll or green slug or whatever? The answer is simple. The Game Master is guilty of not thinking out the reasons behind the NPCs' conduct. The motivations animating the NPC are very important. Such considerations like the ones illustrated above will be totally beyond the ability of any game mechanics to handle properly. No random dice results can be devised to provide appropriate and realistic reactions to ongoing events. A great deal depends upon the Game Master's personal judgement. By starting with the insight that monsters are people, too, the Game Master will be more able and willing to climb right inside their skins and see through their eyes. The results are worth it. The very best Game Masters in the business tend to do that as a matter of routine. The result is a gaming session filled with excitement, tension, and laughs.

Best of all, it gives the Game Master a chance to get in on the fun of role playing which his Players are enjoying.

The development of a rounded personality for an NPC is never more important than in the case of a major NPC who will accompany a party for a considerable period of time, or who will play a major and influential role in determining the course of action for a good portion of the campaign. A powerful wizard who is in opposition to the PCs, for in- stance, needs to be drawn in some detail - at least in the Game Master's mind. What kind of a person is he? How does he affect subordinates? How does he lay his plans against foes he clearly regards as inferior worms? Sauron, in the Lord of the Rings, is not really encountered until the very end of the trilogy. However, we know him well from the actions of his minions. Orcs under his command, for instance, are petrified with terror of Sauron and his Nazgûl lieutenants - so much so that they maintain a rigid discipline even when removed from their direct scrutiny and supervision. On the other hand, it is clear that the Orcs will be more lax and prone to commit breaches in discipline when their leaders are less powerful.

Taken along another line, the new C&S contains a section on the mental set of Demons. Very powerful Demons will have an arrogance and a sense of power that often blinds them to the chance that a seemingly weak opponent can still stalemate them or even defeat them. This is the fatal weakness, the Achilles Heel, that renders them open to failure. Every NPC, human or otherwise, must have such a fatal flaw, and it often is related to a quirk of personality. Without role play, such weaknesses become quite irrelevant. Even mighty Demons like Lucifer are people, too! They make mistakes. They can be fooled. They can overreach themselves. They can be corrupted or bought. They can be too clever for their own good. They can be surprised, baffled, shocked, and bewildered when faced by the unexpected. But only if the Game Master abandons his all-knowing position as referee and descends into the arena to enter into their skins and act as they would likely act in the situation.

Dragons & Dragon Lore

To the Medieval mind, no legendary creature represented more sheer destructive power than the dread Firedrake, the Dragon. The first rule when dealing with Dragons is to do everything possible to avoid them They are characteristically found dwelling in large, rocky caves from which sulphurous fumes and smoke issue. If a person comes to a stream that is steaming or black with pitch, he should find the nearest bridge and pay the Troll to cross; it's much safer than swimming or crossing that log footbridge which is nothing more than the back of the Dragon who has disguised himself to trap unwary travellers and invite them to dinner.



Throughout the ages, Dragons have been the bane of the Free Peoples. They are savage, fell monsters with the power to raze entire cities and destroy whole armies. Their lust for treasure rivals that of the Dwarves, and these two great races have come into conflict often with disastrous consequences, especially for the Dwarves. Many vaults of treasure were lost to the foul beasts of the North. In fact, Dragons consumed four of the Dwarves' Seven Rings of Power.

Though the hoards of wealth acquired by Dragons can outshine those entire kingdoms, Dragon-treasure comes at a high price. Many mortals find themselves obsessed with these great stores of riches, so much so that they are willing to die to attain such fortunes for themselves. Although many have fallen under the merciless onslaughts of Dragons, a good number of those who survived were corrupted by their desire for the dragon's hoard and later died fighting over them.

Dragon treasures may include everything from gems, jewels, and gold to works of art, enchanted objects, and lost knowledge in the form of ancient books and scrolls. Though the Wise realise the folly of seeking out Dragons of any breed, at times they are forced to undertake such missions to recover powerful weapons needed in the struggle against the Enemy. This is the most likely reason a company of adventures would encounter a Dragon.

Dragons are, by any standard, huge creatures who dwarf even the Giants. Dragons of 50, 60, even 100 feet in length have been reported by reputable Medieval scholars and poets. They are characterized by venomous and corrosive spittle which drips from long forked tongues that issue forth from great jaws filled with rows of exceedingly sharp teeth. They can breathe a blast of fire from their nostrils which will cremate most creatures on the spot. Even their blood is scalding and corrosive, causing blistering when it touches the skin. Dragons are armored with ironhard scales as well, proof against all except magical weapons save for a small soft spot under the belly near the heart. Their monstrously huge, lashing tails can be used as a terrible weapon, and the largest Dragons can batter and fling the mightiest of lesser creatures for many yards with a mere flick of that tail. Nor are their huge, taloned claws to be discounted, for these, too, are capable of rending a fully armored man into a bloody mass in an instant. Worst of all, Dragons can fly at great speed on their leathery wings, subjecting the countryside far and wide to devastating air attack. If this were not enough, Dragons are also exceedingly intelligent, and some are masters of spells of *Command*; for Dragons dearly love to talk and have learned to mesmerize a hidden listener with the power of their words.

However, if Dragons are both terrifying (roll a FER CR-6 each turn in his presence unless a Knight of level 15 and reduce the CR penalty by 1 for each level the Dragon is below ancient type), they also have their weaknesses. Considering that their usual occupation is to ravage, pillage, destroy, and scourge the countryside around their lairs, they are notoriously lax about doing their duty. Dragons are very lazy and sluggish creatures, preferring to rest on their reputations rather than to demonstrate their prowess. They are even lazy when it comes to guarding their treasures, often doing so by sleeping on the huge mounds of gold, silver, and jewels or else coiling around it with their vast bulk. But woe betide the mortal who dares flitch so much as a single coin from that great horde. For if the truth be known, Dragons dote on their treasures and know every piece in it. They immediately sense the loss of any part of their wealth and, after a period of mourning in which they will lovingly fondle the remaining coins and precious cups, necklaces, and gems, they will issue forth from their lairs to vent wrath on the cowering world outside the lair. Th is may give the thief time to make good his escape, but the vengeful Dragon will destroy the land around about; and the culprit would do well not to return to the area as the surviving inhabitants, no less than the enraged Firedrake, will surely take their vengeance upon him! If one is going to steal from a Dragon, it is best to slay the beast first. For all their terrible might, Dragons are surprisingly mortal. It sometimes chances that a great Hero will acquire a sword of great power or a Magick arrow that will find the heart of the beast and slay him. Blood squeezed from the heart of a Great White Stag shot in the deepest part of the wildest forest will often provide good protection from the breath of the Firedrake (reduce damage to 1/10). An enchanted shield of solid iron will serve to protect the face and body of the would-be Dragon-slayer as he advances quickly toward his foe. Golden Apples gathered on a mysterious island far in the West, near the Pillars of Heracles (Gibraltar) may divert the attention of the Dragon long enough to make the killing stroke. Dragons love puzzles and word games and anything else that challenges their intellect. They love riddles and trick questions. They also enjoy flattery, although they will see through it almost all the time. Nevertheless, they will be better disposed toward a flatterer than to one who is insolent. In general, dragons are very hot-tempered and quick to respond to insult. Dragons have incredibly acute senses of hearing, smell and sight. They can see perfectly in the dark, and they have a 90% chance of detecting physically hidden characters. They have a 75% chance of detecting the presence of invisible or otherwise magically hidden creatures. They will not know the exact location of invisible creatures, although they will be able to guess well enough to hit the character with their breath weapon (if they have one and want to use it). If a great *and* wise magician can be persuaded to help, powders that can put the Dragon to sleep may be used instead of brute force. It is also known that men with good and comely voices can sing the beasts into a deep slumber. In any event, the Dragon must be subdued if the treasure is to be had. It is also prudent to remember that it is well to step far back after delivering the death blow because Dragons die exceedingly hard and require a considerable amount of space for their death throes, with much thrashing and roaring. If at all possible, the Dragon will attempt one last act of vengeance before it expires and/or curse his slayer.

Dragons generally prefer to live in caves, narrow at their open ends, but gradually widening into long, deep caverns. The mouth of the cavern will usually just be large enough for the dragon to pass with folded wings, while the main cavern will be spacious enough for the dragon to turn easily. A dragon's lair will usually contain a number of wards to snare the unwary before they can approach the dragon. Dragons have a fierce territorial imperative, attacking any creature that intrudes upon the area surrounding their lair, be it human, another dragon, or some other powerful creature. The area around a dragon's lair will often be a wasteland, devastated by the creature. Dragon lairs themselves will reek horribly, with solid rock floors melted and scarred by the creature's acidic excretions. The air surrounding a dragon is noxious; a dragon's breath is foul, and its aroma sickening. Because of their smell, all creatures fight with -5% to hit the dragon.

The boundless savagery and greed of the Fire-drakes makes them solitary creatures. They shun any semblance of society, interacting with others of their kind only to breed. Even the young are ousted early from the nest, forcing them to survive on their own or die. For this reason, only the strongest, most cunning, dragons reach adulthood.



Nature of Dragons

It would be a mistake to think of dragons as invariably malevolent and destructive creatures, for they were not. The greatest dragons were worshipped as gods, for they were mighty elemental forces whose activities brought rain to water crops and gave great benefit to humanity. Such dragons were regarded with awe, and even affection, for their wisdom and their powers to confer blessings on the deserving.

On rare occasions, a human became acquainted with a dragon willing to tolerate him. Though actual friendship was unlikely, the dragon would sometimes condescend to impart some gem of ancient or arcane knowledge. There are even rarer instances when a benevolent dragon gave its support (usually in the form of advice) to a royal line. However, the fact is that most dragons went about their affairs without involving themselves directly in the affairs of men. Dragons were indifferent toward people and usually ignored them as insignificant creatures quite undeserving of notice or attention.

Dragons were incredibly proud creatures, often to the point of unbearable arrogance. They had a strong sense of honor, and to offend their very demanding code was guaranteed to earn their terrible wrath. It is also well to remember that it was in the nature of dragons to hold an entire race responsible for the wrongful acts of single individuals, and to never forget a slight.

At such times, terror and calamity rode the skies on mighty wings. Dragons never did anything by halves; when moved to action, they used all of their immense powers to perform whatever task they set themselves, and they were implacable in their pursuit of their goals, never ceasing in their efforts. This was never more true than in their pursuit of vengeance. Usually, an angry and destructive dragon was acting out of response to some "injury" which it had suffered at the hands of another being. There are numerous tales of entire lands being devastated and whole population being decimated in reprisal for the theft of a single item of treasure from the dragon's hoard!

Dragons are reptiles possessed of a spirit of malice and evil. They are powerful and greedy, highly intelligent and immensely strong. These, are divided into three distinct strains: Fire-drakes, Winged-drakes, and Cold-drakes.

One desire above all others motivates a dragon, greater than the need for food, shelter or the instinct for reproduction. Beyond all these the dragon requires wealth.

Why are dragons so desirous of wealth? What drives them to covet the work of man, dwarf and elf? This mystery perplexed the ancient chroniclers as much as it does the sages of today. The Saxon poet telling of the dragon who killed Beowulf speaks truthfully when lie says:

He must seek a hoard in the earth, where, old in winters, he will guard heathen gold, though He gains nothing from it.

The lust a dragon feels for wealth, the pride it takes in its hoard and the beauty it sees in the veins and worked gold that surround it, are beyond understanding. One might compare them to a wealthy sultan sat on an emerald-encrusted cushion in a palace of ivory and gold who, although richer than any of his subjects, still craves for more.

Fearsome from Head to Tail

Imagine if you will that you are deep below the ground in a lightless world exploring the caverns that riddle the deep places Where humans seldom tread. As you move near to a huge shadowy passage a form breaks from the deeper dark and the features of a colossal reptilian head appear before you. This great head is so close that you feel the beast's breath against your check, hear all too clearly its deep intake of breath as it prepares to unleash flame, frost, lightning, acid or gas upon you. In the moments before you crisped, froze, turned to bubbling ooze or poisoned, your attention would be drawn to the dragon's many-toothed mouth, the armour-like scales and horn which shielded its head, and its hate-filled malevolent eyes. You would have no more time to contemplate those eyes, for in a moment you would be dead, nor would you look long upon the snout, tongue or ears, so let us take the time to study them now, for the dragon's senses are its best defence, and as potent as its lethal breath.

A dragon's eye-sight is sharper than a man's. By the light of day a flying wyrm can note within a three-mile area moving creatures on the ground below it from a height of one mile! At night their vision is even better.

By daylight a dragon would not only have seen movement but be able to determine whether the creature perceived was humanoid or animal front a range of half a mile, whilst by night such indications would he apparent at a range of one mile. Note that beings considerably larger than a man might he seen at double this range, while a group of Hobbits, or other small beings, might go unnoticed until the dragon had reduced the range by half. Poor weather, low lying cloud and dense ground cover will limit such vision of course but, in general, unless a party of adventurers is beneath a canopy of leaves or hidden by magick, a dragon will see them long before they see it.

Even in the unlit subterranean world the dragon's eyesight functions well; it has dark vision, and a newly hatched wyrmling sees clearly to a range of 100 feet, while a great wyrm sees a staggering 400 yards without any light at all.

No less worthy of attention is the dragon's sharp sense of smell: it is a little-known fact that lingual receptors line a dragon's tongue allowing it to 'taste' the air in much the same way as a snake. Some species also have small palps in or around their mouths that further enhance this ability. It is no mere coincidence that a suspicious dragon is apt to swish its tail from side to side; receptors in the underside or that appendage are sensitive to vibration, even the faintest of steps. This combination of smell, taste, and sensitivity to vibration combine to give the dragon a sort of a sixth sense if you will. Thus it is that even invisible adventurers are likely to become a tasty morsel for a dragon.

Cold Drakes

Little is known of the history of the Colddrakes (also known as Great Worms). They are believed to be a failed experiment of Morgoth, a step along the road to the breeding of the stock of Firedrakes (whose breeding later gave rise to the Winged-drakes). Whether the Great Enemy abandoned the Cold-drakes or was unable to maintain control over these, the most bestial of the three strains, is unknown by the Wise. In any case, unlike the Fire-drakes or Winged-drakes, they were never used in service to the Enemy.

Durin’s Folk were driven from the Grey Mountains in TA 2589, after a Cold-drake slew Dáin I and his son Frór. Since then, no Cold-drakes have been sighted outside of the Grey Mountains or the wastes to the North. Indeed Cold-drakes are found only among the Grey Mountains and in the cold wastes beyond. They never venture far from their lairs, lacking the mobility of the Winged-drakes. Cold-drakes are immense creatures, larger, stronger, and more agile than their brethren the Firedrakes.

They are covered in impenetrable scales, range in length from 70 to 110 feet, and do not breathe fire as other dragons do. They are viciously solitary, marking their territories to warn off intruders. Those daring to venture into their domains – whether man, beast or dragon – are stalked and killed. The few Cold-drakes living beyond the Grey Mountains in the frozen north are the unrivalled masters of their parts of the Northern Waste. No other predator dares challenge them. These creatures are the true Worms as described in the Dwarven and Elvish legends and are related to the more diminutive Worms that are later described under a separate entry (see Drakes below).

Fire Drakes

Fire-drakes are immense creatures, and are spawned from their cousins the Cold-drakes. These creatures measure around 90 feet from muzzle to tail. Like their cousins the Cold-drakes and Wingeddrakes, Fire-drakes are covered in impenetrable scales. Fire-drakes are named such because they can expel a great plume of fire from their maws, incinerating all within the cone of fiery destruction. Unlike the Winged-drakes, however, they possess no wings and cannot fly.

The Fire-drakes were the most common strain of dragon during the First Age. Many Firedrakes wreaked destruction throughout the ages, including the razing of Gondolin by a host of dragonkind. Fortunately for the Free Peoples, most of the Fire-drakes were slain before the beginning of the Second Age. Only the strongest and most cunning survived. The greatest of all dragons, Glaurung, was a Fire-drake. He and his descendants were known as the Uruloki.

The name Glaurung contains the Sindarin word glaur meaning "golden light" and the element ung meaning "gloom." He was called Glaurung the Golden. His name may refer to the fires that burned within him; when they were quenched, he was described as "ashen-grey". Glaurung was known as Father of Dragons because he was the first of his kind. Also called the Great Worm, the Worm of Morgoth, the Great Worm of Angband, and the Gold-Worm of Angband. Glaurung's body was covered with hard armor except for his underbelly which was soft and vulnerable. Glaurung did not have wings and could not fly. He crawled or slithered on his belly like a worm. He was swift and lithe though he was of great size. Glaurung had sharper eyesight than the Eagles or Elves, and his hearing was keen as well. His body gave off heat and a terrible stench. Glaurung's strength came from the evil spirit within him which also enabled him to speak. Those who looked into his eyes fell under his spell and he was able to manipulate them. Glaurung had a strong will and he was cunning and malicious.

After the Second Age, Fire-drakes can be found only in deep underground caverns, secret places where they can store their treasures without fear of discovery, for they have no more interest in the fate of the world or of the creatures that scurry across its surface. They seek only to rest, weary as they are from their long service to the Enemy. They could not be commanded to return by the Enemy unless he posses the One Ring.

The boundless savagery and greed of the Fire-drakes makes them the most solitary of the three types of dragons. They shun any semblance of society, interacting with others of their kind only to breed. Even the young are ousted early from the nest, forcing them to survive on their own or die. For this reason, only the strongest, most cunning, dragons reach adulthood.

Winged Drakes

Winged-drakes are considered the greatest of their kindred. Like Fire-drakes, they can spew forth jets of fire from their maws. Also, they can fly, enabling them to spread their paths of destruction far and wide. Of the three types of dragons, the Winged-drakes are the most numerous – relatively speaking – in the Third and Fourth Ages. Among the best known of this breed are Ancalagon the Black, Scatha he Worm of the Grey Mountains, and Smaug the Golden.

Ancalagon the Black is considered to have been the greatest dragon of Morgoth, undoubtedly the largest, and is often referred to as the 'father of the winged-drakes'. He was so large that his wings were able to blot out the light of the sun, even from afar, and his body was able to crush the volcanic Thangorodrim, the highest peaks in Beleriand. Like all other Urulóki, Ancalagon breathed fire, which was said to be hotter than any other known flame. (Though Gandalf noted that Ancalagon could not have melted the One Ring that was made by Sauron.) Ancalagon the Black first appeared during the War of Wrath at the end of the First Age. Morgoth was losing the war and he released the winged Dragons from Angband in a final attempt to defeat the Host of the Valar. Winged Dragons had never been seen before and at first the host of the Valar retreated. The name Ancalagon is composed of the Sindarin words anc meaning "jaw, row of teeth" and alag meaning "rushing." The name is translated as "Biting Storm."

Smaug was the greatest Dragon in the latter part of the Third Age. He was intelligent and cunning and was able to speak the Common Speech. With his gaze he could put people under a dragon-spell and compel them to do his bidding. He had sharp claws and teeth, a long tail, and great wings that could be folded when at rest. Smaug was red-golden in color and was covered with hard scales. His underbelly was pale and was encrusted with gems, but unbeknownst to Smaug there was a bare patch in the hollow of his left breast. Nothing is known about Smaug's origins. In 2770 of the Third Age he came out of the North and descended upon the Lonely Mountain, where the Dwarves had a prosperous kingdom. He set fire to the woods and to the town of Dale and he slew the Dwarves and Men who tried to oppose him. Then Smaug entered the Lonely Mountain through the Front Gate and routed the Dwarves from the halls and tunnels. Thror, the King Under the Mountain, was able to escape through a secret door with his son Thrain and they fled with the remainder of their people. Girion, Lord of Dale, was killed but he sent his wife and child to safety in Lake-town. In the vast dungeon-hall at the Mountain's root, Smaug amassed the treasures of the Lonely Mountain into a great pile which he used as a bed. He emerged from the mountain from time to time to hunt prey, particularly maidens, until Dale was deserted. Lake-town on Long Lake was the closest to the Lonely Mountain that anyone dared to live.

The Winged-drakes are set apart from their brethren by their great wings, whose span is equal to the length of their bodies, up to 70 feet. Winged-drakes grow up to 70 feet in length. The Winged-drakes are the royalty of dragons. They maintain a definitive hierarchy determined solely by the size of each dragon's hoard. Female Winged-drakes are highly prized and protected. Male dragons wishing to mate must offer a female sufficient treasure – or service in the form of protection – to gain her willingness to spawn offspring. For this reason, female Winged-drakes, though less seen, are among the wealthiest of the breed.

Though they rarely work together, except under the duress of the Enemy, Winged-drakes never attack one another over treasure or for any other reason. At the same time, they never come to the aid of another, unless it is a female to whom they owe protection.

The great host of the Winged-drakes first appeared in the Great Battle that ended the First Age. Those winged dragons that survived retreated into their mountain homes, neither seen nor heard from again until Third Age 2570, when they reappeared in the Grey Mountains to make war on the Dwarves and the Éothéod. By Third Age 2589, the combined forces of the Winged-drakes and the Cold-drakes forced the Dwarves to flee the Grey Mountains.

In Third Age 1981, around the time the Dwarves were expelled from Moria, the winged dragon known as Scatha made his lair deep in the Grey Mountains, taking possession of a lost Dwarfhoard. When Fram son of Frumgar of the Éothéod slew the beast, the riches became the centre of a great dispute between men and dwarves, both of whom laid claim to the vast treasure. In the end, the rival parties slew each other, furthering the belief in the curse of dragon-treasure. Many years later, Éomer of Rohan bestowed upon Meriadoc Brandybuck the Horn of Buckland, one of the items from Scatha's hoard.

In Third Age 2770, Smaug, hearing of the great wealth of the Dwarves, emerged from a long slumber to assail the Dwarf-kingdom of Erebor, east of Mirkwood. So massive was the onslaught that most of the dwarves within the Lonely Mountain were annihilated, as well as the nearby town of Dale. Smaug then collected all the treasures of Dale and Erebor, gathering them into one hoard upon which he rested for decades.

Realising the devastation that might be wrought if the Enemy should manage to gain control over the beast, Gandalf assembled a company of dwarves under the leadership of Thorin Oakenshield – which included the hobbit Bilbo Baggins – and led them in an assault on the Lonely Mountain in the year Third Age 2941. In the end, a man called Bard of Dale pierced the single unarmoured spot on the dragon's underbelly, and the dead beast plummeted into the Long Lake, destroying the lake-town of Esgaroth. From then on, all inhabitants of Esgaroth avoided the place where Smaug fell, fearing the dragon's remains have cursed the area forever.



The Blatant Beast

The Blatant Beast is an Ancient Dragon with IQ and Wisdom of 20+. The most remarkable aspect of the Blatant Beast, however, is its fondness for good poetry. He will stop anyone he meets and demand a poem. If he likes the recitation, he will allow the wayfarers to continue — and if he is greatly impressed, the dragon night even offer some useful information or other assistance to the wandering adventurers. If he does not, he may sometimes give the offending mortal a second chance, but often simply makes a meal of him and his friends.

The chance of his liking a poem is related directly to Bardic Voice, with a 3% chance per Bardic Voice point possessed by the reciter that the Beast will approve of the poem. Troubadours and Enchanters add +10% to their chances of pleasing the Beast. Also check to see how pleased he is:

1-10% = Blatant Beast is ecstatic. Being a mine of information about Ancient Lore *and* knowing much information about practically everything, he will answer each of 3 questions accurately 75% of the time. He *is* not a god, however, and simply cannot know the deepest secrets or obscurities.

11-50% = Blatant Beast will remember the reciter the next time he sees him and greet him with comradely pleasantries because he enjoyed the poem.

51-100% = Blatant Beast is pacified by the quality of the poem chosen and the recitation but he allows that he has heard better.

One must be careful to always address the Blatant Beast as My Lord or Your Grace, as he regards himself as being of high noble rank (as do all Dragons). Any disrespect, especially on the part of commoners, will be dealt with forthwith. Nobles offending the Blatant Beast are instantly challenged to a Trial at Arms to settle the breach of Honour and Courtesy! He has an experience factor of 500! Fortunately, he is on good terms with Magick Users and they never fight due to the Lore the Blatant Beast has acquired.

The Questing Beast

The Questing Beast, or the Beast Glatisant (Barking Beast), has the head and neck of a serpent, the body of a leopard, the haunches of a lion and the feet of a hart. Its name comes from the great noise it emits from its belly, a barking like "thirty couple hounds questing". This cacophony is extremely frightening and can reduce even the bravest of knights to quivering children.

It is frequently sighted within the Forest of Bür. It generally does not like to be encountered and will dash away if it isn't cornered or hungry. Though the Questing Beast does little to provoke humanity, its terrible appearance makes it a frequent quarry of knights looking to make a name for themselves.

Merlin reveals the Questing Beast had been born of a human woman, a princess who lusted after her own brother. She slept with a devil who had promised to make the boy love her, but the devil manipulated her into accusing her brother of rape. Their father had him torn apart by dogs, but before he died he prophesied his sister would give birth to an abomination that would make the same sounds as the pack of dogs that killed him.

The beast has been taken as a symbol of the incest, violence, and chaos that eventually destroys Arthur's kingdom. The Questing Beast is believed to be a Dragon, but no one is exactly sure because it is so elusive. It is possible that no one has ever seen the Questing Beast in its true form. It has a couple known abilities, however: It can change shape into the form of many different forest animals, and it can east a spell upon certain bold adventurers, sending them off on a quest that is unlikely to and successfully. Its track always begins as a Dragon's track, then changes into that of some other animal. The nature of the track is continually changing every few hundred yards, confusing the tracker and making the hunt exceedingly difficult.

Any Forester or Knight who has any passion for hunting at all has a 10% chance of falling under the spell of the Questing Beast and will set out for distant parts each time he hears of these very mysterious tracks being seen. There is no cure for this mania once required.



Winged Terror

Nothing in Dragon Lore is simple and straightforward; however terrible they were in their fierceness and destructiveness, dragons have also been admired for their power, and have been chosen by many ambitious men as symbols of their own greatness and nobility.

In the most ancient and authentic accounts, dragons appear as fire-breathing, water-poisoning, incredibly destructive predators able to ravage entire kingdoms. They were the direct agents of Chaos itself, bringing plague, starvation, desolation, and death. It is clear that these colossal creatures of destruction had to be slain down to the very last and least of them, for the mortal races could never hope to truly survive and prosper for so long as dragons held sway over the world.

Scholars and chroniclers agree on some details. First, dragons were as old as creation itself. They were serpentine creatures, protected by body armor of overlapping scales that were harder than iron. The great-est dragons were equipped with huge claws to grasp and shred, crushing jaws more formidable than those of any tyrannosaur, and a lashing tail able to break and toss aside the largest of creatures with a flick of amused irritation. Reeking of brimstone, their scorching breath was enough to choke and suffocate anyone caught in the cloud snorted from their nostrils. Dragon fire was the hottest of all fires, and could cremate most creatures in a single charring blast. Even the blood of dragons was corrosive, the merest drop burning exposed flesh clean down to the bone!

Nor were the dragons lumbering, slow beasts; despite their size and mass, they could run or slither on land far faster than any man, sometimes faster than any horse. Many dragons could take to the air on great leathery wings to soar with the fastest hawks, and faster still, carrying their terrible armaments overhead to subject an entire countryside to their angry whims.

Dragons had preternaturally keen senses, but it was often their vision that was the most keen, their eyes sharper than those of an eagle. Their baleful gaze was more terrible than that of a Basilisk, for a mighty intelligence gleamed behind those glowing serpent's eyes, whose unwavering gaze could transfix the bravest hero with fear. Just to stand face-to-face with a Dragon required a constant "morale check" to stave off panic-striken flight. In a dragon's fierce eyes even a fool could read the dragon's knowledge of its undoubted power to grant life or death as it willed.

That experience we can scarcely imagine today, but rest assured that it was truly humbling. In the eyes of the dragon was the terrible reality that this was no mere beast but one of the rulers of the elements, wind, and water, and fire, and earth! Even the least of dragonkind represented forces of starkly unthinkable power, for the dragon races were the last of the Great Ones of the First World. They were descended from the very blood of the Titans of Chaos that existed before time itself and from whose bones and flesh and blood the earth and the seas were fashioned. They were of the race of such monsters as Typhon and Tiamat, Apep and Jormungandr. Dragons were the riders of the clouds, sheer disorder and destruction incarnate in the mightiest beings that ever walked the earth, swam the waters, or flew through the skies, terrible bringers of storms and disasters that ravaged entire lands, fierce beings whose leathery wings beat with the sound of thunder as they passed across the earth to hunt beneath the sun and moon and stars!

The type of Dragon encountered will be learned when the beast is actually seen, although tracks may give a general idea of its approximate size and power. Dragons acquire 1 experience factor per 2 years of 1ife to a maximum of 250 experience factors:

YOUNG DRAGONS: 10 to 100 years old, 20 feet long + 1 foot for every 10 years of age and weighing 200 dr per foot of length. The body of the Dragon will sustain 5 points for every foot of length. IQ and Wisdom range from 4 + 3D6; FER/20.

% Hit	Weapons	*armor Class and Vulnerability*
+30%	4xWDF *MLC 6* claws (5 blows per turn)	Class 7, with a vulnerable spot over the heart at Class 3. In each turn in which the Dragon is using claws or fangs or is flying overhead, there is a 5% chance +2% per level of his chief assailant that he will expose his vulnerable belly. Opponents have a 2% chance per dexterity point of being able to exploit the opportunity, and then if the blow strikes a critical hit mortal wound. The mortally wounded Dragon will take 1-3 turns to die thereafter, but may not move more than 50 feet per turn.
+35%	4xWDF *MLB 3* fangs (2 bites per turn)	
25%	*Tail Bash*: 1-10 points of damage plus automatic bash for 5-30 feet. Targets may dodge. (1-2 lashes of the tail per turn at enemies to the side or rear)	
50%	*Fiery Breath*: 5 + 1-20 points of fire damage in a cone 30 feet long and 7 feet wide at the far end. Targets may dodge. (2 blasts of fire per turn)	
	Acid Venom: If bitten by the Dragon, there is a 75% chance -5% for each armor class worn by a victim (-5% per Magick increment as well) that he will sustain 1-10 points of damage from the blistering venom.	

ADULT DRAGONS: 100 to 300 years old, 30 feet long + 1 foot for every 10 years of age and weighing 250 dr per foot of length. The body of the Dragon will sustain 4 points for every foot of length. IQ and Wisdom range from 10 + 2D6; FER/21.

% Hit	Weapons	*armor Class and Vulnerability*
+35%	4xWDF *MGC 10* claws (5 blows per turn)	Class 8, with a vulnerable spot over the heart at Class 5. In each turn in which the Dragon is using claws or fangs or is flying overhead, there is a 5% chance +2% per level of his chief assailant that he will expose his vulnerable belly. Opponents have a 2% chance per dexterity point of being able to exploit the opportunity, and then if the blow strikes a critical hit mortal wound. The mortally wounded Dragon will take 1-6 turns to die thereafter, but may not move more than 60 feet per turn.
+40%	4xWDF *MGB 8* fangs (2 bites per turn)	
30%	*Tail Bash*: 1-20 points of damage with a 30% chance of a critical hit against creatures in armor class 0-5 and under 1000 dr or 20% for creatures over armor class 5. Automatic bash for 5-30 feet. Targets may dodge. (1-2 lashes of the tail per turn at enemies to the side or rear)	
50%	*Fiery Breath*: 10 + 2-20 points of fire damage in a cone 50 feet long and 10 feet wide at the far end. Targets may dodge. (3 blasts of fire per turn)	
	Acid Venom: If bitten by the Dragon, there is a 75% chance -5% for each armor class worn by a victim (-5% per Magick increment as well) that he will sustain 2-12 points of damage from the blistering venom.	

MATURE DRAGONS: 300 to 600 years old, 50 feet long +1 foot for every 20 years of age and weighing 300 dr per foot of length. The body of the Dragon will sustain 50 points of damage + 3 points for every foot of length. IQ and Wisdom range from 10 + 2D6 with +1 point for every 100 years over 500; FER/22. Mature Dragons are talkers and have mastered 1 level of spells of Command per 150 years of age.

% Hit	Weapons	*armor Class and Vulnerability*
+40%	5xWDF *MGC 10* claws (5 blows per turn)	Class 9, with a vulnerable spot over the heart at Class 6. In each turn in which the
+45%	5xWDF *MGB 8* fangs (2 bites per	

	turn)	Dragon is using claws or
35%	*Tail Bash*: 5 + 1-20 points of damage with a 40% chance of a critical hit against creatures in armor class 0-5 and under 1000 dr or 20% for creatures over armor class 5. Automatic bash for 5-30 feet. Targets may dodge. (1-2 lashes of the tail per turn at enemies to the side or rear)	fangs or is flying overhead, there is a 5% chance +2% per level of his chief assailant that he will expose his vulnerable belly. Opponents have a 2% chance per dexterity point of being able to exploit the opportunity, and then if the blow strikes a critical hit mortal wound. The mortally wounded Dragon will take 1-10 turns to die thereafter, but may not move more than 60 feet per turn.
50%	*Fiery Breath: 10 + 7-42 points of fire damage in a cone 80 feet long and 15 feet wide at the far end. Targets may dodge. (3 blasts of fire per turn)* *Acid Venom: If bitten by the Dragon, there is a 75% chance -5% for each armor class worn by a victim (-5% per Magick increment as well) that he will sustain 1-20 points of damage from the blistering venom.*	

OLD DRAGONS: 600 to 1000 years old, 60 feet long +1 foot for every 20 years of age and weighing 330 dr per foot of length. The body of the Dragon will sustain 30 points of damage + 3 points for every foot of length. IQ and Wisdom range from 14 + 1D6 with +1 point for every 100 years over 600; FER/23. Old Dragons are talkers and have mastered 1 level of spells of Command per 100 years of age.

% Hit	Weapons	*armor Class and Vulnerability*
+45%	6xWDF *MGC 10* claws (5 blows per turn)	Class 10, with a vulnerable spot over the heart at Class 7. In each turn in which the Dragon is using claws or fangs or is flying overhead, there is a 5% chance +2% per level of his chief assailant that he will expose his vulnerable belly. Opponents have a 2% chance per dexterity point of being able to exploit the opportunity, and then if the blow strikes a critical hit mortal wound. The mortally wounded Dragon will take 2-12 turns to die thereafter, but may not move more than 60 feet per turn.
+50%	6xWDF *MGB 8* fangs (2 bites per turn)	
35%	*Tail Bash*: 10 + 1-20 points of damage with a 45% chance of a critical hit against creatures in armor class 0-5 and under 1000 dr or 20% for creatures over armor class 5. Automatic bash for 6-36 feet. Targets may dodge. (1-2 lashes of the tail per turn at enemies to the side or rear)	
55%	*Fiery Breath: 20 + 7-42 points of fire damage in a cone 100 feet long and 20 feet wide at the far end. Targets may dodge. (3 blasts of fire per turn)* *Acid Venom: If bitten by the Dragon, there is a 75% chance -5% for each armor class worn by a victim (-5% per Magick increment as well) that he will sustain 2-20 points of damage from the blistering venom.*	

ANCIENT DRAGONS: 1000 to 1500 years old, 90 feet long +1 foot for every 30 years of age and weighing 350 dr per foot of length. The body of the Dragon will sustain 200 points of damage + 2 points for every foot of length. IQ and Wisdom range from 14 + 1D6 with +1 point for every 100 years over 1000; FER/24. Ancient Dragons are talkers and have mastered 2 levels of spells of Command per 100 years of age.

% Hit	Weapons	*armor Class and Vulnerability*
+50%	6xWDF *MGC 10* claws (5 blows per turn)	Class 10, with a vulnerable spot over the heart at Class 8. In each turn in which the Dragon is using claws or fangs or is flying overhead, there is a 5% chance +2% per level of his chief assailant that he will expose his vulnerable belly. Opponents have a 2% chance per dexterity point of being able to exploit the opportunity, and then if the blow strikes a critical hit mortal wound. The mortally wounded Dragon will take 2-12 turns to die thereafter, but may not move more than 90 feet per turn.
+55%	6xWDF *MGB 8* fangs (2 bites per turn)	
35%	*Tail Bash*: 10 + 2-20 points of damage with a 50% chance of a critical hit against creatures in armor class 0-5 and under 1000 dr or 20% for creatures over armor class 5. Automatic bash for 7-42 feet. Targets may dodge. (1-2 lashes of the tail per turn at enemies to the side or rear)	
60%	*Fiery Breath: 30 + 7-42 points of fire damage in a cone 150 feet long and 30 feet wide at the far end. Targets may dodge. (3 blasts of fire per turn)* *Acid Venom: If bitten by the Dragon, there is a 75% chance -5% for each armor class worn by a victim (-5% per Magick increment as well) that he will sustain 2 + 3-18 points of damage from the blistering venom.*	

Failure to make a killing blow when the opportunity first presents itself results in the Dragon becoming defensive and exposing itself -5% as often. It should also be noted that critical hits do double damage to Dragons but have no other effect.

All Dragons move 60 feet per turn and charge at 180 feet per turn. When flying, they move at a breathtaking 650 feet per turn and can dodge at -50% when under missile attack. Poisons have no effect on Dragons unless delivered in massive quantities (6-36 doses), fire has no effect on them, but Cold or Ice will do double damage if they are breathing fire at the time.

Types of Dragons

	Young	Adult	Mature	Old	Ancient
Age	10-100	100-300	300-600	600-1000	1000-1500
Size	10' + 1'/10 yr	30' + 1'/10 yr	50' + 1'/20 yr	60' + 1'/20 yr	90' + 1'/30 yr
Weight	200 dr/ft	250 dr/ft	300 dr/ft	330 dr/ft	350 dr/ft
Body	5/ft	4/ft	50 + 3/ft	30 + 3/ft	200 + 2/ft
Armor	7	8	9	10	10
INT	4 + 3d6	10 + 2d6	9 + 2d6 +1/100 yr > 400	14 + 1d6 +1/100 yr > 600	14 + 1d6 +1/100 yr > 1000
WIS	3d6	6 + 2d6	6 + 2d6 +1/100 yr > 400	10 + 1d6 +1/100 yr > 600	12 + 1d6 +1/100 yr > 1000
BAV	1d20	2d10	2 + 3d6	8 + 2d6	10 + 2d6
FER	20	21	22	23	24
Claws	4xWDF *MLC 6* (5 blows)	4xWDF *MGC 10* (5 blows)	5xWDF *MGC 10* (5 blows)	6xWDF *MGC 10* (5 blows)	6xWDF *MGC 10* (5 blows)
Fangs	4xWDF *MLB 3* (2 bites)	4xWDF *MGB 8* (2 bites)	5xWDF *MGB 8* (2 bites)	6xWDF *MGB 8* (2 bites)	6xWDF *MGB 8* (2 bites)
Tail	1-10	1-20	5 + 1-20	10 + 1-20	10 + 2-20
Breath	5 + 1-20 (cone 30' x 7')	10 + 2-20 (cone 50' x 10')	10 + 7-42 (cone 80' x 15')	20 + 7-42 (cone 100' x 20')	30 + 7-42 (cone 150' x 30')
Venom	1-10	2-12	1-20	2-20	2 + 3-18



POWERS OF DRAGONS

Beguile: When a character encounters a dragon at close quarters, the dragon can attempt to beguile the character. All characters in close quarters with a dragon must succeed in a WIS CR or look into the eyes of the dragon. Once this has occurred, the character has 60% - Dragons Bardic Voice to resist. Should the character fail in the resistance roll, they will become stupefied and unable to do anything. They will suffer memory loss and be unable to remember who they are or why they are where they are or even where they have been. This stupefaction will last for a number of days equal to the dragons Wisdom. After the beguilement wears off, the character will regain their memories only slowly, over a period of months. Even so, the character will forget all contact with the dragon has occurred.

Bewilder: Through its superior intellect, a Firedrake can confuse any opponent with whom it converses. Every round the Fire-drake speaks all those able to hear its words must succeed in an INT CR or be unable to act for a Combat Round due to their confusion.

ENCOUNTERING DRAGONS: When a Dragon is encountered one of the following situations in fact has occurred. Roll percentage dice:

1-45% = Dragon Tracks: Party may elect to follow the tracks or else continue on. If the group decide to avoid the pursuit, roll for Dragons in the next hour.

46-55% = Party sees smoke issuing from a cave in the distance and may elect to make an investigation or else avoid the place.

56-60% = Party comes upon a stream that is seething and steaming. 1-40% chance that a Dragon will appear if anyone attempts to wade or swim across. Beware of any log bridges across the stream; 1-35% chance it is the Dragon! However, sneak attacks against the log have a 1-80% chance of failure if it is the Dragon, as he is prepared for such an event and is watchful.

61-65% = Party hears the shrieks of a maiden in distress and the roaring of the Dragon.

66-70% = Party sees a Dragon flying overhead, wreathed in its own flames. In the day, the Dragon has a 1-60 chance of seeing the party, but the party itself has a 1-50% chance of getting undercover before it is seen.

71-85% = Party sees or hears a Dragon in the distance and either evades or attacks.

81-100% = Party is ambushed by a Dragon. Roll percentage dice:
1-75% = Young Dragon
76-80% = Mature Dragon
81-85% = Old or Ancient Dragon
86-90% = The Blatant Beast (See Below)
91-100% = Tracks of the Questing Beast (See Below)

STALKING THE DRAGON IN HIS LAIR: If the party is intrepid enough to investigate the cave of a Dragon, use the 81-100% Ambush table above for the level of the Dragon. The Dragon will be doing one of the following things:

1-40% = Sleeping! Use the Surprise rules to determine whether the Dragon hears the intruders and awakens. Increase the percentage of hearing by 1-20% and check instantly when the character is within 10 feet of the Dragon.

41-50% = Feigning Sleep! The Dragon knows the party is coming and will surprise them when he is ready.

51-60% = Awake and Talking! The Dragon hears the party approaching and speaks to the intruders when they reach the edge of his cavern at the end of the tunnel. Old Dragons will have Command Spells to the Third Circle and will employ them 1-50% of the time. Ancient Dragons (500 years old and more) will do so 80% of the time. Range: 20 feet per 100 years.

61-100% = Dragon seems to be absent for the moment. However, Dragons always seem to turn up at the last minute Check each turn at 1-15% chance he will in fact appear.

THE DRAGON HORDE: Dragons have always been associated with treasure. Some of the treasure hoards amassed by dragons are truly stupendous by any standards, and might even seem excessive; however, it should be remembered that dragons are not your usual monsters by any means. The sheer length of their lives is enough to ensure that old dragons will have come into possession of considerable treasure. As a rule of thumb, the older the dragon, the larger its hoard.

Seeing as several of the most powerful dragon types are highly acquisitive by nature and actively seek to amass treasure, there should be no wondering at the great quantities of it that they accumulate in their hoards over the course of centuries. Firedrakes, in particular, are notorious for the vastness of their hoards. The likelihood is actually quite high that an ancient Firedrake has gained possession of the entire treasury of some forgotten, once great nation; thus, there could be a ton or more of gold, and many tons of silver, not to mention numerous other items of value, in a treasure hoard guarded by an ancient dragon whose life is measured in thousands of years.

The size of such treasures should not prove daunting to GMs desiring to maintain "play balance" in their campaigns. First of all, in ***Chivalry & Sorcery***, many of the coins in such hordes are ancient and often quite identifiable as coming from unusual sources, to say the least. Anyone circulating such coins in any significant quantities would soon draw the attention of those who might well consider attempting to acquire the whole of such a treasure - by whatever means necessary! Indeed, many legends are very clear about the gold lust that even a rumor of a dragon hoard raises in most otherwise reasonable and even fair men, leading them to do things they would ordinarily never dream of doing. The basest of treacheries and the most ferocious wars are often triggered by the discovery of a dragon's treasure.

Secondly, the lair of a dragon is never easily accessible. A Firedrake typically nests in a cavern deep within a high mountain, in a remote region that cannot be easily be penetrated. Swamp Dragons live in water-filled caves at the bottom of deep "knucker holes". Wyverns, when they possess treasure (not a likely possibility unless they are quite old), are usually guarding hoards in ancient ruins that are often haunted by a variety of other nasty creatures and supernatural beings one would rather not meet.

Even when the general location of a lair is reached, actually finding it and getting into it is therefore quite difficult. As the dragon is usually present and vigilantly guarding its treasure, the actual theft of even a part of a dragon's hoard is never a simple task, and the risks involved are often in direct proportion to the size of the treasure.

The older the hoard, the greater the chance there will be a few weapons and armor of very high quality and possibly also containing special enchantments.

Magical Items include a wide variety of things. The GM must decide on the number and nature of any particular item in this category. As a guideline, remember that the older the hoard, the greater the chance there is that some items will be of great magical power or significance.

Devices (rings, wands, staves, potions, etc.) will be functioning magical artifacts capable of casting spells and are rated according to the number of spells and charges they contain. How many devices there are and the specific spells contained within a given device is at the GM's discretion. Books and scrolls contain information on spells, the fashioning of magical devices, or some subject touching upon magick. Scrolls each consist of one page, and deal with a single subject.

Type of Dragon	Gold Pieces	Silver Pieces	Gems*	Jewelry & Cups**
Young Dragon	10 x Age	100 x Age	1-6 / 20 years	1-6 / 20 years
Mature Dragon	20 x Age	200 x Age	1-6 / 20 years	1-6 / 20 years
Old Dragon	40 x Age	700 x Age	1-6 / 20 years	2-12 / 20 years
Ancient Dragon	160 x Age	1000 x Age	3-18 / 20 years	2-12 / 20 years

*Each Gem may be 1-20 Ct. in weight and may be appraised by a Dwarf, Goldsmith, or Master Thief on the spot. The type of gem may be specified by the GM.

**Each piece or jewelry or cup is worth 20 GP + 1-100 GP.

The value of gems and jewelry or the types of stones can be established by referring to the *Magick Materials List* in the chapter on *Magicians, Part 1*.

The body of the Dragon itself is a treasure. From 5-30 minimum quantities of material (see Magick Materials List) may be collected before the Dragon begins to decompose so badly that they are unusable. Dragons will dry up into a pile of dust or melt into a large grease spot within a very short time, so haste is necessary.

If a dragon is slain, it can cast a death curse on its treasure. The curse can be more specific at the GM's option, but in general the curse will be one of bad luck.

EXPERIENCE AWARD FOR DRAGON-SLAYING: Experience for slaying Dragons is 100 Experience Points x hit points of the Dragon, to a maximum of 25000. However, if it is slain by a mortal blow, 200 Experience Points x hit points are awarded. If slain by a single character (either by attrition or by mortal blow), that character will be Knighted if Commoner or else is raised to the peerage if a Knight. Also, a Dragon-Slayer brings a FER CR-4 when confronting his enemies, who would have reason to fear him. Honour awarded = Hit Point of the Dragon.



Roleplaying with Dragons

With that in mind, how should the Games Master enact the part of a dragon? This is to he done with cunning, intellect, suspicion, and hardness of heart. These mighty creatures are intelligent, and even those with minds less keen than others of their kind are cunning. Natural selection and parental warnings, when combined with years of bitter experience, will surely make all drakes wary of humans and their ilk. Tasty they might he, but they are prey that too often becomes the predator.

The younger the dragon the less able it is to deal deceitfully with humans and others who come to seek it for any reason. Thus, when taking the role of a dragon of juvenile or younger age category, you must carefully consider skills such as Fast Talk and Diplomacy when used by the players to enable the group to 'negotiate' before being attacked. You, of course, know that they are dissembling and have bad intentions - to slay it. The wyrm, on the other hand, only suspects this.

When the subject is of young adult age category or older, it is right that you roleplay the dragon with a considerable degree of guile. The older the subject, the more deceitful you can he. The alert dragon that is aware of the approach of the players before they confront it will plan, making the most intelligent choices available. Will ignominious flight serve best? If so. then it must be considered as a first choice. If immediate attack offers the most likely chance for survival, then the dragon will take that course. If lurking in ambush offers a better prospect of defeating the approaching group, then that will he the option the drake is likely to take. Put yourself in the role of the dragon, and remember, it is a life-and-death situation. Balance that against the creature's hubris, greed and covetousness. The older the worm, the more those character flaws will come into play.

In the middle categories of age, the dragon might well desire the valuable things the players bring with them. So parleying with the group, turning the tables and duping them, might be a valid option. In such case the duplicity used by the dragon must be such that when slaying the would-be assassins, their possessions survive relatively unharmed.

Any dragon of very old or greater age category will dismiss fleeing and player valuables. Such a dragon is above flight, and its hoard is far too precious to abandon, except in extremis. What the approaching group possess is a trifle. A drake with decades upon decades of experience is all too well aware of the intentions of the players. Knowing its own abilities, wise to the ways of humans, the dragon will plan to use all the advantages it has to the utmost effect, minimising the capability of the attackers. Their strength is in numbers and the use of magick and magical weapons. What will it do? Have minions to keep the multiple attackers busy, concentrate on eliminating the Magick User confronting it, then deal with the others so as to ensure none survive to tell the tale of their discomfiture.

This all changes if the players come upon the dragon when it is relatively unawares. In this case the wyrm must 'think on its feet' and use sly words and deception to the utmost so as to conceal from the group confronting it that it has lost the initiative and must now act within a more limited scope. Will a dragon in such circumstances be willing to speak with the players? If that will allow it a better opportunity to survive, yes. Will the creature be influenced by use of Fast Talk and Diplomacy skills? Not in the least in the case of an adult dragon. Even younger drakes will be affected only partially. In the role of the dragon you will dissemble and play for time so as to gain the advantage; but ever must you remember that the draconic mindset is one of arrogance and avarice. All drakes consider themselves superior to humans. None of the race is willing to yield a coin from their horde.

So the flaws of hubris and greed mitigate absolute genius used with regard to fighting for survival.

In roleplaying the dragon caught unawares, assume that over-confidence is likely. Thus the creature will be sure it can keep the players engaged in conversation and negotiations until it is ready to act, rather than vice versa. Rather than retreating to save its life at the first opportunity, the Wyrm will be torn between risk of losing its life and the unthinkable - losing its hoarded treasure! That aside, the dragon remains clever and sly. What minions might it call forth suddenly? What form of attack might it be able to unleash that the players will not be specially warded against? Any mature drake will know that even the interior minds of humankind are sufficiently able to devise defences against the potent breath weapon it possesses. So let us assume a group has managed to come in and confront an old dragon it its lair...

No need to stress the self-disgust the wyrm feels when it realises that a group of puny ape-like creatures has managed to enter not only its territory but its very den before being discovered. The dragon sees the players spread out before it, well-armed and ready to attack. What do they want? Why, to slay it with as little loss to themselves as possible, taking trophies from its corpse and the treasure from its horde. Raging inside at being taken unawares, at the temerity of these little creatures to dare such outrageous behaviour, it speaks with honeyed words in response to the demands of the group: 'You are surely the most clever humans ever to walk the earth,' the great drake says. 'I am absolutely at your mercy, of this I have no doubt. Ask what you will, for no demand you make is too great. All I ask is that you spare my life.'

The cunning creature is lying, of course. Even as it speaks thus, its tail has moved surreptitiously to dislodge a stone at the edge of its drinking pool. When it has finished its response. water is soundlessly flowing into the sand that covers the floor of its cave, spreading out to dampen the whole area upon which the intruders stand. To play for more time, the dragon then asks: 'If I give you now a coffer of cornflower blue sapphires the size of birds' eggs, will you tell me how it came to pass that you caught me unprepared'? As much as it pains me to admit it, I am in awe of your ability to have done that.... Then, as if to prove it is subdued and compliant, it will assure: 'I have no intention of trickery. I will move slowly, for the king's ransom in precious gems is here, under my fore claws, and I fell asleep admiring their beauty.' With that the creature does, just as it promised, advancing its foreleg slowly, revealing in the process the silver chest beneath it, the open lid of the coffer revealing the sparkling azure of its contents.

Allowing the players to respond at such length as they choose, encouraging such talk, the wily drake will flatter, marvel, be as unctuous and servile as necessary for the water to do its work. Soon the wet will cause the scorpions that hide in the sand to come forth to avoid the water. As they emerge they will crawl up the nearby feet, continue on higher still, and sting in capricious manner anytime. At the first sign of distraction the drake will seize the initiative and attack.

Finally, drakes will be irate in the extreme at being hunted with intent to murder and loot. This justifiable ire means that they can exact the utmost penalty on aggressors, and will do so without hesitation.

The oldest dragons are massive creatures, fearsome to look upon. How might the GameMaster convey this to his players? A careful description given initially will set the tone; stress the size of the dragon relative to the adventurers confronting it. As the scene between the group and the dragon plays out, be sure to mention time and again the thickness of its scales, the circumference of its terrible eyes, the dagger-like size of its teeth and the sword-like aspect of its claws. When speaking in anger the dragon's voice will be loud enough to make the floor tremble, even in a muted parley the beast's words are vibrant, deep and menacing.

Sat around a well-lit table laden with soft drinks and snacks, happy in the company of their friends, your players may not fully visualise the situation. If you and your group are of a theatrical bent you might have the players sit themselves on the floor while you stand - upon a chair, looming over them. Some players might giggle at such dramatics but all would benefit from studying a picture - see if you can locate suitable artwork to illustrate the encounter. Other tricks are possible; you might find recordings of animals with deep roars, or play suitable music when the dragon's cave is entered. Try to frighten the players: alter all, the characters would be very scared in the circumstances, If you have the players' full attention, and all chattering mid playing with dice has stopped, then you can be sure that they are getting a glimmer of what being face-to-face with a dragon is like.

Methods of Warfare

Then Beowulf made his last boast:

"I ventured many battles
in my youth; now, old,
I will seek another,
try again for glorious
deeds, if that avenger
will come out."

He spoke to each
of his brave companions
for the last time:
"I would not use a sword
against this monster
if I might otherwise fight,
as I did with Grendel.
But how else fight fire?
a breath of poison?
Therefore I wear shield and mail.
I will not back
a step away
from that hoard-guardian.
We two shall end
as fate decrees.
I am brave in mind,
so I go against the war-flyer
in no need
of further boasting.
You men wait on the hill,
protect the war-gear
and see which will,
after the death rush,
come away unwounded.
This is not your duty,
nor in the power of man.
No one but myself
can fight this monster.
Your lord shall either
win the treasure
or lose his life."

The brave in battle arose then,
bore his shield and mail,
trusting his strength
under the stone cliffs.
(This is not the coward's way).

To battle a dragon is to risk the fate of Beowulf. A dragon is a killing machine, a beast of ferocious temperament equipped by nature with all it needs to slay its foes. And yet how many dragons have fallen at the hands of carefree

adventuring bands without bringing half of their armaments to bear? If a dragon's assault consists of a single blast from its breathe weapon followed by an immediate charge into a claw versus sword melee then the mighty wyrm will soon be reduced to a scaly pile of carrion. This should not be! As GameMaster you must strive to bring your creations to 'life', to make them as real in the imaginations of your players as you possibly can. Winning a victory over a dragon should be a spine-chilling event, a battle of unprecedented rag in which each player's character is tested to the limit.

The dragons are beasts that live long: the ages pass as they hunt, mate, fight and plunder. Just as their hoard of treasure grows, so too does their hoard of hard-won battle tactics. The dragon may have had centuries in which to plan its strategies for attack and defence.

Often a GameMaster is placed in a difficult situation when determining a dragon's actions: so many are the beast's powers that the GameMaster can be overwhelmed. In his haste to keep the combat running smoothly he might neglect one or more capabilities that would turn the battle in the worm's favour. Taking the time to read up and prepare prior to the session is essential if a dragon is to be role-played. and fought properly.

Before running a session in which a dragon is likely to be encountered the GameMaster should sit down and plan out a unique set of tactics for the beast to employ.

A MAGICAL DEFENSE: Thee older wyrms are Magick Users of some ability. Generally speaking, a dragon's breath weapon and natural attacks are more deadly than any offensive magick available to it: therefore the GameMaster should consider the many defensive spells available to the dragon. Judge fairly whether the wyrm is likely to have received reports of your group of adventurers: if it has, then it will choose spells specifically designed to counter the group's magical attacks.

TAKE TO THE SKIES: No dragon should ever fight on the ground if it has the space to take wing. The advantages a flying dragon enjoys are manifold; the GameMaster wishing to bring his draconic creations to life should exploit each and every one. Exploit the opportunity for the dragon to hit the group and then run. Between breath weapon discharges the dragon should put as much distance as possible between it and the group's archers and Magick Users.

DEALING WITH WEAKNESSES: To be fair the GameMaster must admit that dragons have weaknesses. Not even the greatest of these creatures is all-powerful and invulnerable. There are four primary areas of weakness in all dragonkind. They are compulsions to avarice, greed and hubris, plus the wyrms need to sleep for extended periods of time.

- Avarice: The cupidity of dragons is legendary. Their excessive desire to have and retain hoards of treasure is known to all. They are thus vulnerable because they cannot separate themselves from their accumulations of wealth. So the location of a dragon will be fixed by the choice of that creature to remain so. This means that adventurers bent on finding one will certainly be able to do so.
- Greed: Similar to avarice, the greed of dragonkind means that acquisitiveness is foremost in their minds, and that no amount of treasure is ever enough. Their greed drives them to acquire ever more wealth, even at the risk of their lives. A dragon is thus subject to being lured forth by riches, and away from its lair one is certainly more vulnerable. Clever characters will use his weakness to fight the battle on ground of their own choosing.
- Hubris: Dragonkind believes itself the species that is stronger, more intelligent, and suited to rule all others - and each tends to believe itself the apex of that pre-eminence. Not only does this mean dragons will be prom to foolhardiness, but that they will not be co-operative, save during periods of cohabitation for mating and the subsequent care of their wyrnlings. So dragons will be prone to under-estimate their foes, take unnecessary risks based on their own self-confidence, and not seek the aid of a fellow dragon.
- Sleep: The time of activity for dragons declines with age. A wyrmling is awake and active 40% (10 hours a day) of the time, a very young one is active 35% (8 hours a day) of the time, one of young sort will be awake 30%, (7 hours a day) of the time. the juvenile dragon active 25% (6 hours) of an average day. When a dragon becomes a young adult its period of activity is about 20% (5 hours a day). an adult one will be awake only 15% (3.5 hours) of the time at best, while a mature adult is active and alert only 10% (2.5 hours) of an average day. Then, the old sort will be active perhaps 7.5% (2 hours) of the time, a very old dragon 5% (1.5 hours), the ancient ones no more than 3% (1 hour), a wyrm less than 2% (1 hour), the incredible great wyrm %1 (30minutes), and the ultimate dracos invictus will be alert less than 1% (15 minutes) of an average day.

  Where time of wakefulness is less than one-quarter (6 hours) of a day, the dragon will tend to sleep through entire days, being active for a period of about four days to hunt, then sleeping for 16 or more days so that the period for sleep is equal in its ratio to the days of activity. That means a dracos invictus will sleep for 96 days for each day it was active. If its active period was eight days long, the creature would slumber thereafter for a bit over two years! Thus, despite the special senses of dragons, the very capable and cautious group will have progressively greater chances for attacking one while it is slumbering and unaware.

  Of course dragons are highly intelligent, and they recognise their weakness in regard to their need for extended periods or rest and slumber. So as the need for sleep grows greater, the dragon will take precautions to avoid being discovered thus by its enemies. All sorts of devices will be employed to give an alarm so as to awaken the dragon if foes come near. Various guard creatures (that are not interested in the dragon's hoard, of course) will be used to this end, especially those whose attack involves loud noise. Likewise, magical and mechanical means will be used to sound the alarm. Regardless of this, the dragon awakening from deep slumber will need some period of time to go from unconsciousness to full alertness. After hearing that which will alert the sleeping dragon, a variable time that depends upon the nature of what it is that awakens the creature, something that might occur in a single second, or might require a round or more, complete wakefulness will come only after a brief period of time has elapsed.

Very young:	2 seconds
Young:	one-half round
Adult:	one round
Mature:	7 seconds
Old:	8 seconds
Ancient:	10 seconds
Great wyrm:	two rounds
Dracos invictus:	13 seconds

DIVIDE AND CONQUER: No matter how many underlings might serve a dragon, sooner or later it will find itself confronted by the group. A dragon has many attacks and potent defences but when faced by a pair of sword-swingers, a skilled archer, and a mighty Magick User it is in trouble. High-level fighters equipped with magical weapons deal dreadful damage when making full attacks, a Magick User might shield them from the dragon's breath weapon and otherwise boast their defences or enhance their attacks, in short when outnumbered by characters of a level equal to the dragon's challenge rating the beast will fall.

To truly the test the group, and to maximise the dragon's destructive potential, the GameMaster should devise tactics designed to separate group members from each other.

A wise dragon might well devise its lair in such a fashion that a group entering it swiftly becomes divided - slimy or icy chutes, pits, rock falls, one-way doors, descending floors, sliding walls and a host of other ruses and devices might be employed in a dragon's lair. Naturally the younger wyrms will have fewer protections, as their resources are limited.

Even in a relatively confined space the dragon can exploit its manoeuvrability. High ledges to which the dragon can easily climb allow it to retreat and pick off those adventurers trying to reach it. Rocky shelves provide a good perch and, if the cavern is large enough the wyrm might glide from one to another. Should some of the group reach such a ledge or shelf the dragon can simply descend to the cave floor and tackle those that stayed behind!

Lycanthropes

Lycanthropes or shape-shifters are humans who have acquired the ability to alter their shapes to that of some beast. There are several kinds of Lycanthrope:



1. Magick Users may learn spells permitting them to make enchanted garments like a wolf shirt which can be donned to turn the wearer into a beast. The Ancient Lore spell of SHAPE CHANGE enables a Magician to cast a spell which alters his shape or that of some subject to an animal form. The creature will exhibit the characteristics of the natural animal, except that Body and Fatigue Levels will never be less than that of the man. The subject must strip naked and hide his garments before affecting the change. The SHAPE CHANGE enchantment has a duration of only 24 hours. The time period can be extended safely to 3 days through the wearing of an Enchanted garment. An example is the legendary Nordic 'Wolf Shirt'. Such garments are usually cloaks, robes, or shirts made from the hide of the animal into which the CHANGE will be

made, plus 6 other magical materials, all Enchanted to BMR/E. The SHAPE CHANGE spell must be cast into the garment once per week for 22 weeks. The wearer must strip naked and hide his garments before donning the Garment of Change. If unable to recover his clothes in 3 days, the wearer is unable to CHANGE back to human form and is trapped in the animal shape until released by the kiss of a Princess. If he is unable to recover his clothes, he cannot change back; and in three days the change becomes permanent. Such a creature is actually a man in beast form, and he does not lose the ability to think as a man until the change becomes permanent. The beast has the body and the fatigue of the man, but regenerates wounds at +2 damage points per turn. All of the abilities and natural weapons of the beast whose form he wears are granted to him. If the change becomes irreversible, the creature turns into a true Lycanthrope. The advantage of such a shape-change is that a wide variety of creatures' forms may be assumed and the man in such form may communicate with beasts of his kind.

2. Persons capable of trance states may acquire the natural ability to assume the shape of a beast. Any offspring of a true Lycanthrope has a 25% chance of having such an ability. Also Natural Magicians have such talents in cases where a Totem Animal serves as their Spirit Guide. The person retains his own form, totally under a trance, while his spirit walks forth in the guise of his animal. The trance is at Level II, and Primitive Talents and offspring of Lycanthropes are treated as Shaman types for determining the danger point of the trance. A man under such a trance may remain in animal form until the creature is slain, whereupon the spirit returns to his body and he awakens. If the Werebeast is slain, the spirit of the person will return immediately to the man, with a 25% chance of 1D10 points of damage being inflicted on his Body Levels. If the man is attacked while he is in a trance-state, he will be unable to defend himself. His spirit will be out of his body at the time, trapped in the Wraith-world, and so resurrection will be impossible. Of course, prolonged trance brings many grave risks, as outlined in the chapter on Sorcery. The beast has all of the traits of the true Lycanthrope, except that the man is in complete control and is not in danger of possession by the nature of the beast unless the trance is prolonged. Shaman have a wider range of Shapes into which they can change than do Dance-Chant Magicians, Primitive Talents, and offsprings of Lycanthropes, who are limited to only one creature. Shaman can also assume the demon forms of their Totem Spirits, with ever-increasing power available to them as their command of Trances is increased.

3. The true Lycanthrope is the most dangerous of all, for the beast is utterly savage and murderous. Persons acquire the ability to literally and completely shift their shapes to those of some beast only by being bitten by a were-beast and then becoming infected with the disease of Lycanthropy (1-20% chance). The beast will completely possess them and dominate their Natures. If a person is so infected, a Cleric will have one chance to Cure the disease within 3 days after the infection began, with a 25% chance of success. True Lycanthropes may change form voluntarily to beast form 3 times per month, for a period not exceeding one night per change. A change may be made in any dark place, such as during the night or while under the earth. Daylight automatically reverses the process. Also, for 3 nights per month, during the Full moon, he will automatically become his were animal from moonrise to moonset, unless protected by powerful enchantments to retard the process.

   a) The true Lycanthrope will be a werewolf, werebear, wereboar, werelion, weretiger, or wererat. See the Animal Profiles for details.

   b) The true Lycanthrope regenerates damage at +1 point per turn when in human form and +5 points per turn when in beast form.

   c) When in beast form, the true Lycanthrope cannot be harmed by ordinary weapons. Magick weapons and spells do half-damage. Only silver-tipped arrows and weapons enchanted as banes (e.g.: sword vs. Lycanthropes) will do full damage. However, if a critical hit is scored, the beast will be affected by stunning, loss of blows, temporary paralysis from spinal hits, and the like. Decapitation and instant kills are sufficient to render the beast unconscious for 1-3 turns.

   d) If a were-beast is killed, it will regenerate back to life unless burned by fire and the ashes are scattered by a Priest, Monk, or Fighting Cleric of purely lawful alignment. Non-clerics may prevent regeneration 1-75% of the time by leaving a silver cross on the ashes.

   e) A were-beast will automatically check morale at FER CR-5 when faced by fire (which does 1/2 damage but prevents regeneration of that damage for 24 hours), sprinkled by Holy water (which burns like fire), or shot by silver-tipped arrows (which do full damage and prevent regeneration like fire). However, lawful werebeasts are unaffected by Holy Water because they are in the legitimate order of shape shifters and, indeed, are clearly the result of some Divine Agency.

   f) Lawful were-beasts (Wereboar, Werelion) are dedicated enemies of chaos and never attack lawful beings unless themselves attacked. Neutrals have a 50% chance of being attacked, while chaotics will always be attacked on sight.

   g) All characters faced by an attack by a true Lycanthrope will check morale as if excessive casualties had been sustained amongst the party. Only a Cleric or a Fighting Cleric, or anyone armed with a Holy Sword or a weapon vs. Lycanthrope will be immune to fear.

   h) A true Lycanthrope in human form is undetectible but will prefer not to touch silver unless he has to (it burns at a touch but does no damage 90% of the time) because it can do him 1-6 points of damage to the body. He is not affected by Holy Water, but may show revulsion 10% of the time if it is sprinkled on him and he is chaotic in his human alignment. If killed in human form, the beast remains dead.

   i) A true Lycanthrope will have the same alignment in human form as in his beast form.

   j) In death, a Lycanthrope always reverts to his human form.

In Beast form, weapons and Magicks used against True Lycanthropes have the following effects:

WEAPON TYPE	EFFECT
NATURAL WEAPON	1/2 Damage
OR DINARY WEAPON	1/2 Damage
MAGICK WEAPON	1/2 Damage; Full Damage on Critical Hit.
BANE SWORD	Full Damage; Double Damage on Critical Hit.
SILVER WEAPON	Full Damage (ignore AC effects)
TOUCH BY SILVER	1D10 Damage Points (ignore AC effects)
HOLY WATER	1D10 Damage Points (ignore AC effects)
HOLY SYMBOL	Faith -20% = Hold
SILVER HOLY SYMBOL	Faith -10% = Hold
HOLY RELIC	Faith +10% = Hold; 1/2 Faith % = Flee
HOLY WORD: HOLD	Faith % (+10% with Symbo1;+30% with Relic)
WRATH OF GOD	Full Damage
FIRE	1/2 Damage
MAGICK FIRE	Full Damage
EARTH MAGICK	1/2 Damage
WATER MAGICK	1/4 Damage
AIR MAGICK.	1/4 Damage
ILLUSION SPELL	Save as if INT/10
COMMAND SPELL.	Save as if WIS/14
GREAT COMMAND SPELL	Save as if WIS/14 or OBEY!

In addition, certain materials have the power to hold back some Lycanthropes:

WOLFBANE is unpleasant to Werewolves, wolves, and other canines when Enchanted to BMR/E.

FRESH WOLFBANE in amounts of at least 0.2 dr. can be brandished against attacking Werewolves and canines. It has efficacy for 3D6 weeks after enchantment, after which it could be used in other Wolfbane preparations but is no longer effective in its present form. Fresh Wolfbane has a 25% chance of holding back such beasts from attacking the person holding it, checked each combat turn.

POWDERED WOLFBANE can be mixed with an equal amount of enchanted Bloodroot, Devil's Bow, and Wormwood to produce 4 doses of powders which can be cast in the face of a Werewolf or Canine. Anyone can target on 25% (Magicians can use higher personal targeting percentages). If successful, roll 1D100: 01-10 = Beast flees in panic and cannot return for 1D10 turns; 11-25 = Beast is blinded and cannot attack for 1 D6 blows, only Dodge; 26-50 = Beast is held back for 1 combat turn; 51-00 = Beast suffers 1D6 points of damage (applied to 01-50 results as well). Range = 5 feet.

UNGENT OF WOLFBANE is prepared by mixing 0.2 dr. of enchanted Wolfbane with 0.1 dr. of Sulphur, 0.5 pt. Olive Oil (0.5 dr.), and 0.5 dr. Lard, Also Enchanted. This results in 13 doses of ungent, which can be rubbed into the flesh to provide 30 minutes of protection. The Ungent of Wolfbane reduces a Werewolf's or canine's attacks against the wearer by -10% (what canine would willingly sink his fangs into something so unpleasant in smell and taste), and otherwise acts as Fresh Wolfbane.

CATNIP may be prepared in the same manner as described for Wolfbane, producing similar effects when used against Werelions, Weretigers, and other Felines. Catnip, normally attractive to felines, is reversed in its powers when Enchanted under the light of the Full Moon. If not done at this time, the preparations have the reverse effect-- i.e.: attract rather than hold back; produce ferocity rather than fleeing; or increase beast hit probability by +10% rather than blinding or reducing striking ability; and causing no damage to the creatures.

Slaying a were creature brings 150 + 1D100 Honour points.



Weres, Born and Made: Although there are many types of lycanthropes, the first and easiest division of such creatures is into those that are born lycanthropes, and those unfortunates who become lycanthropes as the result of an attack from one (either born or made). Born lycanthropes are simply the children of other lycanthropes; they appear as ordinary human children, apart from certain identifying characteristics specific to their type of lycanthropy. Such children will change shape for the first time shortly after the onset of puberty (usually about the age of thirteen). If they are fortunate enough to still be with their parents at this time, they can be guided through the dangerous immature phase of their inherited condition with care, emerging at age eighteen or so as fully mature weres. Such lycanthropes tend to be the best of their kind at survival, as they have had the expert guidance of their parents in dealing with human society, and are comfortable with the restrictions that lycanthropy applies on their lives.

Should a lycanthrope and an ordinary human being have a child, there is only a 25% chance that the child will also be a lycanthrope; thus, most lycanthropes prefer other lycanthropes as partners, if they can find them. In addition to being born a lycanthrope, a human may become a lycanthrope as the result of having been attacked by one in wereform. Such victims have a 2% chance per point of Body damage inflicted by the lycanthrope's bite (and only the bite, if the lycanthrope has other attacks) of becoming a lycanthrope, with their first change occurring at the next full moon (see below). As this is essentially a Curse, Remove Curse can prevent the onset of lycanthropy, if it is cast before the first transformation into a beast takes place. After that, it is too late for the unfortunate victim; he or she is a lycanthrope, and must endure the full immature period of his or her lycanthropy, almost certainly without any assistance whatsoever.

A "made" lycanthrope cannot pass the condition on to their children until they reach the mature phase, although they may well infect any existing children, if they do not kill them outright.

Conditions of Lycanthropy: All lycanthropes, whether immature or mature, are subject to the same general conditions governing their changes into beast form. On the night before, the night of, and the night after the full moon, all lycanthropes MUST change into their alternate form between moonrise and moonset. Given the shifting times (no pun intended) at which moonrise and moonset take place, this amounts to changing at sunset on the night before the full moon, with the return to human form coming less than an hour before dawn; spending the entire night in wereform on the night of the full moon; and changing about fifty minutes after sun-set on the night after the full moon, when the lycanthrope will again remain in his transformed shape until dawn. Mature lycanthropes, if they make a Willpower check, can hold off the change for a few minutes (usually to get out of their clothes and away from their friends), but no more than that. Of course, the GM made choose to have the moon (or moons) of his world behave in a different fashion than that of Earth, but be reason-able: the laws of physics should still apply!

Mature lycanthropes gain the power to trigger their transformation into wereform on other nights of the moon's cycle, save only the nights before, of, and after the new moon, when no were can transform themselves. A mature lycanthrope mint make a FER CR to trigger the change; more ominously, they must make a similar FER CR in their wereform to change back before the light of dawn does it for them. No lycanthrope can change shape during the day, even if they are far removed from the rays of the sun.

Advantages of Lycanthropy: Despite the near-universal contempt in which lycanthropes are held, there are certain advantages to being a lycanthrope. No lycanthrope can be slain, in either human or were form, save by enchanted weapons, silvered weapons (not solid silver, of course, as silver is too soft to hold an edge), or magick. A lycanthrope can be hurt by ordinary weapons; indeed, in human form, the only advantage that a lycanthrope has in this regard is that it takes near-total dismemberment to kill him. In were form, however, lycanthropes regenerate at one Body point per combat round from all wounds save those inflicted by silvered weapons or magical fire, and no amount of dismembering with ordinary weapons can kill them. Many is the party of adventurers that bravely fights off a werecreature, only to find it returning to attack them again an hour later, its wounds completely healed. Of course, lycanthropes can be drowned or poisoned (although they have a good deal of resistance to poison), but mere physical damage only temporarily discomforts them; indeed, lycanthropes have been known to leap off of cliffs to discourage pursuit, knowing, or at least sensing, that they will be able to survive the injuries inflicted by such a fall, and return to seek their vengeance later.

Wounds inflicted on a lycanthrope in one form are carried over proportionally in their other form; thus, if the human form of a werecreature is down half of its Body levels when it changes, the were form is similarly disadvantaged. However, do not forget the regenerating capability of the lycanthrope's were form; a mature lycanthrope will often assume his were form simply in order to take advantage of this accelerated healing.

Lycanthropes also have slightly heightened senses in their human forms, although these are nowhere near so keen as those that they possess in their were forms. Remember, a lycanthrope's were form is at the pinnacle of that particular animal's physical capabilities; adventurers should FEAR the were form of any lycanthrope with good reason, as these creatures are vicious killers.

A mature lycanthrope has a couple of additional advantages over their immature fellows; for one thing, the mature lycanthrope has a measure of control over their changes, as detailed above. They also have a third, intermediate form, combining the features of their human and were shapes, and retaining much of their human intelligence and control. This form varies from were type to were type, but it is always a ghastly amalgam of human and animal, with the combat capability of both forms. The mature lycanthrope's bite still transmits the lycanthropic curse in this form.

Finally, the mature lycanthrope, unlike his immature fellows, is able to blend in with other creatures of his were form. Thus, a mature were wolf is often found leading a pack of ordinary wolves, a mature werelion may lead a pride of lions, etc. Adventurers should take care in such situations, however; a mature lycanthrope may also be found leading a pack of lycanthropes, which are a lot harder to destroy than their natural counterparts!

Disadvantages of Lycanthropy: Fortunately for humanity, lycanthropes have several disadvantages to counterbalance their invulnerabilities and were forms. All lycanthropes are subject to the compulsory changing of their shape on the nights surrounding the full moon, as noted above; no lycanthrope can ever avoid this, although mature lycanthropes can delay the change, as mentioned earlier, for a few minutes at most. Worse yet, as the lycanthrope's change of shape affects only their bodies, and not their possessions, most lycanthropes will find themselves stranded in the countryside at dawn, stark naked, often covered in blood, and usually miles from where they began the evening's "festivities". Of course, this dislocation is usually what allows an immature lycanthrope to realize what is happening to him, but it makes explanations to his relatives a bit of a challenge.

The worst disadvantage that a lycanthrope faces, however, is the almost total lack of control that they have over their were form. A lycanthrope in were form is a beast, through and through, with scarcely a vestige of his human personality remaining. Moreover, the were form tends to be a ravenous predator, killing, as do wolverines, for the sheer joy of it. Mature lycanthropes have a tiny bit of control over their were forms, enough to allow a Willpower check to avoid harming anyone whom they truly care about, but they will still engage in random acts of slaughter, should they encounter anything and anyone that qualifies as prey. Remember, most weres actually seem to seek out those who are most precious to them, tearing out the throats of lovers, friends, and children indiscriminately.

Immature lycanthropes have virtually no memory of their actions in were form when they return to human form, although they may believe that the fuzzy memories that they do retain are simply nightmares, to be forgotten with the morning sun. Mature lycanthropes remember what they have done in were form, making it very difficult for most of them to deal with themselves, if they were good in nature to begin with. It is the nature of lycanthropy to slowly erode the morals of the man into the cruel nature of the ravening beast.

No lycanthrope can bear the touch of silver, in either their human or their were forms. To a lycanthrope, silver is eternally red hot to the touch, and painfully bright to look upon; thus, wounds made by silvered weapons on the were form of a lycanthrope do not regenerate, and, although they can heal naturally, they will always leave obvious scars. In human form, lycanthropes will avoid silver at all costs, using only gold and copper coins, and recoiling uncontrollably when they encounter silver unexpectedly (FER CR-5 not to scream and flinch away from any exposed silver within ten feet). Should a lycanthrope actually come into contact with silver, their flesh will actually start to smoulder and smoke, as the silver burns right through them to the bone.

A lycanthrope changing into his wereform will shred or destroy what-ever clothes he is wearing at the time, unless the were form is much smaller than his human form is (only wererats fit this criterion); thus, most mature lycanthropes, who have a few minutes to prepare themselves, will strip before changing. Should a lycanthrope be so unfortunate as to change while wearing armor, especially heavy armor such as chain mail or plate armor, they will suffer D10 Body damage, and will arrive in their were form in a towering rage or pain and discomfort.

No lycanthrope, mature or otherwise, can enter the confines of a church or shrine while in were form, although the presence of holy things otherwise does not discommode them. A priest wielding a silver holy symbol can force them to make a FER CR-2 or flee (this is as much from the presence of the silver as it is from the Piety of the priest). In human form, a lycanthrope can enter holy shrines without restriction, although an immature lycanthrope will feel a slight degree of discomfort for the first few minutes.

Finally, many lycanthropes can be held at bay, or even driven off, by certain herbs or plants. Such herbal remedies are specific to certain types of lycanthrope; an adventurer trying to use wolvesbane to drive off a weretiger is going to be in for a terrible surprise!

Lycanthropic Nature and Society: The defining facet of a lycanthrope's personality is the constant struggle for dominance

between his human and bestial natures. Not even a fully mature, born lycanthrope is ever fully at peace, for the involuntary nature of their shapechanges is mirrored in the brutish flares of emotion that their human forms are subject to at varying intervals. The human form of a lycanthrope inevitably begins to reflect certain characteristics of his were form: thus, were-bears tend to bulk up and become rather aloof, weretigers become increasingly solitary, and wereboars develop ferocious tempers. Born lycanthropes whose were forms are those of social creatures will tend to gather in groups, much like the packs, prides, herds, etc. of their alter egos, while those such as the werebear and weretiger remain solitary. Made lycanthropes, who rarely have any clear idea what is happening to them, tend to have to survive on their own, unless they are fortunate enough to acquire help from their born kindred (a rare thing, as born lycanthropes look down on the made lycanthropes as interlopers in their isolated demesnes).

The human form of a lycanthrope can have any skills that a normal human possesses (save silversmithing, of course). Logically enough, however, born lycanthropes tend to specialize in skills that fit well with their were personae: Hunting and Tracking for werewolves, Fishing for were-bears, etc. Made lycanthropes can have any skills that they possessed when they acquired lycanthropy, and may continue to progress in them, subject only to the occasional interruptions of their curse.

One important note: despite rumors to the contrary, only humans can become lycanthropes. Elves and dwarves are never born with the condition, and cannot acquire it, no matter how many times they are bitten.

It is important for the GM dealing with lycanthropes to remember the distinction between immature and mature lycanthropes. Immature lycanthropes are either very young (in their teens, for born lycanthropes), or extremely inexperienced at dealing with their were form. Mature lycanthropes, on the other hand, have had at least five years to get used to their natures, and are much less likely to commit the kind of random atrocities that tend to get lycanthropes spitted on the end of a host of silvered spearpoints. Grant them the intelligence to prepare for their transformations, assuming that they have such intelligence in their human forms to begin with (after all, a stupid, mature lycanthrope will hardly do any preparing for the full moon, will he?).

One last note for the GM: should an adventurer become afflicted with lycanthropy, their is no need for the player to give up his character; however, the GM should feel free to make the player suffer through every minute of the five years that his adventurer remains an immature, almost totally out-of-control lycanthrope. Emphasize all of the difficulties involved: lynch mobs, criminal charges, slaughtering friends and relatives, naked strolls through the countryside. If they still want the job, let them have it!

There are several races which possess Lycanthropic characteristics. Generally, these are undetected by any means except the operations of Magick.

Werewolves

Werewolves are the best-known of the lycanthropes, and quite likely the most common as well. Unfortunately, because of the undeservedly bad reputation of wolves among men, werewolves are also the most feared and hated of all lycanthropes, and are hunted down without pity or remorse by most human populations.

In human form, werewolves tend to be sharp-featured, shaggy-haired Individuals; most tend toward occupations that will give them plenty of opportunities to be outdoors. A child whose eyebrows grow together in the middle, or who has hair on the palms of their hands or the soles of their feet, is said to be destined to become a werewolf, and all werewolves born of werewolf parents have these features. A werewolf's were form is that of a huge, shaggy-haired, gray wolf, at least as large as the largest of natural wolves. The man-wolf form available to a mature werewolf is a hairy, fanged, and clawed monstrosity, resembling a short, very hairy troll (and just about as strong).

In keeping with the nature of their alter egos as pack animals, werewolves, particularly born ones, will always try to gather together into small to medium-sized family groupings. Although they are not so obsessed with pack status as their wolvish brethren, a werewolf band will be led by the strongest male and female mature werewolves (the equivalent of the alpha male and female that lead a wolf pack); these two coordinate the activities of the band, assign duties to the others, and plan and execute expeditions into human society. Disliked as they are by most humans, werewolf bands tend to wander in desolate places, although there have been occasional adventuring parties that have stumbled across entire villages full of werewolves. Needless to say, such parties are usually destroyed upon discovering the nature of their hosts.

Made werewolves (those transformed into lycanthropes by the bite of an another werewolf) rarely have the support of a band of their brethren, although some bands will seek out such unfortunate individuals in order to help them through the difficult immature phase. Such lone werewolves are occasionally found at the head of a pack of ordinary wolves, as their physical capabilities and regeneration allow them to easily dominate their ordinary brethren.

Remember, werewolves do not necessarily hate humans, although their wolf form is a savage killer that will eagerly prey upon even armed men. Human hatred for werewolves makes many of them a bit paranoid, but a werewolf can be a valuable ally in times of need.

Weretigers

Weretigers are known for their utter viciousness, even for lycanthropes. Humans will always try to slay weretigers once they recognize them for what they are, a hatred that far more often leads to a sated weretiger dining upon the remains of his would-be hunters.

In human form, weretigers tend to be tall, sharp-featured, and large-eyed; many of them have hair of red, yellow, or even orange, and virtually all of them seek out ocupations that involve killing things, whether as mercenaries in an army, or as a butcher in a peasant village. Born weretigers are slender, great-eyed, and near-feral as children, whatever the circumstances under which they are raised. The weretiger's were form is that of a huge tiger, often larger than the largest of natural tigers, while the man-tiger form of a mature individual strongly resembles that of a werelion, except for a tiger's head and different markings.

Much like their alter egos, weretigers are loners, meeting only in order to mate. Born weretiger children are raised by their mothers, who will drive off the father shortly after birth in order to preserve their children; weretigers are so bloodthirsty that they will even prey upon their infant children, although weretiger females will recognize and spare their own children (but no others) if they make a FER check at +5. In addition, male weretigers will fight over a particularly desirable female, duelling first in human, then in were, and then in man-tiger form until one or the other of them is torn to pieces. Given this inherent viciousness, it is not surprizing that most weretigers are born, not made: weretigers almost never leave a victim alive to transform into a new weretiger at the next full moon. Made weretigers have a very difficult time surviving the immature stage of their curse, as their bloodlust constantly gets them into trouble, and they have no protecting mother weretiger to get them back out again.

Remember, the easiest way for a GM to deal with a weretiger is to simply assume that it wants to kill everything in sight (it does!). Although weretigers in their human form have a bit more control over their tempers than do wereboars, they still are killers, in every sense of the word, and can not be trusted by ordinary humans.



Werelions

Werelions consider themselves the nobility of the lycanthropes, and deplore the depredations of their brethren upon human society; it should be admitted, however, that few other lycanthropes accept the leadership of the werelions.

The noble werelion, cousin to both man and the so-called "king of beasts", is perhaps to best-adjusted of the lycanthropes to the circumstances of their condition. Rare, indeed, is the werelion that can not face the world with his head held high, proud even of his moments of bestial ferocity.

In their human form, werelions tend to be tall, broad-shouldered, and aquiline-featured; most choose to grow their hair long, well past the shoulders, and most of the males are bearded. Indeed, born werelions often never cut their hair at all, except to trim out knots and split ends. The werelion's were form is that of a large lion, extravagantly maned in the case of the males; unlike ordinary lions, the sexes are equal in size. The man-lion form of the mature werelion resembles a lion-headed man, with great tufts of fur at the wrists, ankles, and loins, and great claws on the fingers and toes; few creatures are deadlier, pound for pound.

Given the nature of their alter-egos, it is hardly surprising that werelions prefer to live in small family groups, usually consisting of one male, several females, and any children under the age of maturity. Male born werelions, once they reach the status of mature werelions, often wander the countryside, occasionally teaming up with prides of ordinary lions, which they easily dominate by virtue of their size, ferocity, and lycanthropic invulnerabilities. No werelion, born or made, will allow one of their kind to suffer through the immature stage of their existence without offering them some assistance; thus, although werelions have a relatively low birthrate, and far more often kill their victims than make them into new werelions, they have a fairly high rate of survival.

Oddly enough, werelions occasionally appear in human society as scions of old noble families. The naturally commanding presence of this great creature seems to lend itself to the nobility, and a number of human families of noble blood have a trace (or more) of

werelion stock in them. Otherwise, werelions seek out professions that grant them as much freedom of action as possible; forestry, in particular, is very popular.



Wereboars

Wereboars are amongst the strangest of lycanthropes; their were form is the least carnivorous of all lycanthropic creatures, while the intermediate man-pig form is bizarre, to say the least. Wereboars are feared in human society for their blood-blind rages, but are not otherwise hated by men.

In human form, wereboars tend to be very broad-shouldered, with jutting jaws, crooked teeth, and deeply furrowed foreheads; they will almost always seek out occupations involving combat, so as to work out their terrible bloodlust. Born wereboars (a relatively rare occurance) have wrinkled foreheads and enlarged jaws even as babies, giving them a relatively ghastly look throughout childhood. Much of the infamous wereboar temper may be due to the treatment that their bizarre look engenders.

The wereboar's were form is that of a great boar, red-eyed and enormous. The man-pig form is that of a heavy-shouldered man, covered in boar bristles, with red eyes, a snouted face, and six-inch tusks jutting up from the elongated lower jaw. Most people look upon such a monstrosity with horror, tinged with a little pity; it is not easy being a wereboar!

Wereboars are extremely antisocial creatures, and do not gather together in any numbers, save to seek out a mate. Even this happens fairly rarely, as wereboars are too short-tempered to be comfortable in each other's presence for very long (and pregnancy takes as long for a were-boar, or any lycanthrope, as it does for a human being); thus, most were-boars are either made (also rare, as wereboars normally kill their foes), or born to pairings between a wereboar and a human. The typical born wereboar thus gets no help, or at least very little help, in dealing with their condition while growing up, and most are slain sometime during the five-year immature phase. Mature wereboars are rare and deadly, berserkers who have exhibited a talent for long-term survival (usually by simply being too tough to kill).

Given a choice, a mature wereboar will usually find work as a mercenary of some sort, while dwelling as far away from the society of men as possible. Indeed, many of the great mercenary commanders of history may well have been wereboars lucky and strong enough to have reached this phase of their existence. Both the GM and the players should really emphasize the bloodlust of these creatures; nothing in the world has a hotter temper or is more likely to fight to the death than a wereboar (although the thought of a werewolverine does give one pause).



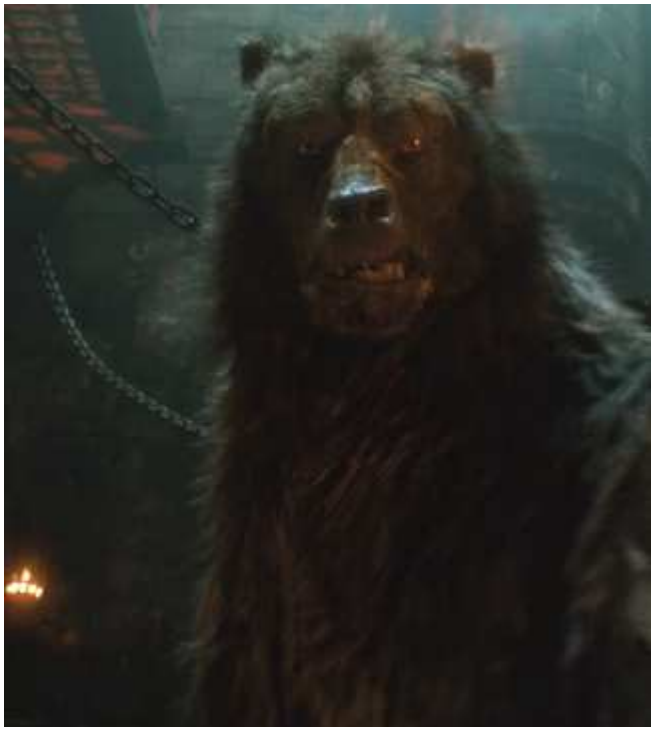
Werebears

Werebears are the most physically powerful of the lycanthropes, with their were form rivalling even polar bears for size. Fortunately, they are also amongst the rarest of lycanthropes, due to their solitary dispositions. Most humans are not ill-disposed towards the werebear, beyond their usual fear of any creature so great and terrible as a bear.

In human form, werebears are almost always very large individuals, with barrel chests, blunt features, and large hands and feet; males tend to have a great deal of body hair, and almost always go bearded. Werebears almost always seek out an occupation that gives them a great deal of time to spend outdoors, as it takes a great deal of territory to feed a werebear; their appetites, especially for sweets, are legendary! Born werebears tend to be large children, with outsize hands and feet; the bluntness of feature develops at puberty (along with the lycanthropy). The werebear's were form is that of a large grizzly bear, while the manbear form that mature werebears can assume strong resembles that of the lycanthropic man-wolf, only larger and even stronger. Even a troll would hesitate to tackle an enraged werebear, in either bear or man-bear form.

Werebears are extremely solitary creatures, avoiding contact both with other werebears, and with most of human society as well. They tend to find a dwelling place far removed from human habitation if they can, living off of the land as hunters or foresters; only rarely will a werebear be found in service to anyone in human society. Werebears meet one another quite rarely, except when they choose to mate; the one exception to the solitary life of a werebear is the great care he will have for his mate and children. Born werebears are almost always guided through their immature stage by their parents, setting out to find their own isolated home once they reach the mature stage. Made werebears, unfortunately, tend to be on their own, and often have trouble with their newly solitary impulses if they were relatively social to begin with.

Most werebears try to have as little to do with humanity as possible; they may well warn off travellers from their preferred hunting grounds, not wanting to see them hurt or killed should they stay in the region. Besides, most werebears are intelligent enough (at least in their human forms) to realize that slaughtering parties of humans is only going to get them hunted down and killed, and they desire that kind of contact with human society as little as they do any other.



The Serpent Men

Fans of Howard’s King Kull will recognize these Monsters instantly. The Serpent Men have the bodies of men with scaled skin and snake-like heads. They are highly intelligent and organized, an ancient race long ago driven to use subterfuge to mask their monstrous natures. Due to the shape of their mouths, Serpent Men cannot utter the phrase "Ka nama kaa lajerama."

They are masters of Illusion with respect to disguising their true shapes, appearing as normal men in every way. Only cats, Great Horses, and lawful werecreatures in beast form can detect them naturally. Saintly men will feel uneasy in their presence and develop a healthy dislike of them without knowing exactly why. Thaumaturgists of level 20 instantly recognize that an Illusion

spell surrounds them and can, 25% of the time, cast a spell that reveals their exact natures by Dispelling the Magick that surrounds them. There are also enchanted jewels that reveal the true forms of the Serpent Men when someone looks upon them through the jewel, as if through a lens.



The Serpent Men are totally chaotic and are devoted to restoring their race to dominance in the world. Their favorite method is to infiltrate the highest levels of government and use men to fight their battles with other men. For the Serpent Men are themselves few in numbers and cannot risk coming out in the open. Only in death are their true forms revealed to all. Serpent Men have all the characteristics of human beings and can become Warriors or Magick Users.

The Serpent Men were created untold aeons ago by the Great Serpent (Later scholars would identify the Great Serpent with the Great Old One Yig and with the Stygian serpent god Set). At some point the Serpent Men group split, with one group becoming the Man-Serpents- these creatures, unlike their kin and predecessors, have the bodies of giant serpents and the heads of human beings, with smaller snakes for hair like Medusa. Man-Serpents have hypnotic gazes and lethally venomous bites, as well as terrible crushing strength.

The seat of the First Empire of the serpent people, during the Paleozoic era, was Valusia. Serpent Men tried to conquer the world once again, around 20,000 years ago, where Kull from Atlantis reigned over the Valusia Kingdom, located on the west coast of the main continent of Thuria. The ancient serpent empire was based on sorcery and alchemy, but collapsed with the rise of the dinosaurs about 225 million years ago during the Triassic era. The Serpent Men originally ruled over humans in Valusia but were defeated and almost wiped out in humanity's battle for survival against the "elder things" that predated them. Over time, humans dominated Valusia and the Serpent Men became a legend. The Serpent Men, one of the few surviving "elder things", infiltrated human society and ruled from behind the scenes for a time but were again discovered, defeated and cast out in a secret war. However, they later repeated this tactic but added the front of a Snake Cult religion, which gained power and influence within Valusia while they also used their abilities of disguise to murder and replace each reigning monarch. Their power is eventually broken by King Kull, formerly an Atlantean barbarian who had recently conquered Valusia, and the Pict Brule the Spear-Slayer, whose society was aware of the Serpent Men's infiltration.

After the destruction of Valusia, the serpent men escaped to Yoth, a cavern beneath K'n-yan in North America. They built subterranean cities, of which only ruins remain in the middle age. Their next downfall came when they brought idols of Tsathoggua from N'kai and abandoned their patron deity Yig to worship their new god. As retribution Yig placed his curse upon them, forcing his few remaining worshipers to flee to caverns beneath Mount Voormithadreth.

Their IQ and Wisdom is always 13+. In addition to the usual weapons employed by men, they also have *MMB 2* large fangs (2 x WDF) which they will employ when there is no chance of detection or when they have been unmasked. Experience: as for men +20%.

The Rat Men

The Rat Men are human beings who are true Lycanthropes. There are few of them, and they tend to become leaders of packs of rats (which abound in feudal times) from 100-600 strong. They may also be served by 10-20 Giant Rats who act as bodyguards. Rat Men are prone to remain in human form most of the time, for unlike other Lycanthropes, they are not driven automatically to change form at the Full Moon. They use their rat packs to further their own ends by acting as spies and sometimes as executioners of enemies. No player may elect to be a Rat Man without having an IQ of 18+ and a Wisdom of 16+.

Wererats are the smallest and weakest of all lycanthropes, and are universally despised both by humans, and by the rest of their lycanthropic brethren. Cowardly and frail, they would have little chance for survival without their considerable adaptability, and their innate ability to command their ordinary kin.

In human form, wererats are usually short and thin, with scraggly hair, staring eyes, and a nervous, furtive manner. Born wererat children have a perpetual look of starvation about them, although they are usually in reasonably good health; they often have fairly severe buck teeth, which they may well retain upon reaching adulthood. The were form of a wererat is a very large rat, about the length of a small to medium-sized dog, although very thin of body. The man-rat form is particularly hideous, a hunched and twisted caricature of a bipedal rat. with taloned hands and feet, a long snout, and razor-sharp teeth, which fortunately are fairly small.

Although their were form is that of a pack animal, wererats rarely associate with one another, preferring to live their lives almost entirely in paranoid isolation. A wererat's only friends are the rats that he commands, although he may pretend to befriend humans, usually in order to lead them into an ambush by his rat pack. Even mated wererats care little for their children, often abandoning them shortly after they are weaned (at about two years of age) to fend for themselves on the streets of a human town or city. Most born wererats live in towns, or more often under them, dwelling in wretched hovels, or, worse yet, the fetid sewers beneath the streets of some of the older and larger cities. There is no greater disinclination to sewer repair than the sight of a wererat leading its pack of servant rats in an attack upon the men trying to perform maintenance!

Made wererats, whatever their profession might have been, usually find themselves gravitating towards the towns and cities if they are to survive; after all, without a pack of rats or Giant Rats to serve him, a wererat is actually relatively easy to destroy. Indeed, wererats often survive their immature phase simply because most humans in towns are so used to the sight of rats that they make little effort to exterminate them. beyond using poison that a wererat is immune to anyway.

Remember, when playing a wererat, really emphasize their paranoia: everyone hates wererats, and they know it all too well. Even other lycanthropes will always attempt to destroy the snivelling wererats, figuring that they are doing lycanthropy a favor by eliminating these pathetic specimens.



The Fey Races

Brownies, Boggarts, Greenies, Frids, and Piskies all belong to the Fey race. These Lesser Feys inhabit different environments as suits their moral purposes. When manifest to mortals the Fey tend to be diminutive in stature rarely rising above 3′ in height with, with long arms and legs. Their complexions are usually dark brown or green. Some of the Fey, such as Brownies and Greenies, bring belssings and benefits whether the person receiving the benefits or blessings wishes them or not. Some of the Fey such as Boggarts, Frids and Piskies come to exact vengeance as the result of a justified curse on the recipient. Boggarts and Frids are solitary creatures who dwell in one location for many years, if not generations. (They are not suitable to be player characters). The Boggart are a form of living Poltergeist which can infest a dwelling, a street or even a whole farmstead (the GM can wreck such havoc as they deem fit when a Boggart is on the trail of vengeance). All the Fey are extremely skilled in arts, crafts and magick, which skill they will use to benefit or torment. Piskies and Greenies are especially competent in illusion magick.

Piskie and Brownie society is tribal. They live in underground complexes near rural villages, and the typical tribe numbers from 100 to 300 members, with 10% to 25% being found in the lair at all times. Patrols average 10 to 100 strong. Greenies are solitary

creatures which will go out of their way to assist those most in need in their chosen territory.

Fey have a reputation for meanness and trickery which is not entirely deserved; Fey will acquire those they can be protectors for and will only get cranky if their aid is refused.

Not all Fey are alike, any more than all men are alike. The following tables give the experience levels for Fey types. Player-characters advance to the next level upon reaching the indicated experience totals. There is a 10% chance a player has the group's leader for a father, a 10% chance that father is a High One and an 80% chance that father is only a worker. Also, the number of a particular level of High Fey per 100 is provided so that lairs may be appropriately "stocked". The Prime Requisites are treated differently at times than for the usual humans, Elves, etc., and the player should pay close attention to the changes listed below.

Size & Weight = as printed in tables; values change as character advances
Constitution = 1d20 for recovery; Body as per tables
Strength = 1d20 for computing Military Ability only.
Dexterity = 1d20, with all bonuses applied.
Appearance = 1d20 values reduced for Frids and Boggarts - if GM allows them as PCs.
Bardic Voice = 1d20 Fey are not tongue-tied
Charisma = 1d20 for Piskies add +3
Intelligence = 1d20 Unless non-player types are "officers" then IQ = 1d10
Wisdom = 1d20
Alignment = 15-20 for Boggarts, Frids and Piskies Use 1d6 with 1=15, 2=16, etc.
Body = as per tables

Level	Exp.	Body	Fat	Size	Weight	% Hit	% P&D	Blows	WDF	Armor	No/100	Bonus Exp.
1	0	4	3	3'	45dr	-	-	-	2x	2	60	150
2	2500	5	4	3'	45dr	-	-	-	2x	2	10	200
3	5000	6	5	3'	45dr	-	-	-	2x	3	10	300
4	8000	6	6	3'	55dr	+5%	-	+1	2x	3	10	500
5	25000	6	7	3'	55dr	+5%	-	+1	2x	4	5	650
6	30000	7	8	3'	65dr	+7%	-5%	+2	2x	5	2	1000
7	40000	7	9	3'	65dr	+10%	-5%	+2	2x	5	1	1500
8	60000	8	10	3'	70dr	+15%	-7%	+2	3X	5	1	2500
9	90000	9	12	3'	75dr	+17%	-10%	+3	3x	6	1	4500
10	150000	12	15	4'	75dr	+20%	-15%	+4	3x	7	1/Group	8000

If caught by a mortal the Fey will attempt to bargain for their freedom by promising a rich reward or grant a wish. All Fey will lie to a certain extent, the Frid and Boggarts will attempt to kill those who have captured them. The Brownies, Greenies and Piskies will attempt to embarrass those who had captured them. Each Fey individual will have some oath or some agreement which is binding on them and which they cannot avoid. The GM is free to stipulate what that geas-like binding will be. If the player character actually stumbles on the binding formula, they will be able to compel the Fey to do their bidding at least once.

Faeries and Elves: There is a distinction to be drawn between Faeries and elves. Faeries are clearly beings of a supernatural nature, and might be likened to spirits rather than to truly living races. Elves can be interpreted in this fashion, but they can also be seen as members of a living race, occupying a place in the natural order of things, and having certain traits and magical qualities that set them apart from humanity. Also, the elves of tradition arise from somewhat different origins than do the Faeries; there are too many incompatible elements to classify them as part of the Faerie Folk. Furthermore, modern fantasy fiction has developed so many variant views of elves that, again, they are more properly considered as an entirely separate group.

Trooping Faeries vs. Solitary Faeries: A number of mortal commentators divide the Faeries into two broad groups, Trooping Faeries and Solitary Faeries; the distinction is accurate for Faerie Folk, whatever the tradition. Trooping Faeries live in large social groupings, and can range from the Heroic Faeries to the Diminutive Faeries whose dancing makes the Faery Rings. Many of the Trooping Faeries, particularly the nature spirits, are most often dressed in green. Many of them are aligned with either the Seelie or Unseelie Courts, and owe homage and fealty to the Great Lords and Ladies of the Faerie Realm.

Solitary Faeries live alone or in small family groups. This broad classification of Faeries includes such beings as the Bogies and Brownies. the spirits of Faery Trees, most Dryads, Nymphs, and the like, and the individual members of other Faerie races who have chosen to live a hermit-like or unaffiliated existence.

The Faery Realm: The Faery Realm (or the Lands of Faerie) can be considered an alternate dimension or plane of existence, parallel to, but separate from, the real world. In the Faery Realm, time is said to pass at a different rate, so that even a short stay there might see the passage of decades in the mortal world. However, at other times, a mortal visitor might spend a lifetime in Faerie, only to find that the world that he left behind has advanced forward but a day in his absence. GMs should take note: not even the Faerie understand the constant shifts of the time rate in their realm, so mortal travellers therein are best advised to obey a couple of guidelines. First of all, most trips to Faerie that last for less than a day seem to be safe; the shifts in time usually occur during what proves for night in the Faery Realm. Second, and perhaps most important. at the summer and winter solstices, and the two equinoxes (vernal and autumnal), the time of Faerie and the mortal world run in perfect lockstep for at least one full day and night; thus, a mortal visitor on these days is safe, so long as they return to their proper place before the in rises on the day after the solstice or equinox. Should an adventurer be foolish enough to overstay their time, or even more foolish enough to ignore these restrictions, the GM should have no compunctions about twisting time until the adventurer is crying for mercy!

Traditionally, the Lands of Faerie have been associated with the underworld (Arawn, in Welsh, pronounced "ar-rawn"), so some regions of the enchanted realm can be populated with a wide variety of spirits (demonic and otherwise), monstrous races, enchanted beasts, and monsters, even undead - as well as the Faerie themselves. If there is anywhere that truly qualifies as an entire World of Mystery, pre-eminently suitable for fantasy role- playing, it is the Lands of Faerie. In the Magick of Chivalry and Sorcery, the Shining Paths are a means of entering alternate realities, one of which is the Faery Realm. The entrance to the interior of each Faerie sidh or sithein is a permanent Gateway of the Shining Path, a dimensional doorway.

The Hollow Hills: Tradition has it that the centers of Faerie culture are safely located in enchanted hills found dotting the countryside. The Hollow Hills are known variously as sidh (pronounced "shee"), sithein (pronounced "sith-een"), or knowes (pronounced "nose", and meaning knoll); the interior of each is called a bru or brugh (pronounced "broo"), a place where a large number of Faeries live together in a community. A brugh is both a Faery town, and also a stronghold, for it is well defended by both magick and fierce guardians, and is exceedingly difficult to enter uninvited.

As noted earlier, a brugh is linked to the Lands of Faerie. It should not be considered as some kind of cavern complex or subterranean dwelling; rather, it is literally a corner of another world that extends far beyond the limits of the Faery Hill in this world.

Heroic Faeries: According to legend, the Daoine Sidhe (pronounced "thee-na shee") are the descendants of the Tuatha de Danaan (pronounced "too-tha day dan-an"), and live in the Hollow Hills. They are the true Sidhe, the heroic faeries of legend and romance. Their lifestyles, interests, and occupations closely correspond to those of the medieval chivalric classes. They spend much of their time in noble pursuits, such as riding in procession about the countryside, hunting, and fighting. Beloved by all the Sidhe is feasting in congenial company, with music, singing, poetic recitation, and dancing.

Heroic Faeries are an immensely proud lot. For safety's sake, humans do well to refer to them by using euphemistic terms like "The Gentry", "The Good People", "The Folk in the Hill", and the like. They are described by those who have been in contact with them as human or more than human in size, and possessed of extraordinary beauty and grace.

Heroic Faeries are an extremely magical race, particularly the great Lords and Ladies among them. They usually stand aloof from humanity, spending virtually all of their time in the Faery Realm; however, they do venture out into the world to become enamoured of mortal men and women, or to meddle in human affairs when their own interests are involved.

There are several ranks and classes of Heroic Faeries. The Lords of the Sidhe are the rulers of the Hollow Hills, the princes and kings who hold sway over the enchanted realms inside the sidh/sithein which lie scattered across the face of the world. They are invariably mighty warriors, who also have exceedingly powerful magies at their disposal.



Fae Ladies are either the spouses of the great Lords of the Sidhe, or sovereign queens in their own right. While rarely warriors, the Fae Ladies are powerful mages, sometimes far more so even than their male counterparts. Included in this group are mysterious, otherworldly women of legend, such as Morgan le Fay and the Lady of the Lake, who are associated with enchanted, watery realms (the name Morgan is Welsh, and refers to certain powerful Water Faeries). Other Fae Ladies live in rustic woodland settings, the powerful queens of bands of Diminutive Faeries.

Faeries of the Sidhe are Heroic Faeries of lesser rank, comparable

in appearance to the Nandor Elves. Some of these are considered noble by the other Faeries, while others have the status of commoner retainers in human society; however, all Heroic Faeries consider themselves noble by mortal standards, and expect to be treated as such at all times.

The Seelie Court: The Seelie Court is a host of kindly Heroic Faeries ("Seelie" is a word meaning "blessed"). The Heroic Faeries of the Seelie Court are good and benevolent in nature, and are not hostile toward humankind. Indeed, they are famous for their mercies, their gifts of bread and seed grain to the poor, and for the aid and advice that they give to humans who have become their favorites. They are also very generous benefactors to anyone who does them a kindness, or who speaks well of them.

At the same time, the Faeries of the Seelie Court are quick to take offense at either injury or insult. If redress is not made, they quickly and thoroughly avenge themselves on mortal offenders; however, in such matters they are always just, giving offenders due warning and a chance to make amends before appropriate punishment is meted out in full and stern measure. After all, being inherently good, the Faerie Folk of the Seelie Court avoid the wanton injuring of human beings or the destruction of their property.

The Unseelie Court: The Unseelie Court is a host of unkindly and evil Faeries, innately hostile to all of humanity. The membership of the Unseelie Court is known as the Slaugh (pronounced "sloo-ah"), or the Host of the Unforgiven. The Host is headed by the greater and lesser Faeries of the evil branch of the Daoine Sidhe. If the good Faeries of the Seelie Court seen formidable when offended by mortals (and they do!), the members of the Unseelie Court are under no constraints whatsoever in their dealings with humanity, and act with a cruelty and ruthlessness that is truly evil in nature.

The Unseelie Court also includes the undead spirits of certain mortals who died in grievous sin, assorted lesser demons, goblins, trolls, and a vast range of other monstrous creatures. All are dedicated to the harassment and destruction of humanity and their property, animals, and works. The Host is a dreadfully bad lot, both individually and collectively, and one is well advised to give them a wide berth when they are in the vicinity, particularly when they are engaged in the uncontrolled revelries of a Wild Hunt.

The Hostility Between the Courts: The Seelie and Unseelie Courts are mortal enemies. Humans of good character caught up in the affairs of a group of kindly Faeries may well find that they are committed to battle against the evil Host; similarly, humans of evil nature may find themselves allied with the Unseelie Court, for both sides enlist mortal allies in their eternal struggle. There is no more bitter warfare anywhere than the unrelenting and merciless conflict waged between the Seelie and Unseelie Courts and their agents and allies.



Faerie Borrowings: Common to many Faery Races is a dependence upon mortals for many basic needs. The Faeries borrow grain, milk and other produce, implements, tools, and make clandestine use of human fires and mills. However, the Faeries always return what they borrow: grain, for example, is restored in double measure, invariably in Faerie barley with triple the nutritional value of any ordinary grain. Faerie cheese replaces borrowed milk; it is again triple in food value, and is also of superb taste.

Faerie Brides and Husbands: There are many tales of intermarriage between Faeries and humans. Sometimes a Faery bride appears as a beautiful woman to win the love of a man, wed him, and live with him for a time. In other cases, a Faery male wins the love of a human woman, visiting her from time to time. A Faery lover remains with a mortal only for so long as his or her true identity is not discovered, and the mortal is devoted, respectful, and gentle in all dealing with the Faery lover; they leave instantly and forever upon any breach. Any offspring are known as "Fae -blooded" (or simply Halflings), and may well inherit Faerie features and capabilities.

Of course, as Faeries as usually immortal, their identities often get discovered by their lovers, or those who are close to their lovers, when they fail to age, even over long periods of time (say, ten or twenty years). Few Faery lovers will remain with their mortal paramours for so long, but it has been known to happen occasionally. Should a Faerie find their attachment to a mortal to be so strong that they can not bear to sever it, the Faerie has two choices: give up their Faerie blood and become mortal themselves (rarely done), or petition the Lords of the Sidhe to allow the beloved mortal to become a member of the Faerie, thus enabling them to live forever (even more rarely done. as this process involves the mortal giving up their immortal soul).

Occasionally, mortals grow so attached to their Faerie lovers that they refuse to accept the rupture of the relationship due to discovery or callous actions. If the offending mortal acted in innocence, rather than in premeditated malice, the Lords and Ladies of the Sidhe may allow the mortal to quest for the hand of their lover. Such quests are invariably most dangerous for the mortal involved, as they take place within the Faery Realm, and are certain to involve both great personal danger, and the shifting layers of time with the immortal lands. However, should the mortal accomplish the tasks set for him or her by the masters of Faerie (GMs take note: this should be really difficult to do), they are reunited with their Faerie lover forever, whether both become mortal, or both remain in the Lands of Faerie as immortal citizens.

Faerie Disguise and Faerie Glamour: All Faeries possess the capacity to cast the spell Great Disguise (rank 5 Illusion). They employ this spell not only to assume the identity of another, both also to make them-selves appear human in size and appearance. In some instances, such as in the case of the Pixies, their intrinsically Faerie nature may show through.

Additionally, all Faeries are capable of casting the spell Faerie Glamour (rank 8 Illusion) without expending any Fatigue, and without a fixed duration. In essence, the spell lasts for as long as the Faerie chooses to concentrate upon it, and it takes very little concentration for a Faerie to maintain this spell. Other Faeries can see through the illusion as if they possessed True Sight.

Any Faerie capable of Magick (and nearly all of them are) will choose to concentrate upon the spells of Illusion before anything else. After all, despite their great power and fighting capabilities, the Faerie are far fewer in number than the mortal races, and rely upon such illusions to conceal not only their numbers, but their very existence when they feel that it is necessary. Even the most skillful of mortal thaumaturges is scarcely a match for the Lords and Ladies of the Sidhe when it comes to mastery of the spells of Illusion, and inventiveness in their use.

Faerie Foods: Faeries possess Haut Cuisine-level skill in Cooking, and prepare delicious food, especially little cakes which they bake from ingredients borrowed from mortals. Some Faerie foods are conventional and well-suited to the human palate, while others are unique to Faerie cuisine. Faeries enjoy milk from human cattle or goats, or from red deer. They prepare many foods from ingredients found in nature, especially from mushrooms, various berries and fruits, nuts, roots, flower nectar, and even weeds! Whether transformed by glamour or culinary skill, such dishes are invariably tasty.

Faerie Bread sustains any being's strength; a single four-ounce biscuit is sufficient to provide all the energy and nutrients needed to keep a large man going all day, even under conditions of extreme exertion and hardship. Some Faerie foods cast a binding spell on any mortal who eats them while a guest inside a Faerie brugh; the spell prevents escape for some stipulated period of time. Worse yet, any Faerie food eaten without the permission of the Faerie folk while in the Faery Realm binds the offending mortal to that realm for as long as the Faeries choose to keep him, and they often choose simply to never let such malefactors go, judging this sufficient punishment for the ungracious behavior of such a thief. On the other hand, if given as a gift to a favored mortal, Faerie food will bring the recipient Faerie Luck.

Faerie Flight: Many Faeries have magical powers of flight. It is very likely that one of the spells that a Faerie mage knows is Walk the Winds (rank 3 Air). This is especially true for all Faerie folk living in the wilderlands, who will learn how to fly with this spell even at MKL/1.

Faerie Gratitude: The Faerie folk place great value on courtesy, generosity, and hospitality. For instance, the free and ungrudging gift of a meal or drink to a hungry or thirsty Faerie in need may be richly rewarded; mere courtesy might bring a recompense all out of proportion to the grace given. Of course, the Faerie will not appear in his true form, but rather as a mortal, which effectively makes the whole matter a test of the worthiness of the person faced with granting (or failing to grant) the courtesy or generosity the Faerie expects. The gratitude of one of the Lords or Ladies of the Sidhe can be a valuable thing indeed; one Fae Lady rewarded the kindness and courtesy of a much-abused peasant girl with the gift that, with every word that the girl spoke, a flower or precious gem would fall from her mouth! The mortal girl's evil stepsister then sought out a similar gift, only to so incense the Fae Lady with her rudeness and discourtesy that the girl was condemned to have a toad or poisonous serpent fall from her mouth with every word. The good mortal girl won the hand of a prince, while her evil stepsister was driven out of mortal society to die in the wilderness; a telling comment on the value of courtesy to all, for who knows who might be a Faerie in disguise.

Faerie Loans: Faeries are willing to loan food or some other useful item (but not magic) to mortals who are in need, or who are favored by the Faeries. Such loans must always be repaid. When such a loan is returned, a Faerie accepts only the fair equivalent of what was loaned. If less is offered, or the loan is not returned on the day specified, the Faerie will be offended and will take revenge on the ungrateful human. Faerie folk are exceedingly proud; if more is returned than was loaned, the Faerie will be so offended that the borrower will never be able to obtain another Faerie loan (however, the Faerie will take no further action against the overenthusiastic mortal).

Faerie Manners: All Faerie folk exhibit courtly manners, even when they are angry, and they expect that anyone having anything to do with them will show proper courtesy at all times, and in all circumstances. A bow or curtsey never fails to establish one in

their eyes as being well-bred and mannerly. A polite tongue and an incurious eye are also important, as is the use of proper and respectful forms of address. Coarse behavior and crude jokes are not appreciated at any time. All of the Faerie folk abhor liars, although they are perfectly capable of lying themselves (and will do so to mortals, under the proper circumstances); mortals are well-advised to answer questions politely, without any evasions or falsehoods.

Some, although not all, of the Faerie folk react very badly to being thanked for favors or kindness, or being offered any form of gift or compensation for services granted. Faeries, even the lowliest members of Faerie-kind, think of themselves as more noble than any mortal. They pride themselves on having impeccable manners and boundless generosity (neither of which is, strictly speaking, always the truth). Consequently, many Faeries consider a thank- you from a mere mortal to be a particularly grievous offense against their honor and nobility, as if their actions were somehow out of the ordinary for beings of their exalted station.

Faerie Luck: One of the gifts that a grateful Faerie might bestow upon an adventurer is Faerie Luck. This gift is a favorable +1D10% modifier to all Success Chance determinations. Faerie Luck lasts for a period of three days, plus one day per MKL of the Faerie who granted it to the fortunate adventurer. Of course, only one such gift of luck can be in effect at any one time. It should also be pointed out that a character can not benefit from both Faerie Luck and from the blessings of the clergy, as these are mutually exclusive; however, possessing Faerie Luck will not adversely penalize any character whose faith frowns upon the utilization of magical benefits.

On the other hand, those who particularly offend the Faerie folk may have Faerie Ill Luck wished upon them. This is an unfavorable -1D10% modifier against all Success Chances, that lasts for three days plus one day per MKL of the offended Faerie. Faerie Ill Luck is a curse, and may be removed by one with the power to affect such things.

Some other forms that Faerie Ill Luck can take besides that of a penalty to die rolls include:

- Fresh milk and cream curdle, and butter and cheeses go rancid, that belong to, or are being eaten by, the victim for a period of (3 + 1xMKL) days.
- Cows belonging to the victim go dry for (3 + 1xMKL) days.
- Hens belonging to the victim stop laying eggs for (3 + 1xMKL) days. Horses, mules, or donkeys belonging to the victim go lame (moving at only 1/2 speed) for (3 + 1xMKL) days.
- Crops belonging to the victim wither.
- Animals belonging to the victim become barren.
- The vintage of wines being made by the victim, or made from grapes in the victim's vinyards, is poor.

Note that the severity of these curses (others can be readily added to the list above along the lines indicated) will depend upon just how grievous an offense was committed by the hapless human. The GM will have to adjudicate such matters, based on the specific circumstances surrounding the angering of the Faerie in question, and the relative power of the offended Faerie.

Faerie Market Fairs: On occasion, Faeries assume human guise to hold market fairs to trade with each other. Folklore has it that a mortal stumbling upon such a meeting of the Faerie folk would be wise to pass by, rather than go amongst them, for some ill luck might befall him if he does choose to intrude. However, a Faerie-friend, or someone favored by the Faeries who has goods that the Faerie folk might desire could come away with a real prize. This could be some ordinary item superbly crafted, or it might even be something magical. For instance, there is one account of a human trading goods at a Faerie Market Fair, and receiving payment in the form of a handful of weeds. The man showed good manners, did not protest, and put the weeds in his belt pouch. When he returned home, he found that the weeds were actually a handful of gold coins!

Faerie Midwives and Nursemaids: The Faerie folk often use mortal women as midwives for Faerie mothers. Nursing mothers are kid-napped or lured to a sidh (Faerie hill). They are held captive as nurse-maids for a year and a day, and then released with a reasonable reward if they have conducted themselves well. Human midwives and nurse-maids sometimes assist captives in a Faerie Hill, warning them about things to avoid if they expect to escape. While they may be friendly, they rarely assist captives actively, for they enjoy the freedom of the Faerie demesne during their enforced service, and may very well not wish to jeopardize their situation.

Faerie Privacy: Faeries are an intensely secretive folk. They detest being "spied upon", which they interpret as being watched intentionally or even accidentally. It is most unwise to trespass on the lands claimed by the Faerie folk; people falling asleep on Faerie Hills have ended up thrown down from the heights, or even blinded during the night. Similarly, Faeries can not abide anyone telling their friends and/or neighbors of gifts of Faerie gratitude; they will take back all of their gifts, including any Faerie Luck that they have bestowed, and may even punish such an offender with the curse of Faerie Ill Luck.

In this vein, Faerie lovers come and go in secret. Woe to the mortal who boasts of having such a lover; not only will the lover never be seen again, but the boastful mortal will be stricken by deep melancholy, and pineaway from a broken heart. Even if this dreadful curse is lifted, no human being will prove attractive to the unfortunate lover, who will live out the rest of his or her life alone.

The Faerie Ride: One well-known activity of all of the Heroic Faeries and their retainers is to go out on solemn ceremonial processions through the countryside during the night. This happens most often on the nights of the solstices and the equinoxes, although it may occur on any night of the year, should the Faeries feel the need. As a rule, it is best to avoid these Faerie processions, particularly if the riders are members of the Unseelie Court. Kindly Faeries attach bells to the harness of their horses when they ride, possibly to ward off the unwelcome attentions of the evil creatures that make up the Unseelie Court.

The Pixies have their own version of the Faerie ride; they sneak into barns at night, steal horses, and ride them into the woods to make a Faerie Ring called a gallitrap. Being small in size, as many as a dozen pixies may ride a single horse, which they will race around and around for hours. In the morning, the hapless owner of the horses will find his exhausted animals back in their stalls, all lathered up and panting, and quite unfit to do any work that day.



Faerie Rings: In order to ensure their privacy while they are dancing and singing during their nightly revels, many of the Trooping Faeries create an enchanted Faerie Ring in the area of effect of a Glade of Dreams (rank 5 Plant) spell. The ring will be delineated by a circle of toadstools or mushrooms. The Faeries inside the ring can not be seen or heard, unless one actually puts a foot across the charmed line. Of course, breaking the barrier also alerts the Faeries to the presence of an intruder, unless said intruder has managed a stealthy approach, bypassing the magical protections of the Glade of Dreams.

The Pixies form a Faerie Ring called a gallitrap by riding stolen horses around and around to trample a circle in the grass of a woodland clearing. The gallitrap is literally a trap for intruders. If an interloper places only one foot across the charmed line, he will see the Pixies dancing and hear their singing and music; but if he steps entirely over the line with both feet, which is invariably the case if he is not approaching with stealth, he is Held within the charmed circle as if a Hold Person (rank 3 Command) spell had been cast against him at MKL* 10.

All such enchanted Faerie Rings are undetectable and impenetrable by the use of magick, for they are a defense against any form of intrusion on the jealously guarded privacy of the Faeries, and are backed up with the combined magical power of the Faeries within. Needless to say, any intruder found in a Faerie Ring will be held to account by the Faeries inside the circle for interrupting their revels and violating their privacy. How, precisely, they deal with him depends upon the kind of Faeries, the nature of the intrusion, and the character and talents of the intruder. Trooping Faeries of the Seelie Court tend to deal sternly, but not cruelly, with intruders, and those who are of good character, courtly manner, and possessed of good looks and/or entertaining skills may even be welcomed. Trooping Faeries of the Unseelie Court, on the other hand, can prove lethal in the punishments that they impose upon intruders; a sentence to dance until the intruder dies of exhaustion would not be out of the ordinary for these vicious beings.

Faerie Skills: The Faerie folk have a considerable reputation with certain skills, which they may employ on behalf of mortals they favor, or which they may even teach to the most favored. Within Faerie brughs, they may be found engaged in many activities that parallel human occupations; these activities include a number of skilled trades and crafts, animal husbandry, and veterinary medicine. The skill of Faerie women in spinning and weaving is justly renowned.

Faerie Stroke: A Faerie Stroke is a paralytic seizure inflicted by a Faerie shooting a victim with a special flint- tipped arrow (often called Elf Shot), or by administering a potion in their drink or food. The effects last for some 30 days - the CON of the victim. Faerie Stroke reduces the Fatigue levels and physical capabilities of the victim to one-half of normal values, and causes lameness (reducing the victim to one-half of normal speed). Faerie Stroke is effective against all living creatures - both people and animals. A Faerie who is skilled in fletching can fashion one Elf Shot arrow multiplied by his MKL per month, while one skilled in herbalism can prepare one dose of Faerie Stroke potion multiplied by his MKL per month, using three magical herbs per dose.

Faerie Thefts: The Faerie folk regard themselves as vastly superior to mortals, whom they regard as usurping latecomers; thus, they feel that they have a right to any and all human possessions. Faerie borrowings from mortals of generous heart have already been noted; but Faeries will also steal grain, food, milk, cattle, and almost anything else from people who refuse to share their good fortune, or those who have acquired their possessions in less than honest ways. Such thefts are not restored at a later date, of course, as the Faeries do not believe that such mortals deserve such consideration.

Mortal babies are sometimes stolen and raised by Faerie mothers, as the birth rate amongst all of the Faerie folk is extremely low. If such a stolen baby is fed only Faerie food throughout infancy and childhood, it is transformed into a true Faerie by the time it reaches adulthood.

Older children straying into Faerie lands are also in danger, for they may be enslaved and taught to be craftsmen, working for their Faerie masters as bondsmen and women until such time as they are released - if, indeed, they are released at all. However, such involuntary servants will acquire skills far beyond those that they would have achieved in mortal lands. Any youthful adventurer or NPC suffering such a fate will have an additional bonus of in the skills of the Faerie-taught trade that he learned in the Hollow Hills.



Handsome men with talents at either singing or playing musical instruments (or both) are sometimes kidnapped to entertain the Faeries at their nightly revels; similarly, anyone with such talents who accidentally stumbles into a Faerie Ring may end up facing such a fate. Young men with especially good looks may also be captured by amorous Faerie women, who bewitch them with Magick and their own unearthly beauty. Most vulnerable of all to kidnappings are beautiful maidens, who are desired either by Faerie Lords as brides, or as nurses to suckle and care for both Faerie infants and human babies kidnapped by the Faeries.

Should such a captive manage to escape the Faeries, ground ivy is a sure charm against almost certain recapture. This ordinary-looking plant masks one's scent so that even the enchanted Faerie Hounds can not follow the former captive's trail. Ground ivy also impairs the ability of Faerie pursuers to employ Magick to locate the escapee, although this is the only time that such a charm works in this manner.

Faerie Weaknesses and Protection Against the Faeries: Given the tremendous powers and capabilities of the various Faerie races, it is fortunate that there are many charms that can provide the user with a degree of protection against the Faeries and their depredations.

Bells provide protection from the hostile Faeries of the Unseelie Court. Church bells require a Willpower check at 1/4 normal chances for success before any evil Faeries can draw near (all other bells require a Willpower check at 1/2 normal chances for success). Even the Faeries of the Seelie Court employ bells tied or sewn into the harness of their mounts to ward off the evil of the Unseelie Court, and their monstrous and demonic servants.

Bread and salt, being age-old symbols of both life and eternity, may drive away mischievous Bogies, Brownies, and Pixies. Unless these creatures succeed a FER CR at -5, such Faeries can not remain in the vicinity or do any mischief for the remainder of the night if they are given the bread and salt as a peace offering.

Churchyard mould strewn across one's path causes pursuing Faeries to pause in confusion 33% of the time. If they are so confused, they have only a 50% chance of gathering their wits together again enough to remember what they were about, and once more pick up the trail.

Cold Iron, and its slightly warmer child, steel, are antithetical to all Faeries. Striking a Faerie or its minions with a weapon of cold iron or steel adds +15% to the Critical Hit result for that wound. Faeries can not wield iron or steel weapons, or wear armor or ornaments made of iron or steel, as these substances prevent them from casting their magics. Binding captive Faeries in chains of cold iron is similarly effective in denying them the use of their magick, and cuts their Fatigue levels to 1/4 of normal value; it also leaves them in excruciating pain for the duration of their captivity. Only when the Faerie is freed from such restraints can he recover his lost Fatigue. Consecrated ground can not be crossed by any of the Faerie folk or their minions, nor can their magics extend into it. Thus, anyone in the sanctified precincts of a church, or any corpse buried on the hallowed ground of a churchyard, can not be touched or harmed in any way by the Faeries and their minions, whether good or evil.

Daisy chains of fresh flowers worn around the neck will protect small children from being kidnapped by Faeries.

Devout prayer and the chanting of hymns (which requires a successful Piety CR) turns aside the evil Faeries of the Unseelie Court and their minions when they are on a Wild Hunt, provided that the endangered mortal kneels, with eyes downcast, and does nothing else except concentrate upon his devotions. Indeed, no Faerie can easily abide the sound of Holy Words being spoken, for the Faerie races are soulless, and wards and deeds of true faith are antithetical to their nature. Any member of the Faerie races confronted with a mortal reciting from the holy book of his faith, or simply praying with enthusiasm (the first requires a IQ CR, while the second requires a Piety CR), must make a FER check at -5, or retreat in pain and discomfort (possibly to return when the mortal has finished with the offending activity).

Four-leaved clovers and Faerie Ointment (which can be made from four-leaved clovers) can break the spells of Faerie Glamour by giving the user the temporary equivalent of True Sight. The user had best beware, however, as the Faerie regard the use of such measures as a blatant infringement on their sacred privacy, and will retaliate if they detect the trick.

Holding up a holy symbol will repel a hostile Faerie failing a FER check, with a further reduction to the FER check of -5 if the symbol is of cold iron.

Holy Water sprinkled by a priest on a hostile Faerie will burn like liquid fire (1D10 points of Body damage), and require the Faerie to make a FER check at 1/2 the normal chances for success if the Faerie wishes to stand its ground; otherwise, it will flee in panic, and not return far at least a day and a night. The effect of Holy Water is equally powerful against Faerie beasts or monsters in the service of the Seelie or Unseelie Courts, when they pose a direct menace to human beings.

Iron horseshoes nailed in an ends-up position over the doorways of houses and barns protect people, livestock, and goods from Faerie thefts and Faerie Ill Luck by barring entrance to any Faerie intent on stealing from or hexing those inside.

Rowan (mountain ash) protects against Faerie Magick if a line of trees is planted outside the entrance(s) to a mortal home. Such a barrier also prevents any Faerie from entering a habitation without an invitation; however, if an invitation is extended - even if the Faerie is in disguise and its true identity is not suspected - the protection no longer has any value. Rowan trees planted around a pasture protect cattle and other farm animals from Faerie thefts.

A rowan wood staff or holy symbol, when held up defensively, adds +10% to targeting when resisting Faeric Magick.

Running water has a 30% chance of stopping hostile Faerie pursuit (70% if the stream is flowing southwards); however, remember that some Faerie creatures dwell in water, and may attack anyone crossing over or through their demesnes.

Turning one's coat may sometimes break the run of Faerie Ill Luck caused by the angry curse of a Faerie. The act of reversing one's coat disguises the victim's identity, thereby diverting the Faerie Ill Luck away from them. The chance of success is only 33% -3% per MKL of the Faerie who cast the curse, and the reversal may be attempted only once. Turning one's coat will also work (with the same chance of success) if an unfortunate mortal is being Pixie-led, and is unable to escape the unnatural disorientation and find his way home again.

Faerie Strengths and Advantages: Apart from the obvious advantage of their considerable powers of magick, the various races of Faerie have a couple of advantages over the mortal races that they so often view as usurpers of their rightful place in the world. First off, Magick is relatively easy for the Faerie to cast; many of their spells are so innate to their beings that they are cast at little or no Fatigue drain, allowing a Faerie mage to outlast many a mortal mage by sheer attrition. Such an advantage should not be overlooked, should a mortal adventurer be foolish enough to square off with a Faerie, and particularly a Heroic Faerie, in purely magical combat.

Second, and perhaps even more importantly, the Faerie are very difficult to kill. They recover damage inflicted by weapons that are neither enchanted nor made of cold iron or steel at a prodigious rate, and can never be slain by such mundane weapons, no matter how much damage is inflicted upon the Faerie's seemingly fragile form. On the other hand, enchanted weapons or blessed items can kill them, and wounds inflicted by cold iron or steel, especially enchanted cold iron or steel, never completely heal (the Faerie forever loses a point of Body, which eventually means that a Faerie that suffers too many wounds from cold iron or steel will be destroyed, despite all of their power). As they can not wield iron or steel, the Faerie either use weapons of incredibly hard bronze (which has the hardness and durability of steel), or Faerie glass, an enchanted variety of obsidian (volcanic glass) that Faerie smiths can work into an astonishing variety of shapes and colors.



The Wild Hunt: Heroic Faeries dearly love to hunt; however the Wild Hunt is a terrifying, soul-ravening hunt through the night conducted by members of the Unseelie Court, and their prey is...human!

The Wild Hunt is any number up to thirty evil Faerie huntsmen in full cry, mounted on black Faerie Horses and black Faerie Stags, and preceeded by a pack of fierce, coal-black Faerie Hounds, with staring, hideous eyes. Anyone alone in the countryside at night is in dire peril of being hunted down, and either slain or taken captive by this dire band of supernatural huntsmen.

A Few Final Notes: As ought to be obvious, the various races of the Faerie form an incredibly complex group of adversaries or allies for any group of mortal adventurers. Bound by a complex set of powers, and an even more complex set of limits and restrictions, the Faerie are, in fact, an entire shadow-realm of beings, lightly, but dangerously, super-imposed upon the much more ordinary mortal world. Although the presence of steel and sacred things may serve to hold the worst nightmares of the Lands of Faerie at bay, the GM should keep in mind that the Faerie are immortal, and have had thousands of years to find ways around the restrictions that their nature and customs have placed upon their actions.

BANSHEES: Banshees (from bean sidhe ("woman-fairy")) are faere harbingers of mortal death. Although mortals divide them into Seelie (benevolent) and Unseelie (malevolent) types, the truth is that all banshees are basically neutral in the conflict between the Courts. Banshees have one purpose, and one purpose only: to escort members of certain mortal families beyond the curtain of death.

A banshee appears like the ghostly figure of a woman, young and beautiful if Seelie, and old and hag-like if Unseelie. Actually, these are the same creature; the banshee chooses which of its forms to appear in, following no particular pattern, although some banshees will always appear in one form or the other. Banshees are completely incorporeal, and are unable to interact with the mortal world in any fashion, save through their howling voice, and (in extremis) their deathly touch.

Each banshee is tied to one mortal family; although there is no set pattern to the haunting of a banshee, once a family has one, it has it until the family name dies out completely. Banshees haunt families that have gained the notice of Faerie, and most especially those touched by Faery blood; any adventurer with that particular advantage belongs to a family that has a banshee.

Although its voice causes depression and fear, and its touch terrifies the living, banshees are not malevolently disposed towards living humans; they simply view their presence as a distraction, and not a particularly great one, in their single-minded wailing over the dying. A banshee appears when a member of its marked family is going to die that night; it cannot appear during the day, and ignores certain types of death, including death in battle. The banshee cannot be fought, and can only be driven off by powerful magick; even this will only delay the death that the banshee foretells briefly, as nothing on earth can truly prevent a banshee from performing its function. After all, by Faerie standards, a banshee is honoring the mortal that it has come to wail out of life, and thus has the backing of every member of Faerie, Seelie and Unseelie.

It is perhaps possible to drive off a banshee by preventing the death of the appropriate person until after dawn, at which time the banshee will vanish; however, unless the person's death is permanently forestalled, the banshee will return at sunset the very next night. Banshees cannot be destroyed, even with the strongest of magick.

BROWNIES: Brownies are Trooping Faeries, appearing as small men, up to three feet in height, dressed in ragged brown clothes; they also have brown faces, and shaggy brown hair. They tend to "adopt" a particular mortal household, making themselves responsible for their chosen home. Brownies come out at night, after everyone has gone to bed, to do work left undone by the owner, his family, and any servants. On a farm, brownies may reap and thresh grain, mow hay, herd cattle or sheep, insure that hens lay their eggs where they can be found, mend fences, run errands, set the cat to chasing mice, etc. In a tradesman's home, such as a silversmith's, they will finish up pieces left to the next day, tidy up the shop, etc.

Brownies expect regular bowls of milk or cream, and good bannocks, toasted over the fire and spread liberally with honey. Clothes are also welcome, provided they are of good, serviceable quality. Such offerings should be left where brownies can find them; however, brownies are easily offended by any hint of pay or reward for their services. They consider themselves to be free spirits, and resent the idea that they work for a wage. Brownies are distrustful of anything that might bind or obligate them, and are insulted by "gifts" given in gratitude for their services; at the same time, taking their work for granted and not leaving them their due portion is also an insult. A brownie who feels particularly ill-used will transform himself into a Boggart in order to exact appropriate revenge.

When well-treated and respected, brownies become wholly committed to the interests of their hosts. They often become especially attached to one member of a household, showing that person special favor; indeed, they may come to listen to confidences, and give Faerie advice. One should never, however, talk, let alone boast, about being a friend to brownies; they have ways of hearing such talk, and will exact revenge.

Brownies, on the rare occasions that they must fight, are armed with knives or staves.

DIMINUTIVE FAERIES: Diminutive Faeries are Trooping Faeries of the woodlands, spending their days caring for the forest almost one leaf at a time. Their true form is that of a tiny humanoid figure, usually dressed in green or brown (or occasionally white, in winter); however, diminutive faeries usually cover their tiny appearance with either Glamour, making themselves appear bigger, or shapeshifting, taking on the form of some small animal of the forest (they are limited to shapes roughly equal to their own mass).

Diminutive faeries, despite their relatively low Discipline scores, are actually very serious and hard-working creatures - about half of the time. During this serious phase, they will carefully work to improve the life of the forest in which they dwell, tending the plants, caring for and grooming the animals, and creating the aura of other worldliness that characterizes a Faerie wood. The rest of the time, however, diminutive faeries are wild and carefree revellers, frolicking, singing, dancing, and drinking to excess, and this is the image that most mortals have of these creatures, as this is when they most often interact with mortals who accidentally or deliberately trespass upon their demesnes. Diminutive faeries are mostly good folk (only a few of their number owe allegiance to the Unseelie Court), but heaven help the mortal who stumbles through, or, worse yet, damages their precious woods; diminutive faeries have nasty senses of humor, and the Magick to make their jokes really unpleasant.

Diminutive faeries usually remain on their own, although there is a vast host of them attached to the Seelie Court; however, they will accept the occasional Lord or Lady of the Sidhe that feels inclined to command them as their leader without question. Although they rarely engage in combat, and are in fact a bit on the cowardly side, diminutive faeries can fight when it is necessary, wielding their tiny blades and bows (made of Faerie glass or bronze, and occasionally enchanted to +1 or +2) with reasonable amounts of skill for beings so small.

DRYADS: Dryads and hamadryads (the terms are interchangeable) are Solitary Faeries, beautiful nature spirits associated with specific wooded areas, for which they are responsible. Types I through IV are tied to the survival of a particular tree in their area of influence (usually an oak; dryads live as long as their trees, and oaks are VERY long-lived), while Type V dryads hold sway over a large area, and are not dependent upon the survival of any one tree therein.

Dryads are always hostile to the cutting down of trees in their territories, although travellers and the like may gather dead wood. To cut living wood in a dryad's territory requires the dryad's permission, obtained by leaving an offering beside the tree to be cut; indiscriminate and extensive cutting is never permitted.

Dryads avoid most human contact. They have many animal friends, who will warn of the presence of intruders, and will use Shapeshifting to turn into shrubs or trees, throwing off pursuers. The fiercest of wood-land creatures act as their guardians, several of whom are usually near-by; also, vegetation automatically obscures all sign of their passage, making tracking a dryad virtually impossible.

Though solitary beings, dryads are amorous and passionate, impulsively taking attractive young men as lovers. They are adept at both Charismatic skills and the healing arts, including Herbalism. Dryads are armed with +2 knives or short swords (of bronze or Faerie glass), and Elvish longbows with quivers of 23 arrows ranging from +1 to +3. Their 3/4-length tunics of spun spider silk provide protection equal to a +2 chainmail hauberk, but weigh next to nothing.

FAE LADIES: The queens of the Daoine Sidhe, Fae Ladies are the strongest of the Faerie mages (save for the Tuatha de Danaan from whom they are descended); they are also deadly fighters, although the Fae Lords rarely allow their ladies into direct combat (ruling queens can do as they please). Fae Ladies appear much like the Faeries of the Sidhe over whom they rule; they dress in the finest of silks, and ride to war in shining suits of +5 Faerie glass annealed mail.

Fae Ladies are most often consorts to the Fae Lords, although, given their tremendous powers of magick, the Fae Lords usually rule

with them as co-equals. However, Fae Ladies have been known to set up sole rule over bands of Faeries of the Sidhe, a situation that their subjects accept willingly; indeed, it is rumoured that the ultimate ruler of the Unseelie Court is such an unattached Fae Lady! Fae Ladies have also been known to take command of groups of Diminutive Faeries, sprites, or Faerie goblins, although this is much rarer.

The ultimate mistresses of Faerie Glamour, Fae Ladies often walk the lands of the mortal races, carefully observing these lesser beings (at least in the eyes of the Fae Ladies), and occasionally looking for potential lovers. The Fae Ladies are as convinced of their superiority over mortals as the Fae Lords are, although they tend to be a bit less obnoxious about it, perhaps because of the Faerie tradition that keeps them out of combat unless they are ruling queens. On the other hand, no-one expresses pride and disdain towards the commoners (which includes virtually all members of the mortal races) better than a Fae Lady! Fae Ladies share the disdain of their lords towards the use of missile weapons, arming them-selves with lighter blades of high enchantment; they also will carry magical devices of the strongest power that they can, just in case their own resources prove unequal to the task at hand.

Fae Ladies make remarkably faithful and true lovers, should they choose a member of a mortal races as the focus of their affections; but woe betide the mortal who betrays a Fae Lady, for their temper is swift, and their vengeance sure.



FAE LORDS: Fae Lords are the rulers and war leaders of the Daoine Sidhe, and are the strongest of the Faerie races in combat (save for the Tuatha de Danaan from whom they are descended); in addition, although the Fae Ladies are perhaps stronger mages, the Fae Lords are still far stronger in their Magick than any other race of Faerie. They appear as very tall humanoids, looking much like their Sidhe subjects, and dress in +5 Faerie glass annealed mail over the finest silks and leathers.

Fae Lords are the masters over all of the groups of Faerie with whom they dwell. They normally rule bands of the Faeries of the Sidhe, but the occasional Fae Lord will choose to command groups of lesser Faeries (Diminutive Faeries, sprites, and Faerie goblins are the most common choices). Should a Fae Lord and Lady rule together, the Fae Lord has the final powers of judgement and rule; but most Fae Lords share power evenly with their consorts, given the danger involved in irritating the Fae Ladies.

Masters of shapeshifting, Fae Lords often wander the mortal realms, examining various mortals with an eye towards either fighting them, or, occasionally, rewarding them for their grace. The malevolent Fae Lords of the Unseelie Court reward no-one, of course, simply wreaking havoc wherever they go. All Fae Lords are absolutely convinced of their total superiority over all mortals; and, given their incredible capabilities, they are usually correct in this. Fae Lords are armed with weapons of the highest levels of enchantment, including flaming and "holy" blades; they disdain the use of missile weapons, although they are expert marksmen.

The occasional couplings between Fae Lords and mortal women are fraught with tragedy, although the Fae Lords invariably treat their lovers with the greatest of respect and affection; their power and pride is simply too hard to restrain for long.

FAERIE GOBLINS: Faerie goblins are Trooping Faeries, and dwell in the dark and gloomy recesses of the Faerie Realms. They are unpleasant-looking little creatures, having bulbous eyes, sharp teeth, long, grasping arms, twisted bodies, ugly faces, and masses of long, stringy hair. They dress in rags and armor, and carry nasty little weapons like saw-edged daggers, jagged hand-axes, and the occasional pointed stick. Virtually all Faerie goblins are adherents of the Unseelie Court; but even there, they are always treated with contempt.

Faerie goblins are both mischievous and malevolent, playing nasty tricks on anyone who they can; although they are much smaller than most mortal races, they will cheerfully attack them, providing that the Faerie goblins have at least ten-to-one odds in their favor. However, should a band of mortals stand up to a mob of Faerie goblins for any length of time, the natural cowardice of these annoying little creatures will usually assert itself, and they will flee, the one combat activity at which they are expert. Faerie goblins have a great fascination with mechanical devices; if there is a way to do something that is complicated, and uses a lot of machinery, they will choose it over even a clearly superior, simpler way of achieving their goals.

Although Faerie goblins are part of the races of Faerie, their Faerie brethren scarcely even acknowledge their existence, viewing them with the disdain that they do real goblins. This, coupled with the great stupidity of Faerie goblins (even their best leaders are barely average, by mortal standards), has left them isolated in the least attractive regions of the Lands of Faerie. Although immortal, Faerie goblins breed like mad, necessitating the occasional winnowing expedition (usually launched from the Seelie Court, where these creatures are particularly hated).

Mortals hoping to rescue those kidnapped by the Faerie goblins will find them easy foes, but must beware the bands led by evil Lords of the Sidhe; such groups are still not bright, but they will employ better strategies and tactics than those of a band of Faerie goblins on its own.

FAERIE HOUNDS: The Faerie Folk are reputed to keep many dogs, and for size and strength they are not your usual run of hounds.

Hounds of the Seelie Court are generally white in color with red ears, terrible fangs, and fierce fiery or phosphorescent green eyes, sometimes described as being as large as saucers. Hounds of the Unseelie Court are often coal-black in color.

The hounds speed before the riders of the Hunt, seeking out prey. They are also large enough to carry a rider and gear weighing up to 225 dr., and many Faeries prefer them as mounts. Their baying is deep, hollow and savage when heard from afar but, as they draw near, their voices seem to become softer and sound more like the barks and baying of smaller dogs. It should be noted that good Faeries of the Seelie Court hunt, but they do not hunt men, only stags. The evil Faeries of the Unseelie Court indulge in Wild Hunts for the souls of sinners. Their fierce hounds find and follow the scent of a mortal of impure heart throughout the night. Once they have the scent, they never give up the chase until they either pull him down and drag him off or until the first light of the sun strikes across the horizon.

If one finds he is the prey of these hounds, the only hope is to evade the pursuit until morning, when the Wild Hunt disappears and returns to the Sidhe; however, there is evidence in folklore that alternative escapes are possible. A pious person can fall to his knees and pray. Apparently, if this is done with true devotion, the Wild Hunt will depart from him without doing any harm. Bells also have a way of discouraging both the huntsmen and hounds of a Wild Hunt.

Whether a Hunt is conducted by good or evil Faeries, there is always the danger that they will catch an onlooker up in the hunting party itself! If the character is within 100 feet of a passing party of huntsmen and fails a resisted FER check at -3D10, there is no way to escape the spell until morning. He must join the Hunt! No matter where the Hunt goes or how fast it moves, a bewitched individual is always able to keep up, whether he is mounted or on foot.

If the GM desires, he may employ this enchantment to draw enthralled characters into a Faerie Hill, if the Hunt returns before dawn comes and releases the characters from the spell that holds them. At that point, who knows what could happen next!

Magical materials may be taken from a Faerie Hound (but not from a Cu Sith) only during the hours of darkness and must be kept away from the light of the sun. Until they are incorporated in a magical device, etc., both the corpses and any parts removed from these spectral creatures disappear when exposed to sunlight.

Within the Faerie Hills, the hounds live in the kennels, tended by the Faerie Master of Hounds; however, they are often given the freedom of the place and wander about in much the same way as they do in the castles of human gentry. When the Cu Sith starts baying its fearsome alarm, all of the hounds will head for the entrance to the Sidhe to repel intruders.

THE CU SITH: The dread Cu Sith (pronounced "coo-shee") is a fearsome beast who roams the highlands. It is an enormous, shaggy hound as big as a year-ling bullock. The Cu Sith is described as dark green in color, with huge, fiery eyes, a braided tail that coils up over its back, and very large paws. Its huge footprints can often be seen in mud or snow to mark its passing during the night. The creature moves in total silence. The only sounds it makes are three tremendous baying howls when it catches the scent of its prey.

Assume each Faery Hill has one such beast. Usually, the Cu Sith is kept tied up inside the brugh, the enchanted interior of a Faerie Hill, where it serves as a particularly fierce watchdog guarding the entrance. If anyone not of the Sidhe attempts to enter, it sends up a mighty howl to alert the inhabitants, emanates Fear, and will fight with unspeakable savagery to deny entry to the intruders.

The Faery will sometimes release the Cu Sith to roam about the countryside alone to hunt. It will take shelter in the clefts and caves of rocky crags during the day. Its mission is to find beautiful young human women and drive them back to the Sithein, where they become nurse-maids to Faery children and maidservants to the Fey ladies of the Brugh.

While the Cu Sith is a terrible adversary in wild places, when it approaches human habitations, mortal dogs brave enough to face it and overcome the aura of Fear surrounding it can drive it back. In such instances, it is the Cu Sith who has to make a FER check. It will flee from aggressive watchdogs if it fails its morale check.

The Cu Sith also is taken out of the Sithein by Faery women to guard them when they go looking for human cattle to milk or to help them steal the cattle and drive them back to the Sithein.

The Faeries do not use the Cu Sith in their hunts. For that purpose, they turn to their more "normal-sized" hounds.

If the Cu Sith is slain, one of the hounds of the pack will be "promoted" to fill its place. Thus, on the following night, a new Cu Sith will be guarding the entrance to the Sidhe.



FAERIE TREES: Faerie trees are Solitary Faeries, although they are often encountered in small groups. They are trees that the Lords and Ladies of the Sidhe have given intelligence and some measure of mobility to, in order that they might guard the most sacred Faerie meeting places, such as those used by members of the Seelie and Unseelie Courts. Faerie trees look like ordinary trees of the appropriate type (maple, ash, yew, or oak), and have no distinguishing features (such as a face); however, their senses are keen, and they can move their limbs, bend, and thrash about, although they can not uproot themselves, in their roles as defenders.

Faerie trees are perhaps the rarest of the races of Faerie; they exist in only a few places in the Lands of Faerie, must be awakened through the use of very powerful Magick (usually by the combined efforts of several of the Sidhe, led by one of their Lords or Ladies), and can not breed. Nevertheless, all of the races of Faerie accept the faerie trees as one of their kind, perhaps because of the stalwart job that they do defending the sacred places of the Faerie. Both the Seelie and the Unseelie Court meet in groves that feature a number of these trees scattered about; needless to say, faerie trees awakened by members of the Seelie Court are far safer to encounter than those awakened by their evil counter-parts.

Faerie trees are dangerous in combat, having a very heavy hand indeed, and are well-armed with Magick as well; however, their inability to move about, coupled with their susceptibility to fire damage, leaves them curiously vulnerable to mortal intruders. Some sages speculate that faerie trees were never intended to defend against mortals at all, instead being each Court's version of a home guard. Faerie trees slowly accumulate knowledge gleaned from occasional conversations with the other Faerie races.

GREMLINS: Gremlins, the bane of mortal machines, are Trooping Faeries that dwell in hidden recesses of the Lands of Faerie. They appear as tiny humanoids, with ugly faces, big noses, a shock of hair (usually greenish in color), and long, blunt claws. Gremlins dress in either rags or nothing at all, and are rarely armed, save with makeshift weapons such as sharped sticks, razor-edged stones, or the broken pieces of much larger weapons. These creatures gravitate to the Unseelie Court, but they are too small and unintelligent for the Lords and Ladies of that Court to use in their endless schemes.

Gremlins have an endless fascination with machinery of all kinds, the more complicated the better. As mortals tend to use such devices more often than do the races of Faerie, gremlins often leave the Lands of Faerie in order to wander through the mortal realms and wreak havoc. Despite their stupidity, gremlins are amazingly gifted at damaging or sabotaging machinery in order to embarass, injure, or even kill those who use it. They will throw skunk cabbage into a forge fire, break spokes on a carriage wheel, cut saddle straps, and so forth; heaven help the alchemist whose laboratory is invaded by a horde of these obnoxious little pests! The greater the resultant disaster, the better gremlins enjoy what they are doing.

Gremlins are utter cowards, and will never place themselves in danger if they can help it. Mortals plagued by them often resort to force to drive them off, which works for a brief time; then the gremlins simply return when the mortal is occupied with other tasks, and pursue their campaign of sabotage with redoubled intensity. Once a band of gremlins has settled in to work on a piece of machinery, it is only a matter of time before they will manage to destroy it; only strong Magick or unrelenting guardianship will deter these little men-aces for any length of time.

Gremlins are generally ignored by the other races of Faerie; they are stupid, cowardly, poor fighters, and easily distracted by any kind of machine or tool in their vicinity.

HEROIC FAERIES: No more than whispered rumor and a shining memory in most of the Lands of Faerie, Heroic Faeries are the Tuatha de Danaan, from whom the Daoine Sidhe are descended, and are rumored to have a trace of the divine in their exalted blood. In appearance, Heroic Faeries greatly resemble the Faeries of the Sidhe that are their heirs; however, a subtle aura of majesty hangs over any member of this highest of Faerie races. Heroic Faeries dress in silks and leathers, and wear +5 Faerie glass annealed mail into battle, like their lesser kin.

Once the rulers of both the Lands of Faerie and the mortal lands, the Heroic Faeries were devastated in a war against an enemy whose name and shape is now forgotten, save by the few remaining Heroic Faeries. Whatever these beings were, they were truly terrible; even the immense powers of the Heroic Faeries were barely enough to defeat them, and the Heroic Faeries were forced to leave the mortal realms, and give the Faery Realm over to the Daoine Sidhe, who are the descendants of their children. The few surviving Heroic Faeries now live lives of quiet contemplation, save when they quest after rumors of their ancient foe.

Although most of the denizens of Faerie are certain that they have never met a Heroic Faerie, the Heroic Faeries are so adept at both Faerie Glamour and shapeshifting that this may not be true. Heroic Faeries will take on the forms of almost any living thing, and have mingled with all of the races of Faerie, always striving to do good. The Heroic Faeries are appalled at the existence of the Unseelie Court, seeing it as the ultimate failure of their heirs, and a few of them are rumoured to be working with the Seelie Court towards the eradication of this dreadful menace.

Heroic Faeries have little to do with mortals, although they are better disposed towards them than most of the Faerie races; their occasional forays into the mortal lands are made under cover of both Glamour and shapeshifting, and are almost never detected.

KNOCKERS: Knockers are Trooping Faeries, small, dwarf-like mine spirits with twisted limbs and homely faces. They are not malicious, like the kobolds, who are the knockers' sworn enemies. At the least, knockers will remain aloof (if no- one bothers them); if they take a liking to mortal miners, they will knock on mine timbers to warn of imminent cave -ins, or knock to lead rescuers to in°ivors trapped behind rock falls.

Knockers devote all of their specialized skills to mining, smelting and foundry work, smithing, etc. The knocking sounds of their work indicate rich veins of ore; however, it takes a brave miner to trespass upon the knockers for fear of offending them, which can lead to mines suddenly playing out for no apparent reason.

Knockers may assist humans (or dwarves) in their mining operations, but only when they have a great liking for the miners and mine owner because of respect and kindnesses shown them. Agreements are made to share mine production, an unusual trait for Faeries, but knockers are working types and are not above doing business. An offer of one-tenth of all production is usually considered fair, along with food and a yearly suit of clothes for each knocker; in return, the knockers locate new veins of ore, and dig the ore after the human (or dwarven) shift leaves for the night.

Most miners and mine owners want knockers in their mines, as they can bring good luck. To attract them, an offering of beer, bread, cheese, and salt should be set out at the mine head (the working area) at the end of a shift; if the offerings disappear by the following morning, there is a good chance that the mine is now inhabited by knockers. Of course, it is possible that the offerings were eaten by rats, but it is unwise to stop leaving them; if there are knockers, they will become offended, and abandon the mine entirely. In time, knockers will reveal their presence, if, in fact, they are there. Miners should also make sure never to have holy symbols in a mine, as this will offend the knockers, causing them to leave in high dudgeon.

PIXIES: Pixies are Trooping Faeries of the countryside. They are not as physically striking as some Faeries, but they employ Faerie Glamour to create the illusion of attractiveness. Pixies prefer wooded areas, and are quite nervous when out in open fields. Pixies vary greatly in size, from one to four feet in height; they can assume human shape and size, but can be easily recognized by their red hair, pointed ears, turned-up noses, and compact, squinting faces. Pixies always dress in forest green, in order to blend into the forest underground. They have very good Outdoors skills.

Pixies are mischievous and frivolous by nature, but they are not evil; indeed, they are opposed to the depredations of the Unseelie Court. Nevertheless, they delight in playing tricks on travellers who do not take due precautions when crossing pixie territory. Such victims may be either Pixie-led (enchanted to become lost), or simply frightened. Those of churlish or evil ways, or those who have earned the pixies' Faerie ire are singled out for special torment, winding up mired in bogs, soaking in icy streams, lost in swamps, or wandering blindly through dense fogs.

Pixies love to raid farms at night and steal horses, which they take to the woods and ride around and around to create the enchanted circles known as gallitraps. Anyone wandering into a pixie gallitrap becomes their prisoner, and will be forced to dance with them, perhaps also entertaining them with songs, music, or stories. Escape is difficult, and the captive may have to ransom himself by performing the pixies a service. Pixies also play tricks upon countryfolk remiss in leaving out nightly offerings of cream and honeyed bannocks; fortunately, an offended pixie can almost always be mollified by the gift of a new set of clothes.

Despite their size, pixies are quite capable of defending themselves with either Magick or weapons (they prefer bronze or Faerie glass knives, short swords, spears, short bows, and any small, hard objects that they can throw); indeed, the larger pixies are fairly formidable opponents, and should never be viewed as easy

prey. Type IV and V Pixies have +1 or +2 weapons, and are usually the leaders of their bands, which can number in the hundreds (another good reason to tread carefully around them).

THE SIDHE: The Faeries of the Sidhe are Trooping Faeries, although they will occasionally be encountered on their own, or accompanying other Faerie races (such as Diminutive Faeries, sprites, or Faerie goblins). They are the rank and file of the Daoine Sidhe, the ruling race of the Faerie Realm, and their numbers make up the bulk of both the Seelie and Unseelie Courts. Faeries of the Sidhe appear as tall, slender humanoids, with slightly pointed ears, almond-shaped eyes, pale skin, and a slightly inhuman cast to their beautiful features. They dress in silks and fine leathers, wear enchanted +2 chainmail, and carry swords, spears, and bows (of Faerie glass and yew), enchanted from +1 to +5.

The Faeries of the Sidhe are the epitomie of all the traits of the races of Faerie, including both the nobility and the overweening arrogance towards mortal races. They are split between the Seelie and Unseelie Courts, with each Court claiming to hold the alliegence of a majority of the Sidhe (no-one knows the truth of the matter, but most assume that the Seelie Court has the right of it). The Faeries of the Sidhe are the standard by which all of the other Faerie races can be measured; most devote their immortal lives to protecting the lesser Faerie races, pursuing the battle between the courts, and occasionally interfering in mortal affairs.

Long isolation in the Lands of Faerie has left the blood of the Faeries of the Sidhe a bit thin; thus, they seek out mortal lovers more often than any other Faerie race, even the easily tempted dryads and naiads. The rules governing the relationship between a Faerie lover and his or her paramour were developed out of more than Faerie arrogance and pride; since the Faeries of the Sidhe will outlive any mortal lovers by several millenia, unless they adopt them into the Sidhe, the complex rituals of their relationships with mortals are actually both protection for the mortals' soft hearts, and a test of their worthiness to join the enchanted host.

GMs should play up both the grace and pride of the Faeries of the Sidhe; these are the Faerie, and should be dealt with as such.

SPRITES: Tiniest of all of the Faerie races, sprites are Trooping Faeries who flitter about the countryside of the Lands of Faerie, rarely bothering to land. They appear as beautiful, tiny humanoid figures, with bright-colored butterfly wings sprouting from their backs. Although they are slow of foot on the ground, due to their very small size, sprites are quick and agile fliers, able to outrun birds and other flying predators.

In addition to being the smallest of the Faerie races, sprites are almost certainly the most frivolous as well. They never spend time on anything serious if they can help it, preferring to wing about, enjoy the breeze (although they fear high winds, which can slam them to the ground with killing force), and occasionally play tricks on passing mortals. Then again, when a sprite does take a liking to a mortal, there are few better friends to have; sprites are powerful in their magick, and their ability to find chinks and cracks in mortal armor makes them much more dangerous in combat than their size would otherwise indicate.

Sprites mostly operate as free spirits, rarely concerning themselves with either the Seelie or Unseelie Courts; however, if push came to shove, most sprites would probably back their good-aligned brethren. Sprites are particularly fond of sylphs, the other air-oriented race of Faerie, and often a band of sprites will simply adopt a sylph as their leader, following the greater Faerie everywhere, and doing her bidding. Such groups will be less mischievous than ordinary flocks of sprites, although the sprites will still pull the occasional stunt for sheer fun.

Sprites rarely engage in combat; they carry tiny, needle-like blades of Faerie glass, and blowguns that shoot sharp splinters of Faerie glass at their foes. Sprites may not be able to tackle large creatures, but, between Magick and their stings, they can annoy many creatures to distraction!

SWAN MAIDENS: Swan maidens are Solitary Faeries, and serve the Faerie both as scouts for the Lords and Ladies of the Sidhe, and as tireless warrior protectors for the lesser Faerie races. They appear as beautiful women, usually blonde, wearing long, feathered cloaks, white tunics, and short boots. Swan maidens are always armed with longsword and Elvish longbow (of Faerie glass, bronze, and yew); these weapons are always enchanted, and may range from +1 to +4.

Swan maidens are fearless warriors, and are always affiliated with the Seelie Court. Although weaker in Magick than many races of Faerie, the weapons skills of a swan maiden more than make up for this, and they are feared far and wide, particularly in the Unseelie Court, where the depredations of the swan maidens upon their creatures are cause for great fury. Swan maidens can not turn to evil; should a swan maiden feel disgraced, she will seek atonement in solitary exile.

Lone warriors in the wilderness, swan maidens avoid prolonged contact with the other races of Faerie, although they may well serve one of the Lords or Ladies of the Sidhe as a scout or bodyguard. Swan maidens rarely interact with mortals at all; yet, the occasional adventurer in the wilds pursuing the cause of good may find himself accompanied by a mysterious, beautiful woman, who appears out of nowhere to aid him, and vanishes away again once his task is complete. Thus, swan maidens have a good reputation among mortals, better than any other Faerie.

Swan maidens are just as susceptible to the attractions of mortal men as any of the other Faerie races; however, they tend to be circumspect about such relationships, rarely revealing themselves even to the most dedicated of lovers. The female children of such unions are always swan maidens; the male children are mortal, but with a taint of Faerie blood.

SYLPHS: Sylphs are Solitary Faeries, amongst the most beautiful, and certainly the most delicate, of the Faerie races. Although they are capable of using Faerie Glamour to conceal their appearance, they occasionally appear in their true forms to mortals: short, slender, beautiful women, wearing diaphonous tunics, and with wings like those of a dragonfly sprouting from their backs.

Though nominal adherents of the Seelie Court, sylphs have little to do with other kinds of Faeries, save only the Sprites, who can join the sylphs in the airy demesnes. Few creatures can outfly a sylph, and none are as agile, save only the air elementals that are the fey slyph's true friends. Rumor has it that sylphs and air elementals can interbreed, and that sylphs are actually the result of a crossbreeding between a Lord or Lady of the Sidhe and a Greater Air Elemental; the sylphs remain silent on the subject.

Sylphs avoid human contact, save when their curiousity about the strange, ground-dwelling mortal races gets the better of them. At such times, sylphs may take mortal lovers, as do other races of Faerie. The children of such couplings are usually mortal, although 10% of them will be born female and winged, and are counted by the sylphs as full members of their race.

Although they are powerful mages, sylphs are frail and weak in combat, and will avoid it at all costs, despite their daggers, javelins, and shortbows of Faerie glass and ash wood. Members of the Unseelie Court delight in the torture of these gentle creatures, so the sylphs have learned to be most wary, even with their Faerie brethren; still, the occasional sylph will be found scouting for the Seelie Court, even to the very edges of the Unseelie Court's demesne.



WILL O' WISP: The Will o' the Wisp is an evil spirit (one of the Faeries of the Unseelie Court) which can be found in rural, uninhabited areas, such as bogs, marshes, abandoned castles, roads seldom traveled, etc. They will either be encountered at night, or at any time if they are lurking below ground. The spirit appears as a rough sphere of light, glows a yellowish hue, and is insubstantial, passing through wood, stone, metal, or flesh with ease.

Will-o-wisps are usually spirits of evil persons, although the Greater Will-o-wisps are actually counted as Faeries of the Unseelie court; they wish to lead mortals to their doom, and then feed off of their expiring lifeforce and terror of death. Will-o-wisps have an ability similar to the spell Mesmerize (rank 1 Command), which is the power to captivate its victim, making him unable and unwilling to do anything but watch and follow the dreaded spirit.

Once a Will-o-wisp has enthralled its victim (there is nothing apparently magical about this strange enchantment), but mortals viewing a Will-o-wisp must make a FER CR, should the target fail, the wisp it will lead the hapless soul into some sort of terrible trap, whether another creature, a bottomless bog, a mechanical trap in an old ruin, or just the edge of an unforeseen cliff. The Will-o-wisp will keep its victim enraptured until escape is no longer possible; then, the Will-o-wisp will release its grip upon the will of its victim, and settle back to enjoy the thrill of death, experienced vicariously. Sages has speculated that this is also how

the Will-o-wisp feeds; as it seems to require no other sustenence, this is as good a guess as any.

Victims of a Will-o-wisp who manage to break free of its enchantment, and their companions, who the Will-owisp may not have bothered to enthrall, may attempt to attack and slay the Will-o-wisp. Unfortunately, being an energy creature, the Will-owisp tends to discharge into anyone striking it with a metal weapon, unless the hand(s) grasping the weapon is very well insulated (most gloves are simply not thick enough). The Will-o-wisp is also capable of discharging itself as a method of attack; indeed, this is the only method of attack possessed by these malevolent balls of energy.

Will-o-wisp is electric in nature, a form of intelligent Ball Lightning, and does 1d20 points of damage whenever he touches his victim (25% chance), which he may attempt to do 1-3 times per turn. However, since Will may suffer 1- 20 points of damage every time he is struck by a metal weapon (20% hit probability, no matter who the attacker is), he prefers to wait until his victim expires in the trap, whereupon Will feeds on the life force leaving the victim's body.

Will-o-wisp moves up to 180 feet/turn and can sustain 50 points of damage, whereupon he is grounded and requires 24 hours to recharge his batteries. When "luring" victims, he casts an Illusion spell up to the 4th Circle, but failure means that he cannot again attempt to lure an intended victim for 24 hours.

It should be noted that magick has no effect on Will, and use of any form of electrical bolt against him only strengthens him by the force of the bolt. Fire, Cold, and other magick weapons have no effect on him. Only cold iron or some other conductor can be used to "short-circuit" this malevolent spirit.

Will-o-wisps will never touch the water, as this immediately discharges them completely (in essence killing them). The best way to deal with a Will-o-wisp, if one has the courage for this sort of thing, is to trick it into attacking an opponent who is standing in a pool of water at least six inches deep; the Will-o-wisp will immediately discharge, although the unfortunate standing in the pool with suffer the effects of the Will-o-wisp's shock attack, but with double normal damage.

Will-o-wisps sometimes come into possession of treasure left behind by their victims, but they can not interact with or appreciate such things, leaving their treasures scattered about on the ground in the area that they haunt.

Experience: 1000 points for temporarily "vanquishing" the Will O' Wisp.



The Goblin Races

Goblins, Hobgolins, Kobolds, Orcs, Uruk-Hai and Bugbears all belong to the Goblin race. While there are differences, most Goblin types tend to be squat of body, with long arms and bow-legs. Their complexions are dark and leathery, their faces ugly and misshapen, with squinty eyes and long discolored fangs. They live underground, see well in darkness, and hate the daylight which only the Uruk-Hai can tolerate without being overly weakened or demoralized. They are superb tunnelers and can dig 3 times as fast as men. They are skilled in practical areas such as weapon making, but otherwise they are unimaginative and uninventive. In war they can be fierce, but only the Uruk-Hai possess the real military discipline and a sense of tactic. Temperamentally, Goblins are quarrelsome and highly treacherous. Advancement is often obtained by assassinating one's superiors. Rivalries between tribes often results in their attacking each other, unless restrained by leaders capable of exacting obedience from them. Their ferocity is greatest when fighting the Dwarves and Gnomes, their traditional enemies, but Elves are scarcely less hated.

Goblin society is tribal. They live in cave complexes, and the typical tribe numbers from 100 to 600 members, with 10% to 25% being found in the lair at all times. Patrols and warbands average 10 to 100 strong. The lesser races are governed by Chieftains and self-styled "Kings". The Uruk-Hai and the lesser Orcs who are their subjects are formed along military lines, with each warband of 100-600 being a regiment in one of the five tribes: (1) Orcs of the Red eye; (2) Orcs of the Mountains; (3) Orcs of Mordor; (4) Orcs of Isengard; (5) Orcs of the White Hand. The grades of rank particularly among the Uruk-Hai are somewhat elaborate, reflecting their high degree of organization and discipline. Only Orcs and Uruk-Hai venture out of their lairs in daylight, although they dislike it, while the other Goblins sally forth only at night to ambush parties of men passing nearby or to pursue "intruders". Also, Orcs and Uruk-Hai are mercenary and hire out to the highest bidder for wars or other forms of bloodletting.

All Orcs share the following racial traits in common. Whether being played by player characters or used as creatures, Orcs gain access to the following innate abilities:

Curse of Daylight: All Orcs and Goblins, when outdoors in bright sunlight, suffer a -20% penalty to all perception based skills. This is generally the reason why Orcs sleep during daylight hours, although they need rest only once every three days. In most darkness outdoors and in dimly lit tunnels Orcs can see 15 meters perfectly and fairly well up to 30 meters. In absolute darkness, they can see up to 3 meters. The Uruk-hai and Half-orcs are not adversely effected by daylight and do not suffer a penalty to their perception based skills.

Hard March: All Orcs, including goblins, have great endurance and can run swiftly for long distances if they must. Orcs can maintain a forced run or march for many hours before requiring a breather. As such they do not suffer Fatigue Point loss (if this optional rule is being used) or lose Weariness Levels (if this optional rule is being used) when running/marching anytime under two hours duration. If they continue to run/march, for every hour after the first two hours of running/marching, they will lose 1 Weariness Level or 1 Fatigue Point per hour, depending upon which optional system is being used.

Untrustworthy: Orcs, including goblins, trust none but themselves. They fear and respect power only and thus will follow only the most powerful of their kind, even though they will despise that leader, hating him and would stick a knife in his back if the chance arose. Only the Uruk-hai have an innate loyalty to one another, a sense of camaraderie that only a band of warriors can have, but they look down upon and despise the lesser Orcs, viewing them as weaker and worthy only for menial tasks and as arrow-fodder in times of war.

Goblins have a reputation for stupidity which is not entirely deserved; for while the lower ranks tend to be morons, the leaders are often remarkably intelligent. As long as their leadership is intact, Goblins are dangerous and cunning foes. In addition to their own leaders, Goblins may acquire protectors and leaders of ability of other races. These protectors may be allocated according to the following guidelines:

Type	In Cave Complex or Lair	In "Patrols"	In Surface Expeditions
Fighter 1	none in lair*	20% 1/20 Goblins	50% 1/10 Orcs or Uruk-Hai
Fighter 5	none in lair*	20% 1/20 Goblins	50% 1/20 Orcs or Uruk-Hai
Fighter 8	none in lair*	10% 1/50 Goblins	30% 1/50 Orcs or Uruk-Hai
Fighter 10	none in lair*	5% 1/50 Goblins	30% 1/100 Orcs or Uruk-Hai
Magician 5	none in lair*	10% 1/50 Goblins	20% 1/20 Orcs or Uruk-Hai
Magician 10	none in lair*	10% 1/100 Goblins	20% 1/100 Orcs or Uruk-Hai
Magician 15	none in lair*	none in patrols	20% 1/500 Orcs or Uruk-Hai
Magician 20	none in lair*	none in patrols	20% 1/600 Orcs or Uruk-Hai
Bugbear	25% 1-10	15% 1/20 Goblins	none in expeditions*
Ogre	15% 1/50 Goblins	10% 1/20 Goblins	none in expeditions*
Cave Troll	15% 1/50 Goblins	10% 1/50 Goblins	none in expeditions*
Mtn. Troll	10% 1/50 Goblins	10% 1/50 Goblins	10% 1/50 Orcs or Uruk-Hai
Balrog	10% 1/500 Goblins	none in patrols	none in expeditions

*Human characters may live nearby, however, so check using Surface Expedition Table. Also, when night forays are being made, Monster Protectors may accompany their Goblin subjects in numbers similar to those for Patrols.

In addition to "protectors", Goblins—especially Orcs—associate with chaotic animals like Wargs (Wolves) and Dire Wolves. From 1-20 Wargs and 1-6 Dire Wolves will be found per 100 Orcs in a Cave Complex. Warg is the term used to describe the evil wolves who were used as mounts by orcs. Like so many foul creatures, the warg may have first been bred in Mordor, the result of mixing two animals to produce a true monster. Wargs are said by some to be very intelligent predators; it is rumoured that they had a crude understanding of some orc words and their Black Speech.

Wargs measure about five feet at the shoulder, and could be up to ten feet in length from snout to the tail; estimates put their weight at a maximum of 600 Dr., around four times that of a man. Wargs have a bearlike face with a long muzzle full of huge fangs and a long, prehensile neck; its eyes are small and set back to each side of its head, its ears at the back of the skull. This arrangement give greatest sensory range while keeping its vulnerable areas protected, and the long neck give it reach, flexibility and power when biting into flesh. There is a large well muscled hump above its forelegs, that propel it at high speeds, allowing the beast to run swiftly but also smash and tackle prey and foes.

Apart from its ruff, the Warg had short dense fur, which would have kept injury from tooth and claw to a minimum. Not all damage could have come from the men and beasts it was attacking; Wargs are ferocious and can quickly turn on other members of their pack as well as their handlers. Coloration and patterning of the fur seems to vary throughout the breed, with mottling and other patterns appearing in shades of red, brown, fawn and liver, with harder patterning appearing toward the back. Powerful haunches and a dewclaw allow the Warg to climb.

Not all Goblins are alike, any more than all men are alike. The following tables give the experience levels for Goblin types. Player-characters advance to the next level upon reaching the indicated experience totals. There is a 10% chance a player has the tribe leader for a father, a 10% chance that father is an "officer", and an 80% chance that father is only a warrior. Also, the number of a particular level of Goblin per 100 Goblins is provided so that lairs may be appropriately "stocked". The Prime Requisites are treated differently at times than for the usual humans, Elves, etc., and the player should pay close attention to the changes listed below.



Kobolds

Kobolds are the smallest of the "goblinoid" races. They stand barely four feet tall, shorter even than the dwarves. Kobolds look a little bit like very hairy dwarves, save that their faces are ugly, their ears are large and pointed, they have fangs jutting from their underslung jaws, and their skin is the hideous green-yellow of moldy cheese. Kobolds wear drab clothes of brown and black, leather armor, and close-fitting boots; their chiefs often dress quite ostentatiously, however, as kobolds are really quite convinced of their superiority to all other forms of life. Needless to say, most other forms of life do not agree with this rather optimistic assessment.

Because of their small size and slight strength, kobolds do not make good warriors, although they can certainly be dangerous if encountered in large groups. They draw courage from large numbers (as most creatures do), and can defend their underground lairs most fiercely so long as their forces have not been too badly depleted. Most kobolds, however, concentrate on mining, forging, and other such tasks to pass their time. The products of their labors are not terribly beautiful (down-right ugly would be a fairer assessment), but they do make reasonably good weapons, although few weapons made by kobolds are larger than the typical human broadsword, which is a two-handed weapon to a kobold. Kobolds will trade with nearby communities of humans or dwarves, although the dwarves despise kobolds almost as strongly as they do the goblins.

Kobold society is very clannish; each tribe of kobolds is really a greatly extended family, numbering anything from 20-200 individuals. Each tribe will have a chief, who is dedicated mostly to making himself feel more important; in addition, most tribes will have at least one mage, although kobold mages rarely learn more than one or two methods of Magick (usually something elemental, although they avoid Water magic). Males and females are considered roughly equal, except in conditions of war, when females are in charge of protecting the young, while the males do most of the heavy fighting. Kobolds have a lot of children; although they only live to be about 35 years of age, a female kobold can bear as many as fifty or sixty children in that period of time (multiple births are the rule)!

They will plan and dig mines industriously, while laying cruel traps for interlopers. If they must confront an enemy, they will mass their troops for an ambush. Among the monstrous humanoids, they are known for cunning plans; unlike many, they also share those plans among the tribe. General plans and goals are common knowledge, and detailed plans are shared with all who ask, to allow them to work fruitfully for the good of the tribe. Kobolds have a natural hatred of Dwarves.

Kobold society is tribal with war bands based on clans. As many as ten families can be part of a clan. Each clan is responsible for patrolling a ten-mile radius. The most numerous kobold tribes include the Torturers, the Impalers, the Gougers, the Cripplers, and the Mutilators.

KOBOLDS	Exp.	Body	Fat.	Size	Wt.	%Hit	%P&D	Blows	WDF	armor	No/100	Bonus Exp.
Warrior 1	0	7	3	3'6"	50	-	-	-	2x	2	60	15
Warrior 2	2500	8	4	3'6"	50	-	-	-	2x	2	10	20
Warrior 3	5000	9	5	3'6"	50	-	-	-	2x	3	10	30
Warrior 4	10000	9	6	3'8"	55	+5%	-	+1	2x	3	10	50
Warrior 5	25000	9	7	3'8"	55	+5%	-	+1	2x	4	5	65
Warrior 6	50000	9	8	3'9"	60	+5%	-	+1	2x	4	5	85
Officer 7*	75000	10	8	3'10"	62	+7%	-5%	+2	2x	5	2	100
Officer 8*	10000010		9	3'11"	65	+10%	-5%	+2	2x	5	2	150
Officer 9*	15000011		10	4'	70	+15%	-7%	+2	3X	5	1	250
Officer 10*	20000012		10	4'	70	+20%	-10%	+2	3X	5	1	350
Chief 11*	25000013		11	4'1"	75	+20%	-10%	+3	3x	6	1	500
Chief 12*	30000014		12	4'2"	75	+20%	-15%	+3	3x	6	1	800
King 13*	40000015		15	4'2"	80	+20%	-20%	+4	3x	7	1/Tribe	1000

* Before a player character can advance to the Officer, Chief or King level in any of the Goblin Races he must first eliminate the superior whose position he covets. If he does so in a duel, he may fill the position and also score the bonus experience points for killing his predecessor. If he resort to assassination, no experience bonus is awarded and he has only a 25% chance of being promoted.



Goblins

Goblins are the most diminutive breed of Orc but are deadly in large numbers. They are small humanoid between 4 and 5 feet high, seldom reaching the height of a man. Their eyes vary from red to yellow and are usually dull and glazed. They have a broad nose that sits on a flat face with pointed ears and a wide mouth. Their mouth contains small, but sharp fangs. Their skin pigment ranges from a deep red through nearly any shade of orange to yellow. Members of the same tribe tend to have the same skin color. They dress in leathers, ragged cloaks, and smelly, moth-eaten undergarments, but rarely wear boots or shoes, as their feet are as tough as most leather.

Goblins usually live in tribes which are ruled by the strongest goblin in the group. These tribes vary in size from gangs of 4-9 to tribes of up to 400. Goblin tribes usually settle near civilized areas to raid for food, livestock, tools, weapons, and supplies. Some goblin clans will come under the control of stronger goblinoids or other creatures, who will use the goblins for their own purposes. Goblins tend to be bossed around by orcs because they are smaller and weaker, but the Goblins outsmart their larger cousins when trading scavenged goods.

Like all of the "goblinoid" races, goblins prefer to dwell in darkness, and have a strong aversion to daylight. They are usually found in underground caverns, dark woods where the sun rarely shines, or arctic climates, where what sunlight reaches them is weak and indirect (goblins are resistant to cold, and in such climates they will wear furs). They have few crafts, and engage in no trade, preferring to raid their neighbors (usually humans) for provisions, gear, and other spoils of war.

Goblin society is entirely oriented towards the practice of war; every male child is expected to begin weapons training as soon as they are old enough to walk, and status is entirely based on one's battle prowess. Female goblins do not fight, being expected to tend to the hearth, and produce a new crop to goblin babies for their leaders to send out into their perennial battles. Despite this constant preoccupation with the war-like arts, goblins are not particularly good fighters, being too small and unintelligent to match up to well-trained adventurers; only their leaders show even a trace of tactical or strategic ability, and almost no goblin has ever had more than that. Should goblins happen to share living space with their larger kin, the hobgoblins, the hobgoblins will tend to dominate, as they win most fights with the smaller and weaker goblins.

Goblins are on bad terms with humans, elves, and dwarves. They especially hate the dwarves, however, and the feeling is mutual; many is the dwarf who has dedicated his (or her) career to the extermination of these cantankerous, cavern-dwelling little pests. However, goblins breed very quickly (much faster than humans, and several times the rate of the long-lived dwarves), and so they are very difficult to completely destroy. Goblins live for about 40 years, if they do not die younger in battle.

They prefer attacking their opponents in the back or from a safe distance. When pressed into battle Goblins seek safety in numbers, attacking in large mobs. They are afraid of Elves.

GOBLINS	Exp.	Body	Fat.	Size	Wt.	%Hit	%P&D	Blows	WDF	armor	No/100	Bonus Exp.
Warrior 1	0	9	4	4'2"	57	-	-	-	2x	2	60	15
Warrior 2	2500	10	5	4'3"	62	-	-	-	2x	2	10	20
Warrior 3	5000	11	6	4'4"	66	-	-	-	2x	3	10	30
Warrior 4	10000	11	7	4'5"	73	+5%	-	+1	2x	3	10	50
Warrior 5	25000	11	8	4'6"	79	+7%	-	+1	2x	4	5	65
Officer 6*	50000	12	9	4'7"	86	+10%	-5%	+2	2x	5	2	100
Officer 7*	75000	13	10	4'8"	93	+12%	-5%	+2	2x	5	2	150
Officer 8*	10000014		11	4'9"	100	+15%	-7%	+2	3X	5	1	250
Officer 9*	15000015		12	4'10"	106	+17%	-10%	+3	3x	6	1	350

Officer	10*	20000016	12	4'11"	113	+20%	-10%	+3	3x 6	1	450
Chief	11*	25000016	15	5'	119	+20%	-15%	+4	3x 7	1	600
Chief	12*	30000017	15	5'1"	124	+25%	-15%	+4	3x 7	1	800
King	13*	40000018	20	5'2"	128	+25%	-20%	+4	4x 8	1/tribe	1000

Hobgoblins

Hobgoblins are a larger, stronger, smarter and more menacing form of goblins. They are smaller and weaker than bugbears, but better organized. Hobgoblins are humanoids that stand nearly 6' tall, a little taller than orcs. Smarter than other goblinoid races, they are renowned for their brutality and military skill.

Hobgoblins exist in perpetual war against all other races, believing that "lesser" species are fit only for battle fodder. In mixed groups, hobgoblin officers often lead units of goblins or orcs, whom they bully and make to feel inferior. Other peoples find them paranoid, insulting, and dismissive, while hobgoblins in turn treat all others as potential threats. Hobgoblin mercenaries may offer their services to powerful and wealthy members of other races, however.

Hobgoblins are adept at uniting fragmented goblin tribes under their command. Powerful creatures such as bugbears, ogres, and trolls may occasionally assume leadership positions in a hobgoblin tribe, but normally act as front line muscle.

Hobgoblins have an extreme hatred of elves. If given a choice in who to kill, they will always pick elves first.

Hobgoblins prefer to dwell in warm hills, but can survive in almost any terrain. Most hobgoblins dwell in subterranean complexes, though about a fifth dwell in fortified villages on the surface. They fortify their homes with ditches, gates, guard towers, catapults, pit traps, and ballistas.

Hobgoblins resemble large, muscled humans, their bodies covered in coarse fur with red-brown or gray skin and red or orange faces. Large males have blue or red noses, and may have beards and male-pattern baldness. Hobgoblin eyes are dark brown or yellowish, and their teeth tend to be yellow. Their muscles are designed more for agility than brute strength, and they have been described as having almost feline dexterity. They specialize in moving without sound. Hobgoblins can see in the dark up to 60 feet away.

Hobgoblins prefer blood-red garments with black-tinted leather. Their weapons are kept highly polished and in good repair. Many hobgoblins sport tattoos, deep scars gouged and burnt into their flesh meant to display their tolerance for pain rather than for art's sake. Some hobgoblins sport piercings for the same reason, though they always keep their noses unobstructed. Their hair is often braided with jewelry carved from the bones of slain enemies. Any other adornments worn are also meant to call attention to their endurance or battle prowess.

Hobgoblins are well-organized, well-trained, and obey a strict military code. They are driven to survive through continuous military conquest. Each maintains a rigid "personal perimeter" that represents both personal space and that individual's portion of the tribal land. In order to continue constant vigilance over this perimeter, they seek to purge themselves of emotion and superfluous thoughts. Mercy and compassion are considered weakness and individual freedom meaningless.

War itself is almost a religious experience for hobgoblins. Weakness is feared and actively destroyed in their society, and weapons that break in battle are considered ill omens, even if there are plenty of replacements.

Unusual for such a martial race, hobgoblins view death in combat as a sign of weakness rather than glory, although they do honour their dead to some extent. In order to minimize the risk of a dishonorable death in battle, hobgoblin warriors who are no longer fit for combat usually commit ritual suicide in a way similar to the rites of ritual sacrifice to the hobgoblin gods (with the blade of an axe).



HOBGOBLINS	Exp.	Body	Fat.	Size	Wt.	%Hit	%P&D	Blows	WDF	armor	No/100	Bonus Exp.
Warrior 1	0	12	5	5'7"	185	-	-	-	3x	3	50	75
Warrior 2	2500	13	6	5'8"	190	-	-	-	3x	3	10	125
Warrior 3	5000	14	7	5'9"	195	+5%	-	+1	3x	4	10	200
Warrior 4	10000	14	8	5'10"	200	+7%	-	+1	3x	4	10	325
Warrior 5	25000	15	9	5'10"	200	+10%	-5%	+1	3x	4	10	425
Warrior 6	50000	15	10	5'11"	205	+12%	-5%	+2	3x	5	5	550
Officer 7*	75000	16	11	5'11"	205	+15%	-7%	+2	3x	5	2	750
Officer 8*	10000017	12	6'		210	+17%	-10%	+2	4x	7	2	975
Officer 9*	15000018	14	6'		215	+20%	-12%	+3	4x	7	1	1250
Officer 10*	20000020	15	6'1"		220	+25%	-15%	+3	4x	7	1	1500
Chief 11*	25000022	20	6'1"		220	+25%	-15%	+4	4x	8	1	1800
Chief 12*	30000024	22	6'2"		225	+30%	-20%	+4	4x	8	1	2200
King 13*	40000027	25	6'3"		230	+30%	-25%	+5	5x	8	1/tribe	2700

Bugbears

Bugbears live a life based around survival, often becoming rogues. They tend to be sound military tacticians, and individuals can be highly intelligent. Bugbears are less fertile than other goblinoids, however, and have a smaller population.

Individual bugbears will sometimes work as mercenaries with other sorts of goblin-kin, acting as front-line muscle or even assuming leadership positions in Hobgoblin tribes. They assume mastery over goblins whenever it suits them. Goblins are always quick on their toes when bugbears are around, for the unwary are liable to end up in a bugbear stew-pot.

Bugbears are carnivores and will eat anything they can kill, including sentient beings. Intruders are considered a valuable source of food, so bugbears rarely bother to negotiate with them. They have a fondness for glittery, shiny objects and weapons, however, so they will sometimes parley if they think they can get something exceptional. Bugbears also enjoy strong wine and ale, sometimes to excess. Rarely, they will take slaves.

Unlike their smaller cousins, bugbears operate equally well in daylight and great darkness. A bugbear is considered mature by the age of 11. Bugbears live for some 60 years, but few of these bloody, combat-oriented creatures actually survive for so long, as their comrades will slaughter them for food when old age begins to weaken them.

Bugbears resemble hairy, feral goblins standing seven feet tall. They take their name from their noses and claws, which are similar to those of bears. Their claws are not long and sharp enough to be used as weapons, so bugbears often armor and arm themselves with a variety of purloined gear. Most often, this gear is second-rate and in poor repair.

Bugbear eyes are greenish white with red pupils, and their wedge-shaped ears rise from the tops of their heads. Most bugbears have hides ranging from light yellow to yellow brown and their thick, coarse hair ranges from brown to brick red.

Bugbears have exceptional sight and hearing, able to see in pitch darkness. They move with amazing stealth.

Bugbears live in loose bands. Bands of 24 or more will be led by a chief and a sub-chief. Females are not given the same opportunities as males. Bugbears are less preoccupied with mass battles than most goblinoids, partially because they can't as easily afford the losses, and partially because their chaotic nature makes organizing them in armies difficult. Bugbears are always very heavily armed, usually carrying at least three large slashing or crushing weapons, such as axes or clubs.

Bugbears are a rather primitive race, having no talent for either trade or craftsmanship. They prefer to maintain themselves by preying upon those races that they consider to be inferior, which amounts to nearly everyone, other than the ogres and trolls (even the largest of bugbear chiefs is no match for a troll). Bugbear dwelling places are the rudest of caves and shadowed places among the hills and mountains, although they may choose to construct miserable hovels of either branches or turf, should they decide to dwell outside of their native caverns.

Bugbear society is entirely oriented towards combat; the creatures fight with one another when nothing better is available, although they rarely kill one another in these duels. All bugbear males are brought up to be warriors; bugbears do not bother with any other profession, and their females are kept in virtual slavery to breed up the next generation of warriors. Woe betide any human, or worse, elven village within marching distance of a tribe of these dreadful creatures; the bugbears will not rest until they have wiped out all trace of their foes, usually devouring the bodies in a gruesome feast after battle. Bugbears are deadly in combat, and are so bloodthirsty that they occasionally slaughter their own wounded, rather than take the chance that they will be permanently crippled.

The hatred between bugbears, and humans and elves, runs deep and hot, and the races usually slaughter one another on sight, although the elves will retreat from too great a concentration of their enemies, intending to come back later with reinforcements. Bugbears tend to ignore Dwarves, although the Dwarves attack them just as fiercely as they do goblins and ores.



BUGBEARS	Exp.	Body	Fat.	Size	Wt.	%Hit	%P&D	Blows	WDF	armor	No/100	Bonus Exp.
Warrior 1	0	15	10	6'5"	400	+5%	-	+1	4x	4	40	125
Warrior 2	2500	16	11	6'5"	400	+5%	-	+1	4x	4	10	200
Warrior 3	5000	17	12	6'5"	400	+7%	-	+1	4x	5	10	300
Warrior 4	10000	18	13	6'6"	425	+10%	-	+2	4x	5	10	450
Warrior 5	25000	19	14	6'6"	425	+12%	-5%	+2	4x	5	10	625
Warrior 6	50000	20	15	6'6"	425	+15%	-7%	+2	4x	5	5	800
Officer 7*	75000	22	17	6'6"	425	+18%	-10%	+2	5x	7	5	1100
Officer 8*	10000024		18	6'8"	450	+20%	-12%	+3	5x	7	5	1650
Officer 9*	15000026		20	6'8"	450	+25%	-15%	+3	5x	7	2	2250
Officer 10*	20000027		22	6'8"	450	+27%	-15%	+4	5x	7	1	2900
Chief 11*	30000028		22	6'10"	475	+30%	-18%	+4	5x	8	1	4000
Chief 12*	40000030		25	6'10"	475	+35%	-20%	+5	6x	8	1	5250
King 13*	50000030		30	7'	500	+40%	-20%	+6	6x	8	1/Tribe	6500

Orcs

Orcs (Yrch, sing. Orch) are of human shape, of varying size but always smaller than Men, ugly, filthy, with a taste for human flesh. In the First Age, Morgoth ensnared and imprisoned many Elves. These poor souls were slowly tortured and corrupted, enslaved to the Dark Ones will. Thus the race of Orcs came to be, made in mockery of the Elves and forever-after their bitterest enemies. But the Orcs also loathed the Master they served in fear, hating him for inflicting upon them such unending misery.

Morgoth used Orcs as soldiers, sending them in great numbers against the armies of the Eldar. He continued to breed them in his stronghold in Angband, continually replacing the fallen with more and more of the hateful creatures, until the Elves were overwhelmed. Many Orcs were slain at the end of the First Age. The remainder fled into the mountains and forests of Middle-earth, where they slowly developed into separate tribes and breeds.

In the Second Age, Orcs came under the dominion of Sauron. By the power of these vast armies, the servant of Morgoth quickly became the Dark Lord of Middle-earth. The defeats Sauron suffered at the end of the age, however, were caused in part by the innate untrustworthiness of the Orcs, and so he resolved to improve the breed.

The Orcs of the early Third Age were located primarily in the Grey Mountains and Misty Mountains, where their main stronghold was Gundabad. Within the mountains they carved massive complexes of tunnels and caverns, for though the Orcs cannot create things of beauty, they are skilled with their hands. They became as adept at mining as the Dwarves. Other Orcs, especially those tribes that lived in the forest of Mirkwood, came into the service of the Necromancer of Dol Guldur.

In TA 2480, after the Dwarves were expelled from Moria, Orcs settled in the great vaults and halls of the Dwarrowdelf. The Dwarves could not abide such foul creatures living in their ancestral home, and a series of expeditions to retake Moria followed. All were ill-fated. Over 750 years later, in TA 2747, the Goblin Golfimbul led an invasion into the Shire. At the Battle of Greenfields, the Hobbit Bandobras Took slew Golfimbul, knocking his head clean off into a rabbit hole, and routed his forces (also coincidently creating the Hobbit game of "golf").

In the Battle of the Five Armies, Bolg son of Azog commanded a great host of Orcs and Wargs that was defeated by the combined might of Men, Elves, and Dwarves. Three parts of the Orcs of the North perished in that battle, curtailing Orc-depredations in that part of the world for several decades.

At the end of the Third Age, prior to the War of the Ring, the Orcs again rose in great numbers. In addition to serving Sauron, Saruman the White gathered a tribe of these foul creatures to Isengard. There they used their skills as smiths to craft weapons of siege and war for the coming conflict with Rohan.

Orcs have tough, leathery or scaly skin, blackish or greenish in colour. Their noses, flat and keen, allow them to track by scent. Their blood is black, and the nails on their hands are a strong as claws. They have great endurance and can run swiftly for long distances if they must. But most are lazy, preferring the easiest method of accomplishing any task. Orcs despise the sun and its painfully bright light, but their eyes can see as well at night or in dark tunnels as Men can in the light. Their eye colour tends towards blood red or bright yellow pupils that almost seem to glow in the dark. Just like a cat's eyes, Orc eyes reflect any light shone into them.

After the First Age, the race of Orcs diverged into a number of different breeds. In the mountains, particularly in the North – including their strongholds at Gundabad and Mount Gram-Orcs tend to be taller and stronger, though not so much as Uruks on either count. Orcs from more southerly regions and from Mordor tend to be shorter and broader, with crook-legs and longer arms.

Orcs favour the scimitar as a weapon, though they use other swords and daggers – sometimes in saw-toothed varieties – as well. Their weapon blades are black and often poisoned. Larger Orcs sometimes prefer spears and axes. Orc-arrows are short and black with black fletching. Orcs wear heavy and clumsy Orc-chainmail or laminar armour, or they wear armour scavenged together from those they have killed. Orkish skin is tough and leathery and so offers some natural protection against the weapons of their foes.

They fight with ferocity (so long as a guiding 'will' compels or directs them). In some places, Orcs as mainly being battle fodder. Orcs eat all manner of flesh, including human and it seems likely that Orcs do eat other Orcs.

Morgoth could no longer produce life on his own, and Orcs of Angband were transformed from Elves by means of torture and mutilation. Later under Morgoth's lieutenant, the necromancer Sauron, Men were cross-bred with the Orcs. This process was later repeated during the War of the Ring, creating the fierce Orcs known as Black uruks. Saruman cross-bred them further with goblin-men, half-orcs and the fearsome Uruk-Hai. They are only able to destroy, not to create and have sour black blood; suggestive of reanimated corpses.



ORCS	Exp.	Body	Fat.	Size	Wt.	%Hit	%P&D	Blows	WDF	armor	No/100	Bonus Exp.
Warrior 1	0	10	4	4'5"	73	-	-	-	2x	3	50	25
Warrior 2	2500	11	5	4'6"	79	-	-	-	2x	3	10	45
Warrior 3	5000	12	6	4'7"	86	-	-	-	2x	3	10	65
Warrior 4	10000	12	7	4'8"	93	+5%	-	+1	2x	4	10	100
Warrior 5	25000	12	8	4'9"	100	+7%	-	+1	2x	4	10	150
Officer 6*	50000	12	9	4'10"	106	+10%	-5%	+2	2x	4	5	225
Officer 7*	75000	13	10	4'11"	113	+12%	-5%	+2	2x	5	2	300
Officer 8*	10000014		11	5'	119	+15%	-7%	+2	3X	5	2	400
Officer 9*	15000016		12	5'1"	124	+17%	-10%	+3	3x	7	1	500
Chief 10*	20000017		13	5'2"	128	+20%	-10%	+3	3x	7	1	650
Chief 11*	25000018		15	5'3"	932	+20%	-15%	+4	3x	7	1	800
Captain 12*	30000019		17	5'4"	137	+25%	-15%	+4	3x	7	1	1000
Lord 13*	40000020		20	5'5"	140	+25%	-20%	+4	4x	8	1/Regt	1300

Uruk-hai

The URUK-HAI (sing. Uruk) differ from normal or lesser Orcs in the following ways: they stand 5-6 feet tall; they have a more "human" appearance, despite their Orkish cat-like eyes, fang-teeth, and black/grey hides; they have longer, stronger, and straighter legs; they are intelligent and cunning; and despite their preference for darkness, they operate freely and without penalty in daylight. The Uruh-Hai is a race of very large black Orcs of great strength, first appeared about the year 2475 of the Third Age, when they conquered Ithilien and the city of Osgiliath. These original Uruks were of Sauron's breeding, but Saruman bred his own, making further improvements such as resistance to sunlight and more upright stature. All Uruk-hai were larger and stronger than other breeds of Orc and consequently looked down upon and often bullied them.

The Orcs and Uruks in the service of Barad-dûr, the folk of Mordor, used the symbol of the red Eye of Sauron. The Red Eye was also

painted on their shields. These Uruks of Mordor referred to Sauron as the Great Eye. They could see better in the dark than the Isengarders could. The Uruks of Saruman the White used an S elf-rune wrought in white metal on the front of their iron helms. They also appeared different physically: greater stature, swart, slant-eyed, thick legs and large hands.

The Uruk-hai of Isengard were the tallest of the Orcs present and had thick, straight legs (while the Orcs of Mordor were described to be bow-legged) and large hands. Although the Isengarders still did not like the light of the sun, they could withstand it better than other Orcs.

Instead of curved scimitars, they used short, broad-bladed swords. Their great bows were made of yew wood, in length and shape as those of Men. Normal uruk infantry wield swords and shields. These swords maximize the brute strength of the uruks, being able to cut limbs and heads like a hot knife on butter. The upward-pointing spike on the end was an ingenious addition by Saruman, a learned scholar skilled in the arts of warfare. Knowing that he would be facing the legendary Rohirrim cavalry, the additional spike could pull a rider from his horse with minimal effort and either kill or disable his mount. It also served as a terror weapon, sending many shivers down the spine of even experienced soldiers.

The Uruks were also very efficient using siege equipment, and had been trained to use crossbows with deadly accuracy. The Uruks, like the lesser Orcs, seemed to not care of each other's presence, shown by the battering ram wielders at Helm's Deep, barging each other off of the thin bridge. The Uruks also hated the Orcs, believing they were a lesser being and often rioting, e.g. in the tower of Cirith Ungol when Shagrat and Gorbag argued over Frodo's vest of Mithril and starting a mass war within the tower. The Uruks seem also to be able to control natural urges more than the Orcs, e.g. the Orcs demanded to eat the Hobbits they had captured, while the Uruks were protective. It would seem the only way Orcs were better than Uruks is in treachery, lying and being devious. The Uruks are also not seen to ever ride a mount, possibly due to size, weight and build (the Wargs which attacked the Rohan migration were ridden by trained Orcs).

Given that Saruman wished to make a great army of destructive soldiers quickly, he devoted more time to arming and birthing his uruks than he did training them. Given the quickened births of his second batch of Uruk-hai warriors, they were unable to be trained in many tactics of war. Most of their weapons show this, requiring little thought to be used. The sword would hack an enemy with the straight side in one direction then stab the enemy with the jutting bladed part on the other side, repeated until the uruk either died or ran out of things to kill.

They wear broad shields, made of durable iron that could defend well against incoming attacks and would provide an alternative weapon by using the bladed side, should the uruk lose his other weapon. Scouts wear light, leather armor and have leather helmets with no crests or brims, and wield short swords, axes, daggers and powerful bows of yew with a tremendous draw weight. Their armour is grey and is made up of large lames and has a groin guard. Underneath is a layer of chainmail that covers the torso, half the arm and a small fraction of the legs. They also wear arm armour but they have bare legs. For footwear they have puttees and sandals that are covered by foot and leg armour.

The helmets vary. Heavy uruk helms are metal caps with an eye slit, horizontal crests and two smaller crests at either side of the mouth. Crossbow and engineer helms are a simple metal cap that covers the top half of the head (just the eyes on the face) and have huge brimms at the bottom. Berserker helms have two circular eyeholes and an empty space for the mouth. They have no crests or brimms. Commander helms are basically berserker helms with massive crests. Almost all the helms have the white hand of Saruman painted on them. Despite the strong iron used in most of an Isengard Uruk-hai's armour, it provided little protection at joints, so as to not constrict movement, or at the back, as Saruman was to use them for attack purposes and would not expect any form of flanking attack.

Mordor Uruk-hai differ greatly from their Isengard kin. While the Uruk-hai of Isengard were well-armed, using hardened iron armour and shields and wielding finely crafted, yet simple weaponry, Mordor's Uruk-hai wore scraps of black leather armour with hoods along with chainmail and would use any sort of weapon they came across. Additionally, while most of the Uruk-hai of Saruman were rushed in their birthings, needing to amass an army quickly, Sauron's Uruk-hai were not, having no need to create an army of Uruk-hai quickly when he had innumerable garrisons of orcs, trolls, evil men and all manner of other maleficent beings under his command that could be sent forth at any time he wished, and so were able to be bred fully, becoming stronger and smarter than most of their Isengard brethren. However, the harsh climate of Mordor also left them more susceptible to mutation than the Isengard breed.

Berserker Uruks were also utilized during the siege of Helm's Deep, both to clear the ramparts of defenders and to detonate explosive mines to breach the outer walls. These Uruks were even larger and vicious then normal Uruk-hai. They shave their heads and fill their helmets with human blood, so that when they put on the helmets the blood runs down their backs and its scent sends them into a killing frenzy. They carry doubly-bent swords. These swords were feared by their Rohirrim enemies for good reason. First, they had double spikes on the end (used for hamstringing or disemboweling horses). Second, the tremendous strength of the Beserkers could easily take the head off of any human. Last, they had a keen cutting edge that could easily cut through the leather armor of the Rohirrim. They also wear any armour they can get their hands on but usually wear composite armour similar in fashion to chain or ring mail. They will wear any decent armour scavenged from foes. They often carry small and medium sized shields as well.



URUK-HAI	Exp.	Body	Fat.	Size	Wt.	%Hit	%P&D	Blows	WDF	armor	No/100	Bonus Exp.
Warrior	1	0	12	10	5'10"	200	-	-	-	3x	3	50	100
Warrior	2	2500	13	11	5'10"	200	+5%	-	-	3x	3	10	150
Warrior	3	5000	14	12	5'11"	205	+7%	-	+1	3x	4	10	250
Warrior	4	10000	15	13	5'11"	205	+10%	-5%	+1	3x	4	10	400
Warrior	5	25000	16	14	6'	210	+12%	-7%	+1	3x	4	10	575
Officer	6*	50000	17	15	6'	215	+15%	-10%	+2	3x	5	5	700
Officer	7*	75000	19	16	6'1"	220	+17%	-10%	+2	3x	5	2	1000
Officer	8*	100000	20	20	6'1"	220	+20%	-12%	+3	3x	7	1	1500
Chief	9*	150000	22	23	6'2"	225	+25%	-15%	+4	4x	7	1	2000
Captain	10*	200000	23	23	6'3"	230	+30%	-15%	+4	4x	8	1	2750
Lord	11*	300000	25	25	6'4"	235	+35%	-17%	+5	4x	8	1/Regt	4000
General	12*	400000	27	30	6'5"	240	+40%	-20%	+6	4x	8	2/Tribe	7500
Warlord	13*	500000	30	30	6'6"	250	+45%	-25%	+7	5x	8	1/Tribe	10000

Half-orc

Half Orc are creatures with the blood of both Man and Orc, capable of walking nearly unnoticed among the Free Peoples, looking like a Man of the South, with features that only hint at their monstrous blood. In addition, these half-breeds can travel in full sunlight with no ill effects. It is said that these Half-orcs are within the borders of Eriador even now, living amongst the folk of Bree-land and even wandering in the peaceful Shire. The origin of the Half-orc is not clear, but thankfully they are few in number. Some surmise that they are the result of experimentation by Saruman the White. Though none can say why a Wizard of the great order that includes Gandalf the Grey and Radagast the Brown would turn to such vile pursuits. Others believe Half-orcs have an ancient origin, and have been living throughout Middle-earth since days long past.

Half-orcs are particularly effective as spies in Eriador, as Saruman's Half-orcs have Dunlending blood and the Half-orcs of Angmar hale from Hillman stock. As such, some of these foul breed are capable of blending into these societies, living and working in and around the townships and villages of Eriador. Few suspect their allegiance is to the Dark Powers and their mission is to spy on the Free Peoples around them, with whom they live and work, helping to plot their downfall. Half-orcs are akin to Uruk-hai, but look more like dark skinned men. With those that blend into Mannish societies, their skin pigmentation and their eyes are the only external features that may alert the wary to the creature's true origin. These and the fact that their blood is black, betraying their true parentage.



Orkish society

Orkish society varies from region to region, based on how much autonomy the Orcs possess within their region. At its heart, Orkish society is clan based, with clans linked together into a tribe. Each clan is lead by an Orc Chieftain with a High Chieftain over the whole tribe. The clans are only as strong as their chieftains and so the role of leader will only go to the strongest, most ruthless Orc within each clan. From the clan chieftains a High Chieftain for the tribe will be chosen. Just how a single leader can be chosen from a group of such ruthless, backstabbing brutes is often quite comical to observe, but bloodshed is usually associated with the process.

Each chieftain of a clan will gather around himself a bodyguard of his most trusted warriors. In exchange for services as a bodyguard, these Orcs enjoy the best of the food, plunder and spoils that the tribe possesses. They act as the Chieftains lieutenants during periods of conflict, and they gain access to the clan's retinue of female Orcs, a process by which ensures that only the strongest of the clans Orcs sire offspring. The downside of this to the Chieftain is that he must always watch his back for fear that one of his closest associates will attempt to drive a dagger into it. Needless to say, the tenure of a Chieftain is generally only a few years before they are forced to abdicate due to their untimely death.

The Orcs of Mordor and Dol Guldur differ from the clan based Orcs as they are organised together under a strict military hierarchy, with sergeants, lieutenants, and captains appointed by the most powerful of the Enemies servants, the Ringwraiths. The Orcs of the Misty Mountains, though influenced by the Shadow, are far more independent than their kin in Mordor, as these Orcs are ruled over by a tyrannical Goblin-king, who maintains control with an iron fist. The Orcs of Angmar remain mostly within their own tribes and come together only in times of war, and then only grudgingly under the steel boot of the Witch-kind of Angmar. The Orcs of Carn Dûm in the Realm of Angmar, however, are like their brethren in Dol Guldur and Mordor, organised into a strict military standing army. Orc leaders within the more militaristic society groups (Mordor, Carn Dûm and Dol Guldur) are less likely to be removed from office by a usurper due to the fact that the commanders-in-chief of these regions and citadels are the Ringwraiths. Furthermore, it seems that at some point the Orcs of Minas Morgul became isolated from those of the greater force of Mordor, utilizing not the eye of Sauron as an emblem, but a skeletal crescent moon.

The Orcs of Moria fled to the Misty Mountains when the pits of Angband were opened and Morgoth Bauglir was taken away in chains. Here they hid themselves from the light of the sun and discovery, and established a vast system of underground caves and tunnels. The population was so great that they even had a city, Gundabad, from where these "Goblins" would strike out on sorties, waylaying travelers in Eregion and the Vale of Anduin, and living off their supplies, their horses and the travelers themselves. Bred in darkness, these Orcs naturally shunned the light of day making there eyes expand to a massive size in order to take as little light there is as possible after spending hundreds of years in the dark, for they were weakened by the sun's power and blinded in its light. They would venture out in daylight only if coerced or threatened, or when pursuing a particularly hateful enemy for these occasions, many Orcs had helmets that slotted down over the eyes to reduce the light coming in and blinding them. Also these Orcs have poison tipped weapons which continue damaging the enemy.

The Orcs of Moria are divided into many small, fractious clans, tribes, and bands. The 'organisation' of such social groupings within Moria is incomprehensible to non-Orcs. The fact to understand is that different bands of Orcs sometimes co-operate and sometimes fight, in an ever-shifting pattern of alliances and hostilities that relate, ultimately, to their relationship with the Balrog.

Orc-tribes within Moria adopt names and symbols to set themselves apart from the others, though all of the bands throughout Moria--with a few exceptions representing recent arrivals-speak the same dialect of the Orkish language. Different bands of Moria-orcs often communicate with members of their tribe or members of nearby tribes-in unusual ways. Drum-beats are one common method, though the cadences and their meanings vary from band to hand. Other groups of Orcs leave crude pictographs drawn in charcoal, chalk, or blood on cavern walls. One additional, and particularly gruesome, method of communication involves the mangling and placing of the carcasses of rats and other vermin in certain ways in order to convey simple messages, such as 'stay away', 'danger' and 'good food ahead.'

Within a given tribe, the most powerful Orc dominates the others. Sub-commanders are sometimes appointed to lead smaller divisions within the group, but their status is precarious, as most Orc-captains are highly capricious. As a result of their general fear of the powerful, few Orcs attempt to overthrow an incumbent leader. Durin's Bane rarely takes any interest at all in the organisation of Orcs, so the influence of the Balrog is almost never a factor in the way Orcs relate to each other.

The Orcs of Moria divide their time more or less equally between three pursuits: procuring food and supplies, looting areas of Moria which have not been fully depleted, and war-ring against other bands of Orcs. While the first of those three is a practical matter of the band's survival, the looting and warring behaviour is largely dedicated to appeasing the Balrog and achieving greater status within the ever-changing hierarchy of Moria.

Appointments to positions of authority in these societies come only through loyalty and obedience to the Ringwraiths as well as through showing military prowess. Stabbing an Orc leader in the back will only see the offender flayed alive and hung on the walls of the nearest citadel for the Crebain to feast upon. Orkish society is brutal, violent and without love. Orcs grow up learning to fend for themselves and learning to hate all that is beautiful in Arda. Their lives are an endless misery with the only joy and release they receive being through death, either by inflicting or receiving it.

Each tribe will posses its own subtly different version of Black Speech, making it difficult to understand Orcs from another tribe or region. Orcs from different tribes or regions will often converse through speaking Westron, the common language of Middle-earth. Any listener with a Lore skill in Orkish can attempt to determine where an Orc comes from by listening to the inflections of their accent. A successful roll in Lore: Orkish will either identify the tribe or the region from which the Orc hales. Amongst Orcs there is a simple rule of thumb: "the biggest fists win!" Orkish society has nothing of beauty and produces only functionality in its design. Fear and power are the two key drivers within its social order and life is usually short and heavily burdened.

Culture

Clothing & Decorations: Crude, utilitarian clothing and armour. Although crude, the items will be well made and effective against the elements. Also scavenged armour from fallen comrades and foes. All generally dyed or painted in drab gray, brown, black or crimson colours.

Fears and Inabilities: Generally none, aside from local superstitions. But they fear power and therefore powerful beings will cause them to be intimidated or afraid.

Lifestyle: Brutal and militaristic. Hard labour is their lot. Orcs and Goblins are by nature lazy and mistrustful, deceivers and bullies. They think of themselves first and most are cowardly at heart, except for Uruks who are just thugs and look down on all other races of Orc.

Marriage Pattern: Breeding only, there is no marriage amongst Orcs. Only the strongest and most attractive (for an Orc if that is possible) of male Orcs have a hope to breed with the females. Chieftains and leaders will restrict access to females as rewards for faithful service and for not being stabbed in the back. Females tend to live together in isolation from the males, but will be in the most secure part of the Orc's stronghold. Females still mingle amongst the male populace and will also fight in times of war and in defence of their home if need arises. Females rear and raise the young within their part of the stronghold and do not allow the males near the offspring for fear of infanticide by the males. Cannibalism is all too common amongst Orcs and so the females will not risk their offspring being harmed. When the young males are juveniles, they are taken away by the males and taught how to be warriors, usually by the oldest of male Orcs who are cruel teachers. Female juveniles stay within the female enclosure of the stronghold until they are adults and able enough to protect themselves.

Religion: Orcs fear the Dark Lord and respect only power. They view the Dark Lord as a god, respecting his ability to cause terror and to flay them alive. Orcs will also revere other creatures of darkness and fire such as the Balrogs. Any creature of the Shadow that is more powerful than they will have their respect and fear, for example the Witch-king of Angmar and the other Ringwraiths will be respected and revered by the Orcs that serve under them.

Other Factors

Demeanour: Cruel, brutal thugs. They hate all things and detest their life of servitude. They are self absorbed, petty, untrusting, deceitful, backstabbing (with knives as well as words!), cowardly and treacherous. Oh, and their lazy!

Only the Uruks are more disciplined and loyal to both their leader and one another. Uruks behave more like a band of warrior brothers, treating all other Orcs and Goblins as inferior and here only to serve the Uruk and their masters. Languages: Orcs, Goblins and Uruks (and Halforcs) all begin the game with their tribes dialect of Black Speech at their INTx5%. They will also begin the game with Westron at 35%. During the character generation process the player can add their Communication Skill Category Bonus (if this optional rule is being used) and any relevant Professional Skill Points as well as Personal Skill Points to these languages in order to improve them.

Prejudices: Orcs hate just about everything and those things they don't hate, they fear. But Orcs and Uruks in particularly hate Elves and the enmity between these races goes back to the First Age of the Sun. Goblins hate Dwarves more than all other races and the years of conflict between these two races runs back to the dawn of the Sun also. In Middle-earth during the TA 2790-2799, the conflict between these two races almost saw the race of Goblins reduced to a bad memory in the Misty Mountains. For such was the wrath and devastation wrought by the Dwarves during the War of the Dwarves and Goblins.

Known Orcs

Azog

Azog was the name of a Goblin King who lived in Moria from about TA 2480 to TA 2799. He started the War of the Dwarves and Orcs in TA 2790 by killing Thrór, who came to revisit the ruins of Khazad-dûm. In the following years, he was the common enemy of all dwarves, and the war he started had its climax in the Battle of Azanulbizar, where he killed Náin, only to be himself slain by Náin's son Dáin. His son, Bolg, inherited the rulership in Moria and continued it for another 150 years.

Boldog

Boldog was a formidable Orc-captain of a Host of Angband that was sent to attack Doriath and capture Lúthien. Boldog, by direct command of Morgoth, leads a host of Orcs on a great razzia to ravage the realm of Doriath and capture Lúthien, the daughter of its King Thingol and Queen Melian, the Maia. Boldog drives his host south over the highlands of Dorthonion and the through enchanted forest of Taur-nu-Fuin following the Orcs' Road of Haste into the Pass of Anach which cuts down the mountains of Ered Gorgoroth and across the shadowed valley of Nan Dungortheb. There where fell darkness meet the mists of the magic, protective List Melian, the Girdle of Melian, just east of the river Mindeb the Orc-host reached the border of Doriath. To meet the deadly threat posed by Boldog's invasion in force, Thingol musters his full might with his two great Captains, Beleg and Mablung. He leads the army of Sindarin Elves beyond the North March of Doriath. Thingol and Boldog meet in single combat in the midst of the battle. Thingol wielded his Dwarf-forged sword, Aranrúth, Boldog fought with an iron spear of some note that was later used by Mablung in the Hunt of the Wolf. Thingol slays Boldog, the Orc-host is utterly defeated and the remnants destroyed by being driven into Taur-nu-Fuin.

Bolg

Bolg was the son of Azog of Moria who succeeded his father as Goblin-king after his death in the Battle of Azanulbizar the last battle of the War of the Dwarves and Orcs in TA 2799. He ruled the goblins and orcs of Misty Mountains from their capital at Mount Gundabad during the Battle of the Five Armies and was the second antagonist in The Hobbit- the first being Smaug the dragon. He then resettled in the old refuge of Mount Gundabad. Bolg ruled the northern orcs for about 150 years and led the army of goblins, Wargs, and Bats in the Battle of the Five Armies, in which he took his bodyguards with him. In that battle his head was crushed by the mighty Beorn after becoming enraged by the wounding of Thorin.



Golfimbul

Golfimbul was a chieftain of the Goblins of Mount Gram, who led his band in an invasion of The Shire. He was defeated at the Battle of Greenfields by Bullroarer Took. His head was clubbed off by the Bullroarer and fell into a rabbit's hole. According to Hobbit folklore, the name of golf is therefore a shortening of his name. Some fansconsider his name specifically constructed for this pun. The Orc incursion in the northern Shire occurred during the reign of Arassuil as Chieftain of the Dúnedain, and the Orcs led by Golfimbul were but the most western pack of Orcs which had left the Hithaeglir. The only reason Golfimbul could make it all the way to the Shire was that the Rangers at the time were fighting many battles with Orcs, preventing them from settling all of Eriador.

Gorbag

Gorbag was an Orc, the captain of an Orc troop of Minas Morgul. After Shelob paralyzed Frodo Baggins, an Orc patrol led by Gorbag and Shagrat came across his cocooned body, taking him back to Cirith Ungol where they planned to torture him. While sifting through Frodo's belongings, a dispute began between the two captains after Shagrat claimed ownership of Frodo's Mithril vest, which escalated into a vicious fight all over the fortress between Morgul Orcs and Uruk-hai. Gorbag was slain by Shagrat in the Tower of Cirith Ungol.

Gorgol

Gorgol was an Orc chieftain, also called the Butcher, who lived in Middle-earth during the First Age. Gorgol was called "Butcher" because of the many foes he "butchered". He was the leader of the team which slaughtered Barahir and his companions near Tarn Aeluin. He claimed the famous Ring of Barahir. He was slain by Beren who took back his father's ring. Gorgol, holding the hand of Barahir aloft, said that he was minded to keep the Ring and declare to Morgoth that the hand of Barahir was bare. But at that moment Beren sprang into the camp, slew Gorgol, and seized the hand, making his escape.

Gothmog

Gothmog is the Witch-King's loyal commander, likely named after the Balrog Gothmog of the First Age. It is unclear what species he truly belonged to, with possibilities of being Orc, Haradrim, Easterling or even Undead. Some confusion also arose because Gothmog is a name carried by the Lord of Balrogs; showing that he was probably meant to be a Ringwraith. However, In Peter Jackson's film Return of the King, Gothmog was portrayed as a hideously deformed one-eyed Orc with his mouth crooked, only one nostril, and one ear. He also was castellan of Minas Morgul. He served as the top orc commander at the siege of Minas Tirith, ordering the use of catapults and siege towers as well as the Grond siege engine. He was caught up in the retreat when the riders of Rohan plowed through the orc army.

The Great Goblin

The Great Goblin was a Goblin chieftain of the Misty Mountains. The Great Goblin was a very large creature with a huge head. He was the chief of a group of Goblins who lived in Goblin-town near the High Pass. They preyed on travelers who used another, easier pass near the main gate of Goblin-town until people started avoiding that route over the mountains. The Goblins then made another gate that opened into a cave that they called the Front Porch at the top of the High Pass. In the summer of 2941, the Dwarves of Thorin and Company along with Bilbo Baggins were captured on the Front Porch and were brought before the Great Goblin in his great cave. He was seated on a flat stone and surrounded by armed guards. The Great Goblin demanded to know what the Dwarves were doing in the mountains. He seems less hostile than the orcs during the later war, as his questioning seems to imply that he has not decided beforehand if he will order to kill the party, to make them slaves or even let them go, and that he will decide according to their answers. The orcs taking prisoners during the war seems more inclined to torture people before asking, and are only barely restrained by orders. Perhaps this reflects the growth of Sauron's evil influence. However, when it was revealed that Thorin carried the Elvish sword Orcrist - which the Orcs feared and called Biter - the Great Goblin was enraged and at once leaped to attack Thorin. Gandalf then appeared and killed the Great Goblin by running him through with his sword Glamdring, called Beater by the goblins. The death of the Great Goblin angered the Goblins of the Misty Mountains. A great army of Goblins and Wargs was amassed by Bolg - whose father Azog had been killed by the dwarf Dáin II Ironfoot. Bolg's forces tracked Thorin & Company to the Lonely Mountain where they fought the Battle of the Five Armies against the Dwarves, Elves, and Lakemen.

Grishnákh

An Orc captain from the ashen wastes of Mordor, Grishnákh was part of a group of Orc hunters under Sauron's dominion that joined Uglúk's Uruk-hai troop on the plains of Rohan. Grishnákh's plans for the two captives, Merry and Pippin, were in conflict with Uglúk's orders to deliver them to Saruman unharmed. Grishnákh planned to take them northward to the east-bank of the Great River where a Nazgûl atop a Fell beast would take them to Barad-dûr. After Uglúk refused his plan, Grishnákh slipped away while the Orcs and Uruk-hai argued amongst each other. Grishnákh soon returned with other Orcs like himself, with drooping arms and shields with the red eye painted on them. Grishnákh was aware of the existence of the Ring and suspected the Hobbits of possessing it. When the horde of Orcs was attacked by the Rohirrim, he used the distraction to search them for the Ring. Pippin tried to negotiate with Grishnákh, asking for himself and Merry to be freed in exchange for information about the Ring, at which point Grishnákh lost his

temper. As he drew his sword to kill them, the sound was heard by a patrolling Rohirrim, who slew him with a spear.

Notable Uruk-hai

Lugdush

Lugdush (d. TA 3019) was one of Saruman's Uruk-hai from Isengard, and appears to be a trusted subordinate of Uglúk. He was ordered by Uglúk to set a guard around the Hobbits and not to kill them unless their attackers broke through. He is later slaughtered by the Rohirrim at Fangorn forest, as are all the other Uruks and Mordor Orcs.

Mauhúr

Mauhúr was an Uruk-hai captain under the command of Ugluk, whose company was one night surrounded by a group of Rohirrim, led by Éomer. When the Uruk-hai attacked, the Rohirrim rode to meet them in a bloody battle where many orcs were slaughtered. The orcs' captives, Merry and Pippin, found themselves outside the circle and were able to escape into Fangorn Forest. Mauhúr perished with the other orcs in the ensuing battle.

Uglúk

Uglúk was the leader of the Uruk-hai that captured Merry and Pippin at Amon Hen. He was one of the largest and strongest of the Uruk-hai and was a fierce fighter, managing to dismount Éomer and nearly kill him. Uglúk was also the commander that raided the Wold shortly before the fellowship left Moria. He was highly trusted by Saruman and Sauron (though how he was acquainted with Sauron is not known, possibly through the palantir), and also stood by Saruman's orders, beheading another orc to prevent Saruman's orders being disobeyed. Uglúk was ultimately killed by Éomer in the book, but in the film, his fate isn't fully clear.



Shagrat

Shagrat was the Uruk in command of the tower of Cirith Ungol, which guarded a pass into Mordor. After the discovery of the unconscious Frodo, he had Frodo put into the highest room of the tower. In a dispute over Frodo's mithril-shirt, most of Shagrat's and Gorbag's Orcs were killed. Shagrat was one of only two Orc survivors. He took the mithril-shirt, as well as Frodo's Elven cloak and Sam's sword, to the Barad-dûr. These were used by the Mouth of Sauron as evidence of Frodo's capture. Like Ugluk, he was loyal to his masters in Barad-dur and followed Sauron's orders to the letter, again quelling any resistance to such orders (namely from Gorbag). Shagrat may have been killed for his failure by Sauron or died at the Black Gate.

The Giant Races

The Giant races include Gnolls, Trolls, Ogres, and True Giants. They are typically large in size, very powerful, and extremely cruel.

Gnolls

Gnolls are the smallest of the Giant Races but could be classed as goblins due to their apparent kinship to the Troll. Gnolls seem to be a cross-breed between Gnomes and Trolls bear a strong resemblance to Hobgoblins. Gnolls are slightly taller than most humans, with diseased-looking yellowish-green skin, tufts of dirty yellow hair, elongated snouts, and green eyes with a hint of madness to them. They wear little other than their armor, their matted hanks of body hair sufficing to protect them from all but the most severe of weather conditions, and are always heavily armed with two or three large slashing or crushing weapons, such as axes or clubs.

Like other Goblins, they form tribes, live underground, see in the dark, hate daylight, a bloodfeud with the Gnomes and Dwarves. Fairly large members of the "goblinoid" races, gnolls are considered particularly dangerous in light of their tendency to go "all-out" in combat.

Gnolls are an unadvanced race, possessing no talent for trade, and little for craftsmanship. They prefer to maintain themselves by preying upon weaker races, which in the somewhat dubious judgement of the gnolls, consists of pretty much anything smaller than a troll. Gnolls usually dwell in deep caverns in the mountains, although they may occasionally construct rude hovels of either branches or turf, should they choose to dwell outside of their native underground reaches.

Gnoll society is entirely oriented towards combat; the creatures fight with one another when nothing better is available, even to the point of death (once a gnoll has gotten angry, something has to die or be seriously injured before it backs down). All males are brought up to be warriors; gnolls rarely bother with any other profession (except for the occasional weaponsmith), and their females are kept in virtual slavery to breed up the next generation of warriors. Human or elven villages within marching distance of a community of gnolls are in serious trouble; the evil creatures will not rest until they have wiped out their foes, devouring the bodies of humans, elves, or gnolls in a gruesome feast after battle. So ferocious are gnolls, in fact, that they will always slay their wounded themselves, rather than allow them to live on, unable to fight; ironically, the losses that this policy causes them is often the only thing that eventually enables human or elven warriors to defeat a gnoll warband.

The hatred between the Gnolls and Humans and Elves is deep and implacable, and the races will almost always simply fight to the death upon encountering each other (the fleet-footed elves occasionally will retreat to seek reinforcements, but only if greatly outnumbered). Gnolls tend to ignore Dwarves, although the Dwarves attack them just as fiercely as they do goblins and ores. Gnolls expire of old age at only 45 years, should they actually manage to live that long.



From their Troll ancestors they have inherited their great strength and can carry 2.5 times their body weight. When a player character belongs class, the Prime Requisites are as follows:

GNOLLS	Exp.	Body	Fat.	Size	Wt.	%Hit	%P&D	Blows	WDF	armor	No/100	Bonus Exp.
Warrior 1	0	12	10	5'7"	200	-	-	-	3x	3	50	100
Warrior 2	2500	13	11	5'8"	210	+5%	-	-	3x	3	10	150
Warrior 3	5000	15	12	5'9"	220	+7%	-	+1	3x	4	10	300
Warrior 4	10000	16	14	5'10"	230	+10%	-5%	+1	4x	4	10	450
Warrior 5	25000	17	16	5'10"	240	+12%	-7%	+1	4x	4	10	650
Warrior 6	50000	18	18	5'11"	250	+15%	-10%	+2	4x	5	5	850
Officer 7*	75000	20	20	6'	260	+20%	-10%	+2	5x	5	2	1250
Officer 8*	10000	022	22	6'2"	280	+25%	-12%	+3	5x	7	2	1750
Officer 9*	15000	025	25	6'3"	300	+30%	-15%	+4	5x	7	1	2500
Officer 10*	20000	027	27	6'4"	320	+30%	-20%	+4	5x	7	1	3000
Chief 11*	30000	030	30	6'5"	340	+35%	-20%	+4	6x	8	1	3500
Chief 12*	40000	032	32	6'6"	360	+40%	-20%	+4	6x	8	1	4500
King 13*	50000	035	35	6'7"	390	+40%	-25%	+6	6x	8	1/tribe	6000

*As in the case of Goblin type, a player character must eliminate the officer or Chief of King he wishes to replace, and only after that well he advance to the next level of experience.

Ogres

Ogres are the largest and deadliest of the "goblinoid" races, and almost certainly the ugliest as well. They are great shambling brutes, heavy with muscles, and have green-black skin covered with rotting sores, long, twisted arms, shocks of greasy black hair, no noses, heavy jaws filled with cracked teeth, one to four blazing red eyes, and features disgusting enough to make an orc lose its lunch. Ogres wear nothing but crude loincloths (often made from the skins of their victims), and carry nothing but their enormous weapons, and an occasional haunch of rotting meat.

Ogres can eat nearly anything; tough old roots and decayed meat present no serious challenge to their digestive systems. However, given their size and energy requirements they prefer to eat meat whenever possible. They are not overly picky about the meat's condition; carrion is just as good as the best cut from a prime bull.

The truth is that, like many other large predators, ogres are both lazy and perfectly willing to steal a kill. If they come across a supply of meat, fresh or otherwise, they will not pass it up. It is only when they cannot find easy meat that they resort to the energy intensive activities of hunting and gathering. They do not keep dogs or other animals.

Many ogres suffer from constant hunger. They can and will eat until the food runs out. This reality gives many races a bargaining edge when they deal with ogres; most will do almost anything for a steady supply of meat. Indeed, most tributes offered by lesser creatures include food.

Ogres are not overly particular about the kinds of meat that they eat. Although they do not go out of their way to consume the flesh of other intelligent races, nor will they turn their noses up at a fresh supply of food. This leads to ogres happily gorging themselves on the field of battle, stuffing the steaming flesh of their enemies into their open maws.

Ogres do not generally cook their food. They are not adverse to eating food cooked by other people. It is just that the amount of time required to cook most foods is longer than most ogres can maintain their focus. They will most likely wander away from a cook-fire with meat on it, resulting in a burnt mess.

All ogres are warriors; they are really too unintelligent to be successful at any other pursuit, and, despite their great strength and prowess with weapons, can be easily tricked in battle by smaller but smarter foes. Ogres produce nothing for themselves, but will occasionally capture human or dwarven craftsmen to make things for them (usually large, gaudy pieces of jewelry, which appeal to an ogre's very limited sense of beauty). They are hated by most other races, although orcs occasionally ally with them, placing their slightly greater intelligence at the disposal of their larger brethren.

Ogres, for all practical purposes, have no society; They are not socially organized but may live with Goblin types and live in small family groups, rarely more than ten in number. This is fortunate for everyone else, as it makes groups of ogres manageable opponents (barely) for a well-armed group of adventurers. Both males and females fight; ogres are too unintelligent to make any distinction between the sexes, although females with small children will be the last to enter battle, unless their children are attacked. Unlike most of the other "goblinoid" races, ogres are slow breeders, rarely having more than five or six children during their hundred-year lifespans.

All civilized races hate ogres, and the feeling is mutual; however. because of the particular hatred that ogres have for elves, the elves tend to be singularly merciless in dealing with these gigantic foes.

They are especially vulnerable to distraction by word games and puzzles. In addition to being distractible most ogres demonstrate extreme laziness. Once an ogre secures his immediate objective (i.e. gets food, drives off an attacker, or satisfies his thirst) he rarely pursues the matter further. Ogres take the shortest possible path to solve every problem, even if that path is fraught with danger. They reason that the sooner a thing is completed, the sooner they can return to their customary indolence.

Ogres of every sort constantly seethe with unchecked anger. Every time they encounter an obstacle or interact with another creature this rage suggests simple, very direct ways to solve the problem. This almost insane fury should not be confused with the occasional berserker moods of more civilised folk. Ogres are almost pathologically angry, and have almost no inclination to either control or reduce this rage. Venting their anger on others does not seem to lessen it, not even when the ogre descends into the madness of total bloodlust.

They prefer to live in caves, but they will settle for castles if nothing better offers itself. Ruined shelters occur either where the ogres appropriate an existing ruin or create one from a once thriving settlement created by another species. If the ruin retains enough walls each ogre will take a separate 'sleeping space', decorated with whatever worked goods still exist. These goods invariably become foul and rotted, thanks to the lack of care they receive. Ogres that find and secure a ruin generally settle down for a period of several years (or even decades), exploiting the local region to the utmost. When possible they will demand tribute from other, weaker species to supplement their good fortune.

The final kind of ogre habitation is the so called 'tribute shelter'. Other races construct these shelters to give the ogre somewhere to live. Typically they do this in an effort to convince the ogres not to kill them out of hand. The builders may also wish to harness the ogres' ferocity and strength for their own defence. In either case, these shelters will be as well constructed as the host race can manage. The host race will often supply the ogres with food, servants and cleaning services in order to keep the stink down. Races that commonly build tribute shelters include orcs, goblins, hobgoblins and kobolds. A group forced to build a shelter for ogres is unlikely to assist in its defence. One that intentionally attracted the ogres will probably use whatever means they can to assist, although they allow the ogres to bear the brunt of any assault.

Regardless of the type of shelter involved, all ogre camps contain only the bare essentials for survival. Each ogre carries a set of filthy blankets, what tools they may need, and their supply of inexpertly prepared food. They lash the blankets together with barely cured hides. The rest goes into filthy bags not unlike the giant's bags of legend.

Ogres that take service in mercenary armies or with stronger giants typically dwell with their employers. If they are isolated into 'ogre quarters' these quarters will quickly take on the aspects of a typical ogre lair. Otherwise the location looks and smells more like that of the host race.

Ogres have a deep-seated hate of anyone and anything not of their own kind. They predictably respond to this hate with absolute, unthinking rage. In turn this behaviour accounts for their inability to form anything resembling long lasting alliances with other races.



Their firm belief that `might makes right' helps to temper this behaviour. If an ogre suffers defeat in battle he tends to bow his head and become relatively subservient. Of course, such a servant presents numerous problems. The ogre remains constantly vigilant for any opportunity to prove that he is, in fact, the stronger party. Any moment of weakness is exploited, even if such exploitation could lead to the collapse of long held objectives.

This combination of murderous rage and obedience to the stronger party helps to explain ogres' associations with the greater giants. Ogres recognise that the great giants are stronger than they are. After a brief display of power the great giant can press an ogre or ogre band into relatively loyal service. Of course, the ogres' lack of anything remotely resembling useful skills mostly relegates them to the role of sword-fodder.

Similarly the combination helps to explain why ogres dominate weaker races, and more importantly why the other races put up with it. It is easier for a tribe of kobolds or goblins to offer up occasional tribute than it is for them to kill the ogres. For the ogres' part receiving a constant influx of food/goods certainly make their brutal lives a little bit easier.

One of the key manifestations in an ogre's approach to the world is the idea that it is right and proper to offer up tributes to things that are stronger than you. This manifestation comes from purely mundane origins; ogres try to buy off things that could harm them. It also has very practical ramifications; if they can gather tribute from weaker creatures they can live quite a bit better than they can as scavengers.

This tradition of tribute giving can lead to some very odd circumstances. For example, ogres working for a more dominant giant may well give the giant `employer' gifts as a way to avert his wrath. Similarly ogres who protect a kobold village may have little to do with the creatures except when the kobolds offer up their tribute.

They carry 4 times their own body weight, which is useful because they are fond of collecting large hordes of treasure. They fight

with clubs and other blunt instruments because they like to see bones broken and heads smashed to a pulp. Barehanded, their fists strike like lightweight Maces. So terrifying is their appearance that most men check their morale at the sight of them with FER CR-2. Failure of morale will bring a hasty retreat, and pursuit by the Ogre will push the character to panic if a second FER CR-3 is failed. Anyone coming upon them is surprised 30% of the time.

Whatever the circumstances, ogres always try to achieve the maximum result for the least amount of effort. Before their rage kicks in they would rather frighten a target into submission, since it usually requires less energy than fighting. Once they become enraged they attack without hesitation or consideration for their own safety. When the encounter breaks off they may give chase but a distraction will quickly crop up, limiting the chance of a lengthy pursuit.

A solitary ogre generally avoids conflict with any group that looks like it might be stronger him. The simplest rule of thumb ogres use is numeric superiority; a pair is likely to be stronger than one ogre. On the other hand, they also realise that they are quite powerful and may be able to fight with one or more opponents without significant risk.

Ogres in a group do not back down from combat. They fight with almost amazing zeal, slaughtering and being slaughtered without regard for their own lives. This happens in part because rage is infectious; as each ogre gets angry the other ogres around him become even more enflamed. Ogre culture plays an equally large part in this change of behaviour. Ogres do not want to appear weak before one another, as doing so could throw their social relationships out of balance. Therefore they refuse to back down from a situation that, alone, they would happily run away from.

Ogre groups will generally not exhibit enough coherence to accept surrender after they engage. They also tend to kill everyone they knock down. After all, great battles deserve great feasts.

Fortunately ogre groups do not demonstrate any great dedication in pursuit. Much as with a single ogre encounter, the group will break off the chase as soon as it becomes apparent they will not immediately catch their prey.

Ogres also see well in darkness and hate bright sunlight. Their hearing is so keen that they hear noises 30% of the time. It is believed the gauntlets of an Ogre will give the wearer greater killing powers, adding 2x WDF per Hit scored. Also, the great belt of the Ogre is supposed to impart immense strength-- effectively doubling the carrying capacity (CC) of the wearer. In fact, only the older, most powerful Ogres may possess such magical aids, and a person much under 6' tall will be unlikely to wear them.

As a general note, it should be observed that Ogres often eat their captives and victims. They also delight in torturing captives. Few monsters are more hideous or cruel.

75 + 1D100 Honour Points are won for slaying an Ogre.



OGRE

OGRES	Exp.	Body	Fat.	Size	Wt.	%Hit	%P&D	Blows	WDF	armor	No. App.	Bonus Exp.
Young 1	0	30	10	6'	250	+5%	-	+1	4x	3	1d6	225
Young 2	2500	32	10	6'4"	350	+7%	-	+1	4x	3	1d6	350
Young 3	5000	34	12	6'6"	400	+10%	-	+2	4x	3	1d6	525
Young 4	10000	36	14	6'6"	400	+12%	-5%	+2	5x	3	1d6	750
Young 5	20000	38	16	6'6"	425	+15%	-7%	+2	5x	4	1d6	1200
Adult 6	40000	40	20	6'6"	425	+17%	-10%	+3	5x	4	1-4	1700
Adult 7	75000	40	22	6'8"	450	+20%	-12%	+3	6x	4	1-4	2300
Adult 8	125000	40	24	6'8"	450	+22%	-12%	+4	6X	5	1-3	3000
Adult 9	250000	40	26	6'10"	500	+25%	-12%	+4	6x	5	1-3	4000
Adult 10	400000	45	30	7'	600	+27%	-15%	+5	6x	5	1-2	5000
Old 11	550000	45	32	7'2"	650	+30%	-17%	+6	6x	7	1	6500
Old 12	700000	45	34	7'2"	650	+35%	-20%	+6	7x	8	1	8000
Old 13	1000000	45	36	7'6"	725	+40%	-20%	+7	7x	8	1	9500

Trolls

Trolls were created by Morgoth before the First Age. Trolls are very strong, but they turn to stone in sunlight. Many Trolls died in the War of Wrath, but some survived and joined the forces of Sauron, the greatest surviving servant of Morgoth. In the Second Age and Third Age, Trolls were among Sauron's most dangerous warriors. In the Third Age, Sauron created the Olog-hai, which are more powerful than earlier breeds of Trolls. While most Trolls cannot bear exposure to sunlight without turning to stone, the Olog-hai apparently could.

Trolls in general were a primitive race: though they could communicate in a rough manner, they had no knowledge of even basic technologies such as building (though they did use caves as dwellings). There were differences between the various types of Troll, and those that emerged in the later Third Age were considered especially clever and dangerous when comparison with their duller cousins.

Trolls fall into various different varieties, depending on their origins, habitat and habits. The types known to have existed in Middle-earth are detailed hereafter; however these sub-species may overlap with one another. Trolls are capable of dealing a punishing blow with even the simplest of weapons - from sticks to boulders to crude spiked clubs - while their rock-like skin provides an excellent natural defence that can turn aside the blade of even the most skilled warrior.

Trolls are larger and heavier than Ogres. They also have a wicked, vicious intelligence which they employ to do cunning and foul deeds. Immensely strong, agile, and protected by rubbery or scaly hides that will turn the point or edge of ordinary weapons, Trolls are awesome enemies. Trolls also regenerate damage done to them at 3 points per melee turn, beginning the turn after the wound is suffered. Only fire, Magick weapons, and spells are assured of doing substantial damage, and it is best to burn their bodies once they are slain to prevent their regenerating back to life. A Troll also detests sunlight and thus they prefer to live in caves and dungeons, under bridges, in underwater grottoes, in dark woods, and on the shady side of mountain passes. There they lie in ambush to rob travellers and, if hungry, to kill and eat them as well. in a Troll's lair can be found all of the gold and after treasure he has stolen; for the Troll is a miser and does not spend his loot. While Trolls are solitary creatures, family groups of 2-6 sometimes appear.

`The Trolls take you!' was a dreaded curse among the Nordics, who believed that even to talk of Trolls would attract their unwelcome attention. Trolls are the quintessence of supernatural fear and ferocity. They are 'demons' of the night, fearsome in aspect- - huge, immensely strong monsters with vaguely human shape. These shambling terrors have bluish-black hides and perhaps a tuft of wolf-grey hair on their heads, their eyes glowing in the darkness with awful bale fire, their claws and fangs able to rend and tear armor and flesh with a sadistic cruelty and bloodlust that is boundless.

1. So frightening is the appearance of a Troll that all Characters under Experience/9 will know FEAR and must make a FER CR-2 when within 50 ft. of a Troll (checked each combat turn). Most animals will panic and attempt to flee, but a trained mount will stand its ground so long as its rider does not panic.

2. To lock eyes with a Troll when engaged in personal combat (20% chance) may bring momentary hesitation and loss of 1 blow. A FER CR-5 is also required of all Characters under Experience/9, with failure indicating abject PANIC. This effect occurs only at very close range.

3. Trolls often emit an unmistakable stench which cannot be missed by anyone downwind. Most animals will become uneasy at the smell, and if it is particularly strong and close, they may break into panicked flight. At close quarters, the stench of the Olog-Hai can incapacitate any Character failing a CON CR, resulting in severe nausea and a halving of all combat abilities for 1 combat turn.

4. Cave Trolls, Mountain Trolls, and Wood Trolls have rubbery hides equivalent to AC/6, while Olog-Hai have Flinty hides equal to AC/10. Such hides will turn ordinary weapons (no damage), while crushing weapons of 'LH' or 'H' rating do 1/2 damage. Magical weapons and spells are, of course, fully effective.

5. Some Trolls are afraid of fire. Cave, Mountain, and Wood Trolls will make a FER CR-5 when faced with the threat of flames; if burned, they may flee 20% of the time. Olog-Hai are unafraid of ordinary fire and can often pass through it unharmed (CON CR-5 required), and suffer only 1/2 damage otherwise. Flaming Swords and Magick Fire inflict double damage.

6. Trolls are usually unaffected by indirect sunlight, such as may be encountered on cloudy days or in shaded regions. They will be 'nervous' during daylight, however, and require a FER CR-3 at any crucial moment to avoid withdrawing to a safely darkened shelter. In direct sunlight, all are in peril of being turned to stone or else suffering damage from the sun's rays.

7. Trolls possess Night Vision and can see clearly in darkness up to 60 ft., and dimly up to 150 ft. Sudden bright light may daze them for a moment (20% chance), reducing hit probabilities by -15% for a combat turn before their sight adjusts.

8. Trollish fangs and claws count as enchanted weapons when they are fighting other supernatural creatures who suffer reduced or no damage from ordinary weapons.

9. Dying Trolls have the power to CURSE their slayer(s) if they know the name(s) of the person(s) who did them to

death. Such CURSES bring 'Bad Luck' in the form of a +1/-1 penalty on all D6, D10, and D20 rolls, and +05%/-05% penalty on all D100 rolls until it is lifted. Amulets of Protection will ward off such CURSES, as will a Clerical BLESSING received immediately before combat.

10. Trolls are voracious and will be attracted by anything edible. One should take appropriate precautions when travelling in Troll-haunted regions. (In some cases, a Troll can even be placated by an offer to share a meal, provided the fare is of suitably high quality. Usually, though, the Troll has his eye on a less friendly arrangement, with his victims serving as the barbecued supper).

11. Trolls have a fondness for treasure and may be prepared to accept tolls and ransoms rather than killing their captives or intended victims. Generally, the more intelligent the Troll, the more civilized he tends to be in such matters.

Slaying a Troll brings 150 + 1D100 Honour points if the creature is adult.

Cave trolls are so named because they have taken to living underground in deep caverns and complexes. They are similar in overall shape to Hill trolls, but Cave trolls have grown much larger and more formidable in the darkness of their underground lairs. The similarity in appearance has led the Wise to believe that perhaps the Cave trolls are descended from Hill trolls, though it has also been disputed that perhaps it was the other way around.

Cave-trolls' heights can range from 11 to 19 feet. They retain dark-yellow skin with tinted blue hues and purple eyes. Their blood is black in color, and very hot. In addition, they possess the toughness of their Hill troll brethren when it comes to the thickness of their hides. This gives them formidable natural protection. Life in the darkness however has given them poor eyesight, and they more often rely on smell than they do by sight when it comes to hunting prey. Their eyes are quite small when compared to their massive heads, but the sensitivity of their nostrils more than makes up for what is lacking in their eyesight.

The Wise believe that after the destruction of Beleriand, these creatures fled the wrath of the Valar and sought refuge in the deep caverns of the world. In fear of the Valar's wrath, these Trolls came to shun the surface world living their entire lives instead within the foreboding darkness of their caves. As time progressed, they evolved to become an independent breed all on their own. Today, Cave trolls live in most of the great cave systems, especially in the larger caverns where they can move around and explore for food freely without their huge bulks getting in the way of any narrow cave walls. They are most commonly found in the mountains of Angmar, the Misty Mountains, and the Grey Mountains but they have certainly been seen in caverns in other areas. They never go above ground, nor into shallow caves, so adventurer's have only ever seen signs of these creatures deep within mountain ranges.

They are not particularly social creatures, however several of this breed may live together. It is also rumoured among the Free Peoples that the Goblins and Orcs of the Misty Mountains have learned to tame and breed these creatures, making their strongholds even more dangerous places than otherwise would be expected to be. Where they do coexist, the Orcs like to pride themselves that they have tamed their pets, however most Trolls are only controllable if they are kept very well fed. Every Orc Troll-handler worth their salt will tell you that!

Cave Trolls rarely venture into the open, for they cannot stand any form of direct sunlight and will be immediately turned to stone at the touch of a ray of the sun. Indirect sunlight brings them no harm.

Cave Trolls are somewhat intelligent and will attach themselves to Goblin bands as protectors. Thus, in a Goblin lair, there is a good chance that one or several Cave Trolls will appear to defend their hard pressed minions if a party of adventurers is winning the day or creating a real ruckus.

Cave Trolls have medium fangs and claws, but they also will employ a variety of weapons as well in combat, if fighting bare-handed, they can grapple and attempt to tear an NPC opponent limb from limb (STR CR required). A victim of such an attack must make a CON CR-5 to survive the attack.



CAVE TROLLS	Exp.	Body	Fat.	Size	Wt.	%Hit	%P&D	Blows	WDF	armor	No. App.	Bonus Exp.
Young 1	0	50	40	11'	1900	-	-5%	+1*	3x/2x	5	1-4	250
Young 2	5000	55	45	12'	2200	+5%	-5%	+1*	3x/2x	5	1-4	500
Young 3	10000	60	50	13'	2500	+7%	-7%	+1*	3x/2x	5	1-4	750
Young 4	20000	70	55	14'	2800	+10%	-10%	+1*	4x/3x	5	1-3	1200
Young 5	40000	75	60	15'	3200	+12%	-12%	+1*	4x/4x	5	1-2	2000
Adult 6	75000	80	70	15'6"	3400	+15%	-15%	+2*	4x/4x	7	1-2	3000
Adult 7	125000	90	80	16'	3600	+20%	-17%	+2*	5x/4x	7	1-2	4000
Adult 8	250000	95	90	16'6"	3800	+25%	-20%	+2*	5x/4x	7	1	5000
Adult 9	500000	100	100	17'	4000	+30%	-25%	+3*	6x/4x	7	1	7000
Adult 10	500000	110	110	17'6"	4200	+35%	-25%	+3*	6x/4x	7	1	9000
Old 11	750000	120	120	18'	4500	+35%	-30%	+3*	6x/4x	7	1	12000
Old 12	750000	130	130	18'6"	4900	+40%	-30%	+3*	6x/4x	7	1	15000
Old 13	750000	140	140	19'	5300	+45%	-35%	+4*	7x/5x	8	1	20000

*All Trolls possess the number of blows indicated for *MLC 6* claws and *MMB 2* fangs, without weapons. Trolls use *both* claws when fighting barehanded and, by expending 2 blows, may hug opponents and inflict 3-18 points of damage, with a critical hit probability of a Morning Star (C). They also attempt to bite with *MMB 2* fangs. If armed, the bonuses indicated under Blows are added to the number allotted to the weapon the Troll is using. The second WDF number indicates the damage done with natural weapons, which are used 75% of the time.

Mountain Trolls are believed by the Wise to have originated from the breeding of Hill and Cave trolls. Their predominant habitat is that of the Ash Mountains and the Mountains of Shadow that make up Mordor's western, northern and southern borders, however they are found in mountains elsewhere and have been seen in and around Dol Guldur.

Whether they were bread in Mordor and have been let loose into those mountains, or whether the Dark Lord encouraged the migration of these beasts to the mountains of Mordor, is uncertain. They are certainly prolific within Mordor and are used as both beasts of burden and shock troops for Mordor's armies. They have also been known to be used to pull Mordor's siege weapons into battle. In fact it was this kind of Troll that wielded the great battering-ram Grond, and pushed the siege towers of Mordor into place alongside the walls of Minas Tirith during the Battle of the Pelennor Fields.

Mountain trolls are more intelligent than their brethren, though this intelligence is more related to this breed of Trolls training in battle and the use of weapons. As such, it is perhaps more correct to say that they are more cunning than their brethren and often are bettered armed for war. In addition, they are often bred, raised and herded by Orc handlers.

As such, Mountain trolls are more used to being led by their Orc overseers and will follow orders and direction better than most of the breeds of Trolls in Middle-earth. This gives the armies of Mordor a decided advantage when it comes to warfare against the Free Peoples, for a Mountain troll is a formidable opponent.

Mountain trolls stand at around the same height as a Stone troll at just over thirteen to fourteen feet tall when fully grown. Like Hill and Cave trolls, they do not possess toes. Their skin is more brown or grey in colour and they sometimes grow small toughs of hair on their heads. Unlike Hill trolls, Mountain trolls do not have the sharp claws common to the Hill troll. Mountain trolls eyesight is also much stronger than that of Cave trolls. An unusual feature of Mountain trolls, however, is that they are not turned to stone by sunlight. This has led the Wise to believe that the Mountain toll is a recent breeding experiment of the Dark Lord, an attempt to improve the species whilst breaking the main weakness of the whole race of Trolls. The fact that they can operate in sunlight is ill news for the armies of the Free Peoples and the armies of Gondor in particular. More than a few of the brave soldiers of Gondor have met their end due to an encounter with a Mountain troll.

This ability to operate in daylight is not without its problems however, for sunlight still curses the Troll race and Mountain trolls find sunlight painful to their eyes. As such they will operate at a penalty to their perception when in broad daylight. Therefore Mountain trolls prefer to not be outdoors during daylight hours unless they are forced to by their Orc overseers.

Mountain trolls may form loose groups of 10-60 to gain dominance over Goblin tribes, whom they treat as *Snaga* (slaves). Trolls are very loath to work and prefer others to labour for them. Mountain Trolls are larger, stronger, but somewhat less intelligent than are Cave Trolls. They dwell in natural caves and roam the highlands of mountain wildernesses. Sunlight is dangerous but not immediately fatal to them, causing 1D6 points of damage per game turn they are exposed if they do not make a CON CR-5.

Unlike Cave Trolls, who are often civilized enough to prefer ransom to victims, Mountain Trolls have a taste for the flesh of Humans, Elves, Dwarves or Hobbits, and rarely will be bought off with gold or silver. They are close to beasts in their mentality and behavior. (They do like treasure, only they prefer taking it!).

Mountain Trolls rarely fight with weapons other than crude clubs, and often go to it with medium fangs and claws. Like Cave Trolls, they can grapple and tear an NPC opponent limb from limb on making a STR CR, with the victim needing a CON CR-6 to survive the attack.

Cave and Mountain Trolls may also be found in league with Frost Giants and Cloud Giants, serving as guards in the Giants' strongholds.



MTN. TROLLS	Exp.	Body	Fat.	Size	Wt.	%Hit	%P&D	Blows	WDF	armor	No. App.	Bonus Exp.
Young 1	0	40	30	13'	2400	-	-5%	+1*	3x/2x	5	1-4	250
Young 2	5000	45	35	13'1"	2420	+5%	-5%	+1*	3x/2x	5	1-4	425
Young 3	10000	50	40	13'2"	2440	+7%	-7%	+1*	3x/2x	5	1-4	600
Young 4	20000	60	55	13'3"	2460	+10%	-10%	+1*	4x/3x	5	1-3	1200
Young 5	40000	65	60	13'4"	2480	+12%	-12%	+1*	4x/4x	5	1-2	2000
Adult 6	75000	70	60	13'5"	2500	+15%	-15%	+2*	5x/4x	7	1-2	3000
Adult 7	125000	80	70	13'6"	2520	+20%	-20%	+2*	5x/4x	7	1-2	4000
Adult 8	250000	85	80	13'7"	2540	+25%	-22%	+2*	6x/4x	7	1	5000
Adult 9	500000	90	90	13'8"	2560	+30%	-25%	+2*	6x/4x	7	1	7000
Adult 10	750000	100	100	13'9"	2580	+35%	-30%	+2*	6x/4x	7	1	9000
Adult 11	1000000	110	110	13'10"	2600	+40%	-35%	+2*	6x/4x	7	1	12000
Old 12	1500000	120	110	13'11"	2620	+45%	-40%	+2*	7x/5x	8	1	15000
Old 13	2000000	130	130	14'	2650	+50%	-45%	+3*	7x/6x	8	1	20000

Wood Trolls (aka Forest Trolls) are so named because of two reasons; their green tinged skin colour and the fact that they are found in, or close too forests that have a thick canopy. That they are descended in the lineage of the Stone trolls, few can doubt, for they share the Stone trolls weakness when exposed to sunlight. If the Wise are correct in their understanding of the Stone trolls being one of the original stocks of Trolls, then the Wood Trolls would have been breed from this original stock.

Wood trolls stand at around 10 feet tall and have a more man-like appearance, but share the Stone troll features of a stout body, bowed legs and heads with a thick set neck. Their arms are more man-like in proportion to their bodies, but they retain the foul temperament and stupidity that Trolls seem to possess in abundance.

During daylight hours, Wood trolls will retreat to their shallow caves and rock overhands. These lairs are hidden beneath thick forests canopies in order to avoid the sun. For sunlight is lethal to them, breaking the spell that forged their ancestors and turning the Wood troll to stone forever. These creatures are very active at night and will wonder a fair distance from their lairs in search of food. They are quite numerous as a species of Troll and, along with Hill trolls, are the mostly likely Troll types to be encountered when journeying in the wilds. Forest trolls wear animal skins, such as bear or aurochs hides and use tree trunks as clubs.

Wood trolls are hoarding beasts and will collect the trophies of their meals and keep them in their lairs (a shallow cave or rock overhang, under a thick forest canopy somewhere within the forest). Forest trolls are social creatures, gathering into family groups of a half dozen or so individuals. They figure that there is a better chance to catch food if there is a group of them working together.

Wood Trolls rarely fight with weapons other than crude clubs, and often prefer using their medium fangs and claws. Like Cave Trolls, they can grapple and tear an NPC opponent limb from limb on making a STR CR, with the victim needing a CON CR-6 to survive the attack.



WOOD TROLLS	Exp.	Body	Fat.	Size	Wt.	%Hit	%P&D	Blows	WDF	armor	No. App.	Bonus Exp.
Young 1	0	30	20	9'	1100	+5%	-5%	+1*	3x/2x5		1-4	250
Young 2	5000	35	25	9'2"	1150	+7%	-5%	+1*	3x/2x5		1-4	450
Young 3	10000	40	30	9'4"	1200	+7%	-5%	+1*	3x/2x5		1-4	600
Young 4	20000	50	35	9'6"	1250	+10%	-7%	+2*	4x/3x5		1-3	1200
Young 5	40000	55	40	9'8"	1300	+12%	-10%	+2*	4x/4x5		1-2	2000
Young 6	75000	60	50	9'10"	1350	+15%	-12%	+2*	5x/4x7		1-2	3500
Young 7	125000	70	60	10'	1400	+17%	-15%	+2*	5x/4x7		1-2	5500
Adult 8	250000	75	70	10'2"	1450	+20%	-18%	+3*	6x/4x7		1	6750
Adult 9	500000	80	80	10'4"	1500	+22%	-20%	+4*	6x/4x7		1	8500
Adult 10	750000	90	90	10'6"	1550	+25%	-22%	+5*	7x/4x8		1	10000
Adult 11	1000000	100	100	10'8"	1600	+30%	-25%	+5*	7x/4x8		1	12000
Old 12	1500000	110	110	10'10"	1650	+35%	-30%	+6*	7x/5x8		1	14000
Old 13	2000000	120	120	11'	1700	+40%	-35%	+6*	7x/5x8		1	17000

Hill trolls, along with their Wood troll cousins, are the most prolific species of troll. The Wise believe that Hill trolls are descended from Stone troll stock due to their weakness to sunlight, and they believe it was these trolls that formed the bodyguard of Gothmog, Lord of Balrogs, during the great battle known as the Nirnaeth Arnoediad.

They are, as all Trolls are, voracious meat eaters, devouring any flesh they can find, including man-flesh. They don't care if it's raw or cooked, as long as it is in their bellies. Their favourite food however is Dwarven jelly. That's where you take one dwarf (more is better) and sit on it until you squash it to a nice tender consistency, and then eat it. Not surprisingly, Dwarves are very offended with this Troll recipe.

Hill trolls stand at around 12 feet tall and have a brownish tinge to their skin that makes them look like they have been covered in dirt or mud. Their skin is much tougher than that of their Forest troll cousins but not as tough as that of a Stone trolls. They are more Troll like in appearance than Forest and Stone Trolls (who appear more man-like), and they have stout bodies, long ape like arms, bowed legs and head with a thick set muscular neck. Their hands however, end in vicious claws that are larger than other Troll-kinds claws. This makes them especially dangerous even if they are unarmed.

Hill trolls are so named more for their complexion and size than for the habitat they live in, for they tend to be found in the same type of forest environments as are Forest trolls. They travel in small groups of up to four individuals as more would make it difficult to find enough food. But they can also be solitary creatures.

Hill trolls will never be seen during the daylight hours, for if even one ray of sunlight touches their skin, the spell that made their ancestors will be undone and they will return to the stone from which they were made. Hill trolls are hoarding beasts and will collect the trophies of their meals and keep them in their lairs (a shallow cave or rock overhang, under a thick forest canopy somewhere within the forest). Small groups of Hill trolls are usually made up of relatives, and if one shows more wits and cunning than the others, he will become the leader of that group. If there is no clear leader, then the group will generally argue over decisions, which frequently will result in them beating each other. The one that wins the fight will be the one who gets his way. This causes frequent discontentment and dissension amongst the group. Something that savvy travelers who have been captured by Hill trolls have been able to exploit in order to escape becoming the Hill trolls next meal.



HILL TROLLS	Exp.	Body	Fat.	Size	Wt.	%Hit	%P&D	Blows	WDF	armor	No. App.	Bonus Exp.
Young 1	0	35	25	11'	1600	+5%	-5%	+1*	3x/2x5		1-4	250
Young 2	5000	40	30	11'2"	1650	+7%	-5%	+1*	3x/2x5		1-4	450
Young 3	10000	45	35	11'4"	1700	+7%	-5%	+1*	3x/2x5		1-4	600
Young 4	20000	55	40	11'6"	1750	+10%	-7%	+2*	4x/3x5		1-3	1200
Young 5	40000	60	45	11'8"	1800	+12%	-10%	+2*	4x/4x5		1-2	2000
Young 6	75000	65	55	11'10"	1900	+15%	-12%	+2*	5x/4x7		1-2	3500
Young 7	125000	75	65	12'	1950	+17%	-15%	+2*	5x/4x7		1-2	5500
Adult 8	250000	80	70	12'2"	2000	+20%	-18%	+3*	6x/4x7		1	6750
Adult 9	500000	85	80	12'4"	2050	+22%	-20%	+4*	6x/4x7		1	8500
Adult 10	750000	95	90	12'6"	2100	+25%	-22%	+5*	7x/4x8		1	10000
Adult 11	1000000	105	100	12'8"	2150	+30%	-25%	+5*	7x/4x8		1	12000
Old 12	1500000	115	110	12'10"	2200	+35%	-30%	+6*	7x/5x8		1	14000
Old 13	2000000	125	120	13'	2300	+40%	-35%	+6*	7x/5x8		1	17000

Stone trolls look more like large, oafish and vicious Men than they do true trolls. That is because the origin of the Stone trolls is different to that of the other Troll breeds. Before the dawn of the Sun, Melkor used powerful sorcery to corrupt and shape rock and stone, animating it into the pseudocreatures that are now known today as the Stone Trolls. This he did in mockery of the Ents and with the intent of creating creatures that could contend against the Ents in strength. The result was less than desired. The creatures produced by this sorcery were intelligent but stupid and did not match the strength of the Ents.

Stone trolls are perhaps the oldest breed of Troll. Standing around thirteen to fourteen feet in height, Stone trolls have stout bodies, long ape like arms, bowed legs and heads almost devoid of a neck. Their skin is grey in colour, hence the name given to them, bumpy and hard as rock.

When the Sun and Moon first appeared over Arda, many of this breed of Troll were caught out in the new daylight. The Stone-trolls were corrupted from rock and stone, and they returned to this form when exposed to the light of the sun for sunlight broke the power of the spell that made them. The Black Enemy was forced to keep his Stone tolls under cover of darkness and so they became mostly guards within the caverns of Angband.

This curse of sunlight persists to this day. With this in mind, adventurers traveling within the Trollshaws, perhaps striking east from the Lonelands on their way to Rivendell, should avoid roaming about by night or wandering near to darkened caves and shadowed ruins, unless they are seeking confrontation. Rare is the adventurer who has faced a Stone-troll alone in battle and lived to recount the tale in the inns of Eriador.

Stone trolls will never be seen during the daylight hours, for if even one ray of sunlight touches their skin, the spell that made them will be undone and they will return to the stone from which they were made. Stone trolls are hoarding beasts and will collect the trophies of their meals and keep them in their lairs (a cave somewhere nearby where they will be found). Stone trolls are social creatures and will gather together in a family group of up to a half dozen siblings. They reason that if there are a few of them, there is a better chance of catching food, too many of them, however and they may chase food away. That's pretty smart thinking for a Troll!



Olog-Hai are "strong, agile, fierce, and cunning" trolls created by Sauron and are able to withstand sunlight while under the sway of Sauron's will. For this reason they are seen by some to be Orcs like the Uruk-Hai, but they are definitely of Troll stock. They are improved Trolls, much like the Uruk-Hai are improved Orcs. They seldom spoke and are said to know no language other than the Black Speech, in which Olog-Hai means "troll-folk" (singular Olog "troll"). Because of their cunning, they are thought by some to be giant Orcs, rather than trolls. They appeared towards the end of the Third Age and could be found near Dol Guldur and in the mountains around Mordor. They are taller and wider than men, and their hide or armour is a mesh of horny scales. They had black blood. All Trolls can see in darkness and, being very strong, carry 4 times their body weight.

Olog-hai differ from their lesser kin in a number of ways. Olog-hai' heights can range from 9 to 11 feet. They are darker skinned than their brethren, with their skin being a dark grey, almost charcoal in colour. Black trolls have orange pupils in their eyes, reflecting the malice of their master. Their legs are longer and straighter than their lesser brethren, given them a less bowed, more upright stance. Also Black trolls have great knotted, muscular hands that give them the appearance of the limbs of an old tree. One very important feature of the Black trolls is that they can operate freely, without hindrance or harmful effect, in full sunlight.

As intelligent as many Men, the Olog-hai are flexible, reasoning creatures. They speak the Black Speech fluently and some know Westron and other common tongues. Most can write. They always wear armor and use weapons. Most carry blank shields and war hammers although they are adept at using almost any weapon.

Unlike their lesser kin, the Olog-hai are possessed of military minds and training. The Olog-hai also have a certain esprit de corps, for unlike Orcs and lesser Trolls they rarely quarrel among themselves. Instead, they release pent-up anger by bullying lesser creatures, especially lesser Trolls, to whom they consider themselves much superior - as indeed they are. Rather than clustering in family groups, they form hosts and armies in camps upon the Plateau of Gorgoroth. They take orders from their commanders, who are chosen by strength of arms, to issue commands through lieutenants. The commanders themselves take orders only from the Dark Lord or his Nazgûl.

OLOG HAI	Exp.	Body	Fat.	Size	Wt.	%Hit	%P&D	Blows	WDF	armor	No. App.	Bonus Exp.
Young 1	0	30	20	9'	1100	+5%	-5%	+1*	3x/2x	5	1-6	250
Young 2	5000	35	25	9'2"	1150	+7%	-5%	+1*	3x/2x	5	1-6	450
Young 3	10000	40	30	9'4"	1200	+7%	-7%	+1*	3x/2x	5	1-6	600
Young 4	20000	50	35	9'6"	1250	+10%	-10%	+2*	4x/3x	5	1-4	1200
Young 5	40000	55	40	9'8"	1300	+15%	-12%	+2*	4x/4x	5	1-4	2000
Young 6	75000	60	50	9'10"	1350	+17%	-15%	+2*	5x/4x	7	1-3	3500
Young 7	125000	70	60	10'	1400	+20%	-18%	+3*	5x/4x	7	1-2	5500
Adult 8	250000	75	70	10'2"	1450	+25%	-20%	+3*	6x/4x	7	1	6750
Adult 9	500000	80	80	10'4"	1500	+30%	-25%	+4*	6x/4x	7	1	8500
Adult 10	750000	90	90	10'6"	1550	+35%	-30%	+4*	7x/4x	8	1	10000
Adult 11	1000000	100	100	10'8"	1600	+40%	-35%	+5*	7x/4x	8	1	12000
Old 12	1500000	110	110	10'10"	1650	+45%	-40%	+5*	7x/5x	8	1	14000
Old 13	2000000	120	120	11'	1700	+50%	-45%	+6*	7x/5x	8	1	17000

When a player character belongs to this class, the Prime Requisites are the same as for Gnolls, except Wood Trolls and Olog-Hai may have a Bardic voice of 1-20.



Giants

Giants are the largest of the human-like monster races and rarely grow less than 10 feet in height. They are almost always evil and dangerous, but on occasion friendly ones may be encountered. Most Giants originate in Jotunheim, far to the north—the only exception being the Cyclopes of the south. Northern Giants are organized in clan and tribal units, but fortunately they issue forth only in small numbers because of their reluctance to arouse the AEsir and bring about the Final Battle, the Ragnarok. Hill and Cave Giants tend to be the most common, although the high places may be inhabited by Cloud and Storm Giants. Seldom are more than 1 or 2 Giants encountered at a time in the countryside, indulging in senseless destruction and killing. Giants who live in castles have fierce guards, usually wolves, fierce dogs, Trolls and other large forms of life. Giants will have strongholds in inaccessible places surrounded by hostile and sometimes enchanted territory.

Giants can throw missiles like war engines. Hill and Cave Giants can throw like medium sized Mangonels, the others like heavy Trebuchets. They can all carry up to 4 times their body weight. They are not overly intelligent or wise, with IQ and Wisdom at 1-10.

General Giant Biology: The giant races vary wildly in size, ranging from one and one-half to five times the height of a reasonably tall man; however, although they are far larger than any human, elf, or dwarf, they are certainly not more intelligent. Indeed, most of the giants are remarkably stupid, enabling an adventurer of even average intelligence to think rings about them. Sages have speculated that a giant's brain is too preoccupied with keeping the giant's enormous body moving about properly to spare the effort to be keenly intelligent; however, the simplest explanation is that there is more to intelligence than simple brain size. After all, an elephant's brain is far larger than a human's, but a human is certainly more intelligent than an elephant.

Giants also seem to be somewhat clumsier of movement than the lesser races; this is because their bodies and limbs are so massive that it takes a tremendous effort to keep them coordinated and moving in the right direction. No matter how powerful the muscles doing the moving, a thousand-pound arm is going to be a bit slow to turn around, once it gets going. To human (or elven, or dwarven) eyes, a giant always seems to be moving in slow motion, although this can be deceptive; giants are actually capable of relatively quick movement, but their size makes even the fastest sprint or weapon strike seem glacial to the perceptions of smaller creatures.

On the other hand, one should never underestimate the sheer power of a giant's movements and attacks. Giants are strong, even in proportion to their size; they have to be, as the muscles needed to keep them moving have to be trained from birth to handle the enormous burden of a giant's mass. Large enough giants have been known to uproot entire trees to use as improvised weapons, and can shatter both faces of rock and the armor of puny humans, elves, and dwarves with a single blow. When dealing with a giant in combat, the best place to be is far, far away.

The Giantish Mindset: Although the various types of giants differ greatly in their approaches to life, there are certain constants that transcend such minor differences as habitat and level of civilization. All giants tend towards overconfidence and arrogance with regard to beings of smaller stature than themselves, although this varies in degree from giant to giant. Most giants are also very heavy drinkers and eaters, a natural side effect of the constant need to refuel their powerful metabolisms (giants take this to excess, however; few creatures need to drink fifty gallons of wine at a sitting in order to stay healthy!).

Giants also have a peculiar approach to what they perceive as valuable, which may not be the same as what a human perceives as valuable; particularly unintelligent giants occasionally collect the skins and bones of their prey, while ignoring precious metals and enchanted devices. To a giant, anything that he is strong enough to seize for himself belongs to him, whether or not it is currently in the hands of someone else. Thus, giants are notoriously greedy beings, as they rarely, if ever, acknowledge the possibility that they can not claim pretty much anything that their larcenous hearts desire. Although they are often unable to mine gold or silver for themselves, and only occasionally have the magical capability to construct enchanted devices to use, the lairs of giants are frequently treasure troves, stocked with the gettings of their depredations upon human, elven, and dwarven-kind. Giants do little with this treasure in general, as most of them are too slovenly to even gather it together all in one place; but woe betide the adventurer who disturbs so much as a copper penny of a giant's hoard! No giant will ever relinquish his collected treasures, save by force, or in the direst of emergencies.

Giantish Civilization: To most folk familiar with giants, the concept of giantish civilization seems like a contradiction in terms. Yet giants do have a measure of civilization, although none but the yeoman-like Cloud Giants have advanced beyond the equivalent of primitive human hunter-gatherer societies. Giantish civilization, compared with that of humans, elves, and dwarves, may seem barbaric and crude, for most giants have little skill at either crafts or agriculture, and giants often raid their neighbors in order to satisfy their desire for plunder, as well as supplementing their diets with savory morsels of man-flesh. Nevertheless, giants think of themselves as being civilized, with the obvious exception of the Cave Giants, who are barely capable of coherent thought about anything at all, much less the subject of their relative civilization.

Most giantish society is strongly male-dominated, as warriors and hunters rule the giants, and the larger, stronger males are the only giants trained in such pursuits. There are exceptions, of course; the Cloud Giants are agriculturally-oriented enough to allow for a certain amount of equality between the sexes, while some of the particularly stupid giants simply do not concern themselves with such things, being entirely oriented towards killing and eating, whichever giant happens to do so. However, most giants consider their women to be barely capable of thought, and certainly not worthy of consideration when decisions about raids and the like need to be made. Needless to say, most female giants are less than thrilled with this situation!

Giantish societies tend to rely heavily upon violence as a method of solving problems, which may be the understatement of all time; most giants do not even consider solutions to problems that do not involve violence. This leads to most giantish enclaves being severely isolated from both their neighbors among the smaller races, and from one another, as most giants are no better at getting along with other tribes than they are at getting along with humans, elves, and dwarves. After, looking at it from the human or near-human perspective, it is hard to maintain civil relations with a race of beings that constantly attacks you, smashes your dwellings, slaughters your livestock, and eats your family for breakfast. Occasional groups of giants may manage to advance to the point where they consider cooperation with the smaller races (or each other) to be a desirable thing, but such advanced giantish tribes are rare, and are often slaughtered by (understandably) paranoid groups of humans and the like who have encountered less friendly groups of giants in the past.

Relations with Other Races: As one might expect from the description of giantish civilization given above, giants generally do not get along with members of other races, including representatives of other races of giants (and, all too often, members of their own race who belong to different tribes). The relations between most giants and humans, elves, and dwarves can best be described as genocide waiting to happen, as each side is as ruthless as possible in their pursuit of the other. Worse yet, most giants need a tremendous amount of terrain to support their voracious appetites, making it very difficult for them to avoid a constant stream of encounters with the far more numerous, although physically inferior, human and humanoid races. The Cloud and Storm Giants have their cloud islands to retreat to in safety; yet even they raid human lands whenever possible, triggering off struggles that often end with either a depopulated countryside, or a wholesale slaughter of the offending giants. Amicable relations between giants and the lesser races are certainly POSSIBLE; they simply do not happen particularly frequently. This is truly tragic; with help, many of the giant races might well be capable of true civilization, but such assistance is unlikely while they and their human, elven, and dwarven neighbors remain dedicated to destroying one another.



CAVE GIANTS are the smallest of the giant types; they are also the least advanced in both intelligence and culture, living in conditions that a Neanderthal would have been embarassed to witness, much less share. Cave Giants appear as large, awkwardly proportioned humanoids, with hunched backs, bestial faces, shaggy hair, and long arms that nearly drag to the ground. They wear nothing but ragged furs and repeated coatings of their own filth, and are well (if primitively) armed with great stone clubs, tone axes, flint-headed longspears, and flint knives the sue of a human broadsword.

Cave Giants, as their name indicates, prefer to dwell underground, usually in caves that they have hacked out of solid rock themselves (mining is their only real skill, outside of bashing everything that moves). The home of a Cave Giant is a fetid repository of rotting meat from past meals, bones, pieces of chipped flint, unburied piles of garbage and filth, and veritable legions of fleas, lice, and other unsavory creatures. Having no sense of smell, Cave Giants rely on such squallor to ensure their privacy, although they do very little with the solitude so laboriously gained. Cave Giants often live alone, but will occasionally share their miserable quarters with the rest of their immediate family group (parents, siblings, and children).

Cave Giants live to eat and fight, and it is a very good question which they prefer to do the most. Female Cave Giants are perhaps a little less bloodthirsty than their mates, but they are just as eager to devour any-thing they can drag into their stinky abodes, and should not be underestimated as foes. As for the males, they will raid the countryside for miles around, killing and eating anything that does not flee or defeat them. Being almost bestial in their lack of intelligence, Cave Giants will even attack obviously superior foes, such as larger giants, dragons, or human armies, and will rarely retreat until they are near death. A very few Cave Giants possessed of somewhat higher intelligence may attempt to become mages (in the mode of Witchcraft), but these shamen almost never learn anything beyond a few Earth spells, and are completely unable to learn Plant, Air, or Transcendental spells.

Cave Giants have no crafts, save weapons-making, engage in no trade, and are hated by all intelligent beings. Dwarves, in particular, make a concerted effort to destroy these cretinous behemoths, considering their inhabitation of the underearth to be a desecration of all that the dwarves hold dearest.

Slaying a Cave Giant brings 50 + 1D100 Honour points if the creature is over level 7.

Type	Body	Fat.	Size	Wt.	%Hit	%Dodge	%Parry	Blows	WDF	armor	No. App.	Bonus Exp.
Cave Giant	50	25	10'	900	+25%	-10%	-15%	+3	6x	2	1-3	1500
Cyclopes	60	25	12'	975	+30%	-10%	-15%	+4	7x	2	1-3	2000



FOREST GIANTS are amongst the few giants whose diet is not exclusively carnivorous, although they certainly prefer meat (including intelligent creatures) if they can get it. Despite their great size (they are the tallest of all the giant types, even taller than the lofty Cloud Giants), Forest Giants are comparitively frail, and are not the match in combat of many of their slightly shorter brethren. They appear as incredibly tall humanoids, with strange, bark-like skin, shaggy heads of brown or green hair, and long, spindly limbs. Forest Giants wear nothing but ragged furs, and carry whole tree trunks and six-foot flint knives as weapons.

Although their great height can terrify lesser creatures, Forest Giants are aware that it also makes them fairly easy targets for almost any sort of attack; thus, they choose to dwell deep within old-growth forests, hidden from the eyes of all but their prey by the ancient trees that they both love and vaguely resemble in appearance. Forest Giants make no shelters for themselves; their wood-like flesh needs little protection from the elements, and Forest Giants prefer to wander the forests almost continuously, never settling in any one place unless it provides them with an abundance of the food that they must constantly consume.

Forest Giants are so crude of culture and dull of wit that they barely qualify as intelligent beings, at least by the standards of most other intelligent beings. Despite their liking for solitude, these towering behemoths cheerfully raid the dwellings of their neighbors of any race, sentient or otherwise, seeking meat for their diet and trophies with which to impress one another. Females raid along with their mates, leaving their children behind to fend for themselves in the forest, or bringing the older ones along for a "hands-on" education in the killing arts. Forest Giants are virtually incapable of any craft skills, scorn trade as unnecessary, and will not even use fire, for fear of igniting their all too flammable flesh. They have no mages at all, and are strongly resistant to the Magick of others.

Forest Giants are s*olitary dwellers in the deep woods but* tend to be very unpopular with their neighbors (not that they care), although their lack of archery and susceptibility to fire often gives their aggrieved victims the opportunity to retaliate against them. The elves, in particular, hate these overgrown louts, exterminating them from every wooded region where the elves have even a toehold.



STONE GIANTS are Perhaps the strangest of all giant-kind. Stone Giants are enormous beings made out of a form of living stone. They stand nearly twice the height of a human, but easily weigh twenty times as much, thanks to their stony flesh, which is extremely hard and dense. Stone Giants appear as large, gray-skinned humanoids, with little clothing, heavy-set limbs, and no hair whatsoever; their eyes are gray and crystalline in appearance. Stone Giants do not wear armor (their skin is more than sufficient for this purpose), and are armed with great stone clubs, ten feet long, which they wield two-handed.

Stone Giants tend to dwell in regions where they can use their camouflage ability effectively; thus, they will be found in barren deserts, on high mountain tops, and anywhere else where there is little vegetation or soil to mask the expanses of bare rock that they love. Stone Giants rarely seek out shelter in these regions, as their stony hide and mass makes them immune to any kind of weather effect short of a lightning bolt or tornado; instead, they simply wander about, pursuing their own odd interests.

Stone Giants are a peaceful race, preferring solitude and quiet settings to the hurly-burly of the battlefield. Despite their size, they are no more than adequate as warriors, although the blows from their clubs are strong enough to crumble armor and shatter bones in even the largest of creatures. Stone Giants occasionally know a few craft skills; however, they rarely trade with other races, as the products of their craft are usually stone tools and implements far too large for use by anyone other than another giant. Stone Giants are rather inept at Outdoors skills, most of which involve dealing with the vegetation that they prefer to avoid. As Stone Giants actually eat stone, they have no need for cultivation, although they occasionally learn Mining and Prospecting in order to find certain choice types of rock (limestone and gneiss are particular favorites). Stone Giants have no talent for Magick at all, and can never learn spells, even if they live to their full capacity of a thousand years.

As they do not interact with other races particularly often, Stone Giants are often objects of mystery to their smaller neighbors. These behemoths do resent the intrusion of man, elf, and dwarf into their barren lands, but they simply choose to mask their presence by fading into the background, and rarely resort to more sanguine means of keeping their demesnes free.



HILL GIANTS are quite organized within the boundaries of Jotunheim and make their base at the massive fortress city of Utgard. Arms usually include a round shield metal cap (horned or winged) heavy furs, spear, and sword (two hand equivalent) or axe (battle axe equivalent). Although characterized by general stupidity and brutishness, they are led by the highly intelligent Utqardhloki, a Giant who perhaps is the equal of any of the Great Giant Kings. A character who elects to become a Hill Giant is over the norm and rolls his Prime Requisites as outlined for ***GNOLLS***.

Slaying a Hill Giant brings 75 + 1D100 Honour points if the creature is over level 7.

Type	Exp.	Body	Fat.	Size	Wt.	%Hit	%P&D	Blows	WDF	armor	No. App.	Bonus Exp.
Warrior 1	0	50	25	15'	1400	+10%	-5%	+2	5x	2	30	1200
Warrior 2	5000	50	30	15'	1400	+12%	-7%	+2	5x	2	10	1500
Warrior 3	10000	50	35	15'	1400	+15%	-10%	+2	5x	3	10	1800
Warrior 4	20000	50	40	15'	1450	+17%	-10%	+3	5x	3	10	2100
Warrior 5	35000	50	45	15'	1500	+20%	-12%	+3	6x	3	10	2400
Warrior 6	50000	50	50	15'	1500	+22%	-15%	+3	6x	4	5	2700
Warrior 7	100000	50	52	15'	1500	+22%	-17%	+4	6x	4	5	3000
Warrior 8	175000	50	54	15'	1500	+25%	-20%	+4	7x	4	5	3300
Warrior 9	300000	50	56	16'	1600	+27%	-20%	+4	7x	4	5	3600
Warrior 10	400000	55	58	16'	1600	+30%	-20%	+5	7x	4	5	4000
Officer 11	500000	60	60	16'	1700	+32%	-22%	+5	7x	5	2	5000
Officer 12	650000	60	62	17'	1750	+35%	-22%	+5	7x	5	1	6500
Officer 13	800000	60	64	17'	1800	+40%	-25%	+5	7x	7	1	8000
Chief 14	1000000	60	66	17'	1850	+50%	-25%	+6	7x	8	1	10000
King 15	1500000	65	70	18'	1900	+55%	-30%	+6	7x	8	10/race	20000
High King	5000000	90	70	18'	1900	+65%	-50%	+7	8x	8 (Magic)	1/race	100000



UTGARDHLOKI is the High King of the Giants of Utgard. He is fully protected by Magick armor and powerful spells so that he cannot be harmed by weapons less than +3 or by any spells cast by a Magick User below level 10. He is a Thaumaturgist of MKL 18 and he can cast mighty Illusions and Phantasms capable of fooling even the AESIR at times. He can also cast spells which move the earth, summon 1 Earth Elemental per week to serve him for 1-6 hours, and possesses a Spade which can dig 50 cubic yards of dirt or 10 of rock per turn. He wears -5 Magick Armor and bears a great +3 Mace capable of doing 21 to 40 points of damage to any being it strikes, with a 10% chance of shattering any mortal victim unprotected by powerful Magick. His IQ and Wisdom are 19, Charisma 20 among his followers and 15 among other Giants and Monsters, Bardic Voice 17. He also has a very high Military Ability of 10.

DEX = 18	Body = 190
CON = 19	Fat. = 38
STR = 22	PCF = 50
WIS = 20	PMF = 66
INT = 23	MKL = 22
BAV = 18	Height = 14'
APP = 15	Weight = 2950dr.
FER = 20	CC = 7675dr.
CHA = 32	Exp. = 15000

Slaying Utgardhloki brings 200 + 2D100 Honour points.

FROST GIANTS are only moderately large as giants go, but are feared throughout human, elven, and dwarven lands for their murderous barbarism and terrible bloodlust. They appear as enormous humanoids, more than twice the height of a human male, with bone-pale skin, long white hair, and great blue or gray eyes. Frost Giants dress in chainmail and furs (although they hardly need the protection from the cold), and each Frost Giant carries several outsized weapons, including great mauls, ten-foot battle axes, fifteen-foot spears, and knives the size of a human's two-handed sword.

Frost Giants are extremely fond of cold conditions, dwelling either in the frozen reaches of the arctic or antarctic regions, or above the snow line of the highest mountain peaks. Although they are nearly immune to exposure, Frost Giants carve out great caverns in the ice and snow of their demesnes, lining such places with furs (for comfort) and the occasional trophy from their incessant raids upon their neighbors. Tribes of Frost Giants can number as many as 150 individuals, but smaller bands of 20-80 are more common.

Frost Giants are crude, cruel, and utterly barbaric. Their lives are lived for one purpose only: to attack and slay every living thing that they come into contact with. All the Specialty skills of a Frost Giant will be oriented towards combat - if the giant is male, that is; females are expected to tend the young, patch up the wounded, and do the bidding of their warrior mates. The occasional Frost Giant smith is given a certain grudging respect by his fellows, but no more than that; Frost Giants simply do not trust anyone who works in such close proximity to the fire that they fear and hate. Frost Giant mages, rare as they are, are Witches specializing in Air and Water spells; they are incapable of learning Plant, Fire or Earth Basic Magick spells. A very few are able to cast Basic Magick spells producing COLD, SLEET, HAIL and ICE. Such spells only do 1/2 damage to them. Officer and especially Chieftain types may be armed wilts low-grade magical weapons and armor and they also possess limited magical powers in some instances.

Frost Giants engage in few craft skills, and never trade with anyone, even other breeds of giants. These bloodthirsty creatures could probably benefit from a certain amount of judicious trading with their neighbors, but they are too busy trying to make themselves the only living things in the neighborhood to think of such things. All normal-sized races hate and fear Frost Giants, and

will either dodge or attempt to slaughter their 2-12 member raiding parties.

Slaying a Fire Giant brings 100 + 1D100 Honor Points if he is over level 5.

FIRE GIANTS are the warriors of mighty Surt, the High King of the Fire Giants. Fire Giants are amongst the most powerful and dangerous of the races of giantkind. They appear as enormous humanoids, long-limbed and heavily muscled, with bronze skin, flat features, and great manes of red-dish hair. Fire Giants wear outsized chainmail shirts over dirty leathers, and always carry a number of gigantic weapons, including great mauls, battle axes (ten feet long!), long spears, and knives the size of two-handed swords to a human.

Virtually all Fire Giants dwell in the fiery, intensely volcanic realm of Niflheim. They make their homes in deep, hot caverns, often dwelling beneath the actual calderas of active volcanoes, so great is their love of heat. The living caves of Fire Giants are rarely extensively carved, due to the essential instability of volcanic caverns; nevertheless, Fire Giants are scrupulous about carefully dividing up their space, for they are intensely territorial creatures, despite living in tribes of from 50-200 individuals.

Fire Giants are an extremely war-like race; their Specialty skills are all combat-related, although only the males go out on raids against their unfortunate neighbors. Female Fire Giants have the unenviable tasks of staying home, tending the wounded, and producing the next generation of Fire Giant warriors (a slow process, as Fire Giants breed, on the aver-age, only once every thirty or forty years). Occasionally, a Fire Giant will take up the necessary tasks of armor and weapons-making; such smiths may be either male or female, and are held in great respect by the other members of their tribe. Even more rarely, a Fire Giant may choose to study magick; Fire Giant mages use the mode of Witchcraft, and tend to specialize in spells of Fire and Earth. They can not learn any Plant, Air or Water Basic Magick spells.

Fire Giants are incredibly bloodthirsty beings, and delight in raids against their neighbors that give them the opportunity to massacre people and animals, while destroying any property that they can not drag back and use for themselves. Being fairly deficient in craft skills, Fire Giants have little use for peaceful trade. They are hated by most other races, and particularly by the dwarves, who are often their closest neighbors (and, thus, the primary targets for giantish raids).

They are vulnerable to cold (double damage). FIRE spells do only 1/2 damage to them. Officer and especially Chieftain types may be armed with low-grade magical weapons and armor, and they also possess limited magical power and some enhances.

Slaying a Fire Giant brings 125 + 1D100 Honor Points if he is over level 5.



SURT is the High King of the Fire Giants. He has a Military Ability of 15 making him perhaps the most dangerous field commander among the Giants. Among his followers be is charismatic and commands without question. Surf possesses a chainmail hauberk -5, with matching -5 winged helm. a +5 Two-Handed Flaming Sword, and a +4 Javelin, all massing about 2500 dr. and reputed to be worth GP 100,000. He is a Master Enchanter able to cast powerful Commands of the Ninth Circle, to summon a Fire Elemental once per week for 1-6 hours, to cast Basic Fire Magick (all spells), and has a 1000-year-old Ancient Dragon who guards his vast treasure. Surt is the most ambitious, cunning, and treacherous of all the Giants, desirous of overthrowing the AEsir and establishing his dominion over all the earth.

DEX = 18	Body = 203
CON = 19	Fat. = 38
STR = 22	PCF = 50
WIS = 22	PMF = 66
INT = 23	MKL = 22
BAV = 20	Height = 15'
APP = 16	Weight = 3225dr.
FER = 22	CC = 8400dr.
CHA = 34	Exp. = 20000

Slaying Surt brings 250 + 2D100 Honor Points.

CLOUD GIANTS are the creatures of folklore, as in 'jack and the Bean- talk'. Such gruesome Cloud Giants appear as tremendously tall, rather brutish-looking humanoids, thick-bodied, muscular, and shaggy-haired. Cloud Giants wear enormous furs stitched together from the skins of their great cattle and sheep, but little other armor; they are usually armed with fifteen-foot clubs, seven-foot knives, and battle axes the length of a ship's mast (well, maybe a small ship).

Cloud Giants, as their name suggests, dwell on enchanted islands of cloud that drift about the countryside, descending to the earth to pillage and pool. In these misty demesnes, such giants will construct great houses and even castles that float across the sky. The flora and fauna of these flying realms are as proportionately large as their giant rulers; these creatures occasionally manage to reach the surface of the world, where they are great oddities to the ignorant and foolish. Violence-prone and rash, Cloud Giants never live in groups larger than an extended family (perhaps twenty individuals at the most), and often prefer to dwell in ill-tempered solitude.

Cloud Giants are actually among the most civilized of the giant races, tending their cloudy demesnes with the kind of care that a normal human peasant expends upon his farm. After all, although they are as prone to go raiding their neighbors as most of their giantish kin, Cloud Giants rarely get the chance to do so, as they can not fly, and can only reach the ground when their cloud islands touch the tops of mountains or high hills (giant beanstalks will do as well, but they tend to be even rarer). Once able to reach their victims, Cloud Giants are incredibly destructive, smashing farms, villages, and even well-built castles in their pursuit of plunder and a hearty dinner of roast peasant (with a side order of knight, if they can get it).

Cloud Giants are willing to trade, but far too often lose patience with such things and start eating their trading partners. They have little talent in open countryside or forest, preferring the manicured perfection of their cloudy demesnes. Cloud Giant mages (who are very, very rare indeed) are Witches; however, they can not learn any Plant or Basic Earth Magick spells.

Despite the magnificence of their huge dwellings, they are not overly inventive and are certainly not intelligent, with their IQ and Wisdom ranging from 1 to 10 as such Giants are usually depicted as almost moronic. They are also cruel and avaricious, given to gluttony and excessive imbibing of spirits. Rarely will more than 10 Cloud Giants (a family group) be found living in any one place. Fortunately, there are not many of them, and they usually are solitary beings. They keep giant animals as pets, and everything in their castles is over-sized including the mice, rats, and spiders that abound everywhere in the unkept halls and chambers.

They can be rated as equivalent to Storm Giants, except that they typically are unarmored and tend to use great clubs as weapons.

Slaying a Cloud Giant brings 50 + 1D100 Honour points if the creature is over level 7.



STORM GIANTS are a mysterious race of giants that once resided in the Storm Peaks of Northrend. Storm Giants are similar to their

larger cousins, the Cloud Giants, in that they live in the sky, and seldom descend to earth. However, Storm Giants are somewhat different in appearance, being only about half as tall as Cloud Giants (but still more than twice the height of a man), and possessed of pale skin, long, muscular limbs, and great shocks of white hair. They are often mistaken for Frost Giants, whom they strongly resemble; this resemblance is heightened by their ringmail armor and their weaponry, which includes great mauls, ten-foot war axes, twelve-foot spears, and terrible knives the size of a human two-handed sword.

Like the Cloud Giants, Storm Giants live on enchanted isles of cloud that never break up or disperse. Storm Giants, however, prefer to live atop storm clouds, making their dwelling places more dangerous for interlopers than the calmer abodes of their larger brethren. Storm Giants till and care for the giant flora and fauna of their demesnes, but rarely build more than simple dwellings for themselves. They live in tightly knit warbands of from 10-30 individuals, although they are rarely encountered outside their islands in such large numbers.

Storm Giants, spurred on by their racial xenophobia, are a violent and cruel people, given to raids upon the surface world whenever their storm cloud islands touch the tops of mountains or high hills. They are rarely encountered in flat country, as a Storm Giant who does not make it back to his island by the time it lifts from the surface again is stranded until the cloud touches down once more, which can easily take weeks or even months to happen. The heliophobic Storm Giants must hide themselves away in dark places under such conditions.

All Storm Giants are warriors, both male and female; their children play only games of mock battle, designed to get them ready for the real thing as quickly as possible. Only the very skilled Storm Giant smiths are exempted from this, along with the occasional Storm Giant mage. Storm Giant mages are Witches; they tend to specialize in spells of Air, and are unable to even learn Plant or Earth Basic Magick spells. A very few are able to cast Basic Water Magick spells on a limited scale. Officer and Chieftain types may also have low grade magical weapons.

Storm Giants are reasonably good craftsmen, when they put their minds to it; however, they are simply too xenophobic to engage in trade, preferring bloody raids and the thrill of battle. As they dwell in the mountains, dwarves have a particular hatred for Storm Giants, but can do little other than defend themselves, as they are too earth-bound to strike back at the cloudy abodes of the Storm Giants.

They are impressive, more than 30 feet tall and powerfully built. Storm giants are capable of summoning small storms. Myths say the titans created them. Over time the Storm giants dwindled in number and grew ever more reclusive. They usually kept to themselves, hidden in their caves and tunnels below the surface, and avoided visitors. Soon only a handful remained. These giants are a dying race desperately trying to avoid their fate.

Slaying a Storm Giant brings 150 + 1D100 Honor Points.



CYCLOPES are member of a primordial race of giants, each with a single eye in the middle of his forehead. The name means "circle-eyed". An ancient race dwelling in distant, pastoral settings, cyclops are divided into Lesser Cyclops and Greater Cyclops, although appearance is similar in both cases: a giantish, heavy-set body, long limbs, considerable body hair, and one enormous eye in the center of their foreheads (hence the name). Greater Cyclops are brutish and ugly, while Lesser Cyclops maintain a certain nobility of visage, despite their unusual looks. All cyclops wear heavy layers of animal skins, although Lesser Cyclops will also wear somewhat normal-appearing (if large) cloaks and boots.

Lesser Cyclops are really very much like large, one-eyed human beings. They live in small family groups, or occasionally in small villages of 20-200 individuals, and devote their lives to raising crops, tending sheep and cattle (occasionally giant-sized), and pursuing Crafts and Trade Skills.

Lesser Cyclops are also skilled blacksmiths, armourers, and weapon-smiths, often trading their wares with nearby human villages for exotic goods that they cannot make for themselves (glass is a particular favorite). They gave Zeus the gift of thunder and lightning as thanks for their released from the underworld. Three Cyclopes fashioned lightning bolts for Zeus to use as a weapon and helped him overthrow Cronus and the other Titans. The thunderbolts which became Zeus' signature weapon were forged by Arges who added brightness, Brontes who added thunder, and Steropes who added lightning. Although they have little warlike tendency, Lesser Cyclops can be dangerous if forced into battle, as they will fight in disciplined units that can smash their way through even the heaviest of cavalry.

Greater Cyclops are far more unpleasant than their lesser kin, considering all other forms of life to be meat for the stew pot (and Greater Cyclops like their stew raw and bloody). They are strong, stubborn, and "abrupt of emotion". They dwell alone or in small family groups, although they will usually be within earshot of others of their kind in case they need to summon assistance. Greater Cyclops do little craft work, but they will herd sheep and cattle, as they must feed their prodigious appetites almost constantly. They prefer the taste of man-flesh to anything else, though, and will hunt far and wide for victims, laying waste to human habitations until they are slain, or until their district is empty of potential dinners.

Despite their similarity of appearance, the two types of cyclops do not get along with one another; Lesser Cyclops consider Greater Cyclops to be barbaric idiots, while the Greater consider their lesser kin to be over-refined midgits. Unfortunately, humans occasionally mistake one kind for the other, often with fatal results.

Cyclops have no talent for magick. They live for about 150 years, if they are not slain.

The most famous Cyclop was Polyphemus who Odysseus blinded after making him drunk.



The Undead

By rights, the Undead should be resting quietly in the grave, only they won't stay buried. Fortunately, they tend to haunt desolate places such as ruins, dungeons, and graveyards. Only occasionally will they venture into well-inhabited regions. In addition, Undead are exceedingly hard to kill because they are already dead. All characters below level 8 instantly check morale when confronted by the living dead. Only Necromancers will be immune to fear and panic in the presence of Undead because these are part of *his* stock and trade.

The Fear generated by Undead (such as a Death) automatically targets everyone in the area affected by the spell. The same is true of Necromantic Terror. Victims check morale each turn they are in the Fear zone. Such fear is no illusion, and Command spells do net account for it, either. That fear is straight from the grave - the literal fear of death itself.

Undead are ordinarily immune to subdual damage, since they do not suffer fatigue or pain. Vitals no longer apply, so a dagger through the lung, axe embedded in the skull or mace to the groin have no special effect beyond pure damage dealt. Since none of the undead organs are needed, damaging them does nothing. Thus, they are immune to critical hits, sneak attacks and death from massive damage, as well as stunning effects.

Poisons, whether insinuated, ingested, inhaled or contact, will not have any effect an undead creature. Undead are immune to paralysis, since their motive dexterity is not powered by natural forces and to disease.

Undead are immune to virtually all spells that affect the mind. This includes illusions and spells such as fear, suggestion and hold monster. Skeletons and zombies have no true intelligence and, as such, they have no `mind' to influence at all. On the other hand, most intelligent undead think in a particularly twisted or demented way, with ghouls, wights, spectres and the like appearing to have an almost psychotic bent to their psyche which is warped into such a monomaniacal state that nothing can influence it.

Skeletons

SKELETONS are the final remains of men long dead. They were raised in the dark of the moon by unholy rites or through powerful Necromantic Magick. They may also be men bound by *a* terrible curse to guard some place or treasure, Skeletons are totally the creatures of those who raised them and act only according to their master's instructions, whether he is still living or is himself long dead and gone. They attack without fear and must be completely destroyed. They are immune to ordinary pointed *and* edged weapons because they are fleshless beings.

Beings of bone and sorcery, skeletons, once animated, are capable of following only simple commands ("Go there!", "Fight whoever enters this room!", etc.). They make fairly poor guardians, as their senses are weak, and they are totally unable to react to situations as they develop. Even an amoeba has more independent will than these unfortunate victims of the necromancer's art; on the other hand, the enterprising necromancer may well reason that, since skeletons are dead, they have no need for an independent will.

Unless they were warriors or knights in life, skeletons make only adequate troops. Necromancers use them as "cannon fodder" in their undead armies, allowing their numbers to slow down an opposing force while stronger creatures, such as zombies or mummies, do the heavy fighting. Most skeletons are armed with knives, slashing swords, or spears, although Skeleton Warriors and Skeleton Knights may well have the heavier weapons that they bore in life. The weapons of skeletons are often rusty and corroded, making wounds inflicted by them rather chancy things (10% greater chance of infection from such wounds). One of the drawbacks of an army of skeletons, from a necromancer's point of view, is that he must individually arm each and every skeleton if it is to fight. Skeletons are totally lacking in natural attack forms, even if they possessed such natural methods of attack during their former lives.

Should the necromancer that animated them die or be slain, skeletons will continue to mindlessly follow his last instructions, providing their animating spirit was permanently bound to them in the first place. Adventurers have occasionally come upon skeletons defending long-fallen buildings, of which nothing but the memory remains.

Impact weapons, such as a Knight's sword or a mace, will do full damage to them, however. Fire consumes their dry bones readily, but until they are utterly destroyed by flame, Skeletons continue to act purposefully. Some Magick Spells and Clerical rites may destroy them, dispel the Magick that animates them, or simply turn them away. They are immune to all spells of Influence or Control. Illusions and Phantasms may mislead them and draw attention away from their intended victims attempts to persuade or "con" them into a course of action contrary to their orders are doomed to failure. Skeletons may be of two types: Type I Skeletons are unarmored and are not too dangerous. Type II Skeletons are dead warriors, clad in armor and highly skilled in all forms of hand-to-hand combat:

Type	Body	Fat.	Size	Wt.	%Hit	%Dodge	%Parry	Blows	WDF	armor	No. App.	Bonus Exp.
I	15	-	6'	35dr	+25%	-30%	-10%	+1	3x	3	1d10	100
IIa	35	-	6'	135dr	+40%	-40%	-20%	+3	4x	7	1d10	750
IIb	40	-	6'	135dr	+45%	-40%	-25%	+3	4x	7	1d10	850
IIc	45	-	6'	135dr	+50%	-45%	-30%	+4	5x	8	1d6	950
IId	50	-	6'	135dr	+550%	-45%	-35%	+4	5x	8	1d6	1100
IIe	55	-	6'	135dr	+60%	-50%	-40%	+5	6x	9	1d2	1300



Death Knight

DEATH KNIGHTS appear as skeletal humanoids encased in their original suits of armour, dried skin and flesh stretched tight across bone and mounted on a grave mount. They retain all the fighting skills they learnt in their former life and, melded with the powers of the undead, a death knight can prove to be a fearsome foe as it swings its weapon with consummate ease, ignoring the puny strikes of its enemies whilst staring into their eyes with orbs of dull crimson that betray nothing but pure evil.

Doomed to devastate the world they once cherished and sought to protect, death knights are the result of damning curses visited upon once noble knights who fell from grace at the moment of death. A life time of duty and loyalty becomes forfeit as the undead creature, rising from its grave within days of being laid to rest, is driven by an intense desire to annihilate all life and bring as much harm as they can muster to any within reach. It is the tragedy of the death knight that most remain conscious and aware of their actions within unlife, forever grieving for their actions, past and present, yet unable to withstand the compulsion to destroy.

The grave mount appears as a large warhorse with rotting and decayed flesh hanging from its exposed skeleton. Its hide is very dark brown or black and its mane, also black in colour, is missing in places or falling out in clumps. A grave mount's eyes bum red and its teeth are dull ivory in colour whilst the hooves are black.



Zombies

ZOMBIES are the corpses of men recently dead who were animated by powerful Magicians or Evil Priests. They are under the complete control of their creators and act according to instructions. Zombies quickly lose their memories and begin to rot. They do not need to eat, but if fed meat, zombies will rot more slowly or not at all. Like Skeletons, they know no fear and attack until destroyed They are not capable of higher thought and are slow in movement and reflexes.

Type I Zombies are the bodies of relatively small animals: housecats, badgers, small dogs and the like.

Type II Zombies are the bodies of larger carnivores, such as wolves or lions. While it is at least theoretically possible to animate, say, a cow, few necromancers are likely to want to do so.

Type III and Type IV Zombies are the bodies of humans, with the Type IV Zombies being those who had some martial background during their lives.

Type	Body	Fat.	Size	Wt.	%Hit	%Dodge	%Parry	Blows	WDF	armor	No. App.	Bonus Exp.
III	30	-	6'	190	+10%	-	-	-	4x	3	2d12	100
IVa	45	-	6'2"	220	+20%	-	-	-	5x	5	1d10	250
IVb	50	-	6'3"	230	+25%	-	-	-	5x	6	1d10	350
IVc	55	-	6'4"	240	+30%	-	-	-	6x	7	1d6	450
IVd	60	-	6'5"	250	+35%	-	-	-	6x	7	1d6	600
IVe	65	-	6'6"	260	+45%	-	-	-	6x	8	1d2	800

Type V Zombies are the animated bodies of such dangerous creatures as ogres or small trolls. A necromancer could perhaps animate the body of something still larger (such as a giant); such a zombie would have approximately 10% more Body & Fatigue levels than it had in life, with commensurate fighting ability.

Zombies are gruesome creatures, as the process of animation seems to worsen the effects of their slow putrefaction. In short, they stink, and their appearance will have most thinking fondly on the last time they saw something that was merely hideous. A zombie made from the corpse of a thing but recently dead might pass for a living entity if viewed from a distance, although its sluggish movements might cause alarm. Once seen at close quarters. however, even the 'freshest' zombie will he seen for what it is. The eyes gaze fixedly and do not follow the thing's movements or actions, the upper limbs sway loosely as the horror shuffles forward or awkwardly turns and the jaws hang open and slack.

Zombies make fairly effective fighters; although they are clumsier

than they were in life, as their animating spirits have but a tenuous control over their rotting bodies, they are harder to disable, and their appearance alone will cause many opposing troops to break and run. However, zombies are scarcely more than mindless automatons, and they can be tricked or outwitted on the battlefield with relative ease.

Massed ranks of zombies staggering forward to the attack, oblivious to all losses and careless of wounds received make an unnerving foe for the bravest group of adventurers. As with skeletons, though, they can but follow the simplest of commands and are incapable of spontaneous action.

Although a necromancer can permanently bind a spirit into a zombie, no zombie will last forever; eventually, after a few years, the body of a zombie will completely rot away, freeing the spirit, and leaving a bare skeleton (which can then be animated again, if the necromancer so desires). However, most zombies that are "slain" in battle are burned, as a necromancer can reanimate any zombie whose head is still intact over and over again. Only fire, or the destruction of the zombie's head, can prevent this.

They can be damaged by “ordinary” weapons and by fire, but only half damage results because their dead flesh must be hacked or burned until it can no longer function. Zombies are vulnerable to Magick and Clerical rites, however. Magick weapons inflict full damage. Because Zombies are true “living dead”, putrefying corpses, they are terrible to behold. Characters under level 8 “check morale” upon meeting them, unless accompanied by a Necromancer or a Cleric. The Zombies also possess inhuman strength and may carry 4 times their own body weight.



Deaths

DEATHS are strange, incorporeal beings, enigmatic and terrifying. They appear as the traditional image of death itself: a skeletal figure wrapped in a hooded robe, usually carrying a scythe, although any weapon will do for a Death, so long as it has one. Occasional victims encountering a Death claim to have seen hints of what the Death might have looked like in "life", but this is just a projection of their own fear; Deaths are created beings, and were never alive to begin with. **A** Death is so terrifying in aspect that all characters under level 4 will instantly flee at its appearance. A continuous emanation of Fear surrounds a Death for 30 feet, and all characters under level 8 must save from that Fear each melee turn they are within that distance. Characters over level 8 must save from Fear the moment they see the Death or flee in panic. In combat, even if the Character saves from his fears, he is so chilled by the sight that the Death has the advantage of first blow in any combat exchange.

A Death is nothing more than a servant of death itself; it has no free will, and, indeed, no real existence outside of its assigned mission. Those few souls brave enough to research such things theorize that Deaths are simply created whenever death itself needs an agent; they exist for as long as it takes them to achieve their mission, and are then reabsorbed into the power of death. Needless to say, given the fate which awaits them, Deaths are utterly unafraid of physical destruction; it merely speeds their rejoining with the power that created them.

A Death is sent into the mortal world in order to achieve a certain mission, which usually involves claiming one or more lives for its master. They rarely have to use their powers to accomplish such missions, as Deaths tend to focus their attentions on those whose time it is to die anyway. However, as mortals fear death and try to avoid it, Deaths are capable of removing obstacles from their path, usually by freezing them in place with fear until the Death has completed its goal. Deaths do not like using their power to kill at a touch on any save their assigned tar-gets; however, should opposition to their mission become fierce enough, they will abandon such restraints rather than fail.

Rumors do exist of the occasional mortal who has faced down a Death, although such victories rarely come without price. GMs should be loathe to allow mere adventurers to interfere in the activities of these creatures; they are meant to be as implacable as their master. Only a mortal fighting for the true love of their life should have a chance of defeating a Death, much less death itself.

Deaths are immensely strong and can carry 5 times their rated weight. Note that they really have no weight, being non-material, but have the equivalent for purposes of delivering Bashes. They, themselves, cannot be bashed except by magical weapons of +5 or better.

A Death is armed with a magical +1 Scythe of Slaying which strikes with the effects of a two-handed sword. The weapon has a 33% chance of totally paralyzing the victim for 1-6 turns if a Critical Hit is scored (no other damage occurs). Alternatively, a Critical Hit does maximum damage to the victim, and a 10% result slays him instantly. A Death also has the dread Finger of Command which it can use to hold or attract any being failing to save from Fear: Range 60 feet; Duration 1 melee turn. Deaths are highly intelligent and are immune to all spells of Influence and Control. Illusions and Phantasms have no effect on them. Only Magick weapons of +3 or better, Magick Fire, and some Clerical rites can damage them. They never appear in daylight and rarely in any places that are well inhabited. Necromancers are immune to fear in their presence and have a 5% chance per level above level 5 of communicating with a Death.

Deaths never appear in daylight and rarefy in well-inhabited regions. They are genuine haunts. Nor should they be regarded as basically hostile when they appear. Sometimes a Death will appear to present a warning to those seeing them- - an omen of ill events to come if one does not turn aside or else adopt a new plan or attitude. In a hard-played dungeon adventure, the Death can be used to stop a party in its tracks when they are in danger of blundering into areas for which they are ill-equipped to survive. Such a mechanism saves the Characters for a later day in which their prowess will be advanced enough to take on the perils of that area of the Place of Mystery.

Body	Fat.	Size	Wt.	%Hit	%Dodge	%Parry	Blows	WDF	armor	No. App.	Bonus Exp.
90	-	6'	*	+50%	-35%	-20%	+5	5x	4	1	15000

*A Death has no actual weight, being incorporeal, and it cannot be bashed.



Ghouls

GHOULS are Perhaps the most disgusting of all creatures. Ghouls are undead scavengers who hunt in swarms, typically near the cemetery where they dwell, and eat the flesh of the living humans, corpses and attack unwary people to devour them, creature also preys on young children to eat. Ghouls have very high-level intelligence and typically haunt cemeteries that are no longer holy ground, either because of the passage of time or because of some unholy ritual. Ghouls regard non-ghouls as either potential food. Ghouls hunger for human flesh above all other meat and once tribes of ghouls would attack human settlements to feast. The great ghoul kingdoms were wiped out by Alexander’s armies and the few surviving tribes were driven into the wilderness by the legions of Rome.

Today, there are no large ghoul populations left, just a few isolated packs that lack the numbers to attack openly. They lurk on the fringes of settled lands, gobbling the occasional lone

traveller or digging up graveyards for fresh meat. Ghoul packs sometimes ally with cults or sorcerers in exchange for human flesh. The involvement of ghouls in obscene rites practised by evil priests and their ilk is a matter of record. Blasphemous ceremonies are conducted by moonlight -- human followers enter an ecstatic state and join with ghouls called Forth from their tunnels in unholy feasts of human flesh. Mortals engaging in such practices become ghouls themselves after death and the demented cult members view this as a blessing from their black gods. Ghouls claim that they are undying, that only injury or plague can kill them, not the passing of years but surely this is a lie to tempt the unwise into eating the unclean flesh.

They are the closest to being alive of the undead, as they must consume the flesh of human (or close to human) bodies in order to survive. Ghouls that go more than seven days without feeding begin to waste away at the rate of -2 Body levels per day, although, so long as their Body levels are still positive, a single feeding will restore them fully.

The four types of ghoul vary simply in physical and mental capability. However, the Great Ghoul is far more dangerous, as it is the changed form of a person who has willingly chosen to become a flesh-eating monster, and is far superior to the ordinary types of ghouls.

The fangs and talons of ghouls drip with the decaying flesh and blood of their usual prey, thus accounting for the terrible nature of the wounds that they inflict in combat. However, although ghouls are dangerous fighters, they are not often used in battle by necromancers, as their tendency to get distracted by the bodies of the slain makes them useful for only a short period of time. Few necromancers are strong-willed enough to compel a ghoul from its repast (the ghoul resists any magical compulsion at +25% in such a case).

In combat, ghouls use the tactics of the pack - one or two ghouls occupy the defender from the front, while others circle round and attack from the flanks and rear. They never attack without the advantage of numbers if possible. Ghouls are terrified of fire.

Being chaotic and selfish by nature, the ghoul who paralyses or kills a foe is likely to begin gobbling him up at once rather than aid its fellows. While the unfortunate victim is in for a horrible end, the remaining players gain some slight respite to prepare counter-measures or lice. A paralysed victim being eaten alive is subject to a coup e grace attack each round. Assume it takes a ghoul one minute per point of Constitution the victim possessed to fully devour an adventurer.

Ghouls care nothing for the possessions of those that they kill, save for Great Ghouls, who will collect weapons and armor to use against any intruders in their demesne.

If a character is killed by a Ghoul and is fortunate enough not to be eaten, the Ghoul's venom has a 20% chance of infecting the corpse and turning it into a Ghoul. There is no cure (as much as half of the body may be eaten, so long as the brain is intact). Any human will rise from the grave as a ghoul in three days, unless they are buried in consecrated ground, given the full Last Rites of the appropriate faith, and thoroughly blessed as well. Elves, dwarves and Hobbits are not susceptible to this; although ghouls will willingly devour them, they do not rise as ghouls under any circumstances.

Given their culinary habits, most ghouls choose to dwell within the confines of unhallowed graveyards, thus assuring themselves of a steady supply of corpses to feed upon. Ghouls cannot enter consecrated ground, and properly buried and blessed corpses taste utterly vile to them.

While not all Ghouls are dead, strictly speaking, they might as well be. They are foul in smell and in appearance. They can stand daylight, if necessary, but they are uncomfortable in bright sunlight. Their sense of hearing is acute, and they hear noises 50% of the time. They also have *an* excellent sense of smell and detect enemies 50% of the time with that faculty as well. Ghouls are cunning and quick, so they are seldom caught at their very disgusting practices.

There is a 10% chance that the touch of a Ghoul will “paralyze” a character under level 5. In essence, the ghoul's attack transfers the rigor mortis, that by rights should constrain the ghoul onto the victim. The very sight of a Ghoul causes characters below level 8 to “check morale” instantly. Last of all, because they are strong beings, Ghouls can carry 4 times their body weight.

Type	Body	Fat.	Size	Wt.	%Hit	%Dodge	%Parry	Blows	WDF	armor	No. App.	Bonus Exp.
I	50	-	6'	250	+35%	-35%	-35%	*	4x	4	1-6	1000

*Ghouls fight with claws and fangs, preferring to tear the flesh of their victims. They have 3 blows with each *MMC 3* claws and 3 bites with *MMB 2* fangs.



Witches and necromancers are often associated with ghouls. These magick workers tap the ghouls' vast memories in their ongoing search for lost and forgotten knowledge. Ghouls, with their habit of consuming their own as well as human dead, are vast repositories of human experience. Some of the greatest secrets known to present-day magicians came from the consumed memories of Egyptian and Babylonian wizards ingested centuries ago by tomb-robbing ghouls and passed on to their descendants down through the ages.

Close, continued association with ghouls often gives rise to awakening ghoul blood, imparting the "wolfish look" so often attributed to witches and wizards. In return, the humans provide the ghouls with food, a few manufactured items, and occasional promises to swap a ghoul infant for a human child.

Colonies exist beneath the ancient cities of Tyre and Sidon, and the horrible stories of the Carthaginian infant sacrifices to Baal may be rooted in the worship of-or with-ghouls. The most ancient ghoul habitations are said to lie beneath the sands of Egypt, under the pyramids and necropolis of Giza. Ancient ghouls wandering these endless catacombs are said to possess wisdom beyond the ken of mankind, spending their ageless years pondering scrolls carefully kept safe in vast underground chambers. Unlike most other ghouls, it is possible that these have learned the use of magick.

Beneath the cemeteries of many cities are labyrinths tunnelled through the worm-infested soil by corpse-hungry ghouls intent on robbing each freshly-dug grave. These tunnels go deep, down to unspeakable places where ghoul gather to dance and feast. Were the dwellers of the world's great cities aware of what went on beneath their feet they would rest easy in their beds and loved ones would not be hurled where the undead might find them. Perhaps it is best that such vile secrets are not common knowledge.

Through crypt, sepulchre and mausoleum the ghoulish undead creep in their never-ending search for carrion. If dead meat cannot be found, the ghouls will slink into a city's streets after dark, carrying off homeless beggars, streetwalkers or other late-night wayfarers.

The ghouls have a king. The fabled ghoul king devours dozens of corpses each day. He stands some fifteen feet tall, is lean and emaciated, and has rotted, festering skin the colour of a three-week-old corpse. The king's mouth is set in a permanent leer, revealing rows of razor sharp teeth and a long purple tongue. His eyes are tinged with yellow and blaze red when he is angry,

His domain is far beneath the ground. Legend has it that a labyrinth of passages exists beneath an ancient cemetery and that one wandering this nightmare route comes at last to a vast subterranean sea of foetid black waters. A broad and flooded channel leads from those waters to a cavernous kingdom of the dead where the ghoul king holds court atop a many-stepped ziggurat fashioned from the skulls of countless victims.

Barrow Wights

BARROW WIGHTS are evil spirits who inhabit burial mounds and tombs in desolate places. Wights infest the withered, mummified corpses of the ancient nobility of the High Men of the North. They remain clothed in their burial shrouds or the ceremonial armour in which these were laid to rest. Many wear crowns or carry other bejewelled symbols of their host's status in life. The evil spirit animating the corpse causes the Barrow wight's eyes to shine a faint, cold light. In the 15th century of the Third Age, forces of the Witch-king of Angmar slew the last Dunadan prince of Cardolan and drove the surviving nobility into the vast, hilly fields of Tyrn Gorthad. Many of these refugees held that land sacred, as their greatest kings and heroes of old rested there in large burial mounds. It seemed like a fitting place for the Dunedain to take refuge and make a last stand. The Witch-king, however, did not see the surviving Dunedain as worthy of the attentions of his armies. Instead, as a plague ravaged the Northlands and threatened to

eradicate the Dunedain of Cardolan completely, the Witch-king called forth hundreds of evil spirits and dispatched them to Tyrn Gorthad. The spirits entered and animated the corpses of the ancient Dunadan heroes and kings, turning them against their terrified descendants.

Barrow-wights reside in the burial mounds of the Barrow-downs. They rarely venture more than a few hundred yards from the tombs they inhabit. Similar evil spirits also have been dispatched to infest the earthly remains of long dead leaders of Men elsewhere in Middle-earth. But by far the greatest concentration of such spirits is within the Barrow-downs. There are three types of wights. Faeryn (S. "major wights;" sing. Faeron) inhabit the tombs of the kings of Cardolan, of which there are few. Faerig (S. "lesser wights;" sing. Faereg) haunt the tombs of the princes of Arnor and Cardolan and the greater of the ancient Edain. The Faer nibin (S. "minor wights;" sing. Faer niben) guard the more modest barrows, many of which are clustered in groups along the down ridges or on smaller hillocks. Barrow-wights are solitary creatures who generally avoid one another and instead focus on living creatures that venture too close to their lairs. Only in cases where several heroes or great leaders were buried in the same tomb might more than one Barrow-wight be encountered in the same barrow. Barrow-wights only venture into the open during the darkest hours of night, as sunlight is lethal to them, killing them instantly. They only attack small groups of travelers or lone sentries, using their spells to ensure their attack comes as a surprise.

Barrow-wights typically bring captured victims to their lairs, where they perform mock religious services or hold mock royal courts. In either case, they eventually kill their victims by consuming their life-force. Some say valuable magick and coin can be picked off the ground by those brave enough to look, and they are correct. In fact, many of the people of Wights are ghost-like beings but are somewhat material in nature, so they can be harmed by Magick weapons and spells. They are also vulnerable to Holy rites, relics, and swords.

Wights are bound to the region immediately surrounding their tombs. They try to lure or trick their victims into approaching to where they can be ambushed and captured. Wights seek to drain the life forces from their victims, which they do whenever they score a "critical hit" in combat or each day the victim is held captive by the Wight. The drain of Life Forces can be resisted by a CON CR-7. Any Human, Dwarf, or Hobbit slain by Life Force draining has a 25% chance of becoming a lesser Wight in service of his slayer. An energy drain reduces a victim by 1000 to 20000 experience points or 1 experience level, whichever is the least damage. If an energy drain does not occur, a victim suffers loss of 1-6 fatigue points. Any creature slain by a Wight through draining life forces is turned into a Wight in the service of his slayer.

Wights are inactive during the day, but at night they roam freely in search of victims. They can produce Illusions to confuse travelers about the nature of the terrain (as Adepts up to the Seventh Circle, with equivalent 100 Experience Factors). They can also produce real banks of dense FOG of 50 Volumes. They project an emanation of Fear like a Death, and only Necromancers are immune. Wights may also produce dense banks of Fog to confuse travelers so that they will lose their way. High level Wights may also create some form of Illusion to alter or mask the surrounding terrain. While Wights are dangerous foes, in their barrows may be found rich treasures, especially maps, Magick weapons, devices, books, and scrolls--generally of a dark and evil nature.

In order to completely destroy a Barrow wight, the spell laid upon the barrow must be broken and the wight must be vanquished. If the spell upon the mound remains unbroken, the barrow will shortly be reoccupied by another wight. To break the spell upon the barrow, the treasure must be left free for all finders, although the slayer is permitted to take a few items from the hoard. To take all of the treasure for a purely good purpose may also break the spell.

Wights have levels of "experience," which are obtained by rolling 1-20 dice. They fight like Knights of equivalent level (Refer to non-player Knights). Experience points awarded for their destruction are 200% the experience given for a living Knight.

Slaying a Barrow Wight brings 250 Honour points.



Wights

WIGHTS can arise spontaneously when a powerful evil warrior is buried, the forces of evil 'rewarding' the fallen one with undeath. Most commonly they are spawned when a wight destroys a living being, that one arising in a matter of seconds as a new member of this horrid breed.

In some ways a wight resembles a mummy removed from its shroud of bandages. Their flesh is shrivelled and dry, clinging to bones that bulge through the stiff covering. The head is skull-like, covered in a thin layer of tightly drawn leathery skin. Tightened sinews have drawn the body into an inhuman posture, twisted and unnatural.

The terrifying eyes of a wight are the first thing an adventurer plumbing its ebony tomb will see, they blaze with a feral ferocity, a mad glare in which the wight's animosity to all things living is readily discernible.

Some places reek of death and have a palpable air of sorrow, regret and loss. Such locales are home to wights, though whether their presence creates this sensation, or such qualities attract them, is unknown. Whatever the case may be it is in barrow mounds, labyrinthine crypts, time-mouldered tombs and dungeons of dark reputation that wights gather and spawn.

They are not restricted to such obvious gathering places for the undead. There are ancient forests with strong evil associations where black-barked trees whisper evil secrets to the wind and abandoned cities in forlorn locales where massacres were once committed that provide a home to these malevolent beings.

Wights are twisted with evil, fashioning bizarre things in their sepulchres. Adventurers have glimpsed wall paintings depicting scenes of such wickedness that to look too long upon them was to risk madness. Statue: of bone have been brought to the surface, carvings hateful to the sight of a sane man.

Wights have but one purpose - to destroy the living. This is what motivates them, what they scheme and yearn for. They envy the living, covetous of life's rich warmth and feel ever betrayed and bitter, blaming those that still live for their own sorry state.

Wights will sometimes capture sentient living beings, particularly humans and elves, to sacrifice in grim subterranean rituals in honour of the unquiet grave and Princes of Hell. They seek to spread darkness and death wherever possible and hate pleasant things. A beautiful song might cause them to cease attacking and retreat for a few rounds if the Games Master considers it vibrant enough.

To be struck by the beast's wicked talons is to have one's very soul endangered. Those who have their life drained begin to forget the world of the living - as their strength is stolen so too are their memories. As they forget who and what they ate, the things they have done and the friends they have made, they also forget skills hard fought for and arcane mysteries learned or solved. This is what it 'lives' for, to feel again the warmth of life, to regain for a brief moment that which it has lost and to punish the living for being alive.

The wights' assault will be well planned and disciplined. They are of average intelligence and are tartly capable of executing strategies and tactics designed in advance. As many wights were evil warriors in life, such assaults might be quite complex and clever, the product of former training and instruction.

Wights might serve as soldiers for a more powerful undead master and they associate with other forms of undead, possibly launching joint attacks with them.



Vampires

VAMPIRES are rather unique beings. They often appear perfectly normal in dim light, except that one never sees them abroad in the daylight. They do not reflect in mirrors, dogs hate them, holy things cause them to recoil, and garlic makes them snarl and hiss. Male vampires affect black cloaks with high collars and red linings. Females prefer to wear revealing gowns and trade upon their great beauty to attract victims. During the day, Vampires sleep in their graves, tombs, or coffins—but they do so with their eyes *open*. If they travel, they must take their coffins with them, along with a bit of their native soil from their graves and must return to rest in them for at least 3 hours out of every 24. Failure to do this brings a 10% chance per day (cumulative) that they will perish forever. Vampire Kings can move about during the day to some extent, but they still must spend at least four hours in their coffins, or suffer the same ill effects.

Vampires must drink the blood of living, intelligent beings for sustenence, although they do not need to do this all that frequently; one pint of blood per week will do, although most vampires drink far more than this amount. Should the vampire fail to feed, he loses 3 Body Points per day until he does so (feeding immediately restores the vampire to full Body Levels).

They can cross open water only at great peril, and must remain in their coffins. No vampire wishes to drown, however, so it is rare for most of them to try anything so rash as a sea voyage (probably the sort of thing that only a Vampire King would do!). They arise at nightfall and must return to their coffins at first cockcrow or perish in sunlight at the rate of 1D10 damage points per combat turn.

Upon arising, they can assume the form of a red or white mist, a bat, a rodent, a dog, a wolf or retain their own form They can pass through porous materials that are not too thick when they are in gaseous form, but they must beware of strong winds and drafts that. can blow them away. They can immediately attack victims found in the countryside, preferring members of the opposite sex wherever possible. In no case can a Vampire gain entry to an intended victim's house without first being invited into the residence by a member of the household. The Vampire must employ Mesmerism or else depend upon the natural hospitality of people to obtain such an invitation.

However, once a Vampire has bitten a victim, he may seek the victim out freely, returning again and again to drain blood until the victim dies or is turned into a Vampire subject to his will. There is a 10% chance each time a victim is bitten that he/she will be infected with vampirism. Vampire Blood must be taken with care, for vampires make a person into a vampire by forcing them to drink a sip of the vampire's own blood, and, should anyone ever drink the blood, then they will rise as a vampire three days after their burial, no matter how many years later their death takes place. On the other hand, a single drop of Vampire Blood will destroy any skeleton, zombie, ghoul, wight, wraith, or mummy that it touches, so the blood is eagerly sought by would-be dispatchers of undead.

A vampire may control a number of his victims who have become vampires equal to his Charisma. A vampire's control over his undead victims is not total and the victim has a 10% Base Chance of successfully disobeying any order of the controlling vampire which would lead to his injury or destruction or which would prevent him from feeding. This Base Chance is increased by 5% for each additional victim under the vampire's control. Control requires no concentration. A vampires may create a telepathic bond between himself and a victim who is not undead by performing the Kiss of the Undead. The vampire opens a small wound over his heart with any handy edged weapon and forces the victim to drink the vampire's blood from this open wound. Thereafter, the vampire and the victim will have a limited knowledge of each other's thoughts and location until one or both are destroyed.



Vampires cannot pass by crossroads without being puzzled (25% chance) as to which road to take. This will hold them until dawn, at which time they must return to their coffins. Garlic causes then to retreat (25% chance). They will always try to mesmerize someone into removing the offending plants, rather than trying to tear through them. Vampires recoil from the sight of crosses or other holy symbols, if such things are boldly displayed at the vampire; however, the wielder of such a symbol must make a FER CR, or else the vampire will either Mesmerize them into dropping it, or smash it aside. Holy water will do 1-10 points of damage to them and cause them to flee 20% of the time. Characters fleeing from a pursuing Vampire may throw mustard seeds behind them on the hope that he will pause (25% chance) to count the seeds (1-6 turns).

They are unaffected by Control and Influence spells, while spells of Phantasms and Illusions will fool them only 10% of the time.

Vampires are unaffected by consecrated ground; indeed, many of them will hide their coffins on such ground in order to fool unwise vampire hunters. Vampires have even been found laying in the basements of great cathedrals, much to the dismay of their proper tenants. However, no vampire may enter any dwelling or place of worship without being invited in by someone inside who has the right to issue such an invitation. Thus, a vampire cannot send a permanently mesmerized servant into a building to invite him in, although he could mesmerize a person at a window into issuing the invitation that the vampire needs (such a person is likely to be the vampire's first victim in this new hunting ground).

Ordinary weapons will not harm a Vampire. Magick weapons, unless aligned vs Vampires, will do only half damage to them. Magick spells also do only half damage. Only Holy Swords will do full damage to Vampires and also cause them to panic (25% chance) each turn they are in combat with the possessor of a Holy Sword. To destroy a Vampire utterly, one must cut off his head, drive a stake through the heart, burn the head and body, and bury the head under a stone cairn at a crossroads. Such desperate measures are necessary because a Vampire has the ability to regenerate 3 points of damage per turn, in the same way that Trolls and Lycanthropes do.

They can *Mesmerize* all man-types merely by looking into the victim's eyes, but cannot control more than 1 person at a time. They are rarely alone and unprotected, either. Powerful Vampires may be served by 1-100 vicious bats and by 1-10 Undead (Ghouls, Zombies, and Skeletons). Vampires over level 20 may have from 1 to 6 subject Vampires of the opposite sex.

No foe is more dangerous than a vampire; he can pass in and out of human society with ease, commands whatever servants he finds necessary with his powers of mesmerism (or simply creates additional vampires), and his vulnerabilities affect his movements only slightly (invitations are not hard to wrangle, given prevailing traditions of hospitality). Vampires are ruthless, utterly uncaring of the living (save as a source of food), and perfectly capable of pursuing a course of revenge over several generations of time.

Indeed, vampires are so skilled at blending into human society (and, occasionally, elven or dwarven society), that they may well rise to positions of great authority and power. Even their inability to leave a reflection in a mirror is rarely an inconvenience, as few people in medieval society have such devices, and even fewer have mirrors of such clarity as to make certain what is being reflected (or not reflected) in them. Vampire Kings, in particular, are often the holders of noble titles in human society, and there have even been documented cases of vampires being found on the royal councils of entire kingdoms. A terrifying thought, that one, at least to the living!

Dangerous `though ordinary vampires are, nothing is quite so dangerous as a Vampire King. Contrary to popular belief, a Vampire King is not simply a vampire who commands other vampires; any vampire can do that, if they want the responsibility (which few do, considering their undead status as a rarely granted honor). Instead, a Vampire King is a particularly powerful vampire who gains a greater control over his powers than is normally possible. Instead of merely being able to shapechange into a wolf, bat, or rat, the Vampire King is able to command entire packs of these creatures (as Command Animal (rank 4 Command), except that it affects as many as one hundred creatures of the same type). Vampire Kings sometimes arise when great leaders of men go to their graves still thirsting to exercise their power; their thirst for power becomes an entirely different sort of thirst, should they walk as a Vampire King.

Occasionally, a person of particularly good nature will be made into a vampire. Such a person will find the bloodthirsty half-existence of a vampire to be abhorrent to their moral code, making their undead "lives" a nightmare. Most such unwilling vampires simply arrange to be found out and destroyed as soon as possible (especially as most faiths believe vampires to be eternally damned); however, there will be the occasional individual who will somehow reconcile themselves to their dreadful new unlife. Such a vampire will try not to kill his victims, instead draining them of only the blood that the vampire needs to survive. However, although a vampire always has the choice as to whether or not to severely drain their victims (and must actively CHOOSE to turn someone into another vampire), a vampire must make a FER CR in order to stop feeding before a person is dead. Thus, the good intentions of an unwilling vampire are often undone by their bestial and uncontrolled natures.

Remember, it is the responsibility of each GM to make vampires the foes that they so richly deserve to be. Play them as brilliant generals, excellent tacticians, and uncaring monsters, for this is exactly what they are!

Should an adventurer be turned into a vampire, the GM should take over the running of that character, despite the blandishments of the player. A vampire is a dreadful power of evil, and should not be under the control of anyone other than the GM.

They are nearly unequaled killing machines; yet, most vampires are actually quite subtle foes, preferring to defeat their enemies with intelligence and deception, and only using their awesome physical capabilities when cornered or in a hurry. Vampires have a number of advantages in their pursuit of the blood of the living. In addition to their tremendous physical strength, they have an assortment of spells, giving them the ability to pass nearly unseen through inhabited regions. Indeed, unlike other forms of undead, vampires strongly prefer to dwell near the living, thus assuring themselves of a constant supply of fresh blood.

Vampires gain and develop the following Vampiric Powers:

Causing Blights & Crop Failures: The presence of the vampire acts as a blight on crops, causing them to fail. The vampire reduces the fruit or crop yield of any orchards or fields within a radius of 1 x MKL miles by one-tenth per month that he stays within that area.

Causing Plagues & Epidemics: One of the vilest powers attributed to vampires, those undead with this power are harbingers of death on a large scale. For every month within a settlement there is a cumulative chance equal to his MKL, as a percentage, of an outbreak of a virulent disease.

Control of Animals: The vampire has a power similar to the Command spells Command Small Animals or Large Animals. The duration of the power is 1 day x MKL. The number of animals that can be controlled is equal to his 1 x MKL for large creatures (wolves) and 10 x MKL for small creatures (rats).

Control the Elements: One of the most powerful abilities known amongst vampires, it gives access to the majority of Basic Magick Air spells.

MKL	Power Available
1	Breeze, Still Light Winds
2	Fog & Mist
3	Rain, Still the Winds, Winds
4	Northwind, Southwind
5	Calm the Gale, Gale Force Winds, Heavy Rains
6	Weather Play
7	Torrential Rains
8	Calm the Hurricane, Hurricane Force Winds
9	Changeable Weather
10	Tornado

Drain Life Force: An insidious power, the deathly cold grip of the vampire drains 1D10 + MKL Fatigue Points from any exposed flesh he touches. The Fatigue Points are not given to the vampire. Once all Fatigue has been drained Body Points are lost at the same rate.

Flight: This is the power of flight without having to change into an animal form. The power is as per the Transcendental spell Flight. However, the vampire can fly for 1 hour x MKL, rather than the duration listed under the spell description.

Summon Animals: The vampire gains the ability to summon beasts, although there is no guarantee that they will obey his commands. The vampire gains the powers of the Summoning spells Summon Small Animal, Summon Beast of Prey and Summon Large Animals.

Vampires have “experience levels” like other characters. Roll 1d20 dice and treat the Vampire as having characteristics equivalent to a non-player Knight of that level. Also, for every 20 years a Vampire has been Undead, add + Body Points. Roll a 10-sided die, with each pip counting as 20 years. The years also represent an additional experience level, 20 years per level.

DEX/20-23	BAV/11-15
CON/23	APP/1-20*
STR/20-23	FER/13-20
WIS/4-20	CHA/14-20
INT/4-20	ALI/20

*Vampire can change their shape to appear human, often very attractive.

Vampires can appear quite normal. But when they reveal themselves, they emanate a PANIC effect like a Mummy. In combat, they have fighting ability comparable to that of a Knight and always strike with maximum damage when a Critical Hit is scored. Their “Bash” capabilities are computed as if they were double their rated weights, reflecting their often incredible strength levels.

Vanquishing a Vampire brings 1000 + 200% of the experience points for slaying a Knight of a comparable experience level. Armor class varies from 5 to 7. Desperate characters who meet up with a Vampire might try using fire against them as a last resort- Vampires fear fire and have a 40% chance of turning gaseous and departing.

Slaying a Vampire brings 200 Honour points.



THE HUNT

When hunting prey the vampire is at his most dangerous. His senses flare into supernatural sharpness with the thrill of the hunt. The closeness of his prey drives him into frenzy. Being intelligent he can predict the actions of civilised creatures, using their habits against them.

The hunting vampire's intense focus on the hunt becomes an exploitable weakness in the hands of skilled hunters. The creature disregards anything that does not directly impact either the hunt or access to the prey. So long as the hunters do not impede the creature until they can strike decisively, they can hunt and plan without interference, or most likely even being noticed.

The Single Vampire

A lone vampire moves with stealth. It relies on his abilities to spider climb, shape shift, and assume gaseous form to escape detection, houses, trees, and rooftops conceal a shadowy form, almost undetectable to the untrained eye. The creature takes on a more animalistic aspect. It crouches low to the ground. Its form becomes fluid, changing from man to beast to mist as need dictates. Although still capable of speech it growls like a beast or mumbles nonsense words over and over again.

A hunt may last for hours or days. The vampire savours the experience, building bloodlust in its heart with each passing moment. It taunts its victim, letting itself be seen sometimes, or slipping, just close enough to allow its foul scent to till the target's lungs. Once the victim is isolated from help the creature strikes, rendering the target helpless as swiftly as possible. It then toys with the victim for some length of time, using an obscene parody of mortal flirtation and courtship rituals to torture the prey.

When hunting alone the vampire chooses prey that either cannot threaten it or that destroying would generate some kind of perverse satisfaction. For example a vampire might choose to stalk a popular local beauty not because she could possibly threaten the creature, but because her death would engender pain and suffering in others. It avoids beings of obvious power, or creatures that might escape.

A hunting vampire uses all of its weapons to the fullest extent possible. Whatever skills it possessed in life turn to the task of rendering the prey helpless. This somewhat limits their choice of tactics: a hunting vampire never uses lethal force until the prey lies helpless at its feet.

If confronted during a hunt the vampire attempts to remove the impediment as quickly as possible. If it cones under serious attack it immediately retreats, intending to continue stalking the victim at a later time.

A vampire that has control of the situation moves with assurance. It speaks to its victims with casual malevolence, describing their death in almost erotic terms. Something within it keeps the creature in constant motion, as if nervous energy pulsed though its withered limbs.

Hunting Packs

A hunting pack of vampires (typical a vampire and his spawn) moves and fights like a destructive horde. The bloodlust in their hearts cannot be contained when so many of them gather, the careful hinting patterns of the solitary give way to for more brutal and direct tactics.

The pack quickly finds and isolates victims, usually in a matter of minutes rather than days or hours. They iced in an orgy of blood, reducing the body of the victim to so much tattered flesh. Many times the spawn use their charm person abilities to steal people right from amidst a crowd: the pack feeds no further than twenty feet from where the victims friends stand.

On the rare occasions that a hunting pack uses anything resembling stealth it will generally use either luring or beating tactics. Luring involves a single creature exposing itself to a victim and enticing it to follow. Beating involves several creatures working to start a panic, driving a mob of mortals into a 'killing field'. Most hunting packs do not start out intending to execute a beat; it is a result of a sudden surge of killing passion.

If a vampire can somehow be cornered and forced to fight, it is a cunning and deadly foe. It fights will all of the powers at its command, dominating the strongest opponents and destroying the weakest as food for its hunger. A vampire forced to fight will often go hunting immediately afterward, seeking some way to settle its roused lust.

When thwarted a hunting vampire seems to fly into a rage. Its eyes bulge out and a red glow flares up in the pupil. The creature snarls and growls while attempting to circumvent the obstacle. Should the obstacle prove obstinate or dangerous the creature howls with unholy rage, viciously attacking with the intent to mangle or mutilate rather than kill.

A vampire fleeing for its life does not stop to talk with its pursuers. It might pause for a moment to use its domination ability to force one or more of its attackers to impede the pursuit, but such contact does not construe actual communication.

If cornered the vampire flies into a rage as described above. It attacks in the most vicious fashion possible. seeking to inspire fear in its attackers. No tactic is too dirty, underhanded, or foul for a cornered vampire to use.

Should the creature be faced with overwhelming force and unable to flee it's insane rage seems to cool slightly. It cowers before its attackers, begging for its existence. A vampire in this situation turns its charm and persuasion abilities to good use, while relying on its fast healing ability to restore it to full health.

Contrary to popular opinion no vampire will willingly hunt down a group of attackers that already dispatched it. A defeated vampire attempts to escape the area at the first opportunity. It has no interest in facing foes on equal terms.

Phantoms & Spectres

PHANTOMS and SPECTRES are the creations of Magick and are not, strictly speaking, true Undead. Such beings may be created by casting spells and are often temporary. They are intended to distract, baffle, or confuse the beholder. They can do damage to any character who believes in their reality, however. These beings are dealt with in the chapter on *Sorcery*, under Spells of Illusion.

Mummies

MUMMIES: are Undead whose corpses were preserved by ancient Magicks of great power. They are unaffected by all spells of Illusion, Phantasms, Control, and Influence. Ordinary weapons do no appreciable damage to them, and Magick weapons do only half damage. Only Holy Swords will do full damage to a Mummy, as will fire of all types (Mummies are very dry and hence are highly inflammable), holy water, and the Talisman of Annubis. Since they were once great Kings, Mummies are treated as superior level 20 Knights:

Body	Size	Wt.	%Hit	%Dodge	%Parry	Blows	WDF	armor	No. App.	Bonus Exp.
100	6’2”	235	+60%	-40%	-30%	9	6x	4	1	50000

Mummies are Undead whose corpses were preserved by ancient Magicks of great power. The ritual treatment of a mummy's body causes its unique appearance. Its flesh and tissue has withered down around the bones, yet the skin retains its flexibility. Over the centuries, golden charms in the linen press down into its leathery skin and eventually embed within it. The resin soaked linen has a very stiff texture, clinging to the mummy in rigid bids even as it deteriorates. In all a mummy looks like a twisted, shrunken but still recognisable mortal being, caught forever in the final moments of his agony.

Unlike other undead the mummy was carefully prepared for his final journey. The treatments required to prepare the body prevent its decay and the accompanying smell of death that marks the undead. Instead a mummy has a slightly dusty, slightly spicy smell that can tip off an experienced adventurer.

The ancients knew well their craft and mummified corpses thousands of years old can be found in the tombs and graves of their lost civilisations. The making of a mummy is a complex process. In the best of them the internal organs are first removed through an incision in the abdomen. Liver, lungs, stomach and intestines are drawn forth. Having been washed, dried, painted with resin and wrapped in linen they are put in special funerary jars to be kept close to the mummy's place of repose.

The heart is usually left in the body but sometimes it is removed, wrapped with linen and then carefully replaced inside the body. lithe brain is to be removed, it is hooked out of a nostril or eye socket, or through a hole drilled into the skull for this purpose. The cavity is then filled with sawdust, resin or linen.

The now dried-out remains are filled with resin-soaked linen to provide a natural shape and to prevent insect infestation. As many as seventeen cuts are made in the skin so the abdomen, back, neck, arms, legs, buttocks and thighs can be padded with such linen.

The eyes are replaced with glass, stone or painted linen, while wax is spread over the eyelids. The nose and ears are also plugged with wax. Then the body is coated with hot resin and bandaged with sixteen layers of linen. Inserted into many of these layers are charms and amulets to protect and guide the deceased. The limbs are wrapped separately so the whole bandaging process might take as long as two weeks to complete.

The corpse's face is either painted onto the linen in a life-like aspect, or a funerary mask is placed over the head. Sometimes the mummy is dressed in clothes fitting to its former station, while spell-inscribed amulets and talismans are draped around the neck.

Of course, over the passage of centuries the wrapping tear and come lose. One encountering an animated mummy confronts a hideously frightening thing, the arms and legs are shrivelled, empty eye sockets might show through the bandages and bones are visible through rents in the dried out skin.

The Black Magick spells spoken during mummification, the myriad objects bound within the mummy's bandages and the oaths sworn by the deceased bind the mummy to certain actions, usually to protect the tomb in which it rests and the goods buried there. These duties compel the mummy to destroy those disturbing the sanctity of its burial place and it will travel far if necessary to gain such vengeance.

Being especially frightening creatures, Characters under Experience/5 have a 75% chance of fleeing outright when confronted by a Mummy- – without checking morale. All Characters under Experience/12 are subject to PANIC when within 50' of a Mummy and check morale with a FER CR-5 each combat turn. Characters at Experience/12+ check morale with a normal FER CR each combat turn.

Most Mummies are the remains of once great Kings, and they are rated as very superior Fighters as a result. A scant few are the preserved remains of superior Magicians and may cast 3 + 1D6 spells during an encounter (Game Master's choice). Since they are Great Personages, their tombs will often be guarded by other Undead, especially Skeleton Warriors, although Zombies and Giant Rats might also be present. The tombs may themselves be guarded by trap mechanisms of varying complexity and deadliness. The tomb might contain vast treasure on the order found in a Dragon Horde. In such instances, the guardians will likely be numerous and powerful.

A Mummy will pursue the despoilers of its tomb to the ends of the earth, moreover, such a tomb may well be full of traps that the Greater Mummy has constructed during its centuries of idleness. Many of the great plagues of history have been started when foolish souls chose to rob a Mummy's treasure, thus giving it the opportunity to spread the dreadful diseases that it can carry. Intelligent and deadly, Mummies are not to be trifled with.

Mummies are generally heavily protected by lower level undead, such as Skeletons or Zombies. From 1-100 vicious Giant Rats may also be summoned by the Mummy. There is also a 50% chance that the corpse of the Mummy contains ancient diseases of unusual virulence, so that wounds inflicted by it will take 10 to 20 times as long to heal unless treated within the hour by a Physician or Cleric.

In battle, a Mummy knows no fear. However, the beings are often intelligent and wise (INT/4+2D10; WIS/4+2D10) and rarely act in a foolish or ill-considered fashion. They will serve a Necromantic master; but woe to him who shows disrespect or irreverence, as such conduct will bring a revolt 25% of the time.

Because of their considerable powers, they are eagerly sought by necromancers to become leaders in their undead armies; however, no mummy truly cares about anything except the defense of its tomb and goods.

Mummies are unaffected by the holy symbols of any faith, and cannot be Exorcized (they are where they BELONG). They can cross consecrated ground, if it is within 500 feet of their tombs; indeed, they are often buried in consecrated ground themselves. Despite their undead nature, they are not truly malevolent; just stay away from their tombs and treasures!

Mummies are usually subject to some CURSE which comes into effect when a great tomb is disturbed, after which the creature is free to move and avenge the desecration. Should a mummy throw its dying curse, and actually manage to make it stick, the GM should take this as license for all sorts of inventive messing with the cursed adventurer's life. After all, what business did the adventurer have tangling with the mummy in the first place? Make grave robbers suffer for their foolish greed!

Individually a mummy acts as a semi-programmed monster that reacts in predictable fashion assuming that one understands what the mummy intends. However, its native intelligence enables it to act beyond its constraints. Each mummy has a slightly different style in its approach to its duties. One may rely heavily on traps. Another may use secret passages to move quickly around its opponents. Still a third could have access to a minor enchanted object.

A mummy's power, along with its relatively low intelligence, makes it a tempting target for intelligent forces of evil. 1f a way could be found to alter a mummy's basic programming (say from defending a tomb to 'defending' a city by removing the inhabitants) then the mummy could be shifted from a guarding to an offensive role.

Finally, not all mummies stall out evil. Some were once noblemen or soldiers who swore to guard their lords beyond death. A remnant of these once great men may still dwell in the spirits of some mummies, causing them to stay their hands against helpless or clearly harmless foes. There are tree different kinds of mummy encounter organisation: solitary, wardens (2 to 4 mummies) and guardians (6 to 10 mummies). The number of mummies encountered directly affects the tactics the creatures employ.



Protectors: A solitary mummy acts as the protector of a dusty minor tomb, or may be the sole remaining survivor of a larger contingent of guards in a greater tomb. It works to ensure that the traps in the tomb remain potent, performs maintenance, and waits for the day its services become necessary. The protector mummy most often acts as an ambusher. It attempts to strike from surprise, maximising the time that it has to inflict damage on the intruders before they can act against it.

Wardens: Wardens protect a larger tomb or potentially a small burial complex. These mummies work with one another and with their environment to punish intruders. In a group of wardens one mummy may be considerably stronger than the others. This creature makes decisions about occurrences outside of the group's base programming. A pair of mummies will most typically guard linked corridors or stage ambushes. In an ambush one mummy springs out for a surprise round, attacking paralysed foes first. The second sweeps in one round hater from behind or from a hidden niche to create a second wave of paralysis. Larger warden groups (3 to 4) will have one mummy acting as a lure. The others ambush the intruders in some kind of chokepoint or other unfavourable terrain. When fighting in a group mummies work in teams of two. Each group of two attacks a single target until that target falls. As with individual mummy tactics a knowledgeable and courageous adventurer can exploit this tendency.

Guardians: An organised group of mummy guardians represents a considerable threat to all but the most organised groups of adventurers. These creatures protect important tombs or an entire necropolis. They may have access to undead troops (skeletons or zombies) or other cannon fodder with which to distract the intruders while preparing their own assault. If the mummies outnumber the attackers by two to one or more the mummies will stage a 'wave' assault with pairs of mummies joining the fight every round. This tactic helps to ensure that the majority of the mummies' foes will be paralysed for part, or all. of the fight. Once committed the mummies will not retreat or allow a retreat until they eliminate the intruders.

Wraith

WRAITH (the Ulairi) are evil spirits resembling both Ghosts and Wights, only they are bound by strong Magick to serve the possessor of some Magick device which controls them, usually a Ring of Power. Wraiths are incorporeal and dwell in the Wraithworld. Thus they are totally invisible to ordinary eyes. However, to function effectively in the real world, they must wear some extension of their being, some coverinq, usually long, black, hooded robes.

A wraith maintains only a semblance of its original form. Even a relative could not recognise a departed loved one in the blank visage of its wraith. As with many undead, only its eyes betray emotion and give its awful countenance a semblance of humanity. Those eyes are full of hatred and malice and They burn blood red when the wraith senses the presence of a living being. The wraith envies and hates those who still have life. It is a cunning creature full of spite, its twisted intellect devising ingenious ways to bring undeath to those mortals unfortunate enough to cross its path.

While most wraiths appear as black, near formless silhouettes, some manifest recognisable items of apparel, such as flowing robes. insubstantial armour, crowns and other such adornments. These items are not real.

Thus, at first Wraiths may resemble Deaths in appearance. They seem to be "blind" by all normal standards, but they are able to "see" anything permeated by Magick. They do not see during the day as mortals do, instead they see shadowy forms. However, because during the night they see many signs and forms invisible to mortal eyes, it is at night that they are to be feared most. At all times they can smell the blood of living things, and they desire and hate it. Their presence can be felt as a troubling of the heart, while they can more keenly feel the presence of others. They can also sense movement and may parry weapons with frustrating efficiency. They possess a sense of hearing so acute that they can detect any creature hiding nearby 85% of the time. They also have an extraordinary sense of smell which allows them to track their prey with an almost unerring precision.

Since Wraiths are incorporeal, they are invulnerable to all ordinary weapons. They are afraid of fire (15% chance they will retreat) and Holy Words (50% chance of halting; 25% chance of retreating). They can be wounded by Magick Weapons of +3, but suffer only half damage unless the Magick weapon is a Holy Sword or a blade with special spells on it. Any blade which touches them will melt after combat unless it is a +4 blade or a Holy Sword. Clerical rites may keep them away, and there are a scant few Magick spells (Magick Fire, Lightning Bolts) which will damage them 50% of the time.

While Wraiths are capable of destroying most beings outright, they often prefer to exercise their "authority" over them instead, employing their fearful aspect to keep their followers "in line." They also like to "rigorously" question persons that they have captured. Thus a wraith may "torture" a captive or "punish" a subordinate by draining him of 1000 to 20000 experience points or 1 experience level at a time. This is an experience which low level characters do not always survive.

When wraiths deign to talk with the living, a rare event indeed, they speak in a hollow voice, a cold sound like the rushing of the wind on a winter's day. These are bleak beings, their souls utterly lost to the dark. All traces of humanity and love are gone, they seek only to oppress and destroy.



Nazgûl

The greatest of the Ringwraiths were the Nazgûl, the fell beinqs through whom Sauron worked his evil. The Nazgûl (from Black Speech nazg, "ring", and gûl, "wraith, spirit"; also called Ringwraiths, Ring-wraiths, Black Riders, Dark Riders, the Nine Riders, or simply the Nine) are nine men who succumbed to Sauron's power and attained immortality as wraiths, servants bound to the power of the One Ring. Sauron also gave seven Rings of Power to the Dwarves, and Celebrimbor forged three, untainted by Sauron's evil, for the Elves. It was Sauron's design to control all these rings and their bearers through the power of his One Ring, forged in secret for this purpose, but only the Nine succumbed completely to its power:

"Those who used the Nine Rings became mighty in their day, kings, sorcerers, and warriors of old. They obtained glory and great wealth, yet it turned to their undoing. They had, as it seemed, unending life, yet life became unendurable to them. They could walk, if they would, unseen by all eyes in this world beneath the sun, and they could see things in worlds invisible to mortal men; but too often they beheld only the phantoms and delusions of Sauron. And one by one, sooner or later, according to their native strength and to the good or evil of their wills in the beginning, they fell under the thraldom of the ring that they bore and of the domination of the One which was Sauron's. And they became forever invisible save to him that wore the Ruling Ring, and they entered into the realm of shadows. The Nazgûl were they, the Ringwraiths, the Ulairi, the Enemy's most terrible servants; darkness went with them, and they cried with the voices of death"



The Nine could communicate telepathically. They do not see during the day as mortals do; instead they see shadowy forms. During the night they see many signs and forms invisible to mortal eyes; it is at night that they are to be feared most. They can smell the blood of living things, and they desire and hate it. Their presence can be felt as a troubling of the heart, and they can more keenly feel the presence of others. At all times, they sense the presence of the Ring and are drawn to it.

The Nazgûl wield immense powers of their own and were used by the dark Lord as scouts, messengers, warlords, and instruments of terror to cow defiant enemies. They exude an aura of terror, which affected all but the most powerful living creatures. Even their terrible cries inspire terror and despair, and loss of physical control. Like all of the Wraith-kind, the Nazgûl are strongest at night and in the desolate places of the earth. Because of the great fear which the Nazgûl invoke in their victims--indeed, in anyone who is too near them for long--such victims may fall under their poisonous breath (the "Black Shadow" or "Black Breath.") This vile ailment results in continuous despair, nightmares, weakening of the spirit, failure of strength, unconsciousness, and finally death.

The Nazgûl were able to speak to people using the Common Speech, though their voices sounded strange and unpleasant. They called to one another with piercing, blood-curdling cries. They could hear one another across great distances. When "hunting," they communicate by calling to each other with loud, frightening cries. Wraiths invoke Fear in anyone approaching within 60 feet of them, and all characters below level 8 immediately panic at the very sight of them. People could feel the presence of Nazgûl without even seeing them. In fact, the feeling of fear was strongest when the Nazgûl were invisible, without their black robes. The terror was also greatest in the darkness and when all nine of the Nazgûl were together. Animals were also terrified of the Nazgûl. The black horses that the Nazgûl rode were trained to endure them. The horses were born in Mordor, but they may have been bred from stock stolen from Rohan. Later in the War of the Ring, Sauron gave the Nazgûl new mounts - terrible winged creatures known as Fell Beasts.

Except for Necromancers and High Elves, all characters in combat with a Wraith "check morale" each turn of melee unless they are armed with Holy relics or Holy Swords of great power. Elves were among the few beings the Nazgûl feared, particularly the High Elves who had lived in the Undying Lands because they had power in the Unseen world. The Nazgûl also feared the Powers known as the Valar, especially Elbereth who created the Stars and was revered by the Elves.

The Nazgûl did have some weaknesses. The eight Nazgûl excluding the Lord of the Nazgûl feared water, and they did not like to cross rivers except over bridges. They could endure the Sun, but the eight lesser Nazgûl tended to become confused in daylight when they were alone and their power was diminished. Their greatest weakness was apparently fire. Even the Witch-King feared fire; though it's possible it had less of an effect on him over the other eight Nazgûl. If an enemy was strong, enough so to resist fear, then the Ringwraiths, except the Witch-King, had little real power over them individually.

Striking a Nazgûl with a hand held weapon cause particularly severe symptoms, as well as numbness and paralysis of the arm. Only the herb Athelas (Kingsfoil) will cure the sickness. They possess the power to Hold victims unfortunate enough to fail in their "saves" against Fear (Refer to Control spells). The Nazgûl also carry the terrible “Morgul blades” or “Mordor-knives”, daggers which will break off at the tip when plunged into the body of a victim, sapping him of the will to resist and making him come to their Master after 10 to 100 days and threatening to turn the victim into a wraith. The enchanted blade of a Morgul-knife would fade away into the air if it was taken from its owner, but the evil magics inscribed on its hilt would still retain some of their power. The fragment of Morgul blade can be removed only by a Cleric or Physician of level 20+. Even after removing the shard the victim will suffer from recurring ill effects for the rest of his life.



The Witch-king of Angmar, also known as the Lord of the Nazgûl and The Black Captain among other names, is the chief of the Nazgûl. Nothing is known about the Lord of the Nazgûl's original identity. It is said that three of the Nine Nazgûl were originally great lords of Numenor. The Lord of the Nazgûl was probably one of these.

His second in command was named Khamûl, the "black Easterling" or the "shadow of the East". Khamûl is the only one of the Nazgûl whose original name is known. He was once an Easterling - a Man from Rhun in the far east of Middle-earth. Khamûl was one of the most powerful Nazgûl, second only to the Lord of the Nazgûl.

The first sighting of the Nazgûl in Middle-earth was reported in SA 2251. For the next 1200 years, the Lord of the Nazgûl would serve Sauron as his second in command and most dreadful servant. He fought in the war against the Last Alliance of Elves and Men between SA 3434 and SA 3441. It was in SA 3441 when Sauron was finally defeated and the nine Nazgûl disappeared from Middle-Earth.

One thousand years into the Third Age, Sauron took a new form as the Necromancer, and founded the fortress of Dol Guldur in southern Mirkwood in TA 1050. This signaled the return of the Nine Nazgûl to Middle-earth.

The Lord of the Nazgûl reappeared in TA 1300 in the north near the lost realm of Arnor. There he founded the kingdom of Angmar. It was after the formation of Angmar and several conflicts with the Dúnedain of the North that the Lord of the Nazgûl received the title of Witch-king, Lord of Angmar. Though Angmar was defeated it was foretold that the Witch-king would not fall by the hand of man.

Having ruined the Dunedain kingdoms in Eriador, the Witch-king returned to Mordor. Although Sauron was still hiding in Dol Guldur (disguised as the Necromancer), the other eight Nazgûl rallied around the Witch-king. Together, the nine of them laboured to rebuild their master's power in Mordor, gathering huge Orcish hordes about themselves. In the year TA 2000 they came out of Mordor and began attacking Gondor, which was recovered from the Great Plague but devastated by the Wainriders. In TA 2002 they captured Minas Ithil, and took the place for their own. It became known as Minas Morgul and its citadel the Tower of Witchcraft and remained a place of great evil for centuries thereafter.

It was from Minas Morgul that the Nine directed the rebuilding of Sauron's armies and the preparation of Mordor for their master's return. In 2942 Sauron returned to Mordor, openly declaring himself by TA 2951. He sent two or three of the Nazgûl to garrison his fortress Dol Guldur in Mirkwood. They were led by Khamûl.

During the War of the Ring, the Witch-king led the hunt for the Ring-bearer and he commanded the forces at the Battle of the Pelennor Fields where at last he met his doom. The prophesy of Glorfindel so many centuries before had ironically come to pass. For not by the hands of a man had he fallen, but by those of a hobbit and a woman.

When entering a battle, the Witch-king's primary weapon is a mighty and fiery broad sword. This ancient weapon was created in the dark forges of Mordor, a blade that suited the Witch-king well. Whether he was out searching for the hobbit with his master's One Ring, or battling the forces of Gondor and Rohan at the Battle of Pelennor Fields, the Witch-king used this weapon to dispatch and cut down his enemies easily and effortlessly.

The Witch-king's other primary weapon was his mace. The Lord of the Nazgûl uses this weapon with the same amount of skill and dexterity as his sword, able to take down several foes at once when used together. While the mace may not have any magic or curse placed on it like the sword does, it is obviously more menacing in general; a mighty weapon that can shatter shields and/or kill enemies in one swing. Together with his sword, the Witch-king was an unstoppable force, a mighty warrior that was only slain with the combined efforts of an extremely lucky shield maiden and hobbit whose blades were very powerful against the Witch-king specifically, a fact which was unknown to them.

The Witch-king's last and smallest weapon was, in a way, more powerful than any of his primaries. That was a Morgul-blade, a deadly sorcerer's device that could turn any it stabbed into a lesser wraith, slave to the true Nine and Sauron. A Morgul-blade was reserved for the most powerful enemies of the Dark Lord, or for special purposes. He used it on Frodo, in an attempt to claim the Ring and punish its bearer by putting him in a state worse than death. Fortunately, though, the blade failed to complete its task. Nevertheless, a Morgul-blade is a powerful tool of destruction, with one of the most powerful curses imaginable upon it. A Morgul-blade has only 1 use, upon biting into flesh it will soon evaporate afterwards and a new one must be created/conjured, a Morgul-blades damage lay in it's magical properties that acts like a venom, the longer the blade is kept stabbed into the victim the swifter it's effect has on the victim.

Type	"Body"	Size	Hit	Parry	Dodge	Blows	WDF	Armor	No.App.	Exp.
Wraith	100	6'6"	+60%	-45%	-50%	7	5x*	8	1	50000
Nazgûl	200	6'6"	+65%	-45%	-50%	9	6x*	8	1-9	100000

*If a Ringwraith or Nazgûl scores a "critical hit" with his broadsword, the victim suffers a grievous loss of life force and loses 1 experience level, in addition to any damage to his body. A character who has all of his life force drained by a Wraith is turned into a Wraith 15% of the time, or a Zombie 85% of the time. Necromancers above level 20 have only a 5% chance of suffering a life force drain if struck a critical hit by a Wraith.

Slaying a Wraith brings 350 Honour points.



Ghosts

GHOSTS are restless beings whose bodies are dead but whose spirits continue to haunt the world. A Ghost may be suffering from some unforgiven sin or treason, or it may want such things as the proper burial of its body, the redress of an old in justice, the restoration of the true heir, the return of a stolen treasure, or any of a host of things. In such instances, a Ghost will have the power to place the right person under a *Geas* to put things right. There is a scant 10% chance of saving oneself from such a *Geas* if the Ghost's purpose is basically just.

No two ghosts look alike. As the range of creatures that may fall victim to ghostly existence is great the apparent physical shape they assume upon manifestation, or have if seen on the ethereal plane, is varied indeed. Added to this is a fluctuation in form - a ghost may appear in differing aspects. As an example, consider the ghost of an unfortunate chambermaid raped and murdered by the lord she served. When first seen her ghost may be near indistinguishable from the flesh and blood maids that still work in her former employer's mansion and characters may not realise she is a ghost until she walks through a closed door or performs some other clearly supernatural feat. Later the same party might hear her screams at night or witness her crouched on the floor begging, with a bloodied face and her clothing and hair in disarray. Subsequent manifestations might show the poor girl as a dead being frightful to behold, with the evidence of her mistreatment clear upon her battered body. So it is with all ghosts, they might appear regularly in the same form or the nature of their appearance might alter greatly between sightings.

The ghost of Anne Balyn is said to haunt Hampton Court to this very day. There are those who have seen or heard her as she runs from one end of a long gallery wringing her hands and weeping at the prospect of her upcoming execution. While the number of people who claim to have seen her is relatively low, many more report feeling a chill when they stand in that gallery. If such phenomenon were reported in one of your campaign world's palaces what might the royal ghost be trying to communicate? Perhaps it is nothing specific, merely an indication that injustice can leave a mark that lingers, or perhaps the ghost requires that her character be vindicated and has at her disposal no other means of communication save a pitiful re-enactment of her grief.



True Ghosts cannot be harmed by any form of weapon or Magick because they are not material or magical in nature, and because the Power that binds them to the earth is more powerful than any possessed by men. Only *Exorcism* may remove a Ghost from the Mortal Plane. Ghosts are frightening beings as well. Their moans can fill a character less than level 6 with panic instantly. Necromancers are immune to the Fear generated by Ghosts, but all other characters must check morale each turn they are in a Ghost's presence. Only a character *Geased* by a Ghost can stay in its presence without checking morale. Generally, Ghosts will do little direct harm to people, but they will panic, confuse, and confound anyone who really thwarts them or who earns their anger. The worst thing that can happen to a man is to be personally singled out far a haunting.

Ghosts can be sources of information which may be wholly or partially false. They may aid characters who are willing to assist them in finishing any business they may have left uncompleted in their former life and which is in whole or in part the cause of their inability to find peace. Ghosts are usually chained to a place or object connected with their death or the fulfillment of their desires. They may not leave that place until put to rest unless wronged or cheated by a character. They will then become tied to that character, following him about, haunting him and warning his enemies of his approach until he rights the wrong he has done to them. Ghosts have only one aim: to alter the circumstances that have made them ghosts. They may temporarily assist characters in their own goals as a means of getting the characters' assistance in their quest, but only in a very limited sphere. Once their problem has been solved, they are laid to rest and immediately dissipate.

Consider the man who gave up all he had to search the capital city for his missing daughter until he died a pauper's death in a grimy flophouse. His ghost might be met anywhere on the city's streets, calling out his daughter's name. On the anniversary of his sorry demise the flophouse becomes the focus of his supernatural activities and all hear his wracking coughs, yet at other times no phenomena are reported.

There are places that seem to have multiple haunting's. Often these are old buildings with a bloody history and the ghosts do not interact with each other, indeed they may not even be aware of each other's existence. With that said, there are structures that seem to be malevolent in and of themselves, some great evil having left them as magnets for dispossessed spirits.

Ghosts only remain at their haunts for a limited time (usually about two or three centuries) before passing on to their true afterlives. Rumour has it that an ordinary Ghost who performs three great services for humankind in that time is permitted rebirth into the world of the living; however, such an event is unlikely without the devoted and extended aid of a living being.

Ghosts employ no weapons. Rather, they employ TERROR to cow and vanquish their enemies, as described for Deaths. However, if a Character fails in his FER CR and his morale is shattered, there is a chance that his fear could paralyze his limbs and begin to kill him. Roll a CON CR-1D6. Failure means that the Terrorized Character cannot move, and that he is literally being killed by his abject fear at a rate of 2D6 damage points per combat turn he remains in the presence of the Ghost. A CON CR-1D6 is rolled each turn; if he can move, he flees and the damage points are not assessed against him. (The damage is purely in the mind, but if the total exceeds the Character's Body Levels plus Blood Loss Limit, he dies of a heart failure).

Ordinary ghosts, despite their power of Fear, are not malevolently inclined towards the living. They are usually rational, retaining all of the memories of both their living and unliving existences, although some ghosts are uncertain of whether or not they are currently alive. A ghost may be exorcized, but a better solution for both the living and the ghost is to fulfill the one condition that will allow a ghost to depart earth for the true afterlife. This condition, unique to each ghost, often involves finding and burying the ghost's body, discovering a secret kept by the ghost, or reuniting the ghost with some missing possession from their lifetime. The higher experience value for a ghost is the reward for aiding it in this fashion.

Ghosts are able to fight other Undead as Wraiths.

Ghosts rarely do real harm to people unless given due cause. They prefer the TERROR weapon to drive away unwanted intruders or to punish those who earn their anger. The worst thing that can befall a man is to be singled our for a haunting, for the Ghost will disturb his rest and drive him to abject fatigue in time.

Note also that EXORCISMS are of two types. If the rite is performed in the personal haunting area of the Ghost, it is final. If performed in an area in which the Ghost simply appears to remind a man of his duty the EXORCISM simply bars the Ghost from the area for a period of 6D6 days. Exorcism level = Demon VIII equivalent.

Headless Ghosts are as insane as poltergeists, but are much more dangerous than their lesser brethren. While poltergeists may injure the living, they rarely manage to kill them; Headless Ghosts, on the other hand, deliberately try to commit murder, as this will free them from their bondage to earth. A Headless Ghost will always attack trespassers in its demesne with the stronger version of its Fear; should anyone be frozen in terror (see spell description), the Headless Ghost will temporarily become corporeal, throttle that person, and then depart the earth forever, taking the head of their victim along for good measure. Although they are unaffected by weapons and non-mind-affecting spells, even when materialized to attack, Headless Ghosts can be exorcized, and are at -10% to resist while in material form. As astral entities, all types of ghosts can be invisible or visible to the living at will.

Poltergeists will never willingly become visible, however. Headless Ghosts appear as they did in life, save that they carry their severed heads beneath one arm, and are translucent. Ordinary Ghosts appear as translucent, slightly glowing figures, identical to their appearance at the time that they died (without death wounds, if any). Persons with True Sight can always see ghosts, whether invisible or not.

The existence of a ghost almost always requires the players to involve themselves directly with it or those that it haunts. The ghost can be given a personality as complex and intriguing as the Games Master desires, its existence can he interwoven with the history of his campaign and made a reference point for all manner of plots and sub plots. Indeed, helping or defeating a ghost could be the mainstay of a whole campaign. An intrepid Games Master might allow the ghost of a slain character to make an appearance, particularly if the player who created him is much grieved by his loss.



Poltergeists

POLTERGEISTS are Ghosts who throw things. Such spirits are sometimes malevolent, sometimes benevolent. Indeed, a Poltergeist may decide that a person, family, or party of adventurers is worthy of its protection and assistance. In such cases, the favored individuals seem to enjoy an inordinate amount of good luck in the place the Poltergeist haunts. On the other hand, those which the Poltergeist actively dislikes may experience bad luck, or strange and frightening things may happen to them.

The luck aspect can be represented by a + or - (1/5%) Dice Modification to all D6, D10, D20, and D100 rolls, either in the favor or to the disadvantage of the liked/disliked person(s).

The strange and frightening events take on a more material and sinister quality. Objects can be thrown, dropped on, etc., the victims, doing 2D6 points of damage and bringing on a PANIC attack as described for Mummies.

Poltergeists are restricted to a particular place, usually a dwelling which they loved during life. They can only be EXORCIZED, and the rite must be performed while the Poltergeist is present. The being itself is never visible, but it makes its presence felt through the emotions felt by those in the area, sounds, moaning drafts, etc. Exorcism Level = Demon VII equivalent.



Liches

LICHES are what the most gifted of necromancers almost inevitably choose to transform themselves into: immensely powerful undead sorcerers, retaining all of the magical ability and intelligence of the living, while possessing many of the strengths and invulnerabilities of the undead. Of course, the process of transformation invariably costs the necromancer his soul, but most consider centuries of undead existence to be a fair exchange for something that they did not care for very much in the first place.

The process of becoming a Liche is very complicated. The necromancer must prepare a potion of awe-inspiring lethality. including at least one dose of each of the fifteen basic poisons as a base. He then must add materials to this dreadful brew as if lie were creating a Greater Focus (21 materials, 8 of which must be personal to the necromancer and one of which MUST be nightshade), a process that will require an entire year to complete. The next component is a drop (and only one drop) of the Fixed Mercury, to prime the potion with power. After stirring things seven hours a day for seven days, the necromancer then leaves the potion standing in the open (usually atop a mountain) for a year and a day. Should nothing disturb the vile concoction in this time (there is a 50% chance of disturbance, necessitating beginning the process all over again), the potion is then ready. The necromancer adds at least one body part from every type of undead creature that he still wishes to be able to command, stirs the potion for one final day, and then drinks if.

As one might imagine, the necromancer promptly dies. However, assuming that he has properly performed all of the steps above, there is a good chance that he will raise again in three days. The would-be Liche most make a FER CR-4 in order to compel his spirit to fuse itself once again with his newly transformed body. Failure at this stage leaves the necromancer extremely dead, although his spirit may survive as an utterly insane ghost (50% chance).

A Liche can last for a very long time (a millenium or so is common); however, even the potion that transformed him into a Liche cannot hold his body together forever. Old Liches are Liches who are beginning to deteriorate physically, although their sorcerous powers are without parallel. Most Liches, should they "live" so long, will enter this Phase of their existence about seven hundred years after their transformation. An Old Liche is more dangerous, in many ways, than an ordinary Liche: their days are numbered, and they know it. After another three or four hundred years of increasingly tenuous existence, an Old Liche will simply fall apart, its spirit passing on at last to the afterlife. Not even a necromancer can live forever!

Liches appear as decaying versions of themselves in life, with their fingernails grown out into talons, their features nearly skeletal, and an unholy blue flame burning in their empty eye sockets. Their power of Fear springs directly from this horrid appearance, and thus cannot be controlled by the Liche, but only masked with magick. The touch of a Liche is so cold as to freeze flesh (2D6 damage point per turn hence the Draining power). Disliking water, Liches have been known to freeze rivers or small lakes to ice with their touch, simply that they might cross over without getting wet.

Although now an undead creature, a Liche retains his personality it possessed in life; thus, Liche exhibit all of the traits of man, allowing for the fact that most of them were vile necromancers to begin with. There is no pattern to the dwelling places and "life"-styles of Liches: some choose to dwell in desolate regions of the country, pursuing their sorceries in quiet isolation, while others dwell in towns or even cities, dealing with the world outside their doors through the liberal use of Illusion. Many liches dwell in perpetual solitude but there are those with plans and schemes in mind that require interaction with other beings 'fever those strategics ' are to bear fruit. Jealous of its time and paranoid that its unearthly existence will be cut short, the liche may have a number of abhorrent guards in its demesne. although some chose to rely on traps and magical wards instead.

Most Liches will have servants of some sort, as they consider an activity other than sorcery to be a waste of time; these are usually undead, such as skeletons, zombies, or wights, but the occasional Liches will keep living servants, replacing them as they grow old and die with others who do not fear to be in the service of an unliving master. It typically creates these lieutenants, or binds them into its service using brutal magical means. Thus a liche's servants include demons, devils, various kinds of intelligent undead, and magically dominated creatures. Each lieutenant has access to a network of contacts, resources, and powers that it uses to execute on the liche's grand schemes.

Individually each lieutenant possesses considerable power. The will of the liche holds them to their purpose. If that will were ever to waver the lieutenants would undoubtedly fall to fighting among themselves,

Each lieutenant has a single area of responsibility in the liche's plans. They each guard their own bailiwick carefully. Any intrusion is met with extreme hostility and sometimes lethal force. So long as these petty squabbles remain subordinate to the liche's goal it ignores them.

In addition to the intelligent lieutenants that a liche uses to execute its plans it maintains a stable of minor powers for grunt work. These minions fall into three basic categories: allies, bound outsiders and dominated creatures. Each group has a distinct function to play within the liche's long-term goals.

- Allies represent the only group not bound to the liche's plans by anything other than personal gain. Their loyalty and obedience come from the advantage they see for themselves in cooperation. This advantage could stem from the liche's assistance, from other resources under the liche's control, or from the benefit the allies would derive from the liche achieving it's goals. Good

possible allies include dragons or giants. Since they are self motivated the liche can trust them with missions that it does not personally understand, or with activities that require independent action.

- Bound outsiders make up the bulk of the liche's shock troops. Elementals, for example, work well in this role. These creatures have no choice in the battle; they fight until their master releases them or they die. Even death is no release: the liche simply summons the creature back, binding it anew.
- Dominated creatures act as the rank and file of a liche's forces. A Liche throws away these creatures as if they were expendable resources, to be replaced when time allows. From the liche's perspective they are expendable; another monster can always be dominated.

The magical powers of Liches are tremendous, as they retain everything that they learned during their mortal lifetime, plus all that their research has yielded since their transformation to undead status. However, because of their single-minded pursuit of sorcery, Liches are totally unable to progress further in the other skills that they possessed during their lifetimes, although they do not lose the skills which they already have.

Should a necromancer have assembled an army of the undead during his lifetime, those creatures are freed from his service when he transforms himself into a Liche. However, most Liches who built armies of undead during their lives are even more eager to do so as Liche, often re-enslaving, the very creatures that they were forced to release. Intelligent undead will flee (if they can) from a necromancer in the process of transformation, hoping to put enough distance, between them and him to avoid further servitude. Remember, the undead do not like serving anyone, and that includes Liches.

Liches are terrible foes for any adventurers foolish enough to cross them. Liches have vast powers to do harm, and very little regard for the living, save as experimental subjects for their strange arcane magicks. In addition, should adventurers try to tackle a Liche, do not forget their servants, who may number in the hundreds or even thousands for a particularly ambitions Liche. Were they not so obsessed with the pursuit of their sorcery, Liches might well rule the world.

A liche never loses focus, never hesitates. and cannot be swayed from its aims. It has centuries to plan, almost infinite intelligence, and more resources than most mortals can imagine. All of this adds up to a serious headache for the GameMaster; creating plans for such at creature seems almost impossible. What could such a being want? How much does it know? Flow deep are its plans anyway? All conceptions of morality, decency, and constraint are discarded. In their place the liche accepts a kind of burning amorality that accepts any sacrifice in return for progress towards its goal. No action is too foul, no bargain too dark for a liche to hesitate committing it.

Outside of its primary focus a young liche may still exhibit some mortal mannerisms. It may be kind, polite or even gentle as the situation warrants. The older a liche becomes the fewer of these mannerisms remain, until all that is left is the burning drive to accomplish the goal. This change corresponds with a gradual decline in activities not directly related to the goal. A young liche might be willing to interact normally things that do not have a direct bearing on its goal. An older liche has trouble perceiving things that do not either have a direct bearing on the goal or threaten its existence.

A liche does not act out of malice, it does not engage in petty torment, random acts of violence, or other such 'evil' acts. The creature weighs every word, action, and thought and acts as effectively as possible. The damage that it does to other creatures is acceptable to it in pursuit of its ends not because it delights in the suffering it causes.

Successfully bargaining with a liche requires that the bargainers know the liche's goal. The liche will listen to reasonable arguments that suggest providing assistance to the bargainers will further its own ends. It will also betray its erstwhile allies in a moment if it finds a faster path.

GameMasters need to accept that when playing a liche they need to cheat a bit. Until the moment of the liche's single, dramatic mistake it correctly anticipates all of the adventurer's actions. It has spent centuries thinking of every contingency; woven webs of security down though the centuries, and cannot be stopped by anything short of concerted divine effort.

All of a liche's plans and contingencies assume that the opponent is as cautious as the heft itself. Bold moves, sudden changes in plan, and rapid action surprise the creature. This can translate into an advantage for the characters if they act quickly enough. Courage can unravel the careful work of centuries.

A continuous emanation of Fear surrounds a Liche for 30 feet, and all characters under level 8 must check morale with a FER CR-5 from that Fear each melee turn they are within that distance. Liches are immuned to all spells of Illusion or Command and Magick weapons do only half damage. The touch of a Liche with bare flesh drain automatically of 2000 to 40000 experience points or 1 experience level at a time. A character who has all of his life force drained by a Liche is turned into a Wraith 20% of the time, or a Zombie 80% of the time.



Slaying a Liche brings 600 Honour points and 700 Honour points for Old Liche.

Type	Body	Size	Weight	Hit	Parry	Dodge	Blows	WDF	Armor	Exp.
Young	150	6'	150dr.	+40%	-35%	-30%	7	5x	8	120000
Mature	200	6'	170dr.	+40%	-35%	-40%	8	6x	8	140000
Old	180	6'	160dr.	+40%	-35%	-35%	7	5x	8	130000

The Undead Profiles

MEASURE TAKEN AGAINST UNDEAD	GHOUL	ZOMBIE	SKELETON	MUMMY	VAMPIRE	WIGHT	DEATH	WRAITH	GHOST	LICHE
NATURAL WEAPON	1/2 Dam.[a]	1/2 Dam.[a]	1/2 Dam.[a]	1/2 Dam.[a]	1/2 Dam.[b]	No Effect[b]	No Effect[b]	No Effect[b]	No Effect[b]	No Effect[b]
ORDINARY WEAPON	1/2 Dam.[c]	1/2 Dam.[c]	1/2 Dam.[d]	1/2 Dam.[c]	1/2 Dam.[c]	No Effect	No Effect	No Effect	No Effect	No Effect
WOODEN ARROW / SPEAR	1/2 Dam.[c]	1/2 Dam.[c]	No Effect	1/2 Dam.[c]	Full Dam.	No Effect	No Effect	No Effect	No Effect	No Effect
MAGICK WEAPON	Full Dam.	Full Dam.	Full Dam.[d]	Full Dam.	Full Dam.	1/2 Dam.	1/2 Dam.	1/2 Dam.	1/2 Dam.	1/2 Dam.
FLAMING SWORD	Full Dam.	Full Dam.	Full Dam.	Full Dam.	Full Dam.	Full Dam.[e]	Full Dam.[e]	Full Dam.[e]	Full Dam.	Full Dam.
EGO SWORD	Full Dam.	Full Dam.	Full Dam.	Full Dam.	Full Dam.	Full Dam.[f]	Full Dam.[f]	Full Dam.[f]	Full Dam.	Full Dam.[f]
VORPAL BLADE	Full Dam.[g]	Full Dam.[g]	Full Dam.[g]	Full Dam.[g]	Full Dam.[g]	Full Dam.	Full Dam.	Full Dam.	Full Dam.	Full Dam.
BANE SWORD	Full Dam.[h]	Full Dam.[h]	Full Dam.[h]	Full Dam.[h]	Full Dam.[h]	Full Dam.[h]	Full Dam.[h]	Full Dam.[h]	Full Dam.[h]	Full Dam.[h]
DEMON SWORD	Full Dam.[h]	Full Dam.[h]	Full Dam.[h]	Full Dam.[g]	Full Dam.[g]	Full Dam.[g]	Full Dam.[g]	Full Dam.[g]	Full Dam.[g]	Full Dam.[g]
HOLY SWORD	Full Dam.[i]	Full Dam.[i]	Full Dam.[i]	Full Dam.[i]	Full Dam.[i]	Full Dam.[i]	Full Dam.[i]	Full Dam.[i]	Full Dam.[i]	Full Dam.[i]
WOODEN CROSS: HOLD [j]	Faith %	Faith %	Faith %	Faith %	Faith %	Faith -10%	Faith -20%	Faith -30%	No Effect	No Effect
WOODEN CROSS: RETREAT [j]	10%	10%	10%	10%	10%	10%	10%	10%	No Effect	No Effect
SILVER CROSS: HOLD [j]	Faith %	Faith %	Faith %	Faith %	Faith %	Faith %	Faith -10%	Faith -20%	Faith -30%	No Effect
SILVER CROSS: RETREAT [j]	25%	25%	25%	20%	20%	15%	10%	05%	05%	No Effect
SYMBOL OF ANNUBIS [k]	60%	60%	60%	60%	40%	35%	30%	25%	20%	No Effect
HOLY RELIC [k]	Faith +40%	Faith +40%	Faith +40%	Faith +30%	Faith +30%	Faith +20%	Faith +10%	Faith %	Faith -10%	No Effect
HOLY WATER [l]	1d10	1d10	1d10	1d10	1d10	1d10	1d10	1d10	1d10	No Effect
HOLY WORD: HOLD [m]	Faith -15%	Faith -10%	Faith -15%	Faith -25%	Faith -35%	Faith -40%	Faith -45%	Faith -50%	Faith -55%	No Effect
WRATH OF GOD	Full Dam.	Full Dam.	Full Dam.	Full Dam.	Full Dam.	Full Dam.	Full Dam.	Full Dam.	Full Dam.	No Effect
FIRE	1d10	1d6	1d10	1d10	1d10	1d6	1d6	1d6	No Effect	1d6
MAGICK FIRE	Full Dam.	Full Dam.	Full Dam.	Full Dam.	Full Dam.	Full Dam,	Full Dam,	Full Dam.	Full Dam.	Full Dam.
LIGHTNING BOLT	Full Dam.	Full Dam.	Full Dam.	Full Dam.	Full Dam.	Full Dam.	Full Dam.	Full Dam.	Full Dam.	Full Dam.
ILLUSION SPELL	IQ/4-15	IQ/4-9	IQ/8-13	No Effect	Per IQ	No Effect	No Effect	No Effect	No Effect	No Effect
COMMAND SPELL	WIS/4-13	No Effect	No Effect	No Effect	No Effect	No Effect	No Effect	No Effect	No Effect	No Effect
GREAT COMMAND SPELL	OBEY!	OBEY!	OBEY!	DEPART!	DEPART!	DEPART!	DEPART!	DEPART!	DEPART!	No Effect

(a) Full damage if Natural Weapons of a Legendary Monster/Beast.

(b) 1/2 damage if Natural Weapons of a Legendary Monster/Beast.

(c) No Critical Hit possible.

(d) No damage if a thrusting/stabbing weapon; full damage if a crushing weapon.

(e) 10% chance of Retreat from the weapon.

(f) Ego Swords will prevent drain of Life Force.

(g) Slay outright 20% of the time. Wights, Deaths, and Wraiths take +2d6 damage if a 'Slay' result occurs, with a 10% chance of Retreat.

(h) Slay outright 20% of the time on scoring a Critical Hit; maximum damage otherwise on Critical Hit, with a 10% chance of Retreat.

(i) Maximum damage on Critical Hit, with a chance of +3d6 damage upon a successful Act of Faith.

(j) Characters Faith percentage is used: Hold = no closer approach; Retreat = withdraw from area if 1d100 Faith roll is in percentage range indicated. Religious symbols of Faiths other than Christian may have comparable effects.

(k) Sanctified religious items belonging to martyred 'Saints' work only for those of the same Faith. Symbol of Annubis (the Egyptian Jackal God of Death) are magical devices which target as a Magical Device and have the chance of causing Undead to Retreat upon rolling the 1 D100 percentage indicated if targeting succeeds. No Fatigue Levels are lost using it.

(l) Damage done by Holy Water if splashed on the Undead, per 'dose' used. Retreat occurs 20% of the time after splashing.

(m) Only Clerics may utter Holy Words to prevent closer approach.

Legendary Beasts

A legendary creature, such as the griffin or the unicorn have their origin in traditional myth or in garbled accounts of travellers' tales. The boundaries between what is recognised in human culture as being a mythological and existent creature have been subject to the limitations of human perception. Often, legendary creatures are chimeras, a combination of two or more real animals. For example, a pegasus is a combination of a horse and bird, a centaur of a man and horse, a minotaur of a man and bull. These creatures are often claimed to have supernatural powers or knowledge, or guard some object of great value. Many legendary creatures are incorporated into heraldry and architectural decoration.

Basilisks

The Basilisk is a fabulous reptile alleged to be hatched by a serpent from a cock's egg. The Basilisk is usually found in deserts, its yellow or sandy brown color lending it natural camouflage. It has distinctive, glittering, toad-like eyes whose gaze can turn a living creature to stone. The breath of a Basilisk, and even its look, will prove fatal; for those it breathes on or looks at will be turned to stone 25% of the time. That probability may be reduced by 5% through Prayer and by 10% through a spell of *Protection vs Petrification*. It can expel its poisonous breath in a cone shape with a range of 6 to 12 feet. It takes five minutes to recharge its poison sac enough to use the breath weapon again. The baleful effect of the Basilisk's gaze operates continuously, so a regular check must be made each turn that a character is looking at it. However, the Basilisk can be petrified itself if it sees the reflection of its eyes in a mirror or other highly polished reflector, but Basilisks are immune to the effects of Eyes of Medusa. It uses its gaze only in self-defense, for it eats flesh not stone. Its fangs and claws offer no threat to a human, but its scorpion-like tail can deliver enough venom to drop a horse. Basilisks can also exhale a poisonous cloud once in an engagement. This requires its victims to make DEX CR to avoid breathing in the cloud of venom.

The Basilisk is not overly intelligent, but it is utterly loyal and obedient to its master and acts as a superb watchdog for entrances or treasures, for they cannot be bribed or enticed from their duties. When it recognizes anybody having the right to pass, a Basilisk will avert its gaze to avoid causing harm. Upon sighting intruders, however, the Basilisk sends up a loud shrilling cry of alarm and fixes its gaze on them. Intruders must avoid meeting its eyes. Even if they succeed, the creature's gaze imposes a Slow spell on them as long as they are in its sight.

The basilisk is composed of living poison. This poison is so potent that nothing can touch the beast and survive. If one is speared, the poison eats away the weapon and creeps up to attack the wielder. Its venom can be spat as well, doing terrible damage to anything touched. The basilisk is so accurate that it can lie down on its back and spit into the air at birds which, when slain, fall right into the beast's mouth.



The Blood of the Basilisk is venomous (Aqua Scorpionis) and can be used as a contact poison on weapons. The Blood is useful in Water and Illusion magick and counts as 3 quantities for anointing a magical device of Transmutation. 6 X D10 quantities may be obtained from a slain Basilisk. Each Quantity is valued at 600 GP per quantity.

A dried poison sac can be used to prepare a Universal Antidote. The prepared antidote neutralizes all effects of any venom released by a living creature (after researching an antidote, of course). The sac produces 3 x D10 doses. The poison sac is valued at 800 GP to 1400 GP per sac.

The Eye of a Basilisk, if used in a magical unguent, produces 3 doses that prevent petrification for one hour after application to the skin and is valued at 1500 GP per dose.

Basilisks are rated at WIS/16 and INT/16 when faced with spells of Illusion and Command. Constitution rates at CON/18.

Body	Wt.	Move	armor	%Hit	%Dodge	Attack Mode	Bonus Exp.
70	700dr	60/160	5	+15% *+30%*	-10%	3x WDF *MLB 3* fangs 2x WDF *MLC 6* claws *Breath*: 60' range *Gaze*	3000

Basilisks are well worth taking alive, if possible, as they have been sold for 1-3 gp per Dragon of weight. Eggs command 500 + 20D10 SP, while adults have been sold for 6D10 SP per dr. of weight. However, since it is impossible to surprise them; they have superb hearing and can see invisible beings capture of a Basilisk is fraught with peril.

Centaurs

Centaurs are an ancient, pastoral race, barbarous of temperament, but benevolent of spirit. They appear as a fusion of the head, arms, chest, and upper abdomen of a human with the body, legs, and tail of a fine horse, and are among the most fluidly constructed of the hybrid creatures. Centaurs rarely clothe their upper bodies, but do wear armor when necessary; they are usually armed with swords, lances, and great recurved bows (with which they are expert).

Centaurs live in the open countryside, either tending fields and animals, or hunting to support themselves (agriculture is their preferred choice, as centaurs are more tilted towards vegetarianism than are humans). The basic social unit is the family, usually a male, a female, and two foals; fifteen or so families form a centaur band, led by a chieftain, while ten to twenty bands (from 600-1200 individuals) form a centaur tribe, led by a hereditary High Chief. Each centaur tribe must have a blacksmith for making horseshoes and weapons, as well as a shaman, who provides knowledge of both Magick and the healing arts to support the tribe. Each of these individuals will also have an apprentice learning their craft.

Centaurs settle band or tribal disputes fairly equitably: any centaur disagreeing with the decisions of the chieftain or High Chief may challenge him to combat (non-lethal, except in fights for the High Chief-ship), with the shaman, the keeper of the tribe's rules of custom and tradition, serving as referee. Losers of these fights are exiled, if they live; usually, such centaurs join the Solitaries, a warrior brotherhood that serves the interests of the race as a whole, rather than individual bands or tribes. Centaur tribes often fight, and occasionally involve allies of other races in these squabbles.

Centaur society is strongly male-dominated; although the females of the tribe are considered the owners of the tribe's possessions (males "own" only their armor and weapons), they actually have little power, and are indifferent fighters at best if the tribe comes under attack.

Centaurs usually get along well with elves, but dislike the dour, materialistic dwarves. Their relations with neighboring humans are complicated by their touchy sense of honor, and the centaur penchant for drinking anything alcoholic to excess (centaurs make rowdy drunks, which turns centaur parties into near-natural disasters). However, a human who acquits himself well in battle will win the grudging respect of the centaur folk, and they do occasionally trade with humans for fine weapons, beer, and other alcoholic beverages.

Centaur males are fierce warriors, comparable to the finest light and medium cavalry. Most are rather barbaric, but some are well armored and armed- - almost the equivalent of Chivalry. Their armaments include clubs, javelins, lances, swords, war axes, and self-bows. Medium Shields and armor of AC/1 to AC/9 are also in evidence, while the greatest Heroes and Leaders of the more advanced tribes may be clad in full horse armor in addition to upper body armor. Females and young are usually lightly armed- - but one can expect a dagger or poignard but they tend not to fight unless it is a life-and-death situation, and they are unarmed.

Centaurs are fairly intelligent, and should be treated as equivalent to human nomads, with the following general characteristics parameters:

DEX/10-20	BAV/04-17
CON/12-18	APP/10-30
STR/12-18	FER/12-20
WIS/04-20	CHA/04-32
INT/04-20	ALI/1-7

Centaurs cannot be tamed and are hostile 90% of the time. Indeed they resent any kind of restriction on their freedom. However, they may become friendly with men of courage and good-will, particularly if they have fought as allies in some truly desperate combat. Also, it should be noted that most Centaurs are quite comely and have an eye for the opposite sex-- including humans.

Type	Body	Wt.	Move	armor	%Hit	%Dodge	Attack Mode	Bonus Exp.
Leader	65	1700	60/300	2	+25%	-15%	Weapons: 4x WDF + 4x WDF *MKL 8* hooves	1500

Male	55	1500	60/280	2	+20%	-15%	3x WDF *MKL 8* hooves 1200
Female	45	1300	60/280	1	+10%	-15%	3x WDF *MKL 8* hooves 900
Young	20	350	60/240	0	-	-15%	1x WDF *MKL 8* hooves 50



Chimera

The legendary Chimera combines the forebody of a lion, the hind quarters of a goat, the wings of a dragon, and the tail of a serpent. Some of these monsters also have three heads: a lion's head which can tear prey with giant fangs - a dragon's head which breathes fire; and a goat's head which can butt and gore with its huge horns. Though legend records only one such creature, slain by Bellerophon mounted on the winged horse Pegasus, others have been seen.

Chimera are rated at WIS/18 and INT/18 when faced with spells of Illusion and Command. Their constitutions are CON/19.

To slay a Chimera brings 1/100 Bonus Exp. + 1D100 Honour Points.

Type	Body	Wt.	Move	armor	%Hit	%Dodge	Attack Mode	Bonus Exp.
Chimera	100	1000	60/240*	6	+25%	-25%	4xWDF MLC 6 claws	5000
					+20%		3xWDF MLB fangs	
							Self-Immolation	
3-Headed	100	1000	60/240*	6	+25%	-25%	4xWDF *MLC 6* claws	7500
					+20%		3xWDF *MLB 3* fangs (Lion)	
					+20%		3xWDF *MLB* 7 horns (Goat)	
							Fiery Breath: (Dragon) 2 blasts/Turn 30' range: 1d20 damage in a cone 30'x5'	

* Chimera fly at the same speed they charge on the ground. The dragon head on the three-headed variety does fire damage equivalent to one's being splashed by a skin of flaming oil (2d10 damage points). The same is true of the one-headed variety when it has self-immolated and anyone comes in contact with its fiery body.



Cockatrice

The Cockatrice is a fabulous creature often closely identified with the Basilisk. It is often described as having the head, wings, and feet of a fighting cock, ending in a barbed serpent's tail. Under the feathers of the Cockatrice reveals a scaly hide similar to the skin of a snake. The coloration of the Cockatrice is similar to that of a rooster except for the snakeskin tail. While its breath and gaze will not turn anyone to stone, the touch of its feathers will. PETRIFICATION occurs when one is touched on the bare flesh or through cloth of leather and fails a CON CR-7. The Cockatrice is immune to the touch of its own feathers. Fourteen usable feathers can be recovered from a dead Cockatrice. A feather can be used to make three doses of a magical unguent capable of preventing petrification for one hour after applying it to one's skin. A feather retains its petrifying powers and cause PETRIFICATION to any living creature it touches into a living statue (1D6 charges per feather) at a CON CR-4. Feathers are rated at 450 GP each.

The Cockatrice usually attacks from ambush and avoids touching those it recognizes as having the right to pass. Upon sighting intruders, a Cockatrice sends up a loud crowing and rushes forward to brush them with its petrifying feathers.

Cockatrice can be distracted by food if the intruders detect the Cockatrice first. Especially fat insect grubs. The Cockatrice must make a WIS CR-4 not to be distracted by the food. The Cockatrice will sound the alarm and will make a single attack against the intruders. The Cockatrice must make a WIS CR every round to continue attacking. The creature is slow on the ground but can fly up to 240 feet at a time before returning to the ground (it rarely stays in the air for any length of time). The creature can be captured, tamed and used as a watchdog. But it is an unintelligent creature and must be confined to prevent it from eventually wandering off.

It is said that a Cockatrice hatches from the yokeless egg of a nine-year-old rooster when Sirius, the Dog Star, is ascendant (the hottest days of late summer). The cock lays the egg in a dung heap, where it is brooded and hatched by either a snake or a toad. It seems fantastic, but there is an egg-shaped bail of putrefaction that is occasionally found in the body of an old rooster, which is taken as proof of this idea. Whatever its origins, some Mages have bred the Cockatrice to greatly exceed its normal size (that of a large rooster), such as the Greater Cockatrices. The Greater Cockatrices are rare compared to the other types.

The Meat of the Cockatrice is poisonous. The symptoms and effects of eating the meat of a cockatrice is that of the poisons known as "Aqua Dulci." One-quarter pound of Cockatrice meat is equal to 1/5th the lethal dose of "Aqua Dulci." In the natural order of things, even predators prey upon the Cockatrice.

Cockatrices are rated at WIS/07 and INT/10 when faced with spells of Illusion and Command. Constitution rates at a very high CON/16. It is also armed with terrible natural weapons:

Body	*Wt.*	*Move*	*armor*	*%Hit*	*%Dodge*	*Attack Mode*	*Bonus Exp.*
50	500	60/120*	5	+25%	-15%	2x WDF MLB 3 beak	1500
				+15%		2x WDF MLC 6 talons	
						Petrification: 25% on touch	

* Cockatrices can fly 240 feet/turn. They can be tamed and used as watchdogs, but they are unintelligent and may wander off unless confined.



Gargoyles

Gargoyles are perhaps the most commonly depicted Monster in medieval architecture. They are guardians of secret places. Their form is vaguely human, but grotesquely misshapen and often reptilian or demonic in over-all appearance, with horns, fangs, claws, and batlike wings. They are fairly intelligent, or at least very cunning, and may be expected to behave with purpose and planning. Thus they are very dangerous adversaries, and the peril is compounded by their tendency to attack all intruders. Worst of all, ordinary weapons do only half-damage to them, and only magick weapons inflict full damage. They also cause characters under level 8 to check morale as if excessive casualties had been sustained in the party upon their first appearance.

Body	Wt.	Move	armor	%Hit	%Dodge	Attack Mode	Bonus Exp.
75	500	60/150*	5	+50%	-40%	4x WDF MLC 3 claws (+4 blows)	4500
				+40		3x WDF MLB 3 fangs	
				+20%		2x WDF *MLH* 7 horns	

* Gargoyles can fly 240 feet/turn. When recruited as guardians they are utterly loyal and are not easily fooled by Illusions and other such tricks (Gargoyles are immune to spells of Illusion or Command unless cast by an Adept of the Second Circle). They may encountered singly or in groups as large as 20. When met in large numbers, increase experience for slaying them to = 5500 points.



Gorgons

According to myth, the Gorgons were dragon-like creatures, with the lower body of a reptile, a torso and head of a human female, and tresses which are poisonous asps. Each asp will be able to bite 5 times before its venom sack is exhausted. The venom sack needs 24 hours to recharge. A Gorgon will have 2D10 asps. It is written: "Thou canst not look upon the face of the Gorgon and live"; for to do so turns one to stone instantly. The only way to avoid this terrible fate is to avert one's eyes (DEX CR-3 if surprised by a Gorgon) and to keep them averted. As the Gorgon is intelligent, it will attempt to beguile intended victims into looking directly upon its visage, and an INT CR-4 is required each turn within 50' of it to avoid doing so. However, one may look upon the Gorgon as Perseus did, through a mirror, and so prevent petrification and will largely overcome the compulsion to look directly. But one's combat efficiency is greatly impaired (Hit Probability is halved), which is still better than a career as a statue. Like the Basilisk, the Gorgon is not immune to the reflected image of itself (25% chance of its being petrified by a reflection, unless it averts its eyes). Each strand of hair of a Gorgon has the properties of a poisonous snake that will inject 1D5 quantities per day of "Venom of the Serpent."

Gorgons have the ability to see as well at night as they do during the day. They are also immune to cold temperatures. Gorgons cannot swim and they are not afraid of water. However, they will not go into water that is above their waist. Gorgons are adept in the use of the spear are depicted as accurate archers. The Gorgons construct their arrowheads of stone and tip them with the venom of their hair strands.

No one knows exactly how Gorgons came into being. Some legends that say ancient gods jealous of women who were getting the attention of other gods were turned into these creatures. Other legends state that Gorgons were gods who displeased the eider gods. Still other countless legends exist. What is known, however, is that all Gorgons are female and they are not known to mate with any creature. Gorgons hate all life. It is therefore surprising that Gorgons will work and live together in cooperation.



The lair of a Gorgon can be identified by its lack of even the tiniest form of life and the myriad statues of those that could not escape the beast's gaze. Not even the hardiest of Fungus or rodent will dwell in the lair of a Gorgon.

The most famous of the Gorgons was the dreadful Medusa, but she had two immortal sisters who cannot be harmed except with Magick weapons. The immortal Gorgons cannot be harmed except by Magick Weapons of +4 or better. Medusa can be harmed by +1 Magick Weapons. These two types of Gorgons can be present in the campaign. Of course, Magick is always effective. At the same time, the Gorgons are highly magick-resistant, and even when a spell is properly targeted, the chance of it having any effect is equal to 4% x MKL of the caster or a flat 20% for magical devices in the hands of non-magicians. Spells of Illusion and Command are ineffectual unless cast by a Mage of the Seventh Circle or higher. Gorgons are not particularly fast on the ground, but their leathery wings can speed them through the air at up to 240' per turn. It is also written that the blood from the heart of the Gorgon has mysterious powers. From 1-3 pints of blood may be drawn from the left ventricle of the Gorgon's heart, each pint providing 10-100 doses of deadly poison (80% fatality). From 1-3 pints of blood may also be drawn from the right ventricle, each pint providing the base from which 10-30 doses of Water of Great Healing may be prepared by a Cleric or a Physician-Alchemist. These bloods are a treasure in themselves. The meat of the Gorgon is a deadly poison (Venom of the Serpent) and most creatures cannot even withstand the smell of the meat. When dried, the brains of a Gorgon can be made into a powder that when mixed with enchanted wine to create a potion of non-petrification. This gives the user of the potion immunity to all powers and abilities that can turn the user into stone. The immunity will fast one hour per quantity of Gorgon brains used in the potion. Gorgon brain is valued at 1500 GP per quantity.

To slay a Gorgon brings 150 + 1D100 Honour Points.

Body	Wt.	Move	armor	%Hit	%Dodge	Attack Mode	Bonus Exp.
80	350	60/150	3	+55%	-50%	Weapons: 5x WDF (+5 Blows)	4500
				+25%		2xWDF *MSS 1 small* vipers (6 Blows): 20% chance of Death	
						Petrification: Gaze	

Gorgons, having leathery wings like those of a dragon, are capable of flying at 240 feet/turn. They also tend to be armed with Magick weapons, especially the Immortal variety. Gorgons are highly resistant to Magick, as well, with spells that affect them directly (*Fireballs*, etc.) having no effect 80% of the time, even if the spell was cast correctly and went off perfectly.

Griffins

Griffins are among the finest of legendary flying steeds, as they are strong, ferocious, swift, and intensely loyal to their masters. The Griffin has the head and wings of a great eagle and the body and hind quarters of a lion. The Ancients believed that it originated in the land of Scythia, where it guarded golden treasures. Griffins are quite intelligent as beasts go, and so are not easily taken in by *Illusions* or controlled by spells of *Command*. While neutral in alignment, they prefer to serve characters who are Lawful or who tend toward Law. Highly Chaotic

types must resort to naked coercion and Magick to control a Griffin, and run the risk of the Griffin's attempts to escape or be disloyal.

As beasts go, Griffins are quite intelligent. When faced with spells of Illusion and Command, they are rated at WIS/15 and INT/15. Their Constitutions are at CON/19. Griffins fly at 360 ft. per turn and on the ground they move and maneuver like Great Light Horses. They fight with beak and taloned forelegs, never check morale, and prefer horses as food, which means that they should never be tethered near the horse lines to prevent the poor beasts from becoming too nervous at the hungry looks they are getting. Griffins bring 1000 + 60D100 GP on the open market when fully trained, and about 1/4 that amount when wild.

Body	Wt.	Move	armor	%Hit	%Dodge	Attack Mode	Bonus Exp.
90	2000	60/240*	6	+35%	-25%	3x WDF *MLB 3* beak	5000
				+40%		4x WDF *MGC 10* claws (+1 Blow)	

*Griffins fly at 360 feet/turn. They can automatically knock down prey up to 4x their own weight when diving on prey and may carry up to 1000 Dragons.



Harpies

Harpies are hybrid creatures, with the lower body of a vulture, with wings, and the upper body of a woman with arms ending in claws. These hideous creatures are carrion-eaters and will devour anything, although they prefer the taste of man-flesh. They are totally hostile to all human-like beings and will attempt to kill or capture and torture them if at all possible. They are foul creatures and leave behind them an odorous stench similar in effect to the odor of a skunk.

Harpy faces also have a wide mouth filled with rows of razor-sharp teeth. Interestingly, harpies do not bite when attacking, preferring to use their claws instead. Thus, despite its frightful appearance, the mouth serves a purely utilitarian purpose eating. At the same time, the mouth, like the eyes, sometimes reveals the creature's emotional state. which can be disconcerting to those unaccustomed to this fact. Seeing a harpy smile or furrow its brow in concentration has caused more than one adventurer to flee the area rather than face the monster.

In sharp contrast to the arms are the harpy's powerful legs. These heavily-muscled limbs end in large. splayed feet, complete with claws. The harpy uses its feet to secure perches on treetops and mountainsides. These claws are also quite useful in attacking opponents during flyby attacks, although they do not appear to be any more lethal than the hand talons, despite their size. In a Few rare instances of encounters with larger varieties of harpy, the Feet have been used to snatch prey from the ground and carry them back to the creature's lair or drop them from a great height.

The senses of most harpies are no better than those of a human, with two exceptions - vision and hearing. Harpy's possess dark vision to a 60-foot range and mildly telescopic vision, allowing these monsters to recognise potential prey at a good distance, perhaps as far away as half-a-mile under ideal weather conditions.

Harpy hearing is also excellent. Indeed, it is surmised that their hearing ability actually surpasses their eyesight in some respects. Even though they possess keen vision and dark vision, harpies rely on their hearing to supplement these abilities while hunting. This is partially a function of harpy paranoia about enemies that cannot be seen, and partially one of how these creatures hunt. Harpies love to drive their prey into enclosed, and often obstructed, areas where visual detection is not always possible. Consequently, harpies frequently rely on their hearing to tell them what their eyes cannot.

Occasionally, a particular harpy will possess an additional sense, although this is certainly rare. This additional sense, called `storm sense' by sages. is the result of a harpy's unique attunement to its environment. Such harpies can feel changes in air pressure and wind direction and predict the arrival of storms and other atmospheric disturbances.

Harpies dwell in desolate places, preying on those travelling through the areas in which they hunt. They normally attack in groups of three or more, ambushing their victims day or night, rain or shine.

The harpy's screech has the power to confuse its victim, which causes reductions in the victim's ability to perform any skill for the duration of the harpy's screeching. In the worst cases, the target will become paralyzed, unable to move or react until the vile creature is silenced. The harpy's screech is more powerful when several harpies work together, which is the main reason why harpies fight in groups. While a harpy is screeching she will attack her prey with her claws until her foe is incapacitated or dead; she will then fly off to her nest with the body, and eat it whenever she considers it properly seasoned (usually after a week or two). Only by deafening himself beforehand can a character avoid its consequences. Simple precautions such as wax in the ears, for example, are effective against the harpy's screech.

Harpies prefer the meat of humans and elves to that of other humanoid species, although this varies from nest to nest and sub-species to sub-species. In addition, harpies prefer their food live. They are not scavengers and will accept dead or roving, meat only when no other carnivorous nourishment is available. The same pride in their flying ability that drives them to foolhardy acts also drives harpies to take pleasure in terrifying and hunting their food, usually in an area that favours their own talents. such as a valley or forest. These creatures enjoy hit-and-run attacks against their hapless prey, watching with glee as each scratch and tear draws more and more blood, until, at last, they are driven into a ravenous frenzy. The harpies then set upon the unfortunate soul and tear him to pieces before he can expire from blood loss.

It is rumored that the first harpy was one of the fairest and most beautiful Enchantresses ever to live, whose vanity caused her undoing. In an attempt to gain immortality, she was tricked by a jilted lover into performing the wrong incantation, causing the Enchantress's metamorphosis into the horrid creature which is now known as the harpy.

Harpies have only one gender, which for all intents and purposes can be termed female. Upon attaining maturity (between three and five years of age), a harpy becomes capable of reproduction by laying a clutch of four to six large, leathery eggs. Most harpies lay these eggs one per year, usually in late spring or early summer, although some only lay every two to three years. The ability to lay eggs is inextricably tied to diet and health. Harpies that have eaten well over the course of the year and are in good physical condition can produce eggs more regularly (and in larger numbers) than those that have gone without good food or favourable environmental conditions. Similarly, these eggs are not the result of any form of sexual reproduction. Rather, they are a natural consequence of a harpy's maturity and well-being, and are produced regularly throughout a harpy's adult life.

It is uncertain how harpies reproduce, as they are all female, but some scholars speculate that the men they slaughter and bring back to their nests play some part in the continuance of the species.

Harpies are rated as having WIS/13 and INT/13 when faced with spells of Illusion and Command. Their constitutions vary from CON/10-14.

Body	Wt.	Move	armor	%Hit	%Dodge	Attack Mode	Bonus Exp.
40	2000dr	20/300*	3	+25%	-30%	3x WDF weapons	1000

* Harpies move slowly on the ground but can fly up to 300 feet/turn in the air. They can be encountered in flocks of 5-30 and often can be detected by the raucous noise of their screeching voices.



Hippogriffs

The Hippogriff is a fabulous creature similar to the Griffin, except that its hind quarters are those of a horse. These fine steeds exhibit many of the best features of both parents. The hippogriff resembles a gryphon in its foreparts, with an eagle's head and beak, feathered ears, a feathered breast, claws, and wings. It has the body of a great warhorse. White and black coloration seems to be the most common.

Hippogriffs dwell on the craggy heights of mountains. They are nesting animals, although hippogriff mares give birth live rather than laying eggs. Foals are easily tamed and broken, but the adults are very wild, and difficult to break to the halter. One virtue of the Hippogriff is that it gives all its loyalty to one master, letting none other ride unless as master so orders.

Though somewhat willful and unpredictable, under the control of an expert horseman hippogriffs prove to be super mounts in war. They do not eat horses, although horses are nervous in their presence until they get used to them. Hippogriffs prefer meat, but will settle for grain and hay when nothing better is available. In battle, they revert to the gryphon side of their natures, viciously attacking enemy steeds.

The hippogriff is a magical creature, and can enter the Shining Path-ways in moments of relative quiet. The hippogriff can also cover great distances in normal flight; but it is not as strong as a gryphon, and can bear only a fraction of its weight and remain airborne. Live Hippogriffs are worth considerably more than the worth of their body parts, as they make excellent war mounts.

On the ground they move and maneuver like Great Light Horses and fight much like Griffins. Hippogriffs bring 1000 + 40D100 GP when trained, and about 1/4 that when wild.

They are strong, ferocious, swift, and loyal, but their intelligence is that of a beast and does not compare to the Griffin's almost human cunning. Rate Hippogriffs at WIS/11 and INT/11 when faced with spells of Illusion and Command. The beasts have constitutions at CON/17, while Ferocity is at FER/18.

Body	Wt.	Move	armor	%Hit	%Dodge	Attack Mode	Bonus Exp.
75	2000dr	60/240*	5	+30%	-25%	3x WDF *MLB 3* beak	3500
				+35%		3x WDF *MGC 6* claws (front)	
						or	
				+25%		3x WDF *MKL 8* hooves (rear)	

* Hippogriffs fly at 360 feet/turn. They can automatically knock down prey up to 4 x their own weight when diving and may carry up to 1000 Dragons.

Hydras

The Hydra is a giant serpent with 2-12 heads and a dragon-like body that dwells in desolate swamplands. While not especially fast on land, it has snake-like reflexes. In the water, it swims faster than most ships can sail. There are many legends of the "swamp monster" or "multi-headed monster of the water," that is, the Hydra. The Hydra in the legend of Hercules had nine heads, in other legends the Hydra or swamp monster had varying amounts of heads. When one of the heads is severed from the body (a slashing weapon will do this 25% of the time if scoring a Critical Hit), two heads will instantly grow back from the stump. Only fire will prevent the regeneration of the serpent heads, so one must either use a Flaming Sword or else sear the stump with a torch. In either case, a DEX CR-3 is required to be successful.

Unseared wounds regenerate at +5 damage points per combat turn, so the creature requires a lot of killing. Also, one of the heads is immortal and cannot be killed. It should be buried in a deep hole and covered with stones, as it can, in time, regenerate the entire Hydra once more.

Each Hydra head has 2 strikes per combat turn. If the blow penetrates the victim's armor (at least one damage point must be suffered after armor absorption is deducted), a P/9 Poison effect occurs if the victim fails a CON CR-5. Otherwise, damage is at the WDF rating of the fangs. Up to 20 doses of P/9 Hydra poison can be milked from a dead Hydra, and the poison is effective even if smeared on the skin of a victim.

The Tail of the Hydra is powerful and delivers a devastating crushing blow. Any creature that is successfully attacked by the Hydra's tail that is under 400 dr. will automatically tossed back 2D10 feet. Creatures that are 400 dr to 800 dr. will be tossed back 1D10 feet. Creatures that are 800 dr. to 1000 dr. will be tossed back 1/2 D10.

Hydra Blood is Aqua Hydrae and can be used on edged/pointed weapons as a contact poison effective for three strikes per quantity applied. It counts as 3 quantities for anointing magical devices of Water Magick. One can harvest up to 13 + 1D10 quantities. The blood of a Hydra is valued at 720 GP per quantity. Specific guilds will usually self Aqua Hydra fora cost of 1,440 GP per dose.

Thirteen usable scales can be recovered from a dead Hydra. A scale can be used to make three doses of a magical unguent (Hydra Salve) that prevents injury from any contact poison for one hour after applying it to one's skin. It also halts any further damage from a contact poison to which one has been exposed. The Scales of the Hydra are valued at 400 GP each.

Hydras lay fertilized eggs in a nest and only the female protects the nest and eggs. Several adventures have stumbled upon a Hydra's nest, few have returned to talk about what they have seen. A female Hydra will lay 3D10 eggs. The Eggs take 90 days to mature and begin to hatch. It should be noted that any animal attempting to steal eggs from a Hydra's nest must be strong enough to remove the large eggs from the nest. Another important point to remember is that the Hydra protects her nest ferociously against predators. Once the eggs have hatched, however, the infant Hydras begin to find food and shelter on their own. Hydras take about one year to one and a half years to mature.

Hydras are not susceptible to spells of Command unless cast by an Adept of the Fifth Circle. They are vulnerable to Illusions. When faced with such spells, Hydras rate WIS/14 and INT/14. Their constitutions are at CON/18, for Hydras are resiliant creatures with characteristic reptilian life-force. Ferocity is at FER/17.

Experience: 5000.



Manticores

The Manticore is a legendary beast having the body of a beast of prey, usually a lion, the face of a man and the wings of a dragon. The tail ends either in a large stinger like that of *a* scorpion, or else is studded with iron spikes or is tipped with a mace-like ball of iron. The Manticore is armed with the spiked tail may fire up to 4 spikes per turn as if armed with a Light Crossbow, with a range of 160 feet in any direction. Fortunately, for all of their formidable armament, Manticores are not especially intelligent and are rated at WIS/04-09 and INT/04-09 when faced with spells of Illusion and Command.

Their ferocity is at FER/15 and CON/16.

Dwellers in desolate regions, manticores make their lairs atop high mountains, or in the depths of great deserts; they avoid inhabited regions, despite the abundance of prey available in such places. Manticores are extremely anti-social; they only meet one another on non-hostile terms in order to mate. and the males abandon their mates as soon as their cubs are born. As for the females, they are hardly devoted mothers, driving their cubs out to fend for themselves as soon as they are weaned (at a year old, usually).

Manticores are vicious and deadly fighters, and have little fear of anything that is not several times their size (and very few creatures are several times the size of a manticore!). They prefer to use their tail attacks. whether sting (manticores are immune to their own poison), club, or hurled spikes, but will fight with their sharp claws as well if they must. The favorite battle tactic for a manticore is to make a series of flying passes at its foes, striking with its tail, and then circling about for another pass.

Manticores hate all other living things, but they especially hate the mortal races, who are nothing more than delicious tidbits to manticores. Needless to say, humans, elves, and dwarves disagree with this assessment of their worth, and slaughter manticores whenever they can catch them. Only the remoteness of the manticore's barren lair preserves it from the weapons of determined mortal monster hunters.

Type	Body	Wt.	Move	armor	%Hit	%Dodge	Attack Mode	Bonus Exp.
All	75	100	60/240	5	+35%	-25%	3x WDF *MLC 6* claws	
Stinger					+40%		*MLS 6 large tail* sting*	3000
Spike Tail					+30%		Lt. X-Bow (4 shots/turn)	3000
Mace Tail					+40%		6x WDF Mace (+2 Blows)	3500

* The Stinger can inflict death 25% of the time with 1d10 damage as well.



Minotaurs

Minotaurs are a hybrid creature, with the body of an enormously muscled man, and the head of a bull. All minotaurs are male; the original minotaur was the product of the accursed mating of a woman and a great bull, and the species was perpetuated by its habit of pursuing unnatural congress with any women that it encountered. The child of minotaur and human woman is another minotaur; thus, minotaurs will kill men (and anything else that moves), but will release women after impregnating them. The birth of a minotaur has a 50% chance of killing its mother.

Minotaurs are usually brown, although any of the colors common to cattle are possible, including piebald. The man's body is naked, but is covered in a thick hide like that of a bull.

Immensely strong, minotaurs are fearless fighters, refusing to back down from any combat situation; indeed, minotaurs have been known to single-handedly attack entire armies that intrude upon their carefully guarded demesnes. It is a man-eater and so ferocious that it never checks morale. They prefer large, simple weapons, like pole axes and clubs, tearing off tree limbs to use if they find themselves unarmed. In addition, their horns are long, razor-sharp, and deadly.

For naked horror, few experiences can compare to the sight of a charging minotaur, unless perhaps it is a charging minotaur armed with a five-foot great axe. Minotaurs prefer their initial gore attack to be unexpected, so that their enemies stand a greater chance of being impaled upon their deadly horns. However, another benefit of the charge is that it brings the target within range of the minotaur's melee weapon of choice, be it a huge great axe or a standard greatsword, the minotaur equivalent of the longsword. Some minotaurs are even skilled at using two weapons simultaneously, again imitating with steel their magnificent horns. Often, a minotaur will attack the closest available target until it is dead, unless another opponent strikes with a particularly powerful blow. Sometimes, if its opponent is alone, a minotaur will attempt to grapple him, bring his formidable strength into play as well as his horns. Few creatures survive such an encounter.

Minotaurs are intensely territorial, permitting no competition from anything within their chosen area. Fortunately, most minotaurs content themselves with a small region of control (perhaps a square mile or two), which they learn down to the last clump of earth and blade of grass. They can live in any environment, so long as it provides them with sufficient meat. Pure carnivores, minotaurs can eat almost anything, including week-old carrion (they have no sense of taste, although their sense of smell is keen); however, they prefer to dine upon human travellers, so most of their demesnes are close to human lands.

Primarily, minotaurs are a subterranean species. They may be found in nearly any underground environment, often claiming vast networks of caves as their own. Eventually, however, the minotaur can adapt such a series of tunnels into a true labyrinth, custom made to suit both the individual minotaur's defensive needs as well as its hunting preferences. For example, some minotaur lairs have been specifically designed with an obvious solution in mind, making any would-be invaders overconfident. The minotaur living in such a dwelling would likely attempt to lure any invaders towards a series of pre-constructed traps. Afterward, the minotaur would have an even greater chance of defeating and devouring its victims. A different type of minotaur however, would be more likely to create as large and confusing a maze as possible, seeking not only to bewilder its foes but to sow the seeds of panic and hopelessness in their hearts. Such minotaurs often take a great deal of pleasure in tormenting their victims before killing them.

The minotaur's labyrinth is more than merely a home, it is a tool with which the minotaur protects its territory and hunts its prey. In much the same way a spider hopes to catch unwary insects in its web, a minotaur depends on trespassers for food and sport. As such, exploring a minotaur's labyrinth is exceptionally dangerous even if the minotaur itself is not present. A minotaur does not rely solely upon its raw strength or wicked horns to defeat intruders. Rather, it constructs an array of traps of varying lethality throughout the maze, all of which are brutally efficient.

Depending on the minotaur, traps within a labyrinth can vary from simple snares to great slabs of falling stone. In any case, the resultant victim is immobilised and helpless. Minotaurs are not prone to creating traps which merely injure or stun an opponent. Instead, their traps are designed to either incapacitate an intruder or kill them outright. Luckily, magical traps are all but unheard of in minotaur labyrinths, despite the tall tales of various un-blooded adventurers.

Minotaurs have no social structure at all, being incapable of subduing their savage and bestial natures for long enough to cooperate in anything, even the hunt. Should two minotaurs actually meet, they will immediately duel to the death, with the winner dining upon the still-warm body of the loser.

GMs should not underestimate the value of the minotaur's encyclopedic knowledge of its terrain; being able to always strike from ambush is a tremendous advantage, and minotaurs will use it to the utmost in pursuit of their invariably bloodthirsty designs. Human women have been known to kill themselves rather than fall into the hands of a minotaur; better death, they feel, than the agony and stigma of bringing an unwanted monster into the world.

The Minotaur is being able to bear up to 4 times its weight. Anyone encountering a Minotaur may expect an instant attack, and it will pursue so long as its prey is in sight. Minotaurs are found typically in mazes and labyrinths, which they know intimately. They also produce FEAR in Characters meeting them in their labyrinthine lairs if the Character is a non-fighter or is under Experience/8, with a FER CR-2 whenever within 50' of the creature. Minotaurs may deliver 7 unarmed combat blows +3 butts with horns per turn.

The creatures' general characteristics are:

DEX/14-16	BAV/04
CON/17-18	APP/04
STR/25	FER/16
WIS/10-13	CHA/02
INT/10-13	ALI/20

To slay a Minotaur brings 100 Honour Points.

Body	Wt.	Height	Move	armor	%Hit	%Dodge	Attack Mode	Bonus Exp.
75	550dr	8'	60/180	4	+50%	-25%	8x WDF fists/kicks (superhuman)	3800
					+25%		3x WDF *MLH* 7 horns	



Pegasus

The famous winged horses are at once both exceedingly shy and completely wild and free. They are among the most difficult of all beasts to capture and tame. They will serve only lawful characters and will only serve one master, that must be the person who trained them in the first place. Their loyalty in this regard is absolute, even under magical duress (spells that would compel a pegasus to serve another master automatically fail). Moreover, pegasi are extraordinarily good creatures, sweet-tempered and guileless of heart. They will never serve a master who is of an evil disposition; such a person will find it impossible to break the pegasus to the saddle, no matter how long he spends or how cruel he becomes.

Pegasi combine the speed and spirit of a fine-blooded destrier with the grace and flying ability of a falcon or hawk. They are usually either white or black, although any normal equine color is possible; the feathers of the wings will be the same general color as the mane and tail, although the shade may be slightly different. Pegasi dwell in high, cool mountain regions, preferring to avoid unpleasantly hot climates whenever possible.

Pegasi are the swiftest and most agile of all of the winged mounts, able to fly circles around the heavier gryphon and hippogriff. They

fly at 360 feet/turn, and are otherwise the equal of Great Horses except that they cannot converse in the tongues of men. Although not terribly strong (few pegasi can remain airborne when carrying a second rider), they have tremendous staying power, thinking nothing of flying for several days and nights without stopping even once to rest. Indeed, pegasi are almost always in flight in the wilds, touching down only in order to eat the prodigious quantities (upwards of 75 dr. per day) of grasses and grains that they require to maintain their amazing level of energy.

Wild pegasi travel in small herds (or is it flocks?) of from 5-50 individuals; these herds are led by a herd stallion who has sole breeding rights with his mares, and will fight other pegasi stallions to keep them. Outside of such mating fights, however, pegasi are remarkably peaceful, fleeing from combat through the air rather than trying to defend themselves. They simply lack the fighting instinct required to do well in combat.

They rate as having the equivalent of WIS/12 and INT/12 when faced with spells of Illusion and Command. Their ferocity is at FER/16, and CON/16.

Experience: 2500.



Phoenix

A Phoenix is a splendid bird with a colourful plumage and a tail of gold and scarlet (or purple and blue). It has a 500 to 1,000 year life-cycle, near the end of which it builds itself a nest of myrrh twigs that then ignites; both nest and bird burn fiercely and are reduced to ashes, from which a new, young Phoenix or Phoenix egg arises, reborn anew to live again. Anyone in an area of 10' of a Phoenix when it self immolates will suffer 2d10 damage points. The new Phoenix is destined to live as long as its old self. The bird regenerate when hurt or wounded by a foe, thus being immortal and invincible. It can heal a person (wounded, disabled or diseased) with a tear from its eyes and make them temporarily immune to death for 2-7 days. This can only be obtain once and from the free will of the bird.

The Phoenix has the ability of lifting and carrying loads many times its own body weight. Being a creature of fire and magical fire, the Phoenix has great resistance to magical energies, and cannot be harmed by any type of flame, natural or magical. One can create a cloak of fire protection from 21 quantities of enchanted Phoenix Feathers which protects the wearer from hot temperatures up to a Dragon's breath! The creature cannot be tamed and will not stay with someone who is not of Loyal alignment. If a Phoenix finds one worthy enough, it may decide to become a companion or friend to the deserving individual. The Individual will quickly learn that the relationship is entirely at the discretion of the Phoenix.



Sphinx

The sphinx has the haunches of a lion, the wings of a great bird, and the face of a woman. She is mythicised as treacherous and merciless.

The sphinx love intellectual pursuits and will often grant access to areas they are set to guard or hoards they are watching (providing doing so does not break a prior agreement or endanger the Sphinx in any way). Those who cannot answer her riddle suffer a cruel fate, as they are killed and eaten by this ravenous monster. Its appetite for warm flesh is nearly insatiable and it is utterly merciless in its pursuit. The creature will often toy with opponents, chasing them for league upon league through the desert under the blazing sun, and when they think they have reached relative safety, the beast will swoop down and attack with its razor sharp beak and talons, rending and slicing flesh like a long sword.

Sphinxes may be "hired" (if that is the right word) as guardians for a given treasure, place or thing for a while; they are circumspect in their acceptance of such duties and payment must be made in full or they will unleash their wrath on their would-be employers upon completion of the duties set.



Rocs

Rocs are large, fierce birds such as the "Eagles" of Tolkien. The Great Eagles are the absolute rulers of the air in the northern mountains of Middle-earth. Their rule is contested only by a few certain Dragons. Eagles are the greatest of all birds and are thought to be of divine creation; the Eldar, the first Elves, believed Eagles to be direct manifestations of the Thought of Manwe, Lord of the Valar. In truth, the Eagles seem worthy of such honour. Indomitable in spirit and never evil, Eagles lived in the treetops of the world until Manwe ordered them to build their eyries in the peaks and crags of greatest mountains and to keep an eye upon the Mortal Lands below, reporting to him what they saw and heard. These winged reporters were greater in size than their Third Age descendants: Thorondor, the First King of the Eagles, had a wingspan of 180 feet! In the turmoil of the First Age, the Eagles served the Eldar valiantly. After Beleriand was swallowed up by the sea, the Eagles flew east. Some settled in the high peaks of the Misty Mountains (then a home to the inhospitable Orcs). Others settled in the Grey Mountains, where the Dragons that escaped the drowning of Beleriand slept. In these high snowy peaks, the natural rivalries between the giant beasts sharpened their talons. Later in the Third Age, Dwarves, Elves, Hobbits, Istari and men would come to depend upon the Eagles for rescue, information, and defense. When the Eagles chose to cooperate, the help-seekers were not disappointed.

The Great Eagles are princely birds. Imperious, swift and proud, these hunters show no mercy to foes or prey. Clasped in the Eagle's talons, a foe may as well shut his eyes and prepare for eternity. Armed with a hooked beak and vice-like, four-toed talons to clutch and crush or impale its prey, an eagle cannot be easily overcome by force. The eyes of the Eagle are relatively bigger than that of a man. Unlike other birds, their retinas contain dense concentrations of extraordinarily precise colour nerve receptors to give a marvellously accurate sense of colour discrimination. A soaring Eagle can perceive details in a landscape eight times better than a man. For example, the Lord of the Eagles can spot a rabbit dashing for cover a mile below in the moonlight! On top of the superb accuracy, an Eagle's eyes point both forwards and sideways, allowing the great bird an unusual degree of peripheral vision. Little loss of accuracy and clarity occurs in the dark.

They are highly intelligent (WIS/11-20 and INT/11-20) and almost fearless (FER/18). Nor are they particularly lacking in hardihood (CON/19). The original "Roc" of Arabic legend is said to have preyed upon elephants. The data for Rocs is given in the Animal Profiles under Great Eagles, but these figures are minimums. The truly great Rocs are much larger, and the largest will have double or trebled values. All birds of this type nest in the highest, most

inaccessible mountain peaks and crags. They all tend to *be* neutral toward most characters in that they will not attack unless threatened, but they will assist only lawful persons. In defense of their nests Rocs are implacably ferocious, especially when there are young in it There is a 50% chance that *a* Roc's nest contains from 1-4 young (fledglings, chicks, or eggs). Adults are always hostile toward intruders if there are young in the next. Chaotics are not liked or trusted, be they man or beast or monster, and Rocs will attack 80% of the time on principle. Neutrals and lawfuls are ignored 80% of the time, and lawfuls may look forward to aid 20% of the time while neutrals will be attacked 20% of the time. Rarely do Rocs nest beyond sight or earshot of other Rocs, so a surprise attack on one in his/her nest will bring others 75% of the time. Experience: 1-3 times award for "Great Eagles".



Fell Beasts

Cruel mockeries of the Eagles, the Fell Beasts make their homes in high caves or on shelves beneath overhangs of rock. A number of them are spread throughout the hills of Southern Mirkwood. These creatures grow on average to lengths of 30 feet with around 30-35 foot wingspans and are distantly related to the cold drakes of ancient days. They cannot breath fire, but their physical armoury is formidable. Nine inch claws and six inch fangs along with equivalently sized legs and jaws have persuaded many to become the Fell Beasts' next lunch.

While the whooshing of air is audible when they beat their wings Fell Beasts tend to use updrafts of wind to glide silently through the air. They have narrow serpentine heads with vicious red eyes that glitter with malice as they dive from above to attack their prey.

Fell Beasts have excellent night vision and can glide soundlessly and effortlessly, allowing them to attack with complete surprise at night. During daylight hours, they use a more direct approach; a fast dive out of the sun to impale their target on their outstretched claws.

These creatures are most common in the mountains of southern Mirkwood, with many roosts found near and around Dol Guldur. While they nest in caves, rock overhangs or thickly forested areas, they prefer to hunt in open terrain, so they are only found deep within Mirkwood when they are roosting. However, their abundant presence makes the approach to Dol Guldur and travel immediately around the southern expanse of Mirkwood even more dangerous than it might otherwise be expected to be.

Fell Beasts prefer temperate, low lying areas to forage, next to hilly or mountainous areas for roosting. Southern Mirkwood is believed to be the place of origin of these creatures. The servants of the Enemy, however, have transplanted these beasts to the Ash Mountains (north of the Gorgoroth plateau in Mordor) and into and around Carn Dûm in Angmar. Larger, specially bread, Fell Beasts are able to carry the weight of two men in flight into battle and are frequently used as mounts by the Nazgûl and even Olog-hai and Orc warlords.

Somewhat social creatures, non mated individuals can be found roosted together. These are generally immature juveniles however. They mate for life. Mated pairs without offspring will often hunt in pairs, one beast flushing out prey while the other swoops in to make the kill. They will fight to the death to protect their offspring and are very territorial when it comes to their nesting areas. The mated pairs co-operate in the raising of young. Once a Fell Beast has mated, any other mature Fell Beasts risk death should they encounter the pair and cannibalism of young amongst the species is not uncommon. Once the young are old enough to fly and fend for themselves they are chased away from the parents roosting site. They may stay nearby as the parents will not treat them as a serious threat until they fully mature.

Fell Beasts exude a foul stench reminiscent of rotting flesh. Those who come within 30 feet of the beast must succeed in a Stamina roll or suffer a -20% penalty to all skill rolls, including combat skills. This penalty remains for as long as they remain in the area of the beast's stench. The Stamina roll must be undertaken every time a character re-enters the area of the beast's stench.



Ents

The Ents (Onodrim, singular Onod) are the strongest and, except for the Giants, the largest of the natural races. Their limbs are extremely hard and can rend stone and steel when they are roused, which, while rare, is a sight few wish to behold. Though some of the oldest of speaking peoples, Ents were dormant until the coming of the Elves. Elves taught them to speak and inspired them to become mobile. Ents are the shepherds of the forest and usually resemble one specific variety of tree. This leads to a wide disparity of sizes and descriptions for Ents but all are humanoid in shape, albeit in a silvan kind of way. Gentle by nature, Ents are not quick thinkers and do not act rashly except when incredibly angry or under immediate threat. Ents are a dwindling race, partially because they have been reverting to their dormant tree-like form out of weariness, forgetfulness, or bitterness. Another key cause is the disappearance of the Entwives, who, over a span of many years, became sundered from their mates and have vanished from the pages of history.

By the dawn of the Fourth Age of the Sun in Middle-earth, the Ents appeared to have faded into the eves of Fangorn Forest, never to be heard of again amongst men. A rumour amongst the Wise however tells of how two young Hobbits were given an errand by Treebeard, the leader of the Ents of Fangorn Forest, to investigate the Shire on his behalf. Tales from Shire-folk in the north of the Shire spoke of strange giants that would be seen very rarely in the woods and forests of there. Treebeard believed that the Shire was a land that the Entwives would have loved, based on the descriptions of the Shire given by those Hobbits. Perhaps the Forth Age was not the end of the Ent race. Perhaps, somewhere in the north of the Shire, the Ents and the Entwives were once again reunited and the Forth Age saw the siring of a whole new generation of Entlings. None can be certain. There are many different kinds (or "races" if you prefer) of Ents. All "races" superficially look like a species of tree native to the forests in which they dwell, with each kind having slightly different sizes but all having the same abilities. There are Ents that look like Oak trees, others that look like Elm trees. There are Holly, Beech and Ash tree looking Ents and so on. Only the SIZ will vary amongst such kinds. All other attributes are identical.



Huorn

Those who live near the forests are often heard telling tales of the ancient power that lies within darkened woods; trees speak to one another in voices all their own and have even been seen, although admittedly on rare occasions, to move and travel of their own free will. Many of these tales are simply dismissed as ancient legends of the forest, but adventurers within Middle-earth would do well to heed the truth of these tales. These "walking trees" do indeed exist. Though each is as unique as the very trees themselves, most are said to be thick and gnarled, with long, arm-like branches, deadly, grasping, twig-like claws, and are capable of moving at great speed, especially when the need is dire. Few know the true origin of the Huorns, for these forest-dwellers are no doubt ancient. Some say they are a form of Ent, the legendary tree-shepherds, changed over time to be more like the trees of ancient forests such as Fangorn far to the east. Others claim they are trees, coming to awareness and becoming more like the Ents of the ancient legends. It is known that Huorns can speak the language of the Ents and have often worked together with the forest guardians against the rising forces of darkness. No matter their origin, the powerful Huorns spend most of their days moving little, watching as silent protectors, usually deep within the darkness of their woodland homes. However, they are fiercely protective of the ancient stands of Middle-earth and fight with unmatched speed and deadly effectiveness when called into action to defend their land and their ages-old secrets. While most are simply wild and dangerous without the guidance of the Ents, there are others still, called Black Huorns, who are rotten to the core and will harm anything that walks on two legs.

Some Huorns possess the ability to subtly make music by the movement of the breeze through their branches. This Huorn song is mystical to listen to and causes one to focus their thoughts far away, forgetting all else. The Huorn’s Song induces a clouding of the victim's mind as though it were a Forgetfulness spell.

Some Huorns also possess the ability to subtly make music by the movement of the breeze through their branches. This song is sweet to listen to and causes one to forget their cares and feel a lightness of heart, but a heavy weariness that induces sleep will also accompany that feeling. The Huorn’s Sleeping Song induces sleep as though it were a sleep spell of command.

Huorns have the ability to literally wrap themselves in shadows. The creature will subtly close its canopy in order to make the shadows cast by the canopy darker and more foreboding. The creature is then able to move in an imperceptible manner and thus sneak up on anyone nearby. In addition, the shadows stifle sound under the canopy, muffling and suppressing it. Any attempt at Perception based skills made under the canopy (or peering into the shadows cast by the canopy) are at a -40% disadvantage due to the thickness of these shadows.



Shelob's spawn

"But still she was there, who was there before Sauron, and before the first stone of Barad-dûr; and she served none but herself, drinking the blood of Elves and Men, bloated and grown fat with endless brooding on her feasts, weaving webs of shadow; for all living things were her food, and her vomit darkness."

Shelob was one of the countless brood of Ungoliant, a Great Spider and a relic from a time before Sauron's Shadow. Shelob was the greatest of Ungoliant’s spawn, many times larger than even the largest of Mirkwood's spiders. A purely neutral character, she only served herself, and her hunger and bloodlust would be satisfied by any creature she could consume. People as different as the monstrosities who fought for Sauron and the Free Peoples of Men, Elves, and Dwarves, and whoever else in Middle Earth, would get no special treatment.

Shelob's early history is completely unknown, save for the assumption that she was born in the Ered Gorgoroth during the early First Age. By the Second Age, she often feasted on her own "bastard" children, and that at some point after fleeing from Beleriand, yet long before Sauron took the land of Mordor for himself--even before the first stone of Barad-dûr was placed--she took up residence in Ephel Duath (Mountains of Shadow), near Cirith Ungol in the passes above Minas Morgul. For thousands of years, she resided in this mountainous region, making a labyrinth of webs within a network of caves to better trap her prey, which included all creatures great and small. She feasted primarily on those who wandered into her web, although if a particularly juicy morsel was available, she would silently pursue and kill it.

Sauron was aware of Shelob's presence in the mountains and allowed her to dwell there. It proved to be beneficial to them both: in return for protecting the most secret passes into Sauron's domain, Shelob got free reign to do as she would. On occasion, Sauron even left prisoners where she could find and devour them, or sent servants who displeased him there to their doom. Sauron with a rare show of humour called her "his cat", as she functioned like a cat, being a pet that did not accept his authority. She knew and cared little for rings or towers, existing only to gorge her insatiable appetite for flesh and blood.

Her offspring were mostly the Lesser and Giant Spiders. But she had more powerful offspring as well that became known by the Wise as Shelob’s Spawn or Children of the Ungol (Children of the Spider). These were creatures of cruel intelligence and were spiders of greater stature and power than the Giant Spiders. Whereas the Lesser Spiders were bestial in nature and driven by instinct, and the Giant Spiders were petty and prideful, intelligent but thinking of none but their bloated bellies, the Spawn of Shelob were cruel abominations that plagued the Free Peoples, hating all and being filled with an unquenchable hunger.

Seldom did these creatures live amongst their lesser kin, preferring instead to live within mountain crags and caverns, venturing forth to terrorise and prey on the isolated settlements of the Free Peoples. Gifted with their mothers capacity to exude a darkness around them, seldom where they ever seen. Almost always they lived alone, for their malice would drive them to hate all things, viewing them as none but food. Rarely, however, one would take up residence within a nest of its lesser kin and become a queen of that colony. Attended to by her Great Spider sisters and waited upon by Lesser Spiders, she would be fed the choicest of foods, whether that be Elves, Men, Orcs or Lesser Spiders. There the queen would grow fat and lay her own broods of her lesser kind who would hatch to serve her. Such colonies were fell places indeed, for the queen Spider would exude forth darkness and terror and her cruel will and malice would be exerted over the land where she made her abode.

Like their mother, the Spawn of Shelob were equipped with a sting than lay hidden below their spinneret’s in the creatures abdomen. Whether by bite or by sting, these creatures could render their prey to a state of paralysis, and then feast upon their juices until they sucked them dry. Cruel twisted barbs often extended from their bodies and they would grow to around 20 feet in size, sometimes more. Many of the males would often be drawn back to Cirith Ungol, the place of their hatching, to mate with Shelob before she devoured them. Shelobs daughters were more fortunate, for when they hatched, if they escaped being eaten by their mother or their siblings, they could escape into the Mountains of Shadow and hatch their own broods to feast upon. Few of Shelob’s Spawn travelled beyond the Mountains of Shadow, for they both hated and feared the light of the sun, moon and stars. Light is painful to them, as it is painful also to their mother, and they will shun it at all costs.

Deep shadow surrounds the Spawn of Shelob like a cloak of darkness. All non magical light within 30 feet of it is extinguished or dimmed, and anyone caught within this darkness is treated as being within semi-darkness, with all their Combat skills becoming Difficult.

The sight of Shelobs Spawn is frightening, to say the least. When a Shelobs Spawn is encountered within 50', the characters must roll a FER-CR.

A Shelobs Spawn will inject its poison if its bite attack pierces armour. The poison’s POT is equal to the Shelobs Spawn CON. A target injected with the poison must make a resistance roll matching their CON against the poisons POT on the Resistance Table. If they succeed, they are not paralysed but will receive 1D6 damage to their current CON (this will heal at the rate of 1 current CON point per day). If they fail the resistance roll they will be affected by paralysis over the next minute (5 combat rounds). Paralysis is temporary lasting a total of Turns equal to the Shelobs Spawn’s CON, the character can still breathe. A Healing spell or potion, or any form of poison mitigation spell or potion will prevent this temporary paralysis or bring someone with paralysis back to normal health immediately. A critical success in first aid will also prevent paralysis or bring the paralysed person back to normal health over the next Turn (25 combat rounds, or 5 minutes).

Shelob’s Spawn both hate and fear the light, whether that be the light of the sun, moon or stars, for it is painful to them. As such they will avoid all natural light and seek shelter in darkness. Firelight, such as in a campfire or torches, will not be painful to the creature but it will none the less be weary of all who carry such light. It will only attack if it feels it can strike swiftly and quickly subdue its victim. Magical light will also give the creature pause, but will not stop if from attacking if it feels it can succeed in its endeavours.

In combat a Shelobs Spawn can stand on its four front legs and use the back two pairs to pull out and hurl a swath of webbing at their prey. The webbing has a range in yards equal to the spiders STR. The effects of the webbing are the same as for the Spiders Webs Power, detailed below. Webbing covers an area equal to half the body length of the spider in diameter.

Webs: All Spiders utilise their webs to immobilise and store prey, seal off passages or to create ropy bridges upon which they can climb and ascend. Spiders actually spin several different types of silk when it comes to the filaments that make up their webs. They produce a sticky, adhesive silk with which to capture prey and also a non sticky silk on the underside. This is why Spiders are not captured within their own webs as only they can tell what edges of the silk are sticky and which are not. This distinction means little to their prey however when they become entangled within a Spiders web, it's all sticky to them. A Shelobs Spawn's web has a STR equal to the Spiders size, with additional layers of web being cumulative, adding to the total webs STR. An ensnared or enswathed victim cannot do anything else but attempt to break free. In order to break free of the sticky web, a character must match their STR verses the webs STR on the Resistance Table. If successful, the character breaks free, if not they remain ensnared and may attempt to break free next combat round. If using the optional Hit Locations rule, GameMasters may roll to see what parts of the victim's body becomes ensnared. If the victim's arms are free, they may be permitted to attack and parry normally, but cannot move or close for an attack, nor can they Dodge. But the victim must also succeed in a DEX CR each combat round or become more ensnared in the web, possibly loosing the use of their arms due to being entangled. If characters encounter a web but are not ensnared, and they wish to cut their way through the web. The webs armour will be the same as the webs STR. If damage is done to the web, then the character becomes ensnared in the web, the webs STR will be reduced by the amount of damage it has taken.

Weakness of the Eyes: The weakest part of a Spiders carapace is it eye sockets, all eight of them. If the Spider is struck in its eyes (a roll of 20 on a D20 if the optional Hit Locations rule is being used) with a normal attack success, the damage received by the Spider would be the same as though it was hit on a Special success. There is no additional advantage however if the actual attack was a Special or Critical success that hit this area.



Spiders of Mirkwood

These foul things belong to a very ancient race, almost as ancient as Darkness itself. Evil, intelligent creatures in spiderform, they weave hideous webs whose black threads hang across the trees of Mirkwood, waiting for any living being to be hopelessly trapped in them. The dense cobwebs seem to snare light itself, plunging their surroundings into perpetual night and earning the forest its name.

For almost two thousand years, the Spiders of Mirkwood have spied upon all who dared approach the forest, watching and waiting. They have plagued the Woodmen living along the western eaves of the wood and the Elves of Thranduil's Palace with furtive assaults and ceaseless warfare. Unlike Orcs, they are not direct servants of the Shadow, but their own machinations often find them in league with it.

The Spiders of Mirkwood's poison is their most formidable threat.



Attercops

Many-eyed and many-legged, Attercops are giant spiders reaching up to the size of boars. They are crafty predators who attack unwary victims, first tying them up with their spider-thread and then poisoning them. While a single Attercop does not pose a significant threat to any but a less-experienced adventurer, a roused spider-colony can be a challenge even for a veteran company of heroes.

Unicorns

The fabled Unicorn is said to be pure white in color, with eyes of icy blue, the head of a horse with a long spiral horn in the middle of its forehead, a long and shaggy mane, the body of a powerful horse, the whiskers of a goat, the hind legs of an antelope, the cloven hooves of a deer, and the tail of a horse or lion.

Some "experts" mistakenly portray Unicorns as timid beasts. Unicorns do shun contact with humans, except those of pure heart, and for good reason; they are ruthlessly hunted for their horns and the other "treasures" found in their bodies. Powdered Uni-corn horn, for example, is worth up to ten times its weight in gold. An entire alicorn (unicorn horn) is almost priceless. It takes little imagination to understand that this sort of thing has many unicorns harboring considerable ill-will toward humanity, and there should be little wonder that they avoid people. These untamable creatures are charged with great elemental power and, far from timid, they can be utterly ferocious when defending themselves or their territory. Unicorns were created to guard the way to the Realm of Faerie, and they fight with fearsome weapons, great skill, and implacable fury.

Incredibly agile, they also dodge blows with breath-taking ease for so large an animal.

Only the foolish regard unicorns as "mere" beasts, for they possess great intelligence and uncanny knowledge. They plan their revenge against those who pursue them and almost invariably make their move when it is most to their advantage. Their skill at woodcraft is the finest. So light-footed are they that an expert tracker can find no sign of their passing. They move in ghost-like silence and cannot be detected by the keenest ear. Unicorns know every part of their woodland territory, and they will use every bit of cover, every shortcut, and every obstacle and stretch of dangerous ground to put their foes at a disadvantage. Even Antelope are hard pressed to match the speed and graceful leaps of the unicorn. They use their great speed to double back to trail their hunters, and then the hunters become the prey!

Usually unicorns have an advantage (as can be readily deduced from their high MOV ratings), almost always getting in the first strike in any combat. When charging, whether from ambush or face to face, they use their iron-hard horns like Chivalric lances and with such exquisite finesse that they can simultaneously Dodge under the point of a Knight's spear and drive home their own weapons with an accuracy that few humans can match. In close combat unicorns stab and parry with their horns as if they were wielding swords! The larger unicorns also bite "like lions," although their teeth do less damage; however, they use those bites, not so much to injure, but to catch hold of riders and drag them from the saddle, tossing them to the ground! Foes on foot clearly have far less of a chance of surviving a unicorn's fury than does a mounted enemy, for the unicorn will smash them flat with a body blow. Then, like the best of warhorses, they use their hooves to kick and trample their enemies.

Do not be fooled by tales about how a unicorn can be trapped by having an innocent virgin lure him to her and hold his head captive in her lap. Unicorns can sense hunters lying in ambush nearby (they sense evil) and will not approach under such circumstances; and if the maid-en does lure him, he is not in any way enthralled by the maiden and can leave anytime hunters do appear, should they have hidden themselves at a distance to "avoid" being sensed by the unicorn. Nor can unicorns be caught in traps, which they can readily detect unless cunningly camouflaged by the most skilled outdoors men.

The hardest beast to trick is a unicorn!

Being enchanted creatures, unicorns know the Shining Paths and may enter them virtually at will. There are rare occasions when a unicorn will consent to be a temporary steed or a guide for dimensional journeys into the Faerie Realms; provided, that is, one is of good heart and noble in purpose, for they shun all evil.

It might be observed that unicorns do have occasional contact with the goodly elves, Faeries, and woodland spirits such as dryads, all of whom treat unicorns with the respect and good will they deserve. Nevertheless, they are the mortal enemies of the Unseelie Court and will stalk and attack any members of the Slaugh who dare intrude on their territories.

Unicorns are shy and elusive beasts who avoid all human contact unless it is avoidable. They cannot be controlled by any means, magical or otherwise, except by the mysterious spell which may be cast over them by a virginal maid pure in heart and thought. For only a maiden in the fullest sense of the word can approach a Unicorn and charm him. A Unicorn will obey a warrior maid and allow himself to be ridden by her so long as she remains pure. In battle, the usually shy Unicorn fights with ferocity and skill. In his initial charge, he strikes with his long horn as if armed with a Knightly lance, and his aim is that of a superior Knight. Thereafter, his horn is like a heavy thrusting spear, while his hooves are employed like those of a Heavy warhorse. Unicorns are also very magical. They sense the approach of enemies a full miles away, no matter what form of stealth or magick is being used to disguise or mask them. As noted, all spells of influence and command have no effect whatsoever, unless cast by a virgin maid who is pure and innocent in every way. All other forms of spells are resisted at the best possible advantage to the Unicorn. When

mounted upon his back, a maiden is protected by the Unicorn's full magical resistance. Carrying capacity: 400 Dragons.

Body	Wt.	Move	armor	%Hit	%Dodge	%Parry	Attack Mode	Bonus Exp.
60	1400dr	60/300	3	+40%	-50%	-40%	3x WDF *LH Spear* (Chivalric)	5000
				+25%			3x WDF *MKL 8* hooves	



Wyverns

The Wyvern is a relative of the Dragons, but they are much smaller. Wyverns have the serpentine body and leathery wings of a dragon, with a barbed tail, but the legs are like those of a huge eagle. Wryvern's are capable of flight, but are not good flyers, preferring instead to glide. They are very aggressive creatures but are known to heard together in large family groups of no more than a dozen individuals. Unlike dragons, Wryvern's do not nest in caves but make nests on the ground from branches and shrubs. Trinkets and items that drop from the meal of the Wryvern can be found in and around their nests. Wyverns have either a fiery breath weapon with limited range or else a poison sting in the barbed tail (P/7, with CR-4 to save from the effects). In either case, this is their chief defense and they will use it 60% of the time. Otherwise, they will bite or claw with their front talons. The Wyverns possessing a stinger have tails that are capable of being brought over the back to reach an enemy standing before them. They are not as intelligent as Dragons by a long way. Wyverns fly at 300 feet/turn.

The beasts are rated at WIS/08 and INT/05 when faced with spells of Illusion and Command. Their constitutions are equal to CON/20, and their ferocity is at FER/17.

Type	Body	Wt.	Move	armor	%Hit	%Dodge	Attack Mode	Bonus Exp.
All	75	1000	60/120	6	+35%	-20%	3x WDF *MLC6* claws	2000
Sting					+25%		*MLS 6* large tail stinger* (+2 Blows)	
Fire (See *Dragons*)					+50%		Fiery Breath: 2 blasts/turn**	

* Stinger has 30% of inflicting death as well as 1d10 damage.

** Fire has 20' range doing 1d20 damage in a cone of 20'x5'.



Beastmen

Beastmen are humanoid creatures with a variety of animal features, usually including cloven feet, horns, excessive body hair, and bestial faces. They are mutants formed from humans by the corrupting influences of Chaos. Beastmen are found throughout the Old World in their own communities hidden in the forests and mountains. Due to the taint of Chaos they are both feared and hunted by humans and the other races.

Many creatures of chaos lack the usual consistency within a species. Chaotic creatures should therefore receive one special roll from the following table whenever they are encountered.

D100	chaotic feature
01-03	Ferocity +1D6
04-05	Ferocity +2D6
06	Ferocity +3D6
07-09	Dexterity +1D6
10-11	Dexterity +2D6
12	Constitution +1D6
13-14	Constitution +2D6
15	Strength +1D6
16-17	Strength +2D6
18	Immune to magick fire
19-20	never surprised
21-22	Immune to spells of Illusion
23-24	spits acid of 2D10 potency 1D6 times per day with 20 ft. range
25-26	breathes fire 2D10 damage points 1D6 times per day: single target, 10 ft. range
27-28	Immune to spells of Command
29-30	highly flammable: if ignited, burns all within 10 ft. radius for 2d10 damage points
31-32	hypnotic skin like 6th circle command spell Mesmerism cast at MKL/10
33-35	appearance confusing like 6th circle command spell Confusion cast at MKL/10
36-37	petrification occurs when touched on the bare flesh and victim fails a CON CR-5
38-40	regenerates 1 hit point per round in location of choice until dead
41-12	befuddles one opponent (-10% attack and parry probabilities) per turn in addition to other attacks
43-45	apparently invincible; no visible damage till it falls over dead
46	invisible till it attacks
47-48	appearance very confusing (treat as 30% defense)
49-50	poison touch, 1D10 potency-must get through armor to work
51-52	Constitution minus 2D6 but regenerates 3 points per melee round in location of choice until dead
53-54	scale skin (treat as armor class 7)
55-56	Can only be harmed with magical weapons
57-58	Carry a disease on itself
59-60	continuous emanation of Fear surrounds for 30 feet, check morale with a FER CR-2 each turn.
61-62	explodes when it dies, doing 3D6 damage to all within 10 ft.
63-65	appears extremely dangerous (FER CR-2)
66-67	can go invisible at will
68-70	continuous emanation of Panic surrounds for 20 feet, check morale with a FER CR-5 each turn.
71-72	scale skin (treat as armor class 8)
73-74	scale skin (treat as armor class 9)
75-76	scale skin (treat as armor class 10)
77	appears to be a harmless creature until engage in melee
78-80	regenerates 1D6 hit points per melee round until dead
81-82	capable of leaping up to 30 ft.
83-84	undetectable by use of magick
85	appearance extremely confusing (treat as 40% defense)
86-87	Immune to poison
88-90	agonizing screams when moving (-10% to fighting abilities)
91-92	stench overpowering: make CON CR-6 or lose consciousness
93-94	Immune to fire
95-96	this hideous beast demoralizes all who gaze upon it like 6th circle command spell Demoralization cast at MKL/10
97-98	size +1d3 ft.
99	Touch drain 1000-20000 experience points
00	Roll twice



Broos

The Broos are human-bodied with the head of deer, antelope or a goat. They rub dung in their hair, worship spirits of disease, and engage in other repulsive practices.

At least 90% of all Broos are male. They can hybridize with almost any other creature, so there is no standard Broo shape - all are mongrels. Broo have the ability to mate with any other species, with the child eating its way out of the host at full gestation. The newborn would distribute traits of parent and host.

Broos roam wastes, deserts, swamps and mountains on small gangs. They are no builders, thought they may inhabit ruined buildings or caverns. They use other beings as targets for their frequent raids and carry away victims to be used as object of sadistic pleasure. A common Broo trick is to infect money or jewel with disease, then leave the stash where humans can find it. Broos are immune to disease or poison. There is 50% chance a random Broo carries disease on its person or weapon.

BROOS*	Exp.	Body	Fat.	Size	Wt.	%Hit	%P&D	Blows	WDF	armor	No/100	Bonus Exp.
Young 1	0	19	14	6'	200	-	-	-	3x	3	40	110
Young 2	2000	20	15	6'1"	220	+5%	-	-	3x	3	10	175
Young 3	4000	21	17	6'2"	240	+7%	-	+1	3x	3	10	280
Young 4	8000	22	18	6'3"	260	+10%	-5%	+1	3x	4	10	450
Young 5	15000	23	20	6'4"	280	+12%	-7%	+1	3x	4	10	600
Adult 6	25000	25	22	6'5"	310	+15%	-10%	+2	3x	4	5	750
Adult 7	40000	27	22	6'6"	330	+17%	-12%	+2	3x	5	5	950
Adult 8	75000	29	25	6'7"	350	+20%	-15%	+3	3x	5	5	1400
Adult 9	125000	29	25	6'8"	380	+25%	-17%	+3	4x	6	2	1800
Adult 10	250000	31	27	6'9"	410	+27%	-20%	+4	4x	6	1	2500
Old 11	400000	31	27	6'10"	430	+30%	-22%	+4	4x	7	1	3800
Old 12	600000	33	29	6'11"	450	+45%	-25%	+5	4x	7	1	7000
Old 13	800000	33	30	7'	480	+40%	-30%	+5	5x	8	1/Tribe	9500

*Broos possess 1-3 chaotic features (see above table).



Scorpion men

Scorpion Men are hybrid creatures, and resemble nothing so much as a man-scorpion version of the centaur; they have the upper body, head, and arms of a man, and the lower body, six legs, and great, stinging tail of a giant scorpion. Scorpion Men inhabit hot, desert lands and, occasionally, small mountain villages; they are nocturnal, and during the day they conceal themselves in caves or underground passages, or in chambers of ancient ruins. Their rigid society is based on servitude to gigantic Queen, who do the majority of breeding of the race.

Scorpion men use weapons (usually spears, swords, and shields) to good effect. They are highly aggressive, well armored, and have deadly venoms which they can inject with their stingers. A single sting from a Scorpion Man kills most mammals, birds, reptiles, etc. Scorpion Men are not immune in the least from their own poison, which makes fights for position or mates very dangerous things. Note that the females, who often are quite attractive from the waist up, have very deadly poison.

A Scorpion Man can lose one of his legs with no loss to mobility. If he loses two legs on the same side, his movement is reduced to half. A Scorpion Man must lose all his legs on one side of his body to become immobilized.

Body	Fat.	Wt.	Move	armor	%Hit	%Dodge	%Parry	Attack Mode	Bonus Exp.
60	45	1900	40/200	5	+20%	+25%	-15%	Weapons: 4x WDF *MLS 6* large tail stinger* (+2 Blows)	1800

** Stinger is rated P/1-6.*



Skaven

A Skaven is a crossbreed of a rat and a man. They have the appearance of large bipedal rats with sufficient intelligence to make tools, converse in a developed language and develop and use advanced weaponry. An average Skaven is said to have a lifespan of around 20 years, but powerful members of the Skaven society can live much longer, even hundreds of years (due to use of drugs and magick). With an abundant food source and little predation the average Skaven can live well past 50. However the chances of this occurring are extremely slim, as Skaven are prone to in-fighting due to self-destructive natures.

Skaven are a bit shorter than men, between four and five feet tall on average. Most have brown fur, although this can vary. White and grey-furred ratlings are prized among Skaven litters, as they often become Grey Seers (the Skaven equivalent of priests and wizards). Black fur is looked upon as the sign of a true killer, so the elite Stormvermin corps draw their members from back furred ratlings (it is also common for lighter colored Skaven to dye their fur, especially if they happen to be a member of the Stormvermin). Albino Skaven are rare but not unheard of. The Stormvermin in charge of protecting the Council of Thirteen (the Skaven ruling body) are all albino.

Male Skaven are workers and warriors. Females are called breeders and are docile, barely intelligent creatures who spend much of their lives hidden away in the nest to breed. Though they are far larger than the average Skaven (about 10 feet tall), female Skaven can't take care of themselves and rely on eunuchs to feed and protect them. Female Skaven typically produce three to five litters a year, each containing about 20 young called ratlings.

The Council of Thirteen is the ruling body of the Skaven race. They sit at a long table with the seats at top and bottom empty. The top seat is the symbolic seat of the Horned Rat. Therefore, the most powerful members sit to the left and right of the Horned Rat and share equal power. Each member is the equal of whomever sits opposite him. The council are constantly shifting allegiances, backstabbing, cheating, lying, and hiring assassins to kill each other — much to the amusement of their malevolent god. This backstory helps justify why a rapidly-reproducing, disease-resistant race does not rule more of the world; they are too busy fighting each other. Each member of the council is open to replacement at any time. The applicant must simply challenge his rival to a fight to the death; if he wins, he takes the place of the loser on the council.

Council members mentioned in the backgrounds include:

1. Lord Kritislik (Seerlord)
2. Lord Morskittar (Lord-Warlock of Clan Skryre)
3. Nurglitch VII (Arch-Plaguelord of Clan Pestilens)
4. Kratch Doomclaw (Clan Rictus)
5. Warlord Gnawdwell (Clan Mors)
6. Lord Sneek (Nightlord of Clan Eshin)
7. Lord Verminkin (Packlord of Clan Moulder)
8. Lord Paskrit ("Warlord-General of all Skavendom")

Kritislik occupies seat number 1 on the Council, Morskittar seat 12 — hence these two are the most powerful of the Lords of Decay. Verminkin occupies seat 9 and Paskrit seat 4. Nurglitch I brought Clan Pestilens to prominence by defeating Lord Vask for a place on the Council of Thirteen.

Below the council in the fictional hierarchy of the race are the Grey Seers, prophets of the Horned Rat himself, and powerful

sorcerers. Grey Seers have prophetic powers and are usually grey-furred; hence the name. While the Grey Seers are often physically weak, they make up for this in cunning, guile, and the use of magick. Most other skaven fear and hate grey seers in equal measure. The most feared symbol of the Seers is the "Screaming Bell," a massive, horned bell mounted on a carriage and pushed into battle, the daemonic chimes enthusing the skaven hordes. This holds a fairly unique place in the game as it is based like a monstrous creature, but fielded within a unit of skaven troops, granting bonuses to both the unit, and the larger army with its effects.

The rest of skaven society is organised into innumerable clans. Four clans are traditionally more powerful than the rest: Clan Pestilens, Clan Moulder, Clan Eshin, and Clan Skryre. These four are collectively known as the Great Clans, and dominate the back-story of the race and most army units.

SKAVEN	Exp.	Body	Fat.	Size	Wt.	%Hit	%P&D	Blows	WDF	armor	No/100	Bonus Exp.
Warrior 1	0	14	15	4'7"	110	-	-	-	3x	3	50	80
Warrior 2	2000	15	20	4"8"	115	+5%	-	-	3x	3	10	100
Warrior 3	4000	16	10	4'9"	120	+7%	-5%	+1	3x	3	10	200
Warrior 4	8000	17	11	4'9"	120	+10%	-7%	+1	3x	4	10	300
Warrior 5	15000	18	12	4'10"	125	+12%	-10%	+1	3x	4	10	500
Officer 6	25000	19	13	4'10"	125	+15%	-12%	+2	3x	5	5	600
Officer 7	40000	19	14	4'11"	130	+17%	-15%	+2	3x	5	2	800
Officer 8	60000	20	18	4'11"	130	+20%	-17%	+3	3x	7	1	1200
Officer 9	100000	20	20	5'	140	+25%	-20%	+3	4x	7	1	1500
Chief 10	150000	21	22	5'	150	+27%	-25%	+4	4x	8	1	2000
Lord 11	225000	21	24	5'1"	160	+30%	-27%	+4	4x	8	1/Regt	3500
General 12	400000	22	26	5'1"	170	+35%	-30%	+5	4x	9	2/Clan	6000
Warlord 13	700000	23	28	5'2"	180	+40%	-35%	+6	5x	9	1/Clan	8500



Satyrs

Satyrs are supernatural, horned spirits of nature and the wilds. They have the torsos of very hairy men, but with slanted eyes, flat noses, pointed ears, and goat horns on their foreheads; their lower bodies are entirely goatlike, complete with cloven hooves and goatish tails. They are fairly rare, but can still be found in ancient forests and hills. Their distant cousins, four-legged centaurs, are only found in the plains of the Sea of Grass and so await a later volume.

Addicted to venal pleasures, satyrs are a wild lot, given to playing the sirinx (pan-pipes), dancing, drinking, and womanizing; they revel in drunken vandalism, and love to frighten travelers in wild places. Beautiful women of any humanoid race are especially prone to attract the attention of these over-sexed pranksters, who will ardently pursue any pretty female who catches their eye, with or without the encouragement of the lady in question.

Satyrs are widely regarded as slothful pleasure-seekers, and while they are peaceful creatures they are usually greeted with hostility by the men of human communities that they approach; as they are primarily interested in human women, satyrs don't necessarily seem to mind the rude or even violent receptions they receive from their men folk. Nonetheless, they rarely leave the protection of deep, ancient forests, preferring to spend their time chasing after the affections of Faerie Spirits and leaving it to luck to bring an attractive woman onto their path. Once a woman has attracted the satyr's interest, it will use every trick in the book to gain access to her bed, but usually the greatest danger to their paramours, aside from exhaustion, is to their chastity and/or reputation. Once a satyr has slaked its considerable (often pent-up) lusts, they tend to become bored and wander off. Satyrs are usually encountered alone, but occasionally they're found in small groups. Satyrs may have specific Lineages, Birth Signs, and Birth Omens.

Satyrs can be very malevolent, and many are quite skilled with hunting weapons such as the javelin and the bow.

Fauns are a milder form of the satyr. Fauns closely resemble satyrs, but have rams' horns, and a goat's beard and tail. Type II fauns have the legs, tail, and ears of a deer, but the body and face of a hand-some young man; they are smooth-skinned, and less hairy than Type I fauns. Fauns are gentle creatures who entice humans - particularly pretty maidens - into their woodland revels, rather than chase them downs like satyrs. There are a few very powerful fauns equivalent to satyrs (the Horned Ones), who guard the forest animals. Horned Ones appear as huge, dark fauns armed with great clubs. These powerful beings are both intelligent and wise, and will instruct those they favor (usually Druids).



Sirens

The Sirens are dangerous and beautiful creatures, portrayed as femme fatales who lure nearby sailors with their enchanting music and voices to shipwreck on the rocky coast of their island. Their song, though irresistibly sweet, was no less sad than sweet, and lapped both body and soul in a fatal lethargy, the forerunner of death and corruption. The term "siren song" refers to an appeal that is hard to resist but that, if heeded, will lead to a bad conclusion. They are mantic creatures like the Sphinx with whom they have much in common, knowing both the past and the future.

Sirens usually live in much deeper waters, though they will sometimes come close to shore to feed. They use their voices to lure sailors into wrecking their ships in dangerous waters, either by drawing them close to hidden rocks, or by driving them mad so they destroy their own boats, and then the sirens will consume the bodies of the drowned. Sirens are usually encountered in small groups.



Wolfen

The Wolfen are a crossbreed of a man and a wolf.

These are the *twelve original tribes* of Wolfen who created the Constitution upon which the Wolfen state is based. Bitter enemies since the beginning of Wolfen history, there were traditionally thirteen tribes. However, the constant warfare and shifting alliances, always grim and bloody, eventually lead to an atrocity so great that even the most barbarous Wolfen were shocked.



WOLFEN	Exp.	Body	Fat.	Size	Wt.	%Hit	%P&D	Blows	WDF	armor	No/100	Bonus Exp.
Warrior 1	0	30	25	6'5"	400	+5%	-	+1	4x	4	40	150
Warrior 2	2000	31	26	6'5"	400	+7%	-	+1	4x	4	10	225
Warrior 3	4000	32	27	6'5"	400	+10%	-	+1	4x	5	10	350
Warrior 4	8000	33	28	6'6"	425	+12%	-5%	+2	4x	5	10	500
Warrior 5	15000	34	29	6'6"	425	+15%	-7%	+2	4x	5	10	650
Warrior 6	25000	35	30	6'6"	425	+18%	-10%	+2	4x	5	5	900
Officer 7	40000	37	32	6'6"	425	+20%	-12%	+2	5x	7	5	1200
Officer 8	75000	39	33	6'8"	450	+25%	-15%	+3	5x	7	5	1800
Officer 9	125000	41	35	6'8"	450	+27%	-18%	+3	5x	7	2	2500
Officer 10	250000	41	37	6'8"	450	+30%	-20%	+4	5x	7	1	3200
Officer 11	400000	41	37	6'10"	475	+35%	-25%	+4	5x	8	1	4400
Captain 12	600000	43	39	6'10"	475	+40%	-30%	+5	6x	8	1	6050
General 13	800000	43	41	7'	500	+40%	-35%	+6	6x	8	1/Tribe	7000

Animals

The list below has the typical sort of animals which will be met in encounters. In comparing animal movement with humans bear in mind that the normal human move in a 2.5 minute turn is 60' with a charge bonus of 40' and a maximum of 120' with strain and fatigue loss. Animals will have walk and rush as their two movement modes.

Creature Type		Body	Weight	Move	Armor	Attack Mode & Special Characteristics	%Hit	%Dodge	Bonus Exp.
Ant	Giant	25	200dr	60/120	8	2xWDF *MGB 10* mandibles Giant ants will not release prey once bitten and do 2d6 damage per melee round once a grip with their mandibles is obtained. No morale check.	+10%	-	175
Apes		35	400dr	60/150	1	4xWDF *MCC 3* claws + 2xWDF *MMB 2* fangs Apes will also hug their opponents doing 2d6 damage per turn of hug.	+10%	-25%	100
Bears	Brown	50	450dr	60/180	3	2xWDF *MLC 6* claws + 2xWDF *MLB 3* fangs Hug: 3d6 damage per Turn	+15%	-15%	300
	Grizzly	60	800dr	60/180	3	3xWDF *MLC 6* claws + 2xWDF *MLB 3* fangs Hug: 3+3d6 damage per Turn	+15%	-15%	500
	Polar	60	900dr	60/180	3	4xWDF *MLC 6* claws + 2xWDF *MLB 3* fangs Hug: 6+3d6 damage per Turn	+25%	-25%	700
	Lycanthrope	75	900dr	60/180	5	4xWDF *MLC 6* claws + 2xWDF *MLB 3* fangs +35% Hug: 10+3d6 damage per Turn Bears are ferocious in a fight (+2 blows) and check morale at 75% when 1/2 body damaged has been sustained. Bears are immune to "hug" damage.	+35%	-25%	5000
Boars	European	35	125dr	60/180	3	4xWDF *MMB 2* tusks + 2xWDF *MSK 3* hooves	+10%	-25%	150
	Lycanthrope	55	250dr	60/180	4	5xWDF *MMB 2* tusks + 3xWDF *MSK 3* hooves Boars invariably score leg hits, so make an automatic check on Critical Hits #15 -20 by rolling a 1d6 for hit on erect target. When victim is small or is downed, use full Critical Hit range. Boars gore and trample downed victims (but do not kick). Bash is equal to H weapon at +10% vs all targets.	+30%	-25%	1250
Bulls		60	1500dr	60/200	3	3xWDF *MLH 7* horns + 3xWDF *MLK* 8 hooves Bulls automatically "*bash*" victims when they charge and hit. They trample downed opponents but do not kick.	+15%	-	200
Cats	Domestic	4	10dr	60/180	0	4xWDF *MSC 1* claws + 3xWDF *MSB 0* fangs +25% (+1 Blow)	+25%	-50%	0
	Familiar	15	10dr	60/240	3	8xWDF *MSC 1* claws + 6xWDF *MSB 0* fangs +40% (+2 Blow) Cats can see in the dark, and they see and hear 80% of the time. Familiars know all Detect spells and can become invisible. Cats are silent and may hide successfully 85% of the time.	+40%	-60%	750
Centipedes	Normal	2	-	10/20	0	1xWDF *MSB 0* mandibles Poison: 35% chance of death	+10%	-	0
	Giant	10	50dr	80/160	2	1xWDF *MLB 10* mandibles Poison: 45% chance of death	+15%	-	50

Creature Type		Body	Weight	Move	Armor	Attack Mode & Special Characteristics	%Hit	%Dodge	Bonus Exp.
Crabs	Normal	2	1-2dr	10/20	4	3xWDF *MSB 0* pincers	+5%	-	0
	Giant	10	10dr	60/120	6	2xWDF *MGB 10* pincers	+10%	-	225
Dogs	Large	12	75dr	60/240	1	3xWDF *MMB 2* fangs	+10%	-25%	25
	War Dog	16	125dr	60/240	1	4xWDF *MMB 2* fangs	+15%	-25%	50
	Armored	20	175dr	60/200	5	4xWDF *MMB 2* fangs Dogs can smell the presence of beings up to 300 feet (unless upwind) 80% of the time and track successfully 75% of the time. The War Dog is trained to go for the throat or weapon arm of an enemy, so treat critical hits as being on these 75% of the time.	+15%	-25%	125
Eagles	Normal	10	20dr	20/500	1	2xWDF *MMC 3* talons + 2xWDF *MMB 2* beak	+15%	-35%	25
	Great	70	200dr	40/650	3	3WDF *MGC 10* talons + 2xWDF *MGB 8* beak	+15%	-25%	100
	Lord	125	400dr	50/700	3	3WDF *MGC 10* talons + 2xWDF *MGB 8* beak Eagles do not dodge on land. When diving on prey, they automatically knock down beings up to 5 times their body weight and have a LH bash on beings up to 7 times their body weight. (Increase WDF of normal eagles by 1d6 and of Great Eagles by 3d6). Great Eagles are highly intelligent and may bear their own weight in passengers. All eagles are utterly lawful.	+25%	-25%	250
Falcons & Hawks		2-4	1-5dr	20/650	1	6xWDF *MSC 1* talons + 6xWDF *MSB 1* beak +10% Falcons and Hawks score an extra 1d6 of damage when diving on prey. They can knock down all small animals or birds. They cannot dodge on land.	+10%	-35%	0
Frogs	Giant Killer	30	300dr	60/180	1	3xWDF *MMB 2* bite + Tongue Killer Frogs may project their tongues up to 20 feet, catch victims and reel them in to be bitten. A kick (as *MLK 8* hooves) delivers a bash 50% of the time to opponents up to 1000dr in weight.	+15%	-15%	250
Horses	Riding Palfrey	15	1200dr	60/240	1	2xWDF MLK 8 Large Hooves + 2xWDF *MMB 3* teeth	+5%	-10%	200
	Light Warhorse	20	1300dr	60/250	1	2xWDF MLK 8 Large Hooves + 2xWDF *MMB 3* teeth Warhorses will kick and bite enemies, and also tend to trample fallen victims.	+15%	-25%	250
	Medium Warhorse	25	1500dr	60/230	1	3xWDF MLK 8 Large Hooves + 2xWDF *MMB 3* teeth	+20%	-20%	350
	Heavy Warhorse	30	2000dr	60/220	1	4xWDF MLK 8 Large Hooves + 3xWDF *MMB 3* teeth	+25%	-20%	450
	Great Horse	35	2100dr	60/300	1	4xWDF MLK 8 Large Hooves + 3xWDF *MMB 3* teeth	+35%	-30%	550
Leopards	*Spotted*	*30*	*100dr*	*60/240*	*2*	*3xWDF MMC 3 claws (+1 Blow) + 3xWDF MMB 2 bite*	*+20%*	*-35%*	*350*
	Black	35	150dr	60/240	2	4xWDF *MMC 3* claws (+1 Blow) + 3xWDF *MMB 2* bite	+20%	-35%	425
	Cheetah	30	90dr	60/380	2	3xWDF *MMC 3* claws (+1 Blow) + 3xWDF *MMB 2* bite Black and Spotted Leopards have Cat characteristics and often lurk in trees. Cheetahs have exceptional eyesight and spot enemies or prey 100% of the time up to 3 miles. Increase bash probabilities by +10% when "springing".	+20%	-35%	350
Lions	African	50	600dr	60/240	2	3xWDF *MLC 6* claws(+1 Blow) + 3xWDF *MLB 3* bite	+25%	-20%	500
	Lycanthrope	65	700dr	60/240	2	4xWDF *MLC 6* claws(+1 Blow) + 3xWDF *MLB 3* bite Lions have Cat characteristics. When springing, 50% chance of bash vs victims up to 2000dr, and a 25% chance up to 4000dr	+35%	-25%	5000
Mosquitoes	Giant	10	50dr	20/300	0	3xWDF *Sword 5 L* *Giant Mosquitoes will "fence" with an armed opponent, and if a hit is scored, fasten on to the victim to drain their blood. Roll 2d6 for damage per melee round that blood drain occurs.*	*+25%*	-20%	100
Mules	Normal	50	1000dr	60/240	3	3xWDF *MLK 8* hooves + 2xWDF *MMB 3* teeth Mules will kick and bite enemies, and also tend to trample fallen victims. They are very thick skinned and notoriously bad tempered and stubborn.	+10%	-10%	200
Porcupines	Giant	25	200dr	40/100	5	Quills as missiles Giant porcupine "throw" their quills with their tails. From 1d6 quills will be thrown up to 50' twice per melee round. Treat as Light Crossbow, with 5+1d6 damage per quill. Anyone not in Class 9 or 10 armor who falls on a porcupine will suffer 3d6 damage each melee round they remain there. Porcupines are timid but defend themselves tenaciously. They have poor eyesight but good hearing.	+10%	-	200
Ram	Normal	10	100dr	60/180	2	2xWDF *MLH 7* horns	+10%	-15%	50
	Giant	40	1000dr	60/240	3	3xWDF *MLH 7* horns Increase Bash probability by +10% when rams charge their target. Giant Rams have Bash like a Bear Hug.	+15%	-10%	350
Rats	Gutter	3	4dr	50/120	0	3xWDF *MSB 0* fangs	+10% -	20%	0
	Giant	20	100dr	60/180	0	3xWDF *MMB 2* fangs	+10%	-20%	50
	Lycanthrope	25	150dr	60/180	0	3xWDF *MMB 2* fangs (+2 Blows)	+10%	-25%	700
Rhinoceros		125	8000dr	60/160	6	4xWDF MLH 7 horn + 3xWDF MLK 8 hooves Rhinos will trample fallen victims but not kick.	+15%	-	1500
Scorpion	Small	1/2	-	10/20	0	1xWDF *MSS 0* stinger Poison: 10% death + 1d6 damage	-	-	0

Creature Type		Body	Weight	Move	Armor	Attack Mode & Special Characteristics	%Hit	%Dodge	Bonus Exp.
	Giant	35	300dr	60/150	6	1xWDF *MLS 6* stinger + 2xWDF *MGB 10* pincers Poison: 35% death + 3d6 damage	-	-	200
Skunks	Stripped	5	15dr	60/120	0	Spray	-	-	0
	Giant	20	75dr	60/160	0	Spray Skunks fight using a spray cone 20'x10'. Treat as poison which incapacitates 25% of the time and routs target 26-75 % of the time. Giant skunks have a range of 60'x25'. Incapacity lasts 1d10 melee turns. Once they spray skunks will move along to get out of the way of what ever scared them.	-	-	50
Snakes	Constrictor	10	150dr	30/90	0	*MGS 9* Strike 15% Bash + constrict (x2 dice)	-	-	25
	L. Constrictor	20	350dr	50/120	0	*MGS 9* Strike 25% Bash + constrict (x3 dice)	-	-	50
	S. Viper	3	3-9dr	30/90	0	*MSS 1* strike + Poison	-	-	25
	L. Viper	6	15dr	30/120	0	*MSS 5* strike + Poison	-	-	25
	Giant	50	1000dr	60/160	3	*MGS 9* strike *MLS 6* strike + Poison (40% chance +1d20 damage) Giant serpents constrict with a 35% bash and do 4d damage per melee round. In general constriction for all constrictors causes the number of dice indicated in damage per melee round.	+15%	-10%	700
Spiders	Giant	20	200dr	60/180	0	1xWDF *MGB 10* mandible Poison: Paralysis Type Webs: A Giant spider may throw a sticky line of silk up to 60' with 25% accuracy. Victims who are caught will be reeled in. Webs are strong enough to hold even trolls and giants for 1d6 turns (melee turns or game turns depending on the mode of action) Ordinary characters are caught until they are released or cut their way out. Time is 1d6 turns to cut, unless using a Flaming Sword which is instantaneous)	+5%	-10%	400
Stags	Normal	25	300dr	60/240	1	2xWDF *MLH 7* horns + 4xWDF *MSK 3* hooves	+5%	-15%	50
	Great	40	450dr	60/300	2	3xWDF *MLH 7* horns + 6xWDF *MSK 3* hooves	+20%	-25%	200
	Female	15	150dr	60/240	1	4xWDF *MSK 3* hooves	+5%	-15%	20
Tigers	Indian	55	700dr	60/240	2	3xWDF *MLC 6* claws (+1 Blow) + 2xWDF *MLS 3* fangs	+25%	-25%	550
	Siberian	60	800dr	60/240	2	4xWDF *MLC 6* claws (+1 Blow) + 2xWDF *MLS 3* fangs	+30%	-25%	600
	Lycanthrope	75	900dr	60/240	4	4xWDF *MLC 6* claws (+1 Blow) + 3xWDF *MLS 3* fangs	+35%	-25%	5000
Vampire Bats		5	1-3dr	5/240	0	3xWDF *MSB 0* fangs Blood Drain: 1d6 (See Mosquitoes) Vampire bats associate with vampires	+30%	-35%	0
War Elephant		150	10000dr	60/150	3-5	4xWDF MLH 7 tusks Trample: 4d6 damage Trunk: 25% chance of grappling victim and toss 15'-40'	+15%	-	1500
Wasp	Giant	12	50dr	20/300	0	3xWDF *Sword 5 L* *Poison: 35% chance of Paralysis*	+25%	-20%	100
Weasels	Giant	25	75dr	60/180	2	3xWDF *MMB 2* fangs Blood Drain (see Mosquitoes) Weasels are ferocious and never check morale.	+15%	-20%	150
Wolves	Gaunt Grey	16	125dr	60/240	1	3xWDF *MMB 2* fangs	+10%	-25%	50
	Pack Leader	24	200dr	60/240	1	4xWDF *MMB 2* fangs	+25%	-25%	100
	Warg	20	175dr	60/240	1	4xWDF *MMB 2* fangs	+10%	-25%	75
	Pack Leader	30	250dr	60/240	1	5xWDF *MMB 2* fangs	+25%	-25%	150
	Dire	45	400dr	60/240	2	5xWDF *MMB 3* fangs	+25%	-25%	250
	Pack Leader	50	425dr	60/240	4	3xWDF *MMB 3* fangs Wolves have the same characteristics as dogs when it comes to smelling and tracking. They also tend to operate in packs of 10-30 animals. Wargs are friendly toward Orcish type but the other wolf types do not make friends easily. There is a 10% chance that a wolf is rabid. If so, a human bitten by one runs a 25% chance of being infected (requiring a Cure Disease) and will die in 3 days. A human bitten by a Werewolf has a 10% chance of becoming Were.	+35%	-25%	275
Wolverines	Normal	25	50dr	60/180	3	3xWDF *MMB 2* fangs + 4xWDF *MMC 3* claws	+25%	-25%	100
	Giant	60	200dr	60/200	4	3xWDF *MMB 3* fangs + 4xWDF *MLC 6* claws+25% Pound for pound, nothing is tougher than an enraged wolverine. They are utterly ferocious and exceedingly hard to kill. Wolverines never check morale.	+25%	-20%	300

Dire wolves

Dire wolves were sired when the Enemy breed especially large and vicious wolves together in the desire to create a new breed of wolf, one that was more intelligent and cunning than its sires and would be filled with his malice and hatred. Over time, this breeding program proved a success and these large wolves did indeed become an independent breed of wolf. But Dire wolves were still capable of interbreeding with the common wolf species. Some did, thereby diluting the traits that had been bred into this new sub-species. Even so, many of this breed grouped together in their own packs and sired more Dire wolves. These wolves were vicious and hunted for the pleasure of killing just as much as they did for food. They were cunning and cruel and showed an intelligence uncommon to the wolf species, and a malice that was akin to that of the Orcs.

These creatures are kept and especially breed by Goblins to act as their mounts for riding and as sentinels at watch over their strongholds, for they are an ideal size to carry a Goblin. Orc's however use Dire wolves solely as a kind of guard dog, for they are not large enough to carry an Orc. It is an ideal partnership for the Orc-kind and Dire wolves and many now live amongst the Goblin

encampments and strongholds spread across Middle-earth. It is said that these creatures have also developed their own language, one that is understood by the Goblins. Goblin wolf-handlers are able to converse, albeit in a crude and rudimentary way, with their Dire wolf charges. This has made the partnership of Dire wolf and Orc-kind even more dangerous.

Dire wolves are usually found living in packs amongst Goblin and Orc encampments and strongholds; however packs of up to a dozen of these creatures may be found roaming the wild. They are a threat to any of the Free Peoples who may come into contact with them, but unlike wolves, Dire wolves prove far more difficult to deal with. Occasionally, amongst a pack of common wolves, the Alpha male and female may be Dire wolves, but this is becoming rarer as these creatures now tend to be bred in abundance by Orcs.

In combat, Dire wolves will often fight cooperatively. Several Dire wolves may attack the same target, ensuring that most of them will not be parried or dodged. Or one or two of the larger Dire wolves may attempt to knock their target down— when it falls over, a bunch of other Dire wolves will rush in to tear at the target while it is down.

Dire wolves have a language consisting of guttural growls and howls. It is possible to learn and understand this animal language and Goblin wolf-handlers often do. Dire wolves are able to communicate very basic information through these sounds. If someone lives in a close working relationship with a pack of these creatures, as Goblin wolf-handlers do, then they will pick up on what the sounds mean. Such basic information that can be conveyed include the understanding that there is an intruder present or that prey has been sniffed out, that there is danger etc. Such information will always be vague and indeterminate but the message will have one strong theme: ie intruder, danger, food, cold, hungry etc.

The first Dire wolf was Draugluin, and the greatest wolf was Carcharoth, the guardian of Angband, a descendant of Draugluin as all other Dire wolves were. Carcharoth (Sindarin: “The Red Maw”), also called Anfauglir (“Jaws of Thirst”), was bred with the specific goal of killing Huan, the hound of Valinor. Fed by Morgoth's own hand with Elvish and man-flesh in which Morgoth deliberately infused his own powers, Carcharoth tirelessly guarded Morgoth's Dark Throne in Angband. Carcharoth was killed by Huan, but Huan died soon afterwards from his wounds.



Wargs

Buoyed by the success of breeding the Dire wolves, the Enemy set about to overcome the shortfalls of that breed, the result was the breeding of the Wargs. Large and power, Wargs look something of a cross between a giant hyena and a Dire wolf and are around the size of a small horse. They are covered in thick fur that ranges in colour from white through silvery grey, and brown to black. They have a fearsome reputation and are believed to be able to snap a man’s spine with their powerful jaws. Their fierce might is matched by an evil intellect and cunning that should never be underestimated.

Wargs have been allied with Orc-kind since the Enemy bred both species. But it is believed by the Wise that the Wargs did not appear until after the fall of Beleriand, for the species of wolves that were such a great threat to the Free Peoples before that time were either great Dire wolves or Werewolves.

Wargs are large enough that Orc-warriors can be mounted on their backs, thus comprising a fearsome cavalry that is not easily overcome. As with Dire wolves and Goblins, many Wargs live side by side with Orc’s in their strongholds, acting as ‘watchdogs’ as well as mounts. Other Wargs, however, can be found living in the wild and pose a threat to Orc and Free Peoples alike as they see all as potential sources of food. Where Wargs live in association with Orcs, the Orc wolf-handlers have learnt the subtle language of the wolf, just as their Goblin counterparts have with the Dire wolves.

Wild Wargs live in packs of up to twenty individuals all belonging of one family sired by an Alpha male and female. Generally, these Alpha’s are the largest of the pack, but this is not always the case. Should the Alpha male or female be killed or die, the pack will fragment into smaller packs that will look for others in a similar circumstance in order to unite into a new pack. In this way, inbreeding is minimised and the chance of healthy and strong offspring is maximised.

Generally the Wargs that are allied to Orc tribes have been bred by the Orc wolf-handlers and are more “tame”. That is to say that they will not tare their Orc wolf-handlers apart on sight... generally they won’t, but there are always exceptions. For an Orc tribe to capture and “tame” Wargs is a great and dangerous undertaking, one left up to the wolfhandlers who will take care of the Wargs. It is dangerous work and one that results in many disfiguring injuries, but those who succeed will receive a place of honour and gifts from their Chieftain.

Dire wolves and wolves will avoid Wargs as they will be treated as competition for food and a threat to the pack. Wargs appear to have originated in the vales of the Anduin in Rhovanion, but they have now spread across the Misty Mountains into Angmar and the Ettenmoors, and as far south as the Gap of Isen and Rohan. They have even been found as far east as the Sea of Rhun. They prefer to wear down their prey through hit and run attacks, surrounding and overpowering their targets, and they are not afraid of attacking larger parties of travelers.

In combat, Wargs will often fight cooperatively. Several Wargs may attack the same target, ensuring that most of them will not be parried or dodged. Or one or two of the larger Wargs may attempt to knock their target down— when it falls over, a bunch of other Wargs will rush in to tear at the target while it is down.

Wargs have a language consisting of guttural growls and howls. It is possible to learn and understand this animal language and Orc wolf-handlers often do. Wargs are able to communicate very basic information through these sounds. If someone lives in a close working relationship with a pack of these creatures, as Orc wolf-handlers do, then they will pick up on what the sounds mean. Such basic information that can be conveyed include the understanding that there is an intruder present or that prey has been sniffed out, that there is danger etc. Such information will always be vague and indeterminate but the message will have one strong theme: ie intruder, danger, food, cold, hungry etc.



Hell Hound

There have always been tales of animals coming under demonic possession, or falling into the service of dark powers. Legends of Greece and the ancient world speak of the three-headed demonic guard dog of the underworld: Cerberus. To the hardy Norse and the other people of the north, these beasts are called Garm wolves; named for a wolf god in their ancient and fallen pantheon. To most of the European people, these vicious and ravening canines are called Hell Hounds.

It is unknown whether Hell Hounds truly emerge from the depths of the underworld, or if they are ‘merely’ a supernaturally-tainted breed of wolf. What is known without a shadow of a doubt is that these beasts are consummate hunters and killers. They usually live in packs of half a dozen or so, though they stalk equally efficiently even when alone.

A Hell Hound differs from a wolf in several easily recognizable ways. Firstly, a Hell Hound has bale red eyes that slowly trickle drops of blood at all times. Secondly, it tends to be slightly larger and more muscular than a normal wolf, and possesses night-black or snow-white fur (no one has ever seen a Hell Hound with any other color fur – or never survived to tell of it). Lastly, this beast is capable of understanding speech, for it often serves as a guardian, scout or sentinel for other evil or malign creatures. Though it lacks the ability to communicate in complicated languages, even the simplest of these creatures can communicate clearly with growls, howls, snarls and snorts, while a rare few can growl out several words in human tongues. It has savage, curling claws on each paw, and a mouthful of finger-length fangs that are capable of leaving terrible scars upon the beast's victims.



Rats

There are some thousand species of rodents known as rats. In these rules, the focus is on rats akin to the Norway or Brown Rat. These rats nest in out of the way areas: inside walls, in sewer passages, and in cluttered cellars, caves, and tunnels. They eagerly raid human habitations, storehouses, etc., eating almost anything; however, they show a preference for meat. Rats will attack small farm animals (like chickens) and small pets, including housecats.

Rats travel in closely-knit packs of 12-60 animals descended from a single pair. While rats usually forage singly, they will group together into a cooperative and predatory rat pack in order to overwhelm larger animals (see the Rat Pack Attack). Rats are fairly intelligent and learn quickly, making them a serious nuisance at the very least - and very dangerous at their worst. They will even attack helpless infants and incapacitated adults, if they dare. Sometimes they will also attack not-so-helpless humans when the rat pack or its nest is threatened.

Rat Pack Leaders: An exceptionally intelligent and influential rat (IQ/6+) occasionally will emerge, with preternaturally keen intelligence, ruthless cunning, and the ability to direct the efforts of his fellows. In such rare instances, the rats are especially destructive to human food supplies, and the Rat Pack Attack becomes murderously lethal. Giant Rats are magically mutated beasts who are much larger but otherwise very similar to their smaller cousins. Giant Rat Packs can prove to be major problems, particularly if the rat pack has a leader of exceptional intellect and ability.

Rat Pack Attack: Individually, most rats tend to flee rather than stand and fight, especially when faced by fire, although a cornered rat will put up a fierce struggle, A rat pack, on the other hand, can be savagely aggressive, particularly if it is large in numbers and is fighting on its own ground. Rat packs will literally swarm over an enemy or prey; no one rat can inflict much damage, but with 6, 10, 20, or even 30 or more all gnawing away, a pack can lacerate to death even a human being or similar-sized creature. Giant Rats, needless to say, are far more efficient at this form of assault, attacking even horses and the like.

The deadliness of a Rat Pack attack is directly related to the numbers of rats involved: for each rat attacking, add +2 PSF to the basic attack PSF of a single rat. Smaller animals (dog-sized or less) can attempt to evade by dodging, but their Dodge PSF is reduced by -3 PSF per rat attacking. Larger creatures reduce their Dodge chances by -6 PSF per rat attacking. The SC% of each rat is computed; each successful bite has its damage added to the others. Subtract the armor value of the victim, and the result is the total damage inflicted by the pack of rats. The rationale here is that rats will find some chink in any armor by sheer chance and weight of numbers, although high armor ratings still minimize the damage suffered.

Rat Killing: Most rats can be killed by a single blow or bite, but there are limits as to the numbers that can be dealt with in a single round. Canines, Mongooses, Small Hunting Cats larger than domestic cats, and Weasel-like predators can deal with two rats in a single attack (roll two attacks) because of their extraordinary speed and fighting skill. Humans and most other animals will be hard-pressed, unable to reach rats clinging to some parts of their bodies without assistance. The small size of rats also brings a light to moderate penalty to hit probabilities for large creatures (not the aforementioned predators, however).



Giant Rats

Giant Rats are likely to have a chaotic feature (76% chance), with a separate random feature each. Packs of these long legged, pony sized rats follow travelers for days, waiting for just the right moment to attack, such as when following some other creature's assault when their humanoid prey might be already wounded, or grabbing a straggler. They are frequently raised to serve as mounts by Skaven and fight with a bite and two claw attacks per round.

Aberrant Rats are man sized, freakishly mutated rodents, with each rat having a unique chaotic feature from the list below. They are the most aggressive rats of all, launching attacks on humanoids and other prey with little hesitation, and no concern whether or not they outnumber their intended targets. It has been reported that these rats often merely kill and dismember their victims, not bothering to eat them. These rats serve the Skaven, but are hard to control and occasionally eat their masters.



Insects

Giant Ant

Giant Ants live in underground complexes, either in ancient ruins or earthen caverns dug by the ants themselves. They are prolific insects and typically number between 22 and 220 (20+2d100) members, but occasionally, thousands of ants mass in one single colony, deplete an area's nutriment resources and rampage through the land eating everything in their path. A colony's active population is primarily composed of worker ants (about 70%), soldier ants that guard all entrances to the colony (29%), and the queen ant herself, and a few sub-queens that fight as workers but have the potential of becoming a full fledged breeding queen within a week of their sister Queen's death (1% of colony population). Most encounters with giant ants are with those either in a work detail, or soldier ants hunting or defending their territory. It has been observed that giant ant nations wage war with each other, and no two colonies ever link up and join forces, even against common threats.

Giant Centipede

Giant Centipedes are usually found alone, foraging for anything edible, including humanoids. These giants, while not really insects, but considered bugs by contemporary standards, are found in woodlands, swamps and ruins or deep beneath the earth. While their crushing bite is often enough to kill the average human, the venom injected on a successful strike is equally worrisome. Prey who are struck must make a CON CR-4 or succumb to sleep poison for 3d10 hours. If the victim is not pulled free and rescued by companions he is dragged off by the centipede to a food stash someplace for later consumptions (within 4d10 hours). Next to the centipede's food chamber is a large block of stone covering the only exit out of the larder into the beast's main lair, which takes

a successful STR CR to shove aside, with one attempt allowed per person per ten minutes. The primary bone-strewn hole of a giant centipede is littered with torn clothing and scraps of armor.

Giant Wasp

Giant Wasps are 2 feet long terrors of the summer sky, especially in August when they are exceedingly belligerent and blood thirsty. They nest in large, traditional shaped hives in woodlands and ruins, under bridges and cliff faces, or in other secure spots out of the rain; a hive contains about 4d10 members. Anything, regardless of size, that comes within 30 yards of a nest brings out the entire hive in a killing fury, lasting until either the intruders are dead or driven off. Giant wasps can be discovered on hunting flights, in which they are 50% likely to attack humanoids for no apparent reason.

Giant Hornet

Giant Hornets are as large as fullgrown men, orange and black striped, live in small hives of 4+d10 members and inhabit ruins, woodlands, dry scrubs, swamps and cave complexes. They are active hunters, seeking prey they can make unconscious with their stingers and then bring home to their larva young to slowly feed on. Humanoids are a soft skinned, abundant source of nourishment; therefore, they are much sought after. Tiger hornets attack with their stingers first, and can inject sleep venom up to three times per day, thereafter attacking with their mandibles. Any prey succumbing to the sleep poison, passes out for 3d6 hours. A hornet can drag prey heavier than itself, but flies off with prey of equal or fewer miles at half speed. Unconscious victims wake to find themselves, including their arms, glued in hard paper with d4+2 eggs stuck to their backs. To break free, glued prey must make a STR CR-2, (one try per half hour) and then deal with the adults in the nest itself (half of the hive's population is always present in the many chambers). Those hosts who cannot break free, witness the eggs hatch after 12 hours and turn into larva that begin to feed on the captive's flesh doing 1d4+1 body points damage per day until the victim is consumed. Larva become adults in 12 days, after which they begin to forage for prey themselves.

Giant mosquitoe

Giant mosquitoes are easy to hear or see coming. They do, however, form large swarms and attack with sharp claws and a bone proboscis outstretched for exposed skin. On a successful strike, a giant mosquitoe attaches itself to the flesh of a victim and bloats itself on blood automatically (for 1d6 points of damage) each round up to a maximum of 8 body points ingested before detaching and flying off at half speed. While attached, these giant mosquitoes can still be attacked, but any miss is 50% likely to result in a stray blow. The best removal tactic is flame; running a torch under the insect is 75% likely, per round, to force it to detach and fly off momentarily. Giant mosquitoes occasionally carry diseases, 30% chance, and if present, it is injected automatically with they strike. An CON CR is permitted. If the mosquitoe is diseased, roll d6: 1-3. White Plague/4-6. Rose Pox.



Playing a Vampire

In the medieval age wars are fought in the name of God and man, and to speak out against one's liege is both blasphemy and treason. But in the darkest hours of the night, undead spirits in the shape of men walk in the shadows...

It is a world in which vampires and werewolves prowl the night, and the powers of magick and faith bring the spark of the supernatural in to the lives of everyone, from the nobility to the peasants tilling the fields. Priests still bless the fields, and village wise women are consulted for every worry, from matchmaking and fertility to curing warts. Marty folk still pay homage to the "Fair Folk," or to other pagan gods.

The vampires who hold much of the power rule unchecked, and rarely face the consequences of their actions. But the mortal world will not live in fear forever, and the day may come when the living will rise up against the predators in their midst.

The Becoming

The moment a human becomes a vampire is never forgotten, for the transformation is usually painful and traumatic. A vampire is created when an existing vampire drains ail the blood from a mortal, killing him. However, just before final and absolute death sets in, the sire pierces open his own skin and releases a small amount of blood into the victim's mouth. This muses him somewhat, and he begins to drink from the sire's open wound. All it takes for the transformation to occur is the absence of one's own blood and the tiniest bit of vampiric blood.

For the next few years or decades, the newly created childe remains with his sire. He may be taught nothing or everything, nurtured or abused, restricted or granted full freedom. But until he is released by his sire and presented to the prince of the fiefdom, he is not accepted in vampire society.

The Hunger

Vampires must feed; this act is the lowest common denominator of their existence. Hunger is not merely a need, it is an all consuming passion. The thirst for blood is a primal instinct for survival, for only through blood may the vampire survive. The blood need not be human, and even if it is mortal vitae, the death of the vessel is not required (although the bloodlust often causes vampires to lose their restraint when they begin to feed, and thus to drain all life from their victims). Vampire teeth leave only a small wound, and even this disappears if the vampire licks the wound.

Because the sire never returns to the childe all of the blood he withdrew, the young vampire is soon consumed by a ravenous hunger for blood. As the childe has no experience with this overwhelming urge, it is as total as it is immediate. The fledgling cannot fight the urge except through a constant Ferocity check, and even then frenzy might overcome him if fresh blood comes within smelling distance. Vampires need to feed regularly, usually once or twice a week.

Nature of the Beast

What does it mean to be a vampire? Vampires are not, despite their appearance, human - they have an alien nature and differ from mortals in many fundamental ways. One may start with the picture of a human, but it is a lethal mistake to think vampires are exactly like us. Yet they are similar enough to us that they can be compared and contrasted to humanity. By comparing vampires to humans, it is possible to discover what their capabilities and limitations are.

It is important to keep in mind that, because a vampire's basic needs differ so completely, other desires vary as well. Food other than blood is no longer necessary -but unfortunately, one can't just purchase blood at the local farmer's market either. Vampires are predatory beasts by nature, and though the desire for temporal power over the world often distracts them for a time, they cannot deny what they truly are.

Most vampires who survive more than a few years develop a kind of philosophy that allows them to continue on each night, to balance their own souls with the needs and desires of the Beast within. Many call these systems of belief Roads or Via, for they help to guide the vampire through unlife, establishing a code of ethics and beliefs that remain constant in a chaotic world.

Society of the Night

Vampires are relatively numerous in the Middle Ages. A large city of 10,000 mortals may have a dozen resident vampires, with half a dozen more in the surrounding towns and villages. Princes often have only loose control over their subjects, and cannot easily restrict the number of neonates who are sired. And some Vampires exist without ever hunting a mortal,

instead establishing willing herds in isolated communities or feeding from easily available animal vitae.

This is a grand but terrifying age in which to be a vampire. On one hand, it is a time of fear and superstition, of blind obedience and casual brutality. If an isolated cottage is too far from the nearest village for the screams of its inhabitants to be heard, then the withered husks within may not be discovered for a season or more. Life is cheap and for the taking, and few gainsay the right of the strong to subdue - or destroy - the weak. On the other hand, it is also a time of terror for Vampires. There are few places to hide from the sun and the torch, and the roads are made perilous by brigands and ravening Werewolves. It is an age of faith as well, and the lowliest peasant might hold in her heart the power to thwart even the mightiest vampire lord. Great rewards and great perils fill the nights and days of the Vampires. Front the Nile Delta to the Iberian Peninsula, front Moslein Jerusalem to the Teutonic barbarisms of the Schwarzwald, it is an age of darkness, lit by the flickering of torches and the gleam of red eyes in the night.

Vampires & Mortals

Few people stray from their houses after dark, instead waking with sunrise and sleeping at sunset, echoing the cycles of the vampires who would prey upon them. The Church wields the powers of Faith against all creatures of the night, especially undead creatures who would steal the lifeblood of their parishoners. One would think that these factors would mean but a few vampires would be found in each city... but this is not the case.

Many ride the night as dark lords, using their power to control and frighten the local folk into timid obedience. Territory is fiercely guarded, and to feed from another vampire's herd is a quick path toward Final Death, if discovered.

Vampire politics are heated, with a great many Vampires competing for scant resources. Vampire princes struggle to keep hunting and feuds among their subjects from drawing the attention of mortal authorities, but this is often difficult. It is not hard to see why the Inquisition formed not long after this period, in an attempt to curtail the perceived flood of undead who threatened the good folk of the Church.

Moreover, because vampires are unable to participate in normal mortal life - whether commerce or leisure Chose who want power in mortal society must act through proxies and attend the few feasts and fetes held after sunset in the noble houses while the common folk are fast asleep. In this night, Vampires' relations with their ghouls, herds, allies and retainers become more important.



Common Parlance

There exists among the Vampires a distinct patois, drawing on many tongues and giving new shades of meaning to certain mortal words. One can often tell what generation a vampire is by listening to the parlance that he employs. There is a sharp distinction between the words used by neonates and those of elders. The wrong word in the wrong circumstances is often considered a serious breach of etiquette.

Becoming, The	The moment one becomes a vampire; the metamorphosis from mortal to Vampire. Also called The Embrace.
Blood	The vampire's heritage. That which makes a vampire a vampire.
Blood Oath	The most potent bond that can exist between vampires; the receiving of Blood in an acknowledgement of mastery. This grants a mystical power over the one who is bound.
Childe	A term used for a young, inexperienced or foolish vampire. The plural form is Childer.
Domain	The fiefdom claimed by a vampire.
Elder	A vampire 300 years of age or older. Elders consider themselves the must powerful vampires.
Elysium	The name given for the places where the elders meet and gather.
Embrace, The	The act of transforming a mortal into a vampire by draining the mortal's blood and replacing it with a small amount of the vampire's own blood.
Generation	The number of steps between a vampire and the mythical Caine. Caine's get were the second generation, their brood the third, and so on.
Ghoul	A servant created by allowing a mortal to drink vampire blood without the draining that would give rise to a progeny.
Haven	The home of a vampire or the place where it sleeps.
Hunger, The	As with mortals and other animals, the drive to feed. for vampires, though, it is much more intense, and takes the place of every other drive, urge and pleasure.
Kiss	To take the blood of a mortal, or the act of taking blood in general.
Lupine	A werewolf, the mortal enemy of the vampires.
Neonate	A young, newly created vampire.
Prince	A vampire who has established a claim to rulership over an area, sometimes called a fief, and is able to support that claim. Though prince is the most common term, some rulers are referred to as the overlord, suzerain, baron of the area. The feminine form is still prince.
Sire	The parent-creator of a vampire, used as both the female and male form.
Vessel	A potential or past source of blood, typically a human.

Monsters in the Night

Believed to be descended from Caine, the first murderer, vampires are cursed forever to shun the sunlight and live off the blood of the living. Yet the curse of God is tempered by the love of Lilith, and through her blessings vampires possess many great and powerful abilities beyond the ken of mortal man.

Mortals know that vampires exist, just as witches, faeries, goblins, ogres and lycanthropes. While not all people have seen them, they know better than to tempt fate. But the monsters people fear often come in guises they don't expect: monks, lords, hermits, beggars, pilgrims and countless other have been undead predators in disguise. To the medieval mind, anyone could be an agent of the Devil, and the wise man takes no chances.

Feeding

Vampires need blood to survive, for they are unable to produce any of their own. Many vampires have pools of mortals they feed from regularly, sometimes referred to as herds. Some feed from the animals of the fields and forests, but many vampires feel that the blood of these lower beasts is salty and bitter, unlike the sweet nectar that flows through the veins of humanity.

Feeding need not always cause the death of the vessel. Wounds caused by a vampire's fangs may be closed cleanly by licking the wound. Many vampires possess the ability to make their victims forget what happened, or perhaps only remember a passionate kiss in the alleyway outside the tavern. Still others feed only upon the sleeping and the wounded, thus avoiding the risk of discovery.

Private Wars

Like the chieftains and noble families who rule over the mortal world, vampire society is divided into a number of clans, based on lineage. Each clan has certain characteristics and defining traits, which influence the kinds of people who are chosen to join the ranks. As with vampires' mortal counterparts, scheming and backstabbing are legendary. So too is internal loyalty, for in many cases the ties of blood are stronger among the undead than among any mortal bloodline.

Thirteen clans are present in Europe, though a few scattered minor

bloodlines may be encountered from time to time.

Overpopulation

Vampires have existed for millennia, preying upon mortals like the parasites they are. The eldest vampires say that in Caine's First City, his childer ruled as kings and gods over the mortal population. But then came the Flood, and Caine saw the folly in what he had done. He forbade those few remaining to beget more of their kind, and left on a journey from which he has never been known to return. But those of the second and third generations had not the wisdom of their great father, and each sought to produce a brood of its own, in mockery of the families that the sons and daughters of Seth now brought into the world.

Unlike mortals, who must struggle day after day to ensure they have sufficient food to car, vampires are surrounded by unwitting prey. Without fear of the diseases and starvation that strike down so many mortals, vampires flourish. Abundant food and few predators have produced an overabundance of vampires the likes of which the world has never seen. As a result, competition for domain is fierce. Many vampires foolishly believe that they have nothing to fear from mortals, and openly display their supernatural powers. Others warn that this overconfidence may lead to the downfall of all vampire's childer, and urge caution. Only time will tell which faction will survive.

The Prince

Since time immemorial, the eldest vampire in a domain has served as its leader, mediating disputes and rallying the vampires of the area should danger threaten. The title has varied from one area to the next, usually mimicking the titles of mortal nobility. Emperors, kings, marquis, barons, viscounts, grand dukes and countless others have led their fellow vampires, but in recent years the title of prince has predominated in western Europe. This is undoubtedly due to the appearance of eternal youth that vampires are able to maintain, as well as the prestige attached to such a title.

Though the prince of a given area is traditionally the eldest vampire in the area, there are exceptions. Sometimes the eldest vampire will choose to abdicate and name his progeny as his successor; the power of the sire packs that of the progeny, and allows the elder to pursue his own interests. Still, a prince must be able to enforce his rule, and few childer are able to do this effectively. Unless they are hacked by a single powerful elder or group of elders, they will rarely have the strength to hold their positions. Of course, what elder trusts his progeny so completely as to hand over the reins of power?

In some areas, other rifles denote vassals of the prince. In particular, the title of sheriff or seneschal has come into common use in Britain, denoting a prince's lieutenant in charge of keeping the peace among the fief's vampires. Other areas have adopted similar titles as he fits the mortal culture surrounding them, partly because the neonates seem to value titles and status even more than land and fortresses. It is far easier to invent an honorific title to reward a vassal than to further divide a domain already whittled down by elders over the centuries.

Fealty

When one prince acknowledges another as his superior, he sweats "fealty" to him. This is much like a mortal knight swearing fealty to a baron, or a baron swearing fealty to a king. The lesser (thence called the vassal or vassal prince) acknowledges his inferiority, and swears to obey the greater prince. This is not uncommon.

Sometimes a prince who swears fealty is indeed expected tu serve the greater vampire dutifully, and may swear a Blood Oath to his new overlord. Sometimes swearing fealty has no real consequences - it just bolsters the ego and prestige of the stronger prince. In must cases there are a few mild restrictions placed upon a prince who swears fealty.

- The vassal may not aid the enemies of the greater prince. He may net allow them to hunt or establish havens in his fief.
- A Blood Hunt called in the greater prince's fief is also in effect throughout the vassal's fief.
- The vassal may not form alliances with other princes.

The Prince's Powers

Vampire society has yet to evolve any common assumptions of how a prince might behave or what limits he might have to his power. Instead, a prince's power is determined by practical considerations.

- How much support dues the prince have from his subjects? Acting with his subjects' support, even a weak prince can enforce his will over dissenters.
- How independent are his subjects? Free-spirited vampires will resist strict princes.
- How much more powerful than his subjects is the prince? A really tough prince can do what he likes, safe in the knowledge that he can crash any opposition.
- How strong is the Church in the area? How tough are the werewolves? And what of the Magick Users and faeries? External threats might unite vampires around their princes, but a draconian prince might be betrayed to these enemies by malcontents.

Some princes wield vast powers - declaring Blood Hunts on a whim, banning other vampires from creating ghouls or neonates, strictly regulating what allies their subjects might have, determining hunting grounds, closely watching visiting vampires, etc. Others are nearly powerless: they must call councils of all their subjects to declare Blood Hunts; other vampires may Embrace mortals, strike alliances or create ghouls at will; subjects may hunt or establish havens where they wish; and foreign vampires come and go unchecked.

Ghouls & Childer

Permission to create ghoul servants may be obtained only from the prince of the fief. Too many, and the Silence of the Blood is threatened. Nor is permission to work the Becoming on a mortal taken lightly, though in recent years more and more vampires have ignored this rule. The princes do not want their enemies, or potential enemies, to build up hordes of ghouls to work against them; nor do they want a plague of uncontrolled neonates terrifying the mortal population and competing with them for hunting rights.

Princes often demand that their subjects ask permission before either Embracing a mortal or creating a ghoul, and if a ghoul or neonate causes trouble, the prince is likely to hold his creator responsible. Of course, must princes can't really monitor all their subjects, and so disobedient vampires might create neonates or ghouls despite their princes' restrictions. Princes, however, are aware of this. If they can't be sure to discover disobedient vampires, they usually make certain that those who do get caught are punished severely. Any vampire who Embraces a mortal against the will of her prince can expect to be killed. Blood Hunts may also be called against those who repeatedly create ghouls against their prince's wishes.

Domain

Vampires divide their territory much as mortals do, forming their own domains and city-stares, which are often referred to as fiefs. But white mortals value fertile farmland to maintain their people, vampires are creatures of the city, where prey is more easily found and an unfamiliar face is less likely to attract attention. Still, cities of the medieval age are but shadows, with a scant 5,000 souls making up a good-sized city. This means that few vampires can successfully hunt and hide in each city. In fact, many are reduced to prowling the outlying villages and towns. But in must cities, many vampires compete for little prey, increasing the risk of discovery by mortals. Worse, many vampires see little need to hide their powers from humanity; after all, what can a few peasants do against a mighty vampire lord?



Blood Hunt

The Blood Hunt is the most extreme punishment which a vampire can suffer. Theoretically, any prince may call a Hunt against any vampire who displeases him. In practice it is not so simple. If a prince calls a Hunt he must be certain that other vampires will participate - for whatever reason - or declaring the Hunt has no impact and the prince loses face.

Some princes maintain a "hearth troop" of trained ghouls or vampires to act as enforcers and to pursue those against whom Hunts are called. Such retainers are given special privileges, often including money, sale havens and the best weapons. But this is a dangerous policy: what stops the hearth troop from overthrowing the prince? And if the prince's power is dependent upon the support of a small group of thugs, then who is the real ruler of the fief?

In areas where princes are weak or particular coteries are powerful usually in towns -- coteries or other groups of vampires have been

known to stage private Blood Hunts. For whatever reasons, members of a group mark one or more vampires for death and carry out the Hunt themselves. Word always reaches the prince's ears, but may be too late in coming or the prince may be too ineffectual to put a stop to the killing.

A Blood Hunt that occurs without a prince's authority is always answered with a second - this one with the prince's backing, staged against the offenders of the law. If the prince cannot punish those who stage their own Hunt, he is usually usurped or destroyed, either by those who defy his word or other elders who realize that a new, hopefully more effective figurehead must ascend.

Superstition

The people of the Medieval age know that vampires exist. They tell stories and legends of the dead who walk, of people who gain immortality but cannot bear the light of day, of monsters and fiends who eat human flesh or drink human blood. These stories are often inaccurate; some tales actually confuse vampires with other creatures. But however confused their ideas about vampires might be, these people know of vampires, and fear them.

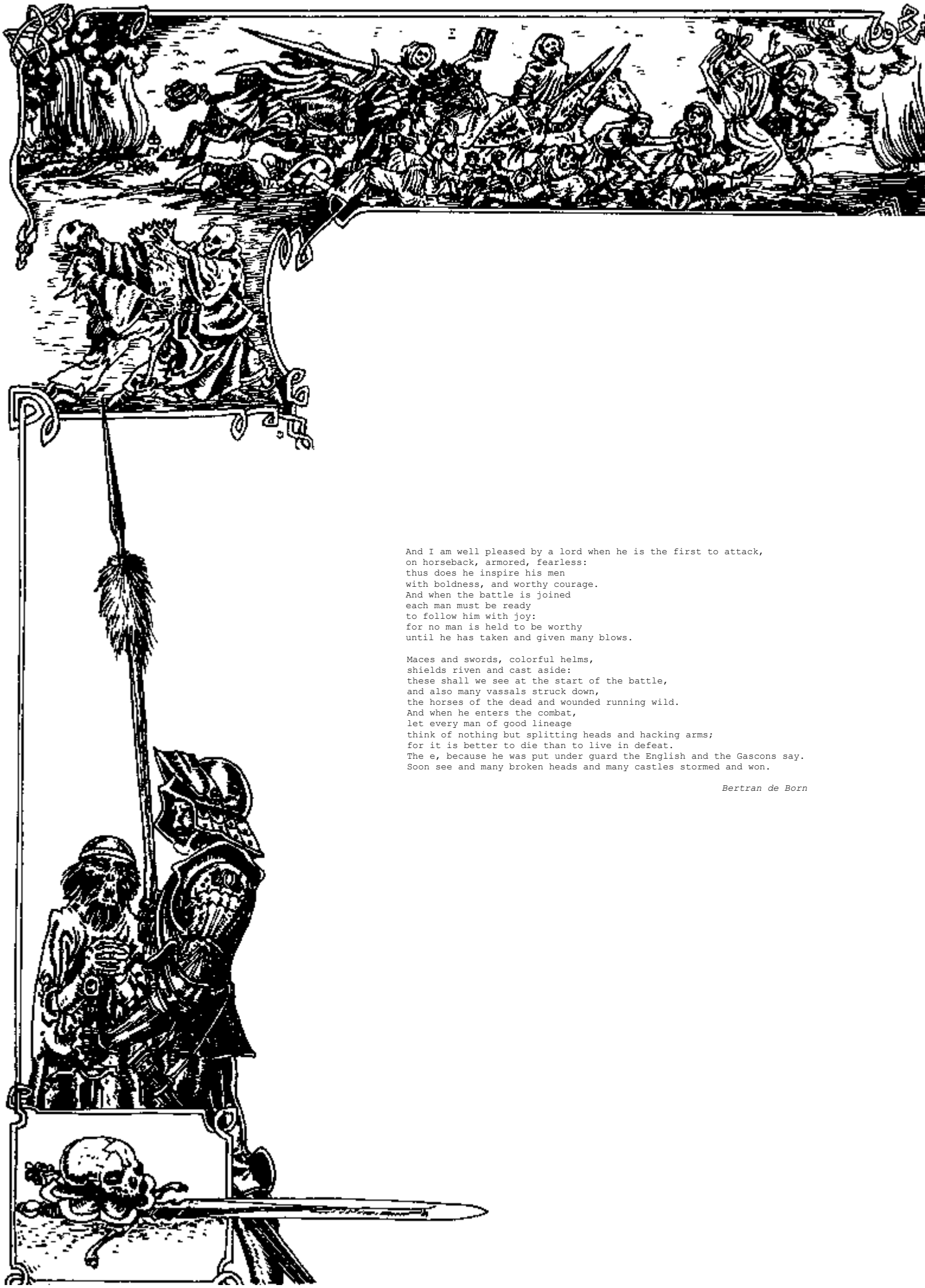
Such stories tell of people who rise from the dead to terrorize their neighbours and relatives. These creatures are often seen as ravenous beasts (cunning vampires tend to evade notice), or are portrayed as ghosts (legends spawned by wraiths have become confused with vampire myths). Many vampire stories have no mention of blood-drinking - vampires can erase evidence of their feeding, after all - but portray the undead creatures as purposeless revenants.

Ghouls are often considered examples of people "possessed" by evil spirits, and are rarely connected with vampires. Vampires themselves are often considered to be demonic spirits inhabiting the bodies of the dead. The effects of vampires' supernatural powers reinforce the belief that they are demons or aided by evil spirits.

Many "traditional" charms against vampires are advocated by peasant wise women and priests. It is believed that garlic, acorns and hawthorn boughs can keep vampires at bay. It is said that the undead cannot cross a line of salt or holy water. A crucifix or a holy man's prayers are meant to hold them back, and vampires may not cross thresholds without an invitation. In most cases, the charms are empty superstitions.

Popular methods for destroying vampires are crude but effective. The most common method is to rip out the vampire's heart or burn the entire body. Some knowledgeable individuals, however, may have more accurate or detailed understandings of vampires and their customs. Some pious priests, for example, have committed themselves to destroying all of "Satan's minions" (including vampires, of course), and may learn much of the vampires during their Inquisitions.





And I am well pleased by a lord when he is the first to attack,
on horseback, armored, fearless:
thus does he inspire his men
with boldness, and worthy courage.
And when the battle is joined
each man must be ready
to follow him with joy:
for no man is held to be worthy
until he has taken and given many blows.

Maces and swords, colorful helms,
shields riven and cast aside:
these shall we see at the start of the battle,
and also many vassals struck down,
the horses of the dead and wounded running wild.
And when he enters the combat,
let every man of good lineage
think of nothing but splitting heads and hacking arms;
for it is better to die than to live in defeat.
The e, because he was put under guard the English and the Gascons say.
Soon see and many broken heads and many castles stormed and won.

Bertran de Born

Book 6

Warfare

Dedicated to Gerald A. Schiller



Chivalry and Sorcery

Contents

Castles & Warfare....4
Castle....4
Construction of Feudal Structures....4
Basic Construction Costs....4
Fortress Construction....5
Feudal Warfare....6
Entering the Region Without Detection....6
Seizing the Gate or Postern....6
Storming the Walls....6
Bribery....6
Tactics....6
Tactics of the Attacker....6
Tactics of the Defender....7
Warfare Conventions....7
Statement of Grievances....7
Honorable Resistance....7
Honorable Surrender....7
Rejecting the Terms....7
The 40-Day Truce....7
The Aftermath of Battle....7
Warfare in the Age of Chivalry....8
Infantry in the Middle Ages....8
Infantry versus cavalry....8
Infantry versus infantry....8
The role of infantry in sieges....8
The role of archery....8
The Time Factor....9
The Campaign Battle....9
The Feudal Army....9
Raising an Army....9
Vassals....9
Mercenary Budget....10
Army Organization....10
Lance....10
Eschille (Squadron)....10
Conroi (Company)....10
County (Division)....11
Bataille (Battalion)....11
Army....11
Troop Types....11
Social Class....12
Training and Experience....12
Armor Protection and Mounts....13
Weapons....13
Cost of Weapons, Armor, and Pay....13
The War Chest....14
Replacements....14
Mercenaries....14
Replacement Weapons....14
General Field Costs....14
Military Engineers and Artificers....14
Battle Scales....15
Equipment....15
Movement Rates....15
Terrain Features....15
Visibility....16
Effect of Terrain on Movement....16
Formations and Movement....16
Formations....16
Disorganization....17
Rallying....17
Passage Through Friendly Units....17
Forced Marches....17
Charging into Melee....18
Skirmish Lines....18
Retreat and Withdrawal....18
Reacting to Enemy Action....18
Issuing Orders....18
Battlefield Command and Organization....19
Troop Classification....19
Social Classes....19
Command Level....19
The Field Commanders....20
Commander's Character....20
Insubordination Determination....21
The Campaign....21
Morale....21
Death of a Commander....23
Missile Fire....23
Close Combat....24
Close Combat: "Shock"....24
Close Combat - Melee....24
Close Combat Results....25
Victory....26
The Competition Battle....26
Siege....27
Starvation....27
Storming the Walls....27
Siege Towers....28
Missile Weapons....28
Siege Weapons....28
Protective Devices....30
Fire and Incendiaries....30
Rams....31
Mining....32
Raids....32
Invasions....33
Supplies and Logistics....33
Plagues & Diseases....33
Epidemics....34
Non-Epidemics....35



Castles & Warfare

The making of war is the central feature of the Feudal Age, and ***Chivalry & Sorcery*** has attempted to treat the subject comprehensively to permit simulations at all levels of combat. Battles are a large part of a knight's life. Individual heroism on lonely adventures represents the new type of knighthood. Old knighthood glories in organized mass killing, and reserves for itself the right to regularly use violence. These combats, called battles, occur often. Your knight's experience in combat with masses of men is contained in his Battle skill. This determines how well he is able to assess and react to situations, to remain within support distance of his group, to recognize good and bad situations, and to be lucky.

Once in a hand-to-hand melee your character's weapon skill(s) determine his relative success each Battle Round. A Battle Round is not a single fight, or an exchange of blows, but is a half hour of riding about exchanging blows with groups of enemies which form and dissolve almost randomly. The die roll does not indicate a single exchange of blows, but many exchanges over the half hour.

The standard battle tactic is for small groups of men to follow the commands of a leader whose banner they follow. This unit is the only step of the army organization which is important for a player knight. In a large battle this leader would be your own earl.

Castle

To most players, castles call up visions either of gloomy fortifications crouching on a mountainside or Camelot manned by valiant defenders. In fact, castles were the centers of rural life, the focus of trade, justice, religious life, even medical care and social welfare, not just an armory and place of refuge in time of war. When players design a castle, such functions should be taken into account.

Construction of Feudal Structures

Not all characters will be great lords worrying about building or improving their great castles and manorhouses. But all characters face the same problems when seeing to the construction of cottage or castle: the cost of materials and the availability of manpower.

The Peasant Hut

The majority of Feudal society, commoners who were unlanded and unnoble, could not afford and were not allowed to construct fortifications. Their homes were of simple mud and wattle, with the minimum of fixtures, capable of sheltering a maximum of 5-6 adults. Size: 10' x 15' to 15' x 30; and requiring 5 adults 2-5 days to construct at a cost of 1 CP per square foot. Larger huts had accommodations for people and animals.

The Yeoman's Cottage

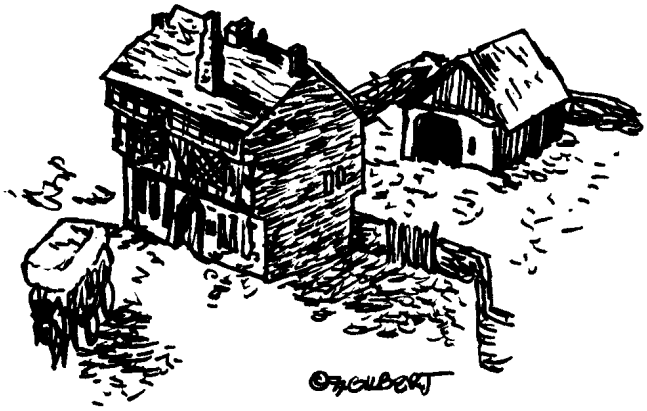
The Yeoman's cottage is the home of a freeman or vassal with a good living. Yeomen often could afford stone and a well-thatched roof, with some timber bracing. Size: 20' x 15' with 3 rooms to 20' x 35' with 5 rooms, requiring 5 adults to construct it in 20 to 50 days at a cost of 2 CP per square foot. Interior furnishings were handmade, for the most part, so add 10% to costs.

The Common Inn

The Common Inn was probably one of the largest buildings in villages and small towns. Built several stories high and with a good cellar, it will perform the functions of putting up travelers and being a recruitment center during war or an entertainment center in peacetime. Because of its size and solidity, it was also a key defense point in a village or town, for its high, stout, windowless outer walls, its stores, and its accommodation quarters made it a semi-fortress. Size: 30' x 50' to 40' x 70' with 2 to 4 stories. Some inns were built around a central courtyard and were very large. Materials: dressed stone with timber bracing, at a cost of 9 CP per square foot x number of stories. Furnishings and stores cost an additional 20%. 20 men require 3 to 5 months to build it. Full stabling accommodations are included.

The Rural Inn

The Rural Inn is indeed the largest structure on the highroads, usually 20 to 30 miles apart. They are designed to provide shelter and protection for weary travelers. They are always designed protectively around a central courtyard, with stone walls that are timber reinforced and windowless on the outer side. It is a secondary fortification next to the castles and manor houses of the nobles. Size: 70' x 100' to 110' x 130' with 2 to 4 stories. The cost is 12 CP per square foot x number of stories up to 9. Furnishings and stores cost an additional 20%. 20 men require 5 to 8 months to build it. Full stabling accommodations are included.



The Common Villa

The Common Villa is the residence of most families with high status and the wealth to afford to parade that status: merchants, guildsmen, landowning gentry, and wealthy yeomen--especially petit sergeants. The Villa is remarkably similar to the Rural Inn in overall design and cost.

Basic Construction Costs

The structures described above are given only in general terms. The variables to be considered when build84 ing a structure from scratch according to a personal plan follow. Costs are based upon a large amount of "free" labour":

Type of Task	***Cost of Materials and Labour***	**Labour of 1 Man in 10 Hours**
Site Clearing	1cp/10sq ft [woods]	50sq ft woods
	1cp/20sq ft [unwooded]	100sq ft unwooded
Foundation preparation	1cp/sq ft foundation	50sq ft foundation
Pallisaded Walls	1cp/sq.ft	100sq.ft
Wattle & Mud Walls	2cp/sq ft	50sq ft
Cheap Stone Walls	5cp/cu.ft of wall	50 cu.ft dressed stone

Type of Task	*Cost of Materials and Labour*	Labour of 1 Man in 10 Hours
Average Stone Walls	7cp/cu.ft of wall	50 cu.ft dressed stone
Good Stone Walls	10cp/cu.ft of wall	50 cu.ft dressed stone
Fine Stone Walls	15cp/cu.ft of wall	50 cu.ft dressed stone
Poor Morter	2cp/30 cu.ft of stone wall	150 cu.ft of wall
Good Morter	3cp/30 cu.ft of stone wall	150 cu.ft of wall
Poor Wood Bracing	1sp/20 cu.ft of wall	100 cu.ft of wall
Hard Wood Bracing	3sp/20 cu.ft of wall	100 cu.ft of wall
Fine Wood Bracing	5sp/20 cu.ft of wall	100 cu.ft of wall
Iron Bound Bracing	7sp/30 sq.ft of facing	50 cu.ft of wall
Brick Facing	5sp/30 sq.ft of facing	150 sq.ft of facing
Slate Roofing	1sp/5sq.ft of roof	100sq.ft of roof
Finishing*	+20% of construction costs	+20% of construction time
Square Towers	+20% of construction costs	+20% of construction time
Round Towers	+30% of construction costs	+30% of construction time
Excavations(dirt)	1cp/cu.ft of dirt moved	60 cu.ft dirt
Excavations(stone)**	2cp/cu.ft stone moved	30 cu.ft stone
Quarrying & Dressing	3cp/cu.ft stone	20 cu.ft stone

Finishing* - includes the building of battlements, sheds, stables, and the interior finishing of manor houses, towers, stairs, gates, drawbridges, doors, etc.

Excavations(stone)** - if good stone is available close to the site as the result of having to excavate moats or cellars in rock, reduce the cost of Quarrying & Dressing by 50%.

Increase the cost of all materials that have to be hauled more than 5 miles by 10%.

Using Skilled Workmen

Skilled workmen may be imported to do a superior job. The effects on cost and construction time are as follows:

Type of Skill Labour	Cost of Skilled Labour	Reduction in construction Time
Master Fortress Engineer	+10% of total cost	-10% reduction
Engineer	+5% of total cost	-5% reduction
Skilled Workmen*	+10% of total cost	-10% reduction

Skilled Workmen* - this means at least 20% of the workmen on the site are skilled.

Fortress Construction

Before a player begins construction of a castle, he should read the Siege rules with care. Castles should be designed according to historical reality: star forts, for example, belong to the Renaissance Period and are simply unknown in the Feudal Ages.

In structural evolution, there is no discontinuity between noble and common dwellings except that the noble was responsible to his Overlord for the protection of the lands granted to him. For this reason the structures are larger and more massive. They are located in strategic sites to dominate the surrounding countryside and make any invasion an extremely costly venture, if not fatal, to the invader.

FORTIFIED VILLAS: The Small Fortified, Manor House [SFMH]

In development, the Fortified Villa is just a larger version of a Common Villa. However, the outer ring wall becomes prominent and towers begin to peer ominously over the wall. The main building is generally not more than 3 stories high (30'), not counting the gabled roof which extends upward another 10 feet. The ring wall reinforces the House wherever it comes into contact with it. All walls are 3 to 5 feet thick. The towers are also a reinforcement to the building and rise 10 feet above the roof (up to 55'). Stables, storehouses, and other outbuildings nestle against the inner side of the wall, which is 18 to 25 feet high, and moats or ditches protect the wall when it is possible to provide such defenses.

MANOR COMPLEXES: The Large Fortified, Manor House [LFMH]

The Manor Complex is a larger, more powerful version of the Fortified Villa. The ring wall is 25 to 35 feet tall and is always protected by a ditch or moat at least 20 feet wide and equally as deep. The walls are 5 to 8 feet thick. Round or square towers will anchor the corners of the walls and a tower gatehouse will guard the entrance to the courtyard within. The Manor House itself is 3 stories high (30'), with 5 to 8 foot walls and battlemented at the top. A large tower extends 15 feet above the roof, and smaller towers anchor the other three corners of the Manor House.

A variation of the Manor Complex places everything within one building. The wall of the large Manor House is 8 to 12 feet thick and 35 high, with battlements. The main tower is 60 feet tall, or more, and smaller towers anchor the other three corners of the Manor House. The site is usually chosen to provide the maximum in defense, and the water defenses are often extensive. Entrance is gained by a well defended gate, usually with a drawbridge and portcullis.

SHELL KEEPS [SK]

Unlike the preceding holdings, the Shell Keep is first and foremost a military structure designed to dominate areas of unrest. Here the prominent feature is a ring wall 8 to 15 feet thick and 25 to 50 feet in height, fully battlemented. The ring wall was circular or polygonal in shape. Within the wall the only main building visible was the great tower that topped the wall by 15 to 25 feet. The central Keep had walls 15 feet thick as the base, narrowing to 9 or 10 feet at the top. Size: 400 to 600-foot circumference for the ring wall, and 50 to 75-foot diameter tower. Entrance was through a barbican or gatehouse by a drawbridge, and often a small outer tower was built outside the moat to further defend the entrance.

THE CASTLE [Cas]

The true castle is an evolution of the Shell Keep or Manor Complex. The walls are usually increased in thickness and height, with bastions and towers along the curtain walls. It is always constructed of heavy stone braced with timbers that are often iron shod. The Donjons rose to heights as much as 100 feet with equal or greater diameters, and 15 to 25-foot thick walls. The roof was constructed of heavy arched stone, covered with solid timbers and roofing slates or lead plates.

The cost of a complete Donjon is almost too much to comprehend unless most of the labour and materials are produced by vassals. An Engineer and full crew of skilled workmen are essential to its construction.

In ***Chivalry & Sorcery***, there are six "levels" or classes of castles. The only real difference is their strength and size:

CLASS I: SMALL CASTLE OR CHATEAU [I Cas]

A class I castle is simply an improved fortified manor house with more massive defenses:

Keep: 50' to 60' high with equal diameter and wails 10' thick.
Towers: 4 x 40' to 50' high, with equal diameter and walls 6' to 8' thick.
Walls: 400' to 800' of curtain wall, battlemented, 30' to 40' high, 6' to 8' thick.
Gate: 2 x 90' to 50' high towers, 1 gate, portcullis, drawbridge, and 2 x 5' x 3' postern gates.
Bailey: Paved, with small Manor House and stables for 30 to 50 horses.
Moat: 20' wide by 10' to 20' deep.

CLASS II: SMALL CASTLE OR CHATEAU [II Cas]

A class II castle is a stronger castle with better defenses than a class I castle and containing a larger garrison:

Keep: 55' to 65' high, with equal diameter and walls 10' to 12' thick.
Towers: 6 x 90' to 50' high, with equal diameter and walls 8' to 9' thick.
Walls: 500' to 600' of curtain wall, battlemented, 30' to 90' high, 7' to 9' thick.
Gate: 2 x 40' to SO' high towers, 1 gate, portcullis, drawbridge, and 2 x 5' 3' postern gates.
Bailey: Paved, with small Manor House and stables for 60 to 90 horses.
Moat: 25' wide by 15' to 20' deep.

CLASS III: SMALL CASTLE OR CHATEAU [III Cas]

A class III castle is a stronger fortification than the previous two castles and is also more extensive. Indeed, it is almost classifiable as a major fortification:

Keep: 60' to 70' high, with equal diameter and walls 12' to 15' thick.
Towers: 7 x 45' to 55' high, with equal diameter, and walls 7' to 10' thick.
Walls: 600' to 700' of curtain wall, battlemented, 35' to 45' high, 9' to 10' thick.
Gate: 2 x 45' gate towers, 1 gate, two portcullises, 1 drawbridge, and 3 x 5' x 3' postern gates.
Bailey: Paved, with small Manor House, small chapel, and stables for 75 to 100 horses.
Moat: 30' wide by 20' deep.

CLASS IV: LARGE CASTLE [IV Cas]

The class IV castle marks the beginning of extensive and truly powerful fortifications, with secondary defenses:

Donjon: 75' to 80' high, with BO' to 90' diameter and walls 15' to 18' thick.
Towers: 4 x 55' to 60' high, with equal diameter, and walls 9' to 12' thick around keep.
8 x 45' to 55' high, with equal diameter, and walls 7' to 10' thick on curtain.
Walls: Inner Wall: 400' to 600' of curtain wall, 45' to 55' high, 8' to 10' thick.
Outer Wall: 1000' to 1200' of curtain wall, 35' to 45' high, 8' to 10' thick, with bastions along the exposed wall (vulnerable to assault because of the terrain).
Bailey: Paved, with Large Manor House, chapel, and stables for 150 to 175 horses.
Gate: Inner: 2 x 60' to 65' high, with equal diameter, 1 gate, 1 portcullis, 1 drawbridge, and 2 x 5' x 3' postern gates.
Outer:. 2 x 45' to 55' high, with equal diameter, 1 gate, 1 portcullis, 1 drawbridge, and 3 x 5' x 3' postern gates.
Moat: Inner: 20' wide by 15' deep.
Outer: 40' wide by 20' deep.

CLASS V: LARGE CASTLE [V Cas]

The Class V castle is a most powerful fortification and differs from the Class IV castle in the extensiveness of the fortification

rather than additional height or thickness of the walls or towers.

Donjon: 8O' to 90' high, with 90' to 110' diameter and walls 18' thick.
Towers: 6 x 55' to 65' high, as for class IV around keep.
10 x 45' to 55' high, as for class IV along curtain wall.
Gate: Inner: as for class IV.
Outer: as for class IV, except 2 x 35' to 45' towers also guard the approaches on the outer side of the moat.
Walls: Inner: as for class IV.
Outer: as for class IV, except 1300' to 1500' of curtain wall, with bastions.
Moat: Inner: 25' wide by 15' to 20' deep.
Outer: variable, usually extensive and deep. Often, inner and outer water defenses protect the outer curtain wall.

CLASS VI: GREAT CASTLE [VI Cas]

Such monuments to Feudal genius for fortification are highly individual in design and so no guideline can be set down. Krak des Chevaliers, Coucy, and fortresses of similar stature may be cited as examples. In all respects, they are massive and superbly able to defend against the most powerful forces. If a character inherits one, he may design it to specifications not exceeding twice the size of a Class V castle, with walls, towers, moats, etc., up to 25% higher, thicker, wider, and so on.

Class V and VI castles contain extensive quarters, stabling, and other facilities. In general, they are able to contain four times the number of horses required for the garrison, six to nine times the number of men in the garrison, and have more than enough stores and arms for a long siege.

Stores & Supplies

The capacity of a castle to hold stores is almost unlimited, but the important figures are:

1. An adult male requires 5 Dr. of mixed foods or 9 of meat or 3 of field rations per day plus 2 quarts of water.
2. A warhorse requires 10 Dr. of grain and 20 Dr. of hay per day or 15 of wheat plus 3 gallons of water.

Most castles keep a standard stock of 2-5 months rations for occupants and horses for emergencies. Possessors of fortified manors, keeps, and castles may assume that such stores exist for castles existing at the start of the game. People fleeing to the castle for protection will bring 1-2 month's rations with them if there is time.

Feudal Warfare

As the castle is the main military installation and the basis of a noble's power, the siege is the focal point of Feudal warfare. Lord's do not fight merely for honour but also for gain, and the only real "gain" is another castle, keep, or manor house and the lands it dominates. Battles therefore occur as a result of:

1. Entering the region with an army on the way to besiege a castle;
2. Sorties from or against a castle;
3. Seizing the gate or storming the walls of a castle;
4. Hindering or destroying foraging parties;
5. Raising the siege by engaging the besiegers with a relieving force or a major sally from the castle.

All warfare in ***Chivalry & Sorcery*** hinges on one of the above 5 situations. An army can afford to spend only the summer months in the field, and the ideal attack is a quick and unexpected stab at the castle of the defender by mounted troops. If they are able to seize the gate and allow slower following forces of infantry into the castle, a victory should not be far behind. If the attackers cannot gain the gate, they must cut the castle off from allies. If the attacker is numerically much superior, he might attempt to storm the walls of smaller fortifications with scaling ladders, bribe his way in (a difficult procedure because everyone is watched inside), or use a ruse like the famous Trojan horse. Failing all of this, the attacker must place the castle under formal siege and await the coming of a relieving force or else go home.

The chances of the tactics chosen depend upon the Military Ability of the opposing commanders (see Character Prime Requisites). An attacker add +2% to the basic chance of success for each Military Point he possesses. A defender subtracts -4% from the attacker's chances for each Military Point he possesses.



Entering the Region Without Detection

- 60% chance of not meeting with a patrol that will sound the alarm. NO surprise is possible if the alarm is sounded!
- 40% chance that the attacking force will not be discovered after entering the area. There is a 50% chance of the alarm being sounded in time.
- 30% chance that the attacking force can approach to within bowshot of the castle (unless terrain is too open to permit this). If this condition is met, there is a chance to seize the gate or postern.

Seizing the Gate or Postern

The Gate or Postern may be open if the alarm has not been sounded. However, if the alarm has been given, proceed to #3. All of the operations below depend upon approaching within bowshot without being detected:

60% chance that the attackers are not seen in time to close the gate or the postern in time. They have been caught by surprise and must fight for survival.

Storming the Walls

- 40% chance that the ladders have not been seen in time for the defenders to man the walls with archers. (60% if initial surprise attack.)
- 40% chance that the ladders could make it to the wall if the defenders have succeeded in manning the walls with archers.
- 10% unadjusted chance that each ladder put up would not reach or would break under the weight of a climber.

At the moment the ladders are against the wall, the combat begins.

Bribery

Bribery may be attempted at any time, but each failure to bribe, any detection of the bribe, or any failure of an attack after a successful bribe reduces one's chances by 10% the next time.

60% basic chance that the man or woman approached will take the bribe. The chance of success is modified by comparing the Charisma of attacking vs. defending commanders. An attacker receives +5% for each point above the defender. On the other hand, the defender receives +10% for each point above the attacker. Charm spells increase chances by 10%. Control Person spells increase chances by 20%. If the bribe is accepted:

60% chance that the man or woman would remain silent about the bribe and not report it to the castle commander. Compute final % as above.

10% chance that the man or woman would open the gates, if a report has not been made. Check % chance of Seizing the Gate or Postern. If a failure occurs, there is a 40% chance less the defending commander's Military Ability penalty of evading detection of the attempt. If undetected, a bribed person is free to make another attempt in 1-6 days.

If the attempt has been unsuccessful, and the bribed person dutifully reports to the castle commander, a trap will be laid, with +10% advantage on all weapon hit probabilities. The attackers will, after all, approach in the expectation of surprising the defenders; but the defenders will be waiting grimly for them, murder in their hearts with bows and swords ready: To keep things absolutely fair and aboveboard, the attacker must have his plan of attack written out, and the defender must have a contingency plan ready for the trap prior to all determinations. Results of a bribe are known only when there is a real chance to learn them--that is, when the attack is made.

Tactics

Because the surprise attack required a lot of luck and the expert handling of men on both sides, most attackers preferred to use the more formal siege to take a castle. Below is an outline of the typical procedures followed by each side in a formal siege.

Tactics of the Attacker

1. Disguised soldiers would create trouble in the area around the castle: burn crops, steal cattle, and generally demoralize the people of the area. Use Entering the Region percentages for each raid. There is, however, a 20% chance of a prisoner being captured by the defenders and tortured for information.
2. The attacking army would arrive in front of the castle at dawn, if possible. As many people who had grudges against

the castle commander as possible would be found in the area, and they would be used to carry out mining and general labour.

3. All supplies and animals in the area would be seized to deny them to the defenders, to use as bribes to the local populace, and to supplement the attacker's own supplies.
4. An earthen fort would be built near the main gate of the castle, just out of range of the castle war engines, in order to protect the attackers from a sally or an attack by a relieving force.
5. Miners and laborers would erect palisades and excavate ditches around the castle to prevent men and supplies from passing freely in or out of the castle.
6. Using archers and siege engines, an attempt would be made to force defenders off the walls and to cover the rams battering the walls or the mining operations.
7. Ram would be set against the main gate and a selected weak point in the wall. At the same time, laborers working under the cover of shields and mantlets will try to fill in the ditches and moats before the outer wall.
8. While the rams, miners, and laborers are at work, incendiaries would be fired to divert the castle defenders to fire fighting. A sharp, small scale attack would be attempted to open the gates under cover of the diversion.
9. If rams and diversions don't work, bring up heavy siege engines to knock down the walls. At the same time, start construction of a siege tower or two. Prepare and place as many fascines as are needed to support the tower as it passes over the moat.
10. If the siege engines breach the wall, try to break through the defenders with a general assault. If siege engines have failed, bring up the towers and scaling ladders.
11. If nothing else works, bring up the miners and set them to undermining the wall, while continuing to employ all other methods to keep the pressure on the defenders.
12. If nothing works, simply sit back and starve the defenders out

Tactics of the Defender

1. At the first word of the invader, gather in all men and supplies to the castle, while making sure that those who are too old, too young, or too sick to fight leave the castle and reach a place of safety.
2. Send word immediately to your overlord and friendly neighbors, requesting assistance. If a lord, summon your vassals; they have to come to your relief.
3. Assemble a quick sortie to try to drive the enemy off or, failing that, to scout his numbers and damage his stores and siege train, if he has one.
4. Arrange the entire garrison in the best possible order of battle. Break out all the supplies and weapons for an inventory, and start construction of mantlets for protection against missiles while manning the walls and towers.
5. Send messengers again to your overlord and friends, if no word has arrived that they are coming.
6. Block all approaches to the castle and make sure that all moats, gates, and walls are in a state of repair. Gather all available materials for repair together (a good store should always be in the castle anyway), and make sure they are fully protected against missiles and incendiary attack.
7. Use mounted troops to try to keep the enemy from establishing their camp, but avoid a pitched battle. Meanwhile, set up the castle siege engines and fire them at half power to lull the enemy into thinking they may approach closer.
8. Reinforce all sections where the enemy is using rams, pour burning oil on the siege engines, and engage the enemy missile engines with your own.
9. As a last resort, use the siege engines to set the enemy camp on fire, and use a last sortie to discourage them. One might consider surrender if every thing has failed to this point.
10. Place mantlets and shields on the walls to protect the garrison from being forced off the walls by missile fire. The siege is now on.
11. Using the posterns, sally ports, and secret passages, send small parties out at night to burn and kill in the enemy camp, destroy siege equipment, and obtain supplies and reinforcements.
12. Prepare for any eventuality, especially an attempt to storm the walls with scaling ladders, by bringing up stones, hot lead, quicklime, oil, and anything that can be dropped on the enemy from the walls.
13. Set up a watch for mining operations and, if necessary, begin countermining. (Most castles have a number of prepared countermines and so have a head start.)
14. Send more requests for aid and, if none is forthcoming, consider surrender.
15. If all else fails, make plans to hold out until the season turns or for a fight to the death designed to take as many of the enemy with you as possible. An attempt at flight might also be considered at this point.

Warfare Conventions

Warfare convention was important in establishing what was expected of a commander and of a warrior, but warfare is an essentially practical activity and a military leader who allowed convention to take prior place to practicality would soon be defeated bye a more pragmatic opponent. Medieval warfare was nor static, and never predictable. An imaginative and resourceful commander could often outflank and out-think a more conventional opponent. However, many conventions in warfare, such as the protection of non-combatants, existed no protect the vulnerable from the dangers of war. Here are a number of traditions which make negotiation between combatants easier.

Statement of Grievances

When an army draws up before a city the attacker's herald announces the reasons for the attack, usually justifying the assault in some way. He often offers the garrison a chance to surrender in the name of his lord's justice.

The defender may choose to surrender, fight, or asking for a 40-day truce, described below.

Honorable Resistance

Defenders in a castle are expected to do their feudal duty and fight off foes. The attacker does not hold such resistance against them.

A garrison which has put up an honorable good fight for their lord can expect to be granted a 40-day truce if they ask for it.

Honorable Surrender

A garrison that surrenders honorably is held for ransom and the city is not plundered. Knights who give an oath not to fight against their captors until they have paid ransom are often granted their freedom as well. Ignoring such an oath is one of the most grievous offenses a knight can commit. It qualifies as one of the reasons that a knight might be refused entry into a tournament.

A particularly generous attacker might grant the defenders a Gifted Surrender - they are allowed to keep their arms and armor and perhaps even their ransoms. Such an honor is not easily nor often granted and may raise the suspicions of the lord of the defending city or castle about the defending commander's true allegiances. Indeed, any quick defeat is likely to generate an accusation of treason by an angry lord against the defending commander.

Rejecting the Terms

Rejecting an offer of surrender gives the attacker an excuse to kill everyone inside the defenses. Such extreme measures are not usually taken except when the defenders have caused particular offense to the attacker.

The 40-Day Truce

A 40-day truce, if granted, allows the defenders of the beleaguered fortress to send out messengers to their lord requesting relief. If reinforcements do not show up within the 40-day window the defenders may still surrender with honor and need not fear an accusation of treason from their liege lord.

The Aftermath of Battle

After a battle, the wounded are tended by the many chirurgeons amid the camp followers. It is safe to assume that a chirurgeon with skill equal to a character's primary weapon skill is on hand to tend him. After treatment, those with total wound penalties of 50% or greater cannot travel while those with 25% or greater can travel but cannot maintain pace with the army.

Prisoners taken on the battlefield face two very different fates depending on their class. Men of rank are usually ransomed, being stripped of arms and armor and released on assurance of payment. Soldiers of no standing are either executed (as Richard Lionheart

did to 3,000 men at Acre) or mutilated. The kings of eastern Europe particularly use the blinding of captives as an example to others.

Characters with some social standing may claim the ransoms that they capture on the battlefield, though lesser characters must usually forego such rights. Although magi are not protected by class etiquette, their power and influence is such that any magus captured in battle is likely to be ransomed to his covenant rather than killed or maimed.

Battles are almost always fought during daylight hours, and forces usually retreat from the field as evening approaches. If the day is neither won nor lost, a temporary truce holds and the dead and wounded are collected from the field.



Warfare in the Age of Chivalry

In the Age of Chivalry, warfare was not the marvel of scientific determinism it is today. All too often it was treated in a "Cavalier" fashion. You gathered up the Peasants and Yeomanry from the forests and fields and sent word to your vassal Knights to meet at a predetermined place. That was "mobilization.' The assembled army marched off in the general direction of the enemy. That was "strategy." When the opposing armies had finally managed to find each other, everyone got into a more or less straight line and charged. That was "tactics." Of course, the caliber and command presence of the army leaders did tend to inject a degree of finesse into such proceedings, but all too often the relatively undisciplined troops and the headstrong independence of the Feudal Chivalry turned the best of plans into chaotic confusion.

Infantry in the Middle Ages

Despite the rise of knightly cavalry, infantry played an important role on both the battlefield and in sieges. The most common infantry throughout the early medieval period were peasants and commoners who were obliged to fight for the local lord, due to their place in the feudal system. They were often unarmoured or lightly armoured and fought either with simple agricultural or hunting tools such as axes and long knives, or with a spear and shield. In some circumstances they were expected to bring and maintain their own equipment. At other times they were outfitted by the lord or king they fought for. These men were essentially conscripts and as such their discipline, morale and fighting ability varied greatly. Generally those fighting to protect their homeland were far more motivated than those fighting abroad.

The growth of urban centres opened up new sources of infantry recruits, including men with actual skills with arms. By the 11th century, much of the infantry fighting was conducted by middle class freemen, who were expected to have a certain standard of equipment, often including a leather or iron helmet and an axe, long knife or sword. Peasants were reduced to the role of archers and skirmishers, providing missile cover for the heavy infantry and cavalry. The later Medieval period also saw the expansion of mercenary forces, unbound to any medieval lord. The expanded campaigns, castle-building and sieges of the era also saw greater use of household troops, often bodyguards of the elite, with a variety of useful skills. These were cheaper to recruit and maintain than knights with all their trappings. Siege warfare in particular required large bodies of troops in the field, for extended periods of time, including numerous specialists. All this added up to make the early days of peasant levies unsustainable. As more kings and lords turned to infantry, their opponents had to keep pace, leading to additional increases in foot troops. To obtain the best fighting men, elites had to make provision for their regular payment and supply.

Infantry versus cavalry

Tactically there were only two ways for infantry to beat cavalry in an open field battle: firepower and mass. Firepower could be provided by swarms of missiles. Mass could be provided by a tightly packed phalanx of men. Such tactics were long-established; the Romans used missile troops such as slingers, and the core infantry learned to deal with swarming enemy cavalrymen by forming a hollow square fenced with a solid hedge of iron pila (large javelins). Alexander the Great combined both methods in his clashes with the Asiatic horseman of Persia and India, screening his central infantry phalanx with slingers, archers and javelin-men, before unleashing his cavalry against the enemy. Both mass and firepower could be aided by a good tactical position, such as on a hill or on rough terrain, where enemy cavalry would have trouble maneuvering. These ancient lessons were relearned in the Medieval period; in the Crusades, in the continued operations of forces like the Flemish footman and particularly the Swiss Pikeman and the English Longbowman.

The Crusades offer an illustration of the growing recognition of the need for infantry. Against the mounted Islamic foes of European armies, infantry forces were of vital importance. Archers for example were essential in holding the fast-moving Muslim cavalry at bay—suppressing their firepower, and allowing the armoured knights to mount successful counter-attacks. Pikemen were important in screening the flanks of the Christian forces, always vulnerable to assault by the Turkish horsemen. Against Saladin's light cavalry at Jaffa (c. 1192) during the Crusades, Richard of England drew up a line of spearmen, kneeling on the ground with spear planted in front, forming an effectual 'hedge of steel' against the charging enemy horsemen. Behind the spear wall, crossbowmen stood ready, with assistants helping to reload. The Muslim armies attacked but the combined firepower of the archers and the steadiness of the wall of spears held. Once the Muslims pulled back, Richard ordered his armoured knights forward, and Saladin withdrew. At the battle of Courtrai in 1302, the determined Flemish infantry staked out a good position on advantageous ground (cut up with streams and ditches) and stood firm against the cavalry charge of the French nobles using their pikes and wooden Goedendag, a combination spear and club. The French charge was stopped and the Flemish infantry then moved forward to liquidate the opposition. At Bannockburn, the Scottish fighters dug numerous pits to foil the English cavalry, blunted the English advance, then counter-attacked with their pike army to soundly defeat their opponents. These and other examples illustrate the importance of trained infantry, but the dominance of the footman did not come overnight. Both cavalryman and infantryman continued to operate for long periods side by side throughout the Medieval period.

Infantry versus infantry

The essential elements of success in infantry combat were seen as good order and a tight formation, not impetus. During the Hundred Years' War, it was considered disadvantageous for infantry to be forced to attack. If infantry were forced to advance to the attack, it should be at a slow, steady pace and without turning. The actual mechanics of impact are not, however, fully understood. In his reconstruction of the infantry fight at Agincourt, John Keegan describes the French as running to contact over the final yards but the English stepping back to "wrong foot" them. The English gave back a "spear's length", leaving the two bodies spear fencing at a distance of 10-15 ft. This idea of a space between the battlelines in which combat takes place also features in some reconstructions of shieldwall combat. Others see the clash of shieldwalls as involving physical impact of one line with the other.

While it was known for a poorly arrayed line to disintegrate on contact with the enemy, it was more usual for a static battle to ensue and last for some time. Combat was not constant, the two sides parting to rest and reorganise. This could happen several times during a combat. When it wasn't possible, an infantry force could become compressed and disordered with disastrous consequences, as happened at Agincourt and Westrozebeke).

The role of infantry in sieges

The large number of sieges during the medieval era called for huge numbers of infantry in the field, both in defence and in attack. Aside from labour units to construct defensive or offensive works, several specialists were deployed such as artillerymen, engineers and miners. Strongly fortified castles were hard to overcome. The simplest, most effective method was blockade and starvation. Artillery in the form of catapult, siege engines and later gunpowder weapons played an important role in reducing fortified positions. Mining beneath walls, shoring up the tunnel then collapsing it was also used. Defenders employed counter-tactics- using their own artillery, missile weapons, and counter mines against attacking forces. Against sieges cavalry men were not as valuable as footmen, and a large number of such troops was also used in the construction of fortifications. Free mercenary forces such as the Condottiere generally attempted to defeat their foes in open field battle or manoeuvre, but also participated in sieges, adding to the specialist ranks that bolstered the growing dominance of infantry.

The role of archery

The traditional role of archery on the medieval battlefield was to begin the action, advancing in front of the main body of the army, as occurred at the Battle of Hastings. This continued to be a standard tactic, particularly in the absence of enemy cavalry. To protect archers, particularly crossbowmen, against enemy archers, they were often deployed behind men with large shields, called pavises. This technique is first noted during the Crusades in 12th. Century, for example at Jaffa, but was particularly common in the later Middle Ages.

Later in the Middle Ages, massed archery techniques were developed. English and Welsh longbowmen in particular were famed for the volume and accuracy of their shooting, to which cavalry and poorly armoured infantry were particularly vulnerable. The most famous of these battles were Crecy, Poitiers and Agincourt. The English tactical system relied on a combination of longbowmen and heavy infantry, such as dismounted men-at-arms. Difficult to deploy in a thrusting mobile offensive, the longbow was best used in a

defensive configuration. Against mounted enemies the bowmen took up a defensive position, and unleashed clouds of arrows into the ranks of knights and men-at-arms. The ranks of the bowmen were extended in thin lines and protected and screened by pits (e.g.Crecy), stakes (e.g.Agincourt) or trenches (e.g. Morlaix).

The longbow was nevertheless a difficult weapon to master, requiring long years of use and practice. Even bow construction was extended, sometimes taking as much as 4 years for seasoned staves to be prepared and shaped for final deployment. A skilled longbowman could shoot 12 arrows a minute, a rate of fire superior to competing weapons like the crossbow or early gunpowder weapons. The nearest competitor to the longbow was the much more expensive crossbow or Arbalest, used often by urban militias and mercenary forces. It required less training but lacked the range of the longbow. A cheap "low class" weapon, considered "unchivalrous" by those unlucky enough to face it, the longbow outperformed the crossbow in the hands of skilled archers, and was to transform several battlefields.

While the famous English longbowman is better known in popular imagination, the missile troops that caused the most damage were the crossbowmen. The Catholic Church tried to outlaw the crossbow and all other ranged weapons at the Second Lateran Council in 1139, without much success. The crossbow was constructed initially of wood with steel gradually taking over in the 15th century, producing a weapon which had range of 370–500 yards. It shot bolts or quarrels that could pierce most medieval armour. Other advantages of the crossbow were that it required only few specialists with extensive training and tools to enable many more the use with little training. The crossbow and the longbow are two different weapon systems with solely their quick succession rate of shot. In the Middle Ages both weapons co-existed. Some crossbows were operated by teams of a shooter with an assistant to help reloading. The assistant could be armed with a spear and a very large shield known as a pavise to provide cover for them. This created one of the typical mixed structures of crossbowmen and spearmen that was used with great successs in the Hussite Wars and by Bertrand du Guesclin in his petty warfare reconquest of France during the Hundred Years' War.

The Time Factor

Few battles will last for an entire day. Virtually all of the action takes place in the hours of daylight, from dawn to dusk. Night actions are rare, these usually being in the form of surprise raids on encampments or siege positions. Battles therefore tend to last for 12 to 15 turns, maximum, with each turn representing approximately one hour.

Players should allow for the time lost marching their armies to the battlefield and deploying their troops. Usually, opposing armies arrive in the vicinity the evening before, spending the night near the battlefield and making final preparations for the coming fight. In the morning they break camp and march out to meet the foe. In order to recreate this standard practice, the opposing commanders should roll a 6-sided die and deduct the result from 12 or 15 to give a realistic number of turns or hours of daylight available for combat. To allow for the possibility of one side arriving at an earlier hour than the other, with time to deploy and take up good positions before the vanguard of the enemy has arrived, each commander could pick from a stock of “chits” numbered from 1 to 6 and place the chit in an envelope. When the deployment of troops is about to begin, each will reveal his chit. If one has arrived earlier, he will be able to make the number of moves indicated prior to the entry of the opposing force. Entry is always made in line of march, and the other of march must be written down at a time prior to setting up the miniatures on the battlefield.

If a number of great Lords are involved on one or both sides (at least two or three per side makes for “interesting” situations), each Lord will pick a chit from 1 to 6 to determine when his forces will arrive. Such is the chaos of Medieval warfare!

The Campaign Battle

As part of the overall campaign, battles will take place as a result of the strategic objectives of the players. Thus the composition of the Feudal armies found in a particular engagement will be decided by the strategic moves made by the players. In many instances, unbalanced fights will occur; but that is only as it should be, for the whole purpose of strategic planning is to attack where the enemy is weakest or does not expect to be threatened.

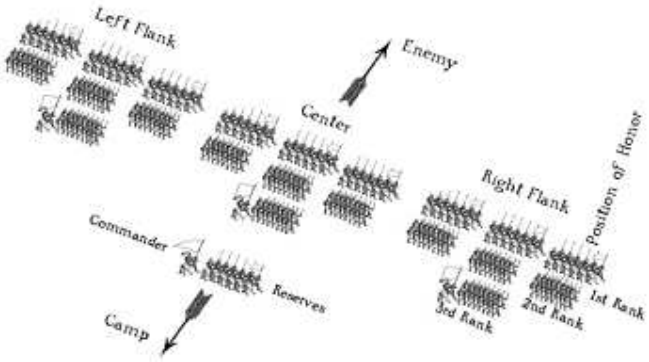
The Feudal Army

The makeup and organization of most medieval battles and armies follows a traditional and predictable pattern. Army tactics rarely vary. Military sophistication is at a historical low. The feudal lords have enough difficulty just getting the armies to the field without having to maneuver them too!

When a feudal lord goes to war he summons his vassals. Through feudal obligation, they come fully armed and equipped with provisions for a 40-day period (though service time is of indefinite length if the homeland is being invaded). If he has been invaded the lord probably calls up the local levy, a mob of untrained peasants armed with farming tools. Rich lords might also hire mercenaries, especially specialty troops such as archers, engineers, and spear men; or simply additional soldiers if the campaign is going to last more than 40 days.

Assembled for battle, medieval armies are divided into three sections. Each is given a unique name for the order in which they march on the road, but is called in general a battaille or battalion. The vanguard marches first, commanded by the second-highest leader. At the pre-designated battle field the vanguard lines up on the right side of the battle line.

The main battaille marches in the center, is led by the highest commander of the army, and assembles for combat in the center of the battle line. The rearward battaille is commanded by the third ranking noble, marches at the end of the line, and assembles on the left side of the field of combat. Battailles are subdivided into units. A unit is defined as any group of knights following a designated Unit Leader.



In ***Chivalry & Sorcery***, two kinds of armies exist, the feudal or vassal levy, and the professionals. Professional mercenaries work for pay and plunder rather than duty or loyalty. Only a few traditional traditional fighting vassals participate in external wars, and the comparatively ill-equipped feudal levy is still summoned but only for local defense.

Service time provides the main difference between vassals and professionals. Vassal armies must always muster to defend their homeland, and fight for as long as is required. Knights must also serve an annual 40-day period at their own expense, even if they go outside their homeland. Once that time is up, vassals go home with no marks of cowardice, dishonor or disloyalty. That's the feudal agreement. A lord often keeps his army a field by paying all expenses (or promising to do so), but his vassals are not obliged to remain.

Professional armies are contracted by the month, three month season, or even year. They work loyally when fed, and largely rely upon loot for personal wealth. Furthermore, while vassal armies tend to be irregularly organized and armed, professional units have consistent organization, and members are armed alike. Finally, professional armies have far, far fewer knights among them. Many mounted troops are sergeants (poor knights, esquires, men at arms that got a horse, etc.).

Raising an Army

Armies are drawn from three main sources. The core of a noble’s army comes from his household and vassals. This is supplemented with mercenaries. Lords who are the masters of a region may also gain additional forces from their allies.

Vassals

The size and composition of the forces a lord can raise varies across kingdoms, but the table below shows the average number of standard combat groups (each consisting of five fully equipped men) that can be raised in strongly feudal areas.

Title	Knights	Serjeants	Infantry & Archers	Levies (on home ground)
Poor/Average Landed Noble	0	1	2	2
Wealthy Landed Noble	1	1	10	10
Greater Baron	4	4	40	40
Earl or Count	10	10	100	100
Duke	25	25	150	150

Note that the cavalry element of these forces can be renewed during the course of a war. For example if a lord has six household knights and five of them die in a cavalry charge gone wrong, then it’s possible for the lord to simply appoint replacements, which doesn’t cost the lord any money. Peasant levies can also be renewed in a similar way, if the lord can recruit additional peasants from outside his lands.

The command of vassal armies is hindered by traditions, such as how long the force is to remain in the field, or how far from home it can travel. Many lords allow their vassals to pay a fee, called scutage, instead of mustering. This allows the lord to hire mercenaries who are more expensive but allow greater strategic flexibility.

Mercenary Budget

Living on the very edge of solvency is an expectation of the noble lifestyle. Fortunately, nobles see hiring mercenaries as an appropriate way to express wealth, and so mercenaries can be hired from the money usually spent on the luxuries of life like fine meals and entertainment. This does not lower the living standard of the lord, although it may concern dependent characters in the lord's household. In times of peace a lord who spends all of his money on soldiers is considered a brute. In times of war, a man who spends too much of his money on anything but soldiers is seen as an adolescent.

The table below shows the average amount of money in GP that a noble may spend on mercenary troops based on his wealth.

Title	Poor	Average	Wealthy
Landed Noble	0	2	5
Baron	0	40	100
Earl (Count)	0	100	250
Duke	0	250	500+

Characters lacking sufficient surplus money sometimes take out loans against their source of income. A character who is Poor may not do this. A character who is average may become Poor and in exchange borrow five times the average mercenary budget of someone of his class in coin. This loan may be paid off with the spoils of war or through stories. A character who is Wealthy may become average and gain five times the difference between the Wealthy and average mercenary budgets for his class, or may become Poor and borrow five times the budget for a Wealthy person of his class.

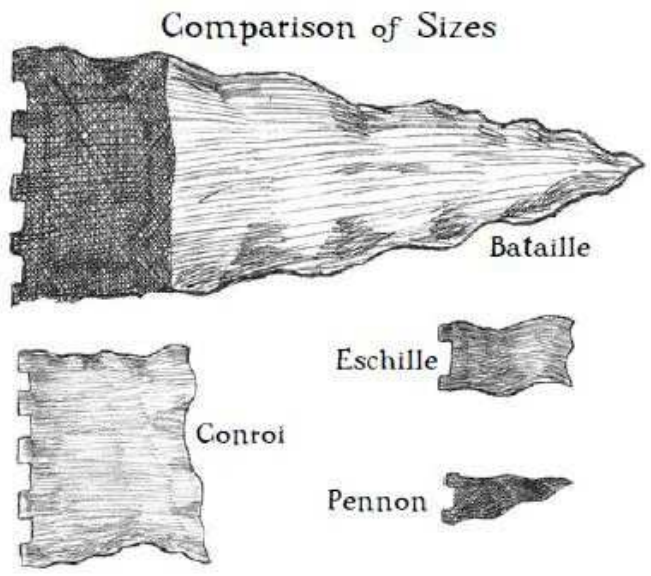
Note that these transactions depend on the availability of a banker with enough money to loan the character, or enough credit to pay those the character would like to pay, as well as (in either case) the power to collect the character's lands if he defaults on his loan. Some kings and banks have this much power, as do the bankers for the Church. Transactions of this magnitude may take many weeks to complete, and so are not suited to lightning war.

In most areas lords cannot easily sell their land to raise extra funds. In those areas where the sales of lands is possible, the king's share of any transaction is often so large as to make the value of any such transaction questionable.

Army Organization

Battle skill includes knowing what is happening on the battle field. When hundreds of men are pushing about, forward and back, mixed amid each other hacking and falling, it is hard to tell where your friends are. When the dust of the battlefield rises to the height of mounted men's heads, they look for the flags flying above the haze. Subcommanders must know what their commander wants done. Commanders use sounds, such as drums, horns, flutes or bagpipes; but especially visual clues using their command flag to convey orders. It is simple. Flags are tilted forward to signal advance, back to signal withdrawal, and stand upright as rally points. They are kept close to their officers, and if the flag falls, it is assumed by all that the officer has fallen too.

"Flag" is a generic term here. Ranks of nobles are allowed specific sizes and shapes, and it is to those specific flags that we will look at the army that your character is in.



Lance

The mounted and armored knight is the most powerful weapon on the battlefield. On his lance flies a pennon, a pointed flag that is long (3-5 feet) and narrow (less than 1 foot at its widest). It displays his household badge. When the knight is leading his own small group of men (who are wearing his badge), his upraised lance is their rallying point.

When he lines up with other knights for a charge, all their pennons fall at the same angle, then flap, flutter and fly along the lances as the chargers trot, canter and then go to destiny.

The knight is so important that no inferior solider is mentioned in historical or heroic literature. But a vassal knight in battle always has more troops than himself and his squire(s). Collectively, they are called a lance, after their most important component.

A vassal knight is normally accompanied by his mensie, the martial part of his household (compared to the famuli). This includes his squire, of course; the archers that guard his home; the knight's sergeant brother; mercenaries, and so on. A fief typically includes some number of spear men or archers to bring as well. A general levy, done only to defend the homeland, typically includes "all able bodied men of every class to come to defend the land."

Professional lances are not based on old fiefs with odd numbers, but on simple contracts. The earliest contracts, in the Conquest Period, state that a lance = a knight with his squire and horses, two spear men and one bowman, one varlet and one pack horse. The later livery lance = three mounted sergeants, two bowmen and one spearman, and horses to transport them (they only fight on foot).

When the army musters several lances are grouped into a larger body, called an eschille (below). The foot soldiers from each lance are combined into their own unit or units (perhaps spear men and archers). Thus the lance is an organizational unit, but not a maneuver unit.

Eschille (Squadron)

The smallest unit of multiple knights is an eschille, usually led by a banneret. These knights train together to perfect their timing, maneuvers and team work. This is the common player knights' Unit. The squires are considered to be part of the knights' formation.

The eschille commander uses the pennocel (if a banneret) on his lance to signal what maneuver to execute. It is long and rectangular—in fact, it's his ordinary knightly pennon that was cut short to show his promotion to banneret. (Subsequently, he will have a nice new one made).

The erratic feudal organization means the number of knights in a levy eschille varies greatly, perhaps from five to twenty, but averages ten. Each knight comes with his mensie. The royal squadron has ten knights, plus 30 foot men, per eschille; with squires, this totals 50 combatants. The later livery squadron adds ten sergeants to this, totaling 60 men.

Conroi (Company)

Eschilles are collected into a conroi. In vassalage armies the conroi is a unit of about fifty (thirty to eighty) knights, divided into six (three to eight) eschille within a county. Each conroi is led by a court officer, usually one of the marshalls or constables, but perhaps by the butler, steward or other known and trusted veteran.

An average county has six conroi, one of which is the count's own household knights, his "standing army." Each conroi also includes footmen.

A company flag is the banner, six feet by six feet square, and borne on a flag pole longer than a lance, so it's visible over the pennons of the knights. It is held with two hands by a knight who will not fight, but always bear the banner aloft next to or just behind his lord. A banner shows the coat of arms of the owner, exactly as it appears on his shield.

Royal companies begin when the King contracts several noblemen to each raise units. He set the number of fifty lances, and a prearranged rate of pay, division of loot and time, in this original case for "one full year." He establishes that one lance = one knight and his squire; two spear men and one bow man, one pack horse, and one varlet. That is 5 combatants (and 5 horses) per lance. The leader of the company is titled Captain, and is gifted the right to show his arms on the company banner. At the end of that year, in Paris, Arthur rehires all his original companies, and several more to replace the vassals who prefer to go home. After the war the custom of hiring troops remains.

During the Romance and Tournament Periods several families grow strong and rich, and they create their own family companies. At the time that the royal court becomes divided into factions the custom of livery and maintenance begins, wherein wealthy nobles give money to followers (that is, they maintain them) and the followers pledge loyalty, and wear the noble's colors and badge (that is, the leader's livery.) The family companies are the core of these private armies for the factional lords. By that time changes in warfare had changed troop requirements. Thus the factional company has 50 lances, but a lance consists of a knight and squire, a sergeant, all to fight mounted; plus one bowmen and one spearman,

with horses to transport them (they fight on foot). This is a total of 50 knights, 50 squires, 50 sergeants, 50 archers and 50 spearmen; 250 combatants in all.

County (Division)

Several conroi under one command is the exclusive privilege of earls or other high-ranking royal barons in the vassal army period. The average comptal army has six conroi, divided into the usual 3 battalions for battle. The battalion command is a temporary command position, given to whichever officer of the two conroi is senior. An average county has 200 knights (and 1200 footmen) organized into conroi (plus other foot to garrison castles and cities.)

In battle, the earl's position is marked by his standard, which might hang like a flag from the pole; or from a cross pole. They vary widely in size and shape. County standards (and those of the smaller kingdoms) usually bear some traditional sign, commonly the coat of arms of the earl, but sometimes an old Roman standard, religious symbol or odd artifact from ancient times.

The division comes later. It is a collection of mercenary companies, comparable in size to a comptal army. It might be a special force sent on a mission or a subgroup of an even larger army. The division flag is a standard, and is ten feet long and four feet high at the pole, narrowing to about two feet, ending with a rounded or swallow tail. The field is divided into the two most prominent colors of the holder's livery, and the rest of the standard with the badges of his faction. Later, factional armies are the size of divisions, and march under a factional standard.

Bataille (Battalion)

Battle, or bataille, is a medieval military term that I have avoided in the rules, substituting the modern "battalion" instead. It is one third of the troops, one of the three parts of an army (Vanguard, Center and Rearguard).

Sometimes the armies are so large that multiple batailles are needed for organizational purposes, or to suit the honor of commanders. The opening quote (above) shows Arthur had ten battalions in his full army! On the march these units are divided in the usual three divisions, but the actual chain of command goes from the army commander to the many battalion commanders.

The standard of a battalion is that of its commander. Battle commander is temporary position held by men of rank, like an earl or minor king, who has his own banner to display.

Army

An army is any collection of troops. The Actual Leaders Table below shows the likely rank of the leader for battles of different size. When the entire army of a king musters, it is called the royal army.

Kings have their own battlefield banners. This always appears when the king is present. On occasions the banner may be there representing the king's person, when a campaign is in his name. On such occasion the commander speaks in the king's name, and can perform many otherwise strictly royal prerogatives, especially that of battlefield promotion to banneret for men of great prowess.

Size	Army Commanders	Battalion Commanders	Knights	Total Combatants	Description	Historical Battle
Fight	Banneret	None	Fewer than 25	100 or so	"fewer than a hundred knights"	
Clash	Comptal Officer, Captain	Banneret	25-250	1,000	"a hundred knights each"	
Engagement	Earl	Comptal Officer	250-750	2,000	"our entire county army"	
Small	Duke, Earl	Earl	1,000- 2,500	7,500	"an army"	Hastings
Medium	Duke, Earl	Earl	2,500	12,500	"a major army"	Ascalon
Large	King, Royal Marshall	Duke, Earl	5,000+	12,500	"the entire military of Loges"	Agincourt
Huge	High King	Duke	15,000+	25,000	"an epic force on both sides"	Crécy, Hattin



Troop Types

The forces at the disposal of a Lord or Knight are given in the chapter on Knighthood, particularly in Designing the Feudal Nation. However, these figures are given only in general terms and do not indicate such factors as armor protection, types and numbers of weapons, troop training and experience, or the quality and Military Ability of the unit commanders and subordinate officers. Only the social class and basic troop organization of the different military forces is known:

KC/KI: Feudal Chivalry is composed of Knights, Squires, and Sergeants organized into the Feudal "Spear." A spear is typically 4 men: 1 Knight, 1 Squire, and 2 Sergeants. A Spear is always AC or Armored Cavalry armed with heavy lances and heavy cavalry weapons. On foot they fight as HAI Heavily Armored infantry.

KC/FRI: Feudal Heavy Cavalry is composed of mounted Sergeants-at-Arms in the livery of some noble or Petit-Sergeants who are well-to-do Yeomen able to purchase a horse and armor. HC or Heavy Cavalry is organized in Spears of 4 Sergeants armed with lances and heavy cavalry weapons. Those not carrying shields will be armed with crossbows instead of lances. About 1/2 of the Sergeants not in the Feudal Chivalry are of this type. On foot, they fight as FRI Feudal Regular Infantry of the HI class.
The remaining Sergeants and Petit Sergeants are LC Light Feudal Cavalry or MC Medium Feudal Cavalry Such troops tend to be armed with spears or javelins or light crossbows and light cavalry weapons. On foot they fight as FRI Feudal Regular Infantry.

FIL: Feudal Infantry Levy is composed of Yeomen Archers armed with longbows or light crossbows or Serfs armed with improvised weapons. Yeomen must be formed up separately from the peasantry to be above Type "C" training. They are typically Light Infantry. Yeomen also carry light infantry weapons.

FRI: Feudal Regular Infantry is composed of Men-at-Arms in livery and are typically HI Heavy Infantry armed with pole arms and light infantry weapons.

FCM: Feudal Civic Militia is composed of townsmen of good character and are typically LI Light Infantry armed with pole arms and light infantry weapons.

FCR: Feudal Regular Civic Militia is composed of townsmen and hired Men-at-arms in equal proportions (see Town military levy) and are typically MI Medium Infantry

armed with pikes and light weapons.

MC: Mercenary Cavalry is comparable to mounted Sergeantry. Type "A" Mercenaries are Heavy Cavalry, Type "B" are Mediums, and Type "C" are Lights.

MB: Mercenary Crossbowman are MI Medium Infantry (Type "A" are Heavy Infantry armed with heavy crossbows and light infantry weapons.

MI: Mercenary Infantry are HI Heavy Infantry (Type "A" are HAI Heavily Armored Infantry armed with pikes or pole arms and light infantry weapons.

FSC: Saracen and Moorish Cavalry are HC Heavy Cavalry armed with lances, short bows, and light cavalry weapons if Type "A;" MC Medium Cavalry armed with spears or javelins, short bows, and light cavalry weapons if Type "B" and LC Light Cavalry armed with javelins or short bows and light cavalry weapons if Type "C" or "D." On foot, they fight as a comparable class of Saracen Infantry but will use the powerful composite b6w in place of the short bow.

FSI: Saracen Infantry are generally poorly trained and motivated levies rarely rising above Type "C" or "D". Only Elite Palace Guards of high ranking nobles and Type "A" and "B" Saracen Cavalry will be Type "H" infantry. Type "D" infantry are always LC Light Infantry armed with Mixed SSH weapons and light infantry weapons. Type "C" infantry are MI Medium Infantry armed with javelins and light infantry weapons. Type B infantry are HI Heavy Infantry armed as for cavalry.

KNI: Nordic Berserker Infantry are superb warriors of the MI Medium Infantry class. They are armed with Mixed SSH and heavy infantry weapons. They will never wear body armor.

FNI: Nordic Infantry can be HAI Heavily Armored Infantry (Huscarles, Noble Guard) if Type "A". HI Heavy Infantry if Type "B"; MI Medium Infantry if Type "C" and LI Light Infantry if type "D". Nordic formations typical include 10% Berserkers, 15% Type "A," 25% Type "B," 25% Type "C," and 25% Type "D". All are armed with Mixed SSH and heavy infantry weapons. Saxon troops can be rated as Nordics, with the Berserker group converted to Type "A" Huscarles. All Nordics will fight as Mounted Infantry whenever possible.

KEI: Elvish Infantry are HAI Heavily Armored infantry if Type "A" and HI Heavily Infantry if Type "B" to "D." The nimble and cunning Elves are excellent close order infantry, for they are at once highly disciplined and motivated. More telling, they are very speedy on the battlefield despite their heavy armor. All Elvish troops are armed with Mixed "PL" weapons and heavy infantry weapons.

KEB: Elvish Bowmen are HI Heavy Infantry for the most part and are armed with the Elvish Longbow and light infantry weapons. Elves can also field MI Medium Infantry Longbowmen as well, increasing 1/2 move speeds by 50mm (20 m/yd).

KDI: Dwarvish Infantry are HAI Heavily Armored Infantry without exception. By virtue of their great strength, fine weapons, and superb armor, the Dwarves are perhaps the best disciplined infantry in the campaign. Smaller than most fighters, they are able to pack the line with half again as many as any other type, except the inferior Goblins. Also, like all Nordics, the Dwarves hold with the principle of combined arms, so that their formations carry Mixed SSH, pole arms, and heavy infantry weapons. Dwarves are not mercenaries, however, and normally do not mix in wars unless large treasures are to be won or hordes of Goblin types are involved.

FHM: Hobbit Militia Infantry are diminutive and not particularly equal to a close fight with larger opponents, but they can give Goblins as good as they receive. They are superb shots and are armed with Mixed SSH weapons, pole arms, and light infantry weapons. They tend to be comprised of 25% HI Heavy Infantry, 25% MI Medium Infantry, and 50% LI Light Infantry. When hiding in thickets or other brush cover they are undetectable until one is within 150mm (60 m/yd).

FUI: Uruk-Hai HI Heavy Infantry are the most fearsome of the Goblin races in battle because they are well trained and disciplined. They are in fact almost equal to Feudal regulars and Civic Militias. They tend to be armed with Mixed SSH, pole arms, and light infantry weapons. About 20% of any large force are Type "A," 20% are Type "B," 30% are Type "C," and 30% are Type "D."

FWC: Goblin Warg Cavalry are the dreaded Wolf Riders. Mounted on savage wolves, the Goblins are superior to most of their kind. While their wolves attempt to bite and pull down adversaries, the Goblin riders fight with javelin and light cavalry weapons.

FGL: Goblin Infantry is poorly trained, disciplined, and armed. Their best are HI Heavy Infantry of Type "C." About 33# are MI Medium Infantry and 33% are LI Light Infantry both of Type "D." The Heavy troops are armed wit pole arms and light infantry weapons. The Medium troops are armed with javelins and light infantry weapons, while the Light troops have Mixed SSH and light infantry weapons.

KTI: Trollish Infantry are perhaps one of the most fearsome sights on any battlefield. They are simply too hard to kill because of their regeneration of damage and their tough hides. Fortunately, there are never too many found on a battlefield, and they have not learned to fight in close order so they can be overwhelmed by sheer numbers. Once they panic, they cannot be rallied. Trolls are HAI Heavily Armored Infantry. There is a chance of having 1-10 units of 10 Trolls, with a 25% chance of their being Type "A," "B," "C," or "D." A Magick User usually is needed to command them.

FGI: Giant Infantry are very rarely seen in battle simply because the appearance of large numbers of them tends to bring a counterbalancing force of Heroes from Valhalla (see Demonic Infantry). Giant Infantry correspond to FRI and FIL troops, except that their missile troops are very limited. When they manage to remember the fact, they can throw rocks like siege engines. They prefer to close with the enemy, however, and mangle him with heavy infantry weapons. Type "A" are Elite troops in HI Heavy infantry Armor. Type "B" are MI Medium Infantry, while Types "C" and "D" are LI Light Infantry. The weight of armor or lack of it is irrelevant to the rate of movement because of the Giants' great strength.

DI: Demonic Infantry are troops drawn from the Legions of Hell or the Halls of Valhalla. They are always HI Heavy Infantry and are armed with pole arms and heavy infantry weapons. Heroes of Valhalla also carry Mixed SSH weapons, while 25% of the hellish Legions carry short bows or light crossbows.



Social Class

Both human and non-human troops are classed under one of three categories:

Class K: Chivalric Troops, comprised of Knights, Sergeants, and Squires-at-Arms. Such troops usually are elite cavalry. When applied to Nordic Berserks, Elves, the Dwarves, Trolls, and Demonic Infantry, the "K" designation signifies a very high morale, superb training and equipment, and/or supernatural force.

Class F: Feudal Troops, usually under the leadership of Sergeants, Yeomen of substance, or prominent Burghers. Such troops are generally levies called up from the countryside or the towns for limited military service. However, the trained Men-at-Arms and the auxiliary cavalry of the Petit Sergeantry are in fact at a professional level of training and experience--the "regulars" of the Feudal armies. Paid Civic Militia are "regulars" as well.

Class M: Mercenaries, comprised of landless men or else foreigners serving under their own leaders for pay. They tend to be well-trained and disciplined but are not too dependable when the battle turns into a bloodbath.

All Class K and F troops with the exception of FRI Feudal Regular Infantry, KEI and KEB Elvish troops, and KDI Dwarvish troops will use normal 6-sided dice in morale tests, etc. Mercenaries, Feudal Regulars, Elves, and Dwarves use special 2-3-3-4-4-5 dice. The overall effect is that the later types are far more predictable and steady. Social class will also affect morale checks when charging social superiors.

Training and Experience

There are four levels of training and experience which troops may attain:

Type A: Elite Veterans who have had much campaign experience and enjoyed battlefield success. Their morale and training are consequently of the highest quality. The average

"experience" levels of individual members of such units is 15+ experience factors or 150,000 experience points and above.

Type B: Seasoned Veterans who have seen a number of campaigns and now possess self-confidence and pride in their units. The experience equivalent is an average 8 to 15 experience factors per man.

Type C: Average Troops who have had some experience and training but who have not as yet distinguished themselves in battle. If Knights or Sergeants, they are still in training and are somewhat inexperienced. If Mercenaries, they are likely not too well paid or else are undependable. Experience equivalent is an average 1 to 8 experience factors per man.

Type D: Green or Poor or Disaffected Troops who have either a minimum of training and experience or else are nursing some smoldering grievances. All Replacement troops for casualties are of this type for 1 year after they are called up for training and service. If they are Knights they are likely much better fighters but are in a rebellious frame of mind. If they are Feudal Regulars, they are Sergeants or Men-at-Arms who have not been paid or have been badly treated or led. All Mercenaries who are unpaid are in this class. Feudal levies are either poor troops or have been pressed into service longer than 60 days with poor or no pay or else have ploughing and harvesting to do. All Goblins except Uruk-Hai are Type "D" in bright sunshine.

Armor Protection and Mounts

LC: Light Cavalry are troops mounted on sturdy medium horses. They wear no protective clothing and either are without shields or are unable to use them. Most Saracen Cavalry is of this type.

MC: Medium Cavalry are troops mounted on sturdy medium horses. They wear a leather jerkin, brigandine, scale or quilted armor, or mail shirt, but not using shields, or they carry shields and wear no armor.

HC: Heavy Cavalry are troops mounted on large warhorses. They wear mail shirts or breastplates and use shields, or else are clad in 3/4 scale or mail armor and do not use shields. The finest Saracen Cavalry is of this type.

AC: Armored Cavalry are troops mounted on large warhorses. They wear full mail armor and use shields. The Feudal Chivalry are of this type.

HAC: Heavy Armored Cavalry are troops mounted on large warhorses protected by quilted, leather, or mail barding. They wear full armor and carry shields. Elite Chivalric cavalry is always of this type.

LI: Light Infantry are foot troops with no protective clothing and either are without shields or are unable to use them. The Peasant Fyrd and the Type "D" Saracen foot are almost invariably of this type, unless equipped by their lords with better arms and armor.

MI: Medium Infantry are troops protected by leather jerkins, quilted or scale armor, brigandines, or mail shirts but without shields or troops without armor but using shields.

HI: Heavy Infantry are troops protected by leather jerkins, quilted or scale armor, brigandines, or mail shirts and shields, or troops wearing 3/4 mail or scale armor but not carrying shields.

HAI: Heavily Armored Infantry are troops clad in full mail armor and using shields.

Weapons

A wide range of weapons is available for use by the troops. Initially, all troops are armed as indicated for their type.

Cavalry Shock Weapons

Lance: Heavy European lance, 12'+, used couched by HC, AC, HAC.

Light Lance: Lighter Eastern lance, 12', used by Saracen and European AC and HC.

Spear: Spear 9'-12' used couched or over-aim by LC, MC, HC, AC.

All other Weapons: Javelins and all hand-held melee weapons.

Cavalry Melee Weapons

Heavy Weapons: Broadsword, Mace, axe, hammer, morning star, flail used by KC.

Light Weapons: Javelins, light swords, scimitars, etc., used by LC, MC, FSC.

Cavalry Missile Weapons

Short Bow: European or Eastern Self-bows used by LC, MC, FSC.

Crossbow: Light manually loaded crossbow used by Feudal LC, MC.

Infantry Shock Weapons

Pikes: Shafted weapons over 12' used by FRI, MI, FCR, dismounted KC.

Pole Arms: Spears, bills, halberds, etc., used by almost all infantry.

All other Weapons: Light and Heavy weapons, javelins, etc., used by infantry.

Infantry Melee Weapons

Heavy Weapons: Broadsword, etc., used by KC/KI, FRI, KNI, FNI, KEI, KDI, KTI, FGI.

Light Weapons: Light swords, scimitars, javelins, etc., used by most infantry.

Pole Arms: Spears, bills, halberds, etc., used by most infantry.

Pikes: Shafted Weapons 12'+, used by KC/KI, FRI, FCR, and Mercenary MI.

Infantry Missile Weapons

Short now: European or Eastern Self-bows used by LI, MI, HI.

Lt. Crossbow: Light manually loaded crossbow used by Sergeants, FRI, MB, FCM. FCR.

Hv. Crossbow: Heavy windlass loaded crossbow used by Type "A" Mercenary MB.

Longbow: Yew bow used by English FIL (Yemen) and Elvish EIB.

Composite Bow: Eastern bow comparable to longbow for range, used by FSI,

Special Weapon Combinations

Mixed "SSH" Weapons: Mixed missile weapons: 25% short bows, 25% slings, 50% hand-hurled weapons. Such a force is a blend of 1 shortbowman figure, 1 staff-slinger figure, and 2 javelin or axeman figures.

Mixed "PC" Weapons: Mixed pole arms but including 25% crossbows. Such a force is a blend of 3 pole-armed figures to 1 Crossbowman. Crossbows are of the "light" variety except for Mercenary Type "A" infantry who do use the "heavy" crossbow.

Mixed "PL" weapons: As for Mixed "PC" except that 25% are English Yeoman Longbowman FIL and Elvish Bowmen KEB.

Mixed forces always have the training and experience level of the largest group in the force. For example, Mixed "PC" would have the training and experience of the pole-armed troops, not the Crossbowman.

Cost of Weapons, Armor, and Pay

It is assumed that troops show up initially with the weapons indicated for their type. However, replacements for casualties and improvement of arms or armor requires an extra expenditure. The following costs are for a Type "D" fighting man. A higher degree of training and experience increases the cost.

Type	Armor/Man	Armor/20 men	Pay/man/day	Pay/20 men/day	Other
LC	-	-	5 sp	4 gp	15 gp/horse
MC	50 sp	40 gp	8 sp	7 gp	15 gp/horse
HC	100 sp	80 gp	10 sp	8 gp	15 gp/horse
AC	400 sp	320 gp	15 sp	12 gp	20 gp/horse
HAC	550 sp	440 gp	20 sp	16 gp	20 gp/horse
LI	-	-	1 sp	1 gp	Mounts for Mounted Infantry are 10 gp each.
MI	40 sp	32 gp	2 sp	2 gp	
HI	90 sp	72 gp	4 sp	3 gp	
HAI	350 sp	280 gp	6 sp	5 gp	
Longbowman			+4 sp	+3 gp	Mules, Oxen, Draft Horses, etc., are 5 gp each.
Heavy Crossbowman			+6 sp	+5 gp	
Light Crossbowman			+4 sp	+3 gp	
Elvish Infantry or Bowmen			+10 sp	+8 gp	Unless controlled by a player, these troops are difficult to hire. Trolls and Giants will rarely be obtained in large numbers--usually 10
Dwarvish HAI			+10 sp	+12 gp/30	
Goblin Infantry			-2 sp	-2 gp	
Uruk-Hai Heavy Infantry			+1 sp	+1 gp	
Goblin Cavalry (MC or HC)			+2 sp	+2 gp	
Trollish Infantry			+50 sp	+20 gp/10	
Giant Infantry			+75 sp	+30 gp/10	

Type	Armor/Man	Armor/20 men	Pay/man/ day	Pay/20 men/day	Other
					to 100 at most.

The War Chest

Every landed nobleman and independent town will maintain a "war chest" or stock of money to equip and pay troops, to build and improve fortifications, and to finance his military campaigns. At the beginning of the campaign or upon a character's entering the game in a hitherto undetermined fief, a noble will have from 6 to 10 times his net monthly income in his war chest. These monies include all readily saleable assets and collateral to be offered up to secure loans. As the campaign progresses, the sums in the war chest may grow or shrink, depending upon the saving and spending policies of the particular Lord.

Upgrading Training and Experience

Initially, all forces are at the base training and experience level, Type "D." Up to 50% of the monies in the war chest at the start of the campaign may be expended to upgrade the quality of a Lord's feudal forces from Type "D" to higher grades:

Type "A": No more than 10% of one's forces may be Elite Veterans in the beginning. Later, this may be increased to 20%. Most should be Chivalry.

Type "B": No more than 15% of one's forces may be Seasoned Veterans in the beginning. Later, this may be increased to 20%. Most should be Sergeants.

Type "C": No more than 25% of one's forces may be Average Troops in the beginning. Later, this may be increased to 50%.

Type "D": Initially, 50% of one's forces are Poor or Green Troops. Later, this may be decreased to 10%.

The increased costs to provide armor and pay for Type "C," "B," and "A" troops are taken as a percentage increase of the cost of comparable Type "D" troops:

Type "C" Cavalry: increase cost by 25%.

Type "B" Cavalry: increase cost by 50%.

Type "A" Cavalry: increase cost by 100%.

Type "C" Infantry: increase cost by 20%.

Type "B" Infantry: increase cost by 40%.

Type "A" Infantry: increase cost by 80%.

During the winter of each year, the players commanding forces of men are able to upgrade the quality and equipment of their troops by expending money from the war chest. However, troops may be advanced only one grade. For example, Type "B" troops may be upgraded to Type "A," but Type "C" troops can be upgraded only to Type "B." There is always a 10% minimum of Type "D" troops, representing replacements, untrainable units, disaffected or poorly led troops, and so on.



Replacements

Replacements may always be raised from the population, but no more than 20% of the total feudal force which a player possesses initially may be replaced from adult males in his feudal demesne. The reasons are essentially economic: men are needed to provide food and other services and, while 100% replacement would be possible, the delicate economy of the barely efficient fiefs would be totally shattered. Furthermore, several disastrous battles would so decimate the manpower that the next generation would be far smaller.

Replacement troops are always rated as Type "D" Green forces until the year has passed and the upgrading season is reached. Replacements may be called up at any time during the spring, summer, or fall, but no more than 20% may be called in a year.

Mercenaries

Also more than 20% of the total force possessed by a player may be Mercenary in nature. To hire Mercenaries, a Lord must "negotiate." Negotiations involve paying 1-3 months' pay in advance to secure the arrangement (that is, to bribe the Captain of the Free Company to commit his troops to service). A Mercenary Company typically is comprised of up to 25% Type "A," 25% Type "B," 40% Type "C," and 10% Type "D" troops. Casualties may be replaced by promotion from lower grades of experience in the winter upgrading period as for Feudal troops. Recruits may also be found up to 20% of the Company's strength, with half being Type "C" and half Type "D" troops. Recruitment takes place in winter or early spring.

Replacement Weapons

When new troops are raised or upgrading of arms is necessary, weapons have to be bought. The following prices are based upon the manufacture of the arms inside the demesne of a Lord by his own armorers. Mercenaries not in service will pay an additional 50% for weapons.

Type	Cost/man	Cost/20 men	
Heavy Lance	15 sp	12 gp	
Light Lance	10 sp	8 gp	
Cav. Spear	10 sp	8 gp	
Pike	15 sp	12 gp	
Pole Arms	10 sp	8 gp	
Javelin	7 sp	6 gp	
Heavy Weapon	75 sp	30 gp	
Light Weapon	50 sp	20 gp	
Mixed SSH	20 sp	16 gp	
Mixed PC(L)	35 sp	28 gp	
Mixed PC(H)	50 sp	40 gp	
Mixed PL	35 sp	28 gp	
Peasant Arms	5 sp	4 gp	
Short Bow	25 sp	20 gp	
Long Bow	75 sp	60 gp	
Composite Bow	125 sp	100 gp	
Light Crossbow	75 sp	60 gp	
Heavy Crossbow	150 sp	125 gp	
Elvish Bow	200 sp	160 gp	
100 Arrows	20 sp	16 gp	100 Arrows or Bolts = 5 "flights" of missiles in combat. Adequate supply of arrows and bolts is necessary for combat efficiency.
100 X-bow Bolts	30sp	25 gp	

General Field Costs

In addition to armor, weapons, and training, other costs may be incurred. These include providing food and fodder, hiring blacksmiths and armorers to maintain armor, weapons, and horses, etc. Such costs are borne by the vassals for the 60 days of feudal service and by the Lord thereafter. The Lord must pay for his personal troops, however.

Type	Cost/man	Cost/20 men
Infantry	1sp	1 gp
Cavalry	3 sp	2 gp
Chivalry	5 sp	4 gp
Animals	1 sp	1 gp
Physicians	5 cp	4 sp

A special cost is that borne when Mercenary troops are included in the army. Mercenary Companies are on 1/4 pay when on long-term service, taking most of their pay in the form of maintenance. When in the field, they revert to full Pay.

Military Engineers and Artificers

Troops trained to build and operate siege engines are specialists. If Feudal troops, they obtain full pay the moment they take to the field. If they are Mercenaries, they receive pay as Type "A" troops + 50% so long as they are in the service of a Lord.

Only 1 military artificer will be found per 20 men in Feudal

service, and 2 will be found per 20 Mercenaries. Artificers are rated as MI infantry but receive HI pay + 50%. Small siege engines require crews of 5 artificers, and large ones need 10. Military Engineers are classed as Command Figures and receive 1 GP plus an additional 10 SP per Military Ability Factor (MAF) they possess. They are accorded rank equal to Knights. For purposes of command, a Military Engineer is required to command forces with more than 40 artificers. Generally, one Military Engineer will be present in a Mercenary Company (random roll for MAF on 1-10 die). There is also a 10% chance per 100 Knights, Sergeants, and Men-at-Arms in a Lord's service that one has the talents of a Military Engineer, with a random roll for MAF. Check once for each 100 men of these types.

Battle Scales

Frontages

The following guidelines should be followed when mounting figures on bases and spacing them on the battlefield:

	Frontage of Figure in Formation				
Type of Unit	Base	Close Order	Normal Order	Open Order	Depth
Light Infantry	20mm	20mm	25mm	30mm	15-25mm
Medium Infantry	15mm	15mm	20mm	25mm	15-20mm
Heavy Infantry	15mm	15mn	20mn	25mn	15-20mm
Light Cavalry	20mm	20mn	30mm	35mn	40-50mm
Medium Cavalry	20mm	20mm	30mm	35mm	40-50mm
Heavy & Armored Cavalry	20mm	20mm	25mm	30mm	40-50mm
Trolls & Giants	25mm	25mm	30mm	35mm	25mm

Scales

Ground scale is 1 : 400, with 2.5mm = lm/yd or 1" = 10m/yd.

1 25mm figure usually represents 20 men. Dwarves, Hobbits, and Goblins have 30 men per figure, but only Dwarves count these as having an effective basic strength of 30. In the Case of Giants and Trolls, only 10 men are represented, with each man having a basic strength of 6 or 60 for the figure.

1 siege engine or wagon figure represents 4 engines or wagons.

1 turn represents a real time period of 10 minutes, but for purposes of game play, each turn represents an hour. Time is expanded to keep games in realistically playable limits.

1 movement phase represents a real time period of 3-5 minutes, but for purposes of game play, each phase represents 30 minutes.

Smaller Scale Battles

If players are conducting operations on a smaller scale, as when fighting Baronial armies, a 1 : 10 scale can be used without modifying the movements or ranges. Each figure will represent 1/2 its normal strength: 10 men, not 20; 2 war engines, not 4; and so on. The Commander Rule may be modified to permit senior Knights to lead Knights. Minor inconsistencies will result, but the battles still prove to be playable and balanced.

Casualties need not be halved. Simply rate each figure at double its normal value.

Equipment

Players will need the following equipment:

25mm miniatures.

Rulers: Metric rulers marked in millimeters are preferred, but inch markings can also be used.

Dice: 1d100 percentage dice, and several ordinary 6-sided dice and several marked 2-3-3-4-4-5. The special dice can be manufactured from ordinary dice by painting over the sides, then painting in new pips. The surface can be protected by coating with several layers of Urethane or other clear plastic paint. These specialized dice can also be purchased from a few suppliers. The special dice are used for Regulars and Mercenaries, and the ordinary dice for all others.

Pencil and Paper: For recording troop data, orders, and casualties.

Movement Rates

The following table contains the maximum distances which troops may move in clear terrain. Maneuvering, changing formations, and terrain features may slow movement. The ground scale is 1:400 or 2.5mm = 1m or 1 yd. Those players preferring measurement in inches can use a scale of 1" = 10 yds. For ease of conversion, the movement distance in meters/yards is given in brackets and conversion to inches can be made by dividing the distance by 10.

Type	Order	Normal Move	Force March	Charge
LC	Close	150mm	300mm	400mm
	Normal	200mm	400mm	500mm
	Open	250mm	500mm	650mm
MC	Close	150mm	300mm	400mm
	Normal	200mm	375mm	475mm
	Open	225mm	450mm	600mm
HC	Close	150mm	300mm	400mm
	Normal	200mm	375mm	450mm
	Open	225mm	450mm	550mm
AC	Close	150mm	300mm	400mm
	Normal	200mm	375mm	450mm
	Open	200mm	450mm	500mm
Mounted Infantry	Normal	200mm	350mm	400mm
	Open	200mm	375mm	450mm
LI	Normal	200mm	250mm	275mm
	Open	225mm	275mm	300mm
MI	Close	150mm	200mm	200mm
	Normal	150mm	200mm	225mm
	Open	200mm	250mm	275mm
HI/HAI	Close	150mm	200mm	200mm
	Normal	150mm	200mm	225mm
	Open	175mm	250mm	250mm
Elves	Close	200mm	250mm	250mm
	Normal	200mm	275mm	300mm
	Open	250mm	300mm	350mm
Trolls	Normal	150mm	250mm	250mm
	Open	175mm	300mm	300mm
Giants	Normal	200mm	300mm	350mm
	Open	250mm	350mm	400mm
Wargs	Normal	150mm	350mm	400mm
	Open	200mm	425mm	475mm
Transport		150mm	200mm	
Mule train		175mm	250mm	
Light War Engine		150mm +25mm if 4 additional horses or 20 men		
Heavy War Engine		100mm +24mm if 8 additional horses or 40 men		

Barding reduces Cavalry movement by 50mm if light or medium horse are so protected. Heavy cavalry horses are slowed by 25mm. armored cavalry mounts are capable of carrying barding without penalty.

Transport typically includes 5 wagons or carts drawn by 2 mules, horses, or oxen.

Light War Engines (4 per figure) are pulled by 8 draft animals; heavy engines by 16. Thus Light Engines require 24 animals per figure and Heavy Engines need 48. Speed can be increased slightly adding the number of animals or men per engine, as indicated above.

Terrain Features

Open Terrain: flat ground presenting no significant obstacles to visibility, movement, or missile fire.

Open Woods: scrubland, orchards, etc., restricting movement, visibility. and effects of missile fire.

Dense Woodland: extensive undergrowth and severe restriction of movement, visibility, and effects of missile fire.

Rolling Hills: slopes of a gradient insufficient to impede movement but blocking view from lower ground and giving troops occupying them a height advantage in combat.

Water: Small streams are fordable all along their length. Rivers can be crossed only by boat, bridge, swimming, or fording. The banks of water obstacles impede movement but offer no cover and troops crossing water or banks are downhill to any enemy on land.

High Banks: steep slopes along streams, rivers, etc., which impede movement.

Cliffs: very steep slopes which greatly impede movement. Perpendicular cliffs must be scaled with ropes.

High Hills: slopes are steep and impede movement considerably.

Otherwise, they are like low hills.

Bridges and Linear Barriers: all bridges and obstacles of considerable length such as low stone walls, top of battlements, hedges, etc., impede movement. Bridges are often only 1 figure wide. Low walls and hedges provide cover and limit visibility and missile fire. Battlements provide extensive cover and reduce missile effects severely. They must be climbed using stairs, ladders, or ropes.

Muddy Ground: any terrain feature heavily wet by rains. Charges are reduced by 1/3 and normal movement by 1/2. Cavalry will take casualties from bad falls and overriding fallen troops.

Marshes: soft, water-covered ground which impedes or even prevents movement. Marshes can either be open terrain or open woods filled with reeds, tall grasses, and trees.

Visibility

As long as the line of sight is unobstructed, visibility in clear weather is unlimited.

Rolling hills, high hills, and linear obstacles may completely conceal the presence of troops unless they show themselves in line of sight.

Open woods restrict visibility to 150mm and troops concealed on the edge will not be seen until approached to within 200mm.

Dense woodland restricts visibility to 75mm and troops concealed on the edge will not be seen until approached to within 100mm.

Fog may act either as open or dense woodland in effect. Troops charging through fog at a speed faster than the maximum visibility will not be able to avoid obstacles that suddenly appear before them 30% of the time.

Missile troops firing from a wood automatically give away their position. Missile fire in fog is impossible beyond the range of maximum visibility.

Buildings and fortifications completely block visibility unless troops show themselves in windows or doors or over the battlements. Arrow slits in towers provide total cover.

Effect of Terrain on Movement

Terrain	Effect of Terrain
Open Terrain	All troops, transport, and siege engines move at normal speeds.
Roads	All terrain effects negated except Mud (unless all-weather road).
Open Woodland	Infantry may march in normal or open order at full speed. Cavalry and Infantry in close order move at 1/2 speed. Transport and siege engines are restricted to roads and tracks.
Dense Woodland	All infantry must move in open or normal order at 1/2 speed. Cavalry, transport and siege engines are restricted to roads and tracks.
Rolling Hills	All combat troops are unimpeded. Transport and siege engines move at 2/3 speed.
Rivers, Streams and Moats	If wading is possible, all movement is at 1/2 speed. If fording is possible only by swimming, only Light Infantry and Cavalry troops may cross at 1/5 speed (no charge or forced marches)
High Banks	All Light and Medium Infantry lose 25mm of movement. All heavy Infantry and Cavalry lose 50mm of movement. Transport and siege engines require 1 phase at the bank to move.
Cliffs	All Light Infantry climb or descend at 1/3 speed. All Medium and Heavy Infantry climb or descend at 1/5 speed. Cavalry, transport and siege engines cannot cross this terrain.
High Hills	All Infantry move at 1/2 speed upslope. All Cavalry moves at 1/3 speed upslope. All transport and siege engines move at 1/4 speed.
Bridges and Linear Barriers	Infantry deduct 50mm from their speed when crossing. Cavalry deduct 50mm at normal speed and 1/4 speed in charge. Transport and siege engines may cross only at bridges and gaps.
Fortifications	All infantry deduct 50mm at top of battlements. Cavalry, transport, and siege engines may cross only through gates.
Sharpened stakes	All troops cross at 1/2 normal speed. Charges are not possible. The troops must halt one phase in front of the barrier. Transport and siege engines may cross only through gaps.
Scaling Walls	All Light and Medium Infantry require 25mm to climb 10 feet. All Heavy Infantry require 50mm to climb 10 feet.
Stairs	All Infantry require 25mm to climb 10 feet. (Single file movement)
Muddy Ground	All charges reduce by 1/3 speed and all normal movement by 1/2 speed.

Formations and Movement

The battle is fought in a series of turns. Movement is taken in turns of simultaneous action and each turn of movement/combat takes place in two phases. The sequence of play is as follows:

1. Determination of return of troops voluntarily off the battlefield.
2. Writing of turn orders.
3. Announcement of all intended charges in the first phase.
4. Movement of all charging units after they test morale.
5. General movement.
6. Missile fire and casting of magical spells.
7. Morale tests as a result of missile fire, including the reaction of neighboring friendly units.
8. Pre-melee morale checks.
9. Melee.
10. Post melee reaction of troops.

When this sequence is completed, the second movement/ combat phase occurs. The operations described in #2 to 9 are repeated. At the end of the second round of melee, the following operations are performed:

11. Post-melee morale tests.
12. Post-melee pursuit determinations and free facing.



Formations

All units are, by definition, formed bodies of troops and must have a set formation. The following formations are possible:

Battleline: All figures in the unit are facing in the same direction and are in normal or close order. The line may be two figures deep if Light Infantry, three figures deep if Medium or Heavy infantry, and four figures deep if Armored or Heavily Armored Infantry. The battleline will be relatively straight.

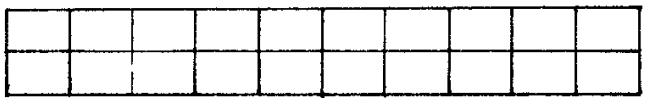
Positional Battleline: All figures in the unit are facing in the same general direction but the battleline has been bent to conform with terrain such as hills and woods in order to keep the entire unit within the confines of the terrain. Otherwise, like a Battleline.

Skirmish Line: A single rank of figures extending in open order. All figures in the unit are facing the same direction. A skirmish line is never used to attack close order troops and will fall back when attacked.

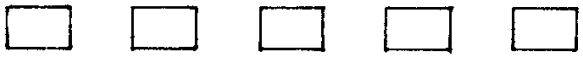
Column: All figures are facing in the same direction. The column is deeper than the Battleline and always moves in normal order.

Column of March: When travelling along a road a unit will assume a width to conform with the width of the track they are following. A Column of March will be one to three figures wide and as deep as is necessary to maintain unit integrity. A Column on the march is always in open order unless Heavy, Armored, or Heavily Armored Infantry, which may be in normal order.

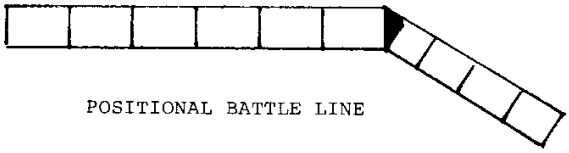
Defensive Square: All figures in the unit are facing outward from a common center, with the lines not deeper than prescribed for a Battleline. Since a defensive square is used only in moments of grave peril or when facing an immediate attack by massed cavalry, a morale test is required by all infantry not of Type “A” or “B” status.



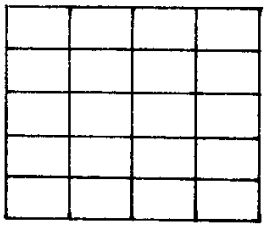
BATTLE/LINE



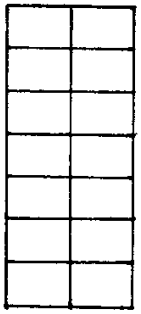
SKIRMISH LINE



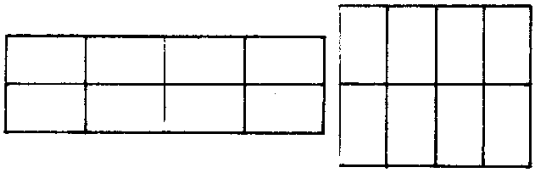
POSITIONAL BATTLE LINE



COLUMN



COLUMN OF MARCH



CHANGE OF FACE (Done by Stand)

Change of Formation or Facing

A unit may perform one of the following functions in each phase of the movement turn:

Change Formation and/or Density: A unit may change from one formation to another. Also, a unit may change density from open, normal, or close order. Half of the movement will be lost in such a maneuver and charges or double-time marching are impossible that phase.

Change Facing: A unit may change the direction it is facing at a cost of one-quarter of its movement per 90° the unit turns, then move the remaining distance.

Advance: A unit may advance to the limit of movement allowed.

Fall Back: A unit may fall back its normal move distance without turning its face from the enemy.

Retreat: A unit may turn away from the enemy and fall back its full charge move or it may turn away from the enemy, fall back one-half its movement and turn around again (50% of the time if it is pursued). The unit must double-time to do so.

Rally Back: Cavalry may fall back its full normal move to regroup of a charge if repulsed in its previous attack. It can rally back at gallop speed if it desires. It always turns in time.

Wheel: A unit may pivot on the end of one flank or another (or along any point in between if attempting to move around the flank of an enemy unit it is overlapping or to conform to terrain features). A Wheeling maneuver sees the pivot point remain stationary while the farthest flank moves up to its maximum allowable distance without breaking the line.

Rout: An immediate breaking of formation and general retirement to the rear without any thought of further disciplined action. The unit will be in open order, with backs to the enemy, and routs at the double.

Dismount/Mount: Mounting or dismounting and deploying takes one-half the movement of a cavalry or mounted infantry unit to a maximum of 150mm (60m/yd). When mounting, cavalry are unable to charge or gallop in the same movement phase. One figure in ten holds mounts.

Stand: A unit may choose to do nothing in the way of movement. An unformed or disordered unit may restore some semblance of formation to its ranks by standing and sorting out the mess. This is especially true of Type "C" and "D" troops which are not trained and drilled enough to reform on the move.

Disorganization

A unit becomes disorganized and is unable to execute movement or melee or fire missiles effectively when one of the following conditions exists:

1. Troops have undertaken a "forced march."
2. Troops are crossing sharp ridgelines, linear obstacles, wading or swimming, climbing cliffs, or scaling walls with ladders and ropes.
3. Cavalry has been charged while standing.
4. Troops have been charged in flank or rear while changing formation or engaged frontally in close combat.
5. Troops have lost a commander who was captured or killed in the previous phase.
6. Troops have not been able to rally after a rout, pursuit, melee, or charge that was unsuccessful.

Disorganized troops move at 2/3 normal speed and may melee or fire missiles from the front rank only. Disorganization lasts so long as the conditions causing it continue. If disorganized and pushed back as a result of close combat, the troops will also be disorganized in the subsequent phase.

Rallying

Often the completion of a melee, a pursuit, an unsuccessful charge, or a rout troops will need time to rally and reform ranks. While they are rallying, they may advance only if they are Type "A" troops and led by a Commander of MAF 8 to 10. Otherwise, they are able to stand or retire at normal speed. Until they have rallied and reformed all missile fire and close combat is conducted as if they were disorganized troops. The time taken to rally is given in phases and depends upon the training and experience of the troops affected:

Combat Situation	Type A	Type B	Type C	Type D	KC Type A or B
Following a charge or melee	1	1	1	2	1
Following a hot pursuit	1	1	2	3	1
Following a rout	2	2	3	4	2

All Cavalry not belonging to Elite or Veteran Chivalry will require 1 extra phase to rally and reform if they had charged into a melee.

Passage Through Friendly Units

All sub-units of a formation may pass through any other units of the parent formation without movement penalty so long as the unit that is interpenetrated is in normal or open order. If in close order, the units passing through lose 25mm of movement for each rank of figures passed through. If passage is not completed and the formation is attacked in melee, treat the formation as disorganized.

In all other cases, interpenetration is possible only if a unit has "broken" and routed during close combat or had failed a morale test. Lighter troops may not pass through formations of heavier friendly troops unless the heavier unit is in open order.

Forced Marches

Infantry in open order may march "at the double" on alternate turns for both phases of the turn. Marching at the double causes the troop to become "winded" and fatigued. The troops are "tired" during the last phase of the forced march and in the first phase of the subsequent turn. Tired troops move at 1/2 speed, cannot charge, and fight with impaired efficiency.

Cavalry and Light Infantry may gallop or march at the double in one phase of each turn without becoming fatigued. The march must be made in open order. if the forced march is made in both phases of the turn, only Type "A" or "B" Cavalry will not become "tired." Even Type "A" troops will be fatigued if the forced march is performed in three successive phases without a rest phase in between.

Type "A" or "B" Elves and Dwarves are considered as equivalent to Cavalry of equal training and experience when forced marching. The condition of such infantry is superb and thus a fatigue situation is averted.

Charging into Melee

A "charge" is any move intended to bring troops rapidly into close combat with the enemy in the phase in which it is executed. A charge must be announced prior to all other forms of movement. In a charge, troops move their normal distance, then all missile firing and morale tests are determined, in that order. The charge bonus is then added to the move and, if contact is made, "impact" results are determined for the shock of the charge as it meets the enemy line.

Charges must be announced against a specific enemy, as stated in orders. The enemy must be within reach of a charging unit and visible to it at the beginning of a movement phase. If the unit does not make contact with the enemy, it will nevertheless continue to the limit of its charge distance. It should be noted that measurement of distances prior to charging is not allowed.

All troops defending against a charge must stand, evade the charge, or countercharge. A countercharge may be declared after the attacker has announced a charge, and it may be executed after the troops involved have completed their reaction time. If the charging enemy makes close contact before the reaction period is over, no countercharge can be launched. Also, if the charging troops reach the enemy within the normal movement distance, the defenders do not have time to fire missiles and neither side is required to test morale prior to melee.

Mounted Infantry may charge a position in order to dismount and seize it or else deploy and attack. Cavalry may similarly charge and dismount to make an attack on foot.



Skirmish Lines

A skirmish line may be established by any class of troops. The line is formed in single rank, with open order frontage. The line is "transparent" to missile fire directed from troops behind the skirmish line to targets in front of the skirmishers. Skirmishers will engage advancing enemy forces with missiles and even meet them in close combat so long as the enemy is in normal or open order. Skirmishers will always evade close order troops if they are of any equal or heavier class.

Skirmish lines formed by Light or Medium Infantry can turn away and evade a charge or melee attack so long as the enemy is not mounted or equal or faster in movement if infantry. A cavalry skirmish line can evade any attacker not equal or faster in movement.

Evading skirmishers can move up to their full movement distance directly away from the attack and are able to complete that movement facing the enemy. However, if the evading skirmishers fail to outdistance pursuit they are caught with their backs turned. Only Heavy Infantry and Heavy or Armored Cavalry skirmishers will stand or countercharge in the face of an attack; Medium and Light Infantry will always evade superior forces.

Missile armed troops who are not able to fire "all around" will be unable to fire during an evasion maneuver.

Retreat and Withdrawal

A unit may voluntarily retire away from the enemy up to its full charge move or it may fall back 1/2 the distance and turn around again (50% of the time if it is pursued by the charging or advancing enemy). The unit falling back must "double time" to do so and will "break" if contacted by the enemy unless Type "A" or "B" troops. This is a controlled retreat in the face of the enemy.

A unit may fall back its normal movement distance without turning its back to the enemy. The maneuver can be used if there is sufficient reaction time when receiving a charge by the enemy, but 1/2 the distance fallen back is counted toward being "pushed back" if the unit loses a melee.

Cavalry may always rally back its full normal move to regroup for a charge if repulsed in its previous attack. This rate can be increased to gallop speed if desired. The Cavalry always have time to turn back toward the enemy before it stops unless the enemy is of an equal class of mounted troops and pursues. Rallying Cavalry may turn and countercharge pursuing (charging) infantry or lighter cavalry. However, if heavier cavalry is pursuing (charging), the rallying force will "break" if close contact is made before the reaction time elapses.

Reacting to Enemy Action

Troops are able to use their initiative and common sense to counter a situation not fully anticipated in their orders or a "surprise" situation forced upon them by a concealed enemy. Reaction requires time, however, and the reaction times vary considerably for troops of different levels of training and experience. The nature of the situation also affects reaction time:

Expected actions by the enemy (covered in orders or considered likely under the circumstances) usually are subject to quick reaction. When the enemy is seen at the beginning of a movement phase or his presence in some concealment has been previously observed or else suspected in orders, reaction times of Type "A" and "B" troops are immediate, Type "C" troops require 1/3 move, and Type "D" troops require 1/2 move.

Surprise actions by an enemy suddenly appearing within charge distance, revelation of an unexpected charge, fire by previously concealed missile troops, etc., increase reaction times. Type "A" and "B" troops require 1/4 move to react, while Type "C" troops require 1/2 move, and Type "D" require a full move.

While a unit is "reacting" to the new situation, it will continue to follow orders. It cannot change direc105 tion or speed of march if moving, begin to move if standing, change formation or facing, or engage a new missile target. Only after the indicated reaction time has elapsed may it make any alteration in tactics to meet the threat.

Type "D" troops are rated as Green or Poor, and they consequently "break" on a die roll of 1-5, and "rout" on a 6 result taken on a 1-6 die whenever the enemy makes contact before the reaction period is completed. Type "C" troops immediately check morale with -3 morale points. Type "A" and "B" Troops check morale at the conclusion of the melee with -2 morale points if they lose the fight.

To make the "surprise" rule fully effective, a Referee is essential. The Referee will map the battlefield and plot the movement of all troops not visible to the opposing side. The figures belonging to the concealed units will be placed on the battlefield only when they become visible to the other side's troops. The Referee might give clues at times by remarking that a cloud of dust, etc., has been observed behind such-and-such a hill by scouts, etc., if weather and terrain conditions are appropriate; or that a glint of sun on metal was seen at the edge of some woods.

Issuing Orders

General Orders

Before the start of an engagement, the Army Commander issues general written orders to each Battle in his command, outlining its overall tasks and objectives. Each Battle Commander also issues orders concerning order of march and the deployment of each of the Feudal Units in his Battle. It may be assumed that Units and Sub-Units will act on their own initiative within the framework of general orders for the duration of the action, unless further orders are received.

Dispatching Orders

All changes in orders and new orders may be carried in writing by a mounted messenger who gallops at open order speed to deliver it to the Commander for whom the orders are intended. Prearranged trumpet or flag signals may be given to Battle Commanders and any Type "A" or "B" troops. Trumpet signals will be received up to 1500mm if noise and confusion is minimal in the intervening area or 750mm if noise or confusion is at a high level. Signals will be received and understood 75% of the time and must be simple orders to "Charge," "Fall Back," etc.

Army Commanders

Army Commanders may issue new orders concerning any matter they can see or received a report about, with 1 phase being taken for writing the order, at least 1 phase for the dispatch rider to deliver it, and 1 phase for the Battle Commander to read the order. Signals take 1 phase to be transmitted and received. Any Army Commander normally gives orders only to a Battle Commander, but if the troop of a Battle are all Mercenary or Regular troops, orders may be sent directly to Unit and Sub-Unit Commanders.

Battle Commanders

Battle Commanders may issue new orders concerning any matter they can see or received a report about, with 1 phase being taken for writing and transmitting the order if the sub-Unit in question is within 250mm If the distance is greater, messages are sent as outlined for Army Commanders.

Unit Commanders

Feudal Unit Commanders issue orders in the same fashion as Battle Commanders.

Loss of Orders

Whenever troops are routed in combat, have advanced as a result of disobedience to their orders, or the orders have become inapplicable to the situation developing around them, they have "lost" their orders and must test morale. If morale remains high,

the Unit Commander may write his own orders, anticipating the wishes of his superiors. If the troops fail in morale, they will either stand or fall back, depending whether or not they are in the battleline or positioned to the front of it.

Limitations on Orders

Battles and Units may be ordered to move to or occupy positions they see or know of from maps (which are notoriously inaccurate). Units may change formation and density at will so long as they do not violate orders or come into conflict with game rules. Orders are followed until changed by the orders of a higher ranking Commander, a morale test, or disobedience by a Unit Commander. In the case of player-character Commanders, any time a player disapproves of his orders he may take an obedience determination to see if he will take matters into his own hands.

Orders should be limited to about 25 words each, and a time limit should be set for the writing of orders at each level of command. It is too bad if not all the Units receive order changes, but such is the problem of staff work! Commanders should work out some system of fast order writing to avoid wasting time.



Battlefield Command and Organization

By modern standards Feudal armies were organized in a loose, almost haphazard manner. Each army was divided into several "Battles" generally two to four. These were, in turn, sub-divided into a number of tactical units.

The structure of an army is largely dictated to the field commander, however highly ranked he may be. There can be no arbitrary shuffling of men around to obtain well-balanced formations. Troops served out of a sense of personal loyalty and obligation as vassals sworn to follow their Feudal suzerain. Lord and vassal were linked by an intense personal bond arising from the very nature of Feudal life. A Knight knew every person on his manor, and the higher nobility knew their vassal Knights and even a good number of their vassals' vassals. A Feudal lord regarded his vassals as his men by divine right and bitterly resented giving them over to the personal control of anyone not in his service or in the service of his liege lord. The vassals matched the lord in bitterness whenever a "stranger" usurped the place of their "true and rightful liege." They saw no recognizable relationship with a commander brought in from outside: he was not their liege lord from whom rewards would flow for good and valiant service. He was not concerned with their welfare and safety. Thus Feudal troops fight best under the leadership of their direct feudal superiors.

To reflect this fact of Feudal life and warfare, troops may be grouped only under the leadership of their own lords or their representatives. Units composed of such troops may be commanded by the vassals of their rightful lord or else his own suzerain. Any other arrangement reduces their morale by one training and experience level(eg: from Type "A" to Type "B") and makes them subject to "disobedience" as if their lord was there.

The forces of several Feudal lords may be combined, however, with the lord with the highest social status commanding the Army or "Battle." Nevertheless only the liege lord of the troops can command their highest loyalty and performance. Furthermore, lords are very independent and jealous, and they will often show "disobedience" to orders if they see fit to do so if they are not commanded by anyone in a direct Feudal relation to them (ie: a liege lord and vassal relationship).

Players given to an "orderly" and meticulously "planned" approach to wargaming will be driven to the limits of frustration by the intractability of their sub-commanders, who quickly take on a life of their own and thwart the best plans of the finest table-top generals. The frustration will become borderline psychotic if the players also choose to interfere with customary Feudal Order of Battle and deploy troops without regard to the Feudal chain-of-command between liege and vassal. If there is always a "fog of battle" over a killing ground, the Feudal Armies might be said to have marched and fought in pea soup.

The Army

A Feudal Army is a large force composed of the troops of several Barons and titled Nobles. The Army will be led by a Command Figure who outranks all other lords in the Army (if he is of equal rank to another, the Commander is the one with the largest holdings and numbers of troops). The Army is then sub-divided into at least two "Battles."

The "BATTLES"

A Feudal "Battle" is composed of the forces of at least one Baron or titled Noble. It may contain K, F, and M troops. "Regular" troops of Mercenaries or Civic Militia can be led by a Captain appointed by the Army Commander, but the Captain will take his orders directly from the "Battle" Commander.

Feudal Units

A "Battle" may be divided into a number of Feudal Units corresponding to the Barons and titled Nobles and their vassals and Mercenaries. Each Unit is under the personal command of its liege lord or his representative.

Feudal Sub-Units

A feudal Unit may be sub-divided into a number of smaller formations, each commanded by a leader designated by the liege lord--invariably a trusted vassal.

Mercenary Battles

If finances permit, an entire "Battle" might be formed of Mercenaries, Regulars, and Civic Militia. Such a force will follow the orders of its Captain, who will behave as if he were an independent lord. Such a Captain will have an effective status in the "Battle" of an Earl, Count, or Marquis, depending on the size of his command.

Elves & Dwarves

Elvish and Dwarvish troops will not serve under the command of anyone not of their race. They will accept a loose relationship to a human Army Commander, but will conduct their operations in the manner they see fit. Leaders of such troops always assume a rank of equality to the Army Commander, whatever the actual facts may be.

Monsters

Monsters are given classifications as K or F troops and must be deployed and commanded accordingly.

Troop Classification

All troops will be classified under one of the following headings:

1. Skirmishers: LI and MI, LC, MC, or HC. Troops so designated may operate in a skirmish line and attempt to evade charges and advances directed against them. However, Light and Medium troops so designated will charge and melee in normal or open order. Skirmishers are armed with SSH and light Melee weapons only.

2. Missile Troops: Formations composed entirely of Archers or Crossbowman. Such troops will not employ charge tactics and are prone to retire or retreat when charged unless protected by Shock Troops or prepared defenses. Only Type "A" and "B" Missile Troops or those in HI armor will charge an enemy.

3. Shock Troops: All units armed with Shock and Melee weapons as their primary armaments are classified as Shock Troops. They may charge or melee in close order. Skirmishers will always attempt to evade such troops.

Social Classes

The class one belongs to has assumed a major place in ***Chivalry & Sorcery***, so it is fitting that distinctions be carried onto the battlefield for command purposes.

Dukes are the highest status figures on the battlefield. They are followed by:

1. Marquises.
2. Counts and Earls.
3. Barons. Demonic Infantry may be rated at this level for morale tests.
4. Bannerettes.
5. Knights. Elves, Dwarves, Nordic Berserkers, Trolls, and Giants are also included.
6. Mercenaries, Type "A" and "B" Feudal Regulars.
7. All Type "C" Feudal troops.
8. All Peasants, forced levies,

The Marshall of the Realm is always rated as a Duke, no matter what title he holds, as is the King or the Crown Prince.

Command Level

Command Level ("CL") is used in large-scale actions as a measure of a military commander's ability to lead troops and inspire them with morale. The basic "CL" of a player-character is found by dividing their Military Ability Factor by 2, and rounding up or down to the nearest whole number. A

Military Ability of 11 or 12 is possible, giving a CL of 6! A +1 "CL" point bonus is won by a character with a Charisma of 20+.

The Field Commanders

There are eight different ranks for Field Commanders. Except for Dukes and Marquises, who may exercise some control over their Feudal Equals, all Commanders can expect to exert authority only over those below them in the Feudal Hierarchy:

Commander's Social Rank	Type of Command	Max. Sub-Commanders	Subordinate Troops	CL	Cost/ Day
Prince, Duke	Army	As needded	All troops equal or lower	1-5	20 gp
Marquis	Army	As needded	All troops equal or lower	1-5	15 gp
Count, Earl	Battle	As needded	Barons & Feudal subordinates	1-5	10 gp
Baron	F. Unit	9	Knights & Feudal subordinates	1-5	5 gp
Banerette	F. Unit	7	Knights & Feudal subordinates	1-5	2 gp
Knight	F. Unit	5	Sergeants & Feudal subordinates	1-5	1 gp
Sergeant	F. Unit	-	Men-At-Arms & Feudal Levies	1-5	5 sp
Mer. captain	?	?	?	2-5	10 gp

The "CL" or Command Level may be computed by rolling a 1-6 die and not counting the 6 results. Mercenary, Sergeant, and Civic Regular Commanders are professionals and roll a 2-3-3-4-4-5 die. Military Engineers are treated as Mercenaries and add 1 pip to the die; they are really all-around soldiers and leaders. Orcish and other low quality monsters subtract 1 pip from a 1-6 die roll. Determination of the quality of non-player leaders is made after all of the required leaders have been designated. If high-ranking leaders will appear again in the campaign, the determination will be permanent and should be recorded.

Mercenary Captains can be of varying rank. To determine rank, roll a 1-6 die and add one to the total. Then count upward on the table to the indicated command rank. They can command Knights, but not nobles of Bannerette rank or higher unless they are nobles themselves (35% chance if Bannerette rank or higher is rolled).

Knights can be mixed with other types of troops provided they are not of an equal grade of training and experience.

Mercenary and Regular Feudal Infantry and Militia have a built-in "MAF" of 2, reflecting their chain-of-command. MI, FRI, and CRM units add their "MAF" to that of their leaders.

Subordinate Commanders: Lower ranking Commanders (Barons, Bannerettes, Knights are able to exercise authority over a limited number of subordinates. If he has a number of subordinates greater than his limit, he reduces his "MAF" by 1 for each additional sub-Commander present in his Feudal Unit.

Cost of Commanders: To establish a "natural" limitation on the number of Commanders available, each Commander requires additional pay to maintain himself and his entourage.

Military Ability: All player characters have Military Ability scores. The Military Ability Factor is used primarily at the strategic level.

Fighting Ability: Command Figures are composed of Type "A" troops of superior ability. Sergeants count as two figures and Chivalry as three figures when computing Shock and Melee effects in attack, and add +10 to their effective strength in defense.



Commander's Character

The nature of the Commander as a person is perhaps one of the most important factors governing the handling of troops. This is particularly true of the Feudal Chivalry, whose impetuosity and plain stupidity at times launched such brave and disastrously glorious charges like Agincourt and Crecy. The question always must be: "Yes, but will he obey orders?" The answer will not be known until a leader makes his first "insubordination determination" in battle. Only after leaders are assigned their units will his Character be assessed:

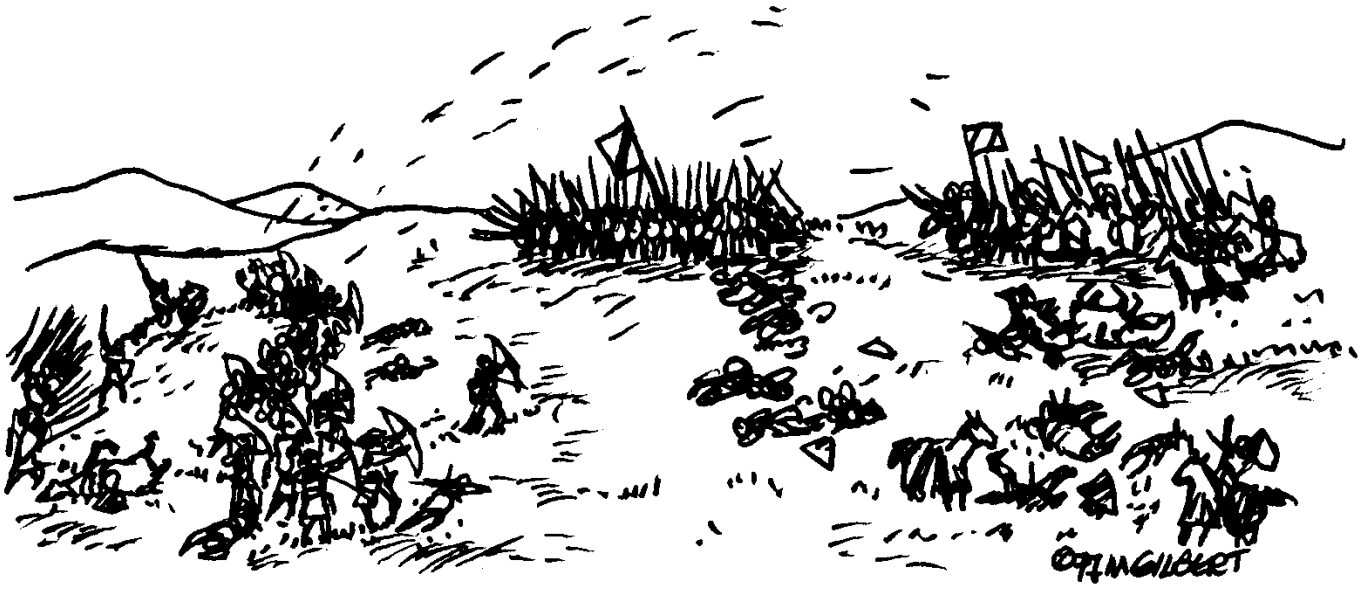
Commander's Character Type	%Chance	Effect of Character on Obedience to Orders
Self-disciplined:	1-10%	-2 on all obedience determinations.
Cautious, thoughtful:	11-10%	-1 on all obedience determinations.
Average: tends to obey	21-50%	No special effect on obedience determinations.
Independent:	51-60%	+1 on all obedience determinations.
Headstrong:	61-70%	+2 on all obedience determinations.
Excitable, impetuous:	71-80%	+1 and does not subtract "CL" on obedience determinations
Vainglorious and rash:	81-90%	+1 and does not subtract "CL" on obedience determinations
Eager for glory, rash, and generally insubordinate:	91-100%	+2 and adds "CL" to obedience determinations. This "fire-eater" can ruin you or the enemy!

% Die rolls are modified by the following factors:

+5% if a Knight or Noble	-10% if a Mer. Captain
+5% if "CL" is 1 or 2.	-10% if a Wood Elf
+5% if a Dwarf	-15% if a Grey Elf
+30% if a Monster	-20% if a High Elf
+5% if an "heir"	-10% if "CL" = 5

Character determinations are permanent and should be recorded for all player and non-player characters who will appear later in the campaign.





Insubordination Determination

Feudal Commanders tended to become carried away in the excitement of battle and often over-stepped their orders. The first time a "Battle" or "Feudal Unit" finds itself in charging distance of the enemy, its Commander must make an obedience determination to see if he will carry out orders or disobey and "take the bit in his teeth." In all subsequent turns, obedience must be checked:

1. Whenever social equals or inferiors are within charging distance.

2. Whenever a unit has suffered 5% casualties from missile fire and the unit is not missile armed or friendly missile troops are not engaging the enemy missile troops, and the enemy is within charging distance.

An insubordination determination is made by rolling two 1-6 dice if K or F class troops and two 2-3-3-4-4-5 dice if Mercenary or Regular troops. The following factors are then added or subtracted from the dice roll and compare the total to the Obedience Result:

If K or F troops and Type "A" = +5

If K or F troops and Type "B" = +4

If K or F troops and Type "C" = +2

if K or F troops and Type "D" = +1

If Mercenary or Regular troops and Type "A" = -4

If Mercenary or Regular troops and Type "B" = -3

If Mercenary or Regular troops and Type "C" = -2

If Mercenary or Regular troops and Type "D" = -1

If upslope of enemy troops = +1
If enemy presents flank/rear = +2
If Cavalry and K or F troops = +1
If enemy is disorganized = +1
Friendly unit charging on flank = +1

Leader's Command Level ("CL") is subtracted

If in good concealment = -2
If in Prepared defenses = -3
For each secured flank and rear = -1
Friendly unit retiring within 300mm = -1

Obedience Factor	Result
11+	Missile Troops make an uncontrolled advance toward the enemy for 1-2 phases, charging if possible. All Elves included here.
10+	Skirmishers make an uncontrolled advance for 2 phases, charging if possible.
9+	Mercenaries and Regulars make an uncontrolled advance for 2 phases, charging if possible.
8+	Chivalry and Feudal Shock troops make an uncontrolled advance for 2 phases, charging if possible.

Not until uncontrolled troops are within 150mm of the enemy will they check morale. If they fail the morale check, they will then react as indicated by the Morale Results Table. Chivalry and Feudal Cavalry lead by Independent to Vainglorious leaders will not check morale but follow them into the thickest part of the fight.

The Campaign

The individual battle is part of a much broader campaign. The following factors will represent the conditions affecting the overall fighting efficiency and morale of an Army on the eve of battle, and the results are applied throughout the battle:

STRATEGIC ADVANTAGES

Army is well rested	= +1
Army is well supplied	= +1
Army fighting in defense of the homeland	= +2
Army has defeated the enemy in this campaign season	= +1
Army fighting hereditary enemies or seeking revenge	= +2
Army has a fortification to fall back on	= +2
All Mercenaries and Regulars paid two weeks' bonus	= +1
Army has confidence in the leader (Army Cmdr "CL" = 3+)	= +1
Army has total confidence in the leader ("CL" = 5+)	= +3

STRATEGIC DISADVANTAGES

Army force marched to battle	= -1
Army is forced to forage	= -1
Army is unsupplied	= -3
Army has no confidence in the leader (Army Cmdr "CL" = 1-2)	= -2
Army was defeated by the enemy in the past campaign season	= -1
Army was defeated by the enemy in this campaign season	= -2
Army cut off from friendly territory or fortifications	= -2
Mercenaries and Regulars have pay in arrears	= -1
Feudals kept in excess of 60 days' military service	= -1
Feudals unpaid for extra military service	= -3
Planting or harvest season	= -2

The Strategic Advantage is found by subtracting the lower score from the higher. The difference is the Strategic Advantage of the Army with the higher score. The Strategic Advantage is adjusted upward or downward by 1 point for each 10% one side outnumbers the other:

2-5	Morale is good:	+1 added to "ML" of all troops.
6-10	Morale is high:	+2 added to "ML" of all troops and +1 to combat determinations.
11-15	Superbly motivated:	+3 added to "ML" of all troops and +2 to combat determinations.
16-20	Enemy is "shaken":	+3 added to "ML" of all troops and +2 to combat determinations. Enemy deducts -1 from all morale checks.
21+	Enemy demoralized:	+4 added to "ML" of all troops and +3 to combat determinations. Enemy deducts -2 from all morale checks and -1 from all combat determinations.

Morale

Morale is essential to the fighting efficiency of troops and also to their obedience to orders. Morale Checks are made whenever:

1. A Unit has received 5% Casualties from missile fire in any phase.

2. A Unit is charging or is charged by the enemy.

3. At the conclusion of any melee in which a Unit has been pushed back 75mm to 150mm (30m/yd to 60m/yd). If pushed

back 175mm (70m/yd), a unit automatically "breaks," and no morale check is necessary.

4. A Unit has "broken" an enemy unit and has the opportunity to pursue the fleeing troops.

5. The Unit Commander is slain or captured by the enemy.

6. The Battle Commander i.e. slain or captured by the enemy.

7. The Army Commander is slain or captured by the enemy.

Basic Morale Level

The basic Morale Level or "ML" is computed by adding up all of the following morale factors which are applicable to the unit determining its "ML" and is constant for the battle:

Type "A" troops attacking/defending	= +5
Type "B" troops attacking/defending	= +4
Type "C" troops attacking/defending	= +2
Type "D" troops attacking/defending	= +1
Infantry in full armor	= +1
Feudal Chivalry	= +2
Cavalry in armor	= +1
All Mounted Troops	= +1
Elves or Dwarves	= +2
Nordic Berserkers	= +4
Mercenaries or Regulars	= +1

The morale factors are cumulative and the resulting "ML" of the Unit should be recorded as it will be used in all morale "checks," Shock determinations, and Melee determinations.

The "ML" of a unit may be altered by the death of a Commander. If a Commander is killed, one of the following factors will be added to the basic "ML" of the Unit for the duration of the battle:

Feudal Chivalry seeking revenge	= +3
Feudal Troops seeking revenge	= +1
Nordics seeking revenge	= +2
Mercenaries retiring from field	= +1

Checking Morale

Subtract the lower "ML" from the higher. If the difference is less than 5, both Units will check morale. If the difference is greater than 4, the higher Unit is in excellent morale and the lower unit alone checks morale.

To determine the morale of a Unit:

1. Roll One die (1-6 for "K" and "F" troops; 2-3-3-4-4-5 for Regulars and "M" troops).
2. Add the Commander's "CL" to the die roll.
3. Add the "ML" of the Unit to the total of #1 and #2.
4. Add the value of any of the factors listed below which are applicable to the unit checking morale:

Battle Commander personally present	= +1
Army Commander Personally present	= +1
Feudal Unit Commander personally present	= +1
Each "secured" flank	= +1
Rear support by friendly unit	= +1
Each enemy unit retiring within 500mm	= +1
Each enemy unit routing within 500mm	= +2
Unit in covering terrain or on hill	= +2
Unit behind field defense works	= +3
Unit in major fortification	= +5
Cavalry armed with lance or spear	= +1
Infantry with 75% pole arms	= +2
Infantry with 50% pole arms	= +1
Infantry with pikes (add to pole arms)	= +1
Each friendly unit retiring within 500mm	= -1
Each friendly unit routing within 500mm	= -2
10% casualties suffered in previous phase	= -1
Unit under missile fire	= -1
Unit disorganized	= -1
Under 25% of enemy strength	= -4
25-50% of enemy strength	= -3
51-75% of enemy strength	= -2
76-125% of enemy strength	= -1
126-150% of enemy strength	= +1
150%-200% of enemy strength	= +2
201%-300% of enemy strength	= +3
300%+ of enemy strength	= +4
Cavalry vs. Infantry	= +1
Infantry vs. Cavalry	= -1
Each unsecured flank	= -2
Threatened rear	= -2
Missile Troops in close combat	= -2
Skirmishers in close combat	= -1
LI or MI facing Cavalry charge	= -1
Feudal Inferiors	= -1
Feudal Superiors	= +2
Unit in open order & charged	= -1
Unit in column of march	= -1

Often, troops of several grades of experience will be mixed together. When 50% or more are of a higher grade of training, then the lower grades will check morale at the level of the higher. For example, 10 Type "A" Knights are combined with 9 Type "C" Sergeants. The unit checks as Type "A" Knights. However, if the reverse were the case, each type would check separately.

Results of the Morale Check

The total number of morale points is compared to the result in the following table:

Chivalry	Feudals	Regulars	Mercenaries	Result of Morale Check
10+	12+	10+	11+	Unit's morale is unshaken
6 to 9	7 to 11	6 to 9	5 to 10	Unit proceeds with caution
5	5 to 6	4 to 5	3 to 5	Unit acts with extreme caution
0 to 4	3 to 4	1 to 3	0 to 2	Unit's morale is several shaken
	0 to 2	0		Unit's is completely demoralized
-1	-1	-1	-1	Unit's morale collapses

Morale Unshaken: Unit accepts and executes orders without hesitation.

Proceed with Caution: Unit will not charge social superiors unless charged. Skirmishers and missile troops will halt at maximum effective range to fire. Extreme Caution: Unit will not advance aggressively unless Type "A" or "B" AC, HAC, HI or HAI. Shock troops will counter charge. Type "C" and "D" troops will fall back out of range if under missile fire and unsupported by friendly missile troops who are engaging the enemy archers or crossbowmen.

Morale Severely Shaken: Unit will fall back for one phase in good order Chivalry of Type "A" or "B" will counter charge. Shock troops of Type "A" or "B" will meet any charge where they stand. Except Type "A" or "B" Elves, all missile troops, skirmishers, and Type "C" or "D" Feudals will "break" if charged or in close contact with the enemy. Mercenary and Regular Shock Infantry will counter charge on 1-25%, stand firm on 26-75%, and fall back on 76-100%.

Complete Demoralization: Depending upon the nature of the opposing force, a totally demoralized unit will react in one of the following ways:

1. Feudal Cavalry (not Chivalry) will "break" if charged by or in contact with the enemy and the enemy is at 75% of their strength if infantry and 25% if cavalry. Otherwise, they will retire back one "charge" move and attempt to rally.

2. Feudal Infantry will "break" if charged or in close contact with the enemy and the enemy is at 50% of their strength if infantry and 10% if cavalry. Otherwise, they will retire one "charge" move and attempt to rally.

3. Mercenary and Regular Infantry will "break" if charged by or in contact with the enemy and the enemy is at 100% of their strength if infantry and 50% if cavalry. Otherwise, they will fall back.

4. Mercenary and Regular Cavalry will "break" if under the same conditions as their Infantry. Collapse of Morale: Unit is routed and will attempt to leave the battlefield.

Role of Unit Commanders in Morale Checks

A Unit Commander checks morale for each Sub-Unit in his Unit as long as the sub-Unit is within 250mn (100m/yd) of the Commander. His "CL" is added to the Sub-Unit's morale point total. If a Sub-Unit is "detached" from the parent Unit or the Unit Commander leaves the Unit (is over 250mm away), a Sub-Commander may add his "CL" to the morale points. If there is no Sub-Commander, the Unit or Sub-Unit checks morale without his "CL".

If more than 50% of the figures in a Unit have "broken" or "routed", a Unit Commander must immediately check the morale of his remaining forces.

Battle Commanders check morale for their Battles. When 40% of the forces in the Battle have "broken" or "routed," or when the Battle has suffered 50% casualties, the Battle Commander will check the morale of the Sub-Unit nearest to him. The result affects the morale of the entire Battle Chivalry included. He will also check morale each time an additional 10% casualties are sustained or when a Battle adjacent to his "breaks" or "routs."

Army Commanders check morale for the Army whenever a Battle is routed from the field by checking the morale of the Sub-Unit nearest to him. The result affects the entire Army.

Battle Commanders may also double as Unit and Sub-Unit Commanders. Army Commander may double as Battle, Unit, and Sub-Unit Commanders.



Death of a Commander

In a Feudal Army, the death of a Commander is a tragedy of grievous consequence. The troops look to their Lord for guidance and encouragement, and his death can be a very shattering experience.

CHIVALRIC COMMANDERS: If a leader of a force of Knights is slain, the unit checks morale as if he were present, adding +1 if Type "B" and +2 if Type "A" to the morale factor total. If a score of 12 results, the unit will retire from the battlefield but will fight an one who gets in their way. If a score of 13+ results, the Knights will range the battlefield seeking revenge for the death of their Lord, never checking morale and adding the +1 or +2 bonus (given above) to all close combat determinations. Elves and Dwarves will react in the same way.

FEUDAL TROOP COMMANDERS: Feudals check morale as do Knights if their leader slain. However they subtract -2 from morale checks if not Type "A" or "B" feudals. If they fail their morale check, they rout from the battlefield. If they seek revenge they add +1 to all close combat determinations and do not check morale for the duration of the battle.

REGULAR TROOP COMMANDERS: All regular units have a built-in chain of command so are never leaderless (+1 basic "CL"). If a Commander was present, his "CL" is subtracted from all subsequent morale checks until replaced by another Commander Figure.

MERCENARY TROOP COMMANDERS: All Mercenary units have a built-in chain of command like Regulars. When a Mercenary Commander is slain, the unit will withdraw in good order from the battlefield and will aggressively engage anyone who attempts to stop it. It takes no more morale checks until it has left the field.

MONSTER TROOP COMMANDERS: All monsters behave as Feudals when checking morale upon the death of their commander, including Trolls and Demonic Infantry. They will rout on a result of 12 but will fight against anyone who impedes their flight, cutting through to safety. On a result of 13, they will fight on with a "CL" of 1, there being some leader present to take command after a fashion. If that leader is killed, they will rout and cannot be rallied.

NORDIC COMMANDERS: Nordics will check morale like Knights if their Commander is killed. It should be noted that Berserkers never check morale and always fight with +2 on all close combat determinations.

BATTLE COMMANDERS: If a Battle Commander is killed the Battle will check morale like a Regular Unit that has lost its Commander. The ranking Nobleman will take command on the following turn. If no Nobles of command rank are left, the Battle will break. Regular Battles behave like Regular Units.

ARMY COMMANDERS: If the Army Commander is killed, each Battle will check morale as if its leader had been slain unless the Battle leader has an equal or higher "CL" than the Army Commander. If a result of 10 is obtained, the Battle will retire from the battlefield in good order, fighting any enemies that attempt to impede it. If a result of 11 is obtained, the Battle will fight on but may retire if neighboring battles are withdrawing on the Commanders discretion. The death of the Army leader was usually the end of the battle, for often his personal cause was the reason for the fight in the first place.

5.8.1.6 Captured and Killed Commander Determination

A Commander may be killed or captured whenever a unit suffers casualties. If missile fire, divide the total casualties by the number of figures in the whole unit in which the Commander is present, roll 3 dice (1-6 for Knights and Feudals, 2-3-3-4-5 for Regulars and Mercenaries), and add the totals. Subtract the Commander's "CL" and the result is the Peril to the Commander.

Peril Factor	Result of Missile Fire
22+	Commander is slain! Unit immediately checks morale.
16-21	Commander is grievously wounded and is borne from the battle.
13-15	Commander is slightly wounded and out of action for one phase.

It troops are engaged in Shock or Melee combat, a Commander must be in the front ranks to exert an effect on morale. If the Commander's "CL" is being used to augment the combat factor of the troops, he has placed himself in the forefront of battle and so runs the risk of being slain or captured. Otherwise, he is not in peril. Roll a six-sided die:

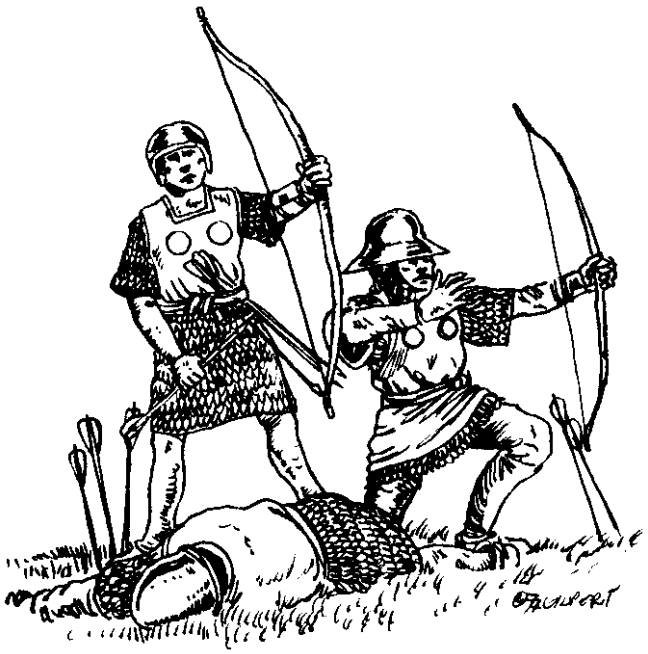
Peril Factor	Result of Shock or Melee
1	Commander is locked in mortal combat with enemy Commander. Both roll 2 6-sided dice. A feudal superior add +1 to his roll. The Commander with the higher "CL" adds the difference between their "CL" scores. the opponent with the higher result wins the combat and rolls a six-sided die: 1 = Enemy commander is slain! His troops check morale. 2 = Enemy commander is captured! His troops check morale. 3 = Enemy commander is grievously wounded and borne from the battle by his vassals. 4-5 = Enemy commander is slightly wounded and is out of action for one phase. 6 = Enemy commander puts up a savage fight. Roll again, with no die modifications to see who is higher.
2-4	Commander personally slays a number of men equal to the roll of 2 dice (1-6 for Knights and Feudals, 2-3-3-4-4-5 for Mercenaries and Regulars.) Knights add +3 when fighting social inferiors.
5-6	Commander emerges from combat unscathed (but undistinguished).

Missile Fire

Missile fire takes place throughout the movement phase with results determined before any Shock or Melee combat. Firing occurs at any time in the phase when the target is in range, subject to "Reaction Time." Infantry may fire in an arc extending to 45° to either side of a line perpendicular to their front. Horse Archers may fire all around except for a blind spot extending from 45° to the figure's right face to directly behind.

Two full ranks of Infantry may fire weapon-cast missiles (three if in open order). One rank of close or normal infantry may fire hand-hurled weapons (1 1/ 2 ranks if in open order). Horse Archers may fire in the front rank only, as do all other mounted troops. Since firing occurs throughout the movement phase troops unable to fire through the whole phase are penalized. Heavy Crossbowmen may not move and fire in the same phase. Light Crossbowmen may advance at 1/2 normal and fire or retire at 1/2 speed and fire. All other Infantry may advance at normal speed or may fall back at 1/2 speed and fire. Horse Archers may move at full charge and fire when advancing or retiring. Other foot or mounted troops may fire only when advancing. All missile fire is direct fire only.

Except for troops armed with hand-hurled weapons, no troops may fire during a move in which they intend to charge or declare a counter charge. Missile fire cannot be used against an enemy in physical contact with any of their own troops. Nor can it be directed against routed troops or their pursuers during any phase in which they were in contact at the end of movement. Horse Archers lose -3 melee points if meleeing too.



OPTIONAL RULE: Missile fire may be directed into a Melee or Pursuit, but casualties are assessed against both sides in the proportion of troops present in the area under fire. However friendly troops will test morale under severe penalties and the "CL" of the Commander employing such tactics will drop 1 "CL" point for the duration of the battle.

Missile Weapon Ranges

Type of Missile Weapon	**Long Range**	**Effective Range**	**Type "A"**
Elvish Longbow	625mm (250m/yd)	300mm (120m/yd)	+100mm (40m/yd)
English Longbow	500mm (200m/yd)	250mm (100m/yd)	+50mm (20m/yd)
Composite Bow	500mm (200m/yd)	250mm (100m/yd)	+50mm (20m/yd)
Light Crossbow	425mm (170m/yd)	250mm (100m/yd)	+50mm (20m/yd)
Heavy Crossbow	675mm (270m/yd)	300mm (120m/yd)	Not applicable
Short Bow, Slingstaff	375mm (150m/yd)	175mm (70m/yd)	+25mm (10m/yd)
Hand-Hurled Missiles	100mm (40m/yd)	75mm (30m/yd)	+25mm (10m/yd)

Target Priority

Depending on the situation, most troops will engage the target they are ordered to fire upon. However there are exceptions and missile troops will always engage targets that have the highest priority in the following list:

1. An enemy advancing toward them or positioned within charge range.
2. Enemy missile troops firing at them from effective range and 1/3 their strength and up.
3. Any enemy they have been ordered to engage.
4. The nearest enemy troops within range, failing any orders or contingencies to the contrary.

Mercenaries and Regular Troops will ignore Target Priority if they pass an insubordination test. Otherwise, they will fire at targets in order of priority.

Tactical Factors

Tactical Factors are cumulative and are added to windage and Weapon Factors to obtain the Final Combat Factor to be used in determining casualties on the Casualty Table:

Mounted Bows, etc.	= -1	Target not in range for full
Long range fire	= -3	phase = -2
Missile Troops retiring	= -2	Target moved 200mn (80m/yd)
Target In natural cover	= -2	= -2
Target on battlements	= -4	Type "A" Missile Troops firing
Target behind arrow slits	= -6	= +3
Open order target	= -1	Type "B" Missile Tro0ps firing
Open order over 150mn (60m)	= -1	= +1
		Troops firing from height
		= +1
		Troops firing from defenses
		= +2
		Troops protected by Infantry
		= +1
		Hand-hurled weapons at 25mn (10m)
		= +1

Windage factor

The windage factor is added to the Tactical Factor. One 1-10 die is rolled and the die result is then compared to the table at the right. Elves add +1 to the die result as they are superlative archers.

1	= Deduct -3 from Tactical Factor
2 to 3	= Deduct -2 from Tactical Factor
4 to 7	= No alteration of Tactical Factor
8	= Add +1 to Tactical Factor
9	= Add +2 to Tactical Factor
10	= Add +3 to Tactical Factor

Missile Weapon Factor

The Missile Weapon Factor is added to the Tactical and Windage Factors to obtain the Combat Factor for casualty determination:

	Target Type								
Type of Missile Weapon	LI	MI	HI	HAI	LC	MC	HC	AC	HAC
Elvish Longbow	8	6	4	2	8	7	5	3	1
English Longbow	7	5	3	1	7	6	4	2	0
Composite Bow	7	5	3	0	7	6	4	2	0
Light Crossbow	4	4	3	1	5	4	3	1	0
Heavy Crossbow	4	4	4	3	4	4	4	3	2
Short Bow, Slingstaff	7	3	0	-2	7	4	1	-2	-3
Hand-Hurled Weapons	6	3	1	-3	6	4	0	-2	-3

Siege Engines

Siege engines are described under castles. In the field, one model equals 4 engines.

Siege engines either are constructed on site, especially all large ones, which are immobile. Small engines are mounted on solid wheels and can move as fast as Heavy Infantry in close order. Small engines will require 6 horses or 40 men to pull them.

When firing against men, small engines have a maximum range of 1000mm (900m/yd) and an effective range of 500mm (200m/yd). One model does the same damage as 3 Heavy Crossbowmen. Casualties are taken by only one figure.

When firing against men, large engines have a maximum range of 1500mm (600m/yd) and an effective range of 500mm (200m/yd). One model does the same damage as 5 Heavy Crossbowmen. Casualties are taken by only one figure.

Engines of war are notoriously inaccurate until carefully ranged. In a battle of motion, hitting a target is exceedingly difficult. Before determining the Combat Factor, check for ranging: using a 1-6 die:

1-2 = short. Roll die again for distance. Each pip = 25mm or 10m/yd.
3-4 = on target. Determine Combat Factor as for Heavy Crossbow.
5-6 = long. Roll die again for distance. Each pip = 25mm or 10m/yd.
Each engine model fires separately and fire from a number of engines cannot be combined for the purpose of determining casualties.

All missile casualties are determined by use of the casualty determination table.

Close Combat

Close combat is separated into two types of action: Shock attacks, which involve a charge or initial meeting of troops moving over an interval of 125mm (50m/yd), building up an impetus as they cane; Melee attacks, which develop over distances under 125mm (50m/yd) or which represent continuing action after the initial shock of meeting. The number of ranks of troops engaged in such combat depends upon the type of troops and their order:

Heavy Troops (HAC, AC, HC, HAI, HI):

- Close Order: 2 ranks may engage in Shock; 1 1/2 ranks in Melee.
- Normal Order: 1 1/2 ranks may engage in Shock; 1 rank in Melee.
- Open Order: 1 rank may engage in Shock 1 rank may engage in Melee.

Light Troops (MC, LC, MI, LI):

- Close Order: 1 1/2 ranks may engage in Shock; 1 rank in Melee.
- Normal Order: 1 rank may engage in Shock 1 rank may engage in Melee.
- Open Order: 1 rank may engage in Shock 1 rank may engage in Melee.

Close Combat: "Shock"

"Shock" occurs at the moment two battlelines come into violent contact as a result of an advance, charge, or pursuit. No shock effects will occur when both sides have been disorganized or the combat is across a defended obstacle such as a wall or ditch.

Attacker's Tactical Advantages:		*Defender's Tactical Advantages:*	
Feudal Chivalry attacking:	+1	Feudal Chivalry defending:	-1
Chivalry on barded horses:	+1	Defenders on barded horses:	-2
Cavalry charging (6lm/yd):	+2	Two ranks of pole arms:	-1
Infantry charging:	+1	Two ranks of pikes:	-2
Attacking HI in close order:	+1	Defending HI in close order:	-1
Two ranks of pole arms:	+1	Pole arms vs. none for att.:	-1
Pole arms vs. none for def:	+1	Fresh troops defending:	-1
Fresh troops attacking:	+1	Attacking troops are tired:	-2
Defending troops are tired:	+1	Defenders are up slope:	-2
Defenders are disorganized:	+2	Defenders behind cover:	-2
Uncontrolled advance:	+1	Defenders' morale higher:	-1
Attackers' morale higher:	+1	per ML dif.	
per ML dif.		Commander's ability higher:	-1
Commander's ability higher:	+1	per CL dif.	
per CL dif.		Peasant Arms	-2

Random Factor: Knights, Feudal troops, Dwarves, Hobbits, and monsters use 1-2-3-4-5-6 die.

Mercenaries, Feudal and Civic Regulars, and Elves: 2-3-3-4-4-5 die.

Type of Shock Weapon		LI	MI	HI	HAI	LC	MC	HC	AC	HAC
CAV.	Heavy Lance	7	7	6	4	7	7	6	5	3
	Light Lance	7	6	5	3	8	6	4	3	2
	Spear	6	5	4	2	6	5	4	2	1
	Other Weapons	4	3	2	1	6	5	4	3	2
INF.	Pikes	7	6	4	3	7	6	5	4	3
	Pole arms	6	5	3	2	7	6	5	3	2
	Other Weapons	5	4	2	1	4	3	2	1	0

The Attacker's Tactical Advantages are added to the Defender's Tactical Advantages. Each rolls a random die appropriate to the troops under his command and the Defender's die result is subtracted from the Attacker's result. The final die result is added to the total of the Advantages and Disadvantages. The Shock Weapon factor is added to the total. The resulting Shock Factor is then used to compute the effect of the assault on the Casualty Table.

Close Combat - Melee

"Melee" occurs in any close combat situation not covered by "Shock." Melee describes a situation in which the combatants have become somewhat intermingled along the line of battle and are engaged in individual combats with hand-held weapons. Lances have no value in a melee situation, and cavalry armed with such weapons must abandon them in favor of hand-held weapons. Dismounted cavalry may employ lances as pikes, however. Spears may be abandoned at the discretion of the commanders. Once discarded, lances and spears cannot be picked up and must be replaced from a wagon designated for the rearming of troops or from a pre-designated re-arming point where the lances and spears are stacked.

Attacker's Tactical Advantages:		*Defender's Tactical Advantages:*	
Feudal Chivalry attacking:	+1	Feudal Chivalry defending:	-2
Chivalry on barded horses:	+1	Defenders on barded horses:	-1
Attacking HI in close order:	+1	Defending HI in close order:	-1
Fresh troops attacking:	+1	Attacking troops are tired:	-2
Defending troops are tired:	+1	Defenders are up slope:	-2
Defenders are disorganized:	+2	Defenders behind cover:	-2
Attackers are advancing:	+1	Defenders on wall:	-4
Uncontrolled advance:	+1	Attackers without hand-arms:	-2
Defenders without hand-arms:	+3	Defenders' morale higher:	-1
Defenders are downslope:	+2	per ML dif.	
Attackers' morale higher:	+1	Commander's ability higher:	-1
per ML dif.		per CL dif.	
Commander's ability higher:	+1	Pole arms vs. cavalry:	-1
per CL dif.		Pikes vs. cavalry:	-2
		Enemy using peasant arms:	-2

Random Factor: Knights, Feudal troops, Dwarves, Hobbits, and monsters use 1-2-3-4-5-6 die.

Mercenaries, Feudal and Civic Regulars, and Elves: 2-3-3-4-4-5 die.

Type Of Melee Weapon		LI	MI	HI	HAI	LC	MC	HC	AC	HAC
CAV.	HeavyWeapons	6	5	4	3	6	6	5	3	2
	LightWeapons	6	5	3	1	6	5	3	1	0
INF.	HeavyWeapons	6	5	4	3	5	4	3	2	1
	LightWeapons	5	4	2	0	4	3	2	0	-1
	PoleArms	5	3	2	1	5	5	3	1	0
	Pikes	6	5	3	1	5	5	4	3	2
	Mixed PC/PL	5	3	2	0	5	4	3	2	1

The Attacker's Tactical Advantages are added to the Defender's Tactical Advantages. Each rolls a random die appropriate to the troops under his command and the Defender's die result is subtracted from the Attacker's result. The final die result is added to the total of the Advantages and Disadvantages. The Melee Weapon factor is added to the total. The resulting Melee Factor is then used to compute the effect of the combat on the Casualty Table.

Casualties

Casualties are computed on the basis of the relative effective strengths of the units in combat. The basic unit of 1 figure contains 20 men and therefore can sustain a total of 20 casualties before it must be removed from the battlefield. Troops with superior training and experience have a greater effective strength, as do those in defensive cover or who are of a special type, so they can sustain more damage than 20 ordinary men could:

Type "A" = +5	Knights = +5	Dwarves = +10
Type "B" = +2	Cavalry = +5	Trolls = +40
	Barding = +5	Giants = +40
	Full Armor = +5	Demons = +30

For example, Type "A" Knights in full armor and mounted on barded horses would have an effective strength of 20 + 5 + 5 + 5 + 5 = 40, twice that of ordinary Type "C" or "D" infantry.

Every time strength points equal to those possessed by a figure in a unit are lost, one figure is removed from the formation. Until all of its strength points are lost, the figure will count as being at full strength for purposes of combat. A record should be kept of the strengths of the different types of figures in a formation, along with notes on losses suffered.

Casualty Determination Table

Number of Figures in Attacking Unit [1 fig.=20 men]

Combat Factor	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
-6	0	0	0	0	0	0	0	1	1	1	1	1	2	2	2
-5	0	0	0	0	0	1	1	1	1	2	2	2	2	2	3
-4	0	0	0	0	0	1	1	1	2	2	2	2	3	3	4
-3	0	0	0	1	1	2	2	2	2	3	3	3	4	4	5
-2	0	0	1	2	2	3	3	3	3	4	4	5	5	6	6
-1	0	1	1	2	3	3	4	4	5	5	6	6	7	7	8
0	0	1	2	3	3	4	4	5	6	6	7	7	8	8	9
1	1	2	3	4	5	5	6	6	7	7	8	8	9	9	10
2	1	2	3	4	5	6	7	7	8	9	10	10	11	12	13
3	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
4	1	2	3	4	6	7	8	9	10	12	13	14	15	16	17
5	1	2	4	5	7	8	9	10	12	13	14	15	16	18	20
6	1	3	5	6	8	9	10	12	14	15	16	18	20	22	24
7	2	4	6	8	10	12	14	16	18	20	22	24	26	27	30
8	2	4	6	9	11	13	15	18	20	22	24	27	30	33	36
9	2	5	7	10	12	14	16	19	23	26	29	32	35	38	41
10	3	6	9	12	15	18	21	24	27	30	33	36	39	42	45
11	3	7	10	13	16	19	22	25	28	31	34	38	42	46	50
12	4	8	12	16	20	24	28	32	36	40	44	48	52	56	60
13	4	8	12	16	21	25	29	33	38	42	46	50	54	59	64
14	4	9	13	17	22	26	32	36	40	44	48	52	56	63	70
15	5	10	15	20	25	30	35	40	45	50	55	60	65	70	75
16	5	10	16	21	26	32	37	42	47	52	58	63	68	73	78
17	6	12	18	24	30	36	42	48	54	60	66	72	78	84	90
18	6	12	20	26	32	38	44	50	57	63	70	77	82	88	95
19	7	14	21	28	35	42	49	56	63	70	77	84	91	98	107

Number of Figures in Attacking Unit [1 fig.=20 men]

20	8	16	24	32	40	48	56	64	72	80	88	96	104	112	120
21+	9	18	27	36	45	54	63	72	81	90	100	110	120	130	140



Close Combat Results

Upon completing a Shock or Melee combat, add the following factors for each of the opposing units. The factors are cumulative:

Cavalry charging at the gallop:	+3
Feudal Chivalry engaging inferiors:	+1
Troops in full armor:	+1
Troops in 2 ranks of close order:	+1
Per rank of organized infantry:	+1
Troops advancing into the battle:	+1
Caused the most casualties in figures:	+2
Caused twice the casualties received:	+2
Caused thrice the casualties received:	+3
Uphill at start and not now on the level:	+1
Troops fought in open order:	-1
Infantry vs. Cavalry and had pole arms:	+1
Infantry vs. Cavalry and had pikes:	+1

Cavalry vs Infantry

If the Infantry has the higher total in a Shock or Melee action, the Cavalry will "rally back" to regroup for another charge.

If the Cavalry has the higher total in a Shock or Melee action, it will bend the centre of the battleline back 25mm (10m/yd) per point it has won. The new frontage is made up by thinning the line of the Infantry. If the Infantry are pushed back 100mm (40m/yd) by Chivalry, 125mm (50m/yd) by armored or Heavy Cavalry, or 150mm (60m/yd) by any other Cavalry, it has been "penetrated" by the Cavalry assault and the battleline is split along a frontage in the center equal to 1/4 the number of Cavalry attacking in the front rank. Type "A" and "B" Infantry check morale immediately with -2 morale points. Type "C" and "D" foot troops immediately "break." If a Shock action was fought, the Cavalry may continue their charge through the gap or through the entire line of broken infantry and may engage troops behind the shattered unit in the same phase, taking the full charge distance from their starting point. The Infantry unit that has its line broken is "disorganized" in the following phase.

Cavalry vs Cavalry / Infantry vs Infantry

The force with the higher total pushes back the lower unit by 25mw (10m/yd) for each point it is higher. Infantry or Light, Medium, or Heavy Cavalry "breaks" if pushed back 150mm (60m/yd) or more. armored Cavalry and Chivalry rally back at full charge and may "break" only if pursued by a force 50% of their strength if social equals or equal to their strength if inferiors.

Stalemate: CONTINUED MELEE

If Cavalry and Infantry have equal totals, the action continues as a melee in the following phase, with both sides "disorganized." Leave the frontages and positions constant, however, to avoid unnecessary movement of figures. The same holds for Cavalry vs. Cavalry and Infantry vs. Infantry actions. At the end of the melee, both sides check morale.

Broken Troops

All "broken" troops retreat at "charge" speed for one full phase directly away from the force that broke them. They will continue to make for their base line (250mm from edge of battlefield) and will not halt unless they succeed on a subsequent morale throw and obey orders. If they fail a morale check at the base line, they will retire from the field. Broken troops will not fight or shoot missiles until they rally. A morale check is made -3 at the end of the first phase, -1 on the second and subsequent phases.

Routed Troops

Any troops who are "routed" will retreat toward their base line at full "charge" speed and will check morale a -3 at the end of the second phase and all subsequent phases until they rally or retire from the field. A Battle Commander may join the unit, adding his "CL" to the morale determination. If a Battle has "routed," only the Army Commander may steady it again.

Pursuit

The forces "breaking" or "routing" the enemy will always pursue at full "charge" speed for the first phase of the pursuit. The pursuers obtain a free attack against the fleeing enemy at any point in the pursuit in which they are in contact. Half the enemy casualties are considered "captured."

At the end of the first phase of pursuit, the pursuing forces Commander will take an insubordination determination to see if he will call off the pursuit or press on, contrary to orders. If the pursuit continues, it will be at normal speed and the pursuers will rally to reorganize their unit.

If the pursuers meet with a body of enemy troops in the first phase of pursuit, they will attempt to avoid them if there is a gap wide enough to pass through. otherwise, they will charge the new enemy or, reaction time permitting, halt the headlong advance and rally the now disorganized unit.

Asking and Giving Quarter

Quarter may be asked or granted at any time in a battle, but usually it is asked only during a pursuit situation in which the retreating troops cannot escape their pursuers. Troops bent on revenge will slaughter surrendering men. Otherwise, both the pursuer and the fleeing troops each throw a die (1-6 for Knights and Feudals; 2-3-3-4-5 for Regulars and Mercenaries). If the pursuer's total equals or exceeds the roll of the fleeing troops, they will continue the slaughter. If the fleeing troops exceed the pursuer's die roll, they will be granted quarter. If quarter is granted, the captured figures must be led to the victor's base line, with one figure as an escort to every five captured figures. Surrendering Knights always add +2 to their die roll; they are valuable as prisoners to be held for ransom.

Troops Leaving the Field

Any troops exiting from the field by crossing the base line may stop there if "broken," and they return if they rally on the phase following the rallying morale check. All "routed" troops will not return.



Victory

Unlike many miniatures combat systems, **Chivalry & Sorcery** does not provide any victory conditions bared upon the addition of surviving "points" of cavalry and infantry in order to decide the victor. In a campaign battle, the side holding the battlefield has "won." Sooner or later, the Commander of an army that is being badly mauled will have to decide to sound a general retreat if he is going to preserve the remnants of his shattered forces. Only a fool or a desperate man who cannot hope for quarter from his enemies would "fight to the last man." Without at least the cadre of an army to rebuild his forces around, he would be finished as a power in the land.

Nightfall often saves an army from total destruction, for the action stops at that point. The defeated army is able to slip away, counting itself lucky to be alive. The victors will roam the battlefield, looting, capturing enemy stragglers, and aiding their wounded comrades. If, however, both sides have been bled equally, the armies might camp on the field for the night and resume hostilities the following morning, with appropriate dressing of their lines and redeployment of troops.

Battlefield Has Been Won

The victor loses 1/3 of the figures removed as dead, 1/3 as wounded to be returned to duty in 2 weeks, and 1/3 as seriously wounded to be sent home for the season as invalids. If in hostile territory, all wounded must be carried in the baggage train. 10% of routed troops desert back home, and the remainder return to duty. Casualties which do not add up to complete figures are returned to duty the following day as well.

The loser suffers 1/2 of the figures removed as dead, 1/4 as captured, and 1/4 as wounded borne from the field by their comrades. Only 1/4 of the Knights are dead, 1/4 have been captured and held for ransom, 1/4 are fit for duty, and 1/4 are wounded for 2 weeks. 50% of the routed troops desert home, and the remainder return to duty.

The victor's Knights are in excellent condition, 1/4 are dead, 1/2 are fit for duty, and 1/4 are wounded for 2 weeks.

All troops killed in pursuit after being broken or routed are considered dead.

Battlefield Still Contested

If neither army has quite the battlefield by nightfall, treat both sides as "victors" for the purposes of computing casualties killed, wounded, deserting, or returning to duty.

Honours of War

If the Army Commander is captured and represents a player character whose forces are largely represented by the army or on whose behalf the battle is being fought, he may sue for terms from the other side. If granted the Honors of War, he will pledge ransom for himself and his men. Such a pledge often carried a high price--the surrender of a castle or lands or the paying of a large sum of money.

An Army Commander can also sue for terms even if he is not in the hands of the enemy. In this case, no "ransom" is paid as such, but some indemnity will be forthcoming.

The Competition Battle

The competition battle is perhaps the only truly "balanced" action which will occur in ***Chivalry & Sorcery***. The competition battle is an abstraction, much like a chess game, and is divorced from campaigns as such.

The strengths of armies are determined by using the familiar "points" system. If a typical medium-sized battle is desired, each player or side will fight with an army of 1500 to 2000 "points," with up to 300 points extra allotted to commanders. If an action of major size is desired, the point values can be raised to higher levels.

As in the regular campaign battles, each side will be assigned an edge of the battlefield and is given a certain number of terrain features which may be placed anywhere on the battlefield so long as they are more than 250mm or 10" from the edge assigned to the side placing the terrain. Both sides then pick their armies, using the point values given below. The type of Feudal army should always be decided first, for under no circumstances may players choose troops or armaments not typical of the medieval forces he is supposed to command. It should be noted that the basic "figure" represents only 20 men and does not include arms, armor, or any other factor such as training and morale.

armor	Weapons
LI = 2	Heavy Lance = +2
MI = 3	Light Lance = +1
HI = 4	Heavy Weapons = +2
HAI = 6	Light Weapons = +1
LC = 2 + 5 (horses)	Pike = +2
MC = 3 + 5 (horses)	Pole Arms = +1
HC = 5 + 5 (horses)	Javelin = +1
AC = 6 + 5 (horses)	Mixed SSH = +1
HAC = 7 + 5 (horses)	Mixed PC(L) = +2
	Mixed PC(H) = +3
	Mixed PL = +3
	Peasant Arms = +0
	100% Longbow = +3
	100% L X-Bow = +2
	100% H X-Bow = +3

Training	Social Class, Organization, or Non-Human
Type A= +4	KC/KI= +3
Type B= +2	FIR= +1
Type C= +0	FCM= +0
Type D= -1	FCR= +1
	FIL= +0
	MC= +2
	MB= +2
	MI= +2
	FSC= +2
	FSI= -1
	KNI= +3
	FNI= +0
	KEI= +4
	KEB= +4
	KDI= +5
	FHM= +0
	FWC= +3
	FGL= +0
	KTI= +40
	FGI= +50
	HDI= +8

Commanders Type:	"CL" 1	"CL" 2	"CL" 3	"CL" 4	"CL" 5	Mercenary
Duke, Prince	+30	+50	+75	+100	+125	+20
Marquis	+25	+40	+60	+80	+100	+15
Earl, Count	+20	+35	+50	+75	+85	+12
Baron	+15	+30	+45	+60	+75	+10
Bannerette	+12	+25	+40	+50	+60	+7
Knight	+10	+20	+30	+40	+50	+5
Sergeant	+5	+10	+15	+20	+25	+2

Siege Engine, Light: +5 and crew
Siege Engine, Heavy: +8 and crew
Mounts for Infantry: +3

Victory is determined by comparing the casualties of the "victor" to those of the "Loser" (see "Victory" above). If casualties are 1:1.5 or less, a "marginal" victory was won. If casualties are 1:1.5 to 1:3 a "tactical" victory has been won. Casualties of 1:3 to 1:4 bring a "great" victory, and Casualties in excess of that bring a "crushing" victory. Casualties are counted in terms of the "points" of men killed, captured, and wounded. One-half the "point

value" of routed and deserting troops are counted.

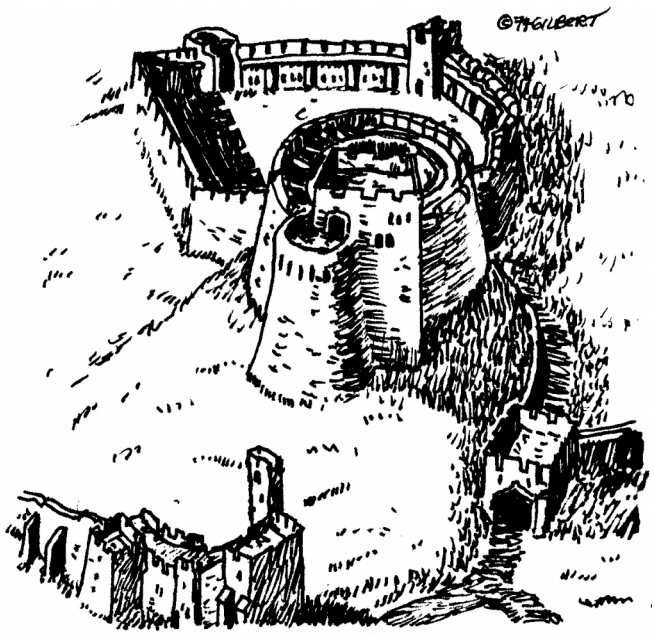
Players may also wish to use the "points" system to assign military capacity to Feudal holdings and nations, instead of dealing with monetary values and incomes. In that case, set rates should be given to holdings and nations which reflect their relative strength and resources.

Siege

Clearly, an attack on a castle can prove to be a brutal affair. The besiegers will use the most effective tactics possible. Each of these tactics is dealt with below, and, depending upon how complex the players wish to make it, conducting the siege can be a real exercise in skill, wits, and practical knowledge.

The term derives from sedere, Latin for "to sit". Generally speaking, siege warfare is a form of constant, low intensity conflict characterized by one party holding a strong, static defensive position. Consequently, an opportunity for negotiation between combatants is not uncommon, as proximity and fluctuating advantage can encourage diplomacy.

A siege occurs when an attacker encounters a city or fortress that cannot be easily taken by a 'coup de main' and refuses to surrender. Sieges involve surrounding the target and blocking the reinforcement or escape of troops or provision of supplies (a tactic known as "investment"), typically coupled with attempts to reduce the fortifications by means of siege engines, artillery bombardment, mining (also known as sapping), or the use of deception or treachery to bypass defences. Failing a military outcome, sieges can often be decided by starvation, thirst or disease, which can afflict either the attacker or defender.



Starvation

Starving out the defenders is the least costly in lives as far as an attacker is concerned, but it requires time enough for the garrison to eat up at least two month's of food. The risk of a strong relieving army arriving to engage the besiegers and raise the siege cannot be minimized. However, placing a castle under siege is a good way of "smoking out" the main army of your enemy to try the issue on the battlefield.

Storming the Walls

A direct assault against the walls of a strong castle is pure suicide, but it can prove to be most effective against lesser fortifications. It is a rather simple, almost trite fact that in order to get on top of a castle wall one must climb. If the wall is 40 feet high or less, it can be scaled with ladders and lines. A 20-foot ladder can be constructed by 5 men in one hour, with an extra 20 minutes for each additional 5 feet.

Length of Ladder	No. Men Climbing	No. Men Hold	Chance of Collapse	Chance of Injury
20 feet	3	2	10%	15%
25 feet	3	2	15%	20%
30 feet	4	2	20%	25%
35 feet	4	2	25%	30%
40 feet	5	3	30%	35%

Scaling lines may also be used, with 1 man climbing per line.

Defenders have a chance of dislodging ladders equal to the % chance of collapse, and all men on a dislodged ladder are injured if falling onto hard ground, with a % chance of death per man equal to the percentage on the table above. Scaling lines may be cut 50% of the time, with automatic injury and a % chance of death equal to the height for scaling ladders.

The assault can be staged in one of two scales: 1:10, using the mass combat rules; or 1:1, using the individual combat rules. The choice of scales will depend upon the number of troops involved.

Using 1:10 scale, the defenders can deploy one rank of troops in close order on the battlements to meet enemy attacks, with a second rank in reserve. The attackers may deploy in as much depth as they desire, but only one rank may climb to the attack. Attackers suffer double casualties because of the problems of climbing and fighting at the same time, while defenders reduce casualties by 1 man for every 3 lost because of their defensive advantage. Offenders may engage the men below the wall with missiles.

The assault continues for three melee phases. At the end of that time, casualties are assessed and averaged for each figure engaged or drawn up in reserve for attack or for defense along the threatened section of wall. The attacker then rolls to see if he has managed to dislodge any troops on the wall:

Defender Has Lost*	Attacker Rolls	To Dislodge	= 1 Attacker Advance on Wall
1 man per figure	1xd100	20	1 figure climbing per Dislodgement
2 men per figure	2xd100	25	1 figure climbing per Dislodgement
3 men per figure	4xd100	25	1 figure climbing per Dislodgement
4 men per figure	5xd100	25	1 figure climbing per Dislodgement
3 men per figure	6xd100	30	1 figure climbing per Dislodgement

*Figures have varying strengths, depending upon the class of troops, their armor, etc. Thus "man" for Type A Knights in full armor would be 3.5 casualty points, while Type C troops without any other advantage would be 2 casualty points per man in 1:10 scale. See "Casualties".

Defender Has Lost	Attacker Rolls	To Dislodge	= 1 Attacker Advance on Wall
6 men per figure	8xd100	35	1 figure climbing per Dislodgement
7 men per figure	9xd100	40	1 figure climbing per Dislodgement
8 men per figure	10xd100	50	1 figure climbing per Dislodgement
9 men per figure	12xd100	75	1 figure climbing per Dislodgement
10 men per figure	-	-	Wall Cleared, All Attacking troops Advance

If the attacking force fails to get a figure on the wall, it will fall back and must rally before a second assault can be launched.

If assaulting troops have gained a foothold on the wall, one defending figure must be detailed to deal with each attacker, and casualties suffered are double those printed on the table because of the desperate nature of the struggle. All casualties lost in such encounters are slain. If there are insufficient defending figures to cover all of the attackers on the wall, one figure climbing must be allowed on the wall for each attacker that is not covered.

Defenders may reinforce the wall only by bringing troops up stairs and along the walkways. If attackers are on the wall, they must be engaged in "desperate" combat to clear the way.

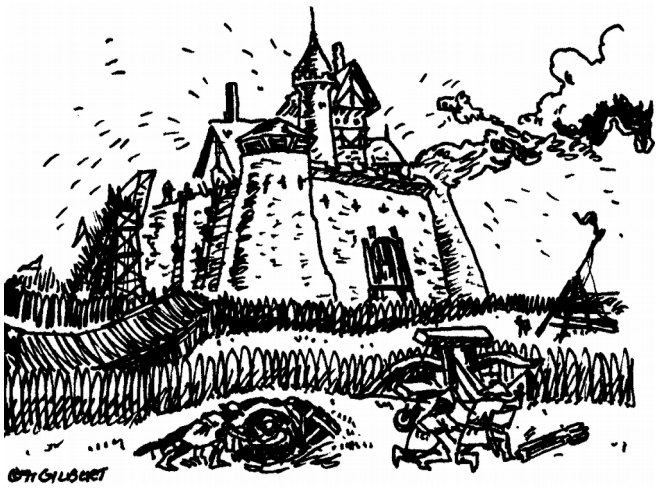
Desperate combats on the wall are decided each turn, as figures may be quickly eliminated before the completion of a 3-phase assault. Each group of figures is determined in a separate action.

Once the determination of the initial phase of combat is completed, a number of figures equal to the casualties suffered are removed from both the attacking and defending troops. The defenders suffer 1/4 killed, 1/2 wounded but able to serve the next day, and 1/4 are still fit for combat. Attackers suffer 1/2 killed, 1/4 wounded but able to serve the next day, and 1/4 seriously wounded and unable to serve for 1 week.

If man-to-man combat is being used for actions involving small numbers of troops, use the non-player Character Profiles:

Type "A" Troops = level 10 Knights or Fighting Man in appropriate armor
Type "B" Troops = level 7 Knights or Fighting Man in appropriate armor
Type "C" Troops = level 5 Knights or Fighting Man in appropriate armor
Type "D" Troops = level 2 Fighting Man in appropriate armor

Because of the close-packed ranks of troops both on the walls and climbing, ignore all parrying and dodging rules and slug it out with blow-for-blow combat. To allow for the superior defensive ability of trained fighting men, give Type "A" and "B" troops a passive shield parry of -15% and Type "C" and "D" troops a -5% passive shield. All player characters will, of course, fight according to their characteristics.



Climbing troops cannot use shields when climbing the ladders or scaling ropes. They gain the wall only when a defender has been driven back as a result of a "bash" or when two attackers are able to gain an advantage by attacking a single defender with fewer blows than the combined total of the attackers. Of course, any undefended portion of the wall can immediately be won.

When the attackers have suffered 40% casualties they will begin to check morale. The defenders will not check morale until 65% casualties have been sustained. Failure of morale (see Individual Combat) results in flight or else surrender if flight is not possible. All non-noble fighting men left on the wall by retreating attackers will be slain by the defenders but nobles will probably be taken prisoner.



Siege Towers

A siege tower (or belfry) is a specialized siege engine, construct to protect assailants and ladders while approaching the defensive walls of a fortification. The tower is often rectangular with four wheels with its height roughly equal to that of the wall or sometimes higher to allow archers to stand on top of the tower and shoot into the fortification. Because the towers are wooden and thus flammable, they had to have some non-flammable covering of iron or fresh animal skins. The siege tower is mainly made from wood but sometimes had metal parts.

Siege towers are of unwieldy dimensions and, like trebuchets, are therefore mostly constructed on site of the siege. Taking considerable time to construct, siege towers are mainly built if the defense of the opposing fortification could not be overcome by ladder assault, by mining or by breaking walls or gates.

The siege tower sometimes housed pikemen, swordsmen, or crossbowmen who shot quarrels at the defenders. Because of the size of the tower it would often be the first target of large stone catapults but it had its own projectiles with which to retaliate.

Siege towers were used to get troops over an enemy wall. When a siege tower was near a wall, it would drop a gangplank between it and the wall. Troops could then rush onto the walls and into the castle or city.

One way to foil the approach of a belfry was to have sloping castle walls. This forced the attackers to cover a greater distance from the top of the belfry to the top of the castle wall. This was one of the benefits of a talus.

Another way to foil the approach was to build ditches and moats to prevent the approach of belfries.

As on the right, attackers often needed to fill up the ditch or moat to provide a level surface that extended all the way to the foot of the castle wall.

In practice, all sorts of material was used for this: earth, rocks, straw, dead bodies, wood, whatever came to hand. If too much wood was used in the infill then the infill itself became a target for fire setters.

If the walls are higher than 40 feet, siege towers must be used because ladders simply cannot stand the stress. Towers are built on the best hardwood and are covered with animal hide or iron plates (15% chance of catching fire). Costs of construction are high, approximately 5 GP per foot of height to 40 feet and 7 GP per foot above that height. Towers may have drawbridges extending up to 20 feet, across which troops are able to charge, using shock tactics to sweep defenders from the wall.

In 1:10 combat, a charge across a tower's drawbridge can be made by two ranks of infantry, inflicting double damage in the shock. The frontage is 1 figure. Troops fighting from a tower are equivalent to troops on the wall. In man-to-man combat, troops may charge three to five abreast and have a +10% chance of striking the enemy in the initial charge.

Siege towers can be destroyed by fire or by toppling them. Toppling can occur when:

1. Destroyed by catapult fire. A tower may sustain 15 impact points for each foot of height.

2. Grappled: The defenders can grapple a tower with grapnels attached to lines 25% of the time within 25 feet of the wall. If fired from a ballista, the grapnels have a 75% chance at 25 feet or less, 50% at 26 to 75 feet, and 25% at 76-150 feet. It them takes two phases to topple the tower at a 40% chance with 49 men. One horse equals 5 men, if substituted. However, the attackers can try to ungrapple the tower at a 25% chance per phase.

3. Crossing a filled moat: The tower will tip 15% of the time when being pushed across a moat that has been filled with tied bundles of faggots and covered with a log corduroy lashed with ropes.

Siege towers can move at 20m/yd per phase (20 feet per turn in individual combat). They require 3 men or 1 horse or mule per foot of height to be moved.

Missile Weapons

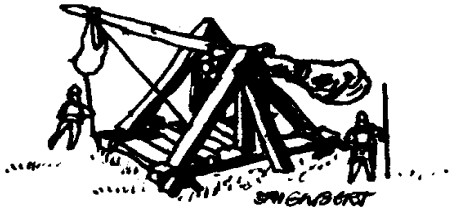
A bow can do nothing against a 10-foot thick wall except to eliminate the occasional defender careless enough to expose himself. In 1:10 combat, fire from outside the defenses causes only 1/5 casualties. In 1:1 combat, a hit occurs only when there is a critical hit result, and a second roll must be made for a "critical" hit.

Siege Weapons

There are three types of siege engines that can deliver missiles capable of damaging a wall or other structure:

1. THE ONAGER: A small catapult weighing about 500 Dr. which can be moved easily and generally rides on a solid wheeled platform. It can be built in about 10 days by a Blacksmith, a Carpenter, and 8 men to assist them.

   The onager consist of a large frame placed on the ground to whose front end a vertical frame of solid timber is rigidly fixed; through the vertical frame ran an axle, which had a single stout spoke. On the extremity of the spoke is a sling used to launch a projectile. Some onagers use a bowl-shaped bucket instead of a sling to fire the projectile.



2. THE MANGONEL: A medium-sized catapult that can throw stones or darts. It weighs about 1200 to 1500 Dr. and can be moved on wheels when pulled by draft animals or large numbers of men. It can be built in about 15 days by a crew of two Smiths, two carpenters, and 16 other men. The Mangonel was a highly accurate siege engine requiring expert building and design skills. Mangonels were capable of firing projectiles up to 1,300 feet. The Mangonel had one arm which was made of timber. Missiles were launched from a bowl-shaped bucket at the end of the arm. The rope

attached to the arm was the spring of the Mangonel. The ropes are made of twisted strands of human hair or animal sinew. The rope at the bottom end of the throwing arm was twisted, providing the force to propel the arm.. Wheels were added to the base of the Mangonel ensuring manoeuvrability.

The Mangonel was an invaluable Medieval siege attack weapon, similar to a catapult which worked by using torsion or counterpoise. Mangonels fired heavy projectiles from a bowl-shaped bucket at the end of its arm. The Mangonel was used for aiming various missiles at castles, fortresses and cities. This type of catapult was easy to construct and wheels were added to the design to ensure manoeuvrability. The Mangonel complimented the other available siege weapons. The Mangonel was not as accurate as the Ballista but it was able to throw missiles further than a Trebuchet. Missiles were thrown in an overhead arc as opposed to the straight trajectory of the dart throwing Ballista.

The Mangonel could launch missiles across long distances. Attackers were ingenious in their ideas for launching projectiles which would cause as much distress and discomfort inside the castle walls. The more unusual types of projectile included dead (and often partially decomposed) carcasses of animals or people (and even human heads), used to intimidate, demoralize, and spread disease among the besieged. This tactic often proved effective. The short supply of food, which was often of low quality or rotting, combined with the cramped living space of the defenders, poor hygiene, and vermin infestations provided an ideal scenario for the spread of disease. It should be noted, however, that the mangonel's principal role in battle, particularly medieval battle, was to knock down a castle or city's walls and infrastructure, not to kill troops. Its unpredictable, yet powerful strikes were best suited to hitting broad, non-moving targets such as buildings or walls.

Mangonel missiles included the following:

- Stones
- Sharp wooden poles and darts
- Fire
- Casks of Burning Tar
- Burning Sand (this became trapped inside armor)
- Pots of Greek Fire
- Dung
- Dead, sometime mutilated, bodies
- Disease ridden bodies
- Body parts
- Dead animals
- Any rotting matter
- Quicklime

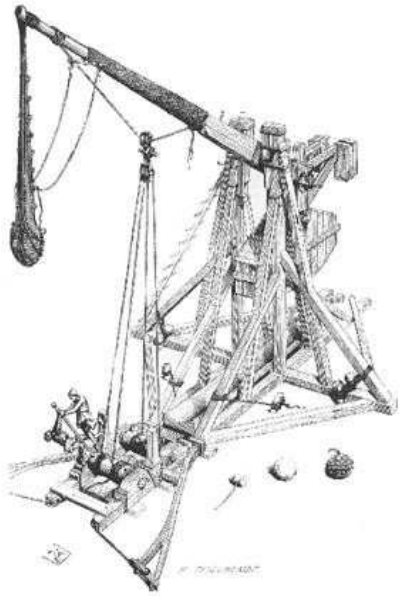


3. THE TREBUCHET: A very large siege engine that weighs up to 5 tons and requires disassembly to be moved. It can be built in 20 days by an Armorer, two Smiths, two carpenters, and 25 men. In the late Medieval era of the Middle Ages the men who operated the trebuchet were called ' Gynours '. The Medieval trebuchet was a massive war engine and its size required that the machine would be built at the site of the siege. The Gynours were under constant bombardment from the arrows and missiles of the enemy. The enemy would also attempt to burn the trebuchet during any daring reconnaissance trips. Catapults would also be built by the enemy within the castle or city walls to attack any of the attackers siege engines. Warning cries were often made when a fire missile had been launched by a trebuchet. It can be inched forward on rollers to a position close to a wall and usually takes a full day to be sited if it is constructed out of missile range. (Such movement generally takes place at night.)

   The Trebuchet was designed as a giant catapult, or sling. Missiles thrown from the Trebuchet catapults were deadly. The Trebuchet is generally associated with throwing stones. A Trebuchet could release up to 2000 stones in one day! Should the supply diminish sharp wooden poles and darts would be used. Fire caused havoc in a besieged castle or city and a variety of fire missiles, including firebrands were thrown. Terrifying Greek Fire was also used as a missile from the Medieval trebuchet. Medieval Trebuchets could launch missiles hundreds of yards at, or even over, a castle, fortress or city wall. Attackers were ingenious in their ideas for launching Trebuchet missiles which would cause as much distress and discomfort inside the castle or town walls. Trebuchet missiles included the following objects:

   - Stones
   - Sharp wooden poles and darts
   - Fire
   - Casks of Burning Tar
   - Burning Sand (this became trapped inside armor)
   - Pots of Greek Fire
   - Dung
   - Dead, sometime mutilated, bodies
   - Disease ridden bodies
   - Body parts
   - Dead animals
   - Any rotting matter
   - Quicklime

   Such siege “gunnes” were most typical of the Feudal period. If players wish to stage actions more properly belonging to the early Renaissance and require bombards, they are about 50% more effective in impact than siege engines casting missiles of comparable weight. Ranges, however, are similar. Building a Trebuchet required the design and building skills. They were far too cumbersome to move from one place to another. In a siege situation the commander would assess the situation and the siege weapons design requirements to break a siege.



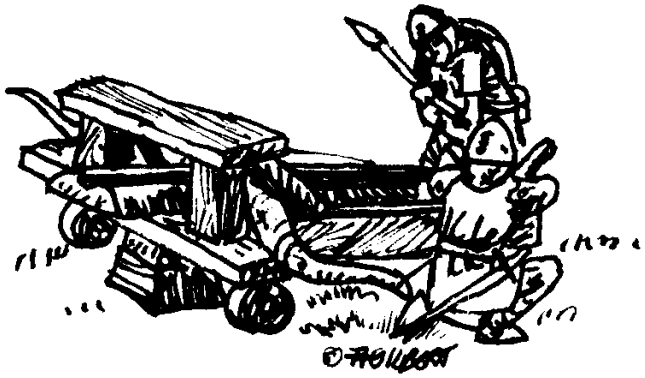
   In addition to the heavy siege “gunnes,” there are several other missile-casting engines:

4. BALLISTA; A light engine resembling a large crossbow and mounted on a swivel base with levers that allow the crew to obtain exact elevations and ranges. The engine has the range and general accuracy of a heavy crossbow but does three times the damage and has a critical hit factor of 60%. It weighs about 500 dr., like an onager, and can be constructed in 15 to 20 days by an armorer, two Smiths, and 17 other men.

   Although the design and building of the Ballista was highly accurate its range was less than that of the massive Trebuchet. The missiles launched by the Ballista were much lighter than the heavy trebuchet stones and could not gain the high momentum of the heavier missiles. The maximum range was over 500 m/yd, but effective combat range for many targets was far shorter. The ballista's relatively lightweight bolts could be as heavy as 200-300 dr.

   The ballista was designed as a giant catapult. One type of ballista was a tension-driven device called a springald. The springald closely resembled a crossbow in function with a vertical springboard fixed at its lower end to a timber frame. The springboard moved like a lever. Missiles thrown from the Ballista catapults were deadly. The Ballista catapults were highly accurate and could release up to 1000 missiles in one day! Ballista catapults could launch missiles across hundreds of yards. Attackers were ingenious in their ideas for launching ballista catapult missiles which would cause as much distress and discomfort inside the castle walls. Missiles launched from Ballista catapults included the following:

   - Darts with iron points
   - Sharp wooden poles
   - Body parts
   - Diseased and rotting carcasses



5. SPRINGAL: A light engine identical in size to the onager. However, instead of the arm pulling a sling through the air to cast stones, it hits a large bar located on the top or the frame and propels 5 to 20 spears up to a maximum of 100 m/yd. Each spear can damage an individual, so that the springal is actually a form of early 'machine gun.' The springald's design is similar to that of the Ballista's, in that it was effectively a crossbow propelled by tension. The Springald's frame was more compact, allowing for use inside tighter confines, such as the inside of a castle or tower. This compromised the firepower though, making it an anti-personnel weapon at best. In large-scale combat, treat springals as equal to hand-hurled weapons, with each engine worth 5 to 20 men.

6. MANGONEL: As well as acting as a catapult, the mangonel can fire a very heavy dart up to 3 times the distance of a heavy crossbow and with 6 times the destructive force.

Type of Engine	Rate of Fire/Hour	Defensive Impact Pts	Cost	Size	Arm	Crew
Onager	1	200	100 GP	14'x5'	12'	5 men + 4 horses
Mangonel	5	300	175 GP	20'x8'	18'	10 men + 8 horses
Trebuchet	2	500	250 GP	50'x20'	30'	20 men + 20 horses
Ballista	15	100	100 GP	6'x4'	-	5 men + 2 horses
Springal	4	350	200 GP	20'x8'	20'	10 men + 8 horses

When firing javelin-type missiles, siege engines must be supplied with darts, so extra transport and animals must be provided. Similarly, boulders have to be hauled to the heavy siege "gunnes" to keep them supplied with ammunition.

Hit Probability Table For Siege Engines

Die Roll	Against Wall	Die Roll	Against Enemy Siege Engine
1-20%	Shot falls short	1-30%	shot falls short
21-26%	Hit adjacent 10' section (L or R)	31-50%	Hit adjacent 10' section (L or R)
26-30%	Hit base of wall (20-50%damage)	51-60%	Hit base: 20% damage.
31-70%	Hit aiming point	61-65%	Hit arm/bow: destroyed.
71-90%	Hit top of wall	61-100%	Shot overshoots 10-100'
91-100%	Shot went into castle over wall		

Impact damage against engines and all structures is a function of weight of the stone, the range, and the type of engine firing it. The following table gives the impact points of damage inflicted against structures:

	The Onager		The Mangonel			The Trebuchet		
Range	50dr	100dr	100dr	150dr	200dr	200dr	300dr	500dr
30m/yd	155	320	360	470	560	650	800	1250
60m/yd	150	30	355	460	545	635	770	1150
100m/yd	145	280	350	445	535	620	750	1110
130m/yd	140	275	345	435	520	615	740	1080
160m/yd	135	275	340	420	515	595	730	1010
200m/yd	125	270	330	420	500	595	705	960
230m/yd	120	265	320	405	475	585	690	905
260m/yd	115	255	310	390	455	570	690	905
300m/yd	110	240	295	375	430	555	650	845
330m/yd	105	225	280	355	400	535	625	800
360m/yd	100	210	265	320	365	515	605	725
400m/yd	95	190	245	295	325	495	580	675
430m/yd	90	170	225	260	275	475	555	625
460m/yd	85	150	205	235	235	455	525	575
500m/yd	80	130	185	200	200	435	495	525
530m/yd	75	110	165	165		415	465	475
560m/yd	70	100	145	150		390	430	425
600m/yd	65		125			365	395	400
630m/yd	60		115			340	360	
660m/yd	55		100			315	325	
700m/yd	50					290	300	
730m/yd						265		
760m/yd						240		
800m/yd						215		
830m/yd						200		

The resistance of a wall is determined in one of two ways. In the case of small types of structures (cottages, inns, etc.) the resistance to impact is determined by the referee in impact points. In the case of solid stone buildings, walls, and towers, the impact resistance is calculated in the following manner:

1. Resistance = 1000 x thickness* + height x thickness x 50
   *Multiply thickness by the Defense Factor.
2. The effective thickness of the rock is determined by the type of rock and mortar used by the builder, as well as wood bracing.

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Cheap stone    = 0.9 Defense Factor
Average stone  = 1.0 Defense Factor
Good stone     = 1.2 Defense Factor
Fine stone     = 1.3 Defense Factor
Square Tower       = + 0.2 to D.F.
Round Tower        = + 0.5 to D.F.
Poor Mortar        = no bonus
Good Mortar        = + 0.1 to D.F.
Poor Wood Bracing  = + 0.1 to D.F.
Hard Wood Bracing  = + 0.2 to D.F.
Fine Wood Bracing  = + 0.3 to D.F.
Iron Bound Bracing = + 0.5 to D.F.
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If the wall is of earth, one foot of packed earth equals six inches of average stone. If completely dry, one foot of earth equals six inches of poor stone; if wet, it is equal to six inches of good stone.

Computing Damage to Structures

The amount of damage actually done to the wall is determined by taking the impact force of the missile and dividing it by the impact resistance of the target. Then take the missile impact ratio and read off the resulting damage from the table below:

Missile Impact Results Table

Result	Amount of Damage	Result	Amount of Damage	Result	Amount of Damage
1.00	100% Damage	0.10	0.81% Damage	0.01	0.081% Damage
0.90	81% Damage	0.09	0.64% Damage	0.009	0.064% Damage
0.80	64% Damage	0.08	0.49% Damage	0.008	0.049% Damage
0.70	49% Damage	0.07	0.36% Damage	0.007	0.036% Damage
0.60	36% Damage	0.06	0.25% Damage	0.006	0.025% Damage
0.50	25% Damage	0.05	0.16% Damage	0.005	0.016% Damage
0.40	16% Damage	0.04	0.4% Damage	0.004	0.004% Damage
0.30	9% Damage	0.03	0.02% Damage	0.003	0.002% Damage
0.20	4% Damage	0.02	0.01% Damage	0.002	0.001% Damage

The amount of damage caused is calculated by multiplying the Impact Factor or the missile times the percentage of damage indicated. Unless delivered by a 300 Dr. or 505 Dr. stone, any result of less than .002 will cause no damage; 300 Dr. or 500 Dr. stones cause . 001% damage when firing against walls of great resistance.

Protective Devices

Protection against the activities of siege engines and archers can be provided by large wooden shields or mantlets. In the field, it is mounted on small wheels so that it can be pushed in front of an advancing force. It can screen a firing position as well, and similar structures are used on the castle walls to protect the defenders. Mantlets are normally covered with skins soaked in vinegar to prevent fire (15% chance) and have an impact resistance of 200 points. Larger versions may be erected to protect siege engines drawn up close to the walls of a castle and have an impact resistance of 500 points. A small mantlet can be built in two hours by 5 men. Large mantlets and screens require a day or two of activity by 20 to 40 men, depending on whether a small or large engine is to be protected.

A second form of protection is the "sow." The "sow' is a long shed that normally covers a ram or the entrance to a mine. It is often on wheels and can move at a slow walking pace. The roof and sides are covered with hides, as is the mantlet at the front, and it can sustain 3000 points of impact on each 8-foot section. An 8-foot section requires 5 men to move it and weighs well in excess of 1000 Or.

Fire and Incendiaries

Fire is a versatile weapon that can be used against men and all flammable structures. Fire comes in solid form (fire missiles) or liquid form (kegs of inflammable liquid). When the missile hits a target, there is a 65% chance that liquid fire will ignite the structure, and there is a 40% chance that a solid missile will start a fire in addition to doing impact damage. Hides soaked in vinegar reduce the chance of fire to 15%.

A solid fire missile will affect an area about 10 feet in diameter (3m/yd) while a liquid fire missile will affect an area 15 feet in diameter (5m/yd). Fire from a solid missile can be quenched with water, at 1-50% chance; while fire from liquid missiles must be smothered in earth, at 1-30% chance. Attempts to extinguish the fire may be made each turn.

Solid fire deals out 200 points of damage to flammable structures per turn and feeds on the materials it is burning.

Liquid fire deals out varying amounts of damage, depending upon the type of liquid that is used. The following list gives the impact force of six liquid fire missiles of 10 gallon kegs, along with the price of each:

Type of Incendiary	Cost	Initial Burning	Each 20 Min.
Any Oil	25sp	250 points	220 points

Turpentine	60sp	300 points	250 points
Pitch	15sp	200 points	200 points
Naphtha	75sp	350 points	300 points
Alcohol	60sp	350 points	250 points
Greek Fire	100sp	500 points	350 points

Incendiaries and boiling oil may also be used by the defenders with good effect when the besiegers attempt to storm the walls.

When incendiary missiles are fired, the defenders are usually able to dodge out of the way in time because of the high arc of fire and the relative slowness of the missiles. If a fire missile lands in an area occupied by troops, there is a chance that only 10-30% have been caught by a solid missile and a 10-60% by a liquid missile. Half the casualties are killed and the remainder are burned and must report wounded for 1-6 days.

When burning liquid or boiling oil is poured from the walls, attackers caught below on ladders or scaling lines suffer 50% dead and the remainder wounded for 1-6 days. The incendiary material splatters everyone on a ladder and immediately below, then will spread out in a 5m/yd x 5m/yd area at the base. A figure in 1:10 scale will take 10% to 100% casualties if in close order and 10% to 60% casualties if in normal or open order. In 1:1 scale, the same percentages hold for all figures caught in the burning material, with 10% to 100% in the area being affected. Damage caused to individuals is given in the Individual Combat chapter. Fatalities are most likely those who received the initial splash, men on ladders or holding them or else men closest to the wall.

Fire caused havoc in a besieged castle or city and a variety of fire missiles were thrown from a trebuchet - none more terrifying than Greek Fire. Greek fire was a liquid that ignited on contact with water. Greek Fire had the property of developing intense heat, spreading in all directions and burning on water! Greek Fire was such a devastating weapon that the exact composition of a Greek Fire Recipe was a closely guarded secret. There were various formula for creating Greek Fire. Some accounts of Greek Fire suggest that petroleum and oil was used as an ingredient. Other Greek Fire recipe or formula which seems far more likely include a combination, or composition of ingredients such as Quicklime, Saltpeter, Bitumen, Sulphur, Resin and Pitch. No one, to date, has been able to successfully recreate the exact composition. This terrifying fiery substance stuck like glue to almost any surface and was nearly impossible to extinguish except with sand, salt, or urine. Throwing water alone on Greek Fire only fanned the flames.

The Greek Fire recipe for Greek fire included the following ingredients which are defined as follows:

- Quicktime - Quicktime also known as calcium oxide (white, caustic, lumpy powder)
- Saltpeter - Saltpeter aka Sodium nitrate is a type of salt which has long been used as an ingredient in explosives
- Bitumen - Asphalt and tar are the most common forms of bitumen. The city of Carthage was easily burnt down due to extensive use of bitumen in construction.
- Sulpher (Sulfur) - Sulfur is a soft bright yellow solid. Unlike most other liquids, increases with temperature due to the formation of polymer chains. Because of its flammable nature, sulfur also finds use in matches, gunpowder, and fireworks.
- Resin - Resin is a sticky liquid produced by most plants. Some reins contain heptane which is explosively flammable
- Pitch - Pitch is a thick, dark, sticky substances obtained from the distillation residue of coal tar, wood tar, or petroleum and used for waterproofing

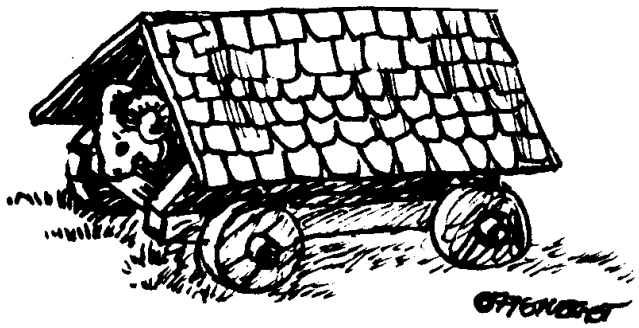
Understanding the properties of the ingredients which were possibly included in the recipe or formula for Greek Fire explains why its exact composition was kept such a closely guarded secret.

Rams

Rams are devices that are used to batter down a wall or reach a gate. The simplest ram is built from a large trunk, with handles attached so that the men can swing it against a target. Larger, more sophisticated rams are carried in "sows" or siege towers and do great damage:

Type	Weight	Composition	Crew	Speed	Damage to Rock or Stone
Small	800 Dr.	Tree Trunk	10 men	1/2	= 100 Dr. Onager at 30m/yd*
Forged	1200 Dr.	Oak Shaft, iron head & handles	20 men	1/2	= 150 Dr. Onager at 30m/yd* x 1-2 (die roll)
Iron	2400 Dr.	Solid iron, swing mount in sow or tower	30 men	sow	= 300 Dr. Trebuchet at 30m/yd* x 1-3 (die roll)
Steel	3600 Dr.	Iron shaft with steel head in sow or tower	40 men	sow	= 500 Dr. Trebuchet at 30m/yd* x 1-6 (die roll)

*Damage is computed per 1/2 hour of operation and minimum damage is always .001, no matter how resistant the wall is. Consider sow or tower mounted rams as equal to 2 Trebuchets striking the target spot at the same time. The depth of penetration is equal to the percentage of damage done to the wall. For example, if a wall 10 feet thick was sustaining damage at a rate of 3% per 1/2 hour, penetration would be 3% of 10 feet. When the penetration is complete, a hole 5-8 feet in diameter will he opened in the bottom of a thick wall and 6-10 feet in diameter in a thin wall.



When attempting to batter gates and wooden structures, a ram is less effectual. Wood is much more supple than stone and can absorb more stress. Consider large gates as equal to 1 foot of good stone and 10 feet high; small gates are 1 foot of good stone and 5 feet high. In other words, consider the gate as if it were a stone wall. The strength of the gate will vary, furthermore, according to the type of wood or other materials employed in its construction:

Material	Defense Factor	Material	Defense Factor
Entwood	7.0	Mahogany	2.5
Teak	4.0	Witch Hazel	2.0
Cherry	3.5	Ash	2.0
Walnut	3.0	Yew	1.75
Hazel Nut	3.0	Pine	1.5
Oak	3.0	Fir	1.5

Resistance = 1000 x 1' + height x 1' x 50

Modify the thickness by the Defense Factor for the Wood plus any bonuses for extra preparation.

If the wood is Entish in origin, add +1 Defense Factor.

If the wood is Elvish in origin, add +0.5 Defense Factor.

If the wood is "banded," add +2 Defense Factors. Banding is carefully cutting the timbers into 2-inch sheets and gluing two different woods together with crossing grains (similar to plywood), lacquering it up to 12 times, and bracing it with cross beams. The cost of such a process is 10 GP per "cubic foot" of gate.

If the wood is "curved" during the banding process so that its center point is warped 6 to 12 inches outward, stress is further diffused and adds +1 Defense Factor to the banding. The cost of curving is an additional 10 SP per "cubic foot" of gate. If it is properly fitted in position in the entrance, such a gate can jam 1-50% of the time so that +2 Defense factors are added.

If the wood is "shod" with iron, add +1 Defense factor. The cost is 5 GP per "cubic foot" of gate.

If an Iron gate is used, backed with wooden bracings, the Defense Factor is 10. The cost of such a gate is 30 GP per "cubic foot." Such a gate will have a resistance of 15000 points against impact, so it will stand for a long time if it is a main gate threatened by the enemy.

The size of the rams varied in size according to the materials available and the target which needed to be destroyed and ranged from 20 to 120 feet! The Battering ram was first powered by sheer muscle, then a sling was added and finally wheels assisted in moving the ram to the target.

The Battering Ram was modified and the metal head was designed like a drill to break and gouge out stone castle walls. The Bore was often smaller than the ram, resembling a pole, and could be used in more limited spaces. The Bore often featured a spiked head. Continuous 'boring' would result in the castle wall crumbling. Once the wall had been breached men gained access to the castle and the next stage of attack would be made.

Various different names were given to different types of battering rams. The design of the head was shaped to resemble that of a ram. It consequently looked like an animal butting, or in the case of the Bore, gnawing against its target. This typical movement gave rise to many nicknames which included the Cat, the Sow, the Mouse and the Tortoise - the slow movement of a covered battering ram approaching the target and the movement of the tortoise head in and out of its shell gave rise to this particular battering ram nickname.

Attacks had to be well coordinated when using a Medieval Battering Ram. Foot soldiers swung the tree trunk back and forth battering its target. Considerable organisation was required to use the battering ram. Up to 100 soldiers might be involved and skill was required in timing the rhythmic movement, the swing and twist of the ram in the sling. The Medieval Battering Ram was most effective

against wooden gates and doors. However, a Medieval Battering Ram of the Middle Ages also proved effective against stone castles - particularly when they were aimed at the castle corners. The design of the Battering Ram was modified and a war machine, called a 'Bore' was developed to compliment the Battering Ram.

The foot soldiers who powered the Battering Ram were under constant attack from the enemy. A timber shed, or roof, was developed to shelter the soldiers - which was called the Penthouse. The word 'Penthouse' is derived from its sloping roof and taken from the French word 'pente' meaning 'slope'. The Battering Ram or Bore was suspended by chains or ropes from the penthouse ceiling. The Penthouse was often covered by wet hides as protection against fire and also braced with iron plates as defence against arrows and other missiles. The Battering Ram, its wheels and the soldiers were all completely covered by the Penthouse. Positioning the Penthouse and its battering ram against the desired target required the use of levers, ropes, rollers, pulleys, and winches. The wheels of the Penthouse were usually removed to stabilize the whole structure of the Battering Ram.

Mining

The slowest but probably the most effective way to broach a castle well was by mining. With careful planning the attackers could cut a tunnel to a point underneath the castle wall and fill the cavern with incendiaries. The impact of a successful explosion would bring a large section of wall down.

The technique was used when the fortification was not built on solid rock, and was developed as a response to stone built castles that could not be burned like earlier-style wooden forts. A tunnel would be excavated under the outer defenses either to provide access into the fortification or to collapse the walls. These tunnels would normally be supported by temporary wooden props as the digging progressed. Once the excavation was complete, the wall or tower being undermined would be collapsed by filling the excavation with combustible material that, when lit, would burn away the props leaving the structure above unsupported and thus liable to collapse.

A tactic related to mining is sapping the wall, where engineers would dig at the base of a wall with crowbars and picks. Peter of les Vaux-de-Cernay recounts how at the battle of Carcassonne, during the Albigensian Crusade, "after the top of the wall had been somewhat weakened by bombardment from petraries, our engineers succeeded with great difficulty in bringing a four-wheeled wagon, covered in oxhides, close to the wall, from which they set to work to sap the wall"

There were several methods to resist under mining. Often the siting of a castle could be such as to make mining difficult. The walls of a castle could be constructed either on solid rock or on sandy or water logged land, making it difficult to dig mines. A very deep ditch or moat could be constructed in front of the walls or even artificial lakes. This makes it more difficult to dig a mine, and even if a breach is made the ditch or moat makes exploiting the breach difficult. The defenders could also dig counter mines. From these they could then either dig into the attackers' tunnels and sortie into them to either kill the miners or to set fire to the pit-props to collapse the attackers' tunnel. Alternatively they could under mine the attackers' tunnels and create a camouflet to collapse the attackers' tunnels. Finally if the walls were breached they could either place obstacles in the breach, for example a chevaux de frise to hinder a forlorn hope, or construct a coupure. The great concentric ringed fortresses were designed so that the inner walls were ready built coupures: if an attacker succeeded in breaching the outer walls, he would be in a killing field between the lower outer walls and the higher inner walls.

To use miners effectively, the commander of the forces must have driven at least 10,000 feet of tunnel under combat conditions. In addition the miners have the proper tools.

Mining Table I - Mining Supplies

Item	Cost	Item	Cost
Pick	40 SP	Iron Shovel	15 SP
Light hammer	15 SP	Sledgehammer	30 SP
Drill	20 SP	Spikes	1 SP/dozen
Shoring Timber	5 SP/linear foot of 12" x 12" wood	Pitch	20 SP/keg
Cooking Oil	20 SP/keg	Alcohol	80 SP/keg
Turpentine	50 SP/keg	Greek Fire	100 SP/keg
Naphtha	50 SP/keg	Azes	35 SP
Wheelbarrows	10 SP	Saw	40 SP
Nails	5 CP/dozen		

The average mining crew is composed of one master, two apprentices, 5 pick men, 5 shovel men, 20 men in the clearing crew, and 20 men in the shoring crew. The table below shows how far a human crew can drive a tunnel 6 feet wide and 6 feet high in an 8 hour shift. An Orc, Goblin, Dwarf, or Grey Gnome crew might be used. Orcs and Goblins work 12 hour shifts and are 50% more effective. Gnomes work a 10 hour shift and are 100% more effective. Dwarves also work a 10 hour shift and are 200% more effective. Note: Grey Gnomes will not work for humans. (see Mining Chart for chances).

Subsurface Material	Tunnel Dug	Chance of Failure or Detection of Work	Results of failure
Marsh (moat +25%)	3 feet 2	5%/15%	Cave in and Flood
Sand	6 feet	20%/15%	Cave in
Loose soil	24 feet	15%/15%	Cave in
Medium soil	20 feet	10%/10%	Cave in
Packed soil	15 feet	10%/10%	Cave in
Rocky soil	12 feet	5%/20%	Cave in
Clay	8 feet	15%/25%	Cave in
Gravel	5 feet	10%/25%	Cave in
Solid Rock	3 feet	5%/30%	Cave in

It is not possible to mine below the water table without using prohibitively expensive stone shoring and tunnel linings. However, countermines may have been established by using this method. It is a well-known fact that many castles have extensive counter mines and various water traps. Therefore, chances of detection and failure are high. If detection percentages are rolled once per shift the defenders know the approximate position of the miners and will attempt to set traps or else countermine and assault the miners in the earth or burn them out with naphtha and pitch. If a failure percentage is rolled (once per shift) and failure results, there is a cave in. The percentage also indicates the number of crew lost. Failure in a marsh or under a moat means that the tunnel is flooded and twice the number of miners are killed.

If luck holds out and the tunnel reaches the defenders, the miners will place kegs of incendiary material and ignite them. If the mine is placed correctly, the full effect of the blast will likely bring down the mined section of wall. However, if the mine is not dead center, its effects will be reduced according to the following chart:

% Die	Mine Location	Effectiveness/ Wall
1-50%	Center of Mall	100% effective if explodes correctly
51-70%	10% off center	60% "
75-65%	20% off center	30% "
86-60%	30% off center	15% "
61-95%	40% off center	5% "
96-100%	50% off center	Totally ineffective

The actual explosion can either work and impart damage to the wall equal to a missile with the impact of the incendiary charges used (initial burning value). However, a check is also made to see whether the mine explodes properly before the damage is assessed:

% Die	Result
1-25%	The mine backfires with up to 75% of tunnel destroyed.
26-50%	Some backfire, up to 20% tunnel destroyed with 30% of the force directed against wall
51-70%	No backfire, but only 50% of force hits wall
71-100%	All the available force hits wall.



Raids

Lord can gain significant extra income by raiding his neighbors. Raiding is an exercise of military skill in which knights revel. It is a natural part of their lives and a common activity provided that no greater foe threatens them from without. As a military class, knights seek any occasion to fight and resort to raiding when no other combat opportunity presents itself.

Knights' holdings might be raided as a result of random events, GameMaster manipulations, or through the actions of other characters. All such sources of a raid are treated in the same manner unless the GameMaster chooses to focus on some particular

aspect of the raid or on a particular individual.

A holding may be raided one or more times per year by any of several opponents. Knights might instigate a raid or find themselves the victims of one. Instigating a raid and being the victim of a raid are viewed separately by the raid procedure, which assumes that one participant is not an active character. However, notes are included for those situations where both parties are controlled by players.

The procedures for raiding or being raided are essentially the same. The difference between the two lies in the wider variety of choices available to player characters who are on the offensive.

The logistics of organizing an army to march and engage the army of another region are so complex that most lords find it impossible to do so more than once per year. Obviously the larger the army and the further the distances involved, the more this generalization is applicable. Furthermore, knights are rightly reluctant to leave their own lands undefended for any significant period of time.

Invasions

Nothing compares to the horror of a full scale invasion. When a horde of warriors appears on the border even the most confident lord has much to consider. An invading enemy may have only one of a number of purposes. The invader may simply wish to raid, or he may want to annex the holding, eliminating all defenders; he may just want to wound the holding and thus reduce its threat to him.

An army on the march requires enormous quantities of food, fodder, and water. Some supplies can be carried, but logistics prohibit an army from carrying more than a few days' provisions. It is general practice to assign a portion of the army (usually the lighter troops) to forage for supplies. Those foraging scour the countryside to find food and provisions for the rest of the army. Usually a vast quality of food is required.

Foraging of this sort can cause severe damage to a holding, as the resources of the area are stretched well beyond their usual capacity.

In addition to these events a knight may choose to invade another holding to increase the size of his lands, or the GameMaster might have a force invade the holdings of a character as part of an ongoing story.

Pillaging Towns: Ruthless invaders might pillage a holding's towns, laying waste all in their path.

Plundering the Land: Hydes, hyrds, mines, and similar sources of income can be plundered. They yield their normal income x3 once per invasion. They permanently each lose a tenth of their potential income as a result of such treatment.

Scorched Earth Tactics: When a holding's lord determines that the odds of defeating the invaders are negligible, or when so commanded by his liege, he may order that the land be burned to deny the invaders food and booty. All fields and towns are burned and the peasants ordered to flee. Anything valuable is broken, carried off, or quickly hidden. This is a terrible thing to do to the land, which requires 1d6 years to recover.



Supplies and Logistics

Medieval armies were supplied much as earlier armies had been. The usual method for solving logistical problems for smaller armies was foraging or "living off the land". As medieval campaigns were often directed at well-populated settled areas, a travelling army would forcibly commandeer all available resources from the land they passed through, from food to raw materials to equipment.

Living off the land is not very easy when there is no food ready to eat, so there was, in theory at least, a prescribed "campaign season" that aimed to conduct warfare at a predictable time, when there would be both food on the ground and relatively good weather. This season was usually from spring to autumn, as by early-spring all the crops would be planted, thus freeing the male population for warfare until they were needed for harvest time in late-autumn. As an example, in many European countries serfs and peasants were obliged to perform around 45 days of military service per year without pay, usually during this campaign season when they were not required for agriculture.

Plunder in itself was often the objective of a military campaign, to either pay mercenary forces, seize resources, reduce the fighting capacity of enemy forces, or as a calculated insult to the enemy ruler. Examples are the Viking attacks across Europe, or the highly destructive English chevauchées across northern France during the Hundred Years' War.

With the advent of castle-building and the extended siege, supply problems had to be solved on a scale seldom seen before, as armies had to stay in one spot for months, or even years.

Supply trains are as much a feature of Medieval warfare as they are of ancient and modern warfare. Due to the impossibility of maintaining a real front in pre-modern warfare, the supplies had to be carried with the army or transported to it while under guard. However, a supply source moving with the army was necessary for any large-scale army to operate. Medieval supply trains are often found in illuminations and even poems of the period.

River and sea travel proved to be the easiest ways to transport supplies. During his invasion of the Levant, Richard I of England was forced to supply his army as it was marching through a barren desert. By marching his army along the shore, Richard was regularly re-supplied by ships travelling along the coast. Likewise, as in Roman Imperial times, armies would frequently follow rivers while their supplies were being carried by barges. Supplying armies by mass land-transport would not become practical until the invention of rail transport and the internal combustion engine.

The baggage train provided an alternative supply method that was not dependent on access to a water-way. However, it was often a tactical liability. Supply chains forced armies to travel more slowly than a light skirmishing force and were typically centrally placed in the army, protected by the infantry and outriders. Attacks on an enemy's baggage when it was unprotected — as for instance the French attack on the English train at Agincourt, highlighted in the play Henry V—could cripple an army's ability to continue a campaign. This was particularly true in the case of sieges, when large amounts of supplies had to be provided for the besieging army. To refill its supply train, an army would forage extensively as well as re-supply itself in cities or supply points - border castles were frequently stocked with supplies for this purpose.

A failure in logistics often resulted in famine and disease for a medieval army, with corresponding deaths and loss of morale. A besieging force could starve while waiting for the same to happen to the besieged, which meant the siege had to be lifted. With the advent of the great castles of high medieval Europe however, this problem was typically something commanders prepared for on both sides, so sieges could be long, drawn-out affairs.

Epidemics of diseases such as smallpox, cholera, typhoid, and dysentery often swept through medieval armies, especially when poorly supplied or sedentary. In a famous example, in 1347 the bubonic plague erupted in the besieging Mongol army outside the walls of Caffa, Crimea where the disease then spread throughout Europe as the Black Death.

For the inhabitants of a contested area, famine often followed protracted periods of warfare, because foraging armies ate any food stores they could find, reducing or depleting reserve stores. In addition, the overland routes taken by armies on the move could easily destroy a carefully planted field, preventing a crop the following season. Moreover, the death toll in war hit the farming labour pool particularly hard, making it even more difficult to recoup losses.

Plagues & Diseases

During the feudal period, the dreaded cry of 'Plague!' put more sheer terror in the hearts of men than did any army - and with good reason. Disease has slain more people than has any war, and the feudal period saw numerous epidemics decimate entire populations, leaving nations economically and militarily bankrupt and wasted.

Amongst the unhygienic conditions of sieges, disease is greatly feared. Cholera, Dysentery, Smallpox and Typhus are killers that can sweep through a besieging army or through the cramped ranks of the defenders. Medical knowledge is not great and many soldiers die untreated.

Armies are not averse to using a form of biological warfare amongst their enemies. The corpses of infected individuals are sometimes cut up and catapulted into a town or castle in order to infect the inhabitants. Wells, cisterns and other water supplies are deliberately fouled to cause dysentery. Infected prisoners are released to infect a population. All is fair in love and war, as they say.

EPIDEMICS are highly contagious diseases that spread through the entire population. They occur only under special conditions: In any given year, there is up to a 10% chance that an epidemic will break out in some region, especially a center of population. The more unsanitary the conditions, the worse the personal hygiene of the populace, and the higher the frequency of trade, the greater the likelihood of plague. Also, times of famine and/or war may produce conditions favorable to plague outbreaks. Check once per 250,000 townsmen in the nation. The time of year the plague breaks out can be decided randomly by rolling 1 D6: 1-3 = January-June; 4-6 = July-December. Then roll 1 D6 again to find the month. Note that some plagues will not occur in certain seasons, in which case a plague is impossible and a reprieve is gained.

During war, unsanitary conditions caused by overcrowding during protracted seiges lover 60 days) or by large concentrations of troops may act to produce plague conditions. Beseiged castles and towns have a 10% chance + 1% per 2000 in the fortress of a plague breaking out each week the seige lasts beyond 60 days. If a plague breaks out, the beseiging army has to immediately disengage or run the risk of the plague spreading to its numbers (10% + 1 % per week it remains). Armies much over 10,000 men may contract the plague if concentrated for more than 60 days at a time, with a 10% chance + 1 % per week over 60 days.

NON-EPIDEMIC DISEASES can occur when the conditions for such diseases are present during an adventure. Such diseases affect individuals rather than whole populations.

VECTORS are the sources or conditions under which a disease begins.

INFECTION is the percentage chance that an individual will con- tract the disease.

SURVIVAL is the percentage chance that an individual will recover from the disease if he contracts it. The percentage is modified by the bonuses/penalties for disease resistance given in Constitution.

INCUBATION is the period of time required for the symptoms to appear after exposure.

DURATION is the period of time that a victim will suffer from the worst ravages of the disease.

DEATH RATE is the number of deaths that will occur in a population during an epidemic, expressed as a percentage dead per week.

CURE is the effect of clerical acts. Cure Disease cannot be used arbitrarily, however, for no Cure can be attempted until a person has actually contracted the disease and the symptoms are present. Further, a Cure will not completely eliminate the disease, but merely increases the survival chances of the victim. Successful medical procedures approximate the effects of Cure Disease.

INCAPACITATION is the degree to which a disease victim is reduced in physical and perhaps also in mental powers during the illness and during recuperation.

RECUPERATION is the recovery period needed to restore the disease victim to his full powers, once survival is assured.

Epidemics

When determining the point of outbreak of an epidemic or plague, all towns in a nation should be assigned a number- For instance, if there were 27 towns, divide them into three groups of ten (or part thereof). A dice roll can be made to determine the target group, and then a second roll to find the point of outbreak. In the case of seiges or over- sized armies, the location is already known. The following epidemic diseases may occur if the conditions are 'right'. Bubonic plague, cholera, and typhus cannot occur between the months of November and March because the cold eliminates the insect vectors. The other epidemics are possible in any season. Roll 1D6, with the result indicating the disease with the corresponding bracketed number:

(1) Bubonic Plague/Black Death: Epidemic, lasting 2 + 1d10 weeks before disappearing. Death Rate: 1-3% per week, with a spread in all directions of 3-6 miles per week after the initial outbreak. Vector: rats carrying plague-ridden fleas, and also infected victims. Infection: 25% per week per person is exposed. Survival = 30% (60% if Cured). Incubation = 1-3 days. Duration = 1-3 days with 100% incapacitation.

Black Death produces blood spots on the skin, enlargement of lymph glands, high fever, severe chills, frequent vomiting, great thirst, and morning diarrhea, with most victims delirious. If a person is not infected during an epidemic, there is a 10% chance + CON score that he is immune. There is also a 10% chance that an exposed person is carrying plaque fleas for 1-6 weeks after exposure, provided he does not change clothes or take a good bath. Recuperation = 22-27 days, with victim at 50% capacity physically.

(2) Cholera: Epidemic, lasting 1d10 weeks. Death Rate = 1-3% per week, with a spread of 1-6 miles per week in all directions. Vector: contaminated food, water, and infected people- Infection = 20% per week a person is exposed (10% if food is clean and water is not contaminated, with minimal contact with cholera victims). Survival = 40% +3d10% (60% + 3d10% if Cured). Incubation = 1-6 days. Duration = 4-8 days, with 75% incapacitation- Cholera produces severe diarrhea and extreme dehydration, weakness, and intermittent fever and delirious states. Recuperation = 4-10 weeks, with 25%-50% incapacitation.

A much-feared disease amongst armies, cholera is transmitted through the ingestion of bacteria and is spread through the faecal matter of those infected. Armies that are massed close together, either in a siege or while travelling through difficult terrain, have very poor hygiene, with many soldiers defecating together or where others walk. The main symptom of cholera is acute diarrhoea, which is responsible for spreading the disease further.

(3) Typhus: Epidemic, lasting 1 + 1d6 weeks. Death Rate = 1-3% per week, with a spread of 1-6 miles per week. Vector = fleas, mites, body lice, and ticks which thrive when there is overcrowding and filth, plus a food shortage. If such conditions do not exist to a serious degree, plaque period is halved. Infection = 10% per week exposed (20% during seiges or in oversized armies)- Survival = 75% (90% if Cured). Incubation = 7 days. Typhus produces very high fever which fasts 1d6 days, with victims totally incapacitated. There is a 3d6% chance that a survivor may suffer a relapse in 1-3 years, and 1-5 years thereafter, with each onset as dangerous as the initial infection. No immunity is possible, but persons with high resistance will likely not contract a recurrent illness. Recuperation = 1-4 weeks, at 50% incapacitation.

Spread by the human louse, typhus can be prevalent where hygiene is poor, where bodies are forced together and where the same clothes are worn for long periods of time. The main symptoms are headaches, a cough, a running nose, nausea and chest pain for a couple of weeks, followed by chills, a high fever, muscular aches, vomiting, constipation and a red rash covering the trunk, arms and legs. It is at this time when the lice leaves the body, forced away by the high fever, and moves to a new host, thus increasing the infection rate.

(4) Typhoid Fever: Epidemic, lasting 3 + 1d6 weeks. Death Rate = 1-2% per week, with a spread of 1-3 miles per week. Vector = infected food/water/milk, flies, direct contact with infected material, and 'Typhoid Mary' type carriers. Infection = 50% if infected food/water/milk is ingested, and 10% if exposed (in contact) with infected materials or a carrier, Survival = 75% (95% if Cured). Incubation = 10-14 days. Duration = 1-6 weeks, with fever for the first 1-10 days. Incapacitation = 75% until the fever breaks, after which one is at 50% of physical powers until recovered. In rare cases, rupture of the intestines and internal hemorrhaging occurs (5% chance), with a 50% chance of death in the fever period. Recuperation = 4d6 weeks. Persons who are exposed but do not con- tract the disease have a 1% chance of becoming carriers if they fail a Con CR, Typhoid fever can be readily recognized because it produces small red spots on the skin, usually on the chest and abdomen, the first 10 days of the disease.

(5) Small Pox: Epidemic, lasting 3 + 1d6 weeks. Death Rate = 1-2% per week, with a spread of 1-6 miles per week. Vector = direct contact with victim. Infection = 20% per week or a single 50% chance upon first contact (player choice). Survival = 70% (90% if Cured). Incubation = 15-21 days. Duration = 14 days. Small pox produces high fever and massive skin eruptions. Once a victim has recovered, there is a 1d10% chance of scarring by pockmarks (reduce APP score by 1d6) and a 1d10 % chance of skin discoloration (reduce APP score by 1d6). The victim is 75% incapacitated by fever for 1d6 days, after which he is 50% physically incapacitated until recovered. Recuperation = 4d6 weeks. Survivors will have full immunity if exposed to the disease in the future, as do any who accept the 50% infection risk and do not contract the disease. (They do not know this, of course, and will have to pass a FER CR to face small pox situations or aid victims). Once struck a community will be immune from a small pox outbreak for 10 years. Armies suffer 1/2 the usual death rate, as it is assumed that many soldiers have been exposed to the disease at some time and acquired immunity.

Smallpox is spread through the inhalation of infected droplets, often via coughs and sneezes, also by contact with the belongings or bedding of an infected person. The main symptoms are high fever, muscular aches, fatigue and headaches, followed by a rash consisting of inflamed blisters and pustules.

(6) False Alarm: While a significant number of the population is striken by same disease, very few die. However, the symptoms seem to resemble one of the plaques, and players may be confused and confounded by this. The Game Master should announce that some dread disease has broken out, with numerous rumors of widespread deaths and other terrors abounding for 1-3 weeks.

When a plaque strikes, there is a considerable chance of panic. An army may refuse to attack infected castles, towns, or armies. Indeed, frightened troops might demand to be withdrawn to a safe distance, with a 50% chance of outright mutiny ibis is not done. Mutiny brings desertion by 1 D10% of the army per day that the withdrawal is not begun. Once infected, towns tend to become islands of isolation. The regional authorities will attempt to block all attempts by the inhabitants to flee into the countryside (individual PCs must attempt to break out), and they may even kill escapees on sight before they can reach the safety of the woods or whatever.

Rural areas (manors, castles, towns of 2500 or less) can effectively isolate themselves from a plaque 75% of the time by going to full seige status. With the drawbridge up or the gates bolted, and all strangers and outsiders not welcome to enter, a measure of security can be obtained at the expense of totally paralyzing the area's usual activities and commerce. The same is true in large towns, but with a 50% chance of success. Such checks are made weekly after the fourth week of an out- break. After 60 days, seige status itself brings the risk of plaque in the isolated community.

If plaques break out in ports, there is a 20% chance that a ship left bearing the disease. Roll 1 D20, with each point on the die representing 10 miles. Then roll 1 D6, with 1-4 representing north, east, south, and west (subject to coastline limitations). Any port approximating that distance away in the indicated direction is the destination. Check for outbreak of plaque there in the same week as the initial source of infection plus 1 week per 100 miles or part thereof travelled. The same plague can thus break out a considerable distance away. Once a plaque has ravaged an area, it is usually immune from a recurrence of that disease for at least 5 years, excepting 'false alarms'.



Non-Epidemics

Individuals may be exposed to a variety of non-epidemic diseases at the discretion of the Game Master, who must determine the conditions in a particular area. A few diseases are given below, but gamers are free to add to the list as they see fit:

- Dysentery: Severe diarrhea caused by contaminated water or food exposed to filth, flies, spoilage, etc. Infection = 25%. Incubation = 1 day. Duration = 1 D6 days. Survival = 95% 1100% if Cured). Recuperation = 1 D6 days. The victim is 25% physically incapacitated during the disease and recovery. The illness can be caught only between June and September, but may occur from October to May with a 10% infection rate if the contributing factors are especially bad. Some forms may resemble Cholera or Typhus, and others may be panicked. In fact, no chance of infection exists from contact with a victim.

- Pneumonia: There is a 20% chance - CON CR per week a cold persists that it will develop into pneumonia (double if conditions are wet and chilly). Duration = 10 + 1 D10 days. Survival = 85% per day after the third day of onset, with Incapacitation at 40% during the duration of the disease, A Cure increases survival chances to 95%. If the victim cannot be kept warm and dry, reduce Survival chances by -25%. Characters with Con; 18+ are immune.

- Tuberculosis: A savage debilitating disease requiring complete bed rest and inactivity to combat it, T.B. can be contracted from a variety of sources: direct exposure to a victim (10% + 2% per week exposed, to a maximum of 30%); by living in crowded cities (15% chance per year), or by spending more than a week in a dark, deep, damp dungeon (15% + 3% per week incarcerated, to a maximum of 50% per week). Duration/Recuperation = 5D6 weeks, with any activity during any week extending the duration by 1 week. The victim is 10% incapacitated in the first week, 20% in the second, 30% in the third, and so on until 60% incapacity is reached. Survival = 50%, without any rest (check if active more than 1 D6 days in any week); 80% with rest. A Cure increases Survival by +25% if the victim is active, and by +10% if inactive during the recuperation period. Characters with CON/18+are immune.

- Chicken Pox: A disease which appears to a layman to be Small Pox, but which a trained Physician can fairly readily diagnose. It is treated as Small Pox, except Death Rate = 1 %. All survivors are guaranteed immunity. There is also a 75% chance that those who live in the area and/or who were personally exposed are immune- Survival Rate = 95%. Infection = 40%. Duration/Recuperation = 14 days at 25% incapacitation. Note: the dis- ease can be considered as an epidemic in that it is highly contagious and will spread. But it is actually quite 'harmless' when compared to the great plagues. Scarring can occur if the pustules are scratched - a possibility with weak-willed characters.

- Septicemia: Blood poisoning can result 1D20% of the time, minus the PC's disease resistance whenever wounds are caused by edged weapons, and the body has been reduced to 25% of normal levels. Survival Rate = 50% (80% if Cured). Only Physicians who have been trained in a Muslim nation or in an ancient culture (like Greco-Roman) may understand the nature of such infections and guard against them by using clean dressings and instruments, cleaning out wounds, etc. They can therefore attempt 'Cures' while normal feudal Physicians will be powerless. Recuperation = 10 days, with 75% incapacitation. A wound may become mildly infected and might be burned out or treated with herbs, etc., with success. But a failure means septicemia may result. Also, note that some races may rub the edges of their weapons with filth to bring a +10% chance of infection when wounds are inflicted.

- Peritonitis: Infection of the body cavity will result 30% of the time minus the disease resistance of the victim when the chest cavity is breached by a weapon - especially when the stomach and intestines (abdominal area) is involved. Survival is 40% (70% if Cured by a Cleric or treated by a Physician trained in a Muslim nation). Recuperation = 20 days, with 75% incapacitation.

- Gangrene: This grievous infection will occur 50% of the time minus the victim's disease resistance when he has lain in moist ground, filth, or dungeon damp for more than 24 hours without having his wounds cleaned and dressed, preferably by a Physician. Gangrene infects open wounds, compound fractures, etc., and only radical surgery (amputation of the affected extremities or limb) will cure it, short of a miracle. An amputation or Cure must be performed within 72 hours of the infection's on- set (80% success chance), or the victim will lapse into coma and high fever. Each hour thereafter reduces the survival chance by 5%. Recuperation: a survivor will need about 2-4 weeks to recover, with 50% incapacitation.

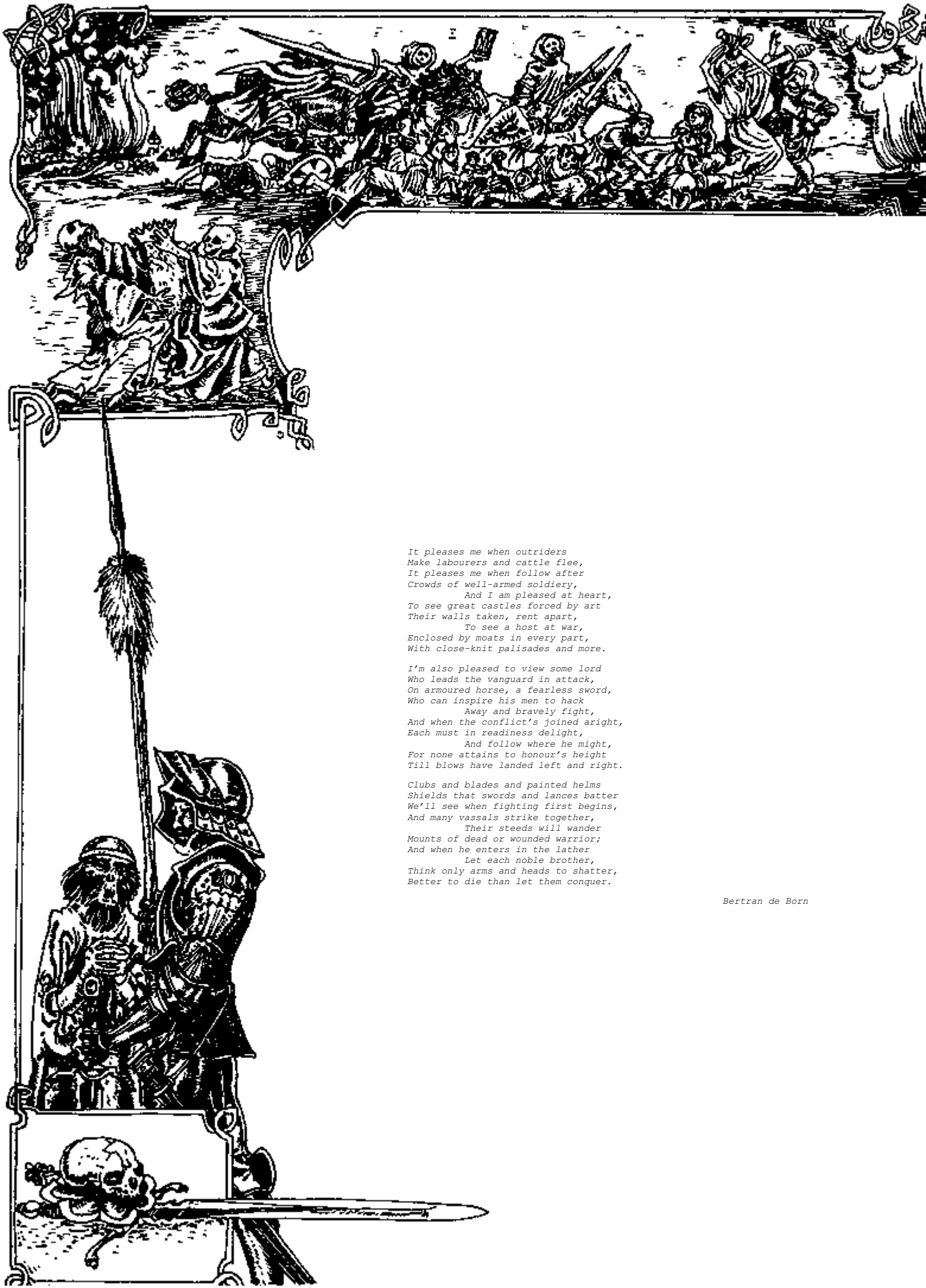
- Rabies: There is no known cure for rabies, but a Cleric may be able to effect a Cure (25% chance + victim's disease resistance). Only one Cure Disease may be attempted on the victim each day for the first three days of the disease, after which the illness is irreversible and fatal. Rabies has a 3-day incubation period, during which the victim grows increasingly irritable, eventually developing a fear of water. In the fourth day, there is a 25% chance per hour that he will go mad, frothing at the mouth and attacking those around him. Once maddened, the victim has a 10% chance per hour of dying and, by the end of the seventh day, will die from the disease. Vector = bite from a rabid animal or contact with the froth. Infection = 25% from bite; 10% from froth.

- Leprosy: In ancient and medieval times, leprosy was a dread illness which caused unreasoning fear in onlookers. Some think that it is sent as a punishment from on high, while others think it is a method of undergoing Purgatory while still on this earth.

  Lepers were shunned by all healthy people, and contact was avoided. Lepers had to wear hooded cloaks and ring a bell to warn passers-by. They might beg alms, but were forbidden to touch healthy people. They also had to live apart in leper colonies. In fact, leprosy is not a contagious disease, but so great is everyone's fear that they will likely panic or react with hostility if a leper does not obey the rules of no contact and non- association. Leprosy causes the slow rotting away of tissue, beginning with the outer extremities and spreading to the body trunk, with open sores and wounds that become infected and do not heal. A leper would have skin lesions, some becoming gangrenous, patches of skin without feeling, skin growths, loss of feeling and weakness, with infections leading to the loss of fingers, toes, noses, ears and, occasionally, genitals and limbs.

  It is quite terrible in appearance, especially in advanced stages. Infection = 2%, checked every 6 months spent in Middle-Eastern regions (do not apply disease resistance factor); CON/16+ = 1%; CON/4-7 = 4%. Incubation = 1-3 weeks. Duration = 24 months + Con (in months). Survival = 75% per month after the 24th month. A Cleric may attempt a Cure once every 1-6 months if of ALI/1-2, at 1/2 the chance of a miracle occurring. A Cure will totally eliminate all the ravages of the disease. Leprosy victims lose 1 Appearance point per month, beginning after the 6th month, and also lose 5% of their physical capacities per month after the 6th month until 75% incapacitation is reached.

- Leprosy Of The Tomb: Also known as the 'Mummies' Curse,' this extreme form of leprosy may be contracted in ancient burial places or directly from mummies. Infection = 15% if exposed to the germs for any significant length of time spent in a tomb; 30% if touched by a mummy. Incubation = immediate. Duration = until zero capacity is reached. Victims lose 1-3 Appearance point per week they suffer from the disease, wounds will not heal, and -2% capacity is lost per day infected. A Physician can only arrest the illness for 4 + 1D6 days and cannot cure it. A Cleric may at- tempt a miraculous Cure each week, at 1/2 the normal chance. There is also a chance equal to the incapacity incurred that the damage caused by the disease is permanent. Death will occur when the victim reaches zero capacity, and there is no chance of resurrection if that miracle is allowed in the campaign. Note: The disease is a genuine 'curse' and is susceptible to a Remove Curse if performed within one hour after exposure.



It pleases me when outriders
Make labourers and cattle flee,
It pleases me when follow after
Crowds of well-armed soldiery,
And I am pleased at heart,
To see great castles forced by art
Their walls taken, rent apart,
To see a host at war,
Enclosed by moats in every part,
With close-knit palisades and more.

I'm also pleased to view some lord
Who leads the vanguard in attack,
On armoured horse, a fearless sword,
Who can inspire his men to hack
Away and bravely fight,
And when the conflict's joined aright,
Each must in readiness delight,
And follow where he might,
For none attains to honour's height
Till blows have landed left and right.

Clubs and blades and painted helms
Shields that swords and lances batter
We'll see when fighting first begins,
And many vassals strike together,
Their steeds will wander
Mounts of dead or wounded warrior;
And when he enters in the lather
Let each noble brother,
Think only arms and heads to shatter,
Better to die than let them conquer.

Bertran de Born

Book 7

Crusaders

Dedicated to the memory of Trevor Clarke



Chivalry and Sorcery

Contents

The Crusades....5
Through Crusader's Eyes....5
Holy War....5
The Legacy of Charlemagne....5
Land of Milk and Honey....6
The Perils of Pilgrimage....6
Medieval muggers....6
Islamic Pilgrimages....7
Pilgrimage Sites....7
The Saracens....7
Islam....8
The Five Pillars of Islam....8
Main Sects of Islam....8
Sunni Sects....8
Shiites Sects....9
Sufi Sects....9
Other Sects....9
Millennialism....9
The Muslim World....10
A Mounting Jihad....10
Arab Culture....10
The Assassins....11
Military Orders and Crusading Warfare....11
The Military Orders....12
The Knights Templar....13
The Templar Rule....13
Warriors and monks....13
A Templar day planner....14
Templar Organization....14
Ranks and Titles....15
The Grand Master....16
Templars in Battle....16
Joining the Order of the Temple....16
Symbols of the Templars....17
The Growth of the Order....17
Papal Privileges....18
International Bankers....18
Current Conditions....18
Templars and Mammon....18
Templars in France....19
Templars in England....19
Templars in Iberia....19
Templars in Aragon....19
Templars in Germany....19
Templars in Italy....19
Relations with Outsiders....20
The Templar Faith....20
Templar Relics....20
Templars and the Secret Powers....21
Dissolution....21
The Knights Hospitaller....21
Birth of the Order....22
The Growth of the order....22
The Hospitaller Rule....23
The Jerusalem Hospital....23
Organisation of the Order....25
The Teutonic Knights....26
The Birth of the Order....27
The Teutonic Rule....27
The Rise of the Teutonic Order....27
Other Militant Orders....28
The Order of St. Lazarus....28
The Order of the Holy Sepulchre....29
Order of Santiago....29
The Order of Christ....29
The Order of St. Thomas of Acre....30
The Order of Calatrava....30
The Order of the Hatchet....30
Secular & Minor Orders....30
The Order of St. Catherine of Sinai....30
The Order of St. Michael's wings....30
The Order of St. Helena....30
Medieval Combat....30
Templars' Military Tactics....31
Military Tactics....31
The Siege of Antioch, 1097-98....31
The Battle of Dorylaeum, 1097....33
The Siege of Jerusalem, 1099....33
The Battle of Ascalon, 1099....34
The Siege of Damascus, 1148....35
The Battle of Hattin, 1187....35
The Siege of Jerusalem, 1187....36
The Siege of Acre, 1189-91....37
The Battle of Arsuf, 1191....38
The Fall of Acre, 1291....39
The Siege of Rhodes, 1522....40
Crusader Castles....42
List of Crusader castles....43
Belvoir Castle....43
Château Pèlerin....43
Montfort Castle....44
Kerak....44
Montreal....44
Beaufort....45
Chastel Blanc....45
Saladin Castle....45
Margat....46
Krak des Chevaliers....46
Outremer....47
Society in Outremer....48
Life in Outremer....48
Politics and Intrigue....49
Timeline: 1098- 1187....50
Tales of the Crusaders....53
Peter the Hermit....53
The First Crusade: 1095-1101....53
The Second Crusade: 1145-1148....54
The Third Crusade: 1187-1192....55
The Fourth Crusade: 1201-1204....57
The Children's Crusade....57
Albigensian Crusade (1209 - 1229)....58
Conquest (1209 - 1216)....58
Revolt (1216 - 1225)....58
Victory (1225 - 1229)....58
Aftermath....59
Running the Albigensian Crusade....59
The Fifth Crusade: 1217-1221....59
The Sixth Crusade....60
The Seventh Crusade: 1248-1254....60
The Eighth Crusade: 1270-1271....60
The Ninth Crusade....60
Later Crusades....60
The Results of the Crusades....61
Crusader states....61
The Lay of the Land....62
Cyprus....62
Rhodes....62
The Coast....63
The Jordan....63
The Red Sea....64
Tyre....64
Damascus....64
Damietta....64
Asacalon....64
Messina....64
Tripoli....64
East....64
The Climate....64
The Principality of Antioch....65
Antioch....65
Templars in Antioch....65
The County of Tripoli....66
The Kingdom of Acre....67
Acre....67
Templars in Acre....67
The County of Edessa....67
The Kingdom of Jerusalem....67
The Holy City....68
South of Jerusalem-The City of David....68
Valley of Kidron....69
Holy Places....69
Political Structures....69
The Wall....69
The Gates....69
The Damascus Gate....69
Herod's Gate....69
The Lions Gate....69
The Golden Gate....70
The Zion Gate....70
The Jaffa Gate....70
The Tower of David....70
Temple Mount....70
The Dome of the Rock....70
Al-aqsa Mosque....70
The Wailing Wall....70
Via Dolorosa....70
The Church of the Holy Sepulcher....71
The Pool of Hezekiafi....71
The Muristan Bazaar....71
Characters of Legend....71
Baldwin IV of Jerusalem....71
Guy of Lusignan....72
Sibylla, Queen of Jerusalem....73
Baldwin V of Jerusalem....74
Raymond III, Count of Tripoli....75
Raynald of Châtillon....76
Balian of Ibelin....76
Patriarch Heraclius of Jerusalem....77
Arnold of Torroja....78
Gerard de Ridefort....78
Robert de Sablé....79
Roger de Moulins....79
Hermangard d'Asp....79
Garnier de Nablus....80
Conrad of Montferrat....80
Henry II, Count of Champagne....81
Philip II of France....82
Richard I of England....82
Frederick I, Holy Roman Emperor....83
Saladin....84
Supernatural and Monsters....85
Dragons....85
The Giant Race....86
Lycanthropes....86
Genies....86
Undead....86
Ghouls....86
Denizens of the Nameless City....86
Rat-thing....86
Spirits....86
Demogorgon....87
Veiled Mahdi....87
Cults....87
Brotherhood of Blood (Daem Al Ukhuwwa)....87

Children of Ishtar (Atfaal Al Ishtar).....88
Holy Sons of Solomon (AL Ghazi Ibn Suleiman).....88
Pilgrims of Oblivion.....88
Magical Items.....89
Tomes of Forbidden Lore.....89
Holy Relics.....89
Black Ark.....90
Holy Lance of Antioch.....90
Letter of Heaven.....90
Mummified Head of Solomon.....90
The Afterlife.....91
Hell.....91
Christianity.....91
Islam.....92
Judaism.....92
Purgatory.....92
Christianity.....92
Islam and Judaism.....93
Heaven.....93
Christianity.....93
Judaism.....93
Islam.....93
Limbo.....94
Campaigning.....94
Welcome to the 12th Century.....95
The Decay of the Latin Kingdom of Jerusalem.....95
The Rise of Saladin.....95
4-year Truce with Saladin.....95
Intrigues of the Leper King's Court.....95
Mood.....95
A Count's Ransom.....96
Introduction.....96
Background.....96
The adventure.....96
Plot twists.....96
Concluding the campaign.....97
Adventure Hooks.....97
Saladin's Scimitar.....97
The Leper Knights.....97
Ruins of the Ancients.....98
Star-Crossed Lovers.....98
An Angel's Riddle.....98
Glossary.....98





The Crusades

Knights, your salvation is secure,
Since God has called you to combat
The Turks and the Almoravids
Who have done Him deep dishonor...
Over those who follow Louis
Never will Hell have power,
Each soul will go to Paradise
With the angels of our Lord.

Anonymous French song
of the Second Crusade (c. 1145)

Western Europe was an agrarian, feudal society dominated in political affairs by a military aristocracy and in religious matters by the Latin Church of Rome. Most of the population lived in rural farming communities. An affluent bourgeoisie, or middle class, of merchants and tradesmen was emerging in the towns and cities, but they were still a minority in a society dominated by nobles, priests, and peasants.

The first Crusades joined all of these parts of society in an endeavor to reach, conquer, and hold the Holy Land against the forces of Islam. Despite this beginning, however, later Crusades became increasingly misguided and disastrous. By 1291, the last Christian bastion in the Holy Land fell to the forces of Islam, never to be regained.

This chapter focuses on the first three Crusades, when the future outlook for Outremer (Christian Palestine) seemed brightest. Although early Crusades were often marred by episodes of brutality and religious intolerance, they also produced tales of lofty ideals, courage, chivalry, legendary relics, and divine visitations that are absent from later Crusades. Adventurers could thrive in a strange and alien land, and people fervently believed in the power of miracles and the supernatural.

The historical backdrop of the Crusades is an ideal setting for ***Chivalry & Sorcery***. Champions could seek religious relics, establish a rich fiefdom, or explore the mysterious world of Islam. The Crusades provided limitless opportunities for the devout, the strong, and the courageous in all classes of society. It was a time of legends, miracles, and, above all, adventure.

Though Crusades took place in Spain, Eastern Europe, and even southern France during the same era, this book focuses entirely on Palestine during the 11th-12th centuries.

Through Crusader's Eyes

"The fire is not daunted by the quantity of wood to burn."

Reynald de Chatillon
before the Battle of Hattin, 1187

The Crusades comprise eight major holy wars and countless lesser conflicts from the 9th to 11th centuries. Christians of Western Europe tried to conquer or maintain possession of Jerusalem and the lands of the Bible, held at that time by the forces of Islam. The Franks (western Europeans who were once a part of Charlemagne's empire) captured the Holy Land and established the first Crusader States. These conquerors easily adopted the idea of a holy war, not only because of religious arguments but also because their popular culture and proud history embraced warfare. In the modern age, politics and religion have split into separate issues, but at the time of the Crusades these two aspects of life were inextricably intertwined. Even a nefarious adventurer and opportunist like Reynald de Chatillon could eagerly join a Crusade for both religious and secular reasons: to fight for Christ and also carve out a principality in the Holy Land.

Though there were certainly a few exceptions, the vast majority of the Crusaders were genuinely motivated by religious idealism. They believed that they were fighting a just and holy war, officially sanctioned by the Pope. The terrible hardships of the grim, 3,000-mile journey from Western Europe to Palestine required not only the strongest of religious faiths, but also a considerable amount of material treasure to complete; many knights sold or mortgaged their lands to go. The Crusades were sponsored by the wealthiest members of medieval society the church and state-for religious, not temporal, gain.

Holy War

The Crusades were not the first European wars against Muslim opponents. The Spanish kings, for instance, had been fighting an interminable war against the Moors since the Saracens captured the Iberian peninsula during the 8th century. Four years before Pope Urban's call to the First Crusade, the Norman adventurer Count Roger I of Hauteville conquered Sicily, which had been under Muslim rule since the 9th century.

When Urban II called for Christendom to take up the cross and liberate the Eastern Church from the "barbarians," he invoked the concept of a holy war. Acting as the successor of St. Peter, and claiming the direct authorization of Christ, the Pope supported the First Crusade like no war before it. Following the example of their spiritual leader, bishops and priests across Europe portrayed the Crusade as an honorable and Christian act of love and liberation.

By the time of the Crusades, the Latin Church had already developed a theological basis for sacred warfare. The devout knights and warriors of Western Europe found a moral justification for violence extremely important, inasmuch as Jesus was clearly a pacifist in word and deed. As recorded in the New Testament, Jesus exhorted his followers to love their enemies and to turn the other cheek when they were attacked. When arrested for heresy and treason, Jesus did not verbally defend himself-he even rebuked one of his own disciples for attacking the authorities with a sword. St. Paul, who spread the religion to the Roman Empire, reaffirmed the pacifistic tenets of Christianity.

The Greek Orthodox Church regarded violence as deplorable and unchristian. During war, Byzantine warriors were forbidden the holy sacraments. The Empire further distanced its citizens from violence by hiring foreign mercenaries for its defense. The Eastern Church had the luxury of developing behind the shield of the powerful and stable Byzantine Empire. The Western Latin Church, however, faced several barbarian invasions during the Dark Ages and developed a theology permitting warfare in order to save itself from extinction.

As early as the 5th century, St. Augustine reasoned that violence was a morally neutral act, shaped by the attacker's intent into a good or evil deed. Violence committed out of anger, hatred, or animosity was sinful and evil. The same violent act, committed in the spirit of Christian love, was morally justified, just as when a father punishes his son for his own good, or when Jesus drove the moneylenders from the temple of Solomon.

Although St. Augustine considered a war against Christians wrong, he found a holy war against pagans perfectly justifiable. The Christians, who believed (at first) that the Saracens were all pagans and heathen barbarians, could thus fight a holy war against them.

It is unlikely that most of the knights in Pope Urban 11's audience would have understood the convoluted and complex reasoning of St. Augustine. Instead, the Pope appealed to the Norman knights of France in simpler terms that they could understand. Urban spoke of a vendetta, calling on the knights to avenge the dishonor of Christ and the greater family of Christianity. The knights of Europe still clung to their primal views of honor and revenge at the start of the First Crusade, although they were exploring a new identity which embraced both Christianity and the noble values of their antique, warrior heritage.

The Legacy of Charlemagne

While the clergy pondered theological justifications for violence, the typical knight of the Crusading period looked increasingly to the ancient legends of Charlemagne and Roland for role models. Duke Godfrey de Bouillon of Lorraine, the first ruler of the Kingdom of Jerusalem, could trace his lineage back to Charles the Great, who also made a pilgrimage to the Holy Land in the Dark Ages. During the First Crusade, Godfrey was careful to trace Charlemagne's intended route to Palestine, following in the footsteps of his legendary forebear. At the time of the First Crusade, a common knight did not look to the romantic ideals of chivalry and courtly love for inspiration; the knights and militant nobility of the late 11th century were only beginning to develop a formalized code of ethics, due mostly to urgent prodding from the Church.

After the disintegration of Charlemagne's empire in the 8th and 9th

centuries, the political structure of France fragmented into increasingly small domains and fiefs, each dominated by a strong, centralized family. Knights owed fealty and homage both to their liege lord and to their family. They swore to uphold the family honor, and their lord's, at the cost of their lives. Bloody feuds between noble families were extremely common during this era. These vendettas tended to escalate in an ever-widening cycle of violence and could span many generations. The unfortunate commoners suffered as well, when their plowed fields became a recurring battlefield. Agricultural yields plummeted, and peasants starved.

During this violent time, the Church desperately tried to convince the vengeful knights to adopt more ethical, Christian behavior. The knighthood slowly began to seek a new identity, and looked back in history to the glowing legends of Charlemagne. Around the time of the Crusades, medieval songs of epic feats or heroic deeds about Charlemagne and his legendary Peers, the first paladins.

The Song of Roland, composed in Europe just after the fall of Jerusalem, vividly captures both the Crusading mentality and portrays a chivalric ideal that contemporary knights were to admire and emulate. During 778, Charlemagne's rear guard was slaughtered by Gascons and Basques as the emperor withdrew from Spain across the Pyrenees. In the Song of Roland, however, the archenemy becomes the Saracens, the hated enemy of the Crusades, and the poem becomes an epic struggle between Christianity and paganism.

The hero of the poem is Roland, a paragon of knightly virtues: A knight should have such valor, who bears arms and sits astride a good horse. In battle he is strong and fierce, or else he is not worth four pence. Roland may not be terribly bright, but he is definitively strong and fierce, slaying Saracens by the score on the battlefield with Durendal, a holy sword of terrible destruction. The poet takes great pains to describe how Durendal's hilt is inlaid with Christian relics: Saint Peter's tooth and some of Saint Basil's blood; some hair from the head of my lord Saint Denis and part of the raiment of the Blessed Virgin. In the poem, the Archbishop Turpin fights side by side with Roland, dealing a thousand blows or more to the Saracens. When the priest's lance shatters, he takes out his sword, Almace, and continues to hack at Saracens until the tide of infidels finally overcomes him. The Song of Roland portrays the union between Christianity and violence, in language that even a dim knight could comprehend.

Though Roland's suicidal bravery in the poem seems reckless and irresponsible from a modern perspective, the Crusades saw far too many examples of this behavior. In 1118, Baldwin I, King of Jerusalem, invaded Egypt --one of the richest, most powerful countries of Islam-with only 216 knights and 400 footmen! The Franks often placed their trust in God and threw caution to the wind. In many pitched battles, the Crusaders fought against impressive odds. Frequently their immovable faith and fanatical determination helped them persevere and triumph on the battlefield. On many other days, their bravery brought disaster.

As we will see, Lady Eleanor of Aquitaine, and her son, King Richard Lionheart, added the romantic dimensions of artistic grace and courtly love to knighthood during the Second and Third Crusades. Richard displaced Roland as the new paragon of knightly virtues, not simply because of his legendary military prowess but also for his talents at poetry, dancing, singing, and the lute. In Lady Eleanor's tradition of courtly love, a true knight regarded his beloved lady like a porcelain statue and worshiped her from afar. The Crusades played a pivotal role in the transformation of knighthood from a ruthless and vengeful aristocracy into a more noble, religious, and somewhat romantic caste of warriors.

Land of Milk and Honey

The Crusades affected all elements of Western society. The Church mobilized to morally justify and spread news of the expeditions across all of Europe. The aristocracy embraced a new ethical code, based partly on Church teachings and partly on the romantic legends of the Carolingian dynasty. The most lowly peasant became a soldier in Christ's army. From the outset of the crusading movement, Pope Urban made it clear that everyone (except monks) could participate in the liberation of Jerusalem and save the Holy Sepulcher from the Saracens. Pilgrims were as numerous as soldiers on the first crusades. In some cases, such as the ill-fated People's Expedition of 1096, pilgrims even outnumbered soldiers. Impoverished and sponsorless, the majority could not hope to make the long, difficult journey without the constant charity and almsgiving of the aristocracy.

Parish priests and traveling preachers spread news of the Crusade everywhere in Western Europe. The Crusades became extremely popular among the common elements of medieval society, because every member of the Christian community felt as though they could contribute to this glorious cause. Even if they did not make the journey themselves, villagers might pool their resources to send a single member of their tiny hamlet. At the least, they showed generous hospitality to Crusaders who traveled through their village. They donated their wealth to the Military Orders, the defenders of the Holy Land.

By participating in a Crusade, even a humble serf could ensure the eternal salvation of his or her soul. Pilgrims from as far away as England and Norway left the nameless villages of their birth and traveled thousands of miles to a magical and legendary country heralded in the Bible. Unless they came from a large town or city, the majority of pilgrims had never strayed more than a few miles from home. They had no concept of the vast distance separating Europe from Palestine. Despite the hardships and uncertainties of travel, thousands of men and women traveled the entire distance on foot, upholding this holy enterprise.

People clearly thought about the Crusades in many ways. Some sought a papal indulgence, a document that absolved the bearer from all Earthly sins and crimes. Some preachers used a feudal argument in favor of the Crusade: Just as serfs were obliged to fight in their lord's service, so too could Christians be called to fight for Christ. Some viewed the Crusade as a feudal obligation to God.

Those living in Europe had difficulty distinguishing between the physical Jerusalem in Palestine and the spiritual capitol proclaimed in the Bible. Many embarked on the Crusades envisioning a rich land of flowing milk and honey, where bread fell from Heaven, far away from the famine, disease, and misery at home. To the naive peasant, the Holy Land of the Bible promised a new beginning for both their spiritual and temporal lives.

Before the expeditions to the Holy Land, Europe was struggling to shake off the stagnation, decay, and destruction of the Dark Ages. With the Crusades Europeans became the Champions of Christendom and the Defenders of the Holy Sepulcher. Perhaps the key to this startling transformation lies in the creation of an archenemy: the Saracens.

The Perils of Pilgrimage

The roads were dusty, the terrain was mountainous, and the climate was inhospitable. For anyone accustomed to the rolling green pastures of Sussex or the lush alluvial farmlands of the Loire, the landscape would have seemed as alien as the surface of the moon.

The passage east, with its bone-dry, crystalline air; its painfully blue sky; and its stunted and twisted scrub brush scattered across miles and miles of waste ground — this was the Route of the Pilgrims, the road from Jaffa on the coast to inland Jerusalem that most Christians took to reach the sites sacred to their faith. Far more about this place than just its climate was inhospitable. It was a supremely dangerous road to travel, alone and unarmed. It's often said of any journey that the last mile is always the longest — nowhere was this truer than on a pilgrimage to Jerusalem. After surviving the hazards of the barbarous roads of Europe and the perils of crossing the sea, after traveling thousands of miles, the last 40 miles were the most dangerous of them all.

There were two common routes for a pilgrim traveling from Europe to the East. One was a land route, which began by heading, from wherever you were, toward the Mediterranean, through the south of France and the north of Italy, up and around the coastline of the Adriatic, following the old Roman road along the Danube, then again southeast, through the Slavic nations to the Bosporus. From there it was a game of leapfrog: Nicomedia to Tarsus, Tarsus to Antioch, Antioch to Tripoli, then finally to Jerusalem. Most pilgrims would stop off at major points, particularly Constantinople, to see the dazzling sights of the "Rome of the East." This path to Jerusalem, though long, was the one most commonly taken by the poorest pilgrims, because they could walk the entire way, without paying for passage. If one could afford it, a donkey was a great help on this route.

The other way from Europe to the East was by sea. Typically, pilgrims set out in the spring, heading for the coastal towns of Italy or southern France. After passage was arranged, they took a ship across the Mediterranean, usually island-hopping, stopping in at Sicily or Crete, then Rhodes or Cyprus, to take on water and supplies. The feluccas, with their distinctive triangular fore-and-aft sails, and other, smaller square-sailed ships that plied the Mediterranean were lean, lightweight, fast, and maneuverable, but they couldn't carry enough water to make it all the way across the Mediterranean Sea. Their captains felt safer keeping land in sight.

Generally, they sailed directly east from Cyprus, and at Syria they turned south, moving down the coast until they docked at one of the common dropoff points — Acre, Jaffa, Beirut, or Tyre, depending on political and weather conditions at the moment, or the convenience of that particular ship. By the 13th century, the most common point from which to leave Europe was definitely Venice. The Venetians were by then the greatest commercial power on the Mediterranean, and there wasn't anyone or anything that they wouldn't take on to make a profit. In fact, though early pilgrims came to depend very much on the Knights Templar, who were the closest thing on this journey to a string of banks and travel agents, as the years passed, Venice stepped in to fill the breach. And they got it down to a fine art. Fifty golden ducats would buy you a package trip, including your fare from Venice to Jaffa and back, and tours of the most important sites on arrival.

The route by sea became more popular as the Crusades approached. The stretch through Asia Minor on the route by land had once belonged to the Byzantine Christians, but by the 11th century the Seljuq Turks were all over it, and of the many groups who were a potential threat to pilgrims, the Seljuqs were the worst.

Medieval muggers

Brigandage was a constant problem on the back roads of Europe. But that problem was unimaginably worse on the desert roads of Palestine. At one time, all of it had belonged to the Byzantine Empire, the surviving, eastern half of the Roman Empire, and a certain amount of order was kept by the legions and the city patrols of the emperor. But in 1071, a key year for the Templar story, the Byzantines were shown to the world to be a gilded and hollow shell of a once mighty empire, when they were annihilated at the Battle of Manzikert by the invading hordes of Seljuq Turks out of the steppes of Asia.

The Seljuqs were a violent tribe to begin with, before they conquered the city of Baghdad and were, in the process, converted to Islam in the late eighth century. Afterward, their radical Sunni brand of Islam went west along with them, combining religious fanaticism with an already characteristic mercilessness. When the Seljuqs swept westward out of Asia, even their fellow Sunni Muslims got out of the way.

After the arrival of the Seljuqs in Asia Minor, these incidents of brigandage were more numerous, and more deadly. Crusader forces kept Jerusalem safe, but when you were outside the city walls, all bets were off. Distant areas like Galilee, close to cities held by the Turks, were particularly dangerous. For example, in 1119, the year the Templars were formed, 700 pilgrims were attacked by Saracens on their way to visit the River Jordan at Easter. Three hundred were killed, and 60 more whisked off to the slave market. This was not a minor irritant — it was a major problem. And there's a good chance that this was the final straw that led to the formation of the Knights Templars.

Due to the many upheavals of Palestine over the centuries, not to mention the persistent lack of any local authority to keep order, the roads of the Holy Land were always teeming with shady characters of every race, color, and creed. Small bands of out-of-work mercenaries hunted together, as well as deserters from the various armies who'd marched through over the years, the Persians and the Arabs, the Byzantines and the Crusaders. Throw in some cutthroats who'd jumped ship at one of the Levantine ports, a few local sheep herders who were looking for ways to augment their income, and then add just a dash of the bully boys who simply love their work, and you've got the most villainous witch's brew of thugs, vandals, rapists, thieves, assassins, pickpockets, sadists, and reprobates to ever blacken the pages of history.

Islamic Pilgrimages

Pilgrimage is important in Islam, as it is in Christianity. However, different sects treat pilgrimages in different ways. All Islamic pilgrimages increase Holiness. However, a pilgrimage may also absolve sin, heal the sick or may allow a miracle to be performed, at the Games Master's discretion. Generally, Islamic pilgrimages are as powerful as Christian ones and the benefits should be similar.

THE HAJJ

The most important pilgrimage for Muslims is the Hajj, or pilgrimage to Mecca. This if the Fifth Pillar of Islam and is a requirement for all Muslims, who must perform the Hajj once in their lifetime, if they can afford to. The Hajj is performed between the 7th and 13th day of Dhu al-Hijjah, the twelfth month of the Islamic calendar.

Pilgrims on the Hajj must first enter the sacred state of Ihram, by ritually cleansing themselves and wearing sacred white clothing. Whilst in Ihram, pilgrims must not tie knots or wear stitched clothing except for a money belt, sandals must allow the heel and ankle to be exposed, no scents must be worn on the body or clothing and any clothing that is befouled with excrement or dirt must be changed otherwise the Hajj may be invalidated. Pilgrims may not engage in sexual intercourse, cut their nails, trim their hair or beard, smoke, shave, swear, kill animals, eat meat, quarrel, fight or swear oaths. Men must not look at women and women must dress and behave modestly.

Pilgrims on the Hajj must perform a series of rituals in a weeklong ceremony, commemorating the acts of Ibrahim (Abraham) and his wife Hajar (Hagar). They must walk seven times anti-clockwise around the Kaabah, kiss the Black Stone that lies at the corner of the Kaabah, run seven times between the hills of Al-Safa and Al- Marwah, drink from the Zamzam Well, stand vigil on the plains of Mount Arafat and ritually throw stones at the Devil. Finally, they shave their heads, perform an animal sacrifice and celebrate the festival of Eid al-Adha.

UMRAH

Pilgrims may visit Mecca at other times and perform the same rituals, in a pilgrimage called an Umrah. Performing the Umrah does not count as a Hajj and Umrah pilgrims are still expected to perform a Hajj during their lifetime.

SHIITES PILGRIMAGES

The main Shiites pilgrimage is to the Shrine of Imam Hussein in Karbala, especially on the Holy Day of Ashura. Performing the rituals of Ashura at other locations allows sins to be cleansed by self-flagellation with whips, flails and chains, the blood shed washing the sins away as the devotees mourn the fact that they were born too late to fight at Karbala. The Blessings so gained remain for a year unless the Ashura pilgrimage or self-flagellation is repeated, in which case the Blessings remain until the year that the ritual is not repeated, in which case the pilgrimage must be repeated.

Shiites pilgrims perform pilgrimages to other sacred sites, to the Tombs of the Martyrs, the Tombs of the Imams, Tombs of the Companions of Mohammed and the Companions of the Imams and Tombs to the relatives of Mohammed.

SUFI PILGRIMAGES

Many Sufis perform pilgrimages to the tombs of saints and scholars. Sufis revere the founders of their Orders as well as the founders of other schools and important Muslims.

Pilgrimage Sites

- Tomb of Salman the Persian and Jabir ibn 'Abdullah al-Ansari - Two Companions of Mohammed are buried here in al-Mada'in, Iraq
- Al kadhimiyya mosque in baghdad, iraq - This contains the tombs of the Seventh and Ninth Imams.
- Al Askari mosque in Samarra, iraq - Contains the tombs of the Tenth and Eleventh Imams and from where the Twelth Imam disappeared from view.
- Imam Ali mosque - Situated in Najaf, Iraq, this contains the tombs of Imam Ali, Adam and Noah.
- Imam Hussein Shrine (karbala) - A mosque on the burial site of Imam Hussein ibn Ali, this holy site is in Karbala in Iraq.
- Al-Abbas mosque (karbala) - Across from the Imam Hussein Shrine, this is the burial place of Abbas ibn Ali.
- Tomb of maytham at-Tammar (kufa) - A slave freed by Imam Ali, Maytham was an Islamic preacher and martyr.
- Tomb of kumayl ibn ziyad (kufa) - A Companion of both Mohammed and Imam Ali, Kumayl is buried here.
- masjid al-Hannaanah (kufa) - Contains some of the skin of Imam Hussein which the victors of Karbala ripped from his corpse.
- The House of Ali (kufa) - This is where Imam Ali once lived.
- Masjid Al-Aqsa - The third holiest site in Islam, located in Jerusalem, this is where Mohammed ascended into Heaven and where Muslims turned to pray before Mecca was chosen. Access to the site causes problems between the Christians, Jews and Muslims of Jerusalem.
- Cave of the Patriarchs - Located in Hebron, this contains the burial sites of Adam and Eve, Abraham and Sarah, Isaac and Rebekah and Jacob and Leiah. It is also the resting place for Esau's head, Joseph and his twelve sons.
- Nabi musa - The burial place of Moses, this is the most important pilgrimage site in Palestine. Bedouin use the Fire Rocks of the area to make amulets and for sacred burning, as these oil-rich shales burn quite easily.
- Nabi Rubin - The tomb of Reuben, son of Jacob and founder of the Reubenite tribe of Israel, this is a place of trade between Crusaders and Muslims, and a fair is held here in 1184.
- Nabi Samwil - The Tomb of Samuel, this is near Jerusalem and a Crusader Castle was built on the hill upon which the Tomb is built in the 12th Century and a Crusader Church over the tomb in 1157.
- Nabi Shoab - The burial place of the Muslim Prophet Shoab, Jethro in the Bible, this is a Druze pilgrimage site. Before Saladin's battle with the Crusaders at Hittin, he had a vision which said that he would achieve victory if after the battle he rode his horse westwards and would find the tomb of Shoab where it stopped. The Druze, to whom Jethro/Shoab is particularly sacred, build a tomb on the site.
- Masjid al-nuqtah - This Mosque, In Aleppo, has a stone where Imam Hussein's head was placed, while being taken to Damascus great mosque of Aleppo - Contains the remains of Zechariah, father of John the Baptist.
- Nabi Habeel mosque - Contains the grave of Abel ibn Adam, the first murder victim.
- Tomb of Ammar ibn yasir and uwais al-Qarni - These Companions of Mohammed and Imam Ali are buried here in ar-Raqqah
- Sayyidah zaynab mosque (Damascus) - The burial place of Zaynab, Mohammed's granddaughter.
- Sayyidah Ruqayya mosque (Damascus)- This contains the tomb of Fatima, the youngest daughter of Hussein ibn Ali bab Saghir cemetery (Damascus) - Contains many of Mohammed's relatives.
- **Umayyad** mosque (Damascus) - Contains the head of John the Baptist, and sites related to the Battle of Karbala.
- Salera Hill (Damascus) - The footpirnt of Imam Ali, a sermon written by Imam Ali on stone using his finger and several tombs are found here.

The Saracens

"How dare you slumber in the shade of complacent safety, leading lives as frivolous as garden flowers, while your brothers in Syria have no dwelling place save the saddles of camels and the bellies of vultures? Blood has been spilled! Beautiful young girls have been shamed, and must now hide their sweet faces in their hands! Shall the

valorous Arabs resign themselves to insult, and the valiant Persians accept dishonor?"

The gadi (judge) Abu Sa'ad al-Harawi audience with the Caliph of Baghdad, 1099

Many accounts of the Crusades either down-play or completely neglect the Islamic perspective on the conflict, focusing entirely on the Frankish plight in Outremer. Europeans had great difficulty in distinguishing between Muslims of Turkish, Arabian, or Moorish lineage. To most Westerners, the Muslims were all heathen Saracens, whether they lived in the Middle East, North Africa, or Spain. They seldom overcame their ignorance, for even after the unprovoked Christian assaults on northern Syria and Palestine, most Muslims rarely encountered these blond, fair-skinned warriors—these Fran).

Islam

Islam is one of the three great monotheistic religions of the world, along with Judaism and Christianity. The word islam literally means "submission"; its followers, the Muslims, submit themselves to the will of Allah, the omnipotent God. The first tenet of Islam is that there is no god but God. Islam is founded on the monotheistic traditions of Judaism and Christianity, and Muslims regard Allah as identical to the Christian God. In the Book of Genesis, God promised Abraham that He would make his son's progeny into a great nation. Arabs believe that they are descended from Abraham's son Ishmael, and even today still refer to themselves as the Sons of Abraham.

Islam also maintains that Muhammad is the Prophet of God. Muhammad ibn Abdullah founded the religion of Islam in the early 7th century A.D. Muslims believe that God contacted Muhammad in a series of overwhelming revelations. The Prophet learned these revelations by heart, and afterward recited them to his followers. During the mid-7th century, Muhammad's literate disciples transcribed these accounts into the Quran ("recitation"), the holy book of Islam.

About two centuries after Muhammad's death, his followers compiled accounts of the Prophet's life, including all his words and actions, in a body of work known as the Sunna ("the way"). Together with the Quran, the Sauna forms the foundation of an ethical personal life for a pious Muslim. In addition to guiding the personal life of a Muslim, Islam also provides a complete guide for societal interactions, a body of holy law known as the Sharia.

During his life, a pious Muslim should uphold the five Pillars of Faith. The first is a profession of belief. ("There is no god but God, and Muhammad is the Prophet of God.") This is all that Islam requires for official conversion; it does not practice baptism or similar initiatory ceremonies. The second Pillar stipulates that a Muslim should pray five times a day (45 minutes to an hour before dawn, noon, midafternoon, sunset, and night-fall), facing in the direction of the holy city of Mecca. Worshipers must wash their head, hands, and feet before prayer, and they must pray in Arabic. Traditionally the sick, travelers, warriors awaiting battle, and pregnant women are exempt from the obligation to pray.

Other Pillars require the devout Muslim to give alms to the poor on a regular basis (a religious and legal tax called zakat, "purification"), and devote the first month of the Muslim lunar calendar (Ramadan, "the scorcher") to ritual fasting between dawn and sunset. Finally, a Muslim should make a pilgrimage, or hajj, to Mecca at least once during his or her life, if personal health, finances, and circumstances allow.

Muslim doctrine forbids idolatry and the consumption of wine and pork; as usually interpreted, the former prohibits artistic representation of living creatures. It details a complete way of life, not just spiritual life but also practical matters such as criminal law, contracts, banking practices, evidence, manners, and deportment. Islam recognizes no distinction between the religious and the secular.

Mecca, Medina, and Jerusalem are the three holiest cities of Islam. Muhammad was born in Mecca (c. 570) and lived there until his new religion's growing political influence gradually drew the antagonism of local authorities. In 622, the Prophet and his followers emigrated to Medina, where Muhammad lived in exile and built an Islamic society free from religious persecution. This exile, or hijra, marks the beginning of the Islamic calendar. Muhammad returned to Mecca in 630, under truce with the rulers of the city. When the Meccans broke the terms of their own truce and attacked Muhammad's followers, the Muslims conquered the city and soon reconsecrated Mecca's pagan shrines to Islam. The Great Mosque of Mecca became the center of the Muslim faith.

Jerusalem was first considered a holy city to Islam, simply because of its association with the Judaic prophets and Jesus. (Islam recognizes a line of prophets before Muhammad, including Jesus, whom the Muslims revere as "Aysa bin-Miriam." Muhammad is considered the last and greatest of the prophets.) In 620, Muslims believe that Muhammad flew from Mecca to Jerusalem. From the Rock in the old Jewish Temple, he stepped into Heaven and consulted with Moses and Jesus. Muslims thus consider Jerusalem to be the third holiest city of Islam (after Mecca and Medina), for its association with Muhammad's mystical Night Journey.

The Five Pillars of Islam

To be a Muslim is the belief that one submits to God. The five pillars of Islam or al-arkan al-khamsa are the basic tents and practices of a Muslim as follows: (1) Shahada- statement of belief, (2) Salat- ritual prayer, (3) Zakat- alms giving, (4) Sawm - fasting during the daylight during Ramadan (holy month) and finally (5) Hajj- pilgrimage to Mecca. According to some Jihad, or holy war, is the sixth pillar.

It is claimed that Salat is the most important, being the ritual prayer that is performed five times a day facing the direction of only Mecca. These are all performed during set times of day starting early in the morning along with adulations during the call to prayer.

The profession of faith the Shahada, is a basic principle intrinsic to becoming a Muslim which states, "There is no God, but God and Mohammed is his messenger."

The act of almsgiving or Zakat is also an important duty for devote Muslim to have charity to the poor. It is estimated at amount 10% of during should be dedicated to this task. Fasting during the holy month of Ramadan is required by all Muslims during the daylight hours.

Finally, a pilgrimage to Mecca is required at least once in the lifetime of a Muslim. These rules are guidelines that are followed by Muslims to varying degrees, the ritual prayer being one of the most important practices followed daily. Sometimes the practice of Jihad or holy war is termed as a sixth pillar.

Main Sects of Islam

These are two different sects of Islam, Sunni and Shiites. The sects split off during a debate over the next Caliph or successor of Mohammed. The Shiites believe that the caliph should have been Ali, the nephew of Mohammed; not Abu Bakr. The majority of the Islamic world is composed of Sunni Muslims; the only predominately Shiite area is Egypt. Philosophically speaking the Shiites believe that the caliph or what they refer to more often as the Imam, is to be a descendent of Mohammed's lineage.

The Sunni believe that the Caliph is the political leader of the umma (Islamic community), which differs from the Shiites who belief that the Caliph is spiritual religious leader as well as one that is political. These two religious sects are not the only Islamic sects in existence at this time, the Nazaris (the sect the Assassins are members of) and Kharijis to name a few. Given the limited space in this work, only a cursory overview has been given on the Islamic faith, it is highly recommended by the authors for those interested to read a copy of the Koran.

Sunni Sects

Sunni Islam has four main schools of law, the Hanafi, Maliki, Shafi and Hanbali and three main schools of theology, the Maturidi, Ash'ari and Athari.

HANAFI

The Hanafi School is the oldest of the four major schools of Islamic Sunni Law, and the most liberal. It has its centre in Iraq, where many Companions of Mohammed settled. Hanafi Islam has certain dietary restrictions, for example the eating of certain parts of shellfish is forbidden but the consumption of certain non-wine alcoholic drinks is not.

MALIKI

Another of the four main Schools of Islamic Sunni Law, the Maliki are found in North Africa, Arabia and Islamic Iberia, and follow the teachings of the 8th Century Imam Malik ibn Anas. They put the Sunnah of Medina higher than many of the Hadiths and look to the Koran, then the Medina Sunnah then other Hadiths when making judgements. Their prayers are slightly different than those of other Sunnis.

SHAFI

Founded by Imam ash-Shafi'i, Shafi Islam is another of the four schools of Islamic Sunni Law and is found in the Holy Land and Kurdistan.

HANBALI

Founded by the students of Imam Ahmad bin Hanbal, Hanbali is one of the four schools of Islamic Sunni law and is found mainly in Arabia. It takes its law from the Koran and Sunnah, verdicts of the Companions, hadiths and finally deduction.

MATURIDI

Following the teachings of Abu Mansur Al Maturidi, this theological school believes that belief does not increase or decrease, but piety increases and decreases. They also believe that man knows what is good and evil and does not need divine aid to know what is a sin. Non-Muslims who do not believe in God are destined for Hell because the existence of God is self-evident. Maturidi are strong amongst the Hanafi.

ASH'ARI

Founded by Abu al-Hasan al-Ash'ari , the Ash'ari believe that both piety and belief increase and decrease and that man needs divine guidance to know what is a sin and what is not. Man is not capable of comprehending God and cannot create anything himself, even though he had free will.

ATHARI

Many of the Hanbali follow the theology of the Athari. They follow textual interpretation and do not speculate on theological matters.

MU'TAZILI

The Mu'tazili follow Muslim and the non-Muslim philosophies of Aristotelianism and Neoplatonism and apply faith to all three.

Shiites Sects

Shiites Islam is dominated by the followers of the Twelvers. However, there are some smaller sects of Shiites Islam who are important at the time of Crusaders.

Imam Ali is the First Imam, the Fourth Caliph, recognised by the Sunni, and all the Sufi sects trace their lineages to Mohammed through him. He was martyred and is buried at Imam Ali Mosque in Najaf Iraq, a major pilgrimage site for the Shiites.

Imam Husayn, grandson of Mohammed was martyred at the battle of Karbala and is buried in the Imam Husayn Mosque in Karbala, Iraq, which is a major Shiites pilgrimage site around the festival of Ashura.

Unlike mainstream Sunni, Shiites Muslims venerate Saints. Their Saints are the Imams who sacrificed themselves as martyrs and pilgrimage to one of their tombs allows access to special Blessings.

TWELVERS

These believe in the teachings of the Twelve Imams, divinely appointed leaders of Islam. They are strong in Persia, Iraq and the Holy Land. They accept Imam Ali, Mohammed's cousin and son-inlaw, as the first Imam and recognise the Imams that followed him. They believe in the Fourteen Infallibles (the Twelvers, Mohammed and Fatima, Mohammed's daughter) and that Imam Muhammad al- Mahdi, the last of the Twelve, is still alive and in hiding.

ISMA'ILI

The Ismaili believe that Ismail ibn Jafar was made an Imam rather than Mus al-Kazim as accepted by the Twelvers. The Fatimid Dynasty, which ends in 1171, who rule North Africa, Egypt, Sicily, Malta and parts of the Holy Land are Ismailis, so this sect is very important during the times of Crusaders. The Ismaili have an esoteric belief that the Koran can be interpreted in two ways, the apparent way and the hidden way. They believe that the number Seven is an important mystical number and that some verses in the Koran can be intreprested numeroligically. They have Dai, or missionaries, who spread the word of Ismailism, and Pir, or Saints, who can be honoured after their death.

NIZARI

An offshoot of the Ismaili, the Nizari are found in Iraq, Persia and the Holy Land, but as rebels against the Fatimids, they live in fortified cities. When threatened by external forces, the Nizari send their best soldiers, known as the Feyadeen, to assassinate or warn the leaders of their enemies. The Nizari are also known as Hashashin or Assassins and their warriors are hired to attack Saladin and also to warn him off attacking them. Richard the Lionheart is thought to have hired them to kill Conrad de Montferrat, a claimant to the throne of Jerusalem and opponent of Richard's vassal. These assassins sometimes left daggers on their victim's pillows as a warning, or refused to flee after an assassination to show they had no fear or shame. Sometimes, assassins are given a drug that gave them the appearance of having died, then when they woke up they were served by virgins in a garden flowing with wine, making them believe that they are in Paradise.

THE DRUZE

Founded in 1014 by Hamza ibn 'Ali ibn Ahmad as an offshoot of the Ismailis, the Druze incorporate ideas from Greek philosophy and Gnosticism. They are found throughout the Holy Land and are very active during the Crusades, acting as spies for the Muslim commanders and also fighting against the Crusaders. The Druze believe in reincarnation and believe that their leaders are regularly reincarnated into their communities, they also believe in esoteric knowledge of the Scriptures and hold many hidden secrets, they do not eat pork, drink alcohol, do not accept polygamy, forbid marriage to non-Druze and believe that rituals are symbolic and that they are free to observe them or not. They are split into two groups, the Ignorant are the majority who do not have access to scriptures and have a secular role, and the Knowledgable Initiates who have access to the hidden and secret knowledge. Some Druze say that they are Muslim, or Christian or neither, depending on who is asking, as they have a tradition of concealing their true beliefs.

ZAYDI

The Zaydi follow Imam Zayd ibn Ali who is not counted as one of the Twelve. They are found in Persia and the Yemen and believe that any descendant of Ali can become an Imam simply by asserting and fighting for his right rather than being divinely ordained.

Sufi Sects

The Sufis are followers of a mystic Islamic path. There are Sunni and Shiites Sufis and each Sufi Order normally follows one of those two. Sufis wish to rid themselves of anything that would cause them to defy God, so they are concerned with cleansing and purifying themselves.

They have an outer law, corresponding to actions, and an inner law corresponding to the heart.

Sufism is particularly concerned with the relationship between Master and Student, with seekers of wisdom searching for a teacher who could reveal to them the mysteries of Islam. Genuine teachers can recite a lineage going back to Mohammed and will be strict in their adherence to the law. Disciples often live with their teachers for many years, acting as servants and students.

Sufis break down their egos and beliefs, using breath control and meditative techniques. They turn away from the world, from sin, from relationships and satanic impulses. Many worship through singing, dance, trances, music, incense, mediation and ecstasy.

The non-violent, mystical and loving nature of Sufism seems especially liked by the Hindus of the time and many of the Sufi Orders spread to India during the time covered by Crusaders. Enterprising player characters may well be able to travel to exotic India with one of the Sufi Saints.

CHISHTI ORDER

Founded by Abu Ishaq Shami, the Chisti Order emphasises love, tolerance and openness. It emphasises obedience to the Sheik or Pir, renunciation of the material world, distancing themselves from worldly powers, supporting the poor, serving humanity, respect for other traditions, disapproval of showy magic and dependence on the Creator not Creation. Devotees seclude themselves for 40 days at a time, barely speaking, spending their time fasting, praying and meditating. They enter into ecstatic trances when listening to music. The Chisti Order is found in Afghanistan and has recently been taken into India by Moinuddin Chisti, around 1150.

QADIRIYYAH ORDER

Founded in the 12th Century by Abdul-Qadir Gilani, the Qadiriyyah Order is just being established.

RIFA'I ORDER

Also founded in the 12th century, this time by Ahmed ar-Rifa'i in 1136 in Iraq, the Rifa'I Order is being founded and expanded at the time of Crusaders.

SUHRAWARDIYYA ORDER

Founded in Iraq by Abu al-Najib al-Suhrawardi, this Sunni Sufi Order is in the process of being created during the time of Crusaders. The founder's nephew, Abu Hafs Umar al-Suhrawardi, gained many followers and Sayyed Jalaluddin Bukhari is responsible for spreading the Order's influence to India.

YASAVIYYA ORDER

The first Turkic-language Sufi Order, this is founded in Bukhara in the 12th Century by Khoja Akhmet Yassawi and spreads quickly through the Turkic lands of Central Asia. It has many shamanistic practices and appeals to the nomads of the steppes.

Other Sects

KHARIJITES

Separate from both Sunni and Shiites, the Kharijites can be found in northern Africa, especially around the Atlas mountains. They split from mainstream Islam in the 7th Century and were seen as a people who had split from the rest of Islam. They believe that disagreements can only be decided in battle, where God's Will prevails, rather than through arbitration where man's will prevails.

They also believe that any unrepentant sinner is an unbeliever and has left the Islamic fold and that obedience to a Caliph is binding, unless the Caliph deviates from Islamic principles in which case he can be confronted, deposed or even killed.

AZRAQI

The Azraqi are an even more extreme Kharijite sect that believes that all other Muslims are unbelievers and can be killed. New initiates must swear an oath and slit the throat of a captive. They practise the art of religious murder of men, women and children and believe that lands occupied by other Muslims is a place from which they are exiled but can raid, steal and murder at will.

Millennialism

The belief in the end times or the final apocalyptic battle between good and evil was made popular again during the twelfth century by European Christians. Many of the letters beseeching people to join the crusades were steeped in apocalyptic language and terminology. Many of the Christian crusaders believed that they were fighting the final battles in the holy land. One cult that has taken this belief to a twisted and sycophantic extreme is the Pilgrims of Oblivion.

The belief in Millennialism was not unique to Christianity, it is also believed that there will be a final battle fought between good and evil by Muslims as well; the forces of good will be led by the Mahdi (savior at the end times) to final victory over the wicked. One key difference is that the Muslims did not believe that the end times and final battles were being fought at this time.

The Muslim World

By the time of the Crusades, the Islamic age of conquest in the 8th and 9th centuries had long ago burned itself out. During that time the armies of Islam swept across the Middle East, Persia, North Africa, and Spain. Provinces in this vast empire were ruled by sultans, according to the authority of the Caliph-the descendant of Muhammad and the central political figure of the Islamic World. Perhaps the greatest and most celebrated Caliph during this era was Haroun al-Rashid, immortalized in the fantastic tales of The Thousand and One Nights.

By the end of the 11th century, however, the Muslim world was deeply divided. A rival Caliphate had arisen in Egypt, whose descendants were related to Ali ibn Talid, Muhammad's son-in-law and cousin. The Fatimid Caliphs of Egypt based their rulership on this premise, revolting against the authority of Abu Bakr, the first Caliph of Baghdad. The supporters of the Fatimid Caliphate in Egypt were called Shi'ah i-Ali ("the followers of Ali"), or Shi'ites. Supporters the Abbasid Caliphate in Baghdad were Sunnis, because they (in their view) followed the Sunna ("the way") of Muhammad. These sects were bitter rivals, but their rivalry was political, not religious. Members of both political factions were Muslims, observing the Quran, the Sharia, and the Pillars of Islam.

Whereas the Fatimid Caliph retained its sovereignty, the Caliph in Baghdad was essentially a puppet of the Turks. The Seljuq tribe of Turks had swept down out of East Asia and conquered much of Persia. In 1055 the Seljuqs captured Baghdad, and in 1071 they decisively crippled the Byzantine army, resulting in the dialogue between the Byzantine emperor and the Pope that spurred the First Crusade.

The Seljugs converted to Islam and preserved the Caliph in Baghdad, but the chief sultan of the Turks held the true reins of power in the Sunni Muslim world. The Seljugs allowed the Caliph to retain the symbols of his rank and prestige—the palaces, the respect, the harim—but completely excluded him from all political and military decisions. The majestic city of Baghdad slowly fell into ruin and disrepair. Hordes of drunken, Turkish soldiers wandered the city streets by night, contributing to the mounting urban chaos. By the time of the Crusades, the Caliph of Baghdad had become a living symbol of the decay in the Arab world and its irretrievable past glories.

The Turkish princes were generally a cruel and ruthless lot. On gaining power, a Turkish lord quickly sought to exterminate political rivals, who might seek to overthrow him at a later date. Usually this included his late father's harim, his half-brothers, and sometimes even his blood relatives. This custom did not foster close relationships between rival princes. Given the brutality of succession battles, the Turks developed the role of atabeg to protect and care for a young heir until he reached majority and could fight for himself. Sometimes an atabeg refused to relinquish his power, and in this case, the former servant or slave could found his own ruling dynasty.

Although the Sultan of Baghdad theoretically controlled all the Turkish lords in his empire, in reality provinces were practically independent of any centralized authority. In each province the Turkish princes were caught up in their own petty, dynastic squabbles. Barkiyaruq, the Turkish sultan of Baghdad, was no exception; when al-Harawi arrived at Baghdad in 1099 to protest the loss of Jerusalem, the sultan was engaged in battle north of the city, fighting against his own brother Muhammad. During this conflict, which the Arabs watched with bewildered amusement, Baghdad changed hands between Barkiyaruq and Muhammad eight times in less than three years.

The political situation in Egypt was hardly better. There a corrupt administration of advisors, known as viziers, mismanaged the government under the theoretical authority of the Fatimid Caliph. For years the Egyptian viziers sent massive invasions to reconquer Jerusalem. Each time, the invasion blunted by too little courage, decisiveness, or proper planning. Though the resources of Egypt were staggering, and it sometimes defeated the Franj on the battlefield, the inept government of the Fatimid viziers never reconquered Jerusalem.

During the First Crusade, the major political powers of the Muslim world were either impotent or incompetent. Throughout Syria, Persia, and Anatolia, Turkish princes fought their siblings in constant, hitter feuds. In Baghdad the Turks forced the Abbasid Caliph to withdraw into the perfumed pleasures of his harim. The viziers in Egypt bungled the administration and military operations of the Fatimid Caliph. In short, the Muslim world was fragmented, in chaos, and ripe for conquest by the Franj.



A Mounting Jihad

In the early 12th century, the Muslim world had largely forgotten about the jihad, a religious war fought against the enemies of Islam. The explosive expansion of their religion during the 8th century had faded to a dim memory of greatness. After the fall of Jerusalem, many prominent religious leaders, like qadi Abu Sa'ad al-Harawi, tried to convince the Abbasid Caliph to mount a jihad against the Franj. Not until nearly two decades later, however, did the Turkish sultan appoint a prominent military figure, an atabeg named Zengi, to deal with the Franj.

After the First Crusade, morale among the Muslims reached its nadir. The Franj enjoyed a fearsome reputation among Turks and Arabs alike. Following their spectacular successes at Antioch and Jerusalem, the Franj seemed almost unstoppable. They humiliated powerful Egypt on a yearly basis, and they raided enemy lands with impunity. Except for the vassals of Egypt, most of the nearby, terrified Muslim leaders paid them a handsome tribute to secure the peace. Zengi began the long, slow process of reversing this Muslim perception of the Franj.

Originally given dominion over the lands surrounding Mosul and Aleppo, Zengi began a campaign against the Franj in 1132 with the help of his chief lieutenant, Sawar. Over five years he reduced all important castles along the Edessene frontier and defeated the Franj army in pitched battle. In 1144, he captured the city of Edessa and effectively neutralized the first domain established by the Crusaders.

Zengi was the first Muslim leader to stand up to the Franj and not only survive, but triumph. He proved that the Franj could be stopped. The leadership in Baghdad approved of Zengi's success, and soon a long string of titles preceded his name: The Emir, the General, the Great, the Just, the Aid of God, the Triumphant, the Unique, the Pillar of Religion, the Cornerstone of Islam... Honor of Kings, Supporter of Sultans... the Sun of the Deserving... Protector of the Prince of the Faithful. Zengi took delight at this flood of praise, and he insisted that his heralds and scribes use the entire honorific name in his correspondence.

Although Zengi was a great military hero, he was simply too ruthless and cruel in his campaigns against Damascus to motivate his fellow Muslims in a religious war. One drunken night in 1146 he found fault with his personal eunuch, Lulu ("pearl"), and promised to have him executed for incompetence. That evening, while Zengi slept in a drunken stupor, Lulu grabbed his master's dagger, stabbed Zengi repeatedly, and fled under cover of darkness.

Zengi's heir, Nur al-Din, and his successor, Saladin, were both extremely pious. They rigidly observed the Sunna and the Pillars of Islam in both their personal and public lives. Each surrounded himself with religious scholars, theologians, and men of learning. In addition, each pursued an active campaign to spread religious fervor and propaganda among his Muslim subjects. With his sterling religious example, Nur al-din began-and his successor, Saladin, cultivated-a religious war, a jihad, against the Franj. Whereas Zengi could rely only on his own soldiers, the call for jihad attracted Muslim soldiers from all across Arabia, Egypt, and Persia. This massive army let Saladin smash the Franj at the Battle of Hattin and blunt the force of Richard Lionheart's Third Crusade.

The fire of Saladin's jihad burned out in 1193 when he died. The sultan's brother, Saphadin, had no more stomach for war. Once the Lionheart left for Europe, the military might of the Franj was effectively neutralized and there was no need for further bloodshed. For the time being, Saphadin believed that peaceful coexistence with the Franj was still possible. Many decades later, a jihad would finally purge the Franj from Syria and Palestine. Until 1291, however, faithful Muslims still shared a small part of their homeland with the Franj.

Arab Culture

Though somewhat lacking in resolve on the battlefield, the Arabs enjoyed a rich cultural tradition that far surpassed that of the comparatively barbarous Franj.

Intellectually, Arab scientists of the 11th century far surpassed the erudition of western scholars. The Arabs translated the great works of the Greeks and built on this legendary body of knowledge. Arab mathematicians invented algebra, accurately measured the Earth's diameter, and determined the exact length of the year long before Western Europe attempted these feats. Arab alchemists searched for the key to turning base metals into gold while Western witches mixed herbal medicines in cauldrons.

Arab physicians were recognized as the best healers of the world, far surpassing the barbaric barber-surgeons of the West. Though the Franks regarded their Hospital of St. John as a major accomplishment, to the Arabs it was a terrifying charnel house. Once the Franj invited an Arab physician to practice in one of their hospitals. The latter treated a knight who had an arrow wound that had begun to fester in his leg. The Arab physician cleaned the wound and placed a poultice to help it drain. The Franj doctor, appalled at the treatment, told the knight: "A demon has infected your leg, and it must be exorcised." When the pious knight agreed, orderlies held the unfortunate down while a sturdy young lad brought up a battle axe. They hacked off the infected leg, and the knight died on the spot. After the Arab physician witnessed the Franj's equally horrifying treatment for a head wound, he stopped visiting their hospital and advised his Arab brethren to do likewise.

Finally, the Arabs were astounded by the Franj's treatment of women. No self-respecting Muslim would allow his wife to walk around unveiled in public and talk to other men. According to the Quran, a man could have up to four wives, so long as he treated each wife fairly and provided for them equally. Though Arab women enjoyed far greater freedom during the Golden Era of Islam, by the 11th century their position in society had been restricted almost entirely to the household. This revolved around the harim, an inviolable sanctuary where a man kept his wives from the lecherous grasp of others. The Sharia had strict laws condemning adulterers: decapitation for the man, death by stoning for the woman. Nevertheless, Muslims guarded their wives very carefully, often appointing eunuchs for this duty.

The contrast of Western and Arab cultures is one of the strongest and most entertaining possibilities of a Crusades campaign. Over a series of adventures with Frankish characters, the GM can transform the Saracens from the standard medieval view of Muslims as two dimensional heathens into believable and interesting adversaries, perhaps even close allies!



The Assassins

When the Isma'ilis made an attempt on the citadel of Shayzar, one of our comrades called Hammam the Pilgrim encountered one of the Isma'ilis in a portico…The Isma'ilis had a knife in his hand and Hammam had a sword…Hammam struck him… He cut through the top of his skull and his brains fell out.

Usama Ibn Munqih, excerpt from the Book of Contemplation. Occurred in 1114 A.D.

The Assassins were a dangerous and fanatical sect of Shi'ite Mudims during the 11th-12th centuries. Members of this quasi-religious cult supported the Fatimid Caliphate in Egypt and furthered their own political agenda by acts of terrorism and murder. The Assassins ruthlessly eliminated or intimidated their opponents. Even the great Saladin dared not publicly confront them.

The Assassins were founded around 1090 by Hassan ibn al-Sabah, an Arab of great intellect and refined education. According to legend, Hassan enjoyed the company of scholars like Omar Khayyam, a renowned Arab astronomer, mathematician, and poet. When Hassan was born, around 1048, Shi'ism had expanded across the Muslim world from Egypt to include most of Syria. Decades later, after the Seljuq Turks had conquered Baghdad and become supporters of Sunni orthodoxy, Shi'ites quickly grew unpopular outside Egypt. Hassan detested the Seljuqs and the Sunni movement they upheld. In 1071 he moved to Egypt, the last bastion of Shi'ism. There he witnessed the sad impotency of the Fatimid Dynasty under its viziers.

Hassan completed his religious education in Egypt, and soon he adopted a militant and heretical theology. Like conventional Islam, it held that there had been 11 great Prophets in history, including Moses, Jesus, and Muhammad; but according to Hassan's view, a secret, twelfth Prophet would soon be revealed. The "hidden imam," as this Messianic figure was called, would lead his faithful in a militant revolution, quickly overturning the Seljuq oppressors of the Arab world. Because this cult believed in the coming of a twelfth great Prophet, they were known as the Twelvers. Hassan's followers kept their religious convictions a closely guarded secret, as they were rigorously persecuted by the Seljuq authorities.

Throughout his life, Hassan remained devoted to the idea of reforming the Fatimid Caliphate and destroying the Seljuqs. He established a base of operations in the wilderness near Aleppo by 1090, in an impregnable mountain stronghold called Alamut ("eagle's nest"). Soon, Hassan became known as the "Old Man of the Mountain," and a cloud of secrecy descended on the violent organization. The cult's Seljuq detractors maintained that they used hashish to induce a state of narcotic bliss, which made them fearless in the face of death, The name "Assassin" comes from the Arabic phrase hashishim, "users of hashish."

According to Seljuq legend, Hassan would have initiates to his order drugged with hashish and taken to a beautiful secret garden in Alamut, filled with exotic foods and beautiful maidens. When the young initiate awoke, still under the effects of the narcotic, the maidens easily convinced him that he was in a garden of earthly delights in Paradise. Then Hassan would appear and inform the would-be Assassin that only he-the Grand Master, the Old Man of the Mountain-held the key to the gate of this Garden. The initiate was drugged again (perhaps by a lovely maiden's glass of wine) and returned to his austere chambers elsewhere in the stronghold. On awakening, the Assassin easily became convinced that he had visited Heaven, a wonderful Paradise that awaited him should he perish in the pursuit of the cult's ideals.

Assassins did not fear death. Rather, they welcomed it, for death would bring a return to the Paradise they longed for. Hassan enjoyed near fanatical obedience from his followers. Many decades later, when a Grand Master wanted to impress the Franj with the Assassins' fanatical loyalty, he invited a prominent noble to his secluded mountain stronghold. As the horrified Frunj looked on, the Grand Master ordered his followers to hurl themselves from the highest parapets, one by one, until the Franj begged the Old Man of the Mountain to stop the gruesome display. As a gift, the Grand Master promised the Franj a favor, should his visitor ever require his services in the future. Of course, the only "favor" a Grand Master could arrange was murder.

The Assassins never realized their goal of reforming the Fatimids, for Saladin deposed the Caliph in Cairo and established the sovereignty of the Sunni majority in Egypt. Thereafter the Assassins spent much of their energy trying to eliminate Saladin. On three separate occasions, Saladin fortuitously avoided the Assassins' blades. Though he gave praise to Allah for his miraculous survival after each incident, Saladin also probably thanked the armorers who fashioned his concealed suit of mail, which he wore to bed every night while campaigning. When opposing the Assassins, even the great Saladin lived in fear.

After the third attempt on his life, Saladin marched his massive army to the Assassin stronghold, determined to raze it to the ground. A few days later, however, Saladin abruptly changed his mind and broke the siege of his own accord. According to legend, on the night after he besieged Alamut, Saladin awoke after hearing a small noise in this tent. Despite his extensive security precautions, the story goes, Saladin found a poisoned cake on his pillow, along with a threatening note: You are in our power. Regardless of what actually happened in the sultan's tent that night (some whispered of a secret truce between Saladin and the Grand Master), after this incident, the Assassins never bothered Saladin again.

As the declared enemies of the Seljuq Sultan in Baghdad, the Assassins were usually on good terms with the Franj. Like the Franks, the Assassins opposed all Muslim Sunnites and their leaders as a matter of policy. They sometimes arranged temporary alliances with the Franj, and they paid the Franj a handsome tribute. Though the Assassins murdered a few Frankish lords in rare, isolated incidents, in general the cult menaced the Seljuq Turks much more than it threatened Christians. Assassins only occasionally eliminated impertinent Franj, the fools who insulted or publicly opposed the Assassins-such as the Lord of Tyre, who captured one of their merchant vessels and refused to pay reparations.

Along with the Military Orders, the Assassins were one of the most influential power groups in Outremer (Jerusalem) at the time of the Crusades. Though some members of the Military Orders clearly detested the Assassins and their brutal methods, records of the Templars indicate that they accepted regular tribute from these terrorists. Perhaps the connection between these organizations was closer than can be discerned from historical records. At the least, some kind of truce existed between the holiest orders of Christian chivalry and the infamous Assassins.

SECRET HISTORY

During the founding of the Assassins by Hassan, he was hunted and persecuted by his use of forbidden sorcery and magick. The Holy Sons of Solomon revealed this to the religious authorities in Cairo, who tried to execute Hassan and his followers. Hassan and his followers fled, lead by the Black Pharaoh. Hassan is deeply indebted to the Black Pharaoh for saving his life, but still seeks employment with whoever will pay him the most, unless the employer's plans directly counter the schemes of the Black Pharaoh.

Hassan has recently broken a truce with the cult of the Knights Templar; he suspects their true knowledge of Black Magick and their motivations to fight it. Hassan has taken great pains to hide his associations with the necromancer and continues to play a dangerous game of duplicity and feigned ignorance.

The Assassins seek to eliminate their main rival the Holy Sons of Solomon. Hassan has not forgotten being expelled for his heterodoxy from Cairo and he seeks vengeance against the religious leaders responsible. Hassan also seeks to see the influence of the his secret master the Black Pharaoh grow throughout the Levant and Outremer.

Military Orders and Crusading Warfare

Of all men, the Franj are the most cautious in warfare.

Usamah ibn Mundiqh, 1100

Outremer was almost always on hostile terms with its Muslim neighbors. In a constant state of war, the Kingdom of Jerusalem constantly needed warriors. Though visiting lords on pilgrimage might contribute their personal forces for a seasonal campaign, the rulers of Outremer could rarely rely on transient outside assistance for their own defense. The scarcity of warriors led to the formation of the Military Orders, monastic brotherhoods of soldiers and knights devoted to the defense of the Holy Land. This chapter examines the Orders and the armor, weaponry, tactics, and fortifications of the Crusading era.



The Military Orders

In the early 12th century, two religious Orders helped resolve the military manpower shortage in Outremer: the Order of the Temple (the Templars) and the Order of Saint John (the Hospitallers). The Military Orders enjoyed great popularity not only in the Holy Land, but also throughout Europe. By the mid-12th century, their responsibilities had expanded far beyond their original defensive duties; they contributed almost half the knights and foot soldiers to the king's army in defense of Outremer. Unlike other pilgrim warriors, who campaigned in Palestine for one or two seasons before returning home to Europe, the Templars and Hospitallers were seasoned veterans, permanently stationed in Outremer. Fanatically loyal, experienced in combating the Saracens, and superbly equipped, they formed the elite of the Frankish army.

Religious and military vocations became intermingled due to the necessities of the Crusades. Around 1118, a noble named Hugh de Payens asked King Baldwin to use part of the deserted Al-Asqa Mosque as a dormitory for a new monastic order. Mistaking the mosque for the Temple of Solomon, the knights accordingly named their new brotherhood the Order of the Temple. In Europe, spiritual monasticism had already been popular for many centuries. The Templars combined religious and military service in a form of military monasticism. Whereas a normal monk fought the enemies of Christ with spiritual weapons, the monastic knight employed physical ones. The Templars also swore the Benedictine monastic oath of chastity, poverty, and obedience.

Initially, the Templars guarded the dangerous stretch of road from Jerusalem to the sea at Jaffa, protecting pilgrims and merchants traveling the highway from lightning-swift Saracen raids and rapacious bandits. The Templars quickly earned acclaim for their effectiveness in battle and their fanatical obedience to superiors' commands. The Templars fought to the death unless ordered to withdraw. The king gradually increased the Templars' responsibilities during the 12th century, generously donating large land tracts and castles that he could no longer adequately defend.

Before the Templars' meteoric rise to power, a group of monks and reverent citizens maintained a dormitory and hospital in Jerusalem for pilgrims of humble means. This Order, devoted to St. John the Almsgiver, was founded along Benedictine lines. Around 1118 an ambitious Frank, Raymond of Le Puy became Grand Master, and he decided to expand the Order's purely pacifistic duties. The Order always retained its emphasis on healing and almsgiving, but with a substantial donation from the king, Raymond founded a class of knights and foot soldiers to defend Christendom: the Knights Hospitaller (also known as the Order of St. John).

To the folk of the Middle Ages, the Hospital of Saint John in Jerusalem must have seemed huge and extravagantly generous. Regardless of the patients' financial background, all received clean clothes, generous servings of food, and semi-private, curtained partitions, each with an immaculate bed; and clerics were always on call for those in need of spiritual direction. The Hospitallers delivered the best medical care that Europe of the era could provide. In addition, the Order maintained other charitable institutions in Jerusalem, including a permanent soup kitchen and regular almsgiving.

The Templars also practiced regular almsgiving, but on a much smaller scale than the Hospitallers. The costs for maintaining their military and charitable operations was astronomical.

The Orders could not operate simply from their revenue and donations from the Holy Land. They were extremely popular in Europe, and vast donations poured into their coffers from all segments of society. Before long, they had established a lucrative financial network of income-producing estates all across Europe. The proceeds from their financial empires poured continually into a seemingly bottomless hole in Palestine. The Templars had access to such wealth that they reluctantly began providing banking services and loans to Crusading nobles and even monarchs who ran short on funds during their stay in the Holy Land. Despite their vow of poverty, the Military Orders had to get rich in order to finance their military operations, charitable works, and ever-increasing network of lands and fortifications.

Like the Church, the Military Orders were outside the jurisdiction of the king, who could only request-never order-their assistance. Under its Grand Master, who was directly accountable only to the Pope, each Military Order was organized into three general classes: knights, sergeants, and clerics. In general, knights were of noble birth, but both Orders made exceptions in the case where the applicant's birthright was either unknown or in question. Common warriors became sergeants, who served as foot soldiers (though they often rode to battle on a palfrey, or riding horse). In addition to their military duties, sergeants tended the knights' horses and served as castellans or stewards. In rare cases, sergeants were sometimes promoted to the knight class for uncommonly valorous service. The third, clerical class of the Military Orders included priests, who were responsible for the spiritual fortitude of the Brotherhood. The clerics also performed healing and noncombatant duties, such as bookkeeping and correspondence. Templars adopted the red Latin cross as their symbol, worn on a white surcoat for knights and black for sergeants; the Hospitaller's symbol was a white, eight-pointed cross, sewn on the chest or shoulder of a black mantle and surcoat. (A red surcoat was used after 1259.)

Because of their outstanding reputation for charitable works, the public regarded the Hospitallers more highly than they did the Templars, whom they considered too strict and slightly arrogant. On the battlefield, the Military Orders commanded equal respect from both secular Christian knights and the Saracens, who abhorred them with a passion that bespoke their effectiveness on the battlefield. The Muslims considered the slaying of a Templar or Hospitaller-a dedicated enemy of Islam-a pious and meritorious act. Even the magnanimous Saladin had no mercy for members of the Military Orders. Though he often ransomed important secular knights and even kings, he always had Templars and Hospitallers summarily executed by decapitation or hanging. After a battle, Muslim captains would beg Saladin for the privilege of personally executing these most infamous prisoners. Clearly, the prestige of the Military Orders had its drawbacks.

Templars and Hospitallers were bitter rivals. They competed heavily for a limited number of charitable donations and royal grants for castles and lands. Though in a crisis they could fight effectively together, in peacetime they opposed each other strenuously. If the Templars supported one political faction at court, then naturally the Hospitallers staunchly supported the opposing faction. This political infighting led to disastrous results during the Second Crusade, when both Grand Masters devoted too much time to bickering rather than positive endeavors. Ultimately the endless feud between Templars and Hospitallers contributed to the political squabbles, intrigue, and internal divisiveness that culminated in the Battle at Hattin in 1187 and the subsequent loss of Jerusalem.



The Knights Templar



No single group attracts more attention and controversy in the 12th century than the Pour Knights of the Temple of Solomon, or Knights Templar. To its supporters, the order embodies the fullest vision of chivalry: knights as warriors of the Lord, an independent estate bound to the service of God. To clerical critics, the order (like its rivals) encourages insubordination and courts infidelity, while secular nobles fear the orders independence from their control.

The order begins obscurity. In fact, the order's own records don't state for sure just when it was established. In about 1118 (give or take a few years), the French knights Hugues de Payens and Geoffrey de St. Omer and several others took an oath of poverty, chastity and obedience before the Patriarch of Jerusalem and committed themselves to protecting pilgrims on the roads through the Holy Land. Almost immediately, the Templars attracted support from struggling esquires and powerful nobles alike. Hugues was Count of Champagne and bore many of the order's early expenses; Fulk, Count of Anjou, soon joined him. In 1128, the Council of Troyes commissioned Bernard of Clairvaux to draw up a rule for the order.

Bernard immersed himself in the task. He was already famous throughout Christendom as an influential member of the Cistercian Order, a monastic group at the forefront of efforts to reform the Church within the framework of radical orthodoxy. The rule he produced for the Templars embodied every idea then circulating about knighthood as a holy calling. He backed up the rule with extensive propaganda; In Praise of the New Chivalry, which he wrote in the 1130s, became the manifesto for the religious side of chivalry. He contrasted the sinful indulgence of secular knights with the manly, devour purity of the Templars. His rule remains in effect in 1197.

The Templars' impoverished status did not last long. They had a powerful advocate in Bernard of Clairvaux, a leading Church figure and a nephew of one of the founding knights. He spoke and wrote persuasively on their behalf, and in 1129 at the Council of Troyes, the Order was officially endorsed by the Church. With this formal blessing, the Templars became a favoured organisation across western Christendom, receiving money, land and noble-born sons from families who were eager to help with the fight in the Holy Land.

The white mantle was assigned to the Templars at the Council of Troyes in 1129, and the cross was most probably added to their robes at the launch of the Second Crusade in 1147, when Pope Eugenius III, King Louis VII of France, and many other notables attended a meeting of the French Templars at their headquarters near Paris. According to their Rule, the knights were to wear the white mantle at all times, even being forbidden to eat or drink unless they were wearing it.

The red cross that the Templars wore on their robes was a symbol of martyrdom, and Popes repeatedly told them that to die in combat was a great honour that assured a place in heaven. There was a rule that the warriors of the Order should never surrender unless the Templar flag had fallen, and even then they were first to try to regroup with another of the Christian orders. Only after all flags had fallen were they allowed to leave the battlefield. This uncompromising principle, along with their reputation for courage, their excellent training, and their heavy armament, made the Monastic Orders the most feared combat forces in medieval times. One consequence was that the Moslem armies, who generally took Christian knights prisoner and ransomed them back, usually executed captured Templars and Hospitallers. Grand Master Gérard de Ridefort was beheaded by Saladin in 1189 at the Siege of Acre.

Another major benefit came in 1139, when Pope Innocent II's papal bull Omne datum optimum exempted the Order from obedience to local laws. This ruling meant that the Templars could pass freely through all borders, were not required to pay any taxes, and were exempt from all authority except that of the Pope.

With a clear mission and ever increasing resources, the Order grew rapidly. Templars were often the advance force in key battles of the Crusades, as the knights on their heavily armed warhorses would set out to gallop at the enemy to break their lines. They were the mobile artillery - the tanks - of their day.

Although the primary mission of the Order was military, relatively few members were combatants. Others acted in support positions to assist the knights and to manage their vast financial infrastructure. Like other monastic orders, members were sworn to individual poverty, but the order itself grew fabulously wealthy. In 1150 the Order began generating letters of credit for pilgrims journeying to the Holy Land: pilgrims deposited their valuables with a local Templar preceptory before embarking, received an encrypted document indicating the value of their deposit, then used that document upon arrival in the Holy Land to claim their funds. This innovative arrangement may have been the first formal system to support the use of what were essentially cheques. It also improved the safety of pilgrims by making them less attractive targets for thieves, and also contributed to the Templar coffers especially since a substantial proportion of deposits would never be reclaimed.

There were 23 Grand Masters from 1118 to 1314. The last leader of the Knights Templar order was Jacques de Molay who was burnt at the stake in 1314.

Hugh de Payens (1118-1136)	Phillipe de Plessis (1201-1208)
Robert de Craon (1136-1146)	Guillaume de Chartres (1209-1219)
Everard des Barres (1146-1149)	Pedro de Montaigu (1219-1230)
Bernard de Tremelay (1149-1153)	Armand de Périgord (1232-1244)
André de Montbard (1153-1156)	Richard de Bures (1245-1247)
Bertrand de Blanchefort (1156-1169)	Guillaume de Sonnac (1247-1250)
Philippe de Milly (1169-1171)	Renaud de Vichiers (1250-1256)
Odo de St Amand (1171-1179)	Thomas Bérard (1256-1273)
Arnaud de Toroge (1179-1184)	Guillaume de Beaujeu (1273-1291)
Gérard de Ridefort (1185-1189)	Thibaud Gaudin (1291-1292)
Robert de Sablé (1191-1193)	Jacques de Molay (1292-1314)
Gilbert Horal (1193-1200)	

Guillaume de Beaujeu was the 21st and the last Grand Master to preside in the Holy Land. He died during the siege of Acre in 1291.

The Templar Rule

Templars give up private property. All their goods belong to the order, and the order's superiors can reassign all material belongings as seems appropriate. Templars observe a rigid dress code, banning all luxury and finery in favor of garments entirely in white, black or brown and made of simple fabrics. Each knight gets one mattress, one bedroll and one blanket, which should suffice. (The rule does make provisions for extremes of heat and cold, but only through the temporary loan of extra material.) All Templars in one of the order's strongholds take their meals together, observing monastic silence and decorum. Their meals include meat no more than two or three times a week (and on Christmas, All Saints Day, the Feast of the Assumption and the Feast of the Twelve Apostles), and they eat in pairs to make sure no member eats too much or too little.

The master of each house wields almost complete authority over the brothers there. He can assign them specific duties, issue or take from them everything from clothes to weapons and allow or forbid them from offering counsel to others. Brothers who resist face the repeated wanting that anger against a superior goes against God. No brother can have a locked or sealed container, and any letters he receives are read to him, if the master approves of the message. All gifts given to brothers become the property of the house, under the master's control.

The ban on personal property does not keep Templars from holding fiefs, however. Most notably, Templars can own and administer estates and retainers if won in battle against the heathens or if the estates make it possible for Templars to fight heathens more effectively.

The rule aims to produce knights who feel no fear of death in a righteous cause because they know with confidence the stare of their own souls and lad any of the worldly entanglements that would restrain them from boldness. It generally works, too. The Holy Land holds less than 2000 Templars, and about the same cumber or fewer work in Europe. They achieve victories out of all proportion to their numbers, dwarfing the accomplishment of large armies.

Individual knight can take the oath of membership for a fixed term of years or for life. Many join the Templars fora few years and take what they've learned to pursue more secular careen later.

Warriors and monks

Crusading knights took vows that were already tied to the teachings of the Church. Although there was no exact set of rules for all knights, generally the code of Christian chivalry included:

- Believing in the teachings of the Church and its rules
- Agreeing to defend the Church
- Being true to your own country, your king, and your feudal lord
- Respecting and defending the weak, while fighting against injustice
- Waging ceaseless and merciless war on the infidel
- Pledging your word, your parole, with honor on pain of death

These were the general guidelines for the Templar knights as well. What made the Templars different was the addition of the vows of a religious order. The monastic life, for any order, required very stringent rules, and the combination of warrior/monk made for a doubly-heavy burden of duty and self-denial. Any man who joined them was making an amazing commitment, because the traditional vows of a monk were poverty, chastity, and obedience — three tough ones if ever there were.

Not all Templars took the rigid religious vows. Some were already married. They were called Fratres Conjugati (Married Brothers), and they simply signed up for a limited hitch and then went home to their wives. It was also possible to join for a set period of time and then be released, like joining the army today. And non-Latin Christians, often of mixed races, could join as sergeants. These “temporary” knights wore a black or brown mantle with a red cross, to clearly distinguish them from the lifetime members, as well as the knights of noble birth, who wore the famous white mantle, signifying their celibacy. Often, these short-timers were from rich and noble families. Serving in the Order was a form of what the Catholic Church called a plenary indulgence, meaning the forgiveness of sin in heaven with the payment of money down here on earth. The written indulgence you were given even covered sins you

hadn't committed yet, which is a handy thing to have around the house. Often these lay brothers connected to the Order left them land or monies in their wills, adding to the Templars' wealth.

In trying to understand what life was like for a Templar night on a day-to-day basis, it might be better to start with what he couldn't do, rather than with what he could do. The list of don'ts is a much, much longer list. On reading it for the first time, you may think that all the joys of life, even the simplest, were forbidden a Templar. It's even more depressing to think that all 687 rules were not yellowing documents lying around in the back of a closet — they were rigidly and precisely enforced, by a hierarchy of officers.

Here are just of few of the more niggling and overbearing strictures under which a Templar had to live his life:

- A Templar was forbidden to eat meat more than three times a week, except at Christmas.
- A Templar knight was not allowed to decorate his horse, bridle, or saddle, particularly not with the gold or silver plaques that were popular in this period for other Crusading knights.
- A Templar was forbidden to have a lock, anywhere, on anything.
- A Templar was forbidden to stand as godfather for any child.
- Even though Templars were called to prayer in the middle of the night, they were forbidden to sleep in complete darkness, "so that shadowy enemies may not lead them to wickedness." There would be no hankypanky in a Templar commandery.
- Falconry and all hunting for amusement were forbidden.
- Carrying any letters from home in your possession was forbidden. When someone wrote to you, the message was read to you, with the Master's permission.
- Even "excessive abstinence" was forbidden, because it indulged the sin of pride. Sometimes you just couldn't win for losing.

You may be thinking that only some sort of masochist would want to take on this life. But there were compensations, strange as some of them may seem today. For a devout Christian, being the lords over such a faraway place, the place where Jesus Christ lived and preached and was crucified, was an exciting life. And wherever they walked, these knights were given more than admiration — they inspired awe.

Templars walked with popes and kings, their shining humility and piety untouched by the many scandals that were demeaning the papacy and many of the other monasteries and nunneries in this period.

Masters of a Templar chapter or the Grand Master of the Temple were given extraordinary powers, because they had the complete trust of men in power. They often had plenipotentiary power, meaning the right to bargain in the name of the pope or the king with the enemy. They also had the right to hear confessions and offer absolution if a priest was unavailable (for example, in a time of plague).

One pleasant thing, apart from a love of God, is a constant theme that runs through the Templar Rule — the care of sick and elderly brothers. Despite the oppressive silence between brothers, the lack of fun or laughter, the Master expected these men to bond closely to one another, in war and in peace. Templars took a great deal of pride in their willingness to protect one another, and never to desert each other on the battlefield.

A Templar day planner

Not only was every form of behavior controlled, but so was every moment of the day. The Templars lived in godliness, hour by hour, and even minute by minute. The day was divided into 12 hours, and the night into 12 hours.

There were what were considered seven sacred (or canonical) times of day, each with its own Latin name: Matins, Prime, Terse, Sext, Nones, Vespers, and Compline.

Time	Sacred	Hours Activity
2 a.m.	Matins	Brothers to join in prayers. Then see to horses and equipment, check in with their squires. Sleep till dawn.
6 a.m.	Prime	Morning mass.
9 a.m.	Terse	Prayers or quiet reading.
Noon	Sext	Mass if not heard earlier; then repair armor and equipment, pegs or tent posts, or other work followed by lunch. Knights eat at first seating, sergeants at second, while a chaplain reads aloud. Then go to chapel to give thanks, ask for Lord's help in tasks.
3 p.m.	Nones	Vigils for the dead, prayers for the needs of the Order. Dusk Vespers Evening prayer, followed by supper. Dark Compline A communal drink with all brethren, followed by prayer and the Grand Silence. Then check horses and equipment before bed.
8 p.m.	Bed	

This dreary schedule would change on Feast Days or Holy Days, sometimes for the better, sometimes for the worse — an incredible number of fasts were scattered throughout the schedule for the year. The bells calling the chapter to their prayers were never silent for very long. As you can see from the timetable, a knight wasn't accustomed to being able to get eight hours of sleep at one time. The time of Matins, the middle-of-the-night prayers, could change from season to season, or from one chapter house to another, but generally speaking, a knight had to get up halfway through the night to pray and to check over his gear, particularly in the field. Because he was only permitted a hard, narrow cot, one blanket of wool, and one bolster (pillow), and he had to wear his clothes and boots while sleeping, it's not likely that he was sleeping that deeply anyway. Also, these Matins prayers were silent. The Grand Silence had to be obeyed from Compline until Prime the next morning.

Templars ate twice in a day — once at Sext, and again after Vespers. There was one bowl for every two knights which they ate from together. Curiously, the point was so that they could keep an eye on each other and make sure each brother knight ate enough, and didn't engage in "undue abstinence." They did drink wine, but they were supposed to dilute it with water. Drunkenness would not be tolerated (although in the waning years of the Order, the term "drink like a Templar" was a common description of being on an all-night bender). The meals were anything but gourmet fare, but what was perhaps even more difficult for the talkative sort was the fact that chatting over a meal was absolutely forbidden. The knights ate in silence, while a clerk or chaplain brother read aloud from the Bible. Every meal. Every day. A Templar ate to keep his body functioning for God, not to enjoy the cuisine or the company.

The length of their surcoat (the long, cloth tunic worn over the top of their armor or chainmail) and hair were specified; types of shirts and styles of shoes approved and forbidden; even the various shades of white used in their surcoats were addressed. To be away from all this fun and games, particularly for more than one night, required the permission of the Master, just like a sophomore needing a hall pass to go to the bathroom.

Templar Organization

The Knights Templar are organized according to a monastic rule, making their structure similar to other monastic orders. At the top of the hierarchy sits the grand master based in Acre, the Templar headquarters since 1191.

At a regional level the Templars organize into provinces, as a part of which all full members meet in chapter meetings, each with as master and a commander: Tripoli, Antioch, Poitiers, France, Hungary, England, Aragon, Apulia and Portugal.

THE PROVINCES

In the order's Western holdings the Knights Templar are divided into provinces, each governed by a commander who likewise has subordinate officials underneath him who govern individual Templar preceptories. An officer called the "Master on This Side of the Sea" is sometimes appointed by the general chapter meeting to oversee all of the Western provinces.

The provinces were created as the Templars acquired more lands, and are fluid, changing as needed. Each province has a main chapter house that serves as the administrative center. There are three Western commanderies of great significance, in London, Paris, and Miravet in Aragon, which are well staffed and have great wealth.

THE GENERAL CHAPTER

General chapters — decision-making meetings — meet periodically, as often as each year or as infrequently as once every five, and there appointments are made and strategic directions determined. These general chapter meetings meet only in the Templar headquarters in Acre (although some were held elsewhere during emergencies, and they were originally held in Jerusalem).

All general chapter meetings are held in the strictest secrecy, and it is at these meetings that military direction and strategies are determined for years ahead. General chapters are convened and run by the grand master, and also consider matters such as legal or religious issues that need rulings. They are opened with prayers from the presiding chaplain, with special veneration of the Virgin Mary. Important decisions and rulings are recorded and kept in the Templar headquarters in Acre.

Outsiders are sometimes permitted to address the general chapter meetings, although typically these would be only the most prominent of diplomats or representatives, such as papal representatives or the spokesmen of kings; or alternatively, specialists brought in to give advice.

PROVINCIAL AND LOCAL CHAPTERS

Templars in a particular province occasionally come together in local chapter meetings. These are strictly ad hoc, and are generally held when a prominent officer, such as the grand master or marshal, visits the province. Like the general chapters, local chapter meetings are held in strictest secrecy. They deal with outstanding disputes or matters requiring a decision from a senior Templar. Chapters are also called if there is a need to discipline or even expel an errant Templar.

Local chapters are presided over by the ranking Templar — either the most senior of the great officials, or the provincial commander. These meet much more regularly, generally once a week or monthly.

Ranks and Titles

The bureaucracy of the Templars is large and expanding rapidly. Although the rule sets out a number of ranks and titles, many more are created and discarded as the need arises. Local areas can have unique ranks not present in other provinces, while special titles can be created for specific missions and tasks, only to be abolished once the job is complete.

There was a threefold division of the ranks of the Templars: the aristocratic knights, the lower-born sergeants, and the clergy.

- Knights were required to be of knightly descent, and to wear white mantles. They were equipped as heavy cavalry, with three or four horses, and one or two squires. Squires were generally not members of the Order, but were instead outsiders who were hired for a set period of time. Knights wore white robes with a red cross, and a white mantle;
- Beneath the knights in the Order and drawn from lower social strata were the sergeants. They were either equipped as light cavalry with a single horse, or served in other ways such as administering the property of the Order or performing menial tasks and trades. Sergeants wore a black tunic with a red cross on front and back, and a black or brown mantle.
- Chaplains, constituting a third Templar class, were ordained priests who saw to the Templars' spiritual needs.

THE GRAND MASTER

Starting with founder Hugues de Payens in 1118–1119, the Order's highest office was that of Grand Master, though this could mean a very short tenure. All but two of the Grand Masters died in office, and several died during military campaigns.

Elected for life, the grand master is the supreme military and spiritual leader of the Knights Templar. Grand masters lead from the front and are willing to personally enter into battle rather than stand on the sidelines. This willingness to take personal risks and fight on the front line is one of the reasons that the Templars do not experience the vicious quarrels over the leadership that beset the other military orders.

The office of grand master is an exalted position, with a great many servants and staff. With the grand master lies the power to make war and agree to peace. The decision to acquire or sell land and castles, appoint persons to command, and spend from the famed Templar treasury all rest with the grand master. The grand master also represents the order in diplomatic missions to kings, lords, bishops, and the pope. Despite these powers, the grand master is required to take counsel from the other great officials, and to take heed of tradition, custom, and precedent.

The grand master has spiritual as well as temporal authority and powers. He may exercise Holy Influence over the order as if he were a priest.

THE GREAT OFFICIALS

A great proliferation of offices exists within the Knights Templar. Directly beneath the grand master are four great officials: the grand commander (formerly known as the seneschal), the marshal (chief military commander), the draper (responsible for clothing and household equipment), and the commander of the land of Jerusalem (who acts as treasurer).

The grand commander is second only to the grand master, carrying the sacred Templar banner (known as the beauseant). Like the grand master he has his own staff, personal guard, and horses. The grand commander is in command in the East when the grand master travels to the West.

As the military commander of the Poor Knights, the marshal is responsible for the subordinate commanders (such as the commander of the knights). His chief responsibility is the logistics of war — ensuring that troops, horses, equipment, arms, and armor are delivered when and where they are needed. Within the order, the marshal can commandeer any supply possessed by the Templars for the purpose of aiding the crusade effort. In the instance of a disagreement between grand master and marshal, the grand master's decision is final; these disagreements are a rare occurrence. The grand master only commands when he is present; it is the marshal who is most often involved in battles.

The draper holds the responsibility for the clothes and linens of the order — a seemingly minor role, but one that comes with great power and authority. The draper has the power to remove any possession from any member of the order, including full brother-knights, if he believes that the person has more than is proper or if the possession is ostentatious. The draper ensures that all Templars are dressed appropriately — "decently" as the Templar Rule deems it.

The commander of the land of Jerusalem holds a unique position almost rival to the grand master in authority. In practice, he is the Templar treasurer, responsible for the great storehouse in Acre (and formerly the Temple in Jerusalem itself).

Any great expense that the Templars incurs — such as the purchase of castles or other land — requires the permission of the commander of the land of Jerusalem. The commander is also responsible for the many non-military assets possessed by the Templars, such as ships, animals, houses, villages, and mills.

COMMANDERS

The Templars have a preference for calling most officials "commanders" (preceptors) of what they are responsible for, such as commander of the knights or Commander of Tripoli and so on. With only a few exceptions, all the offices of the Templars are held by brother-knights.

There are some commanders who have standing responsibilities and carry considerable responsibility and respect. The commander of the knights is the brother who is charged with authority over the brother-knights, under the marshal; he also commands associate members who are knights. The turcopolier is responsible for the mercenary cavalry recruited in the East, and also the brother-sergeants; he answers to the marshal. The gonfanier (banner-bearer) is the official charged with carrying the Templar standard into battle and is under the responsibility of the grand commander. In war time the banner is given a ten-knight guard, and the gonfanier carries a second banner, folded away, in case the first is lost. The infirmarer is the chief surgeon and doctor of the order, running the infirmary in the central chapter house in Acre, and is a brother-sergeant. The Templars do not run hospitals, instead requiring medical aid on the battle field. The under-marshal is a brother-sergeant who supports the marshal in his duties.

At a regional and local level, the structures laid out here are replicated as much as possible. Each province chapter house has a master and one or more various commanders, although the names and responsibilities are dictated by local needs and culture. Provincial commanders and masters of chapter houses and preceptories are effectively lords of the manor, with similar responsibilities to their tenants: law and justice, and keeping the peace. These commanders preside over Templar holdings in Eastern cities such as Antioch, or Western towns such as La Rochelle.

BROTHER-KNIGHTS

The brother-knights are the core of the Templars, and are granted the great privilege of wearing white mantles emblazoned with a red cross. Those of noble birth who enter the order give up their clothes and goods to the draper, and are issued a standard set of clothes and armor. By 1220, the Templars require a brother-knight to be of noble birth, the son of a secular knight, or the son of the daughter of a knight to be admitted to this rank.

In theory, all brother-knights are equal, but those who were prominent or of high station before their admission to the order are typically promoted to a senior position within the Templar hierarchy or are at least treated with more respect. Despite this, only the great officers or commanders live in comfort or luxury. Most brother knights live austere lives.

Brother-knights are expected to have military or combat experience prior to becoming a Templar, by participating in secular conflicts. Upon joining the Templars, brother-knights are given shock-training in the art of disciplined and sustained communal warfare — in game terms, however, this is regular practice and exposure, rather than formal training.

Brother-knights, their squires, and brother-sergeants are organized into squadrons that train in the art of pitching and dismantling camps, controlling cavalry charges, responding to alarms, and assembling at fixed points. Of course, they still need to perform all their other duties and prayers.

Brother-knights have to unlearn their many vices and ostentatious sins; they are forbidden tourneys, jousting, hunting, hawking, and wearing fur or leather gloves. They are also forbidden to shave their beards, although their hair is kept short or even shaved off altogether. They cannot wear jewelry, rings, or any ornamentation, and may not wear pointy shoes or shoelaces. Brother-knights also may not have private letters, own locks, or have ornate bridles for their horses. Disobedience on this matter sees the undue finery confiscated and the brother-knight given penances.

BROTHER-SERGEANTS

Brother-sergeants play a subordinate role to brother-knights, although they make the same vows and are under the same rule. Brother-sergeants are from common backgrounds and social statuses, and are recruited from a wider area. Brother- sergeants include Syrians, Greeks, and Armenians, as well as men from the West. The brother-sergeants serve as foot soldiers and support the cavalry role that the brother-knights play.

There is great variation in status among brother-sergeants, who also fill the roles of administrators, artisans, and craftsmen. Brother-sergeants with special skills, or who are too old to take active military service, are given non-combat roles. The rule refers to craftsmen, brothers of the stables, artisans, scribes, notaries, blacksmiths, and cooks, as well as mason-brothers. These non-military brother-sergeants are not required to fight, although they live according to the rule, and so are often referred to as "brother-servants."

BROTHER-PRIESTS

The 1139 papal bull Omne datum optimum granted the Templars the right to have their own priests. Prior to this, the Templars were served by priests from other orders, or from outside churches, but the bull meant that the order quickly developed its own clergy. In the East, the brother-priests are not required to fight, although when attacked they are permitted to defend themselves.

To become a chaplain of the order, one must have already been properly ordained as a priest. As most priests are responsible to a bishop, they must receive permission to join the Templars. Brother-priests retain their rank when they join the Templars, although very few senior clergy would seek membership in the order. Many brother priests only join the Order of the Temple temporarily, for a few years. The oath sworn by Templar chaplains permits them to

leave the order.

In Acre the head chaplain sits next to the grand master, and all brother-priests are served first at meals. The brother priests are given moderated penances for offenses to the rule, such as saying prayers instead of menial labor. They are also permitted to shave and wear high quality robes.

Brother-knights and sergeants are expected to make confession to the Templar chaplains, although if circumstances preclude that, they are permitted to seek absolution from outside clergy. Templar chaplains are second in spiritual authority only to the pope.

They can give services, celebrate Mass, hear confessions, give absolution for most offenses (except grievous sins such as murder, simony, or heresy) and bury the dead. This authority transcends the spiritual authority of local clerics, including bishops and archbishops, and brother-priests are known to give communion to, and even bury, excommunicates.

SISTERS

Unlike other crusader orders — notably the Hospitallers — there are no female houses in the Templars. Wives of men who join the Templars are expected to become nuns — although of other orders — or consoeurs.

Despite the religious prohibition on contact with women, the Templars regularly make exceptions when needs arise. Templar commanders are generally accommodating for the needs of a particularly wealthy new member or donor.

This position, which is still supported by most of the leadership of the order, costs the Templars a great deal, as women often bring money, influence, and other valuables when they join a religious order.

CONFRERES AND CONSOEURS

A great number of lay-folk join the order as associate members, taking the vows but not making a full profession of them. These associates often reside in the chapter house, but can also keep their own homes, and dress differently from the brothers. Confreres and consoeurs cannot vote in chapter meetings but otherwise interact daily with full members, and can be quite influential within their speciality.

They are often the servants or specialists who allow preceptories and castles to function (although servants of Templars are not required to be associate members). Other associates are men who take temporary vows for the duration of a pilgrimage, or women whose husbands are full Templars. Finally, the order also houses other religious people, such as hermits and anchoresses living in separate cells in the commandery, but who are cut off from other residents.

The Grand Master

The grand master, as a position appointed by God, is the spiritual equivalent to an Archbishop. Electing a grand master is an elaborate procedure laid out in the Templar Rule, and follows the funeral of the previous incumbent. Most funerals of grand masters are attended by a great number of dignitaries and leaders; most great nobles and clergy in the Holy Land attend. After the funeral, a grand commander (different than the office of grand commander) is elected by the Eastern provincial Templar commanders.

The grand commander governs the Poor Knights until a new grand master is chosen. Although technically any ranking Templar official can participate, in practice due to time constraints only those officials present in the Holy Land are involved.

The officers present then elect a college of 13, consisting of eight brother knights, four brother-sergeants, and the chaplain in Acre. These 13 represent Christ and his twelve apostles — with the chaplain standing for Christ himself. When the name is announced, the new grand master is acclaimed by all present, and carried to the chapel and deposited at the altar.

According to the rule, the grand master is chosen by the will of God, through the elected representatives. A consensus decision is preferable, although a majority vote is allowed. In practice, appointment to the position of grand master is very political, with a great number of grand masters ascending to that exalted position through the intervention of a supportive and powerful secular ruler.

The seal of the Templar grand master is double sided, around four inches in diameter. On one side it shows the circular dome of the Church of the Holy Sepulchre, and on the other the Poor Knights' symbol — two knights riding a single horse.

The grand master's seal is a Divine relic, conferring great spiritual authority upon the grand master. In addition to the protection afforded by the Might, the grand master's Magick Resistance is doubled against supernatural effects that would cause him to think or perform acts that are associated with the sin of gluttony. The Magick Resistance afforded by this relic is in addition to that afforded to the grand master by dint of his rank.

Each commander and great officer has his own seal. Some are unique to the individuals who hold them, while others are associated with the office. For example, the seal of the Templar Master of England has the image of the Angus Dei (the Lamb of God). Some seals may possess supernatural powers or contain relics, although only the grand master's seal is a holy relic by its own nature.



Templars in Battle

The Grand Master of the Knights Templar was a very important man in the war councils of the Kingdom of Jerusalem, as well as the other three Crusader States. The Crusader armies organized in Western Europe were a motley crew — true feudal knights in service to a crusading lord; the peasant vassals underneath them, who knew little of war but were tossed in to flesh out the troops; paid mercenaries in the service of the particular king or warlord on Crusade; and last but not least, the sea of pilgrims who drifted into the Holy Land during all the Crusades, the least militarily skilled of all. Men literally dropped by the local Crusader holdings in places like Acre after their arrival in Palestine, to see if they could pitch in and help for a few months, as if it were a barn raising. The Templars, with their skill and courage, were the cream at the top, as well as the glue that held this chaotic assortment together.

The legend of Templar superiority on the battlefield was no myth. In 1177, King Baldwin IV of Jerusalem and a force of 500 troops were pinned down by the Muslim warrior Saladin's army of 26,000. A contingent of just 80 Templars arrived to assist Baldwin. Through surprise and shrewd battle tactics, the Christian forces attacked Saladin at Montgisard. Saladin was forced to retreat with less than 3,000 of his soldiers left. The Templars were revered for their policy of being the first to take up the battle and the last to retreat.

The Templars, and the Frankish knights in general, depended more than anything else on the tactic of the mass charge, "the irresistible first shock," as it was described by chronicler Anna Comnenus, daughter of the Byzantine emperor. Unfortunately, it wasn't the well-ordered charge of our own times. The Turks were lighter and quicker, as well as being excellent horsemen. In other words, if the target of the charge could get out of the way quickly enough, the charge could degenerate into a disorganized mob moving too quickly to be reined in, like a Roman candle that couldn't be called back. When that happened, the enemy was often able to encircle the knights for a counterattack. The charge had to be timed just right, so that it routed the main body of the enemy, and not a phony one deployed to draw them in. If it did so, it was usually devastating. The infamous Frankish charge was feared throughout the Near East, and the Templars were usually in the lead.

The most annoyingly effective Muslim tactic was to use their first-rate horsemen, quick and lightly armed for mobility, to harass the enemy while the enemy was on the march. This could go on for days at a time. The Turks loved to attack from the rear, a very effective ploy until the Templars began organizing lines with a powerful rear guard. The men hated the harassing rain of arrows that came, they said, like flies to cause them misery. There is evidence that, as time passed, the Templars moved forward with attempts to refashion the Christian army with some Eastern tactics. It's a shame so many of the crusader kings were suspicious of the Templars and their "foreign ideas," obstinately marching off their own way to destruction.

Joining the Order of the Temple

In 1220, there is no written procedure for becoming a member of the order, although there is an established tradition (by 1260, this tradition will be formalized in the rule). Initiation, known as Reception (receptio) into the Order, was a profound commitment and involved a solemn ceremony. Outsiders were discouraged from attending the ceremony, a fact that excited the suspicions of Inquisitors during the later trials.

THE MEMBERSHIP RITUAL

Upon applying to join, the prospective brother must explain truthfully his status and give witness to his serious intent to

live by the discipline of the order. The ritual that follows takes place in the local commandery, and places great emphasis on the gravity and seriousness of the process. Strictly speaking, no outsiders such as relatives are allowed. However, the local commander can make exceptions as needed, especially if the new member is particularly prestigious.

The local commander or highest ranking officer assembles the brothers in the chapel or hall — only full members are permitted. All present are asked if they know any reason for the applicant to be denied admittance. If there are no objections, the applicant is taken into another room by two senior brothers, where the hardships of membership are explained.

He is asked if he is willing to suffer for God, and wishes to be a slave to the order for all his life. He is also asked if he owes any other allegiance, either to a wife or secular lord, or owes a debt, or has any illness. The applicant, upon answering all these questions, is returned to the chapter, and all those present acknowledge him. If the new member is a commoner, he is then required to carry out a menial task (such as cleaning the pig-sty or washing dishes), whereas a noble is kept alone in a side room, while the brothers again are asked by the commander for any objections. After the applicant completes the task, he is questioned again in great solemnity, with emphasis on the consequences of lying, and is required to swear upon the gospels. Then he then swears the vows of obedience, chastity, and poverty, and promises to conquer and defend Jerusalem. The commander gives the new member his mantle while the chaplain recites prayers, and the assembled brothers recite the paternoster.

Finally, after being received with a kiss on the mouth by the commander and chaplain, the new Templar is taught the more-detailed offenses for which he can be expelled or given penances.

JOINING AS A CHILD

Children — called novices — are often welcomed by the Templars, who need a steady supply of recruits to fight in the Holy Land or in the Reconquista, although they generally insist that children be brought up by their parents until they are old enough to bear arms. Ages of admission of children range from 11 to 14.

It is up to each local commander to determine whether a child is of acceptable physical fitness and stature to be considered able to fight.

The Templars also very occasionally take in orphans or children suffering from great poverty in the expectation that they will join the order when they became adults. However, they prefer to direct such children to monastic orders, or to the Hospitallers.

Symbols of the Templars

A wide variety of insignias, emblems, flags, seals, and other images have been attributed to the Templars. The general image most often applied to the Order is an image of two knights riding the same horse, which was visual shorthand that symbolized both their poverty and their ferocity. In reality, the Templar Rule said no knight could own more than three horses, but knights were forbidden to share them — a situation where Christian charity had to give way to military practicality. And there is no shortage of irony that, in spite of this image of poverty, the Templars went on to become the richest religious order in the world.

Different meanings have been attached to the symbol of the two knights over the centuries, but the duality of the symbol can be seen as representing the Templars' roles as both warriors and monks, poor individually but rich as an order, or, as was alleged after their arrest and trials, a symbol of homosexuality — all of which seem far from the mark of the original meaning.

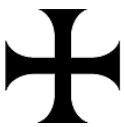
THE RED CROSS

When the Crusades began, the term "to take the cross" really meant what it said. Pilgrims, princes, knights, and paupers took strips of red cloth and sewed them to their clothes in the shape of a cross. So the red cross was not strictly a Templar symbol.

The cross officially adopted by the Templars in 1146 is the Cross of Jerusalem. What makes it distinctive are the lines making up the cross that are of even length (unlike the more common crucifix with a longer vertical line). It is believed that the Templars adopted this form of cross after seeing it in Coptic Churches, an Eastern Orthodox branch of Christianity founded in Egypt.



The cross pattée is similar, in that the horizontal and vertical lines are of equal length, but they are thicker, and the ends are splayed out, supposedly resembling a lion's paw (see Figure 4-3). A similar design was used by other Orders such as the Knights Hospitallers during the same period, usually appearing in white on their black mantles. And it survived into the 20th century as the German and Prussian Iron Cross medal.



A related symbol that is often attributed to the Templars, the Maltese Cross, is also slightly different. It became the symbol of the Knights Hospitallers in later years when they changed their name to the Knights of Malta (or their more proper name today, the Sovereign Military Hospitaller Order of St. John of Jerusalem of Rhodes and of Malta). Its ends form eight points, which are said to symbolize the eight beatitudes of Christianity, spoken by Christ in the Sermon on the Mount (Matthew 5-7): "Blessed are the poor in spirit, the meek, those who seek justice, the mourners, the merciful, the clean of heart, the peacemakers, and the persecuted." And you just thought it was a cool design.



THE BEAUSÉANT



Banners and flags have always been important on the battlefield, both as an easily seen rallying point for troops, as well as a handy identifying device so you didn't kill your own troops. The banner of the Templars was called the Beauséant, which some claim meant "be noble" or "be glorious." The banner itself was a black square over a white square, and it is theorized that this symbolized the concept of "darkness to light". The black stood for the sinful, secular world, and the white for purity and goodness. In later years, the red Templar cross was added to the banner.

The Templars took the flying of the Beauséant in battle very seriously. Ten brothers were assigned before a battle to protect the banner, and there were harsh punishments for losing it, dropping or defacing it, failing to fly it while knights still fought, or using its flagpole as a weapon. It was also forbidden for Templars to retreat from a battle if the Beauséant was still flying. No wonder the Templars were always last to retreat from battle — they got punished if they stopped flying the flag during the battle, and punished if they stopped fighting while it still flew!

SKULL AND CROSSBONES

The symbol of the skull and crossbones has long been believed to be an image tied to the Templar Order, but this one is probably more legend than fact. The flag flown by pirates known today as the Jolly Roger has long been claimed to have been flown by Templar ships after the arrest and elimination of the Order in 1307. Because the knights were on the run, so the tale goes, they had no country and no allegiance to the Catholic Church. The skull has long been a symbol of mortality and death, and these former knights would have doubtlessly mourned the deaths of their brethren and of their Order. No country would give them sanctuary, so they had no choice but to become pirates.

The first association between the Templars and a skull seems to be in the equally legendary story of the Skull of Sidon. This story goes that a Templar knight broke his vows and fell in love with a woman. When she died, he was so lovesick that he dug up her body and had carnal relations with the corpse. A voice spoke to him afterward that told him to return to the grave in nine months, where he would find a son. When he did so, all that was in the grave was a skull on top of two crossed leg bones. The same voice told him to guard the skull and it would protect him and bring him good fortune. He did so, and it is said that by merely showing the magic head to his enemies, they would retreat in fear.

The story actually predated the creation of the Templars, but by the 1300s, it had been attached to them anyway. When the Templars were tried for heresy, it formed the basis of one of the many accusations against them — namely, that the knights worshipped an unholy head of some kind. The story varied, and some believed they were, in fact, worshipping the head of John the Baptist, or of their first Grand Master, Hughes de Payens. And then there could have been another one, called Baphomet.

The problem for the Templars when they went to trial was that they had done a pretty good public relations job of circulating stories like these to frighten their enemies. Unfortunately, when they lost their favor with the Church, these creepy, occult, and unquestionably heretical stories came back and were used against them as proof that they were up to no good. When the Freemasons created an order of Masonic Knights Templar in the 1700s, their ceremonial aprons featured a skull and crossbones, and the symbol was also used on the headstones of their deceased members.

By the way, in case you wondered, the term Jolly Roger is thought to have come from a red flag flown by French ships, referred to as a jolie rouge. The current term is probably a combination of an English mispronunciation of the French term and the obvious description of the grinning skull.

The Growth of the Order

In short order, impressed lords, kings and priests grant the order a growing variety of exemptions from normal rules. By the middle of the 12th century, the order pays no taxes and enjoys immunity from all authority except direct papal. No prince of the world or of the Church can command Templars do anything: The rest of the world asks the Templars, who accept or not as seems wise to them.

The order's members build and maintain castles throughout the portions of the Holy Land that remain under Christian control, from Chateau Pélerin, south of Acre, to Baghras, north of Antioch. In addition, smaller bands of Templars operate out of all the crusader-controlled cities, escorting travelers on the roads and patrolling borders in search of opportunities to beat back encroaching Saracens. Templar doctrine encourages its members to be the first to advance and the last to retreat, which means that many Templars die it battles from which others would have fled or avoided in the first place. Such heroic deaths only inspire more support and admiration, since chivalry places little emphasis on carefully calculated self-interest: Templars do what most knights only with they felt brave enough to do.

Lords who feel that their lives may have been less than holy donate land and goods to the order by way of atonement. Merchants who wish to prove the extent of their success gave valuable gifts. Peasants wishing to offer thanks and support a worthy cause make their small donations. Every at, in Europe contributes to the Templar coffers, and it all underwrites building one of the most effective fighting forces in Christendom. While individual Templars continue to abide by standards of poverty, masters and commanders cut dashing, fashionable figures at courts across the continent.

During full-blown crusades, the Templars often clash with the leaders of crusading armies. By papal order, the Templars submit to crusader leadership, but antipathy runs strong in both directions. The Templars resent the extent to which their intimate familiarity with the land and enemy goes unappreciated, while the crusaders find the Templars fanatical and lacking in strategic sensibility. Both claims have much truth in them, which only makes the matter worse. Templars tend to shine brightest in between crusades, when they can operate on their own or in collaboration with select small forces.

The Templar established financial networks across the whole of Christendom. They acquired large tracts of land, both in Europe and the Middle East; they bought and managed farms and vineyards; they built churches and castles; they were involved in manufacturing, import and export; they had their own fleet of ships; and at one point they even owned the island of Cyprus. The Templar Order was in many ways the world's first multinational corporation.

In the mid-1100s, the tide began to turn in the Crusades. The Muslim world had become united under effective leaders such as Saladin, and dissension arose among Christian factions in and concerning the Holy Land. Knights Templar were constantly at odds with other Christian orders, the Knights Hospitaller and the Teutonic Knights. Decades of internecine feuds had weakened Christian positions, both politically and militarily. After the Templars were involved in several unsuccessful campaigns, including the pivotal Battle of the Horns of Hattin, Jerusalem was captured by Saladin's forces in 1187. The Crusaders retook the city in 1229, without Templar assistance, but held it only briefly. In 1244, the Khwarezmi Turks recaptured Jerusalem, and the city did not return to Western control until 1917 - when the British took it from the Ottoman Turks.

The Templars were forced to relocate their headquarters to other cities in the north, such as the seaport of Acre, which they held for the next century. But they lost that too in 1291, followed by their last mainland strongholds, Tortosa (then in the County of Tripoli, modern Syria), and Atlit. Their headquarters moved to Limassol, Cyprus, with a garrison on Arwad Island, off the coast from Tortosa. In 1300, there was an attempt to engage in co-ordinated military efforts with the Mongols via a new invasion force at Arwad. In September 1302 the Templars were defeated by a Mamluk fleet in the Siege of Arwad, losing their last foothold in the Holy Land.

The Order's military mission having failed, European support for the organisation began to dwindle. Over the two hundred years of their existence, the Templars had become a part of European daily life. Hundreds of Templar Houses dotted around Europe, gave them a widespread presence at the local level. Templars still managed many businesses, and many Europeans had daily contact with the Templar network, for instance working at a Templar farm or vineyard, or using the Order as a bank in which to store personal valuables. The Order continued to be independent of local government, a source of irritation to bishops everywhere. It had a standing army that could pass freely through all borders, but that no longer had a mission. This situation heightened tensions with European nobility, especially as the Templars were indicating an interest in founding their own monastic state, as the Teutonic Knights had done in Prussia, and the Knights Hospitaller were doing with Rhodes.

Papal Privileges

In 1139, Pope Innocent II issued the bull Omne datum optimum:

- The order may keep the booty it captures from Muslims.
- The order’s rule of life under the master is confirmed.
- The brothers may elect their master without interference from anyone else.
- The customs and observances of the order cannot be infringed upon or changed except by the master and with the consent of the wiser part of the chapter of brothers.
- The brothers should not give oaths of loyalty or homage or any oaths to anyone outside the order.
- They need not pay tithes on the produce of their own lands.
- Those priests who stay a year and are approved of by the brothers may take the profession of the order, swearing to obey the master, and remain in the order. They will have the same support and clothes as the brothers except for their priestly vestments. They are only responsible for “care of souls” as far as the order requests. They are not to be subject to anyone outside the order.
- The order can have its clergy ordained by any bishop.
- The pope lays down the procedure for the admittance of priests to the Templar order.
- The brothers may build oratories wherever they live, and they can hear Divine Office there; those who die as brothers of the order can be buried there.
- These papal privileges and protection extend to cover their household and servants.

In 1144, Pope Celestine II proclaimed the Milites Templi, describing the Templars as defenders of pilgrims and comparing them to the Maccabees. He granted remission of one seventh of the penance of anyone who joins the order, and urged bishops and archbishops to collect money for the Poor Knights. Celestine also granted the Templars the authority to collect donations from churches, villages, or cities under interdict. Pope Eugenius III built upon this, with Milites Dei in 1145, clarifying the rights granted to the Templars relating to the authority of Templar clergy. This papal ruling states that brother-priests must be properly ordained and have permission from their bishop to join the Templars.

International Bankers

In the Middle Ages, and for some reason most particularly in the 10th and 11th centuries, many scandals rocked the Catholic Church, scandals that were very often sexual in nature. If they weren’t sexual, then they prominently featured that other devil’s tool, money. It would be the 15th century and the arrival of the Borgia popes before the Holy See was brought as low as it was by some of the 10th- and 11th-century popes mentioned earlier in this chapter. Apart from that, nearly every major Catholic order, from the Benedictines to the Franciscans, had some sort of scandal, large or small.

All but the Templars. No matter what was said about other orders, the Templars had a reputation for purity, purpose, and rigid self-restraint. It was for this reason that the accusations that rained down on the Templars out of the blue in 1307 — charges of heresy, sodomy, and extortion — were so difficult for most people to believe. There was really only one gripe that people had with the Templars: that they were money-grubbing. They always, always had a hand out, palm up, pleading for more donations. However, in defense of the Templars, one thing really needs to be said. Apart from the enormous and impressive Templar Commanderies in the capitals of Europe, their other Commanderies and Preceptories were generally fairly modest, although expensively numerous. Most of the money was being poured into holding the Latin States. It paid for the construction of the enormous Templar fortresses that ran all along the hostile borders of the four major Crusader states. Their avowed purpose — to defend Christianity and to protect its pilgrims — got more and more expensive with each passing year. Running an international operation of this size and scope was incredibly costly.

We must make one more point about the Templars as bankers for the sake of fairness: The fact was, they’d gotten involved in the banking business to begin with in order to help pilgrims to the East. This was a world in which, if you needed enough gold or silver to last you through a six-month or a yearlong journey, you had no choice but to carry it with you, and pray you had the wherewithal to guard it. Otherwise, you were likely to find yourself in the middle of nowhere, thousands of miles from home, begging for your supper.

But the Knights Templar came up with an absolutely brilliant solution to this constant problem. And the structure of this solution is one of the reasons they needed such a large number of Preceptories in Europe and the East. The Romans had some interesting systems of money transfer, and yet it’s more than fair to say that it was the Knights Templar who invented the idea of international banking. It was a godsend to any and all who were traveling for any reason, and especially those traveling on a pilgrimage. The beauty of the system was its simplicity.

Current Conditions

While the Templars maintain extensive holdings and support in Europe, the heart of the order—the Holy Land- is in disarray. Saladin's conquest of Jerusalem and virtually every other inch of Outremer in the 1170s and 1180s stripped the order of its most important holdings, including the Temple of Solomon itself. The actual fall of Jerusalem came after the catastrophic defeat at the Horns of Hattin, when Templar and Hospiraler tactical advice led the Christians into an untenable position. Both orders paid a heavy price as Saladin executed 200 of their number. As the Saracen leader put it, "these more than all the other Franks destroy the Arab religion and slaughter us."

The Third Crusade brought some prosperity back with the recapture of Acre and other areas and the rise of more reasoned Templar leadership. In 1197, much of the order's prestige is restored, but it remains alienated from its true purpose-Jerusalem. As the drive to recapture the Holy City as slipping more and more into politics and inter-Christian conflicts, the order's attentions fall more and more toward Europe and matters of finance.

Templars and Mammon

The order becomes involved in money lending not long after its founding, starting with an 1135 loan to a would-be pilgrim to the Holy Land in exchange for the right to run his estate while he's away. Throughout the 12th century, the order's assets grow, and various masters and commanders take the initiative in putting some of that wealth to use. They underwrite travel expenses, help out allies in various sorts of need and offer their services as arbiters and representatives. Inevitably, they

become entangled in secular affairs, often to the detriment of the order's local reputation. The order's greatest asset is its reputation for purity and devotion; loan-sharking schemes undermine that image.

In the Dark Medieval world, the order's commitment to financial involvement remains hotly debated. Some of the orders leaders feel sure they can work with secular affairs without losing track of the order's mission, while others feel just as strongly that masters enjoy no more freedom from corruption than the rank-and-file brothers do. Money makes so many desirable goals more obtainable: better equipment, extra reserves of supplies for Holy Land fortresses in case of siege, more reliable transportation and so on. Money also draws the attention of those who work with it. While gifts do not stop pouring in, surely some concern for the future is in order, they argue. Step by step, the order's financial managers find themselves focusing on what would be good for the order's investments rather than what serves the order's purpose.

Characters who belong to the order can (and should) take part in this debate. It's by no means too late for the order's members to decide to restrict their involvement in worldly affairs, assigning a few brothers to handle necessary funds and passing the rest on to non-Templar beneficiaries. Voices call for reform throughout the life of the order, and through in history they go unanswered, don't deny characters the chance to help make a difference.

Templars in France

The Templars in France are at the centers of power, and own and administer huge swathes of land and garrison enormous castles. In Paris, the Temple acts as the official treasury of King Philip II, taking in receipts of taxation and organizing payments to officials, soldiers, and so on, as well as storing important documents, such as treaties and wills. When he is in Paris, the king and his family often prefer to stay in rooms at the Paris Temple.

One the most senior advisors to King Philip is Brother Haimard, the treasurer of the French Templars, and treasurer to the French Crown. The Templars relay news and information to the King from the brother-knights across France. Brother Haimard will execute the wills of both King Philip and Queen Ingebourg in 1222, and will act as treasurer to the French Crown until his death in 1227.

Many of the most senior Templars are personal friends of the king and other lords, and were vassals prior to joining the order; King Philip thus likewise has significant influence over the French Templars and is effectively able to appoint Templars to senior posts across his domain. The Templars act as treasurers to other great nobles across France.

The Templars, particularly the many brother-sergeants, are a part of the growing class of literati taking over the administration of the royal government. The Templars are seen as loyal, godly, honest, and lacking in self-interest, not to mention possessing marvelous military skills. In France, they act almost as an arm of the royal government.

They administer many castles on behalf of the king and other great nobles, typically in trust or when a fort is disputed between heirs or rivals, and periodically act as intermediaries between warring nobles in France, with the authority of the king.

Templars in England

Since the first visit by Hugh of Payns to London in 1128, the Templars have had a chapterhouse in London. The order received the patronage of powerful and influential lords. They were entrusted with maintaining several castles for Henry II during marriage negotiations, and successfully persuaded Thomas Becket to accept the Constitutions of Clarendon. Under King John, the Templar Commander Aymeric of St. Maur was personal envoy for the king. Aymeric advised King John during his dispute with the pope, and advised him to sign the Magna Carta at Runnymede.

In 1220, the Templars continue to hold a prominent position in the court of King Henry III. While the kingdom is effectively ruled by regents, the Templars continue to maintain the king’s treasury, oversee his navy, and act as the king’s almoner (official responsible for distributing charitable donations to the poor). They have also recently lent the crown a great deal of money, to help stabilize the rule of the young king. The influential Aymeric has been replaced by Alan Marcell, who is one of the king’s chief military and diplomatic advisors. Aymeric continues in a senior role with the Templars elsewhere in Europe.

The English province of the order holds land throughout England — in Essex, Kent, Warwickshire, Worcestershire, Shropshire, Oxfordshire, Cornwall, Lincolnshire, and Yorkshire — and in most cases the landholdings are extensive. In England, the Templars divide their holdings into revenue districts called baillia, with each governed by its own local commander. The English Master is based in London at the New Temple.

Templars in Iberia

The Templars have been involved in the Christian Reconquista of the Iberian Peninsula since the Second Crusade, when Christians in Iberia used the opportunity to attack and depose their Muslim rivals, and begin repopulating the area under Christian rule. In addition to supporting the Reconquista with direct military aid, the Templars aid the local Iberian nobles by colonizing marginal lands too dangerous or risky to be developed by the lords themselves. The Templars build or expand fortifications in these areas, and attract settlers and farmers into areas under great risk of attack by Muslim raiders and other bandits. Despite their many domains, the Templars are not present in the Iberian Peninsula in great numbers. Their real strength is their ability to mobilize at a moment’s notice and remain in the field for a long time, unlike the secular nobles in the region, who struggle to field an army for more than forty days or during harvest time.

Iberia is notable for having a large number of sisters and consoeurs (female associate members) housed in Catalonia, where they enjoy extensive property rights.

Templars in Aragon

In Aragon, the Templars have been present since 1130, supporting Ramon Berengeur II, Count of Barcelona and Marquis of Provence. Ramon himself became a confrere of the Templars, and gave the Poor Knights the castle of Granyena. Other lords in the area made donations, including the castle of Barberà. These donations were made primarily to convince the Templars to actively support the lords militarily and to enforce the law in dangerous border areas. After the death of King Alfonso I, the Templars received great swathes of land and resources — enough for them to afford to be militarily involved in Barcelona-Aragon.

The Templars in Aragon are entitled to a tenth of all rents, a fifth of the booty from every expedition, a fifth of the land captured from Muslims, and numerous castles including Monzón and Montjoy. They also play a prominent role in advising the king, and nominally form a part of the king’s army. The various Templar commanders are typically related to the great lords of the area, and Templars sit on most noble advisory councils.

Under King James I of Aragon (1213–1276), the Poor Knights, Hospitallers, and native military orders play a vital role in the attempts to capture the Balearic Islands of Majorca and Minorca, and in Valencia. Although the Templar and Hospitaller masters sit on James’ private advisory council, the Templar commander, Stephen of Belmonte, is far less close to King James than the Hospitaller commander, Hugh of Forcalquier.

Templars in Germany

The Templars’ role in Germany and the pagan lands of Eastern Europe is at its formative stage. The order has only just acquired its first significant holdings in Germany, in Thuringia and Austria, due to the patronage of those lords who participated in the crusades. The Templars also received some donations from the emperor, Frederick II Hohenstaufen, although not enough for the order to establish itself in the emperor’s territories.

Relations with Frederick are generally cordial, despite the emperor’s deteriorating relations with the pope. Nevertheless, there is conflict in the Emperor’s lands in Sicily, where he is attempting to reclaim royal lands possessed by the Poor Knights (and other religious orders). The Templars have long received exemption from paying royal dues, denying Frederick II a great deal of income.

Many Christian lords in areas such as Lower Silesia, Poland, and Eastern Germany also give donations to the Templars, but they have no real military presence in these areas in 1220. In the next few decades, the Templars follow the Teutons into Eastern Europe, establishing preceptories and fortresses in Bohemia and Moravia at Templeštejn and Čejkovice, Prussia at Tempelburg and Łuków, as well as Hungary at Esztergom and Egyházasfalu. Their main role will be to protect Christian colonizers, who start to settle the great primeval forests of Hungary, Poland and Russia. Over these years, the Teutons are both allies and rivals.

Templars in Italy

In central Italy, the Templars are particularly well established, possessing over twenty churches and preceptories in the area. Some of the Templar chapels are starting to become sites visited by pilgrims, and most of the Templar chapterhouses in Italy are attractively decorated with frescos depicting victories in the crusades, aspects of Templar daily life, or images from saints’ lives. Additionally, many of the churches throughout Italy receive funding from the Templars for renovations and repairs. These great Templar churches possess vast agricultural estates. By the 1250s and 1260s the Templars start to become prominent in the flagellant movement (a movement of pious Christians who believed that the Last Judgement was nigh and purged themselves of sin by publicly weeping and flagellating themselves), led by papal chamberlain and Templar Brother Bonvicino.

Most of the major naval cities in Italy house a Templar commandery, where they — like the other crusading orders — assist pilgrims, recruit soldiers, and funnel supplies to the Holy Land. In cities such as Venice, Messina, Bari, Taranto, and Genoa, the Templars own mercantile interests and provide loans to merchant families. In the past they have done deals with merchant princes who have relationships with Muslim traders, especially those in Egypt. Since the start of the Fifth Crusade such trades have ceased.

The Templar commanders in Italy often become embroiled in local disputes, especially those involving the pope. They are very

prominent in the papal court, advising the pope on a range of military, financial, and diplomatic matters. Senior Templar commanders in Italy are starting to intervene in Ecclesiastical politics, undermining hostile or critical bishops and cardinals in favor of their own supporters.

A Templar representative is stationed at the papal curia in Rome semi-permanently, and he actively intervenes with the pope in the interests of the order. Debate is occurring at the general chapter as to whether the Templars should station a permanent ambassador with the pope.



Relations with Outsiders

The Poor Knights fight for Christendom, and therefore necessarily have many and complex relations with individuals and groups outside the order.

TEMPLARS AND THE CHURCH

The Third Lateran Council in 1179 saw bishops — even the Patriarch of Jerusalem — accuse Templars (and Hospitallers) of not paying tithes, of holding church services in towns under interdict so as to collect their offerings, and of allowing murderers, money lenders, and other criminals to join their order so as to escape from justice. They were also accused of allowing criminals and excommunicates to be buried on their properties with a Christian burial, and generally of flouting the authority of bishops.

Local conditions determine the Templars' relation with senior clergy. In Rome, the Templars have an intimate relationship with the pope, as they have had with most popes since their formation. A semi permanent representative stays with the pope, and generally receives great honor. Templars have routinely acted as the pope's almoner, as well as papal messengers, treasurers, and marshals and porters in the papal court.

In many areas, the local clerics work closely with and support the Templars, granting them land, tax exemptions, or other benefits. Many monasteries also have good relationships with local Templars.

In areas where the goals of the Templars clash with those of the local bishop or abbot, relationships can be tempestuous. In these cases, the Templars are more than willing to use their exemption from episcopal authority, and may even physically intimidate prelates, standing in their churches and denouncing the bishop.

TEMPLARS AND THE MILITARY ORDERS

During peace time, the Templars and the other military orders often see each other as rivals. In particular, the Hospitallers compete with the Poor Knights for resources and donations. The rivalry can be quite bitter, but it is unusual for brothers from both orders to come to blows during heated arguments. For example, in Acre, the two orders both own massive mills on the River Belus that are great sources of money, but which can struggle for enough water, and are constant causes of disputes (this is such a big dispute that by 1235 the pope intervenes to negotiate a truce).

At a strategic level, and during times of war, the Templars and the other orders work closely. During a battle, if the Templar banner goes down, the Templars rally first to the Hospitallers, then the Teutons, and then any other Christian banner.

TEMPLARS AND NOBILITY

Most of the great nobles of Mythic Europe have excellent relations with the Templars, particularly in France, England, Italy and Iberia, and the Holy Land.

Many kings, dukes, and barons have Templars as advisors, either permanently stationed in their court or as someone they regularly consult with on major issues. Many of these lords have been on crusade, or one of their relatives has, so they have a personal and direct relationship with the Templars.

The Templars see lords, knights, and nobles as their key sources of donations, lands, and recruits, so most commanders try to keep good relationships with local lords. Similarly, the great wealth and power, and the lending capacity, of the Templars means that most lords want to keep the Poor Knights onside. Despite this good will, the Templars often create problems for local lords through their unilateral commercial activities. In London, for instance, the Templars have caused a lot of trouble for local fishermen and traders near the New Temple on the Thames by causing a blockage on the river to power their mill.

The group of lords with whom the Templars are most likely to come into conflict are the Christian lords of the Holy Land, particularly the King of Jerusalem or leaders of crusades. The Templars largely act as free agents, often without consulting the lords of the Holy Land.

TEMPLARS AND MUSLIMS

The Templars are keenly aware that the Muslim leaders in the Holy Land are fractious, yet capable of uniting. Similarly, Muslim leaders are aware that the Templars are ferocious fighters who never surrender, but who are also capable of reason and negotiation. Despite their willingness to make treaties and employ Muslim servants, the Templars refuse to ever make peace with Muslim leaders, even to the detriment of the local Christian lords.

In the past, various grand masters have made secret side-treaties with one Muslim leader against another, as well as providing funds or other resources to aid against a common enemy. The Templars cause controversy by allowing Muslim servants and visitors to practice their faith and worship without interruption.

The Templars also frequently try to intervene in internal Islamic affairs. The most notable instance was reported by the notable chronicler William of Tyre in 1173, when the grand master began negotiations with the Ismaili sect — the Assassins — to ensure that the Templars would be safe from attack. Shortly after, this deal became known to the King of Jerusalem, who had received word that the Ismailis wished to convert to Christianity. The Templars arranged for the Ismaili envoy to be killed, thus scuttling the negotiations.

The Templar Faith

Not unto us, O Lord, not unto us, but unto Thy Name be the Glory.
— Psalm 115, the Templar Motto

Although the Templars take monastic vows, strictly speaking they are not monks. Unlike monks who live in an enclosed house and fight spiritual battles, the Templars actively live in the world, physically fighting and shedding blood for Christendom. This distinction is lost on many inhabitants of Mythic Europe, who consider Templars to be monks of war.

The Templars are widely known to be extremely pious. There are no differences between the beliefs of members of the Templars and those of other Western Christians. Like the monastic orders, the Templars venerate saints, attend church services, and pray daily. Despite these similarities, the Templars are not an enclosed order. This means that they can come and go into the secular world from their priories and chapter houses.

Theology is not a high priority for the Templars. Their devotion to Saint Euphemia, who condemned heresy and paganism, underscores their fanatical orthodoxy. Similarly, their closeness to the papacy, the Patriarch of Jerusalem, and their good relationships with many bishops indicates that few, if any, Templars knowingly hold heretical or unorthodox views.

Despite the Templars' disdain for education, there have some attempts at translating religious works, including parts of the Bible and the Templar Rule, into Anglo-Norman French and other "common tongues." The Church has yet to crack down on these translations (it does not until 1230), so many Templar preceptories contain translated copies of religious books, including the Old Testament Book of Judges.

The Templar Rule sets out a great deal of the religious life of the order, noting all of the saints venerated by the Templars, as well as listing feast days. Held in special regard is the Blessed Virgin Mary, Queen of Heaven. The Blessed Virgin is considered the patron of the order, and a Templar tradition holds that this was because the Annunciation occurred at the Temple in Jerusalem. Newly inducted members swear their oaths in the name of the Virgin, and the chapter meetings and daily prayers start with devotions to Mary.

The Templars venerate several other prominent female saints, including the martyr Saint Euphemia of Chalcedon, who was martyred by pagans after refusing to recant her Christianity. The examples set by these female saints is seen as very valuable to the Templars, reminding them of the need to be humble, to remember human frailty and sin, to be courteous, chaste, honorable in word and deed, and to do works that please God.

Templar Relics

The Templars claim to possess a great number of relics. In both the Levant and the West they build great chapels and churches to house them. In Outremer, the Templars possess such marvels as the crown of thorns, which is displayed flowering in the grand master's hands every Holy Thursday in their temple (first in Jerusalem and later in Acre). At the well-known Castle Pilgrim, the Templars keep the heart and body of the martyr Saint Euphemia of Chalcedon. A great many healing miracles draw large numbers of pilgrims to Athlit.

The Templars display relics during periods of crisis. During droughts, the Temple in Acre carries out one of their most precious relics and parades it through the streets: a bronze cross made from the bathtub in which Christ bathed.

This cross possesses powerful healing qualities and often makes it rain. Many of the Templars' other powerful relics are stored in Acre, including reliquary heads of saints — the preserved skulls of prominent saints, stored in gold, silver, and jewel-encrusted casings. Another relic is a cross made from the bronze bowl used by

Christ to wash the feet of the apostles.

Kept within a crystal phial, the Templars possess a small portion of Christ's blood, shed on the cross, which has been authenticated by the Patriarch of Jerusalem and other prelates of the Holy Land. The Templars also possess several fragments of the True Cross.

In the West, the Templars also possess a bewildering array of relics. In the Paris Temple, the Poor Knights keep the silvercovered skull of Saint Ursula of Cologne, and many of the relics of the 11,000 virgins martyred with Saint Ursula. Many lords store their relics with the Templars while on pilgrimage or crusade. They also allow borrowers to use relics as pledges for loans.

Templars and the Secret Powers

Templars encounter more supernatural beings than most mortals of the Dark Medieval world. The order's prominent role in crusading makes it a target of all those who wish to foil the Crusades, including vampires, werewolves and magicians. Templars tend not to distinguish or classify the monsters they encounter, summing all such beings up as "Devil's spawn." A few Templars specialize in detecting and destroying the creatures that haunt the night (and day) as a secret part of the order's mission. Templar devil-hunters usually operate in small groups of their own under cover stories authorized at the order's highest levels.

Among the order's supernatural foes, Muslim magicians create the most harm. The mainstream of Muslim society rejects magick just as thoroughly as Christendom, but on both sides of the wall of belief, practitioners of various forms of arcane flourish in the shadows. The magicians who dedicate themselves to fighting the order have mastered spells that command health, luck and even time itself. Some of the Templar bloodshed in mass executions goes to power dark rituals, just as some necromancers in Christendom use the blood of unbelievers for their own ends.

Dissolution

Members of the Order managed a large economic infrastructure throughout Christendom, inventing or adapting financial techniques that were an early form of banking, accumulating great wealth and building fortifications across Europe and the Holy Land. The Templars' success was tied to the Crusades. When the Crusaders were defeated and withdrew from the Holy Land, support for the Order faded. Rumours about the Templars' secret initiation ceremony created mistrust, and King Philip IV of France, deeply in debt to the Order, began pressuring Pope Clement V to take action.

In 1305, the new Pope Clement V, based in France, sent letters to both the Templar Grand Master Jacques de Molay and the Hospitaller Grand Master Fulk de Villaret to discuss the possibility of merging the two Orders. Neither was amenable to the idea but Pope Clement persisted, and in 1306 he invited both Grand Masters to France to discuss the matter.

De Molay arrived first in early 1307. Villaret was delayed for several months. While waiting, De Molay and Clement discussed charges that had been made two years prior by an ousted Templar. It was generally agreed that the charges were false but Clement sent King Philip IV of France a written request for assistance in the investigation. King Philip was already deeply in debt to the Templars from his war with the English and seized upon these rumours for his own purposes.

Philip began pressuring the Church to take action against the Order, as a way of freeing himself from his debts. On Friday October 13, 1307 Philip ordered de Molay and scores of other French Templars to be simultaneously arrested. The sealed order to Phillip's Seneschals and bailiffs had gone out a full month before. It was accompanied by a personal letter from the king, filled with lofty prose about how heartrending it was to be compelled to do his duty, while detailing frightening accusations against the Templars. The letter would have had an eye-popping effect on the king's men, and their secrecy was undoubtedly assured. The sealed arrest order was not to be opened until the appointed day.

The Templars were put into isolation, and immediately subjected to the gruesome tactics of medieval interrogation on the very first day of their arrest. The technique of the strapaddo was common. It involved binding the victim's wrists behind his back, passing the rope over a high beam, pulling him off of the ground, and suddenly dropping him, snapping his arms and dislocating his shoulders. Stretching the victim on the rack was another favored method. Perhaps the most horrible was coating the victim's feet in lard or oil, and then slowly roasting them over a flame. More than one knight was handed the tiny bones that fell from his burned feet by his gleeful torturers. Subjected to these agonies, the overwhelming majority of the knights confessed to every charge that was put to them.

The Templars were charged with numerous heresies and tortured to extract false confessions. The original charges against the arrested Templars were:

- Denying Christ, and spitting or urinating on the cross
- Denying the sacraments and having contempt for the Mass
- Worshiping idols, referred to in most cases as either a cat, or a head of various descriptions, during rituals that were kept secret
- Engaging in homosexual acts of kissing each other on the lips, navel, or the base of the spine while naked, and other forms of sodomy
- Acquiring property and profit by illegal or immoral means

By June of the next year, the Grand Inquisitor in Paris presented an expanded list of 127 accusations against the Order, but these original charges formed the essential core of Phillip's flimsy case.

The confessions, despite having been obtained under duress, caused a scandal in Paris. Again under pressure from Philip, Pope Clement issued the bull Pastoralis praeeminentiae on November 22, 1307, which instructed all Christian monarchs throughout Europe to arrest all Templars and seize their assets.

Pope Clement called for papal hearings to determine the Templars' guilt or innocence. Once freed of the Inquisitors' torture, many Templars recanted their confessions. Some had sufficient legal experience to defend themselves in the trials, but in 1310 Philip blocked this attempt, using the earlier forced confessions to have dozens of Templars burned at the stake in Paris.

With Philip threatening military action unless the Pope complied with his wishes, Pope Clement agreed to disband the Order, citing the public scandal that had been generated by the confessions. At the Council of Vienne in 1312, he issued a series of papal bulls, including Vox in excelso, which officially dissolved the Order, and Ad providam, which turned over most Templar assets to the Hospitallers.

The elderly Grand Master Jacques de Molay, had confessed under torture, but retracted his confession. Geoffrey de Charney, Preceptor of Normandy, followed de Molay's example, and insisted on his innocence. Both men were declared guilty of being relapsed heretics, and they were sentenced to burn alive at the stake in Paris on March 18, 1314. Each man was stripped down to his shirt and tied to the stake. Jacques de Molay, with unbelievable courage, asked not only that he be turned to face the Cathedral, but that his hands be freed, so that he could die at prayer. His request was granted. The two men were roasted alive by the Inquisitional method that began with hot coals, so that their agony could be prolonged as much as possible.

Jacques de Molay did not go to his God in silence. Instead, he died defiantly shouting his innocence and that of the Templars, calling on King Phillip and Pope Clement to meet him before the throne of God in one year's time, where they would all be judged together. Creepily enough, both men, relatively young, would be dead within the year. One month after the death of de Molay, Pope Clement V, age 54, died, it was said, of cancer. Phillip the Fair, age 46, died in a hunting accident probably brought on by a stroke. He died on November 29, 1314, managing to get in just under the wire.

With the Order's leaders killed, remaining Templars around Europe were either arrested and tried under the Papal investigation, absorbed into other monastic military orders, or pensioned off and allowed to live out their days peacefully. Some may have fled to other territories outside Papal control, such as Scotland (then under excommunication) or to Switzerland. Templar organisations in Portugal escaped lightly through the imaginative expedient of changing their name from Knights Templar to Knights of Christ.



The Knights Hospitaller



The Order of the Hospital of St. John of Jerusalem is the most famous and enduring of the hospitaller orders. Despite the distress it causes religious authorities in Europe because of its lack of accountability to them, the order remains instrumental in establishing the legend of the crusader as a holy soldier of Christ and in building the ideal of a spiritualized warrior. Indeed, a number of its members will eventually be canonized or sanctified, including Peter of Imola and Saint Geriand.

The members are predominantly French and Italian but do include a few Spanish knights as well. Their sign is a white Maltese cross against a black field in times of peace and against a red field in times of war. One of their chief strongholds, the krak des Chevaliers, is among the largest and best-defended of crusader castles and hosts, at some point, almost all those who travel through Outremer.

Raymond II, Count of Tripoli, donated this imposing castle perched on a volcanic hill in Kerak, southeast of the Dead Sea, in 1142. In 1193, the order had the keep enlarged and fortified and has successfully defended it despite the waning Latin fares in the Holy Land. In its expanded state, the fortress is so large that it contains an entire town enclosed within its walls, with a church and chapel, aqueducts, cisterns, courtyards, stables, living quarters and large halls.

At its peak, Krak des Chevaliers housed a garrison of around 2,000. Such a large garrison allowed the Hospitallers to extract tribute from a wide area. From the 1250s the fortunes of the Knights Hospitaller took a turn for the worse and in 1271 Krak des Chevaliers was captured by the Mamluk Sultan Baibars after a siege lasting 36 days, and then only by way of a forged letter purportedly from the Hospitallers' Grand Master that caused the Knights to surrender.

There were 22 Grand Masters from 1099 to 1291 in the Holy Land.

The Blessed Gerard (1099-1120)	Afonso de Portugal (1203-1206)
Raymond du Puy (1120-1160)	Geoffrey le Rat (1206-1207)
Auger de Balben (1160-1163)	Guérin de Montaigu (1207-1228)
Arnaud de Comps (1162-1163)	Bertrand de Thercy (1228-1231)
Gilbert d'Aissailly (1163-1170)	Guerin de Montacute (1231-1236)
Gastone de Murols (1170-1172)	Bertrand de Comps (1236-1240)
Jobert of Syria (1172-1177)	Pierre de Vielle-Bride (1240-1242)
Roger de Moulins (1177-1187)	Guillaume de Chateauneuf (1242-1258)
Hermangard d'Asp (1187-1190)	Hugues de Revel (1258-1277)
Garnier de Nablus (1190-1192)	Nicolas de Lorgue (1277-1284)
Geoffroy de Donjon (1193-1202)	Jean de Villiers (1284-1294)

Jean de Villiers, the 22nd Grand Master, was present at the Siege of Acre in 1291, but escaped to Cyprus just before the city fell to the Mameluks.

Headquarters on Cyprus	Headquarters on Rhodes
Jean de Villiers (1291-1294)	Foulques de Villaret (1305-1321)
Odon de Pins (1294-1296)	Hélion de Villeneuve (1325-1346)
Guillaume de Villaret (1296-1305)	Dieudonné de Gozon (1346-1353)
	Pierre de Corneillan (1353-1355)
	Roger de Pins (1355-1365)
	Raymond Bérenger (1365-1374)
	Robert de Juilly (1374-1376)
	Juan Fernández de Heredia (1377-1396)

Birth of the Order

The Hospital of St. John has existed since the time of Christ, but served at than time only as a place of healing for pilgrims. In 1099, Gerard (known as the Blessed and who ran the hospice) made it possible for the orders subsequent development by assisting the crusaders in their siege of the Holy City.

Hospitallers and other faithful tell a near-miraculous story of Gerard's endeavors during the siege of 1099. Hearing that the city was under attack by Christians, he rushed to the wall and joined the city's defenders — only instead of throwing stones, he tossed out loaves of bread to replenish the crusaders' supplies. The Muslim authorities promptly arrested him and dragged into court in chains, but the witnesses to his crime were left dumbfounded when the loaves they'd kept as evidence turned into stones as they were held before the governor.

The fortunes of the hospital were transformed by the conquest of Jerusalem by the First Crusade in July 1099. This led to a massive, explosive increase in the pilgrim trade from western Europe, a lucrative source of income for the infant Latin Kingdom of Jerusalem. Under the new Christian regime, the hospital perforce expanded and was also called upon to provide wider social and medical services to locals in and around the city. The 1099 conquest also led to the hospital being given property and estates in Europe by grateful donors. By 1113, the community that ran the hospital had acquired a distinct corporate identity and status. In 1113 Pope Paschal II recognised the Order of St John of Jerusalem as a hospitaller order to tend to the ‘holy poor’ under Gerard, wholly independent from St Mary of the Latins. Papal approval allowed the Order to attract even more donations both in the Latin east and in western Europe.

Gerard's efforts earned the crusaders' gratitude as well as their hefty financial contributions. Whether due to his personal influence or to general European enthusiasm for the Crusades, the newborn order gained an astonishing array of holdings within the span of a very, few short years. In 1114, Gerard received an entire province in Portugal and territories in numerous Western European countries followed soon thereafter. In addition, throughout the early part of the 12th century, the religious power of the order increased thanks to a series of papal bulls and privileges permitting such extensive authority that bishops could no longer interdict Hospitaller churches.

By 1130, the hospice-infirmary in Jerusalem was large enough and prosperous enough that it had to hire mercenaries to protect its patients from bandits. Within a few years, Gerard's successor Raymond du Puy militarized the hospital to the point that it took part in both the dismally unsuccessful attack on Damascus in 1148 and the subsequent triumphant capture of Ascalon in 1153. Knights Hospitaller were prominent in the fighting at both battles. Soon enough, these knights became as militant and famous as the Templars.

The Growth of the order

Many knights joined the organization, which soon proved to be very useful in defending the Holy Land. The Hospitallers orders built many castles in Syria, the remains of which still impress the beholder. They established numerous branches in Europe and, by presents and legacies, acquired vast wealth. These orders of religious knights, much like the Vatican today, ended up having their own states, the Hospitallers the island of Rhodes then later Malta. The Knights Templar order was disbanded in the fourteenth century, but the Hospitallers continued to fight valiantly against the Turks long after the close of the crusading movement but can be said to have come to an end following their ejection from Malta.

One key aspect of the Order was that it never lost its charitable role as a nursing and medical order. Even when militarised, knights expected to serve their turns in the wards. However, various factors pushed the Order to adopt military role. There were three main contexts for this transformation. Around 1100 there was a marked and general revival in diversity of organised religious communities in the west producing a flexible religiosity to reflect and embrace lay aspirations beyond the traditional forms of Benedictine monasticism. At much the same time and culturally associated with this development, ideas and practices of legitimate Christian warfare were elaborated where fighting became a penitential act not merely able to be legally justified but a holy act in response to God’s command, a transcendent good, a spiritual activity. The crusaders were the most obvious manifestation of this. Finally, the wealth of the Hospitaller Order propelled it to adopt a new role. This last dimension proved crucial. The new Latin Kingdom of Jerusalem was politically, financially, economically and militarily precarious. The Order had access to large European funds, badly needed to help in defence and conquest. Money was scare; the Order had money; money attracted responsibility and political power, a not unfamiliar process.

However, this produced the apparently sharp conundrum, almost an oxymoron, of members of an Order dedicated to nursing becoming warriors. (NB They were not warrior monks, as is often claimed; Hospitaller knights were not monks merely lay members of a religious order who had sworn vows of personal poverty, chastity and obedience to a Rule.) The explanation or resolution of this conundrum lay in the contemporary perception of both the medical and the military functions of the Order as representing different aspects of Christian charity and love- one for the sick; the other to protect the faithful and the Faith through arms. In both aspects, the Order was giving freely of itself to succour, promote and follow the teachings of Christ as then interpreted. What makes the combination alien to observers today is not its logic, which was on its own terms sound enough, but the differences between medieval and modern cultural perspectives.

In response to successive crises in the Kingdom of Jerusalem, the Order became increasingly involved in military activities. In the 1120s, the Order appears to have supplied and commanded mercenaries in the royal army. From the 1130s, castles began to be assigned to them, potentially at huge cost. A substantial castle could require the modern equivalent of many millions of pounds a year to run, ignoring the capital cost of building which again could run into millions. Defence expenditure demanded the scale of material resources that increasingly only corporations such as the Order possessed. There were probably Hospitaller knights as well as commanders by 1140s; certainly by 1160s. Thereafter the Order was dominated by brothers at arms, followed by brother sergeants; then priests; brothers in service; and sisters of the Order. Below these members of the Order were hired mercenaries who constituted the bulk of the Order’s forces, and slaves. Only c.300 knights were ever available to fight in east at any one time but by the 1180s the Order was playing a leading role with the Templars in manning fortresses. Together they could produce a standing army many thousands strong. In the territorially smaller, more vulnerable thirteenth century Kingdom of Jerusalem they played an equally if not more dominant role as a standing defence force.

After the mid-twelfth century, the Order’s dual hospitaller and military functions linked its fortunes inescapably to the fate of the crusades and the Latin settlements in the eastern Mediterranean. It possessed not only its dual activity but a double perspective; its functions in the east; its support structure in west: recruitment; landholding; finance. This is what made the Order truly international. Its western estates produced funds, known as responsions, that were sent annually to the east- to Syria and Palestine then later, to Rhodes (after 1309) and Malta (after 1530). This international role led the Order, as early as 1140s, into acting as bankers and participating in trade as well as becoming powerful in the economy and politics of various western realms, England not least. Internally, by the thirteenth century, the Order’s military function led to a closing of social access as the qualification to become a Hospitaller knight become increasingly restricted to noble birth and lineage.



The Hospitaller Rule

The Knights Hospitaller, many of whom Fall into the loose category of "holy laymen," at first followed a variant of the Rule of St. Augustine, but have come to observe their own rule. Raymond du Puy and Roger des Moulins, among the earliest Grand Masters of the order, drew up that unique rule and, eventually, it becomes influential enough to be adopted by a number of the religious hospitals. A slightly later adaptation of the original rule divides members into three classes: knights (fratres milites), chaplains (fratres capellami) and sergeants (fratres servientes armigeri). Others associated with the order function as servants in the houses owned by the order or work on the order's farms.

The group initially cared for the pilgrims who had reached Jerusalem following a long and arduous journey. However the order was soon extended into providing an armed escort to pilgrims. The escort soon grew into a substantial force. The Order of Saint John the Hospitaller included both knights and monks. The members of the Knights of the Order of Saint John the Hospitaller were both monks and knights. These men of the new order took the monastic vows of chastity, poverty, and obedience and they added a fourth vow, which bound them to protect pilgrims and fight the infidels.

In its final form, the Hospitaller Rule winds up similar to that of the Templars, although not quite as extreme. Knights and other members of the order swear the threefold vow of chastity, poverty and obedience and can own no personal belongings beyond bread, water and clothing the last of which must be of poor quality. Unlike the Templars, though, the Knights of St. John choose to affiliate with orders of hospitaller sisters, many of whom work directly with patients. Occasionally, claims surface of these associations sponsoring women fighters, only to be vigorously denied by abbesses and sisters of the orders involved.

The Knights Hospitaller were recognised by wearing a black surcoat with a white cross. After the fall of the Kingdom of Jerusalem in 1187 and when Acre was captured in 1291 the order of the Knights Hospitallers sought refuge in the Kingdom of Cyprus. The leader of the Knights Hospitaller, Fulkes de Villaret, devises a plan to capture the Island of Rhodes to use as the base for the order. On August 15, 1309 after two years of campaigning, the island of Rhodes surrendered to the Knights Hospitallers. In 1312 the Knights Templar order was and much of their property and many of their members joined the Knights Hospitallers.

In 1522 Suleiman's forces drove the Knights Hospitallers from Rhodes and they sought refuge in Sicily. The Knights Hospitallers were established on Malta in 1530 by the order of Pope Clement VIII and King Charles I of Spain. They took the name the Knights of Malta and fought pirates instead of the infidels.

The Jerusalem Hospital

The hospital was run on western lines, with practices perhaps derived from the medical school at Salerno. The emphasis was on rest, nursing, palliative care and diet rather than intervention, the latter being in this period almost universally pointless, harmful or, often, fatal. The Order employed specialist physicians and surgeons,, male and female nurses, midwives and wet-nurses as well as the brothers of the Order, who acted as nurses and orderlies, and priests. Its ideals of service also attracted sisters to the Order at first accommodated alongside brothers and later separately.

The hospital was open to all men and women regardless of class, race or creed with the understandable exception of lepers (who came to be catered for by the Order of Lazarus). Each patient had their own bed (almost unheard of below the aristocracy) and good food – e.g. white bread. There was a maternity wing and a crèche for orphaned babies. By 1180s the hospital had room for up to 2000 patients. As all this was provided as a free charity, the operation was vastly expensive, hence the need for estates and donations. The Order's European property made it an international order as well as one of the wealthiest corporations in the Latin East.

Unique to the Hospitallers is the care they give to the sick and poor. Indeed, their primary reason for existing is to provide medical care to Christians. The Knights Hospitaller are seen among many commoners as the best part of the Church for their devotion to this aim.

To the Hospitallers, a poor person represents the person of Christ Himself and is due veneration as such. The sick and poor who come to the hospitals and priories of the Hospitallers receive not just good treatment, but the very best, most luxurious care possible. Servants of the Hospitallers even travel through cities to search for poor and sick Christians who are too weak to admit themselves to the hospital.

A Hospitaller priory requires a large number of support staff, priests, doctors, brother-sergeants-at-arms, administrators, craftsmen, and brother-sergeants-at-service. The number of Hospitallers who are not brother-knights is quite large, and the Priory of Jerusalem relies on a significant number of mercenaries, confraters (nobles and knights who have not taken vows but have agreed to defend the priory), donates (nobles wanting to join the Hospitallers), and nuns to ensure its continued operation. There are also three brother-priests of equal rank to the brother-knights, who are responsible for caring for the souls of those housed in the priory.

There are some 20 brother-knights stationed at the Priory, with a similar number of brother sergeants- at-arms. The priory also has five medical experts — two doctors, called theorici, and three surgeons, called practici. There are 15 sisters — Hospitaller nuns — living in a separate cloister to the Hospitaller brothers, and 20 or so other nurses, who are paid servants of the Order. Several confraters – experienced knights returned from crusades — also live in the priory, but they are not subject to the Hospitaller Rule.

Supporting all of these are 70 or so servants, most of whom are not Hospitallers. Only some ten of the servants are brother-sergeants-at-service — servants who have taken vows — and they are the administrative specialists in the priory.

BROTHER-KNIGHTS

There are 20 brother-knights housed at the priory. Many of the brother-knights are recovering from injuries sustained in battle, or receiving training on how to administer one of the many smaller Hospitaller commanderies or convents that makes up the continent-spanning network of houses and hospitals owned by the Order.

The life of the brother-knights (and the other brothers- at-arms and brother-priests) is governed by a monastic Rule. Each brother-knight at the priory observes a strict regime of religious services, charitable services, working in the priory's hospital, and military training three days a week.

Most of the brother-knights have spent most of their life as a warrior-monk, having been trained in riding, the use of lance and shield, and the most grueling discipline. Many brother-knights are illiterate, although a significant number are able to read and write Latin, Greek, and Arabic.

In friendly territory (such as near or in their priory), brother-knights are mostly unarmored, although they almost always wear leg armor. If an alarm sounds, the closest brother-knights to the attack take up arms immediately to await orders or repel the enemy. Those further away muster around the Master, Priory Constable, or chapel. When expecting danger, they put on full armor, although unless they are under imminent attack they do not wear helmets.

Hospitallers fight in units of 20 to 40 men, with a mix of brother-knights, brother-sergeants, and other supporting soldiers. Most of these units include crossbowmen who fire in concentrated volleys. The most important weapon for brother-knights is the lance, and the mounted cavalry charge. Swords and the distinctive Hospitaller faussar (pole arm or glaive) are mainly used when on foot.

Admission to the Order of St John as a brother-knight is available to knights and the sons of knights and other nobles, who are at least twenty years old, unmarried, and who bring a knight's equipment with them to the Order. Brother-knights take vows of poverty, chastity, and obedience, but concubinage and the wearing of rich clothes have not been unknown at times when the discipline of the Order became slack. When facilities are available, the brother-knights sleep in dormitories and eat plain meals together in refectories. They say the Little Office in chapter daily (or 150 pater nosters in lieu of it when in the field). And every knight spends some hours every day in nursing work in the hospital, obeying the orders of 'our lords the Sick'. (At least they do so, or do other charitable work in lieu, when the opportunity is available: knights setting forth on military expeditions do not take sick with them! After battle the knights serve as a field ambulance and as medical orderlies nursing the wounded.)

A knight of St John is permitted to own four horses as well as his arms and armour. He should bring so many with him when he joins the Order: they will be replaced by the Order as circumstances dictate. On campaign he is allowed two esquires: one to carry his lance and one to look after the spare horses. These esquires might be serving brothers or postulants, but most are hired servants.

The knights hospitallers are the leaders and commanders of the Order of St John. Other members are never elected to senior positions. Field commands, commanderies, and command of hospitals are usually given to knights (then called knights-commander), but occasionally a brother-sergeant is given command of a small force that has no knights in it, and sometimes a small commandery is given to a brother-sergeant or even a chaplain.

When his military service in Outremer or on the Spanish frontier is done, a brother-knight will retire to a hospital or commandery in his homeland, where he will live in conditions of some comfort. Knights-commanders in the homelands are responsible for the administration of the Order's estates, forwarding revenues and supplies to the frontier, recruitment and training, and the running of the Order's many hospitals.

BROTHER-SERGEANTS-AT-ARMS

Brother-sergeants-at-arms are men who have made the same perpetual vows at brother-knights but do not come from a noble background. They live an identical conventual life, but are given considerably

more responsibility than their brethren. There are 20 brother-sergeants-at-arms at the Priory.

Many of the brother-sergeants were brought up by the Hospitallers as novices, and have been trained all their lives to serve the Order. Others have joined due to religious convictions. Debtors and those trying to escape legal punishments have recently been forbidden from joining the Hospitallers, but some brother-sergeants may be former (now reformed) criminals or debtors.

Brother-sergeants-at-arms range in age from experienced veterans to untested, but highly trained, soldiers. Although all brother-knights and brother sergeants are trained in the use of the crossbow, the priory's store of crossbows is kept under lock and key by the priory's treasurer and is only removed if an attack is expected, or if traveling to war.

Admission to the Order of St John as a brother-sergeant is available to free men who are unmarried, at least twenty years old, and who bring with them to the Order the equipment of a petit sergeant. Apart from their lighter equipment and lower status, brother-sergeants are very similar to brother-knights. When facilities are available they sleep and eat together in dormitories and refectories, but their dormitories are separate, and their meals at a separate time, from those of the brother-knights.

A brother-sergeant is permitted to own two horses as well as his arms and armour. He should bring so many with him when he joins the Order: these will be replaced by the Order as circumstances require.

When his service in Outremer is finished, a brother-knight will be retired to a commandery in his homeland, where he will live in conditions of some comfort. Brother-sergeants in the homelands assist similarly-retired knights with collecting revenues, recruitment, and training. The least-desirable such postings are at the large hospitals with many knights, the better at small commanderies manned by one knight-commander, one brother-sergeant, and one chaplain. There are even a few small commanderies without knights, at which a lucky brother-sergeant will be commander.



BROTHER-SERGEANTS-AT-SERVICE

The brother-sergeants-at-service are the specialists of the priory. They have taken the same vows as the brother- knights, but have no military or medical role. There are ten brother-sergeants-at-service, including the master of the stables (esquire), a drapier (in charge of the clothing store), a treasurer and his assistants, a master sergeant (who overseas the lay sergeants), and a master crossbowman.

The treasurer and the drapier are jointly responsible for ensuring that priory is supplied with food, medicine, cloth for clothes, bandages and bedding, and all of the other resources and provisions it needs to operate.

Admission to the Order as a serving brother is available to any free man. Even if a man is not free, the Order will probably not return him to his lord once he has taken his vows. Similarly, the Order was on occasions known to admit men who had been excommunicated (by their bishops, not by the Pope), thus restoring them to the communion. For that matter they admitted knights and sergeants thus, not just serving brothers. Serving brother take vows of poverty, chastity, and obedience, they live in dormitories and eat in the refectory (separately from both the sergeants and the knights), and say Office daily with their brethren.

The serving brethren are the successors of the original, pre-military, hospitallers. Although they may take up arms to defend their hospital, or even their city, theirs is not a military vocation. Serving brothers share the nursing work among 'our lords the Sick' with the knights and sergeants. They do the bulk of the work involved in providing for poor pilgrims in the hospitals. They do much menial work. And in such commanderies as have lands which are not let to tenants, some serving brothers may herd cattle, till fields, make wine, and refine sugar. But such peasant-brethren are nowhere near as common in the Order of the Hospital as they are, for instance, in Cistercian abbeys.

Technically speaking the surgeons and physicians of the Order are serving brethren, but they usually sleep in private cells and mess with the knights. The Order trains its own physicians and surgeons: as it has long had access to Greek and Arab medical science these are among the best there are.

Service in Outremer or on the frontier in Spain or Portugal is not compulsory for serving brethren. But on the other hand retirement to a comfortable rural commandery is not to be hoped for. Serving brothers may be posted here and there, but until they are superannuated to one to the Order's nursing homes for elderly brethren they will almost always be stationed at a hospital that is large and busy enough to require several staff.

BROTHER-PRIESTS

There are three brother-priests in the priory, whose responsibility it is to oversee one of the hospital wards with a fellow brother-knight, assign beds, and perform a wide range of religious services. Each brother-priest is assisted by five paid servants and a number of sisters to ensure that the physical and spiritual needs of the hospital's patients are seen to. They also assist the surgeons and doctors if needed, although the physicians generally have sole charge of the patients. The priests also administer confession and give communion to all patients as they enter the hospital, baptize babies, and ensure that as many patients as are safely able receive the sacrament on Sundays. Each night, the brother-priests spend an hour praying for the sick.

The brother-priests are directly accountable to the Hospitaller's regional Prior, then to the Conventual Prior, the Hospitaller's Master, and finally to the Pope. They can thus exercise spiritual authority over the Dominion Aura in the priory, and its surrounds.

All male members of the Hospitallers Order are canons, which is to say that technically they are clergymen. This was confirmed (after the time in which the campaign is set) when some masters of the order were made cardinals and Papal legates, or celebrated thanksgiving masses. But that is not to say that they were trained or ordained as priests, or that all knew how to conduct the sacraments. Therefore the Order has specialist chaplains, who usually administered the sacraments to the members of the Order. Being canons regular and not monks, these chaplains are also free to perform services for the laity, which is a valuable privilege of the Order, much resented by most bishops, and occasionally the subject of litigation at Rome.

Chaplains of the Order must legally be twenty to be ordained a deacon and 24 to be ordained a priest (though these requirements can be dispensed or waived). Bastards and the sons of priests are not technically eligible for ordination, but this consideration can be dispensed, and the Order often does not inquire closely into a potential chaplain's parentage and legitimacy. Like all members of the Order, chaplains take vows of poverty, chastity, and obedience. They sleep in private cells (when available), but eat in refectory with the knights, the surgeons, and the physicians. Like all other hospitallers, they work daily in the hospital, but mostly they see to the spiritual needs of the sick rather than the menial necessities of nursing.

Posts for chaplains with the Order of St John are quite various. A younger chaplain might be posted to a garrisoned commandery on the frontier, and ride with the brethren on campaign. With a little experience, he might be posted to one of the hospitals, ministering to pilgrims and the sick as well as to the brethren. And then he might hope for the rectory at one of the Order's public churches, or a position as secretary to one of the senior officers of the Order. And finally he might hope to retire to a rural commandery with only a knight-commander and one sergeant to see to, or even to the commandership itself of a small commandery. But the ambitions of a chaplain need not be confined to the Order. It was possible for chaplains of St John to withdraw to quiet abbeys and hermitages, or to advance to rich livings in the diocesan system. A bishopric or even a cardinal's hat or the Papacy itself is not out of the question.

SISTERS

The Order of the Hospital of St John has included nursing sisters since before its reform in 1100. These are technically canonesses, not nuns, and their (Augustinian) rule does not require that they live in cloister. But many brother-knights have prudish aristocratic attitudes to women, and since they effectively took over the Order there has been some pressure to cloister the female members. Therefore there are convents of canonesses of the Hospital of St John the Baptist, whose lady canonesses pray for the brethren of the Order and forward revenues to the Master, but do not serve among the sick. Nevertheless there remain convents of nursing sister attached to most of the hospitals, except in Spain and Portugal where the cult of machismo is overwhelming.

Membership of the Hospitallers as a nursing sister is available to a widow or to a single woman with the consent of her father or his heir. The convents of canonesses, on the other hand, tend only to

accept women of gentle birth and who bring suitable dowries. Heiresses are seldom allowed to enter the Order because the men who hold their wardship are generally disinclined to let their lands pass to the Order, though this has happened.

Nursing sisters and cloistered canonesses take vows of poverty, chastity, and obedience. They both live a communal life, eating meals in a refectory and saying Office daily in chapter. But the nursing sisters sleep in dormitories and work daily with the sick and pilgrims, while the canonesses sleep in private cells, but are segregated from contact with the laity and with men other than their chaplain-confessors.

PHYSICIANS

There are five physicians at the Priory — three surgeons and two doctors — and none of them are members of the Knights Hospitaller. All five live in the town, but are paid by the priory and are on permanent call in the case of an emergency with one of the patients — there are cells available if they need to sleep at the priory.

NOVICES

The Hospitallers have charitably adopted abandoned and orphaned children, and also raise several children that have been attached to priory to become brother-sergeants or brother-knights.

All of the children, both boys and girls, are given a basic education, and when they reach the age of fifteen they are given the opportunity to leave the priory, or stay as a brother or sister. The male novices wear black tunics and white leggings, while the girl novices wear black dresses. They all wear white head-coverings (coifs or wimples).

POSTULANTS

Candidates may not be admitted to the Order of St John, nor allowed to take permanent vows, until they are at least twenty years old. But the Order does allow youths and maids as young as sixteen to take temporary vows as postulants. Postulants are trained at secure commanderies and hospitals in safe territory until they are twenty, at which time they may take permanent vows and join the Order as brethren or sisters, or else return to lay life and recover the property (if any) that they brought with them. Postulants for the knighthood are knighted before they take their vows, so that a young man who declines to take his vows or is refused membership of the Order is at least knighted before he goes forth.

The training that the Order gives to postulants depends on the status which they are expected to take up when they come of age. Future canonesses in cloistered convents are taught little more than the novices in nunneries. Postulants expected to become nursing sisters, on the other hand, are trained in the Orders' hospitals and receive the best medical training available to women anywhere. Postulants for the knighthood and sergeantry are trained one-on-one by veterans in rural commanderies, and may pick up a fair knowledge of medicine and nursing in addition to a sound training as a mounted fighter. Future serving brothers are trained at the larger hospitals, and sometimes on commanderies with substantial demesnes. The Order even trains its own priests: these may not be noted for their scholarship or theology, but they are better equipped than most to keep up with an army on the march and earn the respect of its soldiers.

CONFRERE KNIGHTS

The rules of the Order of St John allow knights, even married knights, to share the life of the knight-brethren for a fixed term on temporary vows. These require the confrater or confrere to be chaste, to live under the same spartan conditions as the brethren, and to obey superiors in the Order and 'our lords the Sick', but only during his term with the Order. They do not require him to hand over all his or her property to the Order, to abjure his wife, to to live celibate for life.

Quite apart from the penitential value of military and nursing service with the Order, confraternity brings considerable benefits. For one thing, a former confrere is allowed to wear the mantle of the Order on special occasions, which lends prestige to a knight or banneret whose importance might otherwise be small. And a former confrere can be buried in his mantle, and thus benefit from the merit won by the prayers and martyrdoms of the permanent members of the Order. Also, a former confrere, as an associate of the Order, is allowed to take part in the ceremonies of the Order, and even to hire one of the Order's priests as a private chaplain. This makes the confrere practically immune to the interdict of and excommunication by his local bishop, and also immune to pressure from a confessor who would be subject to episcopal discipline: no mean privilege for a man of affairs.

Confraternities might not contribute much to the military or nursing power of the Order. But they do establish a network of valuable alliances among the nobility. It is a very useful thing for the Hospitallers to have former comrades-in-arms at almost every court. Count Raymond II of Tripoli was an Hospitaller confrere, and it was he who gave the Order Krak-des-Chevaliers. His son Raymond III was also a confrater.

It may turn out that a player character in the Swords of St John campaign is the heir-apparent of a wealthy or important family. In this case the character will have dynastic obligations, and might not feel free to take a vow of chastity or to hand over all his wealth to the Hospital. In such cases it might be most appropriate to make the character a confrere knight.

SERVANTS AND MERCENARIES

A small army of servants works in the priory — in the kitchens, stables, or hospital — assisting with the patients, preparing food, making or mending clothing and equipment, or keeping the priory clean. There are some 50 servants who work in the refectory and hospital, and a further ten mercenaries. One of the most respected groups of servants is the priory's five washerwomen, who receive a great deal of courtesy from brothers and servants alike. The priory often takes on additional servants if there is a rush of work, or if the number of patients increases. Most of the servants are women — middle-aged wives or widows who live in the town — although there are some men, particularly in the stables or working as more-educated support staff for the brother-sergeants-at-service. A few servants are lay members of the Hospitallers — they live at the priory and have taken a vow to support the Order — but most are not, and live in the town.

In cases where a commandery cultivates demesne lands, most of the work is done by hired labourers, although serving brothers also do agricultural work in some commanderies.

When the knights hospitallers set forth on a military expedition, each is permitted two esquires to care for his horses and so forth. Most of these esquires are hired servants. They take no part in the fighting.

The Order also hires mercenary soldiers. Mercenary knights are sometimes hired for a campaign (during which they will ride as confreres of the Order. Mercenary engineers, crossbowmen, and other infantry might be rushed in to a city that was expected to stand siege. But these cases are temporary and of comparatively small scale. The Order has a permanent force of mercenary 'turcopoles'. Turcopoles are for the most part natives of Outremer, raised and trained locally. They serve as light cavalry: skirmishers, scouts, and mounted archers, and sometimes ride as a second line in a charge, to back up the knights and sergeants. Turcopoles have lighter, faster horses than knights or even sergeants, and they wear much lighter armour (usually only a quilted aketon and a conical steel helmet.

The Mamelukes considered turcopoles (who were usually Syrian-born) to be traitors and apostates: their policy was to kill all those whom they captured. This did not completely deter Syrians from serving the Orders (Templars and the Teutonic knights also employed turcopoles). But it does mean that turcopoles who survived the fall of Acre have as strong an incentive to flee to Cyprus as brother of the Order.



Organisation of the Order

COMMANDERIES

The basic unit of organisation for the Hospitallers is the commandery. This consists of a more-or-less fortified house or castle together with a collection of nearby estates. Near the frontier a commandery will be garrisoned with knights brethren, brother sergeants, and perhaps mercenaries. The commander, a knight, will be both abbot and castellan, and often effectively the military governor of a stretch of country. In safer territory (as in France, Italy, or England) such a commandery will be occupied by

one knight, one sergeant, and one chaplain, or even fewer (some commanderies, but never rich ones, are given to a sergeant or even a chaplain). These will be older brothers who have served their turn in Outremer or against the Moors, and are now responsible for managing a group of the Order's manors, recruiting and training postulants, and for forwarding money and designated supplies ('responsions') to the hospitals and the front. These semi-retired brothers also do charitable and nursing work, though necessarily on a small scale. Every Hospitaller establishment has a hospital for the sick and guest quarters for pilgrims.

Commanderies usually let their properties for rents. It is unusual for the Order to farm them itself, though it does happen, for instance at Kolossi on Cyprus.

HOSPITALS

The other main Hospitaller institution is the hospital. These have larger staffs, including serving brothers and nursing sisters, because they tend to be busy. As well as treating the sick, hospitals give food and shelter to pilgrims, organise and sometimes escort pilgrim caravans, enforce regulations to ensure the safety of pilgrim ships, and collect responsions from the rural commanderies to defray their expenses and to be forwarded to the front.

Hospitals tend to be built at the larger cities and at strategic locations along the main pilgrimage routes to Jerusalem, Rome, and Compostella. Each of the usual ports at which pilgrims embark for the East has a large hospital. The knights at these ports enforce regulations on pilgrim ships: ensuring that they are not overloaded, that they have sufficient provisions and water, and requiring the captains to issue numbered tickets when they accept payment for passage (a measure to control overloading and fraud). The Order's ships and knights often sail to protect pilgrim convoys, and the order itself runs ships for pilgrims to and from the Holy Land.

PRIORIES

In the Holy land each commander was responsible directly to the Master. But in Europe the commanderies are grouped on a territorial basis into priories. Each priory was under the command and supervison of a prior, who was also the commander of designated commandery or hospital. Priors are significant figures in their areas, effectively ranking as barons.

GRAND PRIORIES

Priories are in turn grouped into provinces, each commanded and supervised by a grand prior. The provinces are 'France' (actually only the northern part of the Kingdom of France), Auvergne, Provence, England (with Wales, Scotland, and Ireland), Aragon (with Catalonia and Navarre), Crato (Castile and Portugal), Italy, and Germany (with Bohemia, Poland, and Scandinavia). A grand prior of the Order of St John is a significant political figure in most kingdoms. "My lord of St John's" (the prior of Clerkenwell and grand prior of 'England') took precedence before all untitled barons in the English realm.

GRAND BAILIFFS

At the head of the order stands the Master, elected for life by the Grand Chapter. The Master is assisted by the Grand Commander of Jerusalem (his administrative lieutenant), the Marshall (chief military officer of the Order), the Draper (a sort of quartermaster-general), the Hospitaller (surgeon-general), the Treasurer, and the Turcopolier (in charge of the Order's mercenary employees, particularly of the turcopoles: light horse raised in Outremer and employed as scouts and missile cavalry.) All of these 'grand bailiffs' are elected by the Grand Chapter.

CHAPTERS

The Grand Chapter is an assembly which all brothers of the Order (knights, sergeants, serving brethren, and chaplains) are entitled to attend. But as it is invariably held in the East, many brothers are in practice disenfranchised. The Grand Chapter is the supreme power within the Order. It elects, and may depose, grand bailliffs, and it alone is entitled to make rules and regulations for the Order.

The Conventual Chapter, is a much smaller assembly of senior officers, including the Master and the grand bailiffs. It acts as a privy council, a confidential cabinet for the Master, and also as a supreme court, hearing appeals from administrative decisions of the bailiffs and priors and trying other important cases.



The Teutonic Knights



In AD 1190, Frederick of Swabia founded the Teutonic Order amidst the Third Crusade. Its origins lay in a German field hospital dose to Acre. When Frederick reached Acre, he took control of the hospital and obtained permission from his brother, Emperor Henry IV, to found a new Christian order there. In 1191, the order moved into a house in Acre, supplied to it by Guy de Lusignan, the exiled King of Jerusalem.

Like the two other important Christian knight orders, the Hospitallers of Saint John and the Knights Templar, the Teutonic Order started in Palestine. Its primary goal was identical to those of the Crusades: to expand and restore the Christian Faith. The knights' day-to-day business was to care for the ill, the wounded and the maimed and to help crusaders and pilgrims the way co the Holy Land.

It appears that about 1128 a wealthy German, having participated in the siege and capture of Jerusalem, settled there, and soon began to show pity for his unfortunate countrymen among the pilgrims who came, receiving some of them into his own house to be cared for. When the work became too great for him there, he built a hospital, in which he devoted himself to nursing sick pilgrims, to whose support he likewise gave all his wealth. Still the task outgrew the means at his command, and in order to increase his charity he began to solicit alms. While he took care of the men, his wife performed a like service for poor women pilgrims.

Soon they were joined by many of their wealthier countrymen who had come to fight for the Holy Land. Presently they "banded themselves together, after the pattern of the Order of St. John of Jerusalem, and united the care of the sick and poor with the profession of arms in their defence, under the title of Hospitallers of the Blessed Virgin." These Teutonic Hospitallers continued their work, in hospital and field, until the capture of Jerusalem by Saladin in 1187, and the conqueror, in recognition of their benevolent services, consented that some of them should remain there and continue their work. Out of these lowly beginnings grew one of the most powerful and widespread of the military religious orders.

In the beginnings of the Teutonic Order, the Kingdom of Jerusalem was divided into different sectors, and the order established a house in each of them. Since these house served as defenses, they were all built as castles. At the head of each castle stood either the Komtur (commander) who ran it with the aid of the Kommandantur (commanding body) consisting of 12 knights.

The order erected its first chapter house in Acre, only a few weeks after the crusaders' army had conquered the city in 1191. By 1196, five more houses were established in the Holy Land, located in Gaza, Jaffa, Ascalon, Rama and Zamsi. In 1197, the knights established a house in the important crusader ports in Southern Italy and on Sicily, Barletta and Palermo. The order was able to obtain large holdings north of Acre in 1222, and the knights built a huge, well-fortified castle there within two years. When this fortress — called Montfort, the "strong mountain" — was finished in 1224, the Teutonic Knights relocated their mother house from Jerusalem to Acre, and the Hochmeister (grand master) moved there.

There were 13 Grand Masters from 1190 to 1297 in the Holy Land:

- Meister Sibrand (1190–1192)*
- Gerhard (1192–1194)*
- Heinrich, prior (1194–1196)*
- Heinrich, preceptor (1196–1198)*
- Heinrich Walpot von Bassenheim (1198–1200)
- Otto von Kerpen (1200–1208)
- Heinrich von Tunna (1208–1209)
- Hermann von Salza (1209–1239)
- Konrad von Thüringen (1239–1240)
- Gerhard von Malberg (1240–1244)
- Heinrich von Hohenlohe (1244–1249)
- Günther von Wüllersleben (1249–1252)
- Poppo von Osterna (1252–1256)
- Anno von Sangershausen (1256–1273)
- Hartmann von Heldrungen (1273–1282)
- Burchard von Schwanden (1282 –1290)
- Konrad von Feuchtwangen (1290–1297)

* The Teutonic Order was first a group of Germanic knights in the service of the Order of the Knights Hospitallers. The leaders of this group do not wear, strictly speaking, the title of Grand Master.

The Birth of the Order

It was during the siege of Acre, 1189-1191, that the Teutonic Order received its final and complete organization as one of the great military religious orders of Europe.

The German soldiers suffered great miseries from sickness and from their wounds, and as their language was not understood by the French and other European contingents of the crusading army, they were left untended and friendless. To meet this want, some citizens of Bremen and Lubeck provided a sort of field hospital, and devoted themselves to the care of their wounded and sick countrymen. These were soon joined by others, and by the brethren of the Hospital of the Blessed Virgin at Jerusalem, whom Saladin had banished from the city, and the little body came to be known by the designation of the Teutonic Knights of the Hospital of the Blessed Virgin at Jerusalem.

The order had been confirmed by Pope Celestine III, the constitution and rules of the Templars and Hospitallers being taken as the model for the new order, Henry de Walpot being the first master. This appears to have happened about 1190, though some authorities maintain that it was not till 1191 or even later. While, therefore, the three great orders had much in common, there was this difference in their original foundation. The Hospitallers were at first a nursing order, and gradually became military; the Templars were always purely and solely military; while the Teutonic Knights were from the first both military and nursing.

The Teutonic Knights continued their care of the sick soldiers till Acre was taken in July, 1191, by the united forces of Philip Augustus, King of France, and Richard Coeur de Lion, King of England. After the capture of Acre by the Christian army, Henry de Walpot purchased a site within the city, and built a church and hospital for his order, the first that it possessed. To these buildings were gradually added lodgings for the members of the order, for pilgrims, and for the soldiers which were enlisted to assist the knights in the field.

All this cost a large sum of money; but, as many wealthy Germans had enrolled themselves as knights, means were not wanting as the occasion for them occurred and the requirements of the order developed. Among the greatest of the earlier benefactors was Frederick, Duke of Swabia, who contributed money and aided the progress of the order by his influence, and, when he died at Acre, was interred in the church of the knights. Contemporary writers speak in the highest terms of his virtues, saying that he lived a hero and died a saint.

At this period and for the rest of its history, the constitution of the Teutonic order embraced two classes of members - the knights and the clergy - both being exclusively of German birth. The knights were required to be of noble family, and, besides the ordinary threefold monastic vows, took a fourth vow, that they would devote themselves to the care of the sick and to fight the enemies of the faith. Their dress was black, over which a white cloak with a black cross upon the left shoulder was worn. The clergy were not necessarily of noble birth, their duties being to minister to the order in their churches, to the sick in the hospitals and on the field of battle.

To these two classes, who constituted the order, were added serving brethren, called Heimlike and Soldner, and in Latin, Familiares. Many of these gave their services gratuitously from religious motives; others received payment and were really servants. The knights selected their esquires from among the serving brothers. All these wore a dress of the same color as the knights, that they might be known at once to belong to the order.

In 1193, Heinrich Walpot of Passenheim, who had come to Palestine with the knights' army, became prior of the order. The former Knight of the Hospitallers of Saint John seemed to be the right man to change the Hospitaller order to a military one because he was experienced in leading such an order. In 1198, Pope Innocent III recognized the Teutonic Knights, making theme military order. The order consisted of knights, lay brothers and clerical brothers. Its general rules were styled after those of the Hospitallers of Saint John. For the knights themselves, though, the Templars rules applied. All members vowed to live in "poverty, chastity and obedience."

The Teutonic Rule

The original rules of the order were very severe. All the members lived in common; they slept in dormitories on small and hard beds; they took their meals together in the refectory, and their fare was meagre and of the plainest quality. They were required to attend the daily services in the church, and to recite certain prayers and offices privately. They were not permitted to leave their convent, nor to write or receive letters, without permission of their superior. Their clothes, armor, and the harness of their horses were all of the plainest description; all gold, jewels, and other costly ornaments being strictly forbidden. Arms of the best temper and horses of good breed were provided. When they marched to battle, each knight had three or four horses, and an esquire carried his shield and lance.

The grand master was elected from the class of the knights only. Next in rank to him was the preceptor, or grand commander, who had the general supervision of the clergy and serving brethren, and who presided in chapter in the absence of the grand master. Next to the preceptor came the marshal, who acted as lieutenant-general in the field of battle under the grand master. The third dignitary was the grand hospitaller, who had the superintendence of the hospitals and of all that related to their management. The fourth officer was the trappier, who supplied the knights with their clothing and accoutrements. And, lastly, there was the treasurer, who received and paid all the money that passed through the hands of the order. All these officers were removable, and were commonly changed every year.

As the order extended, new functionaries were required and were appointed; namely, provincial masters of the several countries where the order obtained possessions, who took rank next after the grand master; and there were also many local officers as particular circumstances required. The grand master was not absolute, but was obliged to seek the advice of the chapter before taking any important step, and if he were necessarily absent, he appointed a lieutenant to act for him, who also governed the order after the death of the grand master till his successor was elected.

The Rise of the Teutonic Order

The Teutonic Order saw an era of continued growth and expansion in the 13th century, and it soon rivaled the Templars and Hospitallers. It founded 300 Kommeriden, as the houses of the order were now called, in the Holy Land and in Europe in less than 100 years—from the river Düna in northern Europe to Palestine in the south and the Atlantic Ocean in the west.

It soon became clear that a good organization at home was as important as in the Holy land to meet all demands and secure a steady supply from the Holy Roman Empire. To lead and control the home front, the order established a new Grosskomtur (high commander). With the aid of Komturen (commanders) who led the Balleien (districts of the empire), the Grosskomtur controlled the order's fare within the Holy Roman Empire. In 1209, Hermann von Salza became Hochmeister of the Teutonic Order, and the knights' rise in power, status and faun truly began. The valor of the knights, however, and the active part which they took in all the religious wars of the day, cost them dear, and from time to time their numbers were greatly reduced; so much so that when Herman de Salza was elected grand master he found the order so weak that he declared he would gladly sacrifice one of his eyes if he could thereby be assured that he should always have ten knights to follow him to battle with the infidels. The vigor of his administration brought new life to the order, and he was able to carry on its mission with such success that at his death there were no less than two thousand German nobles who had assumed the badge of the order and fought under its banner. Large accessions of property also came at this time to the knights in Hungary, Prussia, Livonia, and elsewhere.

Under its new Hochmeister, the order was highly regarded by the emperor and almost all nobles of the empire, but also by the pope and the clerical lords. Frederick II and Pope Gregory IX both trust von Salza implicitly. He is not only Hochmeister of the Teutonic Order, but also one of the leading diplomats of his time.

In 1214 the emperor Frederick I decreed that the grand master should always be considered a member of the imperial court, that whenever he visited it he should be lodged at the Emperor's expense, and that two knights should always have quarters assigned them in the imperial household. In 1221 the emperor Frederick II, by an imperial act, took the Teutonic order under his special protection, including all its property and servants; exempted them from all taxes and dues; and gave its members free use of all pastures, rivers, and forests in his dominions.

King Andreas II of Hungary, participant of the Fifth Crusade in 1217, had heard of the young order and its capable Hochmeister and asked it to fight for him at the border to Transylvania. He allowed the knights to keep the lands they "freed" from pagan taint and stayed there until 1225. When the pressure of the Prussian marauders attacking his duchy forced Duke Konrad of Masovia to ask the Teutonic Order for help, Emperor Frederick II and Pope Honorius III both decided to grant him this help. As a result, the Teutonic Knights fight in the Burzenland, a basin region to the southeast of Siebenbürgen, in 1230 and found their theocratic state there after the decisive battle.

Other Militant Orders

The Templars and Hospitallers, as the most prominent warriors to hold and retake Jerusalem, cast the longest shadow of the various militant orders. However, Outremer is far from being the only place where knights take up the cause of Christendom, either out of purity of spirit desire for glory and bounty or both. Indeed, the Teutonic Knights, whom history will remember as the third great order, are on the verge of forming and leading a "holy" battle against the pagans of Northern Europe. Following are some of the other important and noteworthy militant and hospitaller orders across Europe.



The Order of St. Lazarus



The Order of Saint Lazarus had its origins in a leper hospital founded by Saint Basil outside the north wall of Jerusalem in the 4th Century AD. The hospital was dedicated to Saint Lazarus when used in the late 11th Century as a facility to segregate and care for pilgrims who had contracted leprosy during their travels to the Holy City.

As a measure of their reckless disregard for personal well-being, these knights proudly wear the symbol of a squared-off cross in green, the color identified with the prophet Mohammed. After all, they have nothing left to lose; they bear the dread disease of leprosy.

Gerard, one of the first Masters of another hospital within the walls of Jerusalem and dedicated to Saint John the Almoner (its dedication later changed to Saint John the Baptist), chose to take over the leper hospital in 1098 and is cited as the first Master of the Order of Saint Lazarus. He became known as Blessed Gerard.

In 1100 King Henry I of England made a grant to "the lepers of Saint Lazarus of Jerusalem". Further official recognition of the hospital of Saint Lazarus came by a Bull of Pope Pascal II in 1115, separating it from the hospital of Saint John.

The second Master of Saint Lazarus from 1120 to 1131 was Roger Boyant, who until then had been Rector of the hospital of Saint John. Undoubtedly the two hospitals retained close ties and provided the early association with the knightly Hospitallers in what is now known as the Order of Malta. Until this time those dedicated to the care and welfare of the Saint Lazarus lepers were purely Hospitaller and mostly monks, but with the steady influx into Jerusalem of crusading knights contracting the dreaded disease, the character of the Order gradually evolved to become military.

The Knights Templar, the first military Christian Order, had the policy for knights contracting leprosy to join the Order of Saint Lazarus with the Templars paying a pension for each affected knight's admission. As leprosy was rampant in the east at that time, a steady flow of knightly recruits entered the Order influencing its military nature.

In 1143 the Convent of Saint Lazarus was established at Bethany and accommodated the spouses of leprous knights.

It was after the second crusade of King Louis VII of France in 1150 that the Order of Saint Lazarus began to expand in Europe. The king was so impressed with the Knights of Saint Lazarus that he took twelve back with him to France where leprosy was rife. He granted the knights the Chateau and Barony of Boigny, which became the magistral seat of the Order and remained so until 1790.

In 1159 King Henry II of England became interested in the Order, which was established in England by a grant from Roger de Mowbray with a manor and lands at Burton Lazar in Leicestershire.

In Scotland the Order was founded by Royal Charter of King Alexander II (1214-1249) with its principal establishment in Linlithgow.

About 1157 Master General of Saint Lazarus, Raymond de Puy, a former Master of the Order of Saint John, adopted a green cross as the Order's badge, green then being the traditional colour for hospital services.

While the Order became established in Europe, its activity and growth in the Holy Land continued with acquisitions in Jerusalem of a church, a convent, a mill and property near the Mount of Olives. At Tiberias a chapel was built, more establishments acquired at Nablus, Ascalon and Caesarea and two hospitals for pilgrims established in Armenia.

In 1187 this admirable progress was halted by Saladin's devastating invasion of the Holy land when the Order lost its main hospital and convent during the siege of Jerusalem and a contingent of knights perished in battle.

The loss of Jerusalem forced the Order to relocate its headquarters north to Acre where it built a hospital, convent and church. For the ensuing century it carried on with its Christian Hospitaller functions, receiving many donations and endowments. Papal Bulls favoured the Order of Saint Lazarus and gave it protection.

For supporting the Sixth Crusade (1226-1229) and the temporary recovery of Jerusalem, a grateful Emperor Frederick II rewarded the Order with holdings in Sicily. Good fortune had its limits and in 1244 at the battle of Gaza all knights of Saint Lazarus in the Christian army were slain and Jerusalem recaptured by the Turks. Some five thousand Christians were killed, including most of the Templars, Hospitallers of Saint John and Teutonic knights.

Following this disaster Grand Master Raymond de Flory began recruiting non-leprous knights to the Order. Despite the dread with which the vile disease of leprosy was regarded, these courageous knights chose to dedicate their lives to hard and hazardous service with the stigma of associating with lepers. Theirs was a true spirit of humility and Christian chivalry, while their courage was frequently tested when defending their establishments from Saracen attacks. From this time new members of the Order need not have contracted leprosy.

In 1291 Acre fell following a siege by the greatly superior Mamluk forces of Sultan Al-Ashraf and Christian knights present perished in hand-to-hand fighting against the savage hordes. Christian hopes in the east perished with them and after a proud presence in the Holy land for two hundred years, the green cross of Saint Lazarus fell at Acre. It was restored temporarily in Cyprus and Sicily and then gained enduring recognition in Europe.

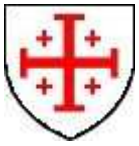
In 1308 King Phillip IV of France placed the Order under his protection. During the Hundred Years War, the Knights of Saint Lazarus fought for their respective sovereigns and some were with St Joan of Arc's relief force at the siege of Orleans.

There were 15 Grand Masters from 1098 to 1281 in the Holy Land:

- Gérard de Martigues (1098-1120)
- Roger Boyant (1120-1131)
- Jean (1131-1153)
- Barthélémy (1153-1154)
- Itier (1154-1155)
- Hugues de Saint-Pol (1155-1157)
- Raymond du Puy (1157-1159)
- Rainier (1159- 1164)
- Raymond (1164-1168)
- Gérard de Monclar (1169-1185)
- Bernard (1185-1186)
- ...
- Gautier de Neufchâtel (1228-1234)
- Raynaud de Flory (1234-1254)
- ...
- Jean de Meaux (1267-1277)
- Thomas de Sainville (1277-1312)



The Order of the Holy Sepulchre



The origins of the Equestrian Order of the Holy Sepulchre of Jerusalem date back to the First Crusade, when the Crusade's leader, Godfrey de Bouillon, liberated Jerusalem. As a component of his reorganisation of the religious, military and public bodies of the territories newly freed from Muslim control, he founded the Order of Canons of the Holy Sepulchre. According to accounts of the Crusades, the first King of Jerusalem, Baldwin I, assumed the leadership of this canonical order in 1103, and reserved the right for himself and his successors (as agents of the Patriarch of Jerusalem) to appoint Knights to it, should the Patriarch be absent or unable to do so.

The Order's members included not only the Regular Canons (Fratres) but also the Secular Canons (Confratres) and the Sergentes. The latter were armed knights chosen from the crusader troops for their qualities of valour and dedication; they vowed to obey the Augustinian Rule of poverty and obedience and undertook specifically to defend the Holy Sepulchre and the Holy Places, under the command of the King of Jerusalem.

Very soon after the First Crusade the troops – including the Knights of the Order of Canons of the Holy Sepulchre – began to return to their homelands. This led to the creation of priories all over Europe, which were part of the Order as they came under the jurisdiction of the noble knights or prelates who had been invested at the Holy Sepulchre itself and who, although they were no longer in the direct service of the King of Jerusalem, continued to belong to the Order of Canons.

With the fall of the Kingdom of Jerusalem by Jerusalem in 1187 and Acre in 1291, the prerogative to adoube Knights of the Holy Sepulchre was transferred to the Franciscan Custody of the Holy Land, the highest Catholic authority in the Holy Land during the Middle Ages.

The Order began to decline as a cohesive military body of knights and completely ceased to exist.



Order of Santiago



The Order of Santiago was founded in the 12th century, and owes its name to the national patron of Galicia and Spain, Santiago (St. James the Greater). Their military history is linked with that of the Iberian states. They were recognized as religious by Alexander III, whose Bull of 5 July, 1175, was subsequently confirmed by more than twenty of his successors. These pontifical acts, collected in the "Bullarium" of the order, secured them all the privileges and exemptions of other monastic orders. The order comprised several affiliated classes: canons, charged with the administration of the sacraments; canonesses, occupied with the service of pilgrims; religious knights living in community, and married knights. The right to marry, which other military orders only obtained at the end of the Middle Ages, was accorded them from the beginning under certain conditions, such as the authorization of the king, the obligation of observing continence during Advent, Lent, and on certain festivals of the year, which they spent at their monasteries in retreat.

The mildness of this rule furthered the rapid spread of the order, which eclipsed the older orders of Calatrava and Alcántara, and whose power was reputed abroad even before 1200. The first Bull of confirmation, that of Alexander III, already enumerated a large number of endowments. At its height Santiago alone had more possessions than Calatrava and Alcántara together. In Spain these possessions included 83 commanderies, of which 3 were reserved to the grand commanders, 2 cities, 178 boroughs and villages, 200 parishes, 5 hospitals, 5 convents, and 1 college at Salamanca. The number of knights was then 400 and they could muster more than 1000 lances. They had possessions in Portugal, France, Italy, Hungary, and even Palestine. Abrantes, their first commandery in Portugal, dates from the reign of Alfonso I in 1172, and soon became a distinct order which Nicholas IV in 1290 released from the jurisdiction of Uclés.

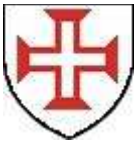
Their military history is linked with that of the Spanish states. They assisted in driving out the Muslims, doing battle with them sometimes separately, sometimes with the royal armies. They also had a regrettable share in the fatal dissensions which disturbed the Christians of Spain and brought about more than one schism in the order. Finally they took part in the maritime expeditions against the Muslims. Thus arose the obligation imposed upon aspirants to serve six months in the galleys, which obligation still existed in the eighteenth century, but from which exemption was easily purchased. Authority was exercised by a grand master assisted by a Council of Thirteen, which elected the grand master and had the right to depose him for due cause; they had supreme jurisdiction in all disputes between members of the order.

There were 21 Grand Masters from 1170 to 1293 in the Holy Land:

- Pedro Fernández de Castro (1170–1184)
- Fernando Díaz (1184–1186)
- Sancho Fernández de Lemus (1186–1195)
- Gonzalo Rodríguez (1195–1203)
- Gonzalo Ordóñez (1203–1204)
- Suero Rodríguez (1204–1205)
- Sancho Rodríguez (1205–1206)
- Fernando González de Marañón (1206–1210)
- Pedro Arias (1210–1212)
- García González de Arauzo (1212–1217)
- Martín Peláez Barragán (1217–1221)
- García González de Candamio (1221–1224)
- Fernán Pérez Chacín (1224–1225)
- Pedro Alfonso de León (1225–1226)
- Pedro González Mengo (1226–1237)
- Rodrigo Íñiguez (1237–1242)
- Paio Peres Correia (1242–1275)
- Gonzalo Ruiz Girón (1275–1280)
- Pedro Núñez (1280–1286)
- Gonzalo Martel (1286)
- Pedro Fernández Mata (1286–1293)



The Order of Christ



Also known as the Schwertzbrüder or Swordbearers, this Livonia order is not to be confused with the later Portuguese Order of Christ. Albert, first Bishop of Riga, has just created the Knights of Christ this very year of 1197, intending them to spread the faith throughout the Baltic Provinces, as well as to protect new converts from pagans. The white mantle and red cross distinguishing this order resemble the garb of the Templars, with the notable addition of a red sword — hence the name Ensiferi.

This order bears the dubious distinction of being open to people of any rank. Its numbers are already swelling with aimless adventurers who indulge themselves in pillage and carnage even more excessive than that committed by other crusaders.

The Ensiferi are already encountering dark enemies for which they are ill-prepared. Their desire to conquer and slaughter in pagan

lands brings them into the fringes of traditional heretics territory, and some of the Fiends don't hesitated to strike hack. Many riding the wave of holy slaughter face "demonic hordes" of hellhounds and the battles are hard indeed. The heads of the order are clueless as to the true nature of the "pagan degenerates" they are fighting. The order is doing far more to enrage the pagans than to either convert or suppress them. Fear and madness are slowly creeping up the ranks, and the Swordbearers have a hard battle ahead.

The Order of St. Thomas of Acre



Sometimes called the Order of St. Thomas of Canterbury, the date of this order's creation and indeed even the true identity of its founder, remain mysterious. It undeniably came into existence in the Holy Land around the time of the Third Crusade, and members argue that it was Richard the Lion-Hearted himself who granted the order his authority. At first the knights of this order confined themselves to caring for the poor, burying the dead and ransoming captives, but they soon turned to more military endeavors.

This is a predominantly English order but located in Acre itself. The Order of St. Thomas finds itself perpetually lacking for funds - unlike the Hospitallers, who receive large donations from grateful beneficiaries. For other orders, obtaining and selling always-scarce food supplies serves as a reliable source of income, but the Knights of St. Thomas have little luck in establishing such an arrangement. Enduring a great deal of pressure both from members of the Church and from within its own ranks to either shut down or merge with the Templars, high-ranking knights of the order are determined to resist such a move by any means possible.

The order's presence in Acre seems also to have given its knights some glimpse of the secrets within the Templars and Hospitallers. The Order of Sr. Thomas has begun to suspect that evil has taken root among the knights surrounding it. The rank and file of this order is growing increasingly paranoid about their relations with the other militant and hospitaller orders, and the grand master has been training small groups of men he trusts. Soon, he thinks, they will be ready to seek our and destroy the monsters concealing themselves throughout the Holy Land.

The order will be reformed in 1228 by the Bishop of Winchester, Peter of Roches, who turns them into a crusading order based on the Teutons. They gain papal privileges in 1258 and are granted holdings in England, where the king is their patron. Even after 1228, their role as a military order is never prominent, although knights do join and fight in the Holy Land.

The Order of Calatrava



King Sancho III of Castile founded this militant order in 1158. The king had searched in vain for someone to hold the fortress of Calatrava; the stronghold had been won back from the Muslims but subsequently abandoned by the Templars, who found it too difficult to keep. Raymond, abbot of the Cistercian monastery of Fitero, volunteered his services. The lay brothers of his abbey became soldiers of the Cross, while many of the warriors who came to their assistance adopted monastic habit. Their mark is the distinctive cross fleury, in red.

Persistent rumors hold that a parallel Calatravan order has been founded for women too wayward or too difficult to be dealt with, but most scoff at the very idea for now. In 1219, however, a formal Ladies' Order of Calatrava will indisputably be founded — to supersede any trace of the earlier, unofficial order, many claim - although its ranks fill mainly with wealthy patronesses rather than fighters.

The Order of the Hatchet

The Orden de la Hacha is very nearly the only official order of the time open exclusively to women. Raymond Berenger, Count of Barcelona, founded the Catalonian order in 1149 to honor a hand of brave women who, armed only with axes, defended the town of Tortosa from a Moorish attack. Those admitted to the order and made dames are exempt from all taxes and take precedence over men in public assemblies. Their device is, of course, a battle axe.

Most of the Dames of the Hatcher have, predictably, stayed in the homes they fought so valiantly to defend; women fighters in the Holy Land, or even other areas of Europe, who pronounce themselves members of the order face some degree of skepticism and scrutiny. The court of Barcelona is disinclined to elevate any new women into the order, so it seems meant to die out with its original members. The Dames of the Hatchet, however, provide one of the painfully few opportunities for women to fight openly and he praised rather than condemned. It is entirely possible for other nobles to follow Raymond's example and elevate exceptional women in exceptional circumstances.

Secular & Minor Orders

The great age of secular knightly orders is not yet come. The Knights of the Garter and of the Golden Fleece are yet to be imagined, but the legend of the Knights of the Round Table available for those who wish to draw on it as a so. Generally, the fons honorum, the origin of true knighthood, is considered to require both papal and temporal authorization; hence the religious bent of the crusading orders.

Orders founded without either secular or religious approval tend to fade away rapidly. Because many orders exist for only a few years, bear confusing and conflicting names or are "invented" by scoundrels for various reasons, it is difficult for many to conclude with finality which of the minor orders are imaginary or apocryphal and which are merely obscure. These minor orders include:

The Order of St. Catherine of Sinai

This much-persecuted band came together near the end of the 11th century to provide escorts to pilgrims visiting the tomb of St. Catherine in the monastery by the same name, on one of the summits of Mount Sinai. It remains unclear whether its member knights consider themselves to have either secular religious authority, since the careers of various patrons wax and wane.

The Order of St. Michael's wings

Alfonso Henriques, the first King of Portugal, founded this order in 1147 in commemoration of his victory over the Moors. Popular wisdom holds that St. Michael himself appeared on the battlefield to aid the soldiers of the Lord in battle. The order's stated mission is to fight infidels and to defend widows and orphans, but its single purple-embroidered feather is not often seen outside of Portugal. Lack of papal confirmation seems to be condemning this order to obscurity.

The Order of St. Helena

This self-proclaimed order is composed of lady fighters who have chosen to model themselves after Helena, mother of Constantine. St. Helena is venerated by the Church for having uncovered the lost cross on which Jesus was crucified. She distinguished the True Cross from the crosses on which the thieves were hung by taking the advice of Jewish sages who counseled that each of the three crosses should be touched to dead bodies; the holy cross would thus be identified by its ability to restore life to the dead.

The three women who founded the Order of St. Helena wish to emulate the order's namesake in striving to identify and pursue truth and holiness. Hedewigis, Ermengarde and Sancha all chose to abandon their families and titles in favor of a new family of independent women. They have adapted and simplified the arms bestowed upon Helena in the early Middle Ages to serve as the order's device: a black double-headed eagle, hearing on its breast a red shield marked by a gold cross.

Former camp followers who grew frustrated with the corruption and hypocrisy staining the shining ideals of the Crusades rub shoulders in the Helenite ranks with noble-women disgusted and disappointed by the failures of their so-called holy warriors. The test for these dedicated women is in somehow manage to armor and equip themselves, which requires more money than many people of either sex are easily able to amass; most do so through persistent scavenging and clever bartering. Having thus amply demonstrated their resourcefulness even before their arrival at the order's keep outside of Tyre, they then receive training both in the art of combat and in a monastic discipline which exceeds in its strictness that of many other militant orders.

Although scorned and mocked by the established orders, the Order of St. Helena has so far escaped organized resistance, primarily because of its accumulated resources and virtuous reputation. The sheer defiant eccentricity of the order, as well as its very existence, flouts all the rules of both Eastern and Western society. In addition, the Lady Knights of St. Helena have embarrassed the Church several times by thwarting schemes they considered unworthy of Christians. Already, several zealous knights have earned abundant rewards for removing, sometimes forcibly, some of these headstrong women to convents, where they can be kept under a close eye and taught to do more useful things than take up men's weapons.

Fortunately for the order, the Patriarch of Antioch and the Patriarch of Jerusalem are currently far too busy arguing over whose jurisdiction includes various portions of Tyre province to make any formal plans regarding what to do with the women making their home in the disputed territory. This situation is only temporary, but in the meantime, the order persists and attracts women who wish to partake of the knightly lifestyle.

Medieval Combat

After the First Crusade, when most of the warriors returned to Europe, only a few hundred knights and foot soldiers remained to defend the Holy Land. When Baldwin I began his campaigns to expand the kingdom, for instance, he could call

on only 300 knights and perhaps an equal number of sergeants-at-arms. Even with this small army, Baldwin repeatedly thwarted massive Egyptian invasions by armies that often vastly outnumbered Frankish forces.

Christian knights were far better armed and armored than their Muslim opponents. The knights' most dreaded tactic-the cavalry charge-was virtually unstoppable. The awesome sight of Frankish cavalry, charging with lowered lances, caused Arab footmen to break ranks and flee. When terrain or circumstances prevented a charge, the Franks favored a heavy Norman long sword, which could cut a man in half. The lighter Muslim chain mail and lamellar armor provided little defense against this weapon. A knight's other favored melee weapons included the iron mace, flail, and morning star.

The Franks relied on their heavy coat of mail, or hauberk, for defense. Despite the brutal Syrian heat, the Franks would carry a kite-shaped shield and wear leather or felt padding under their full suit of chain mail including a coif (headpiece), mittens, and leggings. Over their mail coif, they wore a great iron helm. To reduce the sun's intensity, they wore a thin cloth surcoat over their mail, and a cloth kiffiyeh, or turban, over their helm in Syrian fashion. Nevertheless, the armor must have been incredibly hot, especially during the arid summer months.

This armor was extremely effective. The short composite bows of the Turkish cavalry had difficulty penetrating the mail and underlying padding, to the amazement of both Christian and Muslim chroniclers of the Crusades. After an engagement with Turkish cavalry, it was not uncommon to see a Frankish knight bristling with a few dozen arrows, like a porcupine. Turkish arrows were much more effective at slaying horses than the knights who rode them. The curved Syrian scimitar, the most popular weapon among the Muslims, was an effective slashing weapon against lightly armored opponents, but against Frankish mail, it lost much cutting power. In short, the armored Frankish warrior was very difficult to kill on the battlefield. This helps explain why so many Frankish leaders were captured in battle rather than slain, and why the Crusaders adamantly refused to abandon their mail, even during the brutal summer.

During the Crusades, the Franks increasingly employed the crossbow in their pitched battles and stronghold defense. Despite its slow rate of fire, the crossbow's sturdy arrow (also called a bolt or a quarrel) had much greater penetration than the composite bows of the Turks. The crossbow could slay a fully armored knight with a single shot at almost 150 yards. Because of its destructive capability, several Popes outlawed the weapon for brief periods during the Middle Ages. Many honorable warriors viewed the crossbow as unchivalrous, for it gave a common peasant or foot soldier the combat effectiveness of a knight. Unlike a bow, the crossbow was easy to learn and use. It was ideal for lengthy siege operations, and much larger variants were developed into siege engines.

Templars' Military Tactics

The Templars have established military tactics, which are recorded in their rule. Everything centers upon the cavalry charge. The charge, when carried out correctly and in the right circumstances, can be decisive in battle. The role of foot soldiers and archers — most of whom are mercenaries — is not recorded in the rule, but these troops are under the command of various senior Templar brotherknights, who command them as they see fit. The squires of brother-knights are not expected to fight, but are instead required to assist the knights. The Templars rely upon the cavalry charge, but also fight on foot or in other formations as the situation requires.

Another key part of the Templar's warfare is the famous black and white banner. This has both tactical and symbolic importance. While the banner is raised, no Templar is permitted to retreat. It also represents the center of the order's troops, and is the place to which the troops withdraw to regroup and charge again. Its loss is a symbolic disaster — though spares are kept by the gonfanier — and the brothers prefer to die rather than let it be captured.

The Templars are also very familiar with siege warfare, and possess impressive siege engines, artillery, and other machinery aimed at tearing down or overcoming fortifications. During the Fifth Crusade, they have three great trebuchets as well as siege-towers on their ships outside Damietta.

Military Tactics

Despite their prowess, the Franks were extremely cautious in battle. With a limited reserve of manpower, the Franks could ill afford any casualties, while the resources of their enemies were virtually unlimited. The Fatimid Caliphate of Egypt, for instance, could assemble a yearly invasion force, numbering in the thousands, to fight the Franks. The defenders of Palestine, on the other hand, had no such reinforcements. To assemble ar army, the king had to stip the garrisons of hi, towns and strongholds. In the event of a catastrophic defeat, the kingdom was virtually defenseless. For this reason, after Saladin smashed the Frankish army at Hattin in 1187, within less than a year he reconquered almost all of Palestine. After the Frankish defeat, there were simply no effective reserves left in Palestine to oppose him.

Given their numerical inferiority and the catastrophic price of defeat, the Franks had reason to be cautious. The king would only call together the forces of his realm for two reasons: to invest (besiege) and reduce a fortified position (thereby expanding his realm), or to deter the Saracens from invading his territory. Because of the considerable risks, the Franks only sought battle as a last resort.

The Frankish army's primary objective was new territory, and their first step in capturing a town or castle was to invest it. The attacking army completely encircled a hostile fortification, cutting off supplies, reinforcements, and communication. They seldom risked a direct assault with siege engines, battering rams, mobile towers, and scaling ladders. Unless the defenders were surprised or too few to man the walls, a frontal attack with scaling ladders alone rarely succeeded. The fanatical Crusaders tried this tactic when they reached Jerusalem in 1099, but they were thrown back after repeated attempts. Only after they dismantled most of their ships at Jaffa to make siege engines and mobile towers did they succeed in surmounting the walls and capturing the city, many months after their first assault.

Usually the Franks captured cities and castles after a negotiated surrender, rather than by direct assault. After they had invested a stronghold, hunger, disease, and despair would eventually force the defender to capitulate. With ample supplies and reinforcements, however, a besieged city could hold out almost indefinitely. The siege of Tripoli after the First Crusade dragged on for almost 2,000 days; the siege of Acre in the Third Crusade lasted 20 months. Depending on their morale, the defenders would sometimes surrender a hopeless situation if the terms were generous and they knew their lives would be spared. In the face of certain slaughter, however, most defenders fought to a bitter end.

Because a hasty surrender was obviously in the Franks' best interests, they made the price of resistance brutally clear to their enemies from the outset. After reducing the city of Arsuf in 1101, King Baldwin I ordered a systematic slaughter of the surviving defend as an example to neighboring Muslim cities that they should surrender immediately when he approached. Such blatant cruelty could be a two-edged sword. Thought in the short term it terrorized cities into submission, it so hardened the hearts of some that they fought with more determination, convinced the Franks would murder them anyway. The few incidences of Frankish brutality greatly hindered the process of negotiating peace with their Muslim neighbors for many years.

The Franks' second purpose was to deter enemy advances. The Saracen leaders, like the Franks, realized the risks of battle and would only commit to a siege when the enemy lacked reinforcements. It was almost impossible to successfully besiege a stronghold with an opposing army in the field. (The Frankish victory at Acre during the Third Crusade was a rare exception.) When the Franks captured Jerusalem in 1099, their siege preparations were not hindered by a hostile army; during the Third Crusade, the presence of Saladin's army in the field assured that Richard would not recapture the Holy City. Previously, in 1183 and 1184, Saladin tried to capture the stronghold of Kerak. Saladin's siege was broken in each instance by the timely arrival of King Baldwin IV's army from Jerusalem. On both occasions, Saladin withdrew long before the reinforcements arrived. During these and other campaigns, both Franks and Saracens would return home without fighting a single major engagement.



The Siege of Antioch, 1097-98

Lying on the slopes of the Orontes valley, in 1097 Antioch covered more than 3.5 square miles and was encircled by walls studded by 400 towers. The river ran along the city's northern wall before entering Antioch from the northwest and exiting east through the northern half of the city. Mount Silpius, crested by a citadel, was the Antioch's highest point and rose some 1,000 feet above the valley floor. There were six gates through which the city could be entered: three along the northern wall, and one on each of the south, east, and west sides. The valley slopes made approaching from the south, east, or west difficult, so the most practical access route for a large number of people was from the north across flatter ground. The city's defences dated from the reign of the Emperor Justinian I in the 6th century. Though Antioch changed hands twice between then and the arrival of the crusaders in 1097, each time it was the result of betrayal rather than inadequacy of the defences.

Knowing they had to capture Antioch, the crusaders considered how best to go about the task. Attrition suffered during the army's long journey across Anatolia meant the leaders considered leaving an assault until reinforcements arrived in spring. Tatikios, the Byzantine advisor to the crusade, suggested adopting similar tactics to those used by the Byzantines themselves when they moved

to capture Antioch in 968. They had installed themselves at Baghras some 12 miles away and from there conducted a blockade of the city by cutting of its lines of communication. Raymond IV, Count of Toulouse, was alone in advocated assaulting the city. In the end, the crusaders chose to advance on Antioch and establish a siege close to Antioch.

On 20 October 1097 they reached a fortified crossing, known as Iron Bridge, on the Orontes River 12 miles outside Antioch. Robert II, Count of Flanders and Adhemar of Le Puy led the charge across the bridge, opening the way for the advancing army. Bohemund of Taranto took a vanguard along the river's south bank and headed towards Antioch on 21 October and the crusaders established themselves outside the city's north wall. The crusaders divided into several groups. Bohemund camped outside Saint Paul's Gate near the northernmost corner of the city walls and immediately to the west were Hugh I, Count of Vermandois; Robert Curthose, Duke of Normandy; Robert II, Count of Flanders; and Stephen II, Count of Blois. Adhemar of Le Puy and Raymond IV, Count of Toulouse, took up positions outside the Dog Gate either side of where the Orones penetrated Antioch's defences. Godfrey of Bouillon was stationed west of the Duke's Gate in the northwest of the city walls. The bridge across the Orontes outside Antioch's west walls remained under Yaghi-Siyan's control at this point. The ensuing nine-month siege has been described as "one of the great sieges of the age".

One of the problems of camping so close to the city was that it left the besiegers vulnerable to sorties from the garrison and even missiles. For the first fortnight of the siege the crusaders were able to forage in the surrounding area as the defenders chose not to leave the safety of the city walls, however in November Yaghi-Siyan learned that the crusaders felt the city would not fall to an assault so was able to turn his attentions from the defensive to harrying the besiegers. He mobilised his cavalry and began harassing the besiegers. With the immediate area stripped clean, the crusaders' foraging parties had to search further afield for supplies leaving them more vulnerable and on several occasions were attacked by the garrisons of nearby fortifications. Yaghi-Siyan's men also used the Dog Bridge, outside the Dog Gate to harass the crusaders. Adhemar of Le Puy and Raymond IV's men, who were camped closest to the bridge attempted to destroy it using picks and hammers but made little impact on the strong structure while under missile fire from Antioch's defenders. Another attempt was made to render the bridge unusable, this time with a mobile shelter to protect the crusaders, but the garrison sortied and successfully drove them away. Soon after three siege engines were built opposite the Dog Gate. In the end, the crusaders erected a blockade on the bridge to obstruct potential sorties.

As the crusaders' food supply reached critical levels in December, Godfrey fell ill. On 28 December Bohemund and Robert of Flanders took about 20,000 men and went foraging for food and plunder upstream of the Orontes. Knowing the crusaders' force had been divided, Yaghi-Siyan waited until the night of 29 December before making a sortie. He attacked Count Raymond's encampment across the river, and though caught by surprise Count Raymond was able to recover and turn Yaghi-Siyan's men back. He almost succeeded in reversing the attack entirely, forcing a way across the bridge and establishing a foothold on the other side and holding open the city gates. As the crusaders threatened to take the city, a horse lost its rider and, in the ensuing confusion in the dark, the crusaders panicked and withdrew across the bridge with the Turks in pursuit. The stalemate was restored, and both sides had suffered losses.

While Count Raymond was repulsing a sally from Antioch's garrison, an army under the leadership of Duqaq of Damascas was en route to relieve Antioch. Bohemund and Raymond of Flanders were unaware that their foraging party was heading towards Duqaq's men. On 30 December news reached Duqaq while his army was at Shaizar that the crusaders were nearby. On the morning of 31 December Duqaq marched towards Bohemund and Raymond's army and the two met at the village of Albara. Robert was the first to encounter Duqaq's men as he was marching ahead of Bohemund. Bohemund joined the battle and with Robert fought back Duqaq's army and inflicted heavy casualties. Though they fought off Duqaq's army, which retreated to Hama, the crusaders were suffered too many casualties to keep foraging and returned to Antioch. As a result of the fight the crusaders lost the flock they had gathered for food, so returned with less food than they needed. The month ended inauspiciously for both sides: there was an earthquake on 30 December, and the following weeks saw such unseasonably bad rain and cold weather that Duqaq had to return home without further engaging the crusaders. The crusaders feared the rain and earthquake were signs they had lost God's favour, and to atone for their sins such as pillaging Adhemar of Le Puy ordered that a three-day fast should be observed. In any at this time case supplies were running dangerously low, and soon after one in seven men was dying of starvation.

Though local Christians brought food to the crusaders they charged extortionate prices. The famine also affected the horses, and soon only 700 remained. The extent to which the crusader army was affected is difficult to gauge, but one in five crusaders died from starvation during the siege and the poorer members were probably worse off. The famine damaged morale and some knights and soldiers began to desert in January 1098, including Peter the Hermit and William the Carpenter. On hearing of the desertion of such prominent figures, Bohemund despatched a force to bring them back. Peter was pardoned while William was berated and made to swear he would remain with the crusade.

The arrival of spring in February saw the food situation improve for the crusaders. That month Tatikios repeated his earlier advice to resort to a long-distance blockade but his suggestion was ignored; he then left the army and returned home. Tatikios explained to the Byzantine Emperor Alexios I Komnenos that Bohemund had informed him that there was a plan to kill him, as they believed Alexios was secretly encouraging the Turks. Those close to Bohemund claimed that this was treachery or cowardice, reason enough to break any obligations to return Antioch to the Byzantines. News arrived that a Turkish army was approaching and Bohemund used the situation to his advantage. He declared that unless he was allowed to keep Antioch for himself when it was captured he would leave. Knowing fully that Bohemund had designs on taking the city for himself, and that he had probably engineered Tatikios' departure in order to facilitate this, Godfrey and Raymond did not give into his blackmail, but the minor knights and soldiers wanted to recognize his demands and he gained their sympathies.

Yaghi-Siyan had reconciled with Ridwan of Allepo and the advancing army was under his command. In early February news reached the besiegers that Ridwan had taken nearby Harim where he was preparing to advance on Antioch. At Bohemund's suggestion, the crusaders sent all their cavalry (numbering about 700 knights) to meet the advancing army while the infantry remained behind in case Antioch's defenders decided to attack. On the morning of 9 February, Ridwan moved towards the Iron Bridge. The crusaders had moved into position the previous night and charged the advancing army before it reached the bridge. The first charge caused few casualties, but Ridwan's army followed the crusaders to a narrow battlefield. With the river on one side and the Lake of Antioch on the other, Ridwan was unable to outflank the crusaders and exploit his superior numbers. A second charge had more impact and the Turkish army disorderly withdrew. At the same time, Yaghi-Siyan had led his garrison out of Antioch and attacked the crusader infantry. His offensive was forcing the besiegers back until the knights returned. Realising Ridwan had been defeated, Yaghi-Siyan retreated inside the city. As Ridwan's army passed through Harim panic spread to the garrison he installed there and they abandoned the town which was retaken by the Christians.

An English fleet brought raw materials for constructing siege engines, but these were almost lost on the journey from the port to Antioch when part of the garrison sallied out. Bohemund and Raymond escorted the material, and after losing some of the materials and 100 people, they fell back to the crusader camp outside Antioch. Before Bohemund and Raymond, rumours that they had been killed reached Godfrey who readied his men to rescue the survivors of the escort. However, his attention was diverted when another force sallied from the city to provide cover for the men returning from the ambush. Godfrey was able to hold off the attack until Bohemund and Raymond came to his aid. The reorganised army then caught up with the garrison before it had reached the safety of Antioch's walls. The counter-attack was a success for the crusaders and resulted the death of between 1,200 and 1,500 of Antioch's defenders. The crusaders set to work building siege engines, as well as a fort, called La Mahomerie, to block the Bridge Gate and prevent Yaghi-Siyan attacking the crusader supply line from the ports of Saint Simon and Alexandretta, whilst also repairing the abandoned monastery to the west of the Gate of Saint George, which was still being used to deliver food to the city. Tancred garrisoned the monastery, referred to in the chronicles as Tancred's Fort, for 400 silver marks, whilst Count Raymond of Toulouse took control of La Mahomerie. Finally the crusader siege was able to have some effect on the well-defended city. Food conditions improved for the crusaders as spring approached and the city was sealed off from raiders.

The siege continued, and at the end of May 1098 a Muslim army from Mosul under the command of Kerbogha approached Antioch. This army was much larger than the previous attempts to relieve the siege. Kerbogha had joined with Ridwan and Duqaq and his army also included troops from Persia and from the Ortuqids of Mesopotamia. The crusaders were luckily granted time to prepare for their arrival, as Kerbogha had first made a three-week long excursion to Edessa, which he was unable to recapture from Baldwin of Boulogne, who had taken it earlier in 1098.

The crusaders knew they would have to take the city before Kerbogha arrived if they had any chance of survival. Weeks earlier, Bohemund had secretly established contact with someone inside the city named Firouz, an Armenian guard who controlled the Tower of the Two Sisters. Firouz's motivation was unclear even to Bohemund, perhaps avarice or revenge, but he offered to let Bohemund into the city in exchange for money and a title. Bohemund then approached the other crusaders and offered access to the city, through Firouz, if they would agree to make Bohemund the Prince of Antioch. Raymond was furious and argued that the city should be handed over to Alexios, as they had agreed when they left Constantinople in 1097, but Godfrey, Tancred, Robert, and the other leaders, faced with a desperate situation, gave in to Bohemund's demand.

Despite this, on 2 June, Stephen of Blois and some of the other crusaders deserted the army. Later on the same day, Firouz instructed Bohemund to feign a march south over the mountains to ostensibly confront Kerbogha, but then to double-back at night and scale the walls at the Tower of the Two Sisters where Firouz held watch. This was done. Firouz allowed a small contingent of Crusaders to scale the tower (including Bohemund), who then opened a nearby postern gate allowing a larger contingent of soldiers hiding in the nearby rocks to enter the city and overwhelm the alerted garrison. The crusaders subsequently massacred thousands of Christian civilians along with Muslims, unable to tell them apart, including Firouz's own brother. Yaghi-Siyan fled but was captured by Armenians and/or Syrian Christians some distance outside the city. His decapitated head was brought to Bohemund.

By the end of the day on 3 June, the crusaders controlled most of the city, except for the citadel, which remained in hands of Yaghi-Siyan's son Shams ad-Daulah. John the Oxite was reinstated as patriarch by Adhemar of Le Puy, the papal legate, who wished to keep good relations with the Byzantines, especially as Bohemund was clearly planning to claim the city for himself. However, the city was now short on food, and Kerbogha's army was still on its way. Kerbogha arrived only two days later, on 5 June. He tried, and failed, to storm the city on 7 June, and by 9 June he had

established his own siege around the city.

More crusaders had deserted before Kerbogha arrived, and they joined Stephen of Blois in Tarsus. Stephen had seen Kerbogha's army encamped near Antioch and assumed all hope was lost; the deserters confirmed his fears. On the way back to Constantinople, Stephen and the other deserters met Alexios, who was on his way to assist the crusaders, and did not know they had taken the city and were now under siege themselves. Stephen convinced him that the rest of the crusaders were as good as dead, and Alexius heard from his reconnaissance that there was another Seljuk army nearby in Anatolia. He therefore decided to return to Constantinople rather than risking battle.

Meanwhile in Antioch, on 10 June an otherwise poor and insignificant monk by the name of Peter Bartholomew came forward claiming to have had visions of St. Andrew, who told him that the Holy Lance was inside the city. The starving crusaders were prone to visions and hallucinations, and another monk named Stephen of Valence reported visions of Christ and the Virgin Mary. On 14 June a meteor was seen landing in the enemy camp, interpreted as a good omen. Although Adhemar was suspicious, as he had seen a relic of the Holy Lance in Constantinople, Raymond believed Peter. Raymond, Raymond of Aguilers, William, Bishop of Orange, and others began to dig in the cathedral of Saint Peter on 15 June, and when they came up empty, Peter went into the pit, reached down, and produced a spear point. Raymond took this as a divine sign that they would survive and thus prepared for a final fight rather than surrender. Peter then reported another vision, in which St. Andrew instructed the crusader army to fast for five days (although they were already starving), after which they would be victorious.

On Monday, 28 June, the crusaders emerged from the city gate, with Raymond of Aguilers carrying the Holy Lance before them. Kerbogha hesitated against his generals' pleadings, hoping to attack them all at once rather than one division at a time, but he underestimated their size. He pretended to retreat to draw the crusaders to rougher terrain, while his archers continuously pelted the advancing crusaders with arrows. A detachment was dispatched to the crusader left wing, which was not protected by the river, but Bohemund quickly formed a seventh division and beat them back. The Turks were inflicting many casualties, including Adhemar's standard-bearer, and Kerbogha set fire to the grass between his position and the crusaders, but this did not deter them: they had visions of three saints riding along with them, led by St. George, St. Demetrius, and St. Maurice. The battle was short. Before the crusaders reached Kerbogha's line, Duqaq and many other emirs had already betrayed Kerbogha and were taking their armies back to their own lands, this desertion considerably reduced the numerical advantage the mighty army had over its Christian opponents. Soon the remaining Muslim troops had to retreat.



The Battle of Dorylaeum, 1097

On July 1, Bohemund's force was surrounded outside Dorylaeum by Kilij Arslan. Godfrey and Raymond had separated from the vanguard at Leuce, and the Turkish army attacked at dawn, taking Bohemund's army (not expecting such a swift attack) entirely by surprise, shooting arrows into the camp. Bohemund's knights had quickly mounted but their sporadic counterattacks were unable to deter the Turks. The Turks were riding into camp, cutting down noncombatants and unarmoured foot soldiers, who were unable to outrun the Turkish horses and were too disoriented and panic-stricken to form lines of battle. To protect the unarmoured foot and noncombatants, Bohemond ordered his knights to dismount and form a defensive line, and with some trouble gathered the foot soldiers and the noncombatants into the centre of the camp; the women acted as water-carriers throughout the battle. While this formed a battle line and sheltered the more vulnerable men-at-arms and noncombatants, it also gave the Turks free rein to maneuver on the battlefield. The Turkish mounted archers attacked in their usual style - charging in, shooting their arrows, and quickly retreating before the crusaders could counterattack. The archers did little damage to the heavily armoured knights, but they inflicted heavy casualties on the horses and unarmoured foot soldiers. Bohemond had sent messengers to the other Crusader army and now struggled to hold on until help arrived, and his army was being forced back to the bank of the Thymbris river. The marshy riverbanks protected the Crusaders from mounted charge, as the ground was too soft for horses, and the armoured knights formed a circle protecting the foot soldiers and noncombatants from arrows, but the Turks kept their archers constantly supplied and the sheer number of arrows was taking its toll, reportedly more than 2,000 falling to horse-archers. Bohemund's knights were impetuous - although ordered to stand ground, small groups of knights would periodically break ranks and charge, only to be slaughtered or forced back as the Turkish horses fell back beyond range of their swords and arrows, while still shooting at them with arrows, killing many of the knights' horses out from under them. And although the knights' armour protected them well (the Turks called them 'men of iron') the sheer number of arrows meant that some would find unprotected spots and eventually, after so many hits, a knight would collapse from his wounds.

Just after mid-day, Godfrey arrived with a force of 50 knights, fighting through the Turkish lines to reinforce Bohemund. Through the day small groups of reinforcements (also from Raymond, and Hugh, as well as Godfrey) arrived, some killed by the Turks, others fighting to reach Bohemund's camp. As the Crusader losses mounted, the Turks became more aggressive and the Crusader army found itself forced from the marshy banks of the river into the shallows. But the Crusaders held on, and after approximately 7 hours of battle, Raymond's knights arrived (unclear if Raymond was with them, or if they arrived ahead of Raymond), launching a vicious surprise attack across the Turkish flank that turned them back in disarray and allowed the Crusaders to rally. The Crusaders had formed a line of battle with Bohemund, Tancred, Robert of Normandy, and Stephen on the left wing, Raymond, Robert of Flanders in the centre and Godfrey, Robert of Flanders, and Hugh on the right, and they rallied against the Turks, proclaiming "hodie omnes divites si Deo placet effecti eritis" ("today if it pleases God you will all become rich"). Although the ferocity of the Norman attack took the Turks by surprise, they were unable to dislodge the Turks until a force led by Bishop Adhemar of Le Puy, the Papal legate, arrived in mid-afternoon, perhaps with Raymond in the van, moving around the battle through concealing hills and across the river, outflanking the archers on the left and surprising the Turks from the rear. Adhemar's force fell on the Turkish camp, and attacked the Turks from the rear. The Turks were terrified by the sight of their camp in flames, and by the ferocity and endurance of the knights, since the knights' armour protected them from arrows and even many sword cuts, and they promptly fled, abandoning their camp and forcing Kilij Arslan to withdraw from the battlefield.



The Siege of Jerusalem, 1099

> Indeed, if you had been there you would have seen our feet colored to our ankles with the blood of the slain. But what more shall I relate? None of them were left alive; neither women nor children were spared.
>
> Fulcher of Chartres, on the capture of Jerusalem in 1098 A.D.

In spite of the relatively benign government by the Islamic regime, Pope Urban II called for the recovery of Jerusalem in 1095. There had been no public outcry demanding this action, no one in Jerusalem had asked to be rescued and none had been persecuting the followers of Joshua. Still, justification had to be found to get the fractious European nobles occupied with something other than hashing on each other and invading each other's territory, and so the armies of the kings of Europe marched. Once they got to Jerusalem, the crusaders mounted a siege against the city.

As with Antioch the crusaders put the city to a siege, in which the crusaders themselves probably suffered more than the citizens of the city, due to the lack of food and water around Jerusalem. The city was well-prepared for the siege, and the Fatimid governor Iftikhar ad-Daula had expelled most of the Christians. Of the estimated 5,000 knights who took part in the Princes' Crusade, only about 1,500 remained, along with another 12,000 healthy foot-soldiers (out of perhaps as many as 30,000).

Godfrey, Robert of Flanders, and Robert of Normandy (who had now also left Raymond to join Godfrey) besieged the north walls as far south as the Tower of David, while Raymond set up his camp on the western side, from the Tower of David to Mount Zion. A direct assault on the walls on June 13 was a failure. Without water or food, both men and animals were quickly dying of thirst and starvation and the crusaders knew time was not on their side. Coincidentally, soon after the first assault, 2 Genoese galleys sailed into the port at Jaffa, and the crusaders were able to re-supply themselves for a short time. The crusaders also began to gather wood from Samaria in order to build siege engines. They were still short on food and water, and by the end of June there was news that a Fatimid army was marching north from Egypt.

Faced with a seemingly impossible task, their spirits were raised when a priest by the name of Peter Desiderius claimed to have a divine vision in which the ghost of Adhemar instructed them to fast for three days and then march in a barefoot procession around the city walls, after which the city would fall in nine days, following the Biblical example of Joshua at the siege of Jericho. Although they were already starving, they fasted, and on July 8 they made the procession, with the clergy blowing trumpets and singing psalms, being mocked by the defenders of Jerusalem all the while. The procession stopped on the Mount of Olives and sermons were delivered by Peter the Hermit, Arnulf of Chocques, and Raymond of Aguilers.

The city was taken from the north on the morning of July 15, 1099. The fortifications were breached, and the crusaders flooded into the city. The Christians were brutal in their victory. The city's population, without regard to religious conviction, was put to the sword or the fire; about 70,000 residents were slaughtered in seven days and nights of butchery. Men rode in blood up to their knees and bridle reins. Disembodied heads were stacked in haphazard piles at the intersections of the city's main streets. Christian, Muslim or Jew, if you were found inside the walls when the crusaders stormed into Jerusalem, you were put to death. The streets, walls, and buildings dripped with blood, and body fragments were strewn about everywhere.

The crusaders had a unique means of claiming occupation of the city. As an individual came across a house he thought he might like, he only had to slay the residents, then mount his shield on the door to claim ownership. The first crusader to enter a house, then, owned it. Whatever could be "owned" which included mast of the structures of the city was possessed by merely slaughtering the object's rightful owner. In the meantime, Godfrey of Bouillon was set up as king of Jerusalem. He was followed by his brother, Baldwin, when Godfrey died of typhoid in 1100.

The conquest had destroyed or dispersed the entire population, and few newcomers came to replace them. The city was deep in hostile territory, but according to the crusader roles, any new citizens would have to be Christian.

But the Christians currently in residence wanted to go home to their estates and lands in Europe. Their glorious Crusade had been accomplished, Jerusalem had been wrested from the Muslims, and now it was time to return to wives and lands and familiar political struggles. Even the lowly foot soldiers, who had no particular reason to return to Europe, weren't interested in staying in Jerusalem. There was more wealth to be had in the nearby coastal cities.

Still, after winning the city, the crusaders couldn't just walk away. Some kind of presence — preferably military — had to he maintained. The established Catholic patriarchy of the city was influential but indulgent, and could hardly be expected to hold such an important city as Jerusalem without the power of the sword.



The Battle of Ascalon, 1099

The crusaders had negotiated with the Fatimids of Egypt during their march to Jerusalem, but no satisfactory compromise could be reached—the Fatimids were willing to give up control of Syria but not Palestine, but this was unacceptable to the crusaders, whose goal was the Church of the Holy Sepulchre in Jerusalem. Jerusalem was captured from the Fatimids on July 15, 1099, after a long siege, and immediately the crusaders learned that a Fatimid army was on its way to besiege them.

The crusaders acted quickly. Godfrey of Bouillon was named Defender of the Holy Sepulchre on July 22, and Arnulf of Chocques, named patriarch of Jerusalem on August 1, discovered a relic of the True Cross on August 5. Fatimid ambassadors arrived to order the crusaders to leave Jerusalem, but they were ignored. On August 10 Godfrey led the remaining crusaders out of Jerusalem towards Ascalon, a day's march away, while Peter the Hermit led both the Catholic and Greek Orthodox clergy in prayers and a procession from the Holy Sepulchre to the Temple. Robert II of Flanders and Arnulf accompanied Godfrey, but Raymond IV of Toulouse and Robert of Normandy stayed behind, either out of a quarrel with Godfrey or because they preferred to hear about the Egyptian army from their own scouts. When the Egyptian presence was confirmed, they marched out as well the next day. Near Ramla, they met Tancred and Godfrey's brother Eustace, who had left to capture Nablus earlier in the month. At the head of the army, Arnulf carried the relic of the Cross, while Raymond of Aguilers carried the relic of the Holy Lance that had been discovered at Antioch the previous year.

The Fatimids were led by vizier al-Afdal Shahanshah, who commanded perhaps as many as 50,000 troops (other estimates range from 20-30,000 to the exaggerated 200,000 of the Gesta Francorum). His army consisted of Seljuk Turks, Arabs, Persians, Armenians, Kurds, and Ethiopians. He was intending to besiege the crusaders in Jerusalem, although he had brought no siege machinery with him; he did however have a fleet, also assembling in the port of Ascalon. The precise number of crusaders is unknown, but the number given by Raymond of Aguilers is 1,200 knights and 9,000 infantry. The highest estimate is 20,000 men but this is surely impossible at this stage of the crusade. Al-Afdal camped in the plain of al-Majdal in a valley outside Ascalon, preparing to continue on to Jerusalem and besiege the crusaders there, apparently unaware that the crusaders had already left to meet him. On August 11 the crusaders found oxen, sheep, camels, and goats, gathered there to feed the Fatimid camp, grazing outside the city. The animals were there to encourage the crusaders to disperse and pillage the land, making it easier for the Fatimids to attack. However, al-Afdal did not yet know the crusaders were in the area and was apparently not expecting them. In any case, these animals marched with them the next morning, making their army appear much larger than it actually was.

On the morning of the 12th, crusader scouts reported the location of the Fatimid camp and the army marched towards it. During the march the crusaders had been organized into nine divisions: Godfrey led the left wing, Raymond the right, and Tancred, Eustace, Robert of Normandy and Gaston IV of Béarn made up the centre; they were further divided into two smaller divisions, and a division of foot-soldiers marched ahead of each. This arrangement was also used as the line of battle outside Ascalon, with the center of the army between the Jerusalem and Jaffa Gates, the right aligned with the Mediterranean coast, and the left facing the Jaffa Gate.

The Fatimids were caught unprepared and the battle was short, but Albert of Aix states that the battle went on for some time with a fairly well prepared Egyptian army. The two main lines of battle fought each other with arrows until they were close enough to fight hand-to-hand with spears and other hand weapons. The Ethiopians attacked the centre of the crusader line, and the Fatimid vanguard was able to outflank the crusaders and surround their rearguard, until Godfrey arrived to rescue them. Despite his numerical superiority, al-Afdal's army was hardly as strong or dangerous as the Seljuk armies that the crusaders had encountered previously. The battle seems to have been over before the Fatimid heavy cavalry was prepared to join it. Al-Afdal and his panicked troops fled back to the safety of the heavily fortified city; Raymond chased some of them into the sea, others climbed trees and were killed with arrows, while others were crushed in the retreat back into the gates of Ascalon. Al-Afdal left behind his camp and its treasures, which were captured by Robert and Tancred. Crusader losses are unknown, but the Egyptians lost about 10-12,000 men.

The crusaders spent the night in the abandoned camp, preparing for another attack, but in the morning they learned that the Fatimids were retreating to Egypt. Al-Afdal fled by ship. They took as much plunder as they could, including the Standard and al-Afdal's personal tent and burned the rest. They returned to Jerusalem on August 13, and after much celebration Godfrey and Raymond both claimed Ascalon. When the garrison learned of the dispute they refused to surrender. After the battle, almost all of the remaining crusaders returned to their homes in Europe, their vows of pilgrimage having been fulfilled. There were perhaps only a few hundred knights left in Jerusalem by the end of the year, but they were gradually reinforced by new crusaders, inspired by the success of the original crusade.

Although the battle of Ascalon was a crusader victory the city itself remained under Fatimid control, and it was eventually re-garrisoned. It became the base of operations for invasions of the Kingdom of Jerusalem every year afterwards, and numerous battles were fought there in the following years, until 1153 when it was finally captured by the crusaders in the Siege of Ascalon.



The Siege of Damascus, 1148

The two main Christian forces that marched to the Holy Land in response to Pope Eugene III and Bernard of Clairvaux's call for the Second Crusade were led by Louis VII of France and Conrad III of Germany. Conrad's force included Bolesław IV the Curly and Vladislaus II of Bohemia, as well as Frederick of Swabia, his nephew who would become emperor Frederick I. The crusade had been called after the fall of the County of Edessa on 24 December 1144. The crusaders marched across Europe and arrived at Constantinople in September and October 1147.

Both faced disastrous marches across Anatolia in the months that followed, and most of their armies were destroyed. Louis abandoned his troops and travelled by ship to the Principality of Antioch, where his wife Eleanor of Aquitaine's uncle, Raymond, was prince. Raymond expected him to offer military assistance against the Seljuk Turks threatening the principality, but Louis refused and went to Jerusalem to fulfil his crusader vow. Conrad, stricken by illness, had earlier returned to Constantinople, but arrived in Jerusalem a few weeks later in early April 1148. The original focus of the crusade was Edessa, but in Jerusalem, the preferred target of King Baldwin III and the Knights Templar was Damascus.

The Council of Acre was called with the Haute Cour of Jerusalem at Acre on 24 June. This was the most spectacular meeting of the Cour in its existence: Conrad, Otto, Henry II, Duke of Austria, future emperor Frederick, and William V, Marquess of Montferrat represented the Holy Roman Empire. Louis, Thierry of Alsace, and various other ecclesiastical and secular lords represented the French. From Jerusalem King Baldwin, Queen Melisende, Patriarch Fulk, Robert de Craon (master of the Knights Templar), Raymond du Puy de Provence (master of the Knights Hospitaller), Manasses of Hierges (constable of Jerusalem), Humphrey II of Toron, Philip of Milly, Walter I Grenier, and Barisan of Ibelin were among those present. Notably, no one from Antioch, Tripoli, or the former County of Edessa attended. Both Louis and Conrad were persuaded to attack Damascus.

Some of the barons native to Jerusalem pointed out that it would be unwise to attack Damascus, as the Burid dynasty, though Muslim, were their allies against the Zengid dynasty. Imad ad-Din Zengi had besieged the city in 1140, and Mu'in ad-Din Unur, a Mamluk acting as vizier for the young Mujir ad-Din Abaq, negotiated an alliance with Jerusalem through the chronicler Usama ibn Munqidh. Conrad, Louis, and Baldwin insisted, Damascus was a holy city for Christianity. Like Jerusalem and Antioch, it would be a noteworthy prize in the eyes of European Christians. In July their armies assembled at Tiberias and marched to Damascus, around the Sea of Galilee by way of Baniyas. There were perhaps 50,000 troops in total.

The crusaders decided to attack Damascus from the west, where orchards would provide them with a constant food supply. They arrived at Daraiya on 23 July, with the army of Jerusalem in the vanguard, followed by Louis and then Conrad in the rearguard. The densely cultivated gardens and orchards would prove to be a serious obstacle for the Crusaders.

The Muslims were well prepared and constantly attacked the army advancing through the orchards outside Damascus on 24 July. These orchards were defended by towers and walls and the crusaders were constantly pelted with arrows and lances along the narrow paths.

On Saturday 24 July the Crusaders began with an attack in the morning along the banks of the Barada river. There was ferocious combat in the orchards and narrow roads between the Christian force and a mixture of professional troops of Damascus, the ahdath militia and Turkoman mercenaries.

Conrad was able to bring his forces up from the rear to the front without totally disorganizing the Christian army. Thanks to a charge by Conrad, the crusaders managed to fight their way through and chase the defenders back across the Barada river and into Damascus.

Having arrived outside the walls of the city, they immediately put it to siege, using wood from the orchards. The Crusaders began to build their siege position opposite the Bab al-Jabiya gate where the Barada did not run past Damascus. Inside the city the inhabitants barricaded the major streets, preparing for what they believed to be an inevitable assault. Unur had sought help from Saif ad-Din Ghazi I of Mosul and Nur ad-Din Zangi of Aleppo, and personally led an attack on the crusader camp; the crusaders were pushed back from the walls into the orchards, where they were prone to ambushes and guerrilla attacks. During the counter-attack on Sunday, July 25 the Damascus forces took heavy losses which included the 71-year-old lawyer and well known scholar named Yusuf al-Findalawi, the Sufi mystic Al-Halhli and the soldier Nur al-Dawlah Shahinshah. On 27 July the crusaders decided to move to the plain on the eastern side of the city, which was less heavily fortified but had much less food and water.

There were conflicts in both camps: Unur could not trust Saif ad-Din or Nur ad-Din from conquering the city entirely if they offered help; and the crusaders could not agree about who would receive the city if they captured it. Guy Brisebarre, lord of Beirut, was the suggestion of the local barons, but Thierry of Alsace, Count of Flanders, wanted it for himself and was supported by Baldwin, Louis, and Conrad. It was recorded by some that Unur had bribed the leaders to move to a less defensible position, and that Unur had promised to break off his alliance with Nur ad-Din if the crusaders went home. Meanwhile Nur ad-Din and Saif ad-Din had by now arrived at Homs and were negotiating with Unur for possession of Damascus, something that neither Unur nor the crusaders wanted. Saif ad-Din apparently also wrote to the crusaders, urging them to return home. With Nur ad-Din in the field it was impossible to return to their better position. The local crusader lords refused to carry on with the siege, and the three kings had no choice but to abandon the city. First Conrad, then the rest of the army, decided to retreat back to Jerusalem on 28 July, though for their entire retreat they were followed by Turkish archers who constantly harassed them.

Each of the Christian forces felt betrayed by the other. A new plan was made to attack Ascalon but this was abandoned due to the lack of trust that had resulted from the failed siege. This mutual distrust would linger for a generation due to the defeat, to the ruin of the Christian kingdoms in the Holy Land. Following the battle, Conrad returned to Constantinople to further his alliance with Manuel. As a result of the attack, Damascus no longer trusted the crusaders, and the city was formally handed over to Nur ad-Din in 1154. Bernard of Clairvaux was also humiliated, and when his attempt to call a new crusade failed, he tried to disassociate himself from the fiasco of the Second Crusade altogether.



The Battle of Hattin, 1187

In the 1180s, Reynald de Chatillon, the Prince of Antioch, was known and feared throughout the Holy Land for his caravan attacks and pirate raids. Meant to terrorize Muslim merchants and townspeople, his assaults were notoriously brutal and threatened to destabilize the cautious peace established in Palestine following the Second Crusade. The Count of Tripoli, one Raymond, was an astute observer of the situation and urged Guy of Lusignan, King of Jerusalem and nominal lord over all the Christian princes of Outremer, to practice diplomacy and stop Reynald from provoking the Saracens. His counsel was ignored, with predictably disastrous results.

In late May Saladin assembled the largest army he had ever commanded, around some 30,000 men including about 12,000 regular cavalry. The opposing Crusader army consisted of around 20,000 men, including 1,200 knights from Jerusalem and Tripoli and 50 from Antioch. Though the army was smaller than Saladin's it was still larger than those usually mustered by the Crusaders. After reconciling, Raymond and Guy met at Acre with the bulk of the crusader army. Also with the army was the relic of the True Cross, carried by the Bishop of Acre, who was there in place of the ailing Patriarch Heraclius.

On July 2, Saladin, who wanted to lure Guy into moving his army away from the springs at Saffuriya, personally led a siege of Raymond's fortress of Tiberias. The garrison at Tiberias tried to pay Saladin off, but he refused. The fortress fell the same day. A tower was mined and, when it fell, Saladin's troops stormed the breach killing the opposing forces and taking prisoners.

Holding out, Raymond's wife Eschiva was besieged in the citadel. As the mining was begun on that structure, news was received by Saladin that Guy was moving the Frank army east. The Crusaders had taken the bait.

Guy's decision to leave the safety of his defenses was the result of a Crusader war council held the night of July 2. Though reports of what happened at this meeting are biased due to personal feuds among the Franks, it seems Raymond argued that a march from Acre to Tiberias was exactly what Saladin wanted while Sephoria was a strong position for the Crusaders to defend. Furthermore, Guy shouldn't worry about Tiberias, which Raymond held personally and was willing to give up for the safety of the kingdom. In response to this argument, and despite their reconciliation, Raymond was accused of cowardice by Gerard and Raynald. The latter influenced Guy to attack immediately.

Guy thus ordered the army to march against Saladin at Tiberias, which is indeed just what Saladin had planned, for he had calculated that he could defeat the crusaders only in a field battle rather than by besieging their fortifications.

The crusaders began their march from Sephoria on July 3. Guy would command the center, with Raymond in the vanguard and Balian, Raynald, and the military orders made up the rearguard. The crusaders were almost immediately under harassment from the Muslim skirmishers on horseback.

By noon on that day, the Frankish army had reached a spring at the village of Tur'an some six miles from Sephoria.

It was still nine miles to Tiberias. Therefore, with only a half day of marching time remaining, any attempt to leave this sure water source to seek that objective the same day, all while under the constant attack of Saladin's army, would be foolhardy. But, Guy

set out that very afternoon, marching his army forward, seeming to head for Tiberias.

When Saladin arrived from the taking of Tiberias, and after the Frankish army left Tur'an, the Muslims began their attack in earnest. Saladin sent the two wings of his army around the Frankish force and seized the spring at Tur'an, thus blocking the Frankish line of retreat. This maneuver would give Saladin's victory.

There was a major change in the Crusaders plan. Believing that the Crusaders could not fight its way across Saladin's front, Raymond persuaded Guy to veer to the left and head for the springs of Hattin only 6 miles away. From there they could march down to Tiberias the following day.

In the ensuing struggle, the Frankish rearguard was forced to a standstill by continuous attacks, thus halting the whole army. The crusaders were thus forced to make camp surrounded by the Muslims. They now had no water nor any hope of receiving supplies or reinforcements. Guy hoped that his men could make a dash for the Spring of Hattin the following morning.

While the Crusaders gasped with thirst, the Muslim army had a caravan of camels carrying goatskins of water up from Lake Tiberia.

On the morning of July 4, the crusaders were blinded by smoke from fires that Saladin's forces had set to add to the Frankish army's misery, through which the Muslim cavalry particularly the divisions commanded by Gokbori pelted them with 400 loads of arrows that had been brought up during the night. Gerard and Raynald advised Guy to form battle lines and attack, which was done by Guy's brother Amalric. Raymond led the first division with Raymond of Antioch, the son of Bohemund III of Antioch, while Balian and Joscelin III of Edessa formed the rearguard. While this was being arranged, five of Raymond's knights defected to Saladin and told them of the dire situation in the crusader camp.

Thirsty and demoralized, the crusaders broke camp and changed direction for the springs of Hattin, but their ragged approach was attacked by Saladin's army which blocked the route forward and any possible retreat. Count Raymond launched two charges in an attempt to break through to the water supply at the Lake Tiberias. The second of these saw him cut off from the main army and forced to retreat.

After Raymond escaped, Guy's position was now even more desperate. Most of the crusader infantry had effectively deserted by moving on to the Horns of Hattin to escape the storm of destruction. Guy attempted to pitch the tents again to block the Muslim cavalry, but without infantry protection the knights' horses were cut down by Muslim archers and the cavalry was forced to fight on foot. Then they too retreated to the Horns.

Now the crusaders were surrounded and, despite three desperate charges on Saladin's position, were eventually defeated.

The Muslim forces had captured the royal tent of King Guy, as well as the True Cross after the Bishop of Acre was killed in the fighting. Perhaps only as few as 3,000 Christians escaped the defeat.

The exhausted captives were brought to Saladin's tent, where Guy was given a goblet of iced water as a sign of Saladin's generosity. When Guy passed the goblet to his fellow captive Raynald, Saladin allowed the old man (Raynald was about 60) to drink but shortly afterwards said that he had not offered water to Raynald and thus was not bound by the Muslim rules of hospitality. When Saladin accused Raynald of being an oath breaker, Raynald replied "kings have always acted thus. I did nothing more." Saladin then executed Raynald himself, beheading him with his sword. Guy fell to his knees at the sight of Raynald's corpse but Saladin bade him to rise, saying, "It is not the wont of kings, to kill kings; but that man had transgressed all bounds, and therefore did I treat him thus. This man was only killed because of his maleficence and perfidy."

The True Cross was fixed upside down on a lance and sent to Damascus. Several of Saladin's men now left the army, taking Frankish prisoners with them as slaves.

On Sunday, July 5, Saladin traveled the six miles to Tiberias and, there, Countess Eschiva surrendered the citadel of the fortress. She was allowed to leave for Tripoli with all her family, followers, and possessions. Raymond of Tripoli, having escaped the battle, died of pleurisy later in 1187.

Guy was taken to Damascus as a prisoner and the others were eventually ransomed.

In fielding an army of 20,000 men, the Crusaders states had reduced the garrisons of their castles and fortified settlements. The heavy defeat at Hattin meant there was little reserve with which to defend against Saladin's forces. By mid-September, Saladin had taken Acre and Ascalon. Tyre was saved by the fortuitous arrival of Conrad of Montferrat. Jerusalem was defended by Queen Sibylla, Patriarch Heraclius, and Balian, who subsequently negotiated its surrender to Saladin on October 2.

Hattin was perhaps the worst military disaster of the Crusades, and it cost Christians the vast majority of the cities and lands they had won during their first two ventures to the Holy Land. It led to the Third Crusade and exposed the tactical and strategic flaws in chivalry's military ethos. Bravery, nobility and devout faith simply cannot overcome a weak position, poor intelligence and an addiction to an outmoded offensive mindset. Raymond of Tripoli understood this, but men of his sort are a rarity. Far more common are the Reynalds of the world, men who go on to repeat Hattin's mistakes again and again.



The Siege of Jerusalem, 1187

The Siege of Jerusalem was a siege on the city of Jerusalem that lasted from September 20 to October 2, 1187, when Balian of Ibelin surrendered the city to Saladin. Citizens wishing to leave paid a ransom. The defeat of Jerusalem signaled the end of the first Kingdom of Jerusalem. Europe responded in 1189 by launching the Third Crusade led by Richard Lionheart, Philip Augustus, and Frederick Barbarossa separately.

The Kingdom of Jerusalem, weakened by internal disputes, was defeated at the Battle of Hattin on 4 July 1187. Most of the nobility were taken prisoner, including King Guy. Thousands of Muslim slaves were freed. The survivors of the battle and other refugees fled to Tyre, the only city able to hold out against Saladin.

In Tyre, Balian of Ibelin had asked Saladin for safe passage to Jerusalem in order to retrieve his wife Maria Comnena, Queen consort of Jerusalem and their family. Saladin granted his request, provided that Balian not take up arms against him and not remain in Jerusalem for more than one day; however, upon arrival in the holy city, Patriarch Heraclius of Jerusalem, Queen Sibylla, and the rest of the inhabitants begged him to take charge of the defense of the city. Heraclius, who argued that he must stay for the sake of Christianity, offered to absolve him of the oath, and Balian agreed.

He sent word of his decision to Saladin at Ascalon, who rejected the sultan's proposals for a negotiated surrender of Jerusalem; however, Saladin arranged for an escort to accompany Maria, their children, and all their household to Tripoli, Lebanon. As the highest ranking lord remaining in Jerusalem, Balian was seen by the Muslims as holding a rank "more or less equal to that of a king."

Balian found the situation in Jerusalem dire. The city was filled with refugees fleeing Saladin's conquests, with more arriving daily. There were fewer than fourteen knights in the whole city, so he created sixty new knights from the ranks of the squires. He prepared for the inevitable siege by storing food and money.

Negotiations were carried out between Saladin and Balian, through the mediation of Yusuf Batit, one of the Eastern Orthodox clergy, who had been largely suppressed under Latin Christian rule and knew that they would have more freedoms if the city were returned to the Muslims. Saladin preferred to take the city without bloodshed and offered generous terms, but those inside refused to leave their holy city, vowing to destroy it in a fight to the death rather than see it handed over peacefully. Thus the siege began.

Saladin's army was facing the Tower of David and the Damascus Gate. His archers continually pelted the ramparts with arrows. Siege towers were rolled up to the walls, but were pushed back each time. For six days, skirmishes were fought with little result. Saladin's forces suffered heavy casualties after each assault, while the Crusaders lost only a few men. On September 26, Saladin moved his camp to a different part of the city, on the Mount of Olives where there was no major gate from which the crusaders could counter-attack. The walls were constantly pounded by the siege engines, catapults, mangonels, petraries, Greek fire, crossbows, and arrows. A portion of the wall was mined, and it collapsed on September 29. The crusaders were unable to push Saladin's troops back from the breach, but at the same time the Muslims could not gain entrance to the city. Soon there were only a few dozen knights and a handful of remaining men-at-arms capable of bearing arms and defending the wall; no more men could be found even for the promise of an enormous fee.

At the end of September, Balian rode out with an embassy to meet with the sultan, offering the surrender that he had initially refused. Saladin acquiesced, and the two agreed that the city would be handed over to Saladin peacefully, preventing the sort of massacre that had occurred when the crusaders captured the city in 1099. For the Franks of Crusader origin the sultan allowed a ransom of twenty bezants for men, ten for women, and five for children, but those who could not pay were to be sold into slavery. Native Christians and Eastern Orthodox Christians were allowed to remain in the city. Balian argued in vain that there were far more people who could not pay, as there were perhaps as many as 20,000 refugees from elsewhere in the kingdom.

The sultan agreed to lower the ransom to ten bezants for men, five for women, and one for children. Balian argued that this would

still be too great, and Saladin suggested a ransom of 100,000 bezants for all the inhabitants. Balian thought this was impossible, and Saladin said he would ransom seven thousand people for no lower than 50,000 bezants. Finally, it was decided that Saladin would free the seven thousand for 30,000 bezants; two women or ten children would be permitted to take the place of one man for the same price. Saladin's brother then released another 1,000 people unable to pay and 2,000 more people unable to pay were then released. Saladin then freed all of the elderly unable to pay.

Balian handed over the Tower of David on October 2. Saladin freed a number of slaves, as did his brother Saphadin. Balian and Heraclius freed many others with their own money. The ransomed inhabitants marched away in three columns; the Templars and Hospitallers led the first two, with Balian and the Patriarch leading the third. Balian joined his wife and family in Tripoli.

Saladin permitted Christian pilgrimages to Jerusalem and allowed the Church of the Holy Sepulchre to remain in Christian hands. To solidify Muslim claims to Jerusalem, many holy sites, including the shrine later known as Al-Aqsa Mosque, were ritually purified with rose water. He went on to capture a number of other castles that were still holding out against him, including Belvoir, Kerak, and Montreal, and returned to Tyre to besiege it for a second time.

Meanwhile, news of the disastrous defeat at Hattin was brought to Europe by Joscius, Archbishop of Tyre, as well as other pilgrims and travelers, while Saladin was conquering the rest of the kingdom throughout the summer of 1187. Plans were immediately made for a new crusade; on October 29, Pope Gregory VIII issued the bull Audita tremendi, even before hearing of the fall of Jerusalem. In England and France, the Saladin tithe was enacted in order to finance expenses. The Third Crusade did not get underway until 1189, in three separate contingents led by Richard Lionheart, Philip Augustus, and Frederick Barbarossa.



The Siege of Acre, 1189–91

The Siege of Acre was one of the first confrontations of the Third Crusade, lasting from August 28, 1189 until July 12, 1191, and the first time in history that the King of Jerusalem was compelled to personally see to the defence of the Holy Land. It was also the deadliest event of the whole period of the Crusades for the Christian ruling class of the east. After Saladin had decisively defeated the Crusaders at the Battle of Hattin on July 4, 1187, he was able to conquer a great part of the Kingdom of Jerusalem with little opposition, among them the cities of Acre and (on October 2) Jerusalem itself. The Crusaders afterwards controlled only Tyre, Tripoli, and Antioch, which Saladin likewise attacked in 1188, although unsuccessfully.

In Tyre, Conrad of Montferrat had entrenched himself and had successfully resisted Saladin’s assault at the end of 1187. The sultan then turned his attention to other tasks, but then tried to negotiate the surrender of the city by treaty, as in mid-1188 the first reinforcements from Europe arrived at Tyre by sea. Under the terms of the treaty, Saladin would, among other things, release King Guy, whom he had captured at Hattin. This would have escalated the conflict between Guy, who was blamed for the catastrophe of Hattin, and Conrad, who had successfully defended Tyre from the subsequent invasion. Guy was released and appeared before Tyre, but Conrad would not let him in, claiming that he was administering it until the kings should arrive from across the sea to settle the succession. Guy left before appearing once again outside Tyre with his wife Queen Sibylla, who held the legal title to the kingdom, but he was again rejected by Conrad, and he set up his camp outside the gates of the city.

In late spring 1188, William II of Sicily sent a fleet with 200 knights; on April 6, 1189, Ubaldo Lanfranchi, Archbishop of Pisa, arrived with 52 ships. Guy succeeded in bringing both contingents over to his side. In August, Conrad again refused him entry to the city, so he broke camp and made his way south to attack Acre; he and his troops travelled along the coast, while the Pisans and Sicilians went by sea. Guy urgently needed a firm base from which he could organize a counterattack on Saladin, and since he could not have Tyre, he directed his plans to Acre, 31 miles to the south. Thus Guy and Conrad were allies against Saladin.

The port of Acre lay on a peninsula in the Gulf of Haifa. East of the old part of the city was the port, protected against the open sea, while to the west and south the coast was protected by a strong dyke wall. The peninsula was guarded on the mainland side by double barrier reinforced with towers. The Muslim garrison of the city might have been twice as large as the army led by Guy, who arrived on August 28, 1189. He tried to surprise the garrison with an assault on the walls, but this failed and Guy thus established his camp outside the city, to wait for reinforcements, which began to arrive by sea a few days later. When Saladin was informed about this development, he gathered his troops and marched to Acre, where he unsuccessfully attacked Guy’s camp on September 15.

On October 4, 1189, Saladin moved to the east of the city to confront Guy’s camp. The Crusader army (which consisted of 7,000 infantry and 400 cavalry) under Guy stood its ground in front of Saladin’s forces.

The Muslims lay in a semicircle east of the city facing inwards towards Acre. The Crusader army lay in between, with lightly armed crossbowmen in the first line and the heavy cavalry in second. At the later Battle of Arsuf the Christians fought coherently; here the battle began with a disjointed combat between the Templars and Saladin's right wing. The Crusaders were so far successful that the enemy had to send reinforcements from other parts of the field. Thus the steady advance of the Christian center against Saladin's own corps, in which the crossbows prepared the way for the charge of the men-at-arms, met with no great resistance. Saladin’s center and right flanks were put to flight.

But the victors scattered to plunder. Saladin rallied his men, and, when the Christians began to retire with their booty, let loose his light cavalry upon them. No connected resistance was offered, and the Turks slaughtered the fugitives until checked by the fresh troops of the Christian right flank. Into this fight, Guy's reserves, charged with holding back the Saracens in Acre, were also drawn, and, thus freed, 5,000 men sallied out from the town to the northward; uniting with the Saracen right wing, they fell upon the Templars, who suffered severely in their retreat. Gerard de Ridefort, Grand Master of the Templars, was killed. Andrew of Brienne was also killed and Conrad had to be rescued by Guy. In the end, the Crusaders repulsed the relieving army. Christian casualties ranged from 4,000 or 5,000 to 10,000 men.

During the autumn, more European Crusaders arrived, allowing Guy to blockade Acre by land. News of the imminent arrival of Emperor Frederick Barbarossa reached the Crusaders, which not only raised the morale of the Christian soldiers, but also compelled Saladin to bring in so many more troops that he was able to surround both the city and the Crusade camp in two separate sieges.

The next fifteen months passed with no major actions on either side. On October 31, 50 Muslim galleys broke through the Christian sea blockade and supplied the city with food and weapons. On December 26, an Egyptian fleet arrived to reestablish control over the port and the road leading to it. In March 1190, when the weather was better, Conrad traveled to Tyre on his own ship and soon returned with supplies for the Crusaders, which helped the resistance against the Egyptian fleet on the shore. The building materials brought by Conrad were constructed into siege machinery, although these machines were lost when the Crusaders tried to assault the city on May 5.

On May 19, Saladin, who had continued to strengthen his army over the previous months, began an attack on the Christian camp, which lasted eight days before it could be repelled. On July 25, against the orders of their commanders, the Christian soldiers attacked Saladin’s right flank and were defeated. Further reinforcements from France arrived in the Crusader camp over the summer.

Life in the city and the Christian camp quickly became difficult after their containment by Saladin. Food remained limited, the water supply became contaminated with human and animal corpses, and epidemics soon began to spread. At some point between late July and October, Guy’s wife Queen Sibylla died, a few days after both of their daughters. With her death, Guy lost his claim to the throne of Jerusalem, as Sibylla was the legal heiress. Her rightful heir was her younger half-sister, Isabella of Jerusalem. Guy, however, refused to step aside for her.

The barons of the kingdom used this opportunity to rid themselves of Guy, and arranged the marriage of Conrad to Isabella. Conrad withdrew with Isabella to Tyre, but Guy still insisted that he was king: the succession would not be settled finally until an election in 1192.

Saladin’s army was now so large that it was impossible for any more Crusaders to arrive by land, and winter meant that no more supplies or reinforcements could arrive by sea. In the Christian camp, the leaders began to succumb to the epidemics. Patriarch Eraclius also died during the siege.

On December 31, another attempt to breach the walls failed, and on January 6, 1191, the partial collapse of the walls led to many Christian attempts at overrunning the Muslim garrisons. On February 13, Saladin succeeded in breaking through the Christian lines and reaching the city, so that he could replace the exhausted defenders with a new garrison; otherwise, the old garrison would have all died of disease. Conrad of Montferrat attempted an attack by sea on the Tower of Flies, but adverse winds and rocks below the surface prevented his ship getting close enough to do significant damage. In March, however, when the weather was better and ships could once again unload supplies on the coast, the danger of failure was again averted for the Christians. Ships also brought devastating news for Saladin. He had missed his chance to crush the remaining Christians and now King Richard of England and King Philip of France were on their way to the Holy Land, each accompanied by an army. Saladin’s chance for victory had slipped away.

Philip arrived on April 20, 1191, and Richard on June 8, after he had used the opportunity to conquer Cyprus along the way. Richard I arrived with an English fleet of 100 ships (which carried 8,000 men). Philip had used the time before Richard's arrival to build siege engines like the trebuchet, and now that stronger leadership from Europe had arrived, it was the city and not the Christian camp that was besieged. When Richard arrived, he sought a meeting with Saladin, and an armistice of three days was agreed upon so that the meeting could take place. However, both Richard and Philip fell ill, and the meeting did not take place.

The siege machines broke holes into the walls of Acre, but every new breach led to an attack from Saladin's army, giving the garrison of Acre an opportunity to repair the damage while the Christians were distracted.

On July 3, a sufficiently large breach was again created in the walls, but the Christian attack was repelled. On July 4, the city offered its surrender, but Richard rejected the conditions. This time Saladin did not make a large-scale attack on the Christian camp. On July 7, the city sent an embassy to Saladin asking for assistance one last time, and threatened to surrender if he did not help. On July 11, there was one final battle, and on July 12, the city once more offered terms of surrender to the Crusaders, who found their offer acceptable this time. Conrad of Montferrat, who had returned to Tyre because of Richard's support for Guy of Lusignan as king of Jerusalem, was recalled to act as negotiator, at Saladin's request. Saladin was not personally involved in the negotiations, but accepted the surrender. The Christians entered the city and the Muslim garrison was taken into captivity. Conrad raised the banners of the Kingdom of Jerusalem and of France, England and the Duchy of Austria over the city.

Leopold of Austria left shortly after the capture of the city, after quarrelling with Richard: as the surviving leader of the German Imperial contingent, he had demanded the same position as Philip and Richard, but had been rejected and his flag torn down from the ramparts of Acre. On July 31, Philip also returned home, to settle the succession in Vermandois and Flanders, and Richard was left solely in charge of the Christian expeditionary forces.

It was up to Richard and Saladin to finalize the surrender of the city. The Christians began to rebuild Acre's defenses, and Saladin collected money to pay for the ransom of the imprisoned garrison. On August 11, Saladin delivered the first of the three planned payments and prisoner exchanges, but Richard rejected this because certain Christian nobles were not included. The exchange was broken off and further negotiations were unsuccessful. Richard had also insisted on the handover of Philip's share of the prisoners, whom the French king had entrusted to his kinsman Conrad of Montferrat. Conrad reluctantly agreed, under pressure. On August 20, Richard thought that Saladin had delayed too much, and had 2,700 of the Muslim prisoners from the garrison of Acre decapitated ("Massacre at Ayyadieh"). Saladin responded in kind, killing all of the Christian prisoners he had captured. On August 22, Richard and his army left the city.

The Crusader army marched south, with the sea to their right and Saladin's army following them to their left. On September 7, they met at the Battle of Arsuf, north of Jaffa, in which Saladin was defeated. Richard captured Jaffa on September 10, but throughout the remainder of 1191 and into the summer of 1192, he was unable to realize his ultimate goal of recapturing Jerusalem. The dispute over the kingship of Jerusalem was resolved in April 1192, with the election of Conrad of Montferrat, but he was assassinated only days after his victory.

Meanwhile, Richard was informed that his brother was attempting to usurp the throne in England. He arranged for a treaty with Saladin, and the Third Crusade came to an end when Richard rashly left for England in late October.

The Kingdom of Jerusalem was now relatively secure, with its new capital at Acre, from which a narrow strip along the Mediterranean coast was ruled.



The Battle of Arsuf, 1191

After capturing Acre, Richard fought many engagements with Saladin, whose main objective was to prevent the recapture of Jerusalem. Knowing he would need to control the port of Jaffa before making an attempt on Jerusalem, Richard began to march down the coast from Acre in August 1191. Richard organized the advance with attention to detail. A large part of the Egyptian fleet had been captured at the fall of Acre, and with no threat from this quarter he could march south along the coast with the sea always protecting his right flank.

Mindful of the lessons of the disaster at Hattin, Richard knew that his army's greatest need was water and heat exhaustion its greatest danger. Though pressed for time he proceeded at a relatively slow pace, he marched only in the morning before the heat of the day. He made frequent rest stops, always beside sources of water. The fleet sailed down the coast in close support, a source of supplies and a refuge for the wounded. Aware of the ever-present danger of enemy raiders and the possibility of hit-and-run attacks, he kept the column in tight formation with a core of twelve mounted regiments, each with a hundred knights. The infantry marched on the landward flank, covering the flanks of the horsemen and affording them some protection from missiles. The outermost ranks of the infantry were composed of crossbowmen. On the seaward side was the baggage and also units of infantry being rested from the continuous harassment inflicted by Saladin's forces. Richard wisely rotated his infantry units to keep them relatively fresh.

Though tormented by Saladin's archers and by tarantulas, which came out at night, Richard's generalship ensured that order and discipline were maintained under the most difficult of circumstances.

Baha al-Din also d escribed the difference in power between the Crusader crossbow and the bows of his own army. He saw Frankish infantrymen with from one to ten arrows sticking from their armoured backs marching along with no apparent hurt, whilst the crossbows struck down both horse and man amongst the Muslims.

The Crusader army's pace was dictated by the infantry and baggage train; the Ayyubid army, being largely mounted, had the advantage of superior mobility. Efforts to burn crops and deny the countryside to the Frankish army were largely ineffective as it could be continuously provisioned from the fleet, which moved south parallel with it. On 25 August the Crusader rearguard was crossing a defile when it was almost cut off. However, the Crusaders closed up so speedily that the Muslim soldiery was forced to flee. From 26 to 29 August Richard's army had a respite from attack because while it hugged the coast and had gone round the shoulder of Mount Carmel, Saladin's army had struck across country. Saladin arrived in the vicinity of Caesarea before the Crusaders, who were on a longer road. From 30 August to 7 September Saladin was always within striking distance, and waiting for an opportunity to attack if the Crusaders exposed themselves.

By early September, Saladin had realised that harassing the Frankish army with a limited portion of his troops was not going to stop its advance. In order to do this he needed to commit his entire army to a serious attack. Fortuitously for Saladin, the Crusaders had to traverse one of the few forested regions of Palestine, the "Wood of Arsuf", which ran parallel to the sea shore for more than 12 miles. The woodland would mask the disposition of his army and allow a sudden attack to be launched.

The Crusaders traversed half of the forest with little incident, and they rested on 6 September with their camp protected by the marsh lying inland of the mouth of the river Nahr-el-Falaik (Rochetaillée). To the south of the camp, in the 6 miles the Crusaders must march before gaining the ruins of Arsuf, the forest receded inland to create a narrow plain 1-2 miles wide between wooded hills and the sea. This is where Saladin intended to make his decisive attack. While threatening and skirmishing along the whole length of the Crusader column, Saladin reserved his most sustained direct assault for its rear. His plan appears to have been to allow the Frankish van and centre to proceed, in the hope that a fatal gap might be created between them and the more heavily engaged rearmost units. Into such a gap Saladin would have thrown his reserves in order to defeat the Crusaders.

At dawn on 7 September 1191, as Richard's forces began moving out of camp enemy scouts were visible in all directions, hinting that Saladin's whole army lay hidden in the woodland. King Richard took especial pains over the disposition of his army. The probable posts of greatest danger, at the front and especially the rear of the column, were given to the military orders. They had the most experience of fighting in the East, were arguably the most disciplined, and were the only formations which included Turcopole cavalry who fought like the Turkish horse archers of the Ayyubid army.

The van of the Crusader army consisted of the Knights Templar under Robert de Sablé. They were followed by three units composed of Richard's own subjects, the Angevins and Bretons, then the Poitevins including Guy of Lusignan, titular King of Jerusalem, and lastly the English and Normans who had charge of the great standard mounted on its waggon. The next seven corps were made up of the French, the barons of Outremer and small contingents of crusaders from other lands. Forming the rearguard were the Knights Hospitaller led by Fra' Garnier de Nablus. The twelve corps were organised into five larger formations, though their precise distribution is unknown. Additionally, a small troop, under the leadership of Henry II of Champagne, was detached to scout towards the hills, and a squadron of picked knights under King Richard and Hugh of Burgundy, the leader of the French contingent, was detailed to ride up and down the column checking on Saladin's movements and ensuring that their own ranks were kept in order.

The first Saracen attack did not come until all the crusaders had left their camp and were moving towards Arsuf. The Ayyubid army then burst out of the woodland. The front of the army was composed of dense swarms of skirmishers, both horse and foot, Bedouin, Sudanese archers and the lighter types of Turkish horse archers. Behind these were the ordered squadrons of armoured heavy cavalry, Saladin's mamluks (also termed ghulams), Kurdish troops, and the contingents of the emirs and princes of Egypt, Syria and

Mesopotamia. The army was divided into three parts, left and right wings and centre.

In an attempt to destroy the cohesion of the enemy and unsettle their resolve, the onslaught was accompanied by the clashing of cymbals and gongs, trumpets blowing and men screaming. These incursions followed the same pattern: the Bedouins and Nubians launched arrows and javelins into the enemy lines, before parting to allow the mounted archers to advance, attack and wheel off, a well-practised technique. Crusader crossbowmen responded, when this was possible, although the chief task among the Crusaders was simply to preserve their ranks in the face of sustained provocation. When the incessant attacks of skirmishers failed to have the desired effect, the weight of the attack was switched to the rear of the Crusader column, with the Hospitallers coming under the greatest pressure. Here the right wing of the Ayyubid army made a desperate attack on the squadron of Hospitaller knights and the infantry corps covering them. The Hospitallers could be attacked from both their rear and flank. Many of the Hospitaller infantry had to walk backwards in order to keep their faces, and shields, to the enemy. Saladin, eager to urge his soldiers into closer combat, personally entered the fray, accompanied by two pages leading spare horses. Sayf al-Din (Saphadin), Saladin's brother, was also engaged in actively encouraging the troops; both brothers were thus exposing themselves to considerable danger from crossbow fire.

All Saladin's best efforts could not dislocate the Crusader column, or halt its advance in the direction of Arsuf. Richard was determined to hold his army together, forcing the enemy to exhaust themselves in repeated charges, with the intention of holding his knights for a concentrated counter-attack at just the right moment. There were risks in this, because the army was not only marching under severe enemy provocation, but the troops were suffering from heat and thirst. Just as serious, the Saracens were killing so many horses that some of Richard's own knights began to wonder if a counter-strike would be possible. Many of the unhorsed knights joined the infantry.

Just as the vanguard entered Arsuf in the middle of the afternoon, the Hospitaller crossbowmen to the rear were having to load and fire walking backwards. Inevitably they lost cohesion, and the enemy was quick to take advantage of this opportunity, moving into any gap wielding their swords and maces. For the Crusaders, the Battle of Arsuf had now entered a critical stage. Garnier de Nablus repeatedly pleaded with Richard to be allowed to attack. He was refused, the Master was ordered to maintain position and await the signal for a general assault, six clear trumpet blasts. Richard knew that the charge of his knights needed to be reserved until the Ayyubid army was fully committed, closely engaged, and the soldiers' horses had begun to tire. Goaded beyond endurance, the Master and another knight, Baldwin de Carron, thrust their way through their own infantry and charged into the Saracen ranks with a cry of St. George!; they were then followed by the rest of the Hospitaller knights. Moved by this example, the French knights of the corps immediately preceding the Hospitallers also charged.

The precipitate action of the Hospitallers could have caused Richard's whole strategy to unravel. However, he recognised that the counterattack, once started, had to be supported by all his army and ordered the signal for a general charge to be sounded. Unsupported, the Hospitallers and the other rear units involved in the initial breakout would have been overwhelmed by the superior numbers of the enemy. The Frankish infantry opened gaps in their ranks for the knights to pass through and the attack naturally developed in echelon from the rear to the van. To the soldiers of Saladin's army, as Baha al-Din noted, the sudden change from passivity to ferocious activity on the part of the Crusaders was disconcerting, and appeared to be the result of a preconceived plan.

Having already been engaged in close combat with the rear of the Crusader column, the right wing of the Ayyubid army was in compact formation and too close to their enemy to avoid the full impact of the charge. Indeed some of the cavalry of this wing had dismounted in order to fire their bows more effectively. As a result they suffered great numbers of casualties, the knights taking a bloody revenge for all they had had to endure earlier in the battle. Baha al-Din noted that "the rout was complete." He had been in the centre division of Saladin's army, when it turned in flight he looked to join the left wing, but found that it also was in rapid flight. Noting the disintegration of the right wing he finally sought Saladin's personal banners, but found only seventeen members of the bodyguard and a lone drummer still with them.

Being aware that an over-rash pursuit was the greatest danger when fighting armies trained in the fluid tactics of the Turks, Richard halted the charge after about 1 mile had been covered. The right flank Crusader units, which had formed the van of the column, including the English and Normans had not yet been heavily engaged in close combat and they formed a reserve on which the rest regrouped. Freed from the pressure of being actively pursued, many of the Ayyubid troops turned to cut down those of the knights who had unwisely drawn ahead of the rest. James d'Avesnes, the commander of one of the French units, was the most prominent of those killed in this episode. Amongst the Ayyubid leaders who rallied quickly and returned to the fight was Taqi al-Din, Saladin's nephew. He led 700 men of the Sultan's own bodyguard against Richard's left flank. Once their squadrons were back in order, Richard led his knights in a second charge and the forces of Saladin broke once again.

Alert to the danger presented to his scattered ranks, Richard, prudent as ever, halted and regrouped his forces once more after a further pursuit. The Ayyubid cavalry turned once again, showing they still had stomach to renew the fight. However, a third and final charge caused them to scatter into the woodland where they dispersed into the hills in all directions, showing no inclination to continue the conflict. Richard led his cavalry back to Arsuf where the infantry had pitched camp.

Arsuf was an important victory. The Muslim army was not destroyed, despite the considerable casualties it suffered, but it did rout; this was considered shameful by the Muslims and boosted the morale of the Crusaders. Had Richard been able to choose the moment to unleash his knights, rather than having to react to the actions of an insubordinate unit commander, the Crusader victory might have been crushingly decisive. After the rout Saladin was able to regroup and attempted to resume his skirmishing method of warfare but to little effect; shaken by the Crusaders' sudden and devastatingly effective counterattack at Arsuf, he was no longer willing to risk a further full-scale attack. Arsuf had dented Saladin's reputation as an invincible warrior, and proved Richard's courage as a soldier and his skill as a commander. Richard was able to take, defend and hold Jaffa – a strategically crucial move toward securing Jerusalem.



The Fall of Acre, 1291

The religious orders had their headquarters in or near Acre, from which they made crucial decisions in military and diplomatic efforts. With the rise of the Mamluk Sultanate in Egypt in 1250, an even more dangerous and formidable enemy than the Ayyubids with heavy cavalry to match Crusader knights, the destruction of the remaining Crusader territories gathered pace. Mamluk forces began attacking Crusader holdings as early as 1261 under Sultan Baibars. In 1265, Caesarea, Haifa, and Arsuf all fell to the Sultan. The following year saw the loss of all the important Latin holdings in Galilee. In 1268 Antioch was taken.

To help redress these losses, a number of minor Crusading expeditions left Europe for the East. The abortive Crusade of Louis IX of France to Tunis in 1270 was one such attempt. The minor Ninth Crusade of Prince Edward (later King Edward I) of England in 1271-1272 was another. Neither of these expeditions was capable of giving any sound assistance to the beleaguered Latin states. The forces involved were too small, the duration of each of the Crusades too short, the interests of the participants too diverse to allow any solid accomplishment.

Pope Gregory X labored valiantly to excite some general enthusiasm for another great Crusade, but he labored in vain. The failure of his appeal was variously ascribed by the Pope's advisors to the laziness and vice of the European nobility and to clerical corruption. Though each of these factors may have been in part to blame, a more basic reason for the failure seems to have been the debasement of the ideal of the Crusade itself. The use by Gregory X's predecessors of the label and privileges of the Crusade to recruit armies which could fight the Papacy's European enemies had done much to throw the whole movement into disrepute.

In any event, no Crusade of any major importance was forthcoming, despite the Pope's best efforts. Meanwhile the attacks on the Latin East continued, as did also the internal difficulties within what was left of the Latin Kingdom. By 1276, the situation, both external and internal, had become so perilous that the "King of Jerusalem" Henry II withdrew from Palestine altogether to take up his abode on the Island of Cyprus. The desperate plight of the Latin Kingdom worsened. In 1278, Lattakia fell. In 1289 Tripoli was lost in the Fall of Tripoli.

Following the fall of Tripoli, king Henry of Cyprus sent the senechal Jean de Grailly to Europe to warn European monarchs about the critical situation in the Levant. Jean met with Pope Nicholas IV who shared his worries and wrote a letter to European potentates to do something about the Holy Land. Most however were too preoccupied by the Sicilian question to organize a Crusade, as was king Edward I too entangled in troubles at home.

Although a ten-year truce had been signed in 1289, Qalawun deemed the truce void following the killings. By October, Qalawun had ordered a general mobilization. Though the Sultan died in November, he was succeeded by his son Khalil, who would lead the forces attacking Acre.

Khalil sent a message to William of Beaujeu, the Master of the Temple, telling him about his intentions to attack Acre and urging him not to send messengers or gifts. But a delegation from Acre led by Sir Philip Mainebeuf, arrived in Cairo with gifts and appealed to Khalil not to attack Acre. Khalil did not accept the request and imprisoned the Frank messengers.

The Franks of Acre were for some time aware of the seriousness of the situation. They asked for help from Europe which resulted in nothing significant. A small group of knights, among them the Swiss Otto of Grandson, were sent by King Edward I of England. Burchard of Schwanden, the Grand Master of the German Teutonic Knights, resigned and was replaced by Konrad von Feuchtwangen who suddenly left Acre for Europe. The only noteworthy reinforcement came from king Henry II of Cyprus who fortified the walls and sent forces led by his brother Amalric to defend the city.

On 5 April 1291, Khalil's forces stood in front of Acre. The army of Hama took its position on front of the Templars' tower, while the Egyptian army stretched out from the end of the wall of Montmusard up to the Gulf of Acre. The Dihliz (red tent of the Sultan and the headquarters) stood on a small hill near the shore on front of the Tower of the Legate. On 6 April, the catapults began to hurl stones and fire over the walls of Acre. For eight days the walls were hurled and both armies engaged in occasional clashes. At the end of the eight days the Muslims set up barricades and began to move further towards the city, using wicker screens, till in the end they reached the edge of the wall. Carabohas were brought up and parts of the wall were mined out. Despite the continual arrival of reinforcements from Cyprus to Acre by sea, the Franks became convinced of their lack of strength against Khalil's army. On 15 April, under moonlight, the Templars, led by Jean Grailly and Otto of Grandson, launched a sudden attack against the camp of the contingent of Hama, but their horses got their legs tangled in the ropes of the Muslims' tents and were caught, and many were killed. Another attack, after a few days and this time under cover of darkness, by the Hospitallers also ended badly. On 5 May, some hope was revived when Henry II of Cyprus arrived with forces transported by 40 ships. But soon Henry, too, became convinced of his helplessness.

The Franks sent messengers to Al-Ashraf Khalil who saluted him on their knees. Khalil asked them whether they brought him the keys of the city, but they replied that the city could not be surrendered so easily and that they only came to plea for mercy for the poor inhabitants and that the Franks were willing to discuss any injustice done by them earlier to the Muslims and to restore the truce signed by them and the Muslims. Khalil promised the messengers to spare the life of everyone if the Franks hand him Acre peacefully, but the messengers refused his offer. While the messengers were still there a huge catapult stone launched from the city struck the ground near the sultan's tent. Khalil, believing that the crusaders were negotiating in bad faith, reacted furiously and wanted to kill the two messengers, but Emir Sanjar al-Shuja' pleaded for them and they were sent back to the city.

From 8 May, Acre's towers began to cave in one after one. On 18 May, early in the morning at sunrise, the Sultan gave his order to launch an all-out attack on all points, accompanied by sound of trumpets and drums carried on 300 camels. Nightfall gave some relief to the defenders causing the Saracens to retreat and allowing the King of Cyprus, Henry, the chance to escape (under the pretence of seeking repose) with his knights and 3000 soldiers.

By morning the attack had resumed; noticing the lack of Cypriot defence at the tower and gate of St. Anthony, Khalil ordered his Chages to fill up a ditch to allow the cavalry access. The Chages, sectaries to the Mameluks and known for self-immolation in the name of Islam, followed the order with their living bodies forming a bridge over which the cavalry advanced and gained the foot of the walls.

The Muslim forces advanced towards the Accursed Tower and forced the Frankish garrison to retreat to the side of the Gate of St. Anthony. All counter-attacks and attempts made by the Hospitallers and the Templars to recapture the tower were in vain. King Henry II and the Master of the Hospital boarded their galleys and fled from Acre. William of Beaujeu, the Master of the Temple, and Matthew of Clermont were killed. By capturing these positions, the Muslim forces were now inside the city fighting the Franks in the streets and alleys of Acre, which turned into a terrifying chaos as the inhabitants were fleeing towards the sea.

Before night on Friday 18 May 1291, Acre, after being in the hands of the Franks for 100 years, was in the hands of Al-Ashraf Khalil and his army after a siege of 43 days, with the exception of the huge headquarters of the Templars which stood on the west side of the city seashore. After a week, Al-Asraf Khalil negotiated with Peter de Severy, who was in charge of the Templars, and it was agreed that the Templars and everyone inside the fortress would have free passage to Cyprus, but the Sultan's men who were sent to the fortress to supervise the evacuation were not disciplined enough to handle the matter and were massacred by the Templars. Under the cover of darkness, Thibaud Gaudin, the new Master of the Temple, left the fortress for Sidon with a few people and the fortune of the Templars. In the morning, Peter de Severy went to the Sultan to settle a new negotiation but he was arrested with his followers and they were executed in retaliation for the Sultan's men who were massacred earlier by the Templars inside the fortress. When the besieged Templars in the fortress saw what happened to Peter de Severy, they continued the fight. On 28 May, after a wide breach was made under the fortress, the Sultan sent about 200 men to take it. The Frankish fortress collapsed, killing nearly everyone inside. All the Templars were killed, and about half of the Sultan's men were killed.

The news of the conquest of Acre reached Damascus and Cairo. Al-Ashraf Khalil entered the decorated city of Damascus with Franks chained at the feet and the captured crusader standards which were carried upside-down as a sign of their defeat. After celebrating his victory in Damascus, Khalil left for Cairo, which was also decorated and celebrating.

The fall of Acre signaled the end of the Jerusalem crusades. No effective crusade was raised to recapture the Holy Land afterwards, though talk of further crusades was common enough. By 1291, other ideals had captured the interest and enthusiasm of the monarchs and nobility of Europe and even strenuous papal efforts to raise expeditions to retake the Holy Land met with little response.



The Siege of Rhodes, 1522

The concept of the Crusade was dying, the loss of the sites in the Holy Land and the withdrawal to Cyprus by the martial monks saw a sharp wane of interest in their causes. This was not a good time for the Order of St John and despite their property gains at the expense of the Templars, there was a steady all round decline in their revenues. The financial collapse of the Florentine banks in the 1340's caused the Order some problems, but they were also hit hard by the Black Death and lost almost a third of their number. This not only affected them, but also the other commanderies in Western Europe which lead to a further decline in their revenues.

The Hospitallers had by now turned towards what was to become their chief business, the sea. They saw it as their duty to protect Christian merchants and to intercept or harass Moslem traders. The knights had their own cargo fleet and pilgrim vessels, yet their battle flotilla was to become one of the most feared and respected in the Mediterranean and Aegean Seas.

A Hospitaller battle flotilla seldom contained more than a dozen vessels and was made up of small, extremely fast moving galleys. They were the hardest hitting warships of their day and usually carried about twenty-five men-at-arms with probably up to twice as many crossbowmen. Their torpedo of the day was a giant iron ram which stove in the enemy ships timbers and mangonels were their artillery. These techniques usually crippled the ship as opposed to sinking it, enabling the knights to board and overthrow the crew.

All knights had to perform a certain amount of time at sea to gain promotion and a patrol voyage would often last several months. They lived in great discomfort on their tightly packed galleys, squeezing themselves into a vessel which was designed and built totally for speed and fighting. The knights and their patrons would sleep huddled together under a tent on the stern platform and their provisions were mostly limited to oil soaked biscuits and watered down wine. This was luxury though compared to the conditions the wretched galley slaves had to endure, whose numbers were made up of criminals and captured Saracens.

The Aegean Sea is often lashed by storms as the colder air streams from the north meet the warmer air coming up from Africa. Experience of these difficult conditions at sea soon turned the knights into very competent sailors, and it wasn't long before the fighting monks of Rhodes became known as the greatest fighting seamen of their age.

Mameluke Egypt had remained strong and threatening to the south, but the monks on Rhodes suffered little from them as they saw their main threat coming from Cyprus. Turkey to the north and west was now a mass of Turkish emirates ruled by the ghazis (warriors of the faith). On the monks initial arrival at Rhodes they weren't too much of a problem and only experienced minor raids, but later years saw them banding together more due to their expanding interests with their eyes firmly fixed on Rhodes and the enemy at their gates.

The sea-knights continued to win victory after victory and those who managed to escape went home and told of the 'devil dogs of the infidel' in their fearsome galleys. One such victory came when Grand Commander Albrecht von Schwarzburg was escorting the Genoese governor of Chios to his Island when they were attacked by a Turkish fleet. The Turks were routed with only six of their ships managing to escape under the cover of darkness, most of the others were drowned or killed in the water.

The ghazis wanted revenge and the following year in 1320, Rhodes was blockaded by eighty warships. Albrecht, by now a naval commander of some experience, sailed out to meet them with a battle squadron of four galleys and a dozen other vessels. Most of the Turkish warships were either boarded or sent to the bottom, leaving their entire force, who had landed on a nearby Island, trapped and had little option but to surrender to the knights.

In 1334 a combined fleet of Hospitaller, Papal, Cypriot, French and Venetian crusaders ambushed the port of Yakshi, emir of Marmora, off the Island of Episkopia. This led to a running battle which lasted for nine days, with the crusaders out-sailing and out fighting the emir's navy sending over 100 of his vessels to the seabed.

In 1344, Pope Clement VI had learned that the Umir of Aydin was building a navy. In answer to this Clement formed the Latin league comprising of Cyprus, Venice and Rhodes and put together an armada of twenty-four galleys which were commanded by Fra' Gian de Biandra. They stormed Umur's stronghold at Smyrna in October, burning his entire navy of over 300 ships at anchor. The victories continued and the whole of Christendom celebrated, for a while it looked like a major Crusade would shortly be organised, but this was cut short by the arrival of the Plague sweeping across Asia and Europe.

In 1364-5, Hugh IV of Cyprus had been hawking his way around Europe trying to gather momentum for a crusade. On his return to the Island he found that it had been laid waste by Turkish raiders. He travelled at once to Venice, where he managed to gather support and a large armada of 165 vessels, which included sixteen Hospitaller galleys under the command of Fra' Ferlino d'Airasca.

In June they set sail and were joined by the Cypriot fleet in August, after which they turned and headed for Alexandria. The destination had been kept secret and the Mamelukes were completely taken by surprise by the arrival of the fleet, although they put up some fierce resistance and defended their walls with great honour. At first the Christians were beaten back and their scaling ladders thrown down, but some sailors made their way into the city via a drain and forced open a gate letting in the attackers. Many brethren fell during the assault and prodigies of valour were performed on both sides, although the eventual victory was tarnished by the massacre of 20,000 men women and children.

By the last quarter of the fourteen century, the whole of the Latin East was failing. The Turks were swallowing Greece, Bosnia, Serbia and the tsardoms of the Bulgars were also conquered. In 1394, Rome had to endure the indignity of Sultan Bayezid proclaiming himself 'Sultan of Rome'. The Pope answered in 1396 by launching a massive expedition to the Balkans which was supported by troops from all over Europe. The Hospitallers were represented by Master Philibert de Naillac and his galleys sailed up the Danube from the Black Sea to join the expedition. It was a total disaster and the force was almost completely annihilated by Sultan Bayezid at the Battle of Nicopolis on 25th September. The future Holy Roman Emperor Sigismund and Master Philibert de Naillac narrowly escaping in boats down the River Danube.

Things did not look good for the Christian west and matters were to take an even worse turn for the knights on Rhodes. In 1426 Sultan Barsbei dispatched an armada of 180 galleys to attack Cyprus. The Island fell and the Mamelukes burnt Nicosia to the ground laying the whole kingdom to waste. King Janus of Cyprus was captured and paraded through the streets of Cairo on a donkey and was held for a year until an enormous ransom of 200,000 ducats was paid.

After the fall of Cyprus, matters were to never be quite the same for the Hospitaller knights on Rhodes. The destruction of the Island meant a great loss of wealth to the order, as for many years they had been the largest landowner on the Island. Rhodes, it seems, was now standing alone as the last and only heir of Crusader Jerusalem.

In 1453 the inevitable happened and the knights worst fear came true when Constantinople fell to the Turks led by Mehmed the Conqueror. Building works on Rhodes defences had been seriously stepped up since the fall of Cyprus and after Constantinople fell, successive Grand Masters put considerable effort into further fortification of the town and the harbour. The numbers of knights on the Island increased considerable from this time onwards and were to more than double in the next fifty years.

Grand Master Jacques de Milly launched attacks against the Turkish mainland while Mehmed was indisposed subjugating the remnants of Romania. Then as the knights awaited the major attack from the Turks, they concentrated their efforts on gaining time by sending forth several delegations to Adrianople to discuss a peace treaty with Mehmed. He demanded the knights pay him 2000 ducats a year and in retaliation for their refusal, he next demanded they pay him tribute for the Island. This was totally unacceptable to the knights and negotiations were to soon break down, time was running out for the knights.

In retaliation in 1456, Mehmed sent a Turkish naval fleet to attack the Dodecanese Islands of Kos and Symi and the following year he raided the eastern coast of Rhodes itself. In 1465, Grand Master Zacosta was responsible for dividing the cities fortifications in battle stations, assigning each of the 'tongues' certain parts of the walls and town which became their responsibility to defend. Soon after, the inhabitants of the smaller islands were transferred back to the mainland to augment their defences, and the rural population were assigned the castles they should go to in the event of a major attack.

The knights were now getting desperate and new moves were made again to try and negotiate a peace settlement. Once more the Turks demanded tribute and again the knights dismissed it as totally unacceptable. They were now in dire straits, the rural areas on Rhodes and the other islands were yielding less and less and the raids were destroying much of their resources and income, an invasion was expected at any time.

The dreaded moment came on 23rd May 1480 when a huge fleet of 170 ships was spotted off the Northwest coast of the Island a short distance from the city. 100,000 Turkish soldiers disembarked onto the island and they immediately surrounded the walls and put the city under siege. The Turks first task was to capture the two towers that guarded the entrance to the harbour and their artillery kept up an unbroken bombardment. The Grand Master himself, Pierre d'Aubusson, came to the rescue and after a fierce fight repelled the invaders. A similar assault was tried on the seaward sector of the city which was manned by a weaker contingent of Italians. The walls were soon showing signs of being penetrated and again the Grand Master d'Aubusson took control and dug another ditch the other side of the wall along with a new internal fortification. When the Turks finally assaulted the wall they were again beaten back by the knights, it was turning into a very bloody contest.

Twice more the Turks attacked this weakened position and on 27th July managed to gain a foothold within the town. A massive struggle ensued with knights running from all corners of the town to aid the Italian sector. The Grand Master d'Aubusson was wounded in five places, yet still directed the battle and fought with a lance in the hand to hand combat. After three hours of fighting the knights gained the upper hand and started to push back the Turks who began a hasty withdrawal. The knights followed, hacking down anything that moved, rampaging through the Turkish camp and capturing the holy standard of Islam. On that day between three and four thousand Turks were slain, the remainder limping back to their ships, they headed for the harbour of Phicos where they came from.

During the siege, the city had to endure the destructive effects of over 3,500 balls during the bombardment by the Turks. A lot of the time, as was seen with the their initial attack on the twin towers of the harbour, bombardments were not always as successful as had been hoped. Chronicles sometimes marvel at the total ineffectiveness of such batteries, although others, as in the case of the Italian bastion at Rhodes, tell of buildings being demolished, quarters burnt and large breeches being made in the walls.

The following year in 1481 the Island of Rhodes suffered a massive earthquake which destroyed all the walls and fortifications which the Turks hadn't the previous year. The Island was in big trouble, the rural villages that had survived were also turned to rubble with crops and livestock in very short supply. Time for once was on their side, as the death of Mehmed had left the Turks split between his two sons Djem and Bayazid. Djem lost the struggle for power and fled to Rhodes where he was greeted by d'Aubusson and signed a peace agreement which was to keep his brother Bayazid at bay. The Grand Master d'Aubusson was honoured by the Pope for his victory and was awarded the rank of cardinal and legate of Asia but died soon after in 1503. Djem had also died in mysterious circumstances which meant his brother Bayazid was no longer tied and he started making plans for a large scale attack on Rhodes like his father.

While the city and fortifications were slowly rebuilt, the knights had a couple of successes which are worthy of mention. In 1507 they captured the largest ship afloat and pride of the Egyptian fleet the "Morgarbina" as it was taking a cargo of passengers and supplies from Crete. She was then converted to a warship by the knights and renamed the 'Santa Maria'. In 1510 the sailor knights also attacked Alexandretta, capturing ten large and four small galleys, transferring them back to Rhodes.

In 1512 Bayezid was forced to abdicate by his son, Selim the Grim, who later had him poisoned. Selim was a ruthless but excellent soldier and he carried on with the conquests where his grandfather Mehmet had left off. Rhodes was once again getting worried, and they had every reason. Initially Selim was preoccupied with his wars in Hungary, Egypt and Persia to worry too much about Rhodes, but in 1517 he captured Cairo and once again the Island was surrounded. That same year Selim was preparing a massive armada to attack the Island but suddenly died, leaving his Kingdon to Suleiman the Magnificent, probably the most formidable and greatest of all the Turkish emperors. Suleiman had inherited a battle-hardened army and like Selim had his eyes firmly fixed on the thorn in his side, the martial monks of Rhodes.

In 1521 the monks election of a new Grand Master was contested between the leaders of three 'tongues', England, Castile and Auvergne. Prior Phillipe Villiers de l'Isle Adam of Auvergne was chosen and in his anger, Fra' Andrea d'Amaral of Castile shouted that "This would be the last Grand Master of Rhodes". Little did they all realise his outburst was to prove correct.

Soon after, a letter arrived from Suleiman congratulating the new Grand Master on his appointment, de Villiers l'Isle was furious and replied with a very sarcastic letter which basically challenged him to attack, as his spies had already informed that an invasion by Suleiman was imminent. Calls for help across Europe were ignored , but the knights did managed to secure the services of some Venetian arbalestiers they recruited from Crete. The fortifications of the town were further increased and the total strength of the knights was now about 500 with around 1000 men-at-arms, not much bigger than d'Aubusson's army for the 1480 siege.

On the 26th 1522, two days after the feast of St John, a massive Turkish armada of 103 galleys and another 300 other vessels was sighted off the coast. We have a lot of information available on the final siege of Rhodes and contemporaries tell us that the Sultans forces were commanded by Suleiman's brother-in-law, Mustafa Pasha, and numbered 120,000 men with a further 60,000 Balkan peasants who were used for labour.

The Turks tactics were somewhat different to the siege of 1480, they too also blockaded the harbour, but their artillery barrages were mounted against the landward fortifications and great walls. On 28th July, Suleiman himself arrived with more fresh troops and the artillery could now keep up their barrage throughout the day and night. All through the month of August the Turks concentrated their attacks against the positions of England, Spain and Provence, with constant barrages followed by wave after wave of infantry.

On the 4th September, two huge gunpowder mines exploded under the bastion of England, bringing down twelve yards of wall which filled the moat, it seemed to the Turks the perfect breach. They immediately assaulted the ramparts and soon held the gap, but the English brothers under Fra' Nicholas Hussey held an inner barricade and they were soon joined by the Grand Master Villiers de l'Isle. The English regrouped and then charged the Turks position, driving them back and capturing the Turkish standards. Twice more Mustafa repeated his assault on the badly damaged bastion of England and twice more the English brothers drove them back, helped by some German brothers who had rushed through the town to aid them. The Turks lost over two thousand men during these assaults and Pasha himself had to be dragged away by his own men after all around were fleeing.

Mustafa Pasha decided to risk everything on a final assault and on 24th September, watched by Suleiman from a hillock, the four bastions of Spain, England, Provence and Italy felt the full force of the Turkish artillery and were pounded mercilessly. Wave after wave of Turkish infantry followed, racing for the walls and fierce hand to hand fighting followed. Attacks were quickly followed by counter-attacks and the bastion of Spain changed hands twice, the sea beside the position of the Italians was said to have turned red with blood. The Grand Master somehow managed to find 200 fresh troops and the Turks were eventually called back by Suleiman after loosing 3,000 men. The knights had lost about 200 men with 150 wounded.

Outraged by the shame, Sulieman paraded his entire army to witness his brother-in-law Pasha shot to death by arrows, but he spared him only after one of the elders pleaded for his mercy. Suleiman himself by now had had enough and was about to pack up and raise the siege when an Albanian deserter was brought to his tent. He claimed that the knights had lost so many men that they could not face another assault and the city was almost his. Sulieman appointed a new commander, Ahmed Pasha, an elderly engineer, and it soon became clear to the knights what their new tactic would be - blow them out of their stronghold.

The Turks resumed their barrage on the walls, which were by now badly damaged in many places with nobody left to repair them. The Grand Master recalled all his troops from the other Islands but the situation was getting helpless and matters were to get even worse. Some Turkish slaves managed to escape and started to burn the town, but were soon rounded up and executed. At the end of September, a servant of the Prior of Castile and Grand Chancellor d'Amarel, was caught shooting messages into the Turkish camp and after torture implicated his master. Andrea d'Amaral was solemnly degraded from his vows in front of the whole order and beheaded for treason.

At the end of November the Turks made a further assault on the positions of Spain and Italy, they were again beaten back with the further loss of three thousand men. Matters were now getting desperate for the knights, but the Turks also had their problems with their exhausted army, now much depleted through the fighting and disease which was spreading through their camps. Their next move was to appeal to the townsfolk, bypassing the leaders, offering them peace, their lives and food if they surrendered the city, but threatened to put them to the sword and under slavery if they were made to enter by force. At first the Grand Master and knights would hear none of it, but under pressure from the local people gave in and agreed to accept negotiations.

A three day truce was declared for 11th-13th December, but after the locals demanded further assurance of their safety and welfare from Suleiman, he got angry and ordered his forces to begin the bombardment again of the town. On 17th December the bastion of Spain fell and it was only a matter of time before the whole city capitulated. The ramparts and walls had been virtually destroyed and to continue seemed like suicide. On 20th December the Grand Master asked for a fresh truce.

A deputation of Latins and Greeks met again with Suleiman and on 22nd December they declared their acceptance of the terms he proposed. The knights were to be given twelve days to leave the Island and could take their weapons and any valuables or religious icons they desired. Any Islander who also wished to leave with them could do so right away, or at any time within a three year period. He also promised that no church would be desecrated or turned into a mosque and that he would also grant the Island tax exemptions for five years. Extremely generous terms considering the losses he had endured in gaining his victory.

After Suleiman had entertained the Grand Master Villiers de l'Isle, he refused a guard to accompany him on his tour of the fallen city. He was shown the rubble and barricades which had been the knights only defences and was later to remark that he was sorry that he was to make 'that fine old man', de Villiers l'Isle, leave his home.

On the evening of 1st January 1523 a single trumpet blast sounded. To the Turks amazement, the remaining brethren all marched out of the town in parade order. They had their banners flying and were wearing full battle armour with the drums beating a regular tattoo. The 50 ships, which had been made available to them, were boarded and they sailed off with heavy heads and uncertainty for the Island of Crete. After 213 years the knights' stay on the Island of Rhodes had finally come to an end and the last Crusading State had fallen.



Crusader Castles

From the beginning of the Crusades, the Franks vigorously built castles to control and defend strategic sites. They built strongholds extensively during their two centuries of occupation in the Holy Land, not only on the frontier with their Muslim neighbors, but also concentrated in the very heart of Outremer. Except for their castles, the Crusaders contributed little to the historical development of architecture in the region. They built no lasting public monuments or elegant palaces like the Byzantines. When compared with the majestic Frankish cathedrals back in Europe, the Crusaders' achievements in religious architecture seem hardly noteworthy. In the art of fortification, however, the Crusaders excelled. Many castles, or their ruins, still stand in modern Israel and Syria.

These castles had offensive, defensive, and administrative functions. Sometimes they aided offensive sieges. During the Frankish siege of Antioch in 1098, the Crusaders hindered Turkish sorties by erecting a permanent stone tower, named Malregard, outside one of the main city gates. Count Raymond, when he invested Tyre in 1102, erected a small castle called Mount Pilgrim on the main approach to the city. The inhabitants of Tyre were so dismayed to see the construction of Mount Pilgrim outside their walls that they launched several dangerous sorties in futile attempts to burn or demolish the castle before its completion.

However, the castles primarily defended strategic sites against the enemy. By themselves, fortifications in this era could not hinder invasion. After the advent of gunpowder, a fort could command an entire valley with accurate long-range cannons; but in the medieval age, when siege engines worked best against stationary targets (like a stone wall) and had an effective range of only a few hundred yards, a castle could not inflict casualties on an enemy riding past.

Although the Franks erected a line of castles along their eastern frontier, they could not stop anything larger than a minor border raid. The Muslims staged major raids and invasions straight through the frontier to ravage the heart of Outremer. During the late 12th century, Saladin regularly marched his large armies back and forth from Cairo to Damascus, straight through the southern domain of the Franks. However, although a frontier castle could not halt a major Muslim advance, it could send early warning of an invasion to Jerusalem.

The Franks often chose to fight battles near their castles. Frankish fighters could rally or rendezvous at a stronghold, and they could retreat to its safe haven in the event of calamity. During an age when the enemy would strip the land of supplies and poison exposed wells, the castle sheltered a protected water supply and stockpiled provisions in its cellars.

In a siege, the castle provided an easily defensible haven for soldiers, livestock, the local lord, his family, and even the local populace- if they could be trusted not to betray the lord. Many Muslim strongholds expelled Christian inhabitants during a siege for fear of treachery, which could defeat even the strongest defenses.

For instance, when the Crusaders arrived outside Antioch in 1098, the Turkish ruler, Yaghi-Siyan, ejected all Christian men from the city. The atabeg's paranoia over treachery was justified. Years earlier, he had captured Antioch with the help of a traitor. Despite all his precautions, however, the city was ultimately betrayed by a disgruntled armorer named Firuz, whom the sultan had heavily fined for black market activities. In revenge Firuz contacted the Crusaders and arranged to drop ropes from the Two Sisters Tower, which he supposedly guarded at night. By morning, Bohemund of Taranto and some adventurers had slipped inside, opened a gate, and admitted the Franks into the city. No castle, however well defended, was ever secure against a traitor.

Given the chronic manpower shortages in Outremer, Frankish castles were designed to let a small garrison withstand a siege until the king arrived with reinforcements. Though Crusader castles varied greatly in design, all relied extensively on a site's natural defenses. Their sheer inaccessibility made many castles impregnable to conventional siege practices; you can't roll a siege tower against a castle on a mountaintop! The Franks, like the Syrians and Turks, always built their castles in lofty and inaccessible locations: a raised plateau, mountain, towering ridge, or high spur of land between two river beds.

During the 12th century the religious Military Orders rose in power and importance, due to the scarcity of trained secular soldiers in the Holy Land. The rulers of Outremer gradually handed control of sparsely garrisoned castles to the Templars and Hospitallers. For

instance, the Hospitallers received the stronghold of Krak des Chevaliers in 1144. Like many Crusader castles, its concentric higher walls were topped by battlements and pierced by scores of arrow slits. Missile fire could engage an enemy from both the lower outer walls and the higher inner fortress simultaneously. At the heart of this massive stronghold, a large, austere chapel provided the focal point of daily life for its monastic inhabitants. Krak des Chevaliers thus combined both military and religious functions in a well-fortified monastery.

Castles in Outremer also served as personal residences and administrative centers for secular lords. These functions represent Western European attitudes towards castles. Byzantine fortifications, by contrast, rarely served as personal residences. Byzantine armies consisted primarily of career soldiers who left their families at home. Their strongholds were often fortified camps like those of ancient Rome. In general, Arabs and Turks also separated military from personal life. A sultan lived in a sumptuous palace or a comfortable tent, not a castle.

The Frankish secular nobility, however, lived in their strongholds, where the elderly and children mingled freely with soldiers and free-ranging livestock. The lord of a castle regularly held court and arbitrated public disputes in his great hall. At meals the servants would hastily erect trestle tables, converting the chamber into a huge dining hall for the lord’s family and retainers. The Frank‘s home was his castle.

List of Crusader castles

Kingdom of Jerusalem

- Arsur, also known as Arsuf or Apollonia
- Ateret Fortress
- Belveer
- Belvoir Castle
- Bet Shean
- Beth Gibelin
- Caesarea
- Cafarlet, also known as HaBonim Fortress
- Casal des Plains
- Casal Imbert
- Castellum Regis
- Chastellet, Ruin by Jacob's Ford
- Château Pèlerin, also known as Atlit Castle and Castle Pilgrim
- Hurvat Burgata
- Latrun
- Le Destroit
- Mirabel, also known as Migdal Tsedek
- Montfort
- Tower of David
- Tzippori
- Yehiam Fortress

County of Tripoli

- Beaufort Castle
- Byblos Castle
- Citadel of Raymond de Saint-Gilles
- Mseilha Fort, also known as "Puy du Connétable"
- Sidon Sea Castle
- Toron

Principality of Antioch

- Chastel Blanc
- Krak des Chevaliers
- Margat, also known as Marqab
- Masyaf Castle
- Saladdin Castle, also known as Saône
- Tartous

Cyprus

- Buffavento Castle
- Famagusta
- Kantara Castle
- Kolossi Castle
- Kyrenia Castle
- Larnaca Castle
- Limassol Castle
- Paphos Castle
- St. Hilarion Castle

Jordan

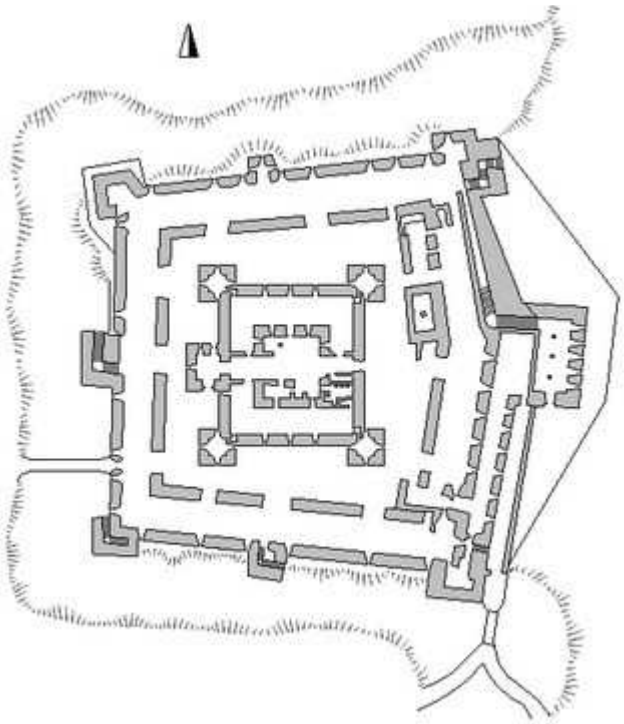
- Kerak
- Montreal
- Vaux Moise

Belvoir Castle

The Knights Hospitaller purchased the site from Velos, a French nobleman, in 1168. Standing 1,600 ft above the Jordan River Valley, the plateau commanded the route from Gilead into the Kingdom of Jerusalem and a nearby river crossing. To the north is the Sea of Galilee and west are hills. The site of Belvoir Castle dominated the surrounding area, and in the words of Abu Shama the castle is; "set admidst the stars like an eagle's nest and abode of the moon".

As soon as the Knights Hospitaller purchased the land they began construction of Belvoir Castle. While Gilbert of Assailly was Grand Master of the Knights Hospitaller the order gained around thirteen new castles, among which Belvoir was the most important. The fortress of Belvoir served as a major obstacle to the Muslim goal of invading the Crusader Kingdom of Jerusalem from the east. It withstood an attack by Muslim forces in 1180. During the campaign of 1182, the Battle of Belvoir Castle was fought nearby between King Baldwin IV of Jerusalem and Saladin.

Following Saladin's victory over the Crusaders at the battle of the Horns of Hittin, Belvoir was besieged. The siege lasted a year and a half, until the defenders surrendered on 5 January 1189. The fortifications of Belvoir were dismantled in 1217–18 by the Muslim rulers who feared the reconquest of the fortress by the Crusaders. In 1240 Belvoir was ceded to the Crusaders by agreement. However, lack of funds did not permit restoration of the fortifications and the fortress returned to Muslim control.



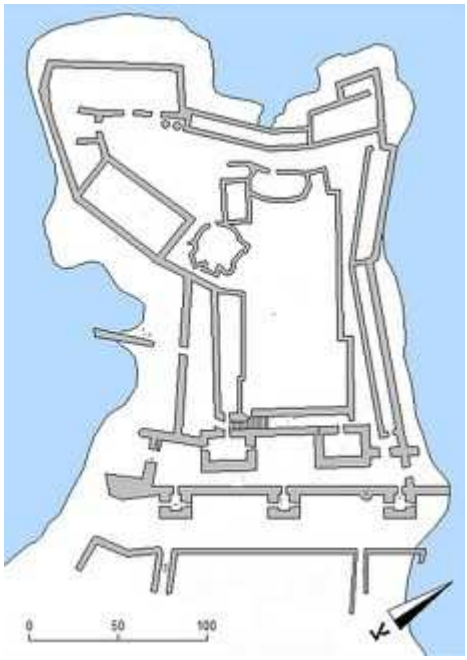
Château Pèlerin

Château Pèlerin, also known as Atlit Castle and Castle Pilgrim, is located on the northern coast of Israel about 8 miles south of Haifa. The Knights Templar began building it in 1218 during the Fifth Crusade. One of the major Crusader fortresses, it could support up to 4,000 troops in siege conditions. It was lost to the Mamluks in August 1291, shortly after the Fall of Acre. It remained intact for several hundred years, until being damaged in the Galilee earthquake of 1837. In modern times, the castle is part of a training zone for Israeli Naval commandos. The castle was "the crowning example of Crusader military architecture".

Construction began in early spring 1218 during the period of the Fifth Crusade by the Knights Templar, replacing the earlier castle

of Le Destroit which was situated slightly back from the coast. The castle was built on a promontory, with two main walls cutting the citadel off from the land. The outer wall was approximately 45 ft high and 18 ft thick, with three square towers situated about 44 yards apart, projecting out by 36 ft with a level platform on the roof probably for artillery. In front ran a shallow ditch dug at sea level cut into the bedrock. The inner wall was approximately 90 ft high by 36 ft, with two square towers, the north and south each approximately 100 ft tall. As the inner wall was taller than the outer wall, defenders were able to shoot at targets over the first wall allowing greater protection from return fire by the besiegers. Part of the design of the castle included a protected harbour on the south side of the promontory. It also had three fresh water wells within its enclosure. The castle was capable of supporting up to 4000 troops during a siege, as it did in 1220. The settlement of Atlit developed outside the castle's outer wall and was later fortified. The castle's position dominated the north-south coastal route, and surrounding countryside allowing it to draw revenue from tolls and rents, going some way to pay for the running costs of the castle; as well as providing protection for pilgrims. The castle probably got its name from pilgrims who volunteered their labour during its construction.

The castle was under the control of the Knights Templar and was never taken in siege due to its excellent location and design and its ability to be resupplied by sea. It was besieged in 1220 by the Ayyubids, under the command of al-Malik al-Mu'azzam. It came under siege by the Mamluks under Sultan Baybars in 1265, during which the settlement of 'Atlit was destroyed. With the fall of Acre and collapse of the Kingdom of Jerusalem by the Mamluks under Sultan al-Ashraf Khalil, the Knights Templar lost their main roles of defence of the Holy land and security of pilgrims to the Holy Sites. The castle could now only be resupplied by sea, so the castle was evacuated between 3 and 14 August 1291, the last crusader outpost in the Holy Land.



Montfort Castle

The fortress is built on a narrow and steep cliff above the southern bank of Nahal Kziv in the Upper Galilee region, about 8 miles northeast of the city of Nahariya. Unlike many other crusader fortresses in the Holy Land, this fortress had not been originally built for military purposes but begun its way as an agricultural farm, prior to its becoming one of the finest examples of fortified building architecture in Outremer.

Soon after the Crusaders conquered Palestine from the Muslims in 1099 during the First Crusade, European settlers (apart from the Crusaders themselves) began to populate the land. The noble French De Milly family received the estate and began to cultivate the land, turning it into a farming estate. In 1187 Muslims under the leadership of Saladin managed to defeat the Crusaders and take over Jerusalem following the Battle of Hattin. Along with Jerusalem, the property which was to be the Montfort castle became a Muslim possession as well. The Muslims, just like their Crusader predecessors, did not find the property particularly significant. The farmland lacked strategic importance because it was situated inland, above a stream channel, far away from any borders or main means of transportation.

Saladin's victory triggered the Third Crusade between 1189 and 1192. Led by King Richard I of England, the Third Crusade ended with a substantial Crusader victory. Nonetheless, the territories of the Kingdom of Jerusalem were much smaller in size than those from before Saladin's conquests. Most of the central Judea and Samaria mountains (including Jerusalem) remained under Muslim control, and the crusaders ruled mainly in the coastal plain and the Galilee. As the crusaders set their new capital in Acre, the significance of the Montfort estate increased, due to the proximity of the property to the new capital (8 mi). Although the De Milly family received the territory after its recapture during the Third Crusade, they sold it to the Teutonic Knights in 1220. The German knights began to renovate the buildings of the estate and, following internal conflicts between themselves and the Knights Templar and Knights Hospitaller, it was imperative for the Teutonic Knights to leave Acre for a separate headquarters, and the property (on which the Montfort was soon to be built) was a natural choice.

Following a formal request of assistance by Grand Master Hermann von Salza from Pope Gregory IX, the latter sent numerous fiscal contributions of many pilgrims and European citizens, to aid in the renovation of the new property. With the help of these contributions, the Teutonic Knights fortified the property and turned it into a magnificent fortress. The knights set their headquarters, archive, and treasury at the new property in 1229. By that time the property ceased being simply a farming estate and was considered a fortress with all its implications. The Teutonic Knights expanded the fortifications and built a keep in the center; the keep is now the main remnant of the ruined fortress.

The Mamluk leader Baibars besieged the fortress in 1266. However, the defenders of the fortress resisted and eventually compelled the Mamluk invaders to leave. Five years later, however, after most of the Crusader strongholds had fallen into Baibars' hands, the Mamluk leader returned to the fortress and managed to topple the fortress' external southern wall with several military engineering battalions. This operation facilitated the Mamluks' stay in the area and after seven days of siege, the Teutonic Knights inside the fort surrendered. Due to prior negotiations between Baibars and the Crusaders, the latter were allowed to leave the fortress with all of their belongings and return to Acre. After the fall of that city in 1291, the Teutonic Knights then made Venice their headquarters.

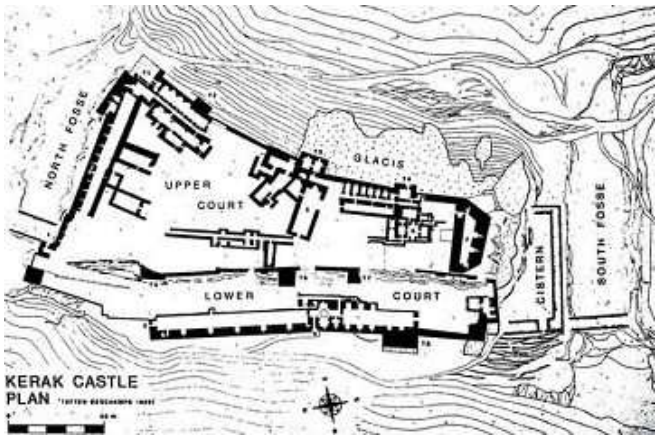
Kerak

Construction of the castle began in the 1140s, under Pagan, Fulk of Jerusalem's butler. The Crusaders called it Crac des Moabites or "Karak in Moab", as it is frequently referred to in history books. Kerak should not be confused with Krak des Chevaliers.

In 1176 Raynald of Châtillon gained possession of Karak after marrying Stephanie of Milly, the widow of Humphrey III of Toron (and daughter-in-law of Humphrey II). From Kerak, Raynald harassed the trade caravans and even attempted an attack on Mecca itself. In 1183 Saladin besieged the castle in response to Raynald's attacks. The siege took place during the marriage of Humphrey IV of Toron and Isabella of Jerusalem, and Saladin, after some negotiations and with a chivalrous intent, agreed not to target their chamber while his siege machines attacked the rest of the castle. The siege was eventually relieved by King Baldwin IV.

After the Battle of Hattin in 1187, Saladin besieged Karak again and finally captured it in 1189.

In 1263, the Mamluk ruler Baybars enlarged and built a tower on the north-west corner. In 1840, Ibrahim Pasha of Egypt captured the castle and destroyed much of its fortifications. In 1844 his troops, who did not have control over the surrounding countryside, came under siege. They were eventually starved out and many were killed.



Montreal

The castle was built in 1115 by Baldwin I of Jerusalem during his expedition to the area where he captured Aqaba on the Red Sea in 1116. Originally called 'Krak de Montreal' or 'Mons Regalis', it was named in honour of the king's own contribution to its construction (Mont Royal). It was strategically located on a hill on the plain of Edom, along the pilgrimage and caravan routes from Syria to Arabia. This allowed Baldwin to control the commerce of the area, as pilgrims and merchants needed permission to travel past it. It was surrounded by relatively fertile land, and two cisterns were carved into the hill, with a long, steep staircase leading to springs within the hill itself.

It remained property of the royal family of the Kingdom of

Jerusalem until 1142, when it became part of the Lordship of Oultrejordain. At the same time the centre of the Lordship was moved to Kerak, a stronger fortress to the north of Montreal. Along with Kerak, the castle owed sixty knights to the kingdom. It was held by Philip de Milly, and then passed to Raynald of Châtillon when he married Stephanie de Milly. Raynald used the castle to attack the rich caravans that had previously been allowed to pass unharmed. He also built ships there, then transported them overland to the Red Sea, planning to attack Mecca itself. This was intolerable to the Ayyubid sultan Saladin, who invaded the kingdom in 1187. After capturing Jerusalem, later in the year he besieged Montreal. During the siege the defenders are said to have sold their wives and children for food, and to have gone blind from "lack of salt." Because of the hill Saladin was unable to use siege engines, but after almost two years the castle finally fell to his troops in May 1189, after which the defenders' families were returned to them. The Mameluks later captured and rebuilt it.

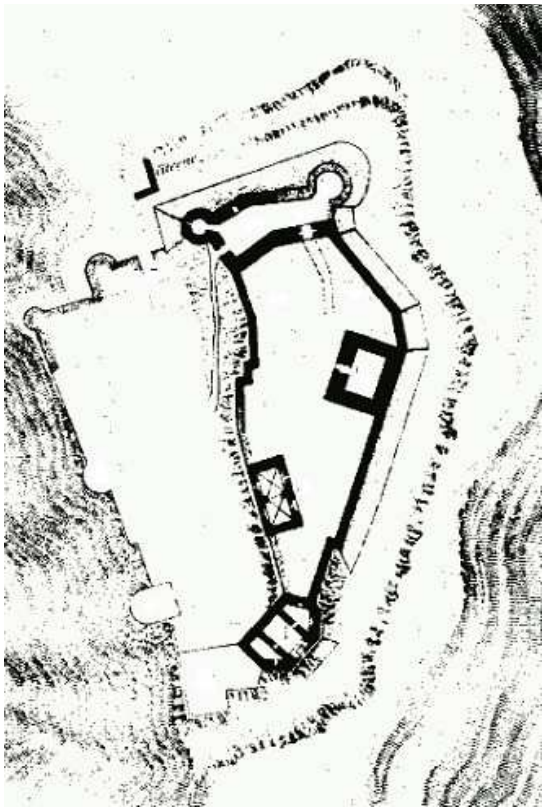
Beaufort

There was a fortification on the site before it was captured by Fulk, King of Jerusalem, in 1139 and construction of the Crusader castle probably began soon after. Saladin captured Beaufort in 1190, and 60 years returned to Crusader control. In 1268 Sultan Baibars captured the castle.

The castle was named "bel fort" or "beau fort" (French for "beautiful fortress") by the Crusaders who occupied the castle in the 12th century. Its Arabic name Qala'at al-Shaqif means Castle of the High Rock (shqif is the Aramaic word for "high rock").

The Battle of Hattin in 1187 saw the Crusaders suffer a crushing defeat at the hands of Saladin. In the aftermath, many castles and cities fell to Saladin's forces so that only a handful of cities remained under the Crusaders' control. Beaufort was one of the last castles to resist Saladin. In April 1189, Saladin was preparing to besiege the castle and Arab sources describe the event in detail. At the time Beaufort was under the control of Reynald of Sidon who had survived the Battle of Hattin, While Saladin was camped at nearby Marjayoun, preparing for the siege, Reynald met him and claimed to have Muslim sympathies. He said that while he would like to hand over control of Beaufort, his family were in the Christian city of Tyre and he could not surrender until they were safely out of the city. In the hope of a taking the castle without any bloodshed, Reynald was given three months to extract his family from Tyre; instead he used this time to repair the castle and stock up on supplies.

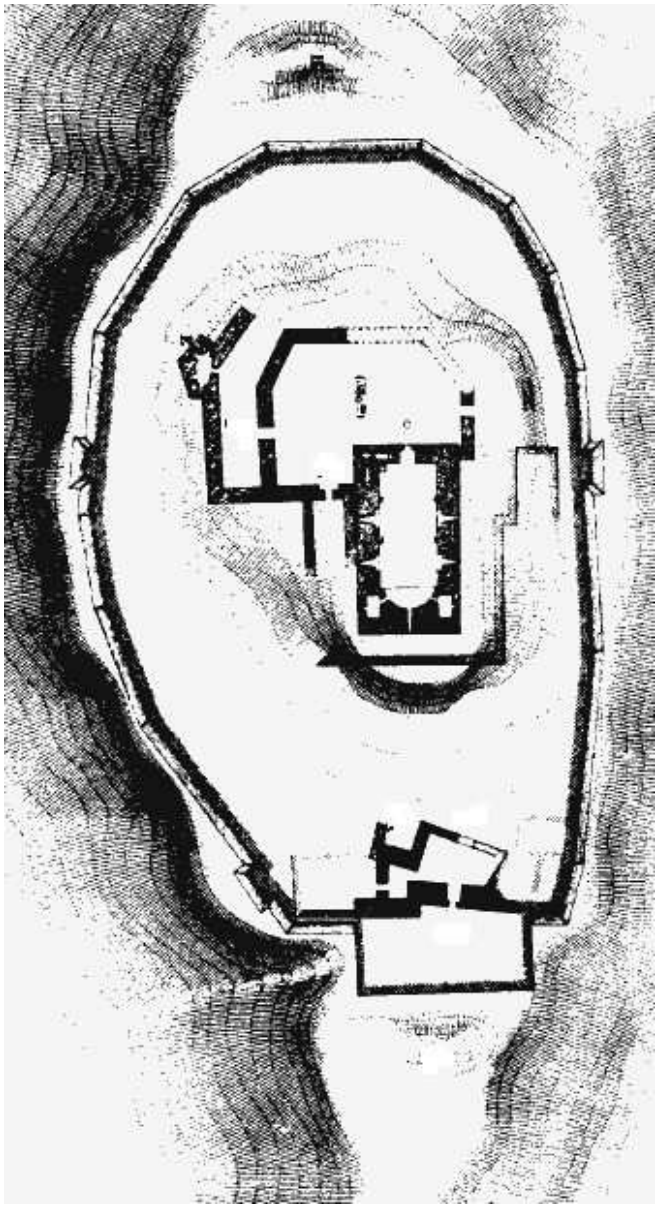
After three months Reynald met with Saladin again, protesting he needed more time. Saladin insisted he hand over the castle immediately, so Reynald ordered the garrison to surrender. When they refused Reynald was taken prisoner and the siege began. Hostilities lasted until August that year when Saladin was forced to lift the siege to defend Acre. In April 1190 an agreement was reached where the castle's garrison would hand over control to Saladin in return for Reynald's release. The castle came under Crusader control in 1240 as part of a treaty negotiated by Theobald I of Navarre. It was sold to the Knights Templar by Reginald's grandson, Julian of Sidon, in 1260. In 1268, the Mamluke Sultan Baibars captured the castle.



Chastel Blanc

Chastel Blanc was built by the Knights Templar during the Crusades upon prior fortifications. Constructed on the middle hill of Safita's three hills, it offers a commanding view of the surrounding countryside, and was a major part of the network of Crusader fortifications in the area. From the roof, one can see from the Mediterranean Sea to the snow-covered mountains of Lebanon, and Tripoli. From Chastel Blanc it would have been possible to see the Templar strongholds at Tartus and Ruad Island to the northwest, Chastel Rouge on the coastline to the southwest, Akkar to the south, and Krak des Chevaliers (the headquarters of the Syrian Knights Hospitallers) to the southeast. The tower is the remaining keep of the original castle. It has a height of 90 ft, a width of 60 ft, and a length of 100 ft. A large bell is on the western wall, and its sound can be heard up to 3 miles from Safita. The castle had to be restored in 1170 and 1202 following damages due to earthquakes. The keep in its current shape probably dates from the reconstruction after 1202.

Considering the time of its construction during the Crusades, the tower served two purposes, as both a chapel and a fortress, with 10 ft thick walls constructed of massive and carefully fitted limestone blocks. The ground floor still contains a chapel, dedicated to St. Michael and used by the Greek Orthodox community of Safita. The second floor, which can be reached by a flight of partially destroyed stairs, served as a dormitory, and contains many small angled windows that were used by archers to defend the tower. Cut into the rock below the tower is a water cistern and a former weapons cache, essential elements in case of siege.



Saladin Castle

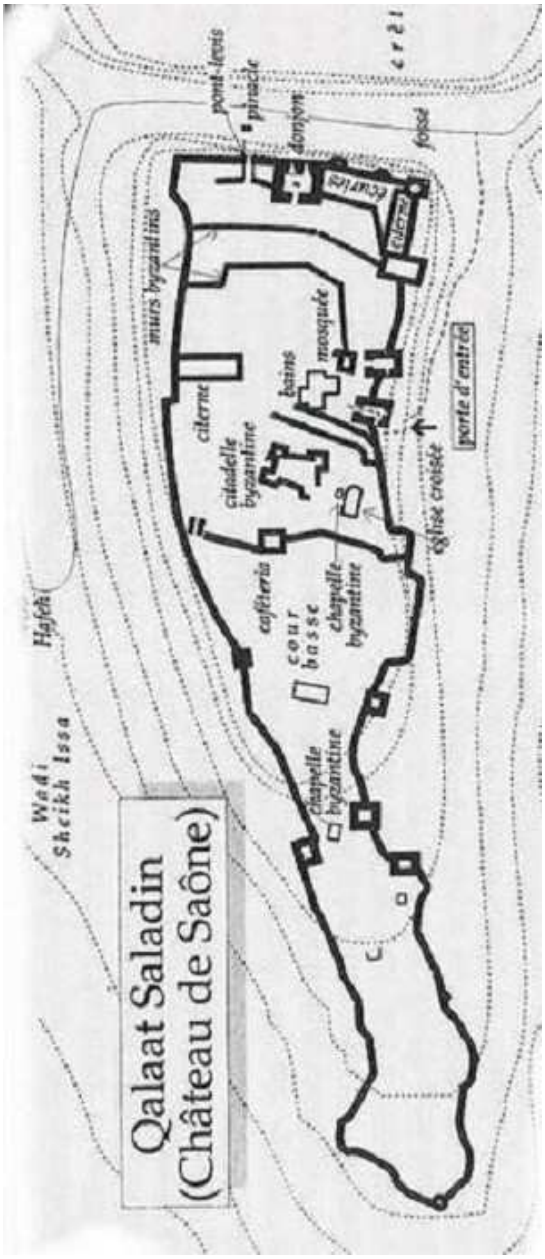
The castle is located in high mountainous terrain on a ridge between two deep ravines and surrounded by forest, the site has been fortified since at least the mid 10th century. In 975 the Byzantine Emperor John I Tzimiskes captured the site

and it remained under Byzantine control until around 1108. Early in the 12th century the Franks assumed control of the site and it was part of the newly formed Crusader state of the Principality of Antioch. The Crusaders undertook an extensive building programme, giving the castle much of its current appearance. In 1188 it fell to the forces of Saladin after a three-day siege. The castle was again besieged in 1287, this time both defender and belligerent were Mamluks.

The lords of Saône were amongst the most powerful in Antioch. The first lord of Saône was probably Robert the Leprous and it remained in his family until 1188. It was most likely Robert or his son, William, who built the Crusader castle around the previous Byzantine fortifications. Most of what is evident today was built at this time. The fortress was notable as being one of the few which were not entrusted to the major military orders of the Hospitaller and the Templars.

On 27 July 1188 Saladin and his son, Az-Zahir Ghazi, arrived at Saône with an army and laid siege to the castle. The Muslim forces adopted two positions outside the castle: Saladin established himself with his siege engines on the plateau opposite the castle's east side while his son was set up facing the north of the castle's lower enclosure. Stones weighing between 110 and 660 lb hurled at the castle for two days, causing significant damage. On 29 July, the order to attack was given. Az-Zahir assaulted the castle town adjoining the castle's west, and the inhabitants sought refuge in the castle. The castle and town were supposed to be separated by a ditch, however at the north end the diggin remained unfinished. Exploiting this, Az-Zahir successfully stormed the castle walls. The inner courtyard was overrun and the garrison retreated to the donjon or keep. Before the day ended they agreed terms with their attackers and were allowed to ransom themselves.

Saladin granted Saône and Bourzey Castle to one of his amirs, Mankawar. The pair descended through his heirs until 1272 when Saône was given to the Mamluk Sultan Baibars.



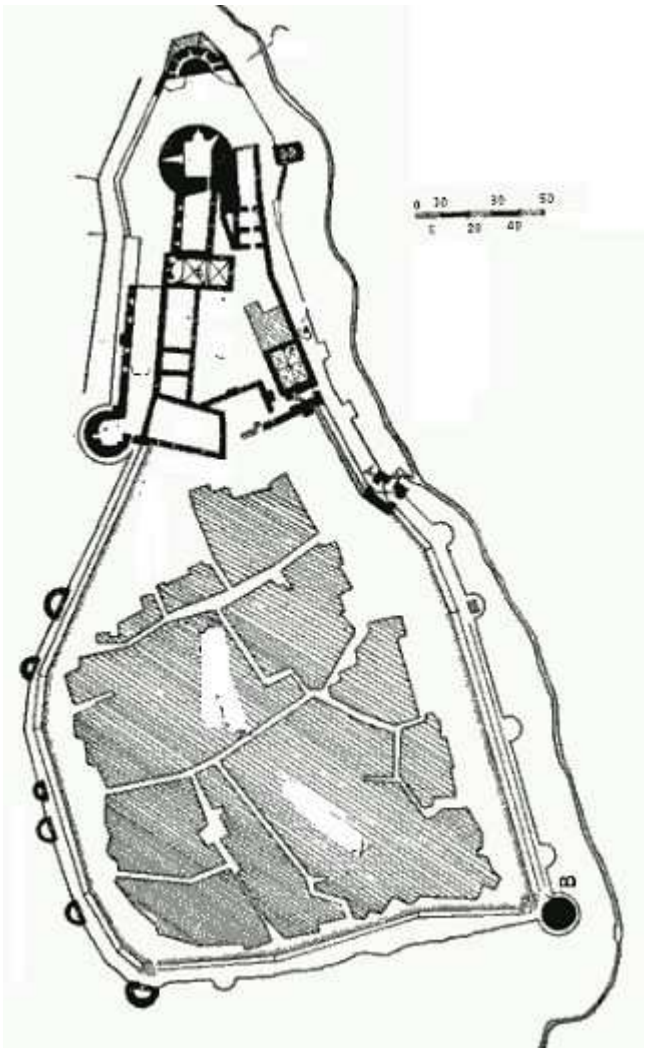
Margat

The site of Margat Castle was first fortified in 1062 by Muslims. They continued to hold it within the Christian Principality of Antioch in the aftermath of the First Crusade. When the Principality was defeated at the Battle of Harran in 1104, the Byzantine Empire took advantage of their weakness and captured Margat from the Muslims. A few years later it was captured by Tancred, Prince of Galilee, regent of Antioch, and was incorporated into the Principality.

In the 1170s it was controlled by Reynald II Mazoir of Antioch as a vassal of the count of Tripoli; the fortress was so large that it had its own household officials and a number of rear-vassals. His son Bertrand sold it to the Hospitallers in 1186 as it was too expensive for the Mazoir family to maintain. After some rebuilding and expansion by the Hospitallers, it became their headquarters in Syria. Under Hospitaller control, its fourteen towers were thought to be impregnable.

In 1188, Saladin marched on Margat having left Krak des Chevaliers in search of easier prey. According to Abu'l-Fida, "Recognising that Maqab was impregnable and that he had no hope of capturing it, he passed on to Jabala". It was one of the few remaining territories left in Christian hands after Saladin's conquests.

By the beginning of the 13th century the Hospitallers controlled the surrounding land and roads and made a large profit from travellers and pilgrims passing through. Isaac Comnenus of Cyprus was imprisoned there after Richard I of England captured Cyprus from him during the Third Crusade. The bishop of nearby Valenia also used Margat as his headquarters after around 1240. Margat was second in size and power only to the other Hospitaller fortress to the south, Krak des Chevaliers.



Krak des Chevaliers

Krak (also Crac) des Chevaliers (mod. Qal'at al-Hiṣn or Hiṣn al-Akrād, Syria) was a castle on a mountain spur on the eastern frontier of the county of Tripoli, overlooking the fertile plains around the Muslim city of Homs (mod. Ḥims, Syriaț).

In 1144 Count Raymond II of Tripoli gave the site and most of the surrounding land to the Order of the Hospital. In the second half of the twelfth century, the Hospitallers built an enclosure castle

on the spur. The curtain wall was strengthened by square mural towers, and there were halls for communal living along the inside of the enceinte and a simple early gothic chapel. This castle was strong enough to dissuade Saladin from attacking it in 1180 and again in 1188.

After being damaged by an earthquake in 1202, the castle was substantially rebuilt. An outer line of walls was constructed and the inner enceinte enclosed by new walls and a great sloping glacis. These new walls were defended by large round towers, all constructed in the fine limestone ashlar that is one of the glories of the castle.

The first half of the thirteenth century were the glory days of Krak. The garrison probably numbered about 2,000, of whom only a small number (perhaps 50) were Hospitaller knight brethren. From the safety of the castle, they led raids to extort tribute from the surrounding Muslim areas.

The offensive function of the castle at Crac is perhaps more unexpected. The golden age came in the first half of the thirteenth century, a period when most of the other Crusader enclaves in the Levant were struggling to survive but when Crac had a garrison of 2,000 and lorded it over the surrounding areas. Most of the evidence for this comes from Muslim sources which, naturally, tend to dwell on their own successes and pass over the less encouraging aspects. Reading between the lines, however, it seems clear that the Knights at Crac extracted tribute on a fairly regular basis from the Muslims of Horns and Hama and the neighbouring districts and that this went on as long as the various members of the Ayyubid family who had divided Saladin's domains up amongst themselves were in covert or open rivalry. As early as 1203 raids were being launched on Hama and Montferrand, now under Muslim control. In 1207-8 the Franks of Tripoli and Crac were attacking Horns. In 1230 the Amir of Hama refused to pay his tribute and a combined force of 500 knights and 2,700 footsoldiers, both Hospitallers from Crac and Templars, set out to take it by force. On this occasion they were rebuffed but in 1233 they assembled a punitive expedition including, in addition to their own forces, the Master of the Templars, Walter of Brienne, with a hundred knights from Cyprus, eighty knights from the Kingdom of Jerusalem led by Pierre d'Avalon, John of Ibelin, lord of Beirut (the great lawyer and senior member of the local aristocracy) and Henry, brother of Bohemond V of Antioch, with thirty knights from the principality. It was as great a show of force as the Crusaders of the Levant could manage at this time, testimony to the prestige of the Knights of Crac and the central role of the castle in the Crusader east. They ravaged the lands of Hama unchallenged and after this the prince of Hama agreed to pay his tribute. The Isma'ilis (Assassins) of the Syrian mountains were paying tribute at the time of Joinville's visit in 1250-1, and as late as 1270 they were still complaining to Baybars about the tribute they had to pay to the Franks.

Crac was also visited by many passing Crusaders who, we may presume, left donations. In 1218 King Andrew II of Hungary came there and was received with royal honours by the castellan, Raymond of Pignans. The king was extremely impressed by the work of the Knights in what he called the 'key of the Christian lands [terre clavem christiane]' and endowed them with income from his own properties in Hungary, 60 marks per annum for the Master and 40 for the brothers. A less affluent but equally chivalrous visitor was Geoffroy de Joinville, a baron from one of the leading families of Champagne, who had been given the right to quarter his arms with those of England by Richard Coeur de Lion on account of his knightly prowess. He joined the Fourth Crusade, many of whose members went on to sack Constantinople in 1204, but he broke away from the mob and came to Syria to fulfil his crusading vows. He died at Crac in 1203 or 1204 and was buried in the chapel, and his shield, along presumably with many others, was hung on its frescoed walls. We know about this because his nephew Jean, the biographer of St Louis, went to Crac in the early 1250s in the course of St Louis' stay in the Levant, and took the shield back to France. There it hung in the collegiate church at Joinville until stolen by some German mercenaries in 1544. Geoffroy's bones probably still lie beneath the paving of the austere and dignified chapel with its simple apse and plain vaulted roof to the present day.

Crac is an exceptional castle. It owed its glories to the wealth the Knights acquired from their own rich lands, from extracting tribute from the neighbouring Muslims and from the generosity of visiting Crusaders.

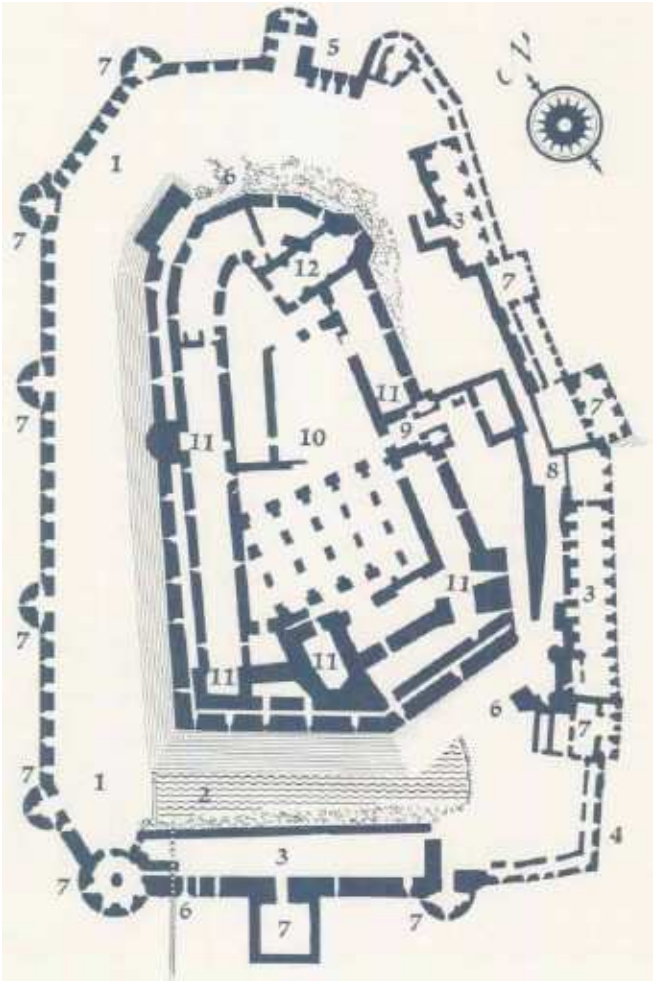
The main hall (palatio) was used to feed 4,000 men daily in the siege of 1220. Naturally, since the castle was occupied by a Military Order, there was a fine chapel of almost octagonal plan, whose vaulted roof was supported by a slender central column. In both the strength of its defences and the extent of its living quarters, Chastel Pelerin was among the most impressive of thirteenth-century Crusader works.

Outside the castle proper a small town was founded with a church and baths and enclosed by an unimpressive wall. In 1220 the castle, defended by no less than 4,000 combatants, faced a major assault by al-Malik al-Mu'azzam who brought with him seven siege engines: his artillery could not even reach the great towers of the inner enceinte, one engine was destroyed by the artillery of the defenders and the attack was a fiasco. He withdrew after a month and the hastily constructed castle had proved its worth.

The good times came to an end after 1250. In 1252 a horde of Turkmans, estimated by the treasurer of the Hospital at Acre as 10,000 in number, ravaged the fertile lands around the castle and after this there are signs that the financial position was deteriorating. In 1254 St Louis finally left the Levant where he had spent so much money strengthening fortifications, and in 1255 Pope Alexander IV replied favourably to a request for exemption from tithes because of the expenses incurred by the Hospitallers in maintaining the castle and a permanent garrison of sixty Knights in the heart of enemy country. In 1268 the Master Hugh Revel complained that the lands on which 10,000 people had lived were now deserted and that no revenues whatever were collected from Hospitallers properties in the Kingdom of Jerusalem.

After 1260 the growing power of the Mamlūks meant that tribute gathering became much more difficult.

As long as it could be supplied by sea and was adequately garrisoned it was virtually impregnable: even the mighty Baybars, conqueror of Crac des Chevaliers, left it alone when he sacked the town in 1265. It was never taken by assault and it was not until after the fall of Acre in 1291 that the much reduced garrison was finally forced to abandon it.



Krak des chevaliers

1. Outer ward
2. Pool
3. Outer galleries
4. Outer curtain
5. Main outer entrance
6. Postern (rear gate)
7. Outer towers
8. Covered approach
9. Inner entrance
10. Inner bailey
11. Inner towers
12. Chapel

Outremer

"Truly it was an amazing miracle that we lived at all among so many thousands of thousands, still more that we ruled some and made them pay tribute, and threw others into confusion by plundering them and taking them captive... What historic times!"

Fulcher of Chartres, 1100

The spectacular success of the First Crusade established a Western European presence in the Holy Land for almost two centuries. The Franks referred to the Crusader States as Outremer ("beyond the sea"). They established the County of Edessa and the Principality of Antioch to the north of Palestine in 1098, and the Kingdom of Jerusalem the following year. In 1109, the king established a fourth Crusader State, the County of Tripoli, following a lengthy siege of the city. Today these lands include regions of Israel, Lebanon, Syria, and Jordan.

Arid and sweltering during the summer, Outremer also experienced long, cool winters. To the Frankish inhabitants, it was a region of dangerous enemies, continual warfare, and exotic luxury. In comparison with France and England during the Middle Ages, the Crusader States were extremely tiny. Along the northern frontier, the domains of Edessa, Tripoli, and Antioch each measured less than a hundred miles across. The Kingdom of Jerusalem, the largest of the Latin settlements, was nearly 300 miles long, but in the north, it narrowed to a width of only 10 miles.

In spite of its small size, the social, political, and economic life of Outremer was complex. The Franks who remained in the Holy Land after the First Crusade were a tiny minority, ruling a large population of diverse ethnic and religious backgrounds.

Society in Outremer

After the capture of Jerusalem, most Crusaders returned to Europe, leaving behind only a few to defend the Holy Land against the Saracens. By the mid-12th century, the landed Western aristocracy in the Kingdom of Jerusalem numbered around 1,000 lords and knights; the noncombatant elderly, women, and children contributed perhaps another thousand to the noble inhabitants. Including a few hundred clergy, the total population of the aristocracy in Outremer probably never exceeded 3,000.

In general, the Frankish aristocracy did not intermarry with the local Christian population. By the time of the Third Crusade, the nobility had formed so many internal marital alliances that the leaders of the aristocracy were interrelated. Though the nobility produced many children, infant mortality in Outremer was terribly high, especially among boys.

As inheritances and fiefs frequently passed to female heirs, women of the aristocracy enjoyed uncommon rights and privileges. Not only could a woman choose her own husband, she could also inherit and hold land in her own name. The history of Outremer is filled with strong and brave women who stepped into positions of leadership and power during a pivotal moment. For instance, Princess Alice of Antioch, the daughter of King Baldwin I, became a prominent figure in regional politics and intrigue after her husband died in 1130. Alice promptly revolted against her father's lordship in Jerusalem and refused to remarry, proclaiming herself the sole ruler of Antioch in the absence of a male heir. Her rulership was unpopular and did not last long, but such daring was practically impossible for a lady back in Europe.

Many men-at-arms of the First Crusade chose to settle with their lords in Outremer, forming a numerous "sergeant" class. Some of the sergeants and lower born noble families would intermarried with the local populations, including the Saracens, swelling the numbers of Frankish soldiers to over 5,000 by 1180. Some sergeants, called "Turcopoles," were trained as light cavalry using Turkish or Byzantine tactics. By the end of the 12th century, nearly all these sergeant families were of mixed Frankish and Syrian-Christian heritage.

It was incredibly rare for more noble born Frank families to intermarry with the Saracens. Poulains are a product of marriages with Eastern Christians. In 1120, the Council of Nablus determined it was against the law to have sexual intercourse with a Muslim woman and any Frankish man found guilty would be castrated and have his nose cut off.

Aside from the Franks, only Italian merchants and their families contributed significantly to the Western European presence in Outrerner. The first Kings of Jerusalem looked to the mercenary, mercantile city-states of Italy for naval support in their conquest of ports along the Mediterranean coast. In exchange for Italian assistance, the rulers of Outremer allowed the merchant houses to establish exclusive trading monopolies in their cities. The Italian merchant families lived apart from the Franks, in a separate district, or quarter, within each city. The families from different Italian city-states, such as Venice, Genoa, or Pisa, owned and operated entire streets of shops in the bazaar, or central market. The Venetians, Genoese, and Pisans were all bitter rivals, and maintained even smaller sub-communities within the Italian quarter. Though the Italians residing in Outremer played an important role in city life and regional trade, they generally left matter5 of government and defense to the Franks.

Aside from the Franks and the Italian merchant families, no other major European powers played a lasting role in Outremer. During the 11th and 12th centuries, the Normans (French-speaking Christians of Scandinavian Viking descent who settled in northern France, now Normandy) were the conquering race of Europe, ruling northern France, the British Isles, and southern Italy. The Spanish were embroiled in their own wars during the Reconquista that recaptured the Iberian peninsula from the Muslim Moors, and the Germans-the only other powerful European nationality-never enjoyed much success during the Crusades. During the first three Crusades, German expeditions to the Holy Land were repeatedly crushed by the Turk: as they crossed Anatolia (now part of Turkey), long before they ever reached Outremer. Germans did not establish a major presence in the Holy Land until the mid-13th century.

Outremer's native Syrian-Christians made up the vast majority of the population, especially in the Kingdom of Jerusalem. Despite the common religion, the Syrian-Christians appeared totally alien to the ruling minority of Franks. Natives spoke the local language-usually a dialect of Arabic-had the swarthy complexions and distinctive facial features of Arabs, and even followed Arab practices of personal hygiene and medicine. Furthermore, though they were Christian, most Syrians embraced the Greek-Orthodox rites of the Byzantine Empire, which many Franks considered heretical. Not surprisingly, Franks regarded the native Christians as secondclass citizens. Though the Franks gradually adopted the native dress of the region, learned Arabic, frequented bath-houses, and relished the local cuisine, the Frankish conquerors obstinately imposed the Latin rite in church and gradually replaced all Greek Orthodox patriarchs in Outremer with Latin priests from Europe.

In the northern states of Antioch and Edessa, Armenians formed the majority of the native population. Converted to Christianity centuries ago, the proud mountain folk established an independent church, which the Crusaders eventually supplanted with their own Latin hierarchy. Unlike the Syrians, who held the Franks in neutral regard, Armenians behaved with mixed loyalty and treachery toward their overlords.

Many important cities of Outremer also contained small Muslim and Jewish communities, which remained in Christian-dominated lands despite unrelenting religious persecution and harassment. After the Christian occupation of Palestine, most Muslims abandoned their homes, shops, and farms and emigrated to nearby Damascus, where they were welcomed as heroes. Faithful Muslims could not remain in a country surrounded by infidels (unbelievers), who continually denounced Islam and publicly insulted the Prophet Muhammad.

The Jewish population suffered as greatly as the Muslims did. During the Crusades, many Franks believed that the Jews were directly responsible for the death of Christ. The Jews had enjoyed far greater religious freedom under Muslim rule than they did under the Franks. Not surprisingly, many chose to emigrate to Damascus rather than live with the Frankish occupation.

The population of Outremer was thus a tangled social tapestry. Small numbers of Franks ruled a vastly larger population of native Syrian-Christians in the Kingdom of Jerusalem, and Armenians in the northern states of Antioch and Edessa. These natives dwelt mainly in the countryside. In the cities, rival Pisans, Genoese, and Venetians dominated the mercantile districts. Despite discrimination, tiny Muslim and Jewish quarters remained in the cities, primarily to support traveling pilgrims and merchants of their religions. Each group spoke a different language, practiced a different religion, and observed widely varying customs. Faced with this cultural diversity, many Franks "went native" themselves within a generation, quickly adopting the dress, habits, and diet of the local population.

Life in Outremer

There was no shortage of game in the wild highlands of Palestine, and along with this food, the Franks enjoyed the region's abundance of exotic spices: cloves, cinnamon, dill, saffron, turmeric, and coriander. They relished the strange fruits and vegetables, like the olive, fig, muskmelon, cucumber, and pomegranate. Sumptuous fabrics were available for tapestries, linens, carpets, and other opulent furnishings. Glass, uncommon in parts of Europe, was readily available here, especially near the coastal cities where large foundries operated; many a lord's and merchant's private apartments were fitted with window panes. In many cases members of the middle class, and even courtesans, outshone the nobility in their taste for lavish clothes and posh furnishings. Silk fabrics were heavily brocaded with gold thread and sometimes small jewels. In Outremer, the nobility and affluent middle class enjoyed luxury unthinkable to the wealthiest aristocracy back in Europe.

Though the standard of living in Outremer was opulent by European standards, Palestine was a poor backwater compared with its wealthy Muslim neighbors. The cities of Palestine exported few native goods except cloth and sugar; they relied extensively on trade for economic prosperity. The wealthy Muslim cities of Aleppo, Mosul, and Damascus used Palestine's ports-especially Acre-to transport their goods to the Mediterranean.

Surprisingly, in the latter 12th century the flow of commerce from Muslim cities through Outremer continued unabated, despite hostilities between their respective governments. Caravans continued to move from Damascus to Acre, regardless of the political climate in Jerusalem. Rulers in Outremer realized that their long-term economic prosperity lay in trade. In general, Muslim caravans and merchants entered the port cities even during declared wars. Merchant caravans were always a tempting target for bandits and impoverished (or ambitious) lords. Hence, they always traveled with a detachment of guards for protection, though the vigilance and morale of these guardians varied considerably.

Pilgrims newly arrived from Europe were always astounded by the almost festive prodigality of the Franks. The aristocracy constantly sponsored jousts and other contests, offering opulent gifts of weapons, armor, horses and sometimes even gold as prizes The Franks spared no expense when they threw parties, sponsored weddings, or even when they gave alms to the poor. Under this carnival atmosphere, however, a perceptive observer could note a nervous apprehension. The Franks sometimes clung to their perch in Outremer by only the slimmest margin, surrounded by a host of enemies, all eager to witness their downfall. The Franks' grasp on the Holy Land was tenuous at best, and despite their bravado, they knew it.

Politics and Intrigue

Politically, Outremer was basically feudal. After 1109, the King of Jerusalem ruled as the overlord of all Christian states in the Holy Land, and the rulers of Antioch, Tripoli, and Edessa all swore fealty to him. The Kingdom of Jerusalem was further divided into four fiefs: the County of Jaffa, the principality of Galilee, the Seigneurie of Outrejourdain (literally, the "Lordship of Transjordan"), and the Seigneurie of Sidon. The king reserved the cities of Jerusalem, Nablus, Acre, Dacron, and the lands surrounding them for his personal domain. The principal fiefs of Outremer were subdivided further into smaller grants for each lord's personal vassals, who were bound in a double oath of fealty to both their local lord and the king.

Unlike most feudal states back in Europe, the king ruled in conjunction with a High Court consisting of his most prominent vassals. According to Frankish custom, a king did not conquer a country-he was elected by his peers after the conquest. The first High Court selected Godfrey of Lorraine, one of its members, as Jerusalem's first ruler. Thereafter the High Court judged matters of succession to the throne. They appointed a temporary Regent when the king was captured or if a lawful heir was still in his or her minority. Though the king presided over this High Court, he still relied on their assent to important policies, such as declarations of war and truces. In addition to its political role, the High Court also had legislative duties that consumed most of its time.

In the early years of the kingdom, the Franks presented a united front against the Saracens. During the 1130s, once the grown children of the First Crusaders began to assert their political influence, intrigue and scandals increasingly marred the history of Outremer. Struggles between two factions grew increasingly vehement by the 1180s, just before the catastrophic Battle of Hattin and the subsequent collapse of the Crusader States. Who were these factions?

On one side stood the pious Crusaders from Europe and the monastic Military Orders in Outremer. After the First Crusade, the Church launched an extensive propaganda campaign that portrayed the Saracens as a race of evil monsters who must be exterminated. Europeans had almost no understanding of Islam-the poet of the Song of Roland (written at the time of the First Crusade) portrays the Saracens as worshiping the Roman god Apollo! For a holy war to be morally acceptable, the Muslims had to be evil pagans. According to the Crusading mentality, the heathen Saracens must be stamped out of existence at every opportunity-one could never make peace with them.

In the other faction stood those that grew up in the Holy Land or had personal dealings with the Muslims. They often viewed their Muslim neighbors with more tolerance than the devout, militant Europeans arriving fresh from the West for a holy war. Once the Franks learned Arabic, they usually realized that the Saracens were not the wicked, depraved race the Latin Church made them out to be. Adherents of this tolerant philosophy, such as the rulers of Tripoli and Antioch, recognized the humanity of the Muslims and believed that peaceful coexistence with them was possible.

These two opposing factions held each other in contempt and sought to bring Outremer around to their line of thinking. Th, Crusaders believed that members of the pacifistic "Tolerant" faction were misguided traitors to Christ and the Kingdom of Jerusalem; the Tolerants thought Crusaders were closeminded, religious fanatics who threatened the peace, and ultimately the continued survival, of the Christian States in Outremer. Historically, the Crusader faction was usually more influential at court.

During the brief reign of Baldwin IV, the tragic "Leper King," conflict between the two factions approached open civil war. Baldwin's successor, the feebleminded King Guy, was noted for his tendency to believe the last person speaking to him. Usually, that person was the fanatical Reynald de Chatillon, an adventurer and robber-baron with a legendary hatred of the Saracens, who had imprisoned him for 16 years.

Reynald had a talent for making members of the Tolerant faction look like cowardly traitors, and he deliberately sabotaged the peace of the kingdom at every opportunity. When- 2ver the king negotiated a treaty with Saladin, Reynald broke it-first by capturing rich caravans, later by building a pirate fleet and pillaging down the coast of the Red Sea. Reynald's legendary raid never reached its intended destination, the Muslim holy city of Mecca. When Saladin learned of this Frankish outrage, he swore to slay Reynald with his own hand and drive all the remaining Franks into the sea. After the Battle of Hattin, Saladin had the impudent Reynald brought into his tent, where he struck off the Frank's head with a single blow from his own scimitar.

Ironically, the fanaticism of the Crusading mentality, which helped capture the Holy Land in the first place, also contributed to its ultimate defeat.





Timeline: 1098 - 1187

The convoluted political and military developments in Outremer often depended on events in distant Europe, Byzantium, Egypt, and Muslim Syria. This timeline traces events that shaped the history of the Frankish states in Palestine from their creation in 1098 to their disastrous defeat in 1187. Use these events to inspire story ideas and give historical flavor to the campaign.

1098. Baldwin of Bouillon marries an Armenian bride and inherits the Principality of Edessa under dubious circumstances. In June, Crusaders capture Antioch. Famine grips the Crusaders during the winter.

1099. Bohemund of Taranto becomes the first Prince of Antioch. The Crusaders capture Jerusalem in July, slaughtering all its Moslem and Jewish inhabitants. Godfrey of Lorraine is elected the first

ruler of Jerusalem. In August, the Franks defeat an Egyptian army at Ascalon.

1100. Godfrey makes treaties with the Muslim Emirs along the Mediterranean coast of Palestine and raids Damascus. He becomes sick and dies in July. By November, Baldwin of Edessa becomes Godfrey's successor in Jerusalem.

1101. King Baldwin raids Transjordan in the spring and captures the Mediterranean cities of Arsuf and Caesarea by May. The king defeats an Egyptian expeditionary force at the first Battle of Ramleh in September.

1102. Baldwin's forces are defeated by a new Egyptian army at a second battle of Ramleh in May. The king escapes the massacre to gather reinforcements and rout the Egyptians at Jaffa. In the north, Raymond of Toulouse raises an army and captures Tortosa. He lays siege to Tripoli, and defeats an army outside the city walls.

1103. The siege at Tripoli continues; Raymond conquers the surrounding countryside and erects a castle called Mount Pilgrim outside the invested city. Baldwin invests Acre, but the siege is broken by the arrival of an Egyptian fleet.

1104. Mount Pilgrim is completed outside Tripoli; the siege there continues. Prince Bohemund and Count Baldwin of Edessa strike east into Arabia but are soundly defeated at the Battle of Harran. In May, the king makes an alliance with a Genoese fleet and invests Acre once again. The city capitulates after only 20 days.

1105. Raymond falls ill and dies in February, creating succession troubles in Toulouse. During the summer, the vizier of Egypt sends another army to Palestine. The Fatimids are defeated at the third Battle of Ramleh in August.

1106. In the fall, Baldwin defeats an Egyptian expeditionary force near Hebron. Tyre and Damascus strike unsuccessfully at new Christian castles along the frontier.

1108. In despair, the Emir of Tripoli visits the Caliph of Baghdad for aid. During his departure, Tripoli's desperate nobles invite Egyptian forces into the city. In spring, Toghtekin of Damascus raids the towns of Galilee. By August, Baldwin invests Sidon, but the siege is broken by Egyptian and Damascene reinforcements. During the winter, Baldwin and Toghtekin sign a 10-year truce for commercial reasons.

1109. Bertrand of Toulouse, Raymond's illegitimate son, arrives at Tripoli. King Baldwin arrives to aid the siege. The city capitulates and Bertrand becomes the first Count of Tripoli.

1110. In February, Bertrand helps Baldwin lay siege to Beirut, which surrenders by May. With the arrival of Western naval reinforcements, Baldwin finally captures Sidon by December.

1111. Baldwin invests Tyre and Ascalon, but each siege is unsuccessful. 1113. The king raids Damascene territory, breaking his truce.

1115-16. Baldwin fortifies the kingdom with castles in southern Judea.

1118. The Order of the Temple and the Order of St. John are established in Jerusalem. In March, Baldwin invades Egypt, but catches a fatal illness and dies by April. On Easter Sunday the previous Count of Edessa is crowned Baldwin II. Joscelin becomes the new Count of Edessa.

1119. Roger, Prince of Antioch, raises an army and marches on Aleppo. In June, his forces are annihilated, leaving Antioch leaderless and the North undefended. The Aleppans do not press their advantage. Baldwin writes to the Republic of Venice, begging assistance.

1122. King Baldwin is captured during a surprise Aleppan raid.

1123. In May, Egypt invades Palestine once again but is defeated by timely arrival of a powerful Venetian fleet.

1124. After intense negotiations, the Venetians agree to help invest Tyre. The siege begins in February and drags on into the summer. Baldwin is released in June for a high ransom. Tyre finally surrenders in July and the fleet returns to Venice.

1125. Baldwin rallies the northern princes and smashes a Muslim army at Azaz. After the victory, the king returns to Palestine and raids Damascus and Ascalon in the autumn.

1126. An Egyptian fleet raids along the coast. Baldwin establishes Bohemund II as the new Prince of Antioch.

1127. The Princes of Antioch and Edessa quarrel. The Turkish atabeg Zengi organizes a Seljuq government at Mosul.

1128. By June, Zengi marches on Aleppo, which receives him with open arms after years of political anarchy.

1130. Zengi extends his control as far south as Homs. Bohemund II is slain during a raid on Damascus, leaving Antioch without an adult heir. Bohemund's wife, Princess Alice of Antioch, revolts against her father, King Baldwin. Baldwin travels north to assure her submission, but after her father's arrival, Alice withdraws to Lattikieh.

1131. Baldwin grows ill and dies in August. Joscelin of Edessa perishes soon afterward during a raid on Aleppo. Alice of Antioch quickly resumes control of the city after her father's death. Baldwin's first daughter, Melisende, and her husband Fulk are crowned together in September.

1132-34. While King Fulk takes his army to leaderless Antioch and Edessa, Queen Melisende dallies with a handsome young knight at court. Fulk and Zengi's lieutenant, Sawar, conduct frontier raids in the north.

1135. Zengi and Sawar capture castles along the Edessene frontier.

1136. The Patriarch of Antioch secretly marries Raymond of Poitiers to Constance, Alice's eight-year-old daughter, crowning Raymond the new Prince. Defeated, Alice dies soon after her retreat to Lattikieh. In Edessa, a private war breaks out among Armenian nobles, and during the confusion, Sawar raids deep into the county.

1137. In the spring, Damascus invades the County of Tripoli, capturing two frontier castles. In June, Zengi clashes with Fulk in the north, near Homs, defeating the Franks and forcing the king to Montferrand. Zengi besieges the stronghold and Fulk surrenders the castle in exchange for his freedom.

In August, after campaigning against the Turks of Anatolia, Emperor John I arrives at Antioch with a massive army. John lays siege to the city until Prince Raymond surrenders and reluctantly pays him homage.

1138. John and the Frankish lords of Antioch and Edessa invest Shaizar, but dissension among the Franks causes the emperor to abandon the siege by May. In the fall, John departs Antioch in disgust for further campaigns in Anatolia. In June, Zengi marries the princess of Damascus, gaining Horns as her dowry. However, intrigues prevent Zengi from gaining control of the city.

1139. Zengi lays siege to Damascus through the winter.

1140. The atabeg Unur of Damascus and King Fulk form an alliance and drive Zengi away from the Muslim city.

1141. The Sultan of Baghdad seeks to re-assert his authority over Zengi. The atabeg is distracted from pursuing his military campaigns in Syria for two years while he assures his overlord of his continued loyalty.

1142. Emperor John I returns to the border of Antioch and demands complete submission from Raymond. The frightened prince stalls for time.

1143. In March, Emperor John I is fatally wounded in a hunting accident. In November, Fulk also dies in a hunting accident. Queen Melisende assumes leadership of the realm as regent for her younger son, King Baldwin III.

1144. Raymond quarrels with the new Byzantine emperor, and argues with Joscelin II, Count of Edessa. Zengi lures Joscelin out of Edessa and strikes at the city in November, during the count's absence. In December, the atabeg captures Edessa.

1145. Zengi consolidates his position in Edessa. Hearing of a revolt in Mosul, Zengi returns home to quash the rebellion. Queen Melisende dispatches an envoy to Rome to beg the Pope for a second Crusade. In December, Pope Eugenics III calls on Louis, King of France, to rescue the Christian states of Palestine.

1146. Zengi prepares a new campaign in Syria. During September, however, a slave murders Zengi in his sleep. After Zengi's death, Raymond raids near Aleppo, and Joscelin attempts to recapture Edessa. Nur-aldin, one of Zengi's sons, clashes with Joscelin outside the walls of Edessa, soundly defeating the Frankish forces. In Europe. Saint Bernard preaches the Second Crusade across France, Italy, and Germany.

1147. Mellisende breaks the treaty with Damascus, forcing the atabeg Unur to make an alliance with Nur al-din. In May, the king leads an army against unified Muslim opposition. Baldwin withdraws to Palestine while Nur al-din consolidates his power east of the Orontes.

1148: The Second Crusade. Forces of the Second Crusade arrive at Jerusalem by April.

There, the Christian leaders quarrel over a target for the Crusade. Finally deciding on Damascus, their combined army lays siege to the city in July. The Damascene atabeg, Unur, summons help from Nur al-din at Aleppo. Trapped between the armies of Damascus and Aleppo, the Franks reluctantly retreat, but their slow withdrawal is harried by bowmen, who inflict heavy casualties. The Second Crusade ends in humiliation and defeat.

1149. In May, Unur of Damascus accepts a two-year truce with Jerusalem. During June, Raymond battles Nur al-din near Inab, and the Prince of Antioch is slain in combat. In August, Unur dies and is replaced by a weaker emir named Mejuir.

1150. In March, Nur al-din marches on Damascus. Mejuir sends to Jerusalem for aid. King Baldwin advances north and Nur al-din withdraws. Baldwin hastily arranges a truce with Mejuir. Count Joscelin is captured in April by Turkish adventurers and handed over to Nur al-din. With King Baldwin's permission, the Countess of Edessa sells her remaining lands near Turbussel to the Byzantine emperor, permanently dissolving the northern county.

1151. Nur al-din captures Turbussel. Princess Constance of Antioch dallies over her choice for a new husband.

1152. Assassins murder the Count of Tripoli outside the gates of his city. In March, King Baldwin forcibly deposes his regent mother, Mellisende, and assumes control of the government.

1153. In January, Baldwin lays siege to Ascalon, which surrenders by August. In the spring, Constance of Antioch decides to marry a handsome young upstart, Reynald of Chatillon.

1154. After a propaganda campaign against Mejuir of Damascus, Nur

al-Din quickly advances on the demoralized city and captures it after only a one-week siege. In May, the reigning vizier in Egypt falls in a quick coup. The chaotic Fatimid court is rife with intrigue that effectively paralyzes the government.

1156. In March, Reynald assembles a fleet in Antioch and invades Cyprus, brutally devastating the Byzantine island and angering Emperor Manuel. During early autumn, strong earthquakes devastate the Muslim cities of northern Syria.

1157. In the spring, violent aftershocks shake the Orontes river valley, destroying both Muslim and Christian fortifications. The Count of Thiery arrives from Europe with a small army. In the winter, Baldwin, Thiery, and the precocious Reynald march on the earthquake-damaged city of Shaizar.

1158. Shaizar capitulates in February. In September, Baldwin marries Princess Theodora of Constantinople and allies with Emperor Manuel against both Nur al-din and the rebellious Reynald. By winter, the emperor arrives outside Antioch. Frightened, Reynald averts disaster by contritely submitting to Manuel.

1159. In April, Emperor Manuel occupies Antioch. Nur al-din quickly sends the emperor a hoard of tribute, requesting a truce. After signing the treaty, Manuel departs for home, arriving in September.

1160. Baldwin raids the lands near Damascus. In November, Reynald is captured during a raid and jailed with Joscelin, the lord of former Edessa. Reynald remains in prison for the next 16 years.

1161. Emperor Manuel breaks off an engagement with Lady Melisende of Tripoli. Enraged, the count assembles a fleet and raids the Byzantine island of Cyprus.

1162. King Baldwin III grows ill and dies in February. The kingship passes to Baldwin's brother, Amalric.

1163. When Amalric leaves to attack Egypt, Nur al-din strikes at Tripoli. The Christian forces reassemble and defeat Nur al-din's army at Kerak.

1164. Shawar, a deposed vizier of Egypt, invites Nur al-din to reinstate him in Cairo during April. Nur al-din sends his best general, Shirkuh, to assist the ex-vizier. Once reinstated, the vizier promptly expels Shirkuh from Cairo in May. The Turkish general captures Bilbeis, and Shawar auicklv bribes King Amalric to help dislodge km. Amalric arrives at Bilbeis in August.

During the king's absence, Nur al-din strikes at h e north, capturing both the Prince of Antioch and the Count of Tripoli in battle. Amalric lifts the siege, hastens north, and negotiates the release of Prince Bohemund

1165-66. Nur al-din attacks strongholds along the Lebanese frontier. In the south, his general Shirkuh raids Outrejourdain.

1167. In January, Shirkuh and his nephew Salah ad-din (Saladin) depart Damascus to invade Egypt. The Franks assemble an army to intercept the Syrian forces and are welcomed by vizier Shawar near Cairo. After a month of maneuvers, the Syrian army defeats the Franco-Egyptian coalition in March. When Amalric and Shawar retreat to Cairo, Shirkuh captures Alexandria. By June, Amalric and Shawar lay siege to Alexandria, forcing Shirkuh and Saladin to surrender the city. The Syrians return to Damascus in July.

Meanwhile, back in Palestine, Nur al-din raids Tripoli during the summer. After arranging a truce with Shawar, Amalric hastens home in August to organize the kingdom's battered defenses. By the end of the month, Amalric marries Maria Comnena, the emperor's grand-niece.

1168. Amalric negotiates an alliance with the emperor to conquer Egypt, but troubling news from Cairo forces the king to strike in October without Byzantine assistance. Amalric first feints at Homs to distract Nur al-din, then quickly turns and in November strikes at Bilbeis, catching the truce-abiding Egyptians by surprise. Frankish atrocities promptly unite Egypt against the Crusaders, inspiring Shawar to stall for time and call on Nur al-din for help in December. General Shirkuh and Saladin quickly arrive on the scene, thwarting the Frankish invasion.

1169. Faced with Egyptian and Syrian opposition, Amalric retreats in January. Shirkuh promptly arranges Shawar's downfall and becomes the vizier of Egypt, but the former general dies in March after a binge of overeating. The Fatimid Caliph chooses Saladin as his uncle's successor.

In July the promised Byzantine fleet arrives in Palestine and Amalric reorganizes his army for a fresh assault on Egypt by October. The coalition marches on Damietta, where the campaign bogs down in a protracted siege. In December, inclement weather and supply shortages force the Frankish-Byzantine coalition to abandon their assault. On the open sea an unexpected storm capsizes much of the Byzantine fleet.

1170. A massive earthquake strikes Northern Syria in June, devastating both Christian and Muslim cities. In December, Saladin attacks southern Palestine and then quickly retreats back to Egypt.

1171. During March, Amalric visits Constantinople to cement his Imperial alliance, returning by June. In Egypt, the last Fatimid Caliph perishes and mullahs pray for the Caliph of Baghdad as their spiritual leader. Nur al-din invades Antioch and Tripoli, demolishing two castles.

1173. Amalric raids in the north and Nur aldin attacks southern Palestine. Distrust and resentment grow between Saladin and Nur al-din. In Jerusalem, the Grand Master of the Assassins forms an alliance with Amalric against Nur al-din.

1174. Nur al-din and Amalric both die this year from disease. Raymond of Tripoli is appointed as regent of Jerusalem, while Saladin lays siege to Aleppo and claims Nur aldin's legacy. The Caliph of Baghdad quickly appoints Saladin king of Egypt and Syria.

1175. Saladin makes a truce with the Franks so he can subjugate Aleppo.

1176. Breaking the truce, Raymond invades Syria but is driven back by Saladin's approach. The sultan returns to Egypt to consolidate his rule. In September, the Turks massacre the Imperial Army at Myriocephalum, decisively crippling the Crusaders' most powerful ally. At Jerusalem, Princess Sibylla marries William Long-Sword, a French noble. Reynald of Chatillon is freed from prison and resumes lordship of Kerak and Montreal.

1177. Young Baldwin turns 16 and, though plagued by leprosy, assumes rulership of the kingdom. Sibylla's new husband dies from malaria, but not before fathering an heir to the kingdom, the future Baldwin V. Saladin attacks Jerusalem in November. The Franks rapidly reorganize and surprise Saladin's army near Ramleh, routing the invasion.

1178. Saladin organizes his kingdoms and stages minor raids on Palestine. The Franks rebuild fortifications in the south.

1179. Saladin defeats the Franks at Jacob's Ford, capturing many noble prisoners. 1180. After a winter famine, Baldwin arranges a two-year truce with Saladin in May. Against the king's wishes, Princess Sibylla marries a boyish young knight named Guy of Ibelyn. Intrigue between two political factions divides and distracts the Franks at Jerusalem. In September, Emperor Manuel dies at Constantinople, and the Crusaders lose their most powerful ally. The empire is plunged into turmoil.

1181. Reynald of Chatillon breaks the truce with Saladin by attacking a rich caravan bound for Mecca. Saladin proclaims jihad against the kingdom.

1182. Saladin invades Palestine in July, but is turned back at Belvoir. During August, Saladin strikes at Beirut, but retreats after Baldwin has assembled his army. In autumn, Reynald assembles a fleet and raids along the Red Sea, threatening Mecca. Saladin and the Muslim world are appalled.

1183. Saladin captures Aleppo in June after a three-week siege, consolidating his empire against the Franks. In September, Saladin invades Palestine from Damascus, and unsuccessfully lays siege to Reynald's impregnable castle, Kerak.

1184. Saladin again besieges Kerak unsuccessfully in autumn. Factional politics plague the court at Jerusalem.

1185. Dying from infections caused by leprosy, King Baldwin IV prepares his will and turns over the government to Raymond of Tripoli. The king dies in March and Raymond negotiates a four-year truce with Saladin.

1186. The eight-year-old King Baldwin V dies at Acre from disease. Princess Sibylla's faction stages a coup at Jerusalem and proclaims her Queen. Raymond refuses to pay homage to Sibylla's immature husband, King Guy, and the kingdom becomes deeply divided by factional resentment. By the end of the year, Reynald of Chatillon once again breaks the truce with Saladin, capturing a rich caravan traveling from Cairo.

1187. Following Reynald's latest debacle, the northern princes of Tripoli and Antioch arrange separate treaties with Saladin. Raymond of Tripoli secretly allows Saladin's army safe passage through his lands to raid Palestine. By April, Raymond reconciles his differences with King Guy. In June, Guy assembles the forces of Palestine and confronts Saladin. During July, Saladin smashes the Christian army at the Horns of Hattin, capturing Reynald of Chatillon and King Guy. Saladin personally slays Reynald, but holds Guy for ransom.

Most of Palestine promptly capitulates to Saladin. Jerusalem surrenders in October, but Tyre repels Saladin's attacks during November, after the surprise arrival of Conrad of Montferrand from the west. Conrad holds Tyre until the Third Crusade arrives in 1192.



Tales of the Crusaders

"You must suffer many things in the name of Christ, wretchedness, poverty, nakedness, persecution, need, sickness, hunger, thirst, and other things of this kind."

Pope Urban II,1095

Pope Urban II launched the first Crusade during the summer of 1095. Five months earlier, an envoy of the Emperor Alexius I had arrived in Rome to plead for assistance against the Turks, who were threatening the Byzantine Empire. Urban II, who had been courting a more open relationship with the Eastern Church for the past 10 years, soon called for a Crusade to liberate both Constantinople and the Holy City of Jerusalem from the "pagan" Muslims.

With his first sermon to an assembly of bishops in southern France, Urban II started a crusading movement that would span nearly seven centuries of history. In this chapter, we examine the goals, highlights, and major accomplishments of the early Crusades to Palestine.

Peter the Hermit

It was not Pope Urban, however, but an itinerate preacher named Peter the Hermit, who opened the floodgates to anyone of any age, sex, or condition to march with him to Constantinople. He is surely one of the oddest figures in history, especially for a man who would have so much influence on the events to follow.

These unarmed and untrained hordes of people set out at once for Constantinople, without waiting for the Crusader knights, in a mass exodus often called the "People's Crusade" or the "Peasant's Crusade." They followed Peter the Hermit and his chief lieutenant, Walter the Penniless. This last was an apt nickname, because all these unruly, unarmed, and untrained people were short of money and supplies, racing headlong to disaster.

However, Peter did have one talent, albeit not a military one. As he preached his way through Europe, he gathered up several trunkloads of gold. Although it came from many supporters, it also seems Pete had a gift for extorting money out of the Jews of Europe. The Jews of this period had a reputation for being moneylenders, which was not entirely born of the rampant medieval anti-Semitism, but out of the fact that Jews in medieval Europe had very few ways to earn a living. They were forced to live in ghettos, the area of each large city set aside for them, and walled off to the main, Christian part of the city. Jewish physicians were renowned, and this often allowed them to cross over the wall. But Jews were not allowed into any of the trade guilds, and consequently, they could not earn their living in any of the typical professions of the period, such as masons or carpenters or blacksmiths. Moneylending became a way that Jews could earn a living, particularly because Catholics were forbidden to practice what was called "usury." And so was born the repulsive myth of the money-grubbing and usurious Jew, with hoards of gold stashed away in his mattress.

So, with about 25,000 Christians marching behind him, who's going to tell the old hermit that they really aren't interested in making a donation? Of course, these masses of people caused nothing but trouble along the way, even occasionally setting off a major battle. In the Hungarian city of Semlin, for example, an argument with a tradesman over the price of a pair of shoes erupted into a full-scale riot, then a battle, claiming the lives of over 4,000 people in the city.

The meanderings of Peter the Hermit illuminate one very important fact of crusading: that the lack of centralized authority in government under the feudal system was reflected in the same lack of organization of the Crusades. There was no single leader, no organized place of embarkation, and no central clearinghouse for weapons and supplies, not to mention information. As word of the Crusade was spread over Europe, the Christian West ambled its way to Asia Minor in ragtag bands, with no connection to one another apart from a determination to rendezvous at the gates of Constantinople. It's difficult to grasp what 25,000 Christians on the march in one party must have been like. Many would die on the journey, and many would simply give up in despair, too short on food, supplies, and men to continue the journey. Entire contingents of thousands of Crusaders sometimes disappeared, never to be seen or heard from again.

The First Crusade: 1095-1101

Pope Urban II started the Crusade with two clear objectives. First, the forces of Western Christendom would liberate Eastern Christians by driving the Turks out of the Byzantine Empire. After that, the Crusade would open a safe pilgrimage route through the Middle East and recapture the Holy City of Jerusalem. During 1095, the Pope toured his native kingdom of the Franks, preaching the Crusade. Born into a French noble family around 1035, Urban well understood the mindset of the clergy, aristocracy, and common people in his home country. The response to Urban's call was enormous, far greater than he had originally intended or even wanted.

Frankish expedition, under the strict control of the church. To this end, the Pope appointed Adhemar, the Archbishop of Le Puy, to arrange the crusade in 1096. The faithful from all classes of society converged in southern France, sewing two strips of red cloth over their outer garments to proclaim their honored status as pilgrims. The crusaders believed that they were taking up the cross and following Christ, as had been called for in the New Testament. Bishop Adhemar was joined by barons, knights, priests and commoners. Only monks were forbidden to participate. All other elements of medieval society were welcome to join the expedition and help free the Holy Land from the Muslims.

Meanwhile, a popular preacher named Peter the Hermit was inspired by Urban's message and carried it to his native land of Germany, unbeknownst to the Pope. Peter preached the crusade across the country and quickly amassed his own "People's Expedition" at Cologne. Without any of the careful preparations characteristic of the Frankish crusade, the People's Expedition, sometimes called the Peasants' Crusade, crossed Eastern Europe during the summer of 1096 and arrived at Constantinople in August. Their journey was far from peaceful, as their inadequate planning forced them to rob and pillage the countryside for food and water, even after they entered the Byzantine Empire. Along the way they vented their hostility to Jews through murder and atrocities.

Once the People's Crusade arrived at Constantinople, they continued to disrupt the Imperial peace, burning Greek Orthodox churches and looting rich suburbs. Despite these crimes, Emperor Alexius welcomed Peter to his palace with all the honor of a visiting dignitary and gave provisions to the crusaders. The emperor warned Peter of Turkish tactics and urged him to wait for the Frankish expedition, but the Crusaders were impatient and slowly began moving toward the Turkish frontier. After crossing the Bosporus in October, the careless crusaders were ambushed by Kilij Arslan. The Turkish sultan swept down out of the hills, easily annihilating the surprised and terrified crusaders. Saved by a Byzantine detachment, Peter and a small fraction of his followers returned to Constantinople alive.

The Western leaders that made up a second wave of the First Crusade were much more practical than the careless pilgrims of Peter's expedition. The princes gathered their forces; raised taxes to purchase arms, horses, and supplies for the long journey; and arranged for the government of their estates during the extended absence. In southern France, Adhemar was joined by Count Raymond of Toulouse; they made the journey to Constantinople together. In western France, Duke Godfrey of Lorraine assembled his brothers, Eustace and Baldwin, his loyal knights, and set off for the east with a well-equipped army. Finally, an infamous Norman knight, Bohemund of Taranto, joined the crusade with his small private army in April 1096.

Though much better armed than the People's Crusade, these Frankish expeditions proved equally unruly during their separate journeys to Constantinople. After the Byzantine navy conveyed them across the Bosporus in early 1097, the Crusaders marched on the Turkish capital of Nicea. At the time, Kilij Arslan was occupied in wars with his neighbors, but after his easy victory over the first wave of disorganized Crusaders, the Turkish emir was not terribly concerned by reports of the second expedition. Kilij Arslan's overconfidence and lengthy delay proved to be costly mistakes. Nicea promptly surrendered in June. Fearing the Franks' dreaded reputation, the city rulers turned the keys over to Emperor Alexius, not the Crusaders. Despite the Frank's fury at not being allowed to loot and pillage the city, Nicea represented their first significant victory.

Kilij Arslan was understandably furious at this setback, and he planned an ambush in the Crusaders' path, in the valley of Dorylaeum. When the vanguard approached the Turkish trap in October, the impatient sultan mistook it for the Crusaders' entire army and attacked, promptly surrounding the smaller force. The Turks were so intent on their prey that they did not notice the approach of the main Crusader army from Nicea until too late. The Turks were soundly defeated in battle, and the sultan was forced to flee into the hills. Less than a month after their departure from

Constantinople, the Franks had visited two successive defeats on the "pagan" Turks.

The Crusader's hardships were only beginning, however. With most of his army destroyed, Kilij Arslan could not afford another direct confrontation with the Franks. He could predict their route across Anatolia, however, and harried every mile of their advance using guerilla tactics. He stripped the land and poisoned the wells in the Crusaders' path, cut off their supply lines from Constantinople, and watched them crawl across the forbidding Anatolian countryside in the oppressive heat of summer. Pilgrims, horses, and knights soon began dying from the heat, starvation, disease, and thirst.

The tribulations of Anatolia converted the Crusade into a fanatical, mobile monastery. Had not God allowed the Devil to test Job's faith, by visiting his faithful servant with horrible afflictions? Throughout their misery in Anatolia, the Crusaders began to feel that God was preparing them, like Job, for a sacred mission by forging them into a special instrument of His will. During Turkish skirmishes, the Franks began to see visions of angelic warriors. They identified these visions as holy saints like St. George, hovering protectively in front of their army and defending them from the Turks. In dreams the Franks encountered the peaceful spirits of their slain comrades, giving them comfort and urging them to persevere. The fanatical Crusaders were convinced that they had been chosen to complete the liberation of the Holy Sepulcher in Jerusalem.

When the Crusaders broke through Anatolia and arrived outside the walls of Antioch in the fall of 1097, their numbers had been decimated and their leaders impoverished. Adhemar convinced the princes to invest the legendary Biblical city through the winter, and the Crusaders soon sprawled around the five miles of Roman walls. After months outside Antioch, the Crusaders suffered even more from famine and disease. Soon the number of horses in the Christian camp dwindled to less than 20, depriving the knighted class of their hereditary status.

While his countrymen approached Antioch, Baldwin, one of Duke Godfrey's adventurous brothers, separated from the main army with a small contingent of knights, intending to found a small principality along the Orontes River. He soon befriended the Armenians, Christian mountain folk of southern Anatolia with no love for the Turks. As Baldwin traveled through the countryside in 1097, the small Turkish garrisons in the region either fled or were soundly defeated by his well-armed knights. In February of 1098, he was adopted by King Thoros, an heirless Armenian monarch, during a strange, ancient ceremony in which Baldwin and Thoros rubbed their hairy chests together under the same woolen shirt. When Thoros died suspiciously in March, only a few weeks after the adoption, Baldwin claimed the city of Edessa and the surrounding lands as his personal domain. Because Thoros had been unpopular for his subservience to the Turks, the Armenians welcomed Baldwin as their new leader.

Back at Antioch, the Turkish sultan of the city, Yaghi-Siyan, was desperately trying to induce his former enemies, in the neighboring cities of Mosul, Damascus, and Aleppo, to rescue him from the Crusaders. The Antiochene ruler had betrayed the Emir Ridwan of Aleppo in the previous year, so the nefarious Yaghi-Siyan could not count on help from his nearest neighbor. After substantial monetary inducements, the atabeg Kerbogha of Mosul started assembling his armies in-the spring.

Outside Antioch, the Crusaders' siege dragged on, despite low morale, desertions, and rumors of Kerbogha's advancing army. Fortunately for the Crusaders, the cautious Kerbogha paused to besiege Baldwin at Edessa, delaying his arrival at Antioch by several weeks. During that time, Bohemund of Taranto arranged for a traitor in Antioch to admit him and some fellow knights into the city. Before long, the adventurers opened the gates of the city and the Crusaders promptly captured Antioch. By June 2,1098, all Turks in the city had either fled or had been slaughtered along with the ruthless Yaghi-Siyan.

As Kerbogha's army disengaged from its profitless siege in Edessa and set off again toward Antioch, the Crusaders' morale sunk to a new low. The besieged city had exhausted stores when the Franks captured it, and the vast majority of knights still had no horses.

On June 5, the atabeg's huge and magnificent army arrived outside Antioch. The supernatural quickly intervened on the Crusaders' behalf. Barely a week after the capture of Antioch, one of the common pilgrims, a rather disreputable fellow named Peter Bartholomew, approached Count Raymond and Bishop Adhemar with news of visions he had received from St. Andrew. In his dreams, the impatient saint had ordered Peter to search for the Holy Lance. This spear, which had pierced Jesus' side as he was crucified, now lay buried in the Church of St. Peter in Antioch. It would let the Crusaders defeat all their Muslim enemies in Palestine.

Adhemar was skeptical of Peter, a lascivious rogue and a known scoundrel. Count Raymond, however, accepted Peter's account and prepared for the excavations. Meanwhile, another crusader-a young priest named Stephen of Valence-had another vision, in which Christ appeared to him directly and said that the Crusaders had lost their holy purpose and become distracted by debauchery and fornication. If the Franks would amend their ways, Christ promised to send them help in five days. Bishop Adhemar accepted this vision as genuine and convinced the princes of the Crusade to swear that they would not abandon Antioch. Hearing news of their princes' resolve, morale improved considerably among the Crusaders, who were by now vigorously defending the city against the repeated assaults of Kerbogha's forces.

A few days passed, and excavation began in the Church of St. Peter. At first the workers discovered nothing, and Count Raymond went away in disappointment. Suddenly Peter Bartholomew leaped into the massive pit and soon discovered a rusty piece of iron, which he proclaimed a fragment of the Holy Lance. Though some workers were skeptical, a reputable noble at the scene swore that he had gripped the sacred relic while it was still partially buried in the ground.

When they learned of the Holy Lance's discovery, the Crusaders were ecstatic. As Count Raymond fell ill, leadership of military affairs passed to Bohemund, and he prepared to attack Kerbogha. Not only was St. Andrew (in Peter's visions) urging the Crusaders to attack, but the Turkish utabeg was experiencing serious difficulties keeping his army together. Considerable friction between the Turkish leaders and Arab soldiers had only been worsened by Kerbogha's fruitless assault on Edessa at the start of his campaign. There were soon mass desertions in the atubeg's army.

After a night of fasting and prayer, the Franks prepared to battle the Turks on June 28. Bishop Adhemar celebrated mass at dawn, and a procession of white-clad priests led the Christian army out of Antioch onto the battlefield, triumphantly brandishing the Holy Lance. When the Franks charged into battle, they believed they saw angelic warrior-saints appear before them, turning aside the hail of Turkish arrows and leading them fearlessly into combat. Kerbogha's demoralized army, unprepared to face this kind of unwavering religious fanaticism, quickly broke, and the entire Muslim army soon fled in full rout back to Mosul. The Christians saw their stunning victory as a miracle, yet another sign of God's holy favor for his Chosen.

As the victorious Franks began planning their final approach and capture of Jerusalem, the ultimate goal of the Crusade, it became clear that at least three of their leaders would not join them. Baldwin of Edessa had a new domain to protect on the eastern frontier, and Bohemund had proclaimed himself the Prince of Antioch. Adhemar, the spiritual leader of the Crusade thus far, would not accompany the Franks to Jerusalem either. The Bishop of Le Puy died on August 1 after an epidemic of typhoid swept through Antioch.

In early 1099 the remaining Franks, led by Count Raymond and Duke Godfrey, marched down the coast to Jerusalem. By now all of Palestine had heard terrible tales of the "invincible" Crusaders from Muslim refugees. They learned with horror of an incident at Ma'arra, where the ferocious Crusaders were said to have committed acts of cannibalism after slaying the town's inhabitants. Without exception, the Turkish and Egyptian rulers of cities along the Mediterranean coast sent friendly envoys to the Crusaders, bearing lucrative tribute of provisions and horses, in hopes the Franks would pass them by. The Crusaders were intent on reaching Jerusalem, and so they accepted the generous gifts of the Muslims, ignoring the coastal cities for the time being.

By early June, the Crusaders assembled outside the massive walls of the Holy City the final goal of their epic journey. At the time, Jerusalem was under the command of an Egyptian governor named Iftikhar, who was not so easily cowed by the Franks' terrible reputation. As the Crusaders made no secret of their ultimate destination, he had ample time to prepare for the siege. Iftikhar had expelled all the Christians from the city, poisoned all the wells outside Jerusalem, and sent envoys to Cairo for reinforcements.

When the Crusaders arrived, they threw themselves against the walls of the city but were quickly repulsed. For a month the Franks suffered under the brutal summer sun while they erected siege machinery for a more serious assault. Confident that a Cairene army was coming to his rescue, Iftikhar waited patiently behind the city walls. However, the Egyptian forces arrived much too late to save Jerusalem. On the night of July 13, the Crusaders dragged their siege towers up to the walls and forced their way into the city. Throughout the night and the entire following day, the Crusaders massacred every Muslim and Jewish inhabitant who could not flee, including women and children. The triumphant leaders of the Crusade chose Godfrey of Lorraine as the new King of Jerusalem.

From the perspective of both the Pope and the Franks, the First Crusade was a major success. The Crusaders had established three lasting Christian states in Palestine-the County of Edessa, the Principality of Antioch, and the Kingdom of Jerusalem-and recaptured the Holy City from the "pagans." How ever, the slaughter of innocents in Jerusalem would forever cloud negotiations among the Franks, Muslims, and Jews.

The Crusaders had also driven back the Turks who threatened Constantinople, but this victory was short-lived. In 1101, Kilij Arslan finally avenged his earlier humiliating defeat at Dorylaeum by surprising and annihilating a third wave of Crusaders. Once again the Turks closed overland routes to Palestine through Anatolia. Despite this major setback, the Crusaders would remain in Palestine for nearly 200 years.

As for the folk hero of the Holy Lance, Peter Bartholomew, he was soon discredited and accused of being a charlatan. He died of severe burns after trying to uphold his sincerity in a trial by fire. The Holy Lance was carried by pilgrims back to Constantinople, where it disappeared. The Byzantines already had a Holy Lance, discovered centuries before and authenticated by their clergy.

The Second Crusade: 1145-1148

At the time of the First Crusade, the Muslim world was fragmented and disorganized. En 1127, the Seljuq sultan of Baghdad ap pointed the ruthless but competent Muslim atabeg Zengi to the regency of Mosul and Aleppo. The general spent the first few years of his tenure consolidating his rule in Syria,

but thereafter Zengi proved a formidable nemesis to the fledgling County of Edessa.

As early as 1132, Zengi and his chief lieutenant, Sawar, began a campaign of raiding and conquest in the northern Crusader states. Three years later, Zengi and Sawar had either captured or reduced all of Edessa's frontier defenses. The pair now embarked on separate, bolder raids, deeper into Frankish territory. Because of internal political squabbles and limited manpower, the Franks proved unable to stop Zengi's campaign of destruction and conquest. In a decisive blow to the Crusader states, Zengi captured the northern city of Edessa at the end of 1144.

Bad news travels quickly. Within a month of the defeat, the Queen-Regent Melisende of Jerusalem had dispatched an embassy to Rome, who asked the Pope for a new Crusade. Forty years earlier, a crusading furor had spread through Europe after the capture of Jerusalem, but the disastrous fate of the third wave of Crusaders in 1101 had considerably dampened the West's enthusiasm. Although pilgrims still arrived at the Holy Land in droves, only a few small military expeditions regularly embarked to Palestine. It took the debacle at Edessa to shock the West into a new frenzy. In December of 1145, the Pope urged King Louis of France to lead a new Crusade to save eastern Christendom, promising the Crusaders redemption from all sins and temporary suspension of their earthly debts.

Although the king was eager to take up the Cross, his barons showed little enthusiasm King Louis asked a young abbot of legendary eloquence, Bernard of Clairvaux, to help convince his reluctant vassals. As a preacher, Bernard (later Saint Bernard) had been gifted with almost unbelievable charisma. During March 1146, the king assembled his vassals at Vélézay; news that the incomparable Saint Bernard would preach there drew a huge crowd of curious spectators from across France. At the end of Bernard's sermon, the assembly erupted in a religious furor, calling for strips of material so they could sew crosses on their garments and take up the Cross. The king's formerly aloof barons now eagerly pledged themselves to the Crusade.

For the rest of the year, Saint Bernard spread news of the Crusade, traveling to western France, Flanders, and finally reaching Germany, where he eventually convinced the reluctant King Conrad and his entire court to take up the Crusade as well. Conrad spent the spring gathering his vassals and their armies.

Even though the Turks had closed the land routes to Palestine since 1101, both kings preferred to travel by land rather than risk a sea voyage. The leading naval power at the time, the perfidious Roger of Sicily, was so disreputable that the Pope did not even bother to invite him on the Crusade. It is doubtful that even Roger's navy could have accommodated all the French and German Crusaders, 50,000 soldiers, knights, and pilgrims.

The massive German and French contingents departed for Constantinople in early 1147, arriving about a month apart during the fall. Konrad's German soldiers were rowdy and bellicose, much like the first Crusaders, and quickly antagonized the Byzantines by disregarding Emperor Manuel's authorized routes through his domain. They raided the countryside and attacked Imperial police. The Germans even antagonized the French when Louis's army arrived, denying them supplies. Disgusted and enraged by the Crusader's behavior, Manuel secretly accepted a truce with the Turks, promising not to aid the Crusaders once they crossed into Anatolia. From the outset the French, Germans, and Byzantines resented and distrusted each other. This would prove disastrous for the Crusade.

The French and German contingents were conveyed separately across the Bosporus in autumn 1147. Konrad's spirited army, ignoring the suggested routes of Emperor Manuel, stormed ahead of the French in October and quickly blundered into a Turkish trap near Dorylaeum. Konrad's proud forces were wiped out; the German king barely managed to salvage a tenth of his army and escape to Nicea, where the Frankish army massed in November.

During the next four painful months, the combined French and German army struggled across the mountainous Anatolian coastline, plagued by winter storms and constantly harassed by the Turks. Faced with mounting Turkish resistance, the Crusade's leaders began to assemble a fleet when they reached Atallia so they could make the rest of the journey by sea. As soon as there were enough boats to accommodate the family and bodyguard of each king, the royalty promptly sailed to Palestine, abandoning the bulk of their armies to complete the remainder of the difficult journey without their leadership. Conrad landed at Acre in April and traveled to Jerusalem without further incident, where he was welcomed by Queen-Regent Melisende, her son King Baldwin, and their intrigue-ridden court.

King Louis's trip to Jerusalem went far less peacefully. When they arrived at Antioch in March 1148, they were received by Prince Raymond, who was not only Louis's cousin, but also the uncle of his beautiful queen, Eleanor of Aquitaine. Lady Eleanor was one of the most celebrated figures of the medieval world, renowned not only for beauty but also keen wit, perceptive wisdom, and patronage of the arts. A small entourage of troubadours, poets, and philosophers followed her everywhere, even on the Crusade. She helped inspire the ideal of courtly love and gallantry that would later become the romantic standard of European knighthood.

Eleanor was certainly much more intelligent than her dour, pious husband, Louis, and she found the entire Crusade a dreadful experience. During her younger days in Aquitaine, she was rumored to have been quite intimate with her dashing uncle, and from the outset of her arrival at Antioch, the sympathy between Eleanor and Raymond was evident to all. People soon began to suggest that the Queen was spending perhaps too much time alone with the handsome Prince of Antioch. Louis grew jealous.

When the French monarchs arrived at Antioch, Raymond's Principality was fighting a defensive war against the Saracens. After the start of the Crusade, the atabeg Zengi was murdered by a frightened eunuch and his realms divided among his three sons. The most dangerous of these, from the perspective of the Crusaders, was the cunning and pious warrior Nur al-din, who displayed all his father's military genius but none of his ruthless brutality. Though he had only the resources of Aleppo at his disposal for the time being, Nur al-din called for a jihad against the Franks, a holy war to expel the Crusading foreigners. The faithful of Islam flocked to his banner in Aleppo. By the end of 1147, Nur al-din had claimed all the lands and strongholds east of the Orontes river.

Raymond was understandably concerned about Nur al-din's agenda. Despite Raymond's sensible arguments, Louis refused to help his cousin in a campaign against Nur al-din. Eleanor tried to convince Louis of the wisdom in Raymond's strategy, but this only inflamed the king's jealousy. Louis stubbornly insisted on completing his pilgrimage to Jerusalem before embarking on any campaign against the Saracens.

After all the ordeals of the Crusade, Eleanor finally reached the limit of her endurance. On the day before Louis departed for Jerusalem, Eleanor announced that she would not accompany her husband south, but rather would remain in Antioch with her uncle. Furthermore, Eleanor revealed that she would seek a divorce as soon as she returned to France. Completely humiliated, the king kidnapped his rebellious wife that evening and carried her with him to Jerusalem. Appalled by his cousin's behavior, Raymond refused to lend any support to Louis's ill-fated Crusade.

Once all the Crusaders had assembled in Jerusalem, they quarreled for a month over the target for their campaign. They finally decided to attack Damascus. Though undeniably a rich prize, Damascus was also the only city that had proved willing in the past to ally with the Franks. The Damascene atabeg, Unur, was shocked to learn of the Crusaders' advance on his city. He reluctantly dispatched an embassy to Nur al-din at Aleppo, requesting his aid against the Franks. Nur al-din was pleased to comply, having expected the Crusaders to retaliate against him for his father's capture of Edessa.

The young King Baldwin assembled his forces and marched with Louis and Conrad to Damascus. After they surrounded the city and captured the outlying areas, the leaders began to argue bitterly over how they would divide Damascus. During the delay caused by this bickering, Unur managed to recapture the lost territory and drive back the Crusaders. Meanwhile, Baldwin heard reports that Nur al-din was rapidly approaching from the north with a vastly superior force. Louis and Conrad urged Baldwin to stand and fight the Muslims, but the local leaders, familiar with Saracen tactics, recognized their own perilous position.

Now caught between Nur al-din's larger army and Unur's forces from Damascus, the Crusaders would be torn to pieces if they remained. At last realizing his dilemma, Baldwin ordered a withdrawal back to Palestine but Unur would not let the Crusaders leave so easily. He dispatched a company of horsebowmen to harry their retreat. As the hail of arrows fell, picking off stragglers and alarming horses, some of the Crusaders panicked, turning the retreat into a rout.

Disgusted by the entire fiasco, Conrad departed by ship for Europe within a month of the defeat. Louis remained a while longer in Palestine, as he had little to look forward to after his return except a divorce from his estranged wife. He dallied in Outremer for a few months, making pilgrimages to holy places before he too returned home. His marriage to Eleanor of Aquitaine was annulled in 1152, and two months later she married Henry Plantagenet, later King Henry II.

Just as the First Crusade was a stunning success, the Second was a humiliating disaster. After a year of careful preparations and many months of hardship crossing the hostile wilderness of Anatolia, the Second Crusade arrived in Palestine to fight a fruitless military campaign that lasted only four days. Despite their lofty intentions, the leaders of Christendom proved incapable of working together, and their divisiveness let the Saracens triumph. Saint Bernard, confused by the failure of this noble enterprise, would later find it far easier to blame the Byzantines for the Western defeat than see the true cause of the debacle. Needless to say, this epic failure dampened crusading fever for many years to come. It would take the fall of Jerusalem, 40 years later, to draw Crusaders back.

The Third Crusade: 1187-1192

Political intrigue continued to plague Outremer during the decades after the doomed Second Crusade, while the forces of Islam united under the leadership of Nur al-din. By his death in 1174, he had established an empire that included Mosul, Aleppo, Damascus, and Cairo-a tight ring enclosing the Crusader States and threatening their existence. After Nur al-din's death, the humble governor of Cairo, Salah ad-din, known to the Crusaders as Saladin, slowly gathered the reins of his former master's empire.

Saladin is perhaps the best-known and most-glamorous figure of the Crusades. Like Nur al-din, he inspired fanatical loyalty in his followers by strictly adhering to the Skaria, the holy laws of Islam, in both personal and public life. Unlike his former master, Saladin retained his humility, modesty, and compassion after his meteoric rise to power.

For instance, a young mamluk once entered Saladin's tent and asked him to sign a message. Though Saladin was exhausted and asked the slave to return later, the mamluk thrust the paper in his face,

insisting that his master sign. When Saladin protested that he didn't have an inkwell, the slave, growing impatient with the single most powerful leader of Islam, pointed out the bottle behind him. Saladin turned around and exclaimed, "By God, you're right." Fetching the ink himself, he promptly signed the message.

Countless anecdotes like this, chronicled by his friends and advisors, portray Saladin as a modest, compassionate, honorable, and generous man. News of tragedy or suffering often moved Saladin to tears, and he always strictly honored his word to both Muslim and Christian alike. He never broke a truce with the Franks, though the Crusaders routinely betrayed their oaths as circumstances warranted. Saladin was incredibly generous with his wealth, to the frustration of his treasurers. Saladin's advisers maintained a secret treasury so they could pay for armies and maintain the state government even after one of their lord's particularly generous moods. Saladin was never motivated by greed or lust for power. He devoted his whole life to fighting for Islam and driving the Franks from Syria.

Faced with Saladin's increasing military might, the Frankish leaders continued their divisive intrigues. In 1187 Saladin lured their small army into battle beneath a double-spire mountain called the Horns of Hattin, near the shores of Lake Tiberias. The Franks had marched all day to the lake under the brutal July sun, expecting to find water once they arrived. Instead, they found Saladin's rested and much larger army waiting for them. Rather than withdrawing, as some prudent Franks suggested, the more fanatical, religious leaders insisted on fighting to exterminate their hated enemy. As the Crusaders approached, Saladin set fire to the dry grassy plain, and the smoke rolled down to choke the already thirst-maddened infantry. The Franks fought bravely, but they were vastly outnumbered, weakened by thirst, exhausted by the sun, burned by fire, and blinded by smoke. Their army was almost annihilated. Saladin captured the King of Jerusalem, along with Christendom's most sacred relic, the True Cross.

The Battle of Hattin broke the back of the fragile Kingdom of Jerusalem. The Franks had drained their garrisons to field the army, and after the battle the kingdom was defenseless. By the end of the year, all of Outremer except for Antioch, Tripoli, and Tyre had quickly capitulated to Saladin. Unlike the Crusaders, who massacred the inhabitants of Jerusalem after their victory, the sultan was compassionate and magnanimous. He allowed the Franks to purchase their freedom for a small tribute of 10 dinars per man, 5 per woman, and 1 per child; he ransomed Jerusalem's poor for a much smaller lump payment. (It appears that, for unknown reasons, several thousand poor went unredeemed and were probably sold as slaves, along with many foot soldiers.) Saladin's treasurers were mortified to see the Patriarch of Jerusalem depart with a small caravan of treasure, stripped from his villa and the cathedral. The rich priest paid 10 dinars for his release just like everyone else. Saladin even dispatched a squad of cavalry to escort the priest's treasure to Tripoli, so it would be safe from bandits on the road. Saladin opened the Church of the Holy Sepulcher to Christian pilgrims within a week of his victory.

Saladin's mercy and generosity soon came back to haunt him. Streams of Frankish refugees converged on Tyre, swelling the ranks of defenders in the impregnable stronghold. It had taken Count Raymond nearly 2,000 days to capture the city after the First Crusade. Fortunately for the Franks, they were blessed by the unexpected arrival of a noble and charismatic pilgrim, Conrad of Montferrat. He helped organize the city defenses by the time Saladin arrived outside its walls in November. Saladin called off the siege of Tyre to consolidate his victory in the rest of Palestine, and in the interim, supplies, arms, and reinforcements streamed into the city by sea.

After the devastating loss of Jerusalem, the Archbishop of Tyre sent emissaries to Pope Gregory VIII in Rome, begging for a new Crusade. The desperate defenders of Tyre would wait four long years for the response. In the interim, Saladin released the former King of Jerusalem, Guy of Lusignan, who promptly sought out a priest to release him from his oath to Saladin, that he would depart Outremer forever. Guy met immediate resistance from Conrad in Tyre, who was not impressed by the only surviving leader to blame for the loss of Jerusalem. Despite Conrad's disdain, Guy found supporters and left Tyre in 1189 to reconquer his kingdom. He got as far as the city of Acre, where his forces quickly bogged down in a siege. Supported by Pisan, Danish, and Frisian fleets, Guy managed to thwart Saladin's attempts to dislodge him. After learning of the disaster at Hattin, Pope Gregory dispatched letters to all the churches of Western Christendom by the end of 1187. At the time King Henry II of England and King Philip Augustus of France were engaged in a long and bitter war. Though the kings declared a truce in early 1188 and swore to take up the Cross, their protracted preparations and mutual distrust delayed their departure for months.

In contrast to the quarreling French and English kings, the Holy Roman Emperor, Frederick I Barbarossa, took up the Cross in March. Barbarossa, nicknamed for his bushy red beard, was a legend in his own time. In his youth, he had unified the lands of Germany and northern Italy into a massive realm, proclaiming himself Holy Roman Emperor in 1153. By the time of the Crusade, he was over 70 years old, but that in no way diminished his vigor and determination. Contemporary chroniclers of the Crusade were astounded by the size of Frederick's army, a huge national force for the Middle Ages: between 100,000 and 150,000 knights and soldiers.

When he departed Germany in May 1189, Frederick took the difficult overland route to the Holy Land, despite the dangers of the Turks and the forbidding Anatolian countryside. Though Barbarossa's forces clashed with Byzantine authorities and suffered losses to the Turks while crossing Anatolia, the tremendous army had almost reached Antioch when the Holy Roman Emperor suddenly died in June 1190 while crossing a river in Cicilia. Perhaps he drowned in the strong current, or the cold water might have given the aging emperor a heart attack. Whatever the reason for Frederick's death, after his followers dragged his body from the river, the largest army in Europe began to dissolve, right on the threshold of the Holy Land. Frederick's charisma alone had held his army together, and with him gone, his distraught princes, barons, and knights dispersed with their private armies and unbelievably began the long march home. Though "Frederick's Crusade" never reached the Holy Land, the threat of his imminent arrival kept Saladin from committing all his forces to the siege of Acre, which dragged on through the rest of the year.

Meanwhile, back in Europe, the turmoil at the courts of France and England continued. Henry II died in 1189 and his son, Richard I "Lionheart" ascended to the throne of the Plantagenet empire, which included not only England, but almost half of France as well. Understandably, Philip Augustus of France was Richard's sworn enemy, and not until late in 1190 did the two leaders depart simultaneously for the Holy Land by sea. After wintering in Sicily, they arrived apart at the ongoing siege of Acre in 1191.

Like Saladin, Richard Lionheart has become a legendary, romanticized figure of the Crusade. We have already met his mother, Eleanor of Aquitaine. Richard was as dashingly handsome as his mother was beautiful, a charismatic leader, skilled dancer, musician, and singer. A powerful and renowned fighter, in many ways he epitomized the flower of Christian knighthood and chivalry. But Richard's personality also had a much darker, cruel side. Prone to wild mood swings and sudden bursts of furious rage, he was equally capable of both uncommon kindness and savage brutality. Richard was sometimes reckless and often irresponsible. For example, after leaving Sicily for the Holy Land, Richard chose to delay his arrival for months by conquering Cyprus, an island of farms and monasteries with little strategic significance. (In retrospect, however, Cyprus did provide the Crusaders with a much-needed supply base-perhaps Richard knew what he was doing after all.)

By the time Richard arrived at the siege of Acre, Philip of France had already erected massive siege machinery and was preparing a final assault on the city. King Philip could not match Richard's personal charisma. Though fervently religious, he was a cold and calculating man, a careful planner and a shrewd manipulator. Already in frail health, Philip quickly succumbed to the diseases that plagued many new arrivals to Palestine. He was bedridden for most of his sojourn in the Holy Land and allowed Richard to direct most of the Crusade.

Despite his best efforts to lure the Crusaders away from Acre into a pitched battle, Saladin failed to break the siege, though he harried their fortified encampments and cut off their overland supply routes from Tyre. Because the Crusaders maintained a tight naval blockade around Acre and were well supplied from the sea, they could hold their position despite Saladin's harrying.

With the siege at a virtual stalemate, the Christian and Muslim camps, separated by a short distance outside the besieged city, became increasing familiar with each other. Knights and soldiers on both sides established friendships, threw parties, and sometimes engaged in contests or tournaments. Ever since his arrival, Richard was eager to meet with the honored Saladin, who had become something of a celebrity even back in Europe. Though the romances may state otherwise, the Sultan politely refused and would never meet Richard face to face, though he sometimes entertained other Christian guests.

In July 1191, the Crusaders finally forced Acre to surrender. Saladin wept when the city fell, and the honorable sultan soon had another occasion to weep. Having captured over 2,500 Muslim prisoners in Acre, Richard did not have the provisions to feed them all, nor the guards to keep them under surveillance. When faced with a similar situation at Jerusalem, the generous Saladin had simply let his prisoners go free, but Richard marched the prisoners outside the city and had them slaughtered to the last woman and child.

Having captured Acre, Philip and Richard began to argue. Racked by disease, Philip desperately wanted to return home. Before he left, however, Philip wanted to make sure that his cousin, Conrad of Montferrat, was appointed the theoretical King of Jerusalem after his heroic salvation of Tyre. Of course, Richard supported the other contender to the throne, Guy of Lusignan. After a month of bickering, Richard lent his reluctant support to Conrad. As soon as an agreement was settled, King Philip returned to France in August after only four months in the Holy Land.

Dismayed by Philip's lack of resolve, Richard remained determined to conquer Jerusalem. After Philip's departure, he struck south along the coast, heading for Jaffa. Saladin followed Richard's advance along a parallel course, probing his flanks and lagging rear with lightning-swift cavalry attacks. The main body of the sultan's army intercepted the Crusaders at Arsuf, near Caesarea, in the first pitched battle of the Third Crusade. However Saladin's infantry panicked at the awesome charge of Christian cavalry and fled the field in complete disarray. But though Richard's forces clearly triumphed at Arsuf, the victory was by no means decisive. Saladin regrouped his scattered forces, which had fled from battle with surprisingly light casualties, while Richard captured Jaffa (an easily reinforced supply base along the coast). This would be the last concrete success of the Third Crusade.

For the next six months, Richard attempted to march on Jerusalem, but was repeatedly thwarted by Saladin's maneuvers. Though Saladin and Richard were at a stalemate, Saladin had the luxury of time, whereas Richard did not. Richard began fierce negotiations with Saladin, but he was in no position to bargain, and the sultan knew it. Back in France, Philip was already plotting with Richard's brother, Prince John, to dismantle the Lionheart's domains. In Palestine, the Crusaders could only receive reinforcements from across the wide sea, whereas Saladin could call upon the resources

of Mosul, Aleppo, Damascus, and Cairo, each wealthy capital within easy march of Jerusalem. Even if Richard managed to capture the Holy City Saladin argued, the Franks could never hope to hold it for long after Richard and his Crusaders returned home to England. As the months passed, news of political developments in England worsened. Richard became desperate to leave and reluctantly signed a five-year truce with Saladin in September 1192. Gracious as ever, the sultan allowed the Crusaders to complete their pilgrimage to the Holy Sepulcher (unarmed, of course), but the demoralized Richard refused to go.

Before Richard departed the Holy Land in October, he was obliged to settle the succession of the "Throne of Jerusalem." Though Conrad of Montferrat was the preferred candidate, he was murdered under mysterious circumstances (perhaps by Assassins), forcing Richard to choose a wily old knight in his service, Henry of Champagne, for the post. As for King Guy of Jerusalem, Richard sold him the island of Cyprus to keep him from muddying the political waters in Palestine.

The legendary figures of the Third Crusade did not thrive long after it ended. An old man in his sixties, Saladin quickly deteriorated and died peacefully at his home in Damascus, six months after Richard's departure from Palestine in March 1193. Richard, too, did not enjoy much success after the Crusade. While traveling across Europe in disguise, he was recognized, captured, and held for ransom by the Duke of Austria, whom Richard had insulted outside the siege of Acre. Back in England, the reigning Prince John had little incentive to ransom his brother too quickly, so Richard remained in prison for over a year. (From this time come the English tales of Robin Hood and his Merry Men, fighting Prince John's rule while waiting for King Richard's return.)

The death of Saladin and the imprisonment of Richard close the last heroic and glamorous chapter of the Crusading period. After the Third Crusade, the Franks retained control of a narrow strip of coastline, stretching from Antioch in the north to Jaffa in the south. Though far from a spectacular success, the Third Crusade established the Kingdom of Acre and secured an albeit minor Frankish presence in the Holy Land for another century.

The Fourth Crusade: 1201-1204

The Fourth Crusade was preached by Pope Innocent III and lasted from 1202 to 1204. The new Pope Innocent III began by doing his homework. He devised a means by which to avoid the problems that had destroyed the previous two Crusades. He avoided the division of leadership by putting himself in charge alone. To confound the supposed treachery of the double-dealing Byzantines, he chose to send the next wave of crusaders by sea, enabling them to avoid Byzantium completely.

Innocent arranged to contract ships and supplies from the port city of Venice, by now a great sea-power. Problems developed before this Crusade even got on board. All participants thought someone else was paying for the "rental" of the ships. When the crusaders began to arrive in Venice they were greeted with outstretched hands but no one had any money to pay their passage.

Although intended to regain the Holy Land from the Muslims by way of Egypt, the crusade was hijacked by the Venetians and directed against the Christian cities of Zara and then Constantinople, which offered a softer target and richer pickings. Zara, one of Venice's subject states on the eastern shore of the Adriatic Sea, had recently revolted from the city's maritime empire and, to avoid Venetian reprisal, the people of Zara had delivered their city into the Pope's embrace. Zara was now one of the Papal States, and currently under construction by the Roman Church.

In exchange for cash, the Venetians contracted with the crusaders to stop in at Zara on their way and force it back under Venice's control. Such an agreement was certainly not part of Innocent's plan for this Crusade. When he learned about their agreement with the Venetians, he withdrew his support of the Crusade, along with his funding. When that did not stop them, he excommunicated them all, expelling them from the Church and condemning their souls to perdition. This too made no difference. The crusaders sailed to Zara and delivered it back into Venetian hands as they had been paid to do.

There the crusaders came upon a Byzantine exile, a pretender to the throne who had recently been exiled from Byzantium and who offered them a substantial sum if they would put him on the throne. With the sanction of the Venetians who saw nothing but advantage in causing turmoil in Byzantium (their trading rival), the crusaders were diverted again. This time they headed in the direction of Constantinople.

There, the crusaders' approach inspired panic among the Byzantines. The reigning Emperor, along with others, fled Constantinople. Meeting no resistance, the crusaders entered the city and set their "Latin" nominee for Emperor on the throne, then headed of for the Holy Land.

Almost as soon as they sailed out of Constantinople's harbor, their Latin pretender was murdered. When the news of his assassination reached them, the crusaders turned their ships around and headed back to secure their supply lines. When the crusaders found the city bolted tight against them, the stage was set for a siege

Contrary to historical precedent, these crusading marauders accomplished the seemingly impossible. Byzantium fell to siege for the first time ever to the descendants of the Byzantines' nominal allies, western Europeans. Constantine's "New Rome" finally fell to mercenaries from the original Rome.

Constantinople was taken, the Emperor deposed, and Baldwin of Flanders was set up in his place. The Sack of Constantinople in 1204 lasted three days. The great library there was destroyed when the crusaders ransacked it, then stabled their horses there. Ancient learning and literature was lost in that catastrophe, almost certainly including the complete works of ancient authors whose writings now exist only in tattered fragments. Some were entirely lost. The victorious crusaders amused themselves in the usual way, even though this was the capital of Christendom. As well as the standard bout of destruction, the men of the cross desecrated imperial tombs, plundered churches, stole holy relics, wrecked houses, vandalised libraries, destroyed whatever loot they could not carry, raped nuns, and murdered at will. They also set a prostitute on the patriarch's throne in Sancta Sophia, the Church of the Holy Wisdom, the greatest Church in Christendom. Later a Latin (i.e. Roman Catholic) patriarch was installed, and the Venetians shipped off the remaining treasures to their own city, where some of them remain to this day. We have sympathetic accounts of these events, including one of an Abbot threatening to kill an Orthodox priest if he did not hand over a stash of "powerful" relics. The Eastern Churches still harbour bitter resentment about the behaviour of Western Christians during this time. Here is a modern Orthodox bishop on the subject:

> *Eastern Christendom has never forgotten those three appalling days of pillage. "Even the Saracens are merciful and kind," protested Nicetas Choniates [a contemporary historian], "compared with these men who bear the Cross of Christ on their shoulders". What shocked the Greeks more than anything was the wanton and systematic sacrilege of the Crusaders. How could men who had specially dedicated themselves to God's service treat the things of God in such a way? As the Byzantines watched the Crusaders tear to pieces the altar and icon screen in the Church of the Holy Wisdom, and set prostitutes on the Patriarch's throne, they must have felt that those who did such things were not Christians in the same sense as themselves.*

The Western Church saw nothing wrong with its conduct. It is true that the Pope was initially irritated by the crusade having been diverted to attack Zara. But His Holiness was soon reconciled by a victory in his name over the Emperor, and any pretence that the crusade was ever intended to fight the infidel was abandoned. A papal legate, Peter of Saint-Marcel, issued a decree absolving the crusaders from having to proceed further to fight the Muslims. The new Emperor in Constantinople, Baldwin, wrote to the Pope about the sack of the city as "a miracle that God had wrought". The Pope rejoiced in the Lord and gave his approval without reserve. Modern historians tend to take a different view. As Sir Steven Runciman put it "There was never a greater crime against humanity than the Fourth Crusade".

In 1208 Pope Innocent III launched crusades against the Cathars in southern France, and in 1211 against Muslims in Spain, but it was difficult to raise interest in expeditions to the more distant and dangerous Holy Land. The year 1212 saw the so-called Children's Crusade. This crusade was preached by a French shepherd boy aged around 12, inspired by a vision of Christ. Christ gave him a letter for the King of France, and despite the King's indifference, the boy succeeded in rousing 30,000 recruits, none over the age of 12. The crusader children were blessed by priests and marched off to Marseilles. The idea was that God would protect them and supply them with suitable fighting skills. He would even part the sea so that they could walk from Marseilles to the Holy Land. But God declined to perform his promised miracle at Marseilles. Instead two men, monks according to one tradition, Hugh the Iron and William the Pig according to another, offered the children ships free of charge to take them to their destination. Most accepted, embarked, and were promptly sold as slaves to African Muslims. This was not an isolated incident. Roman Catholic traders were engaged in an established commerce involving the sale of young boys to Muslim rulers.

Some 40,000 German children also set out on the crusade, but God declined to perform his promised miracle for them either. How many ever arrived to fight, if any at all, is not known. Few ever returned home.

Meanwhile in the Holy Land the resident Christians were becoming ever more accustomed to Eastern life. They wore robes and turbans, ate Eastern food, married Eastern women and learned Eastern medicine. Alliances were made between powerful rulers, often irrespective of religion. Christians accepted Muslims as their feudal Lords and Muslims accepted Christians as theirs.

The Children's Crusade

In A.D. 1212 two children, Nicholas, a German apprentice, and Stephen, a French shepherd, are said hear the voice of Christ calling them. Christ calls them to lead the children of Christendom to the Holy Land, to retake the Holy Sepulcher. Nicholas leads 30,000 children, mostly from the area around Cologne, on a journey across the Alps to Genoa, where merchants laugh at their requests to be taken to the Holy Land with no means of payment. Undaunted, Nicholas appeals to Pope Innocent III for aid, but even the Pope gently tells him to go home. Disconsolate, Nicholas leads many children back over the Alps, but several thousand remain in Genoa, becoming apprentices and seamen.

The Crusade led by Stephen comes to a more terrible end. He leads 20,000 children to Marseille, where he promises God will part the sea, allowing them to walk to Jerusalem. The sea refuses to part, but a number of merchants offer the children free passage to the Holy Land. Instead of taking them to Jerusalem, the merchants sail south to the coast of Africa, where they sell the children to the Muslims as slaves.

When German Emperor Frederick II hears of the atrocity he has all the merchants involved hanged for their crimes. The Pope excommunicates them as well, damning them to eternal torment. As a result of this scandal, the city of Marseille acquires an unsavory reputation, making honest merchants shun the city.

Albigensian Crusade (1209 - 1229)

The Albigensian Crusade is several different wars at once. It is the first crusade declared by the Papacy in Europe against Christian heretics. Knights and soldiers from Northern Europe and England can gain all the spiritual benefits of being a crusader without the lengthy travel to Outremer.

The crusade is also a civil war of territory. Northern French and English knights hope to seize fiefs and towns for their own, and to plunder the rich south for their own gain. The Toulousian nobility is badly fragmented and uncertain whereto ally.

Eventually, friar-inquisitors succeed the soldiers. They investigate citizens for unorthodox religious views, seize heretics' property and burn heretics who refuse to recant.

The County of Toulouse and the neighboring Viscountcy of Carcassonne are the heart of the Cathar heresy. The Cathars, called Albigensian in France because many live in and around the town of Albi, are dualists. They believe that the material world is evil and that redemption means the liberation of the soul from flesh. They condemn marriage and sex. They are vegetarians, and they do not test meat, milk, eggs or other products of flesh or intercourse. They reject the Church's teachings about the sacraments. Indeed, they believe that they are the true Christians and that the clergy serves a Satanic church. The poverty and simple lives of the Cathar preachers is in stark contrast to the wealth and worldliness of many bishops and priests.

Pope Innocent III issued bulls (papal pronouncements) against heretics, then replaced bishops and archbishops who had not been able to demonstrate effective progress against the Cathars. Next, he sent Cistercian monks, papal legates and noted preachers to preach by example, debate Cathars and exchange written reports Among Innocent's agents Dominic de Guzman, founder of the Dominican order; Arnaud Amaury, former abbot of Citeaux; and Pierre de Castelnau, a Cistercian and former archdeacon of Maguelonne.

The Albigensian Crusade can be divided into three periods: Conquest, Revolt, and Victory. The first period, from 1209 to 1215, is a series of successes for the Crusaders and a series of defeats for the Cathars. The second period, from 1216 to 1225, has a number of revolts and many victories of the Cathars over the Crusaders. The final period, from 1225 to 1229, consists of an invasion and reconquest of the region, ending with the surrender of the Count of Toulouse. However, the crusade rumbles on for several years, ending with the fall of the last Cathar stronghold in 1255 and the last burning of a Cathar heretic in 1321.

Conquest (1209 - 1216)

In January of 1208, Pierre de Castelnau was assassinated and Count Raymond VI of Toulouse blamed. Certainly Raymond VI shed few tears over Pierre's death and did not look very hard for the assassin. Innocent responded by excommunicating Raymond and his neighbor, Viscount Roger III of Carcassonne, and by preaching a crusade against Toulouse and the Cathars. Raymond submitted to the Papacy and joined the crusade. Roger III did not.

The crusading army came to Beziers in July of 1208 and demanded the town surrender some 200 named heretic,. The town consuls refused. Arnaud Amaury told the crusaders, "Caedite eos. Novit enim Dominus qui sunt eius." ("Massacre them. The Lord knows His own.") Bezier cathedral was burned and the town was sacked. Amaury reported to the pope that the crusaders had only been able to kill 20,000.

The brutality of the siege caused the neighboring city of Narbonne and other cities in the army's path to surrender as the crusaders advanced.

The crusaders captured Carcassonne after a siege in August. The citizens left, "taking nothing with them but their sins." Roger III was captured at Carcassonne, and he died in custody a few months later Roger's wife and young son (Raymond-Roger IV) took refuge with the Count of Foix, whose sister ws a Cathar.

A minor northern baron, Simon IV de Montfort, became the leader of the crusade and took command of the lands conquered by the crusaders. (Simon had also been involved in the Fourth Crusade, but he refused to take part in the siege of Constantinople.) Arnaud Amaury was made Archbishop of Narbonne — an important port for the crusaders and their supplies.

Forty days after the crusade began, the bulk of Simon's army left, having fulfilled their feudal obligations. Count Raymond VI was unable to reach any reasonable peace with the papal legates, and he decided to fight for his lands. Another massacre followed, this time at Minerve on July 22, 1210. One hundred and forty Cathars who refused to convert were burned at the stake; three women of the town agreed to convert and were spared. This was the first instance of burning at the stake in the crusade.

In 1211, Simon captured Lavaur and burned 300 to 400 Cathars. He continued to attack and raid various cities and castles from 1211 to 1212. King Pedro of Aragon allied with Count Raymond, since he believed that the Church was treating Raymond too harshly and did not want to see the crusade spread into his lands. Pedro's forces attacked Muret, 12 miles south of Toulouse in September of 1212. Simon's relief force attacked the besiegers, killing Pedro. Raymond's forces scattered.

Simon continued to attack garrisons, destroying castles in his wake because he did not have enough loyal forces to control them.

In 1215, Prince Louis VIII campaigned briefly in the area, destroying the walls of Narbonne and Toulouse. In December, 1215, Simon de Montfort was formally given control of the lands he had captured. Raymond VI's son, Raymond VII, was given the family lands in Provence.

Revolt (1216 - 1225)

Raymond of Toulouse returns with his son, also Raymond, in 1216 to raise an army from the captured towns. Beaucaire falls after a three-month siege and Simon de Montfort is repulsed. Toulouse rises up and de Montfort is forced to move towards Bigorre, but is repulsed at Lourdes in December 1216. Pope Innocent III dies in July 1216, removing a key supporter of the Crusade. In September 1217, Raymond retakes Toulouse and Simon de Montfort returns to lay siege to the city. However, he is killed in 1218 by a stone thrown from siege engines operated by the women and girls of Toulouse.

Philippe II takes control of the Crusade, but he is far more concerned with Toulouse than the Cathars, wanting to take control of the County once and for all. Amaury de Montfort takes his father's role and leads a Crusader army against Raymond. He takes Belcaire and besieges Marmande in 1218, taking it in 1219, but loses Castelnaudry in 1220, trying to retake it but failing after an eight month siege. The Raymonds take Montreal and Fanjeaux in 1221, but the elder Raymond dies in 1222. Philippe himself dies in 1223 and Amaury de Montfort leaves Carcassonne in 1224, allowing Raymond-Roger de Trencavel's son to return and reclaim his family lands.

Victory (1225 - 1229)

Amalric, Simon's 26-year-old son, took command of the crusade and retreated to Carcassonne. In 1224. Amalric retreated from Toulouse entirely, offering his father's conquests to the French crown. Count Raymond VI died in 1222.

At this point, his son, Count Raymond VII of Toulouse, seemed triumphant. Viscount Raymond-Roger IV, heir to the Viscountcy of Carcassonne, had reached his majority and taken the field. Simon de Montfort was dead, his son fled. Archbishop Arnaud Amaury also died in 1223. After a bloody 14-year war, the situation seemed almost back to where it was in 1209.

Unfortunately for Raymond VII, King Louis VIII was interested in Amalric's offer of his father's lands in Toulouse. Raymond VII was excommunicated as a heretic in 1225. Pope Honorius III preached a crusade against him. Louis VIII brought his army south, capturing Avignon after a siege. Carcassonne surrendered. When Louis VIII died in Auvergne on November 8, 1226 as he was returning to northern France, he left his seneshal, Humbert de Beaujeu, in charge of the crusade.

Humbert invaded Labecede and destroyed it. The entire town was massacred. Count Raymond VII swore his loyalty to the Church and to Louis's heir, Louis IX, at the Peace of Paris (1229). He received most of his lands back, and others were given to the French crown.

For a time the Crusade was over and some Cathars emerged to continue practicing their faith. In 1233, however, Pope Gregory IX instituted the Inquisition in an attempt to wipe out all heresies. Their high-handed tactics provoked resistance, and Raymond VII of Toulouse took up his father's cause in support of the Cathars. He led an insurrection in 1242 that was quickly suppressed by French King Louis IX. With the main supporter of Catharism neutralized, the Church aimed at the final stronghold of the sect: Montsegur.

Montsegur Castle sits atop a mesa-like hill 400 feet above the surrounding wooded plain. The population had long regarded Montsegur as the headquarters of the Cathar movement, and it was certainly one of the last strongpoints. The lord of the castle, Raymond de Pereille, had long been a Cathar supporter, and the Cathars used the site as a temple, performing the rite of consolamentum, the initiation ceremony upon reaching the level of perfecti. The Cathars lived in homes outside the walls on the hilltop, as the castle itself was too small to house everyone. When the French troops marched on the castle, a force of eleven knights and 150 soldiers and their families brought the number in the defenses to about 500. The fighting men were under the command of Pereille's son-in-law, Pierre-Roger de Mirepoix.

The invading force of 1,500 under command of Hugues de Arcis arrived in May 1243. He hoped to starve the defenders into submission, but the size of his force and the wooded terrain meant that he was never able to completely invest the position. Local supporters easily and regularly passed through the besiegers in the night, taking supplies to the fort. The height of the fort was such that no catapults available to Arcis could reach the top. Over the next several months, Arcis received reinforcements until his force finally reached almost 10,000.

Circumstances changed in November, when Arcis was able to position a force on a level piece of ground near the top of the hill. Once in possession of that point, Arcis' forces spent the next two months slowly hauling siege equipment up the rugged slope. The besiegers were forced to expose themselves both to severe winter weather and heavy return fire.

On 1 March, Raymond de Pereille and Pierre-Roger de Mirepoix appeared on the ramparts, calling out that they wanted to negotiate.

The talks were brief and the terms fairly lenient. The knights and soldiers could leave with their possessions, if they would go to the Inquisition and confess their sin at fighting in the Cathar cause. The Cathars had fifteen days' peace to consider their position. None of them abjured their faith.

On the morning of 16 March 1244, the immolation of the 225 Cathars at Montsegur marked the official end of the sect, although a few hardy souls continued to practice the faith surreptitiously.

The Inquisition, launched as a response to Catharism, was a major force in western Europe until the final triumph of Christendom over Islam in Spain in 1492. "But the repressive terrorism which the Inquisition for several centuries imposed, as a policy, on the nations of the West-this was to undermine the Church's edifice from the inside, and to bring a terrible lowering of Christian morality and Catholic civilization... The victory was bought at too great a price... she only did so at the cost of a moral capitulation the consequences of which she is still suffering today" (Oldenburg, Massacre at Montsegur).

Aftermath

Raymond of Toulouse helps the Catholic Church suppress the Cathars. He fights against Raymond-Roger de Trencavel, exiling him to Aragon. When the English invade in 1242, Raymond rebels and supports them, but they quickly leave and he is forgiven by the French King.

The Inquisition has a large part to play in the aftermath of the Albigensian Crusade. It is informally present throughout the Crusade, directing the religious affairs of the Crusaders and looking for signs of relapsing of heretics. However, it takes centre stage in this period. Many Cathars are burned at the stake, many more are tortured and forced to betray their families and friends. Bodies of relapsed Cathars are even dug up to be burned as heretics.

The final strongholds fall, one by one. Cathar castles are normally situated on high hills and on mountains and prove to be formidable strongholds. However, without the support of the local lords they are doomed. The exile of de Trencavel means the loss of the last Cathar noblemen and the loss of military support.

Montsegur is one of the last Cathar strongholds to fall. It is besieged in 1243-1244 and eventually falls. However, some of the defenders escape, carrying with them a great treasure. Cathars are burned until 1321 when the heresy is finally declared extinct.

Running the Albigensian Crusade

Unlike the Crusades in the Holy Land and the Crusades against the pagan Balts, the Albigensian Crusade is one against fellow Christians, albeit heretics. Even worse, the people of the area are exactly those who propose the ideas of Chivalry and Courtly Love.

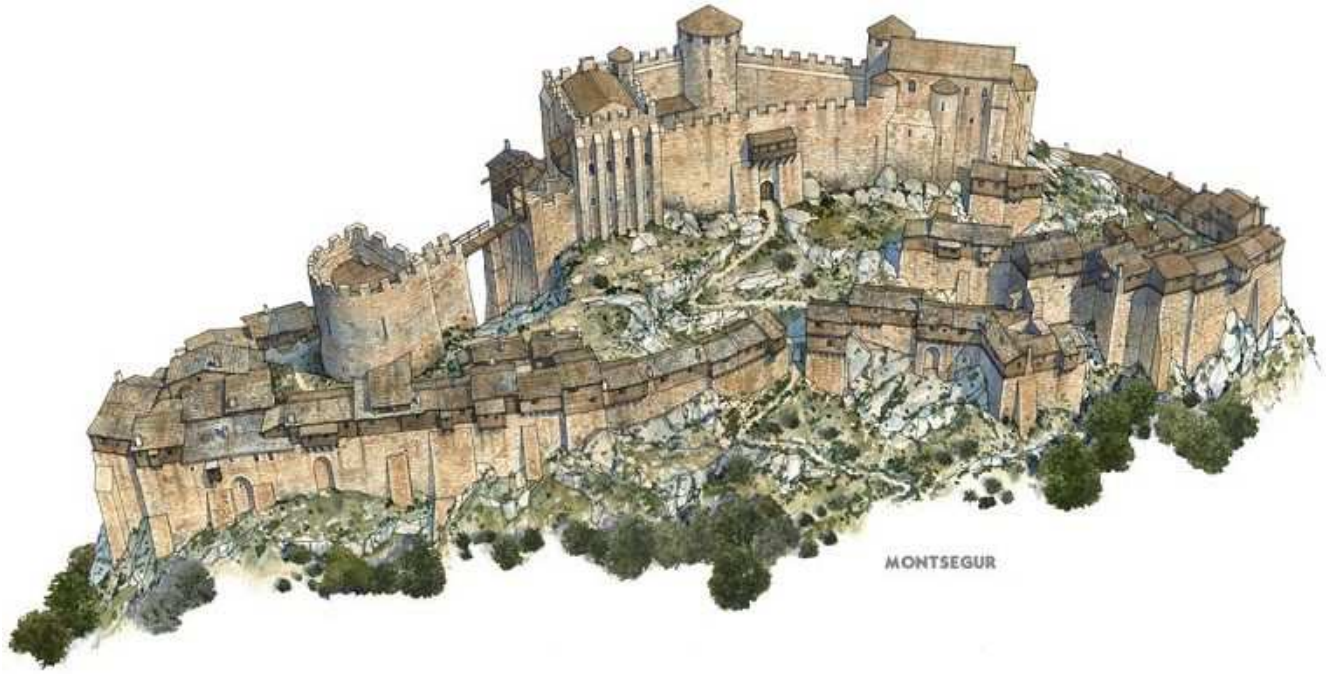
The people of the southern coast of France are civilised and peaceful, poetic and charming. Many of the Crusaders are from France and have been to the area. Many are from Occitania, sharing a language and culture with the Cathars. This is a Crusade of brother against brother. Games Masters should emphasise this aspect of the Crusade.

Games Masters should not shy away from portraying the horrors of the Crusade. The slaughter of the citizens of Beziers, whether Cathar or Catholic, the burning of the cathedral and church, the burning of Cathars at the stake at every town and city conquered; all these should be described and elaborated on. The Crusade should be a thing of terror, of horror and of contrasts. Emphasise the nobility of the Occitan Lords and the land-grabbing nature of the Crusader Lords. They should emphasise the moral ambiguities that the participants might face.

The Albigensian Crusade is excellent material for a campaign. Players may play Crusaders, filled with holy fire and fighting against evil heretics. They can gain treasure, loot towns, rape women, pillage and gain titles and wealth. They can even be forgiven for their sins by participating in the Crusade. However, do they continue to see things in the black and white of Catholic versus Heretic?

Players may also play Cathars, a peaceful people only wanting to pursue their own beliefs without interfering with the affairs of others. What will they do in the face of the invading Crusaders? Will they fight? Will they try and persuade the Catholics of their rights and to persuade them to abandon their Crusade? What happens when the Inquisition calls? Will they be prepared to die for their belief, becoming martyrs? Will they repent of their heresy and become Catholics? What then, will they continue in their heretical beliefs in secret, if so what happens if they are discovered? Will they try to escape and flee to other areas?

Players may play local Catholics. Do they betray their neighbours and friends to the Crusaders? What if they are in a besieged city, do they let the Crusaders in or do they support their Cathar friends? Have they heard what happens in Beziers? How does that affect their decision? Do they fight with the Crusade or fight against it? Is it possible to not take sides and simply let things take their course? What if they are accused of heresy? How do they refute these charges? Do they become more sympathetic to the Cathar cause? Is it possible for them to become Cathars?



The Fifth Crusade: 1217-1221

This crusade was preached by Pope Innocent III but undertaken in the reign of Pope Honorius III. It was led by Cardinal Pelagius of Lucia and lasted from 1217 to 1221. Although ultimately intended to recover Jerusalem, the main force was initially directed against Egypt. Damietta (a Mediterranean port on the Nile delta) was besieged. Saladin proposed a deal. He would cede Jerusalem, all central Palestine, and Galilee if the crusaders would spare Damietta. Pelagius rejected this offer, against military advice. Damietta duly fell to the Christians, confirming God's support for the Crusade. Surviving inhabitants of Damietta were sold into slavery, and their children handed over to the Christian priests to be baptised and trained into the service of the Church.

If the crusade leaders had been willing to read books rather than burn them, the campaign might have been more successfull in the longer term. As it was, the ignorance that had afflicted the West since the Fall of Rome now became apparent. If Pelagius had read Herodotus, he would have known about the annual flooding of the Nile. But virtually no one in Western Europe could read Greek. Pelagious and his knights had landed on the shores of the Nile just at the time of the annual flood. Trapped in high waters, they met a watery end at hands of the natives there. Saladin soon recovered Damietta by force. The Christian campaign had been another failure, undermined by a combination of personal and national jealousies

along with the lack of strategic insight on the part of Cardinal Pelagius, a man who has been described as "an ignorant and obstinate fanatic".

As the defeated Christians sailed off, stories of their atrocities triggered a wave of persecution of Christians communities in Egypt, which until then had happily coexisted with their Muslim masters for centuries.

The Sixth Crusade

In A.D. 1228 Emperor Frederick II finally sets out on crusade, fulfilling the vow he made in 1215. Though he fulfills his commitment he is shunned by the Christians still in the Holy Land as he is still under excommunication (for not participating in the Fifth Crusade).

After fighting for part of a year Frederick sends messengers to the Sultan of Egypt, finally concluding a peace in 1229. The Sultan requests a truce for ten years and ten months. In return he relinquishes most coastal cities to the Christians, and all of Jerusalem, excluding the Dome of the Rock (though Christians are allowed inside the Dome of the Rock to pray at the site of Solomon's temple). Another term of the agreement is the release of all prisoners on both sides.

Christians in the Holy Land rejoice at the terms, but Pope Gregory IX declares the treaty an insult to Christendom, and refuses to ratify it. Frederick remains in the Holy Land for a few more years, and then departs for Germany.

After Frederick's departure the Christian nobility in the Holy Land seize Jerusalem, and ally with the Emir of Damascus against the Sultan of Egypt. In turn, the Sultan calk on the Turks, who capture Jerusalem in 1244, slaughtering thousands of inhabitants and enslaving thousands more. Pope Innocent IV, succeeding Gregory, calls for a crusade against Frederick, offering the same indulgences and privileges for the crusade as if the enemy is Muslim. However, most lords refuse to join a crusade against a Catholic monarch, the memory of the horrific Albigensian Crusade still fresh in their minds.

The Seventh Crusade: 1248-1254

Shortly after the fall of Jerusalem in A.D. 1244 Louis IX of France organizes a crusade to attack Egypt. He also labors to heal the breach between Frederick I1 and Innocent IV, so that a united Europe might support the Crusade. Instead of forgiving Frederick, Innocent sends a messenger, Giovanni de Piano Carpini, to the Great Khan in Asia, offering an alliance to destroy the Muslims. The reply which comes back, several years later, is that Europe must first submit to Mongol rule.

In 1248 Louis sets out on the Crusade, accompanied by many of the great lords of France. The crusaders reached Damietta, besieging and taking the town quickly. However, the Nile floods rise, cutting off the city for half a year. Waiting out the floods, the nobles entertain themselves with feasts, tournaments, and debauchery, so that when the army leaves Damietta, it is undisciplined and slothful.

Not surprisingly, the Sultan of Egypt routes the French at the Battle of Mansura, capturing 10,000 Frenchmen, including the King, who is ill with the flux (dysentery). The Sultan lends his own physician to the King, who recovers in a month. The Sultan demands 500,000 limes ransom, but reduces his demand to 50,000 when the French King accepts the Sultans extravagant terms.

Louis pays half of the ransom, and is released on the promise that he will pay the other half. Instead Louis leads the remnants of his army to Acre, where they stay for four years. Louis also sends a messenger, William of Rubriquois, to the Great Khan, hoping for an alliance of his own, but William returns with a message similar to that of Giovanni de Piano Carpini. Louis returns to France in 1254.

After Louis leaves the Holy Land, factions which had been quiet during his stay resume their activities. In 1256 a war between Genoese and Venetians in the ports of the Holy Land erupts, eventually dragging all other factions into the conflict. Taking advantage of the chaos, Baybars, Sultan of Egypt, sweeps up the coast of the Holy Land, capturing many cities. In fact, Antioch is pillaged and burned so badly that it never recovers, fading into history after 1268.

The Eighth Crusade: 1270-1271

The Eighth Crusade was proposed by Pope Gregory X, but not organised until a later reign. King Louis of France takes to the cross a second time in A.D. 1267,but the nobility of France refuses to support him. He therefore leads only a small army to Tunis, where he hopes to split the coast of North Africa, allowing Christians to attack both Morocco and Egypt. No sooner does the army land than Louis again falls ill of the flux, but this time dies. Ironically, much of his army dies as well, and his sons give up the Crusade and return to France.

This is the last Crusade against the Muslims of the Holy Land, though a few skirmishes are still staged. In 1291 a band of Christian adventurers in the Holy Land attacks a Muslim caravan. The Sultan of Egypt demands compensation, which is not paid. The Sultan then attacks Acre, the strongest Christian stronghold left in the Holy Land, taking it in only forty-three days. The Sultan allows his men their freedom of the town, and they massacre or enslave 60,000 prisoners. The remaining Christian cities of the Holy Land surrender or are captured soon afterwards, eliminating Latin occupation of the Holy Land for all time.

The Ninth Crusade

The Ninth Crusade continued St Louis's Eighth Crusade. It was led by Prince Edward, the future English King Edward I, between 1271 and 1272. Edward reached the Holy Land and was mystified by what he found. The Venetians were supplying the Sultan with all the timber and metal he needed to manufacture his armaments, while the Genoese controlled the Egyptian slave trade. Like Edward, new arrivals were generally surprised by the realities of life in the East. Italian city states jostled with each other for trade with Christians and Muslims without distinction. Senior churchmen paralysed strategic military initiatives. Noble families argued and betrayed each other without compunction. So did the representatives of European nation states, jealous of each other's favour or success. Members of the Eastern and Western Churches bickered continuously. Military Orders squabbled with each other and subverted military expeditions when they threatened their own commercial interests. The Knights Templar created the first true multinational banking corporation serving Christians and Muslims alike, while Muslim Assassins continued to pay homage to the Hospitallers. Native Christians resented their supposed saviours from the West, and would have preferred life under Byzantine or Muslim rulers. Edward got nowhere in such a milieu, so alien to his preconceptions. Like earlier crusades, this one fizzled out, a total failure.

Civil wars in the remaining Christian territories in the East hastened the end of the crusading period in the Holy Land. Christian princes burned each other's castles and besieged each other in their strongholds. Western Christians were regarded as barbarians by almost everyone. They were likely to kill anyone on a whim, whether Muslim, Jew or Christian. In 1290 newly arrived Italian crusaders went on a Muslim-killing spree in Acre, but since they assumed that any man with a beard was a Muslim, they murdered many Christians as well. The Italians seem to have been even worse than most of their fellow crusaders:

> *…the Italians, with their arrogance, their rivalries and the cynicism of their policy, caused irremediable harm. They would hold aloof from vital campaigns and openly parade the disunity of Christendom. They supplied the Muslims with essential war-material. They would riot and fight each other in the streets of the cities (Runciman).*

By the last Crusade, many in Europe had come to see the Pope as no more than another war-mongering king.

When in 1291 the last Christian outpost in the Middle East, the port city of Acre, fell to Moslem forces, the Crusades were brought to an ignominious close. As a sign of this, at his great centennial Jubilee in 1300, a celebration of Christianity's might and longevity, Pope Boniface VIII offered indulgence to Christian pilgrims if they would "crusade" to Rome, not Jerusalem. It was the papacy's admission that crusading had failed.

Later Crusades

In 1297 Pope Boniface VIII preached a crusade against the Colonnas, a powerful Italian family that regarded the papacy almost as its hereditary possession, and that felt free to take papal treasure at will, even when the papacy was temporarily out of its control. The crusade was announced, complete with indulgences, but Colonna forces captured the Pope. Although he was rescued, he died a month later, a broken man. New crusades against the Turks were proposed by a number of fourteenth century popes, but they never got started. Benedict XII, Innocent VI, Urban V and Gregory XI all proposed them, and Urban even got as far as proclaiming his in 1363, but nothing ever came of it.

King Peter I of Cyprus organised his own crusade, which attacked and took Alexandria in 1365. The subsequent massacres followed traditional lines of Jerusalem in 1099 and Constantinople in 1204. Crusaders massacred native Christians indiscriminately along with Jews and Muslims. Some 5,000 survivors, representing all three religions, were sold into slavery. European triumphalism over this victory soon waned. Muslim bitterness was revived, Venetian merchants were almost ruined, the spice and silk trades dried up, pilgrims" access to the Holy Land was imperilled, and native Eastern Christians were persecuted once more. Christendom became alarmed at what might happen next. Providentially, Peter was assassinated in 1369, and a peace treaty was signed the following year.

In the fifteenth century, Pope Martin V organised an unsuccessful crusade against the Hussites, a Christian sect in Bohemia. Pope Eugene IV tried to organise another crusade to recover the Holy Land, but it was a failure. A few years later Cardinal Cesarini persuaded the King of Hungary to support another crusade against the Turks. A ten-year truce was in place, but the Cardinal gave assurances that an oath sworn to a Muslim was invalid. Battle was joined at Varni in Bulgaria, in 1444, where the Christian forces were roundly defeated, leaving Cardinal Cesarini amongst the dead. The annihilation opened up central Europe to the Muslims and further weakened Constantinople.

In 1453 the Turks finally sacked Constantinople, news of which terrified European leaders. Pope Nicholas V tried to organise a crusade to recover the city, but it was yet another failure. Pope Callistus III did manage to organise one, funded by the sale of

indulgences, but it was diverted and finished up attacking Genoa. Pope Pius II was so keen to revive the Crusades that he went himself, but hardly anyone else could be coerced into going with him. He waited near the coast at Ancona in the summer of 1464, hoping for others to turn up. His attendants concealed the fact that no supporting armies were on the way, and drew the curtains of his litter so that he should not see the desertions from his own fleet. When a few Venetian galleys hove into sight His Holiness died, apparently of excitement, and the crusade was promptly abandoned. Over the next three centuries, several further attempts were made at organising a crusade, but nothing came of them.

The Results of the Crusades

The Crusades are more telling in their failures than their successes. Because of them, the credibility of the Pope as the agent of God on earth suffered irreparable damage, especially those Crusades that turned out not so well, which added up to virtually all of them in the long run. But even the ones that did succeed in some respect accomplished little real good over time.

Laying the groundwork for the destruction of the Byzantine Empire can hardly be seen as a boon to Europe, if for no other reason than Byzantium no longer could serve as a buffer state against Moslem expansion to the west. That opened Eastern Europe to Turkish incursion, the consequences of which can still be seen in the recent conflicts in the Balkan region. Ironically, then, the two parties which had instigated these grand experiments in foreign atrocity—the Byzantines and the papacy—suffered the most in the end.

In sum, by all reasonable standards none of the Crusades profitted Europe much, certainly not in proportion to their cost. Only the First Crusade delivered any substantial and immediate gains. Moreover, the commercial progress, the extension of trade which might have followed in their wake, didn't, as if even that would excuse the extermination of so many souls. Besides, even then only the Venetians in the wake of the Fourth Crusade managed to advance their mercantile interests in the East long term. But, on the whole, was the toppling of Constantinople a fair price for this small gain? Few would say so today.

Still, to be fair to the complexity of these military expeditions, they surely amounted to "more than a romantic bloody fiasco," as some historians claim, but not much more. Surely, then, there's something to be learned from all this somehow but what that lesson is has yet to be determined since we still live today in the aftermath of the Crusades' devastation. Until we decide what drove our ancestors to this mad exploit, how we became the enemy of our brethren in the East, we will find no safe path out of the morass of intolerance and animosity which characterizes Christian-Islamic relations in the modern world. No other aspect of life today makes it clearer that there can be no secure future as long as we continue to war over our past and what-really-happened back then.

The object of the crusades had been to save Eastern Christendom from the Muslims. They were undertaken with God's encouragement, support and promise of victory. When they ended they had proved a disastrous failure. The whole of Eastern Christendom was under Muslim rule. The Crusades, especially the later ones, had been characterised by partisan self-interest, short-sighted pettiness, internal squabbles, strategic mismanagement, poor military leadership, bigotry, barbarism, corruption and dishonour. The implications were wide-ranging. The popes had succeeded in ruining the emperors of both East and West, while strengthening and unifying disparate Muslim enemies. The greatest Church in Christendom, Sancta Sophia, was now a mosque. Many Eastern Churches, which had always enjoyed toleration under Muslim rulers, now suffered persecution and decline. The schism between East and West, which might have been healed by allies in war, was instead made permanent. Asia was lost to Christianity and was soon to convert wholesale to Islam. The balance of world power had shifted irrevocably. The death toll of these expeditions will never be known accurately for either side, but it is certain that it numbered hundreds of thousands, and possibly millions. Most of the dead were Christians. In fact Christian forces themselves may have killed as many Christians and Jews as they did Muslims.

Both sides fought fiercely, not to say barbarously. Christian virtues such as mercy and cheek-turning had been almost totally absent throughout, at least on the Christian side. At the end of it all nothing positive had been achieved. Before the crusades, Muslims had established a great reputation for tolerance. Now that they had suffered Christian atrocities and perfidy, they had become fanatical in defence of their religion. As Runciman wrote of the slaughter at Jerusalem during the First Crusade: "It was this bloodthirsty proof of Christian fanaticism that recreated the fanaticism of Islam". Muslim respect for Eastern Christians was superseded by hatred and contempt for Western ones.

The bitterness that was generated between the Christian West and the Muslim Levant was so great that its effects rumbled down the centuries and echo to the present day. Across many Eastern countries the word for a western foreigner is ferenghi, a corruption of Frank, and an echo of the fact that crusaders were usually referred to as Franks in the Middle Ages — but this is far from the most serious reverberation from the crusades.



Crusader states

"Christians, hasten to help your brothers in the East, for they are being attacked. Arm for the rescue of Jerusalem. Christ himself will be your leader... Wear his cross as your badge. If you are killed your sins will be pardoned... Let those who have been fighting against their own brothers now fight lawfully against the barbarians."

Pope Urban's appeal

The Crusader states were a number of feudal states created by European crusaders in the Holy Land. The name also refers to territorial gains against Muslim and pagan adversaries. Actually, there was another name for this new nation, one that isn't heard as often. They called it "Outremer," and though it sounds like a mythical land at the center of the earth, Outremer was simply an invented French word for a faraway kingdom across the sea (mer being French for sea). And when wistful and homesick citizens of Outremer spoke of home, they called it Citremer, implying the civilization, or les cités (cities) across the sea. The first four Crusader states were created in the Levant immediately after the First Crusade:

- The first Crusader state, the County of Edessa, was founded in 1098 and lasted until 1149. This was to the north, in present-day Syria, and was populated mainly by Armenians and Syrians. The kingdom was established by Godfrey's brother Baldwin, by means fair and foul that are still debated by Crusader scholars. When Baldwin became King of Jerusalem, he gave Edessa over to his cousin Baldwin Le Bourg.

- The Principality of Antioch, founded in 1098, lasted until 1268. It was ruled by Bohemond, the Norman warlord. After he was captured by the Muslims in 1100, it was given over to his nephew Tancred. They replaced the Greek patriarch with a Latin one, and bristled Christian sensibilities in the predominantly Greek, Syrian, and Armenian Eastern Orthodox population.

- The Kingdom of Jerusalem, founded in 1099, lasted until 1291, when the city of Acre fell. There were also many vassals of the Kingdom of Jerusalem, the four major lordships (seigneuries) being:

  The Principality of Galilee
  The County of Jaffa and Ascalon
  The Lordship of Oultrejordain
  The Lordship of Sidon

- The County of Tripoli, founded in 1104, with Tripoli itself conquered in 1109, lasted until 1289. It was founded by Raymond of Toulouse, who began the siege of the city in 1102, after his part in the failed Crusade of 1101. After his death in 1109, this kingdom was taken by Raymond's descendants, creating a new baronial house.

Islamic politics were a mess at this time, and it wasn't until the arrival of Saladin on the scene, nearly a century later, that Muslims began pulling their oars in the same direction. But the Christians knew they couldn't count on Muslim factionalism as a defense forever. They began at once to build a line of defensive forts, many of which still exist. The Knights Templar and the Knights Hospitaller were a very important part of this building boom.

The Lay of the Land

In 1197, Jerusalem rests well within the borders of the sultanate founded by Salah al-Din. The lands east of the Jordan River, formerly controlled by the Arabegs of Mosul, fell during Salah al-Din's campaign of 1174, and the crusaders' Kingdom of Jerusalem collapsed between 1187 and 1189. Salah al-din's successor lacks his genius but can at least maintain (for the time being) his conquests. A consistent law holds sway over almost all of the contested Holy Land. The second "Kingdom of Jerusalem" doesn't actually include Jerusalem: It consists only of the cities of the coast that Richard I managed to conquer in the Third Crusade.

The finest homes in Jerusalem are found near the eastern half of the city, until they meet up with the Temple Mount. From that point on the dwellings of the wealthy and powerful veer north until they reach Herod's Gate. The houses closest to the gate reach sizes that make them seem like palaces when compared with the hovels found to the southwest. Towards the northeastern quarter of the city there are often walls around individual homes, and many residences are guarded by personal servants and well-paid mercenaries. While the daylight hours are seldom a problem for passersby, the nights can be downright dangerous for the wrong sort of people. There are a few landowners who believe the best way to keep the criminal element away is to have their guards kill or maim any potential threats to their domiciles.

In stark contrast to this elegance and wealth, the western side of the city demonstrates stark poverty. There are many buildings that remain empty of all but the most desperate souls, dwellings that have not been repaired or rebuilt from the last round of devastation and conquest and homes emptied by the plague. Such neighborhoods are not safe for travelers.

Cyprus

Geographically speaking, Cyprus is far and away the largest of the Crusader Kingdoms. it is the third largest island in the Mediterranean, stretching over 60 miles from north to south and nearly 150 from east to west. It has miles of sandy shoreline in addition to its breathtaking mountain ranges and it is a highly defensible place on the whole, with only a handful of reliable ports at which to dock lager vessels. For decades now — ever since the crusaders first arrived here — the island has been used as a staging ground for those who would take up the Cross, a save haven and meeting ground for the soldiers of Christ. As a result, Cyprus is a literal island amid a sea of conflict, the one place in all Outremer where the Christians are not beset on all sides by their enemies.

Richard the Lionheart landed in Limassol on 1 June 1191 in search of his sister and his bride Berengaria, whose ship had become separated from the fleet in a storm. Upon her arrival, the ruler Isaac Comnenus of Cyprus requested that Berengaria deboard, which she refused, and upon her own refusal was denied supplies from Comnenus. Richard took this as an insult and attacked the island which was easily subdued. Comnenus was bound to lend aid to Richard in his crusade against Saladin, an oath which he later broke, and Richard had him bound in silver chains (as he swore not to bind Comnenus in iron) and kept prisoner till his death in 1194 or 1195. The Cypriot chronicler St. Neophytus gave Richard the epithet of "the wretch". Richard married Berengaria in Limassol on the 12th of May 1192. She was crowned as Queen of England by John Fitzluke, Bishop of Évreux. The crusader fleet continued to St. Jean d'Acre (Syria) on the 5th of June.

The army of Richard the Lionheart continued to occupy Cyprus and raised taxes. After local revolts he decided to sell the island to the Knights Templar, who were unable to hold the island because of further hostility among the local population due to tax raising. A rebellion which took place on April 6, 1192 made the Templars sell the island to Guy de Lusignan (1192–1194) who established himself in May 1192.



Richard saw this sale as advantageous to himself, as the island wasn't worth the trouble to him, as Guy had been captured by Saladin at Jerusalem. Though released later, in 1192 he was ousted in favor of Henry II of Champagne as a result, and was willing to buy Cyprus. The crusaders described him as "simplex et minus astutus", though he did set the foundation of Cypriot society in the Lusignan period. He invited Palestinian barons, disenfranchised by Saladin to move on the island, granting them feudal rights over huge estates, using the Cypriots as serfs.

Geoffrey de Lusignan passed up the position of ruler, so Guy was succeeded by his older brother Aimery (1194–1205). During his reign, the Latin church took over the dioceses of the Orthodox, creating a long standing dispute that also characterized the Lusignan period. Amaury also managed to get Cyprus recognized as "kingdom", a title granted to him by Holy Roman Emperor Henry VI. He then regained officially the title of the King of Jerusalem by marrying Henry II of Champagne's widow, Isabel. Though in name only, this title was something the Lusignan kings were very proud of as it appears on the Cypriot coat of arms. After some skirmishing in Acre with the Sultan of Egypt al-Malkik al-Adil, a treaty was granted in 1204 giving him some advantages in Palestine. It is said that his eating too much fish in one sitting was his cause of death in 1205.The kingship then passed to his son, Hugh I (1205–1218). He participated in the useless 5th crusade, and died suddenly in Tripoli. He had married Alice of Champagne (daughter of Henry and Isabel) and had only one son, Henry I.

In less than a year, Cyprus erupts into full-scale civil war. After Emperor Frederick II demands help from the Papacy in solving succession issues Outremer, an army arrives in Cyprus led by one Richard Filangieri, an Italian naval marshal. In 1232, at the Battle of Agridi, Filangieri's men are finally routed by John of Ibelin, securing prosperity and independence for Cyprus (for a time, anyway).

Guy went on to found a dynasty that lasted until 1489, when the widow of King James III The Bastard, Queen Catherine Cornaro, a native of Venice, abdicated her throne in favour of the Republic of Venice, which annexed the island. For much of its history under the Lusignan Kings, Cyprus was a prosperous Medieval Kingdom, a commercial and trading hub of Western Christendom in the Middle East.

Rhodes

The Island of Rhodes has always been an important strategic stronghold and its position on the vital trade routes in the eastern Mediterranean has greatly influenced the course of its history.

In 1190, two of the Islands more famous visitors, King Richard I of England and Philip Augustus of France, stopped off in Rhodes to pick up some mercenaries on their way to the Holy Land.

The later fall of Constantinople to the Franks led to the local governor, Leon Gavalas, to proclaim himself ruler of the Island. For a few years Rhodes remained an independent state with political authority over all the other Dodecanese islands, even striking its own coinage for several years.

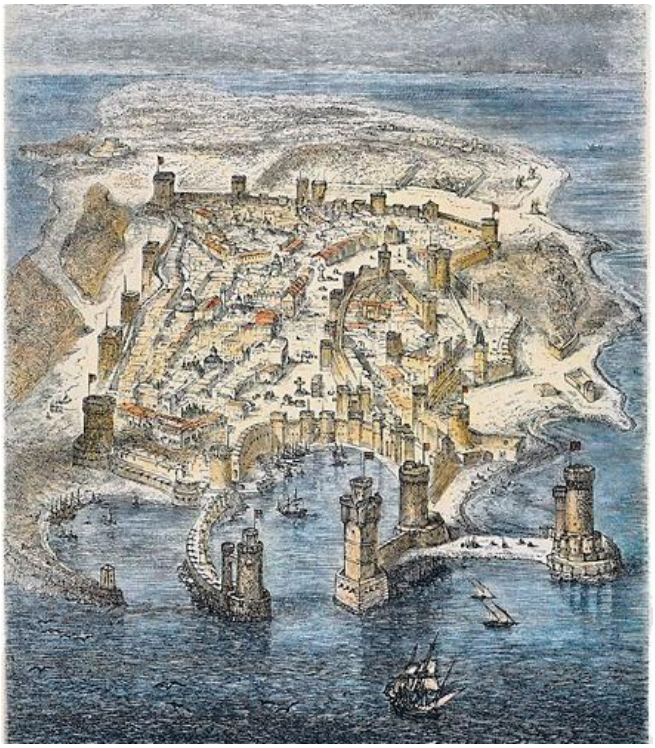
By the end of the 13th century the Island stood very much on the political margins and processes of the Middle Ages, its main claim to fame was as a haven for the many pirate groups which operated in and around the Mediterranean and Aegean Seas. For many years these pirates had virtual control of the Island and came and went quite freely without any interference from the Rhodian authorities.

Matters were to soon change when the martial monks of St John of Jerusalem arrived and later decided to make Rhodes their new base. After sending several spies, who reported back favourably, Master Fulques de Villaret, formerly the Order's first Admiral, sailed for Rhodes on 13th June 1306 with two galleys and some transports carrying only 35 knights and 500 infantry. On route he was joined by a Genoese adventurer named de Vignoli who supplied a further two galleys. Their first encounter was not very successful and the great ports defences beat off their assault.

Not put off by this, de Villaret persevered, and in November of the same year the key fortress of Philermo was taken by the military monks and they started to seriously besiege the Island. The garrison at Rhodes hung on with the help of some Greek troops, but de Villaret borrowed some money and hired more soldiers to make a final assault. During the early months of 1307, the city of Rhodes was stormed by these fresh troops and its defenders fled into the hills, de Villaret had at long last won his sought-after prize and was later to be installed as the first Grand Master of the Knights of Rhodes.

Life was to alter dramatically on the island and for the next 213 years building works were done on a scale that had not been seen for nearly 1000 years.

The cities defences at Rhodes were to take shape around the port, which was divided up into two harbours. The outer harbour was formed by a long curving neck of land reaching out into the sea and was the commercial area. The inner harbour, or 'Harbour of the Galleys', lay in a land locked bay with a narrow entrance guarded by the Fort of St Nicholas. The outer harbour defences were formed by the twin towers of St Michael, or Tower of the Arabs, but better known as the Tower de Naillac, and on the seaward side by the Tower of Angels which is sometimes known as the Tower of Windmills or of France. Between these two towers stretched a huge chain which protected and blocked the harbour.



The city itself was built in a semi-circle around these harbours protected by a double wall with thirteen towers and five projecting bastions - one of which was manned by the English brethren.

From 1299 onwards, an importance was developed within the order towards maritime duties. This was to serve them well in the coming years as they consolidated their power base on their new home at Rhodes. In the first decade after the capture of the Island, things turned out to be more difficult than they had expected. The knights initially had difficulties in adapting to the local Greek element and they were constantly attacked by small raiding parties of Turks, who were not at all happy at the threat posed by the martial monks being so near to their coast.

In the early fourteenth century, the future did not bode well for the military religious knights. The Hospitallers could do nothing but stand back and watch as their rivals, the Templars, were torn apart by King Phillip IV of France and his puppet, Pope Clement V who wanted the order disbanded. Many saw it as the fault of the religious orders that their hold on the Holy Land had been lost, and this, along with the vast wealth and possessions the Templars had acquired, had made them rather unpopular. The Grand Master of the Order, Jacques de Molay, was set up by King Philip of France and burnt as a heretic at the stake in Paris, with many other Templar Knights suffering similar deaths.

The sweeping reforms which were also needed within the order were implemented after the fall of the Templars, and the Hospitallers' survival was no less spectacular than their rivals' fall. The threat of Phillip IV gave the order a new impetus for structural reform, and although the order had been divided up into the separate 'langues' in the past (those speaking the same tongue), this was now officially adopted with the new order on Rhodes being divided up into seven 'langues' or 'Tongues'.

Each 'langue' or 'tongue' comprised of several priories under a Grand Priory with its own 'auberge' (hall of residence) and they were later to become responsible for the defence of their own part of the town and walls. The "tongues" on Rhodes were made from the following countries: France, Auvergne, Provence, England, Italy, Germany and Spain with the later addition of Castile.

Each 'tongue' maintained its own inn on the Island where the members assembled and offered hospitality to important visitors and pilgrims from Western Europe. The leaders of each 'tongue' (pillerius), always came from a leading family of their country and belonged to the highest category of officer. Each was given specific duties within the Order and there had to be at least four leaders of the 'tongues' residing on Rhodes at any one time. No-one could be absent from the seat of council without permission of the council and whenever a leader was away, the 'tongue' he belonged to were responsible for appointing his deputy.

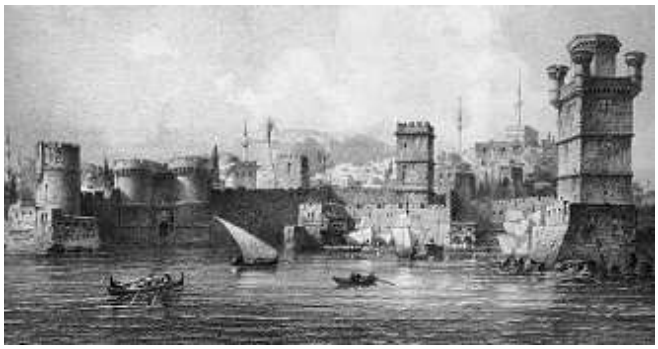
In 1316, fairly soon after their establishment on the Island, a great scandal took place which was to shake the very foundations of the Order. There were several minor internal dissensions on Rhodes between the "tongues" and the following year, an elderly commander named Fra' Maurice de Pagnac tried to arrest Fra' Fulques de Villaret, the founder of the order on the Island and now Grand Master.

De Vilaret had been a capable commander, but was a rather overbearing sort of character. He had become increasingly dictatorial in his running of the order but suddenly went completely to pieces and started drinking in the taverns and womanising. He managed to escape de Pagnac and his fellow brethren when they came for him by fleeing and shutting himself away in the castle on the acropolis of Lindos.

In 1319, de Vilaret's abdicated as Grand Master and retired to a commandery in Languedoc where he stayed until his death. Fra' de Pagnac had by now died and so the brothers elected Fra' Elyon de Villeneurve as their superior and new Grand Master. Life on the Island after this scandal remained monastic, with the brethren eating and sleeping within their own 'langue' but attending chapters and important feasts in the magisterial palace, matters soon returned to normal.

The total strength of the knights was usually around 200 and although they suffered to the ravages of the Black Death like everyone else, the numbers soon climbed back again. In 1466 their numbers were to rise to 350 and in 1501 to 400. Finally in 1514 the total number was 550, but English numbers was never to exceed more than a dozen knights. Despite this disparity in numbers between the 'tongues', the system on the whole worked well, apart from the occasional squabble over precedence.

Unlike the Templars, the Hospitallers had responded perfectly to the new challenge and conditions and had already started looking for a new place to settle. After loosing their land and fortifications in the Holy Land, the Order had moved to Cyprus, but soon found their activities severely restricted as official vassals of the Island's Frankish king.



The greatest fief on the island is the County of Famagusta, which includes not only the city, but the shipyards and much of the surrounding countryside.

The major urban center and port on the island of Rhodes, Famagusta is an ancient city, dating back to the days of the Trojan War. A goddess named Astarte was worshipped here, and a city oracle foretold the future. Ancient Famagusta was renowned for its shipyards, supplying the Byzantine Empire with ships until it fell to the Arabs in A.D. 644. The Arabs tried to use the shipyards to bolster their navy, but the native shipwrights used poor quality wood and nails, causing the ships to founder and sink.

Famagusta carries on a lively trade with the cities of the Holy Land. Though the Italian cities, especially Venice and Genoa, wish to set up trading houses in Famagusta, each King of Cyprus has denied them that right, instead making them rent warehouse and dock space from the crown.

Rumors tell of ancient storehouses still buried under the city, storehouses that were lost during some forgotten invasion. In these lairs are supposed to lie the treasures of the ancient gods, and knowledge of their ways.

The Coast

The route from Jerusalem to the coast runs through Lydda to Jaffa. It's 50 miles, angling a bit north of due west from Jerusalem. From there, the coastal road heads north through Caesarea, Tyre and Sidon to what had been the northern border of the Kingdom of Jerusalem. It enters the former Kingdom of Tripoli, passing through Tripoli to the Hospitaller stronghold at Marqab (Margate, as the Hospitallers call it).

The coast road also leads south. Gaza marks where the old border of Fatimid territory lay, before Salah al-Din's conquests. The road continues to Fatama and Damietta at the eastern edge of the Nile River delta, then turns south along the banks of the Nile to Cairo. It's 40 miles from Jaffa to Gaza; its also about 40 miles from Lydda, where a side road away from the main road to Jaffa, to Gaza. Then the traveler faces 150 miles of desert cost before getting to Famma, and another 50 to reach Damietta.

The Jordan

Another major road heads north from Jerusalem through the valley of the Jordan River. The small con-temporary settlement of Jericho, built on the ruins of the famous Biblical site, lies just a few miles north of Jerusalem, at the northern end of the Dead Sea and at the foot of the steep hills leading up to Jerusalem. Farmland and villages occupy the 50-odd miles from Jericho to Tiberias. Before Salah al-Din, Tiberias stood at the northeastern edge of the Kingdom of the Jerusalem, and even though the lands on both sides of the river now belong to the same sultan, Tiberias remains a well-fortified site. It oversees fishing and other traffic on the Sea of Galilee.

A side road leads to Nazareth. Only devout pilgrims make the trip over barren hills, however; apart from its fame as Jesus' hometown, nothing distinguishes Nazareth from any other hard-pressed minor village of the region. The trip from Tiberias covers less than 20 miles as the crow flies, but meanders for 50 miles to find decent terrain and adequate pavement.

The northern road curves to the northeast, into the rugged interior along the edges of the Fertile Crescent, to Damascus and Baalbek. It's 75 miles in a straight line from Tiberias to Damascus, but the road curves and meanders enough so that the actual distance traveled is just under 100 miles. 40 miles separate Damascus from Baalbek. The road north out of Baalbek curves to the northwest, and returns to the Mediterranean coast at Argo, a little north of Tripoli, after another 45 miles.

From the coast, travelers can proceed by ship to Cyprus and Byzantium, and overland to Asia Minor.

The Red Sea

A trade route leads south from Jerusalem, through canyons and badlands, to the gulf of the Red Sea between the Sinai and Arabian Peninsulas. The town of Bethlehem is only three miles south of Jerusalem, and shares the same physical conditions. The mad gets rougher as it comes around the Dead Sea, through al-Karak and al-Showbak in the interior to Ayla on the coast. If it weren't for Ayla's position as a prominent port, few travelers would bother with 130 miles of inhospitable rocky wilderness, punctuated only by occasional springs and oases. As it is, bandit gangs flourish on the rich pickings from the merchants who use the route with insufficient attention to personal security.

An even rougher road heads west from Ayla through the interior of the Sinai Peninsula to Qulzum, 140 miles away. That trip requires extensive preparations and stores, as Sinai offers almost nothing to support the hungry or thirsty traveler.

Tyre

After a first failed siege in 1111, Tyre was captured by the Crusaders in 1124, becoming one of the most important cities of the Kingdom of Jerusalem. It was part of the royal domain, although there were also autonomous trading colonies there for the Italian merchant cities. The city was the site of the archbishop of Tyre, a suffragan of the Latin Patriarch of Jerusalem; its archbishops often acceded to the Patriarchate. The most notable of the Latin archbishops was the historian William of Tyre.

After the reconquest of Acre by King Richard on July 12, 1191, the seat of the kingdom moved there, but coronations were held in Tyre. In the 13th century, Tyre was separated from the royal domain as a separate crusader lordship. In 1291, it was retaken by the Mameluks.

As one of Outremer's largest port cities, Tyre is a cosmopolitan center of trade and commerce in the East. It is the wellspring of two of Outremer's most important native products — sugar and a fabric known as "zendado." Almost all the sugar consumed in Europe at this time comes from Outremer, and from Tyre in particular. The rivalry here between Venice and Genoa (and to a lesser extent, Pisa) is at its fiercest, with each house constantly angling for an edge of the other.

Damascus

Capital of Roman, and later Byzantine, Palestine, Damascus fell to the Arab hordes in the Seventh Century after Christ. The citizens were treated well by the conquerors; they were allowed to stay and keep their religion, or to leave with their possessions. In fact, the capture of Damascus became the Muslim model for the treatment of captured cities in Palestine.

The Saracens of the city were so tolerant of Christians that they allowed them to make pilgrimage to Damascus, as Damascus held the head of St. John the Baptist. The city also became the seat of the Caliph, the religious leader of Islam, in the Seventh Century, but lost the honour to Baghdad in the Eighth. Still, the city held over five hundred mosques, the most magnificent being the Great Mosque, built on the foundations of the cathedral of St. John the Baptist, which in turn had been built on the site of a temple to Jupiter. The Arab historian Ibn Jubayr describes it in the following words;

She is the paradise of the Orient, the place where dawned her gracious and radiant beauty,…She is garnished with the flowers of sweet-scented herbs, and bedecked in the brocaded vestments of gardens.

Damascus is renowned has being one of the scholarly centers of the world. It was also the home of the infamous mad Arab Abdul Al-Hazrad author of the Necronomicon (Kitab Al-Azif) who died in 738 A.D. Later Damascus was incorporated into Saladin's area of control following Egypt.

The emir of Damascus was allied with crusaders during the rise to power of Nur ed-Din up until the call of the Second Crusade. The crusaders determined that if they took over Damascus, that their borders would be more defensible against Nur ed-Din.

Damascus withstood the armies of the Second Crusade, and was never recaptured by the Christians. However, the Mongols capture the city in A.D. 1258, laying waste to one of the greatest cities in the world. Even the land around Damascus loses its fertility after the Mongols strike.

Damietta

A major port and naval center of the Byzantine Empire, second only to Alexandria in the southern Mediterranean, Damietta was taken by the Arabs in the Seventh Century. The Byzantines, fearful of growing Arabic naval power in the Ninth Century, sent a fleet to Damietta which succeeded in burning the docks and naval yards.

Damietta is also the focus of the Fifth Crusade, and falls in A.D. 1218 after a one year siege. St. Francis of Assisi is with the assaulting crusaders, passes into the city one night during the siege, and confronts the governor of the city. Assisi offers to walk through flames if the Governor promises to lead his troops in the Christian cause. The Governor refuses the test and has Francis escorted out of Damietta. The pillage of the city, when it falls, horrifies Francis, who returns to Italy disillusioned with the military mind. The final peace settlement of the Fifth Crusade returns Damietta to Egypt.

The Seventh Crusade, led by King Louis of France, also attacks and takes Damietta, but the Nile floods strand the crusaders in the city for half a year, where they spend their time feasting and drinking. When the flood waters recede the crusaders leave the city, but are in such poor condition they are easily beaten at the battle of Mansura. The Egyptians thus recapture the city. And, slave traders of the city profit from the thousands of French captives taken at Mansura. The Egyptians build the Mosque of the Franks, to commemorate the event and to give thanks to Allah.

Asacalon

This Egyptian city was strategically important to both the Franks and the Fatimid Caliphate. Asacalon is located on the border between Egypt and the Kingdom of Jerusalem. This city was ringed by a series of Frankish castles to guard this potential beachhead for invasion. The Franks did successfully take the city after the launch of the disastrous Second Crusade during the reign of Baldwin III. They were temporarily allied with the Egyptians, forming a protectorate which was dissolved when Amalric decided to conquer all of Egypt.

Messina

This southern Italian port city served as the disembarkation point to many naval fleets heading to the holy land. It became one of the major ports used by the crusaders and Italian merchants. This ported was used by the famous King Richard I.

Tripoli

Tripoli is a strategically important port city serving as a buffer for the Latin Kingdom of Jerusalem. Its conquest importance was of seminal important to the crusaders of Jerusalem. One of the most famous personages from this city was Raymond of Tripoli who was the ruling regent of Jerusalem during the reign of Baldwin IV, the Leper King.

East

Beyond the Jordan Valley and a few tributaries, there's nothing but desert for hundreds of miles. Nobody goes due east to the Tigris and Euphrates; they follow the Fertile Crescent north around the Syrian Desert to the upper reaches of the two rivers' valleys. Even supernatural creatures fare badly in the wastes, where winds gust at over 100 miles an hour and temperatures can change up to 50 degrees in minutes.

The Climate

The coast and the Jordan River Valley support fanning well. They get adequate rain and offer rich, productive soil. Between them the land is mostly steep slopes and barren, little valleys, which support sheep-herders (not very well) and little else. South of the Dead Sea, it's desert all the way down to the Red Sea.

In the north the land becomes increasingly well-watered and fertile, even in the interior. The famous cedars of Lebanon are only the most visible members of a very diverse ecology. Otters flourish in the streams that cascade through forested mountains, preying on fish, frogs and other animals. (In later centuries, over-farming and neglect will tutu much of this fertile land to desert, and it will be reclaimed only in the 20th century.)

Strangers to the Holy Land almost always comment on the abrupt changes of climate. Around a corner, over a hill, and suddenly the whole landscape seems different. The sharp slopes create very effective rain barriers, blocking interior valleys from most of the storm clouds coming off the Mediterranean. Only the highest and strongest make it over the initial hills, so that when rain comes at all to the interior, it comes as pounding downpours followed by

flash flooding.

Summer and winter are both severe everywhere, though tempered at the coast and along the Jordan.

Winter piles up deep snowfalls every where there's enough precipitation (and chill winds make the dryer regions just as miserable). In summer, the daytime temperature in the low interior valleys can rise to more than 110 degrees Fahrenheit only to fall nearly to freezing at night. The major cities don't get quite so extreme — population gathers in those spots precisely because the climate isn't so harsh — but it's still often uncomfortably hot during most of the day, all summer. Hot interior winds carry sand and dust that makes it even worse. Spring and autumn each Flash by in a few weeks, or even less.

The Principality of Antioch



The Principality of Antioch was the second largest Crusader State in the Holy Land, after the Kingdom of Jerusalem. Founded by the Romans and maintained by the Byzantines. Antioch fell to the Turks around 1084. When the Crusaders conquered the city in 1098, its population numbered around 40,000.

The Principality of Antioch was much smaller than the County of Edessa or the Kingdom of Jerusalem. It extended around the northeastern edge of the Mediterranean, bordering the County of Tripoli to the south, Edessa to the east, and the Byzantine Empire or the Kingdom of Armenia to the northwest, depending on the date. It had roughly 20,000 inhabitants in the 12th century, most of whom were Armenians and Greek Orthodox Christians, with a few Muslims outside the city itself. Most of the crusaders who settled there were of Norman origin or from southern Italy, as were the first rulers of the principality, who surrounded themselves with their own loyal subjects. Few of the inhabitants apart from the Crusaders were Roman Catholic even though the city was turned into a Latin Patriarchate in 1100.

While Baldwin of Boulogne and Tancred headed east from Asia Minor to set up the County of Edessa, the main army of the First Crusade continued south to besiege Antioch. Bohemond of Taranto commanded the siege which commenced in October 1097. With over four hundred towers, the city's defenses were formidable. The siege lasted throughout the winter causing much attrition among the Crusader force, who were often forced to eat their own horses, or the bodies of their fellow Christians who had not survived.

Bohemond convinced a guard in one of the towers to let the Crusaders enter the city. He did so on June 3, 1098, and a massacre of the Muslim inhabitants ensued. Only four days later, a Muslim army from Mosul arrived to besiege the Crusaders themselves.

The Crusaders withstood the siege, with help from a mystic named Peter Bartholomew. Peter claimed he had been visited by St. Andrew, who told him that the Holy Lance, which pierced Christ's side as he was on the cross, was located in Antioch. The cathedral of St. Peter was excavated, and the Lance was discovered by Peter himself. Although Peter most likely planted it there himself, it helped raise the spirits of the Crusaders. With the newly discovered relic at the head of the army, Bohemond marched out to meet the besieging Muslim force, which was miraculously defeated — as according to the Crusaders, an army of saints had appeared to help them on the battlefield.

Tancred died in 1112 and was succeeded by Bohemond II, under the regency of Tancred's nephew Roger of Salerno, who defeated a Seljuk attack in 1113.

On June 27, 1119, Roger was killed at the Ager Sanguinis (the Field of Blood), and Antioch became a vassal state of Jerusalem with King Baldwin II as regent until 1126. Bohemond II, who married Baldwin's daughter Alice, ruled for only four years, and the Principality was inherited by his young daughter Constance; Baldwin II acted as regent again until his death in 1131, when Fulk of Jerusalem took power. In 1136 Constance, still only 10 years old, married Raymond of Poitiers, who was 36.

After the fall of Edessa in 1144, Antioch was attacked by Nur ad-Din during the Second Crusade. Much of the eastern part of the Principality was lost, and Raymond was killed at the battle of Inab in 1149. Baldwin III of Jerusalem was technically regent for Raymond's widow Constance until 1153 when she married Raynald of Châtillon.

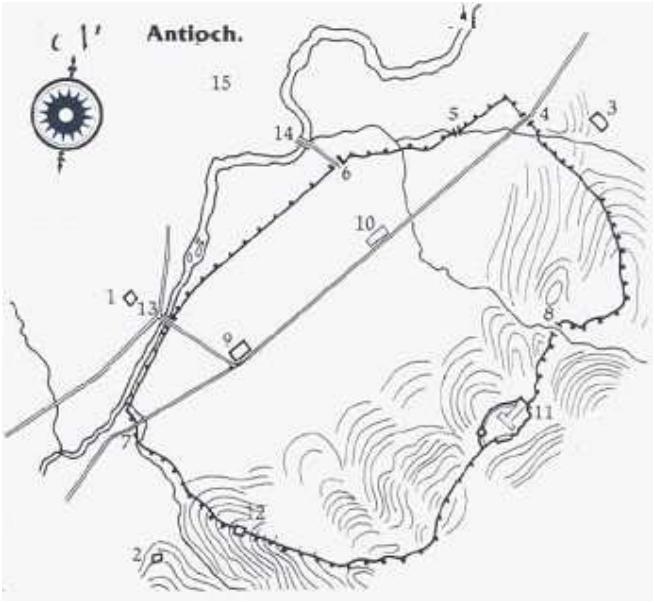
Raynald was taken prisoner by the Muslims in 1160, and the regency fell to the Patriarch of Antioch (Raynald was not released until 1176, and never returned to Antioch). Constance was deposed in 1163 and replaced by her son Bohemond III. Bohemond was taken captive by Nur ad-Din the following year at the Battle of Harim, and the Orontes River became the permanent boundary between Antioch and Aleppo.

Antioch survived Saladin's assault on the Kingdom of Jerusalem in 1187. Neither Antioch nor Tripoli participated in the Third Crusade. Bohemond III's son, also named Bohemond, had become count of Tripoli after the Battle of Hattin, and Bohemond III's eldest son Raymond married an Armenian princess in 1194. Bohemond III died in 1201.

Antioch

Located about 20 miles inland from the Mediterranean Sea, it was the third largest city in the Roman Empire during the time of Jesus Christ Antioch is the ancient site of Saint Paul's first sermon, and according to the Bible, the first place in history where people who followed Christ's teachings became known as Christians.

The Antioch of the 13th century is a far different place than its Biblical predecessor, but it is arguably no less important to the Holy Land. Its fertile plains provide a constant source of nourishment to the citizens of Outremer. Indeed, were it not for the OutreJourdain, Antioch would be the sole provider of many of the kingdom's needs. Surrounding the city itself is a beautiful patchwork of orchards and vegetable gardens, and the olive-groves dotting the hillsides are as familiar to the eye as they are pleasing. Although it is not seaside itself, Antioch is also an important port-city for Outremer, as the rich merchants of Aleppo use Saint Symeon for their trade - a port accessible only by passing through Antioch.



1. Tower of La Mahomerie
2. Tower of Tancred
3. Tower of Malregard
4. Gate of Saint Paul
5. Gate of the Dog
6. Gate of the Duke
7. Gate of Saint George
8. Iron Gate
9. Palace
10. Cathedral of Saint Peter
11. Citadel
12. Tower of the Two Sisters
13. Fortified bridge
14. Bridge of the Boats
15. Cemetery

Templars in Antioch

In 1219 Bohemond, Count of Tripoli, reclaimed the city of Antioch after a protracted dispute with Leon of Armenia. Leon had in 1211 declared war on the Templars, after a decades-long succession conflict between the Poor Knights and the kingdom of Armenia.

The war continued for two years, as the Templars tried to capture and recapture castles along the coast. The Templars currently support Bohemond, who is still in dispute with the Armenians. The Armenians are themselves supported by the Hospitallers.

The County of Tripoli



The County of Tripoli (1109–1289) was the last Crusader state founded in the Levant, located roughly between Antioch and Acre is the coastal city of Tripoli. The Crusader state was captured and created by Christian forces in 1109, originally held by Bertrand of Toulouse as a vassal of Baldwin I of Jerusalem. The County of Tripoli later became a substate of the Principality of Antioch in the 13th century.

Tripoli's exposed but vital position made it a target for Muslim forces along the length of its borders. In 1137, the Count's personal holdings in Montferrand were lost. The problem was exacerbated when the Hashshashin established themselves in the Nosairi mountains to the north. To counter their strengthening Muslim neighbours, the Count gave the Knights Hospitaller large stretches of frontier land in 1144. The Hospitallers held much of the Buqai'ah plain and were key to Tripoli's defence. Their fortress at Krak des Chevaliers was the most imposing feature in the County.

During the 1150s, the Knights Templar also acquired land in Tripoli. Their fortifications at Tartus were important in bolstering the Count's defenses.

In AD 1230, Tripoli is still important port city, serving both in-country interests and those abroad. It has been the primary port of Homs for some time by this point. Theoretically, Tripoli is governed by a count of its own (being a county), but it is often politically overshadowed by its sister-city to the north. This paradigm shifted most dramatically in 1220, when then Count of Tripoli—one Bohemond IV—recaptured Antioch for himself, leaving its former ruler Prince Raymond-Roupen to die in captivity in Tarsus. Bohemond's accession sparked much debate among the nobles of Outremer, and his subsequent dealings have jeopardized all those within his domain. Nonetheless, he is a savvy statesman, and Tripoli continues to thrive under his governance (even though he has retired to take up residence in Antioch).

The existence of the County of Tripoli was due primarily to the determination of Raymond IV of Toulouse. Although one of the richest and most powerful of the crusading Princes, Raymond of Toulouse had failed to acquire any Eastern possessions in the aftermath of the First Crusade. Western Lords had been installed in Edessa, Jerusalem and Antioch and Raymond had little success in earning land from the Byzantines. Desperate for a possession in the Holy Land, he decided to take Tripoli by force. In 1103, he began preparing for an attack on the rich port, accompanied by veterans of the 1101 campaign.

The Count of Toulouse began constructing a large castle set on a ridge he named "Mount Pilgrim", a few miles from Tripoli itself. The fort is still known locally as Qal'at Sanjil, or "Saint Giles' castle" in reference to Raymond. The castle remained in Christian hands between 1103 and 1289, longer than any other in the Kingdom of Jerusalem. Even with an intimidating fortress and seasoned troops, the siege wore on, outlasting even Raymond who died on 25 February 1105. However, the various components of the siege remained united, such was the lure of the port. It was a strategic link between the French in the south, and the Normans in the north.

Raymond's cousin and companion on crusade, Count William of Cerdagne, assumed control of the operation, although matters were soon complicated. Raymond's son Bertrand, considered illegitimate by the society, left Toulouse after acting as regent for a decade and arrived in the Holy Land with a substantial army and a large Genoese fleet. A succession contest quickly began and Christian in-fighting threatened the success of the entire siege. King Baldwin called a council with Bertrand, his favourite, and William, who was supported by Tancred, Prince of Galilee. A partition treaty was accepted, whereby William would hold northern Tripoli and pay homage to Prince Tancred, and Bertrand would do the same in the south as a vassal of King Baldwin. With the animosity settled, the King assembled the Christian army for a final attack. Unable to stand against the combined forces of the Kingdom of Jerusalem, Tripoli surrendered on 12 July 1109.

The final Crusader state had entered existence and with it, the Kingdom of Jerusalem controlled the entire east coast of the Mediterranean. The partition treaty agreed at the earlier council soon became immaterial, as William died of an arrow wound, amid allegations of murder. Bertrand therefore became Count of all Tripoli, making reality the dream of his father nearly a decade earlier.



Raymond II - Count of Tripoli from 1137 to 1152, Raymond fought with Damascus, Aleppo and Mosul. He established the Hospitallers in Tripoli and is the first non-Muslim to be killed by the Hashashin in 1152. His children were said to be bastards and this affected their marriagibility.

Raymond III - Count of Tripoli from 1152 to 1187, Raymond is also the Prince of Galilee through his wife. He raids Cyprus using the Emperor's galleys when rthe Emperor backed out of a deal to marry his sister. Imprisoned between 1164 and 1173, Raymond is ransomed for 80,000 pieces of gold and became regent of Jerusalem following the death of Amalric I who had ruled Tripoli in Raymond's absence. When Baldwin IV of Jerusalem dies of leprosy, Raymond becomes regent again to Baldwin V. Raymond is instrumental in the fall of Jerusalem, having made peace with Saladin he allows Saladin to threaten Jerusalem from Galilee and the Crusaders march to meet him in battle at the Battle of Hattin in 1187. Raymond was one of the few to survive the battle, with the Saracens letting him ride unharmed through their ranks, and he returned to Tripoli to die of pleurisy later that year.

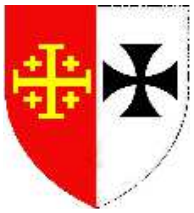
Bohemond IV of Antioch - Count of Tripoli between 1187 to 1219, Bohemond also became Prince of Antioch several times following a series of disputes. He is a fierce opponent of the Hospitallers, who he believes have too much power in his lands. Bohemond is a fair weather friend and changes his alliances depending on the current situation.

Krak des Chevaliers - Originally built by the Emir of Aleppo, this castle was given to the Hospitallers by Raymond II of Tripoli in 1142, and they fortified it and made it their headquarters. It is the largest Crusader castle and has a 3 metre thick outer wall, seven guard towers and a great keep. It holds 50-60 knights and 2,000 foot soldiers and could withstand a five year siege. In 1188, Saladin besieges the castle and captures the castellan, Renauld Grenier, forcing him to stand at the gates and demand the surrender of the castle. Grenier tells the knights in Arabic to surrender but in French to hold the castle to the last man.

Tortosa - In 1152, Tortosa was given to the Knights Templar and they built a great castle with two great concentric walls, a great keep and a chapel. The Templars use this to control the surrounding lands. However, the city of Tortosa is captured by Saladin in 1188, but the Templars retreated into the keep of Tortosa and remain there undefeated.

Margat - Built by Arabs, Margat was captured by the Principality of Antioch and is sold to the Hospitallers in 1186 and becomes their headquarters in the region, second only to the Krak des Chevaliers. Beseiged by Saladin in 1188, it does not fall. Its strategic position allows the Hospitallers to raise money by charging for guarding pilgrims and merchants. King Richard the Lionheart imprisons Isaac Comnenus of Cyprus here after capturing Cyprus on the Third Crusade.

The Kingdom of Acre



The Second Kingdom of Jerusalem, as it is known, emerged after the Holy City fell to Salah al-Din's army following the disastrous battle at Hattin in 1187. The Latin kingdom had lost not only its capitol city, but, as part of the ransom paid for King Guy de Lusignan, the port of Ascalon as well. In response, Guy immediately broke his word to Salah al-Din regarding future military action, moving south to Acre and laying siege to it in 1188. After nearly three years, Acre tell to the Christians, becoming thenceforth the new capitol of the Latin Kingdom of Jerusalem.

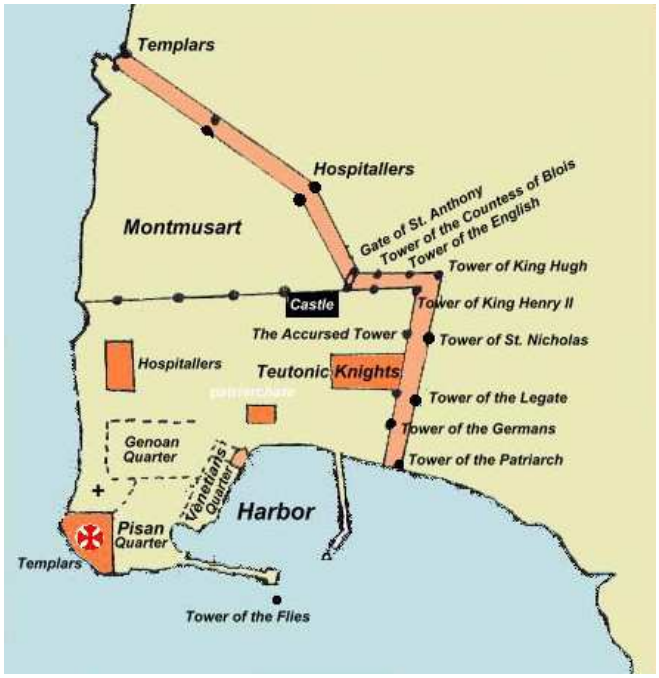
The kingdom itself comprises only a narrow strip of land between the River Jordan and the Sea of Galilee, bordered by the Mediterranean Sea in the west. Theoretically, it includes the city of Tyre and all the smaller villages between, but recent skirmishes have reduced this claim to mere nominal status. In the year 1230, the kingdom truly consists of only the city itself and the island kingdom of Cyprus, where John of Ibelin is also regent.

Acre

Acre is often considered by many to he the jewel of Outremer, outshining even the glory of old Jerusalem herself. Ever since the Christian re-conquest of Acre in 1191, pilgrims from all over have come to view Acre as Outremer's true bastion of Christianity, and for good reason. With its broad thoroughfares, secure towers and bustling harbor, the city has much to offer those who seek some much-needed respite in a harsh and foreign land.

Nevertheless, Acre is a cosmopolitan medieval center, with separate districts for each of its distinguished trading houses, including the Genoese, the Pisan and the Venetians. Under a standing agreement with the King of Jerusalem, each of these groups is allowed to govern its quarter under its own consuls. This is not problematic in and of itself, but the groups are also permitted to police their own, using a watch made up of men of their own choosing. This arrangement has led to some serious in-fighting among the trading houses, each of whom believes the others to be abusing their "police" for their own purposes.

Before the recent return of Jerusalem to Christian hands (and, indeed, even since then), Acre was also home to many of Christianity's military orders. Two in particular, the Knights of Saint Thomas of Acre and the Teutonic Knights, had their beginnings here. This is as much a bane as it is a boon, however, as special considerations from Rome have essentially freed these orders to do as they please. So much free will in one city is never good for general stability or for the rule of law.



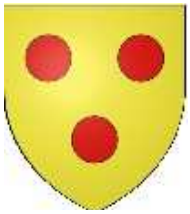
Templars in Acre

The port of Acre, on the bay of Haifa, is the center of Templar power and the location of their central chapterhouse. The Templars have forts and properties in the lands surrounding Acre, as well as many interests within the city, including at the shipyards. Acre became the home of the Templars and the Knights Hospitaller after the loss of Jerusalem and the city's capture by King Richard. Acre is also the base of most of the other crusading orders, including the Hospitallers and the Order of Saint Lazarus. The bishop of Acre, James of Vitry (1216-1228), is a close ally.

The Templar castle in Acre is home to the grand master, the commander of the land of Jerusalem and the other great officers of the order. All of the order's records, as well as its many grand relics, are stored here.

The County of Edessa

In 1098, Baldwin of Boulogne left the main Crusading army, which was travelling south towards Antioch and Jerusalem. He went first south into Cilicia, then east to Edessa, where he convinced its lord, Thoros, to adopt him as son and heir. Thoros was a Christian of Armenian origin but of Greek Orthodox religion and largely disliked by his Armenian Orthodox subjects; in March 1098 he was assassinated or abdicated (historians conflict), and it is unknown if Baldwin had any part in this. Nonetheless, Baldwin succeeded Thoros as ruler, taking the title of Count (having been Count of Verdun as a vassal of his brother in Europe).



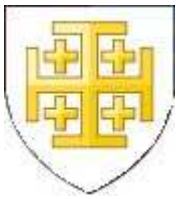
In 1100, Baldwin became King of Jerusalem when his brother Godfrey of Bouillon died. The County of Edessa passed to his cousin Baldwin of Bourcq. He was joined by Joscelin of Courtenay, who became lord of the fortress of Turbessel on the Euphrates, an important outpost against the Seljuk Turks.

Baldwin II became King of Jerusalem (also as Baldwin II) when Baldwin I died in 1118. Although Eustace of Boulogne had a better claim as the late Baldwin's brother, he was in France and did not want the title. Edessa was given to Joscelin in 1119. Joscelin was taken prisoner once again in 1122; when Baldwin came to rescue him, he too was captured, and Jerusalem was left without its king. Joscelin escaped in 1123, and obtained Baldwin's release the next year.

Joscelin was gravely injured during a siege in 1131 and was succeeded by his son Joscelin II. By this time, Zengi had united Aleppo and Mosul and began to threaten Edessa; meanwhile, Joscelin II paid little attention to the security of his county, and argued with the counts of Tripoli who then refused to come to his aid. Zengi besieged the city in 1144, capturing it on December 24 of that year. Joscelin continued to rule his lands west of the Euphrates, and he also managed to take advantage of the death of Zengi in September 1146 to regain and hold briefly his old capital. The city was again lost in November, and Joscelin barely escaped. In 1150 he was captured by Zengi's son Nur ad-Din, and was kept a prisoner in Aleppo until he died in 1159. His wife sold Turbessel and what was left of the County to the Byzantine Emperor, but these lands were conquered by Nur ad-Din and the Sultan of Rum within the year. Edessa was the first Crusader state to be created, and also the first to be lost.

Edessa was one of the largest of the Crusader states in terms of territory but had one of the smallest populations. Edessa itself had about 10,000 inhabitants. The rest of the county consisted mostly of fortresses. The county's territory extended from Antioch in the west to across the Euphrates in the east at its greatest extent. The inhabitants were mostly Assyrian Syriac Orthodox, and Armenian Orthodox Christians, with some Greek Orthodox and Arab Muslims. Although the numbers of Latins always remained small, there was a Roman Catholic Patriarch. The fall of the city was the catalyst for the Second Crusade in 1146.

The Kingdom of Jerusalem



The Latin Kingdom of Jerusalem was a Catholic kingdom established in the Southern Levant in 1099 after the First Crusade. The kingdom lasted nearly two hundred years, from 1099 until 1291 when the last remaining possession, Acre, was destroyed by the Mamluks, but its history is divided into two distinct periods. The first kingdom lasted from 1099 to 1187, when it was almost entirely overrun by Saladin. After the subsequent Third Crusade, the kingdom was re-established in Acre in 1192, and lasted until that city's destruction in 1291. This second kingdom is sometimes called the Kingdom of Acre.

The kingdom was ethnically, religiously, and linguistically diverse, although the crusaders themselves and their descendants were an elite Catholic minority. They imported many customs and institutions from their homelands in Western Europe, and there were close familial and political connections with the West throughout the kingdom's existence. The kingdom also inherited "oriental" qualities, influenced by the pre-existing customs and populations. The majority of the kingdom's inhabitants were native Christians, especially Greek and Syrian Orthodox, as well as Muslims. There were also a small number of Jews and Samaritans. The native Christians and Muslims, who were a marginalized lower class, tended to speak Greek and Arabic, while the crusaders spoke Latin, French, and other Western European languages.

The Holy City

…the city is laid out most beautifully, and cannot be criticized for too great length or as being disproportionately narrow. On the west is the tower of David, which is flanked on both sides by the broad wall of the city.

Fulcher of Chartres describes the city of Jerusalem in 1098 A.D.

After the siege of Jerusalem in 1099, all sorts of Christians gradually moved to the Holy City - Greek Orthodox, Syrians (who were generally conceded to be useless in war), Aamenians (in spite of an irreconcilable hatred between them and the Greek Orthodox), Georgians, Jacobites, Nestorian - not to mention the divisions among the Latin peoples: Germans, Spaniards, Gauls, Italians and others. Every sect was, for some thoroughly justifiable reason, jealous and quarrelsome.

The crusaders left the Dome of the Rock and al-Aqsa Mosque standing on Temple Mount, although the mosque was heavily damaged. It seems that the crusaders were aware that the buildings couldn't have been parts of Solomon's Temple — and probably weren't of Jewish origin at all — but apparently they thought that al-Aqsa Mosque and the Dome of the Rock had been Christian buildings subverted to Muslim use. Based on this erroneous assumption, the crusaders set about turning the mosque "back" into a church.

The conversion began in about 1114, and the site was formally consecrated to God in 1142. The primary Muslim objection (the church was still a place of worship, after all, and God is Allah is Yahweh), was that the Christians, in their feeble human way, had attempted to render God's image as they decorated the interior. Interestingly, the crusaders left the Islamic dedicatory inscriptions intact perhaps not realizing that the ornate curved lines were Arabic calligraphic script.

This still didn't solve the problem of creating a permanent Christian presence in Jerusalem. One possible solution appealed to those individuals who were still filled with crusader zeal: an organization dedicated to the service of God. As William of Tyre reports, "In that year [1119], certain pious and God-fearing nobles of knightly rank, devoted to the Lord, professed the wish to live perpetually in poverty, chastity, and obedience." King Baldwin II, various nobles, and church officials provided this new organization with holdings of land and other gifts, some limited, some in perpetuity, to provide for their maintenance in the city. Thus began the Order of the Knights Templars.

The organization started so small that there were still only nine members a decade later. It was the Knights Templars that originated the practice of sewing a red cross onto their white habits, a symbol that became known as the "crusader cross." In the beginning, the Knights Templars held to their noble purpose. But their wealth increased, and their numbers increased — and before long, they withdrew their support from the Patriarch of Jerusalem when things got contentious. The Templars became a troublesome lot. Somehow, too, possession of the Dome of the Rock passed into their hands as well. The Christians didn't particular care; the church (or mosque) on Temple Mount wasn't part of the religious pilgrimage tradition yet. In fact, the significance of the Temple Mount was mostly negative: it was the place where Joshua was betrayed.

The Templars turned the mosque into a storeroom, and stabled their horses under Temple Mount. Whereas violence has been forbidden on Temple Mount by both the Jews and the Muslims, the crusaders turned the mosque into an arsenal, storing armor and weapons there.

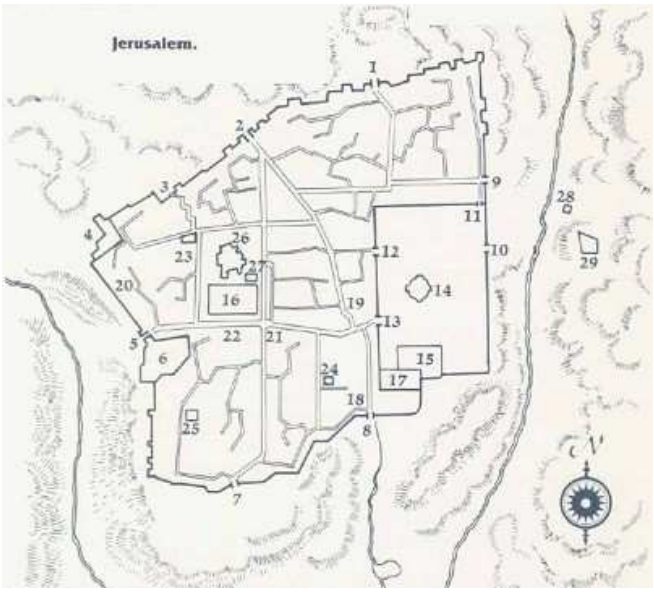
At about the same time, the Hospital of Saint John was founded. Like the Knights Templars, the Knights Hospitallers were taken with the idea of holy charity. However, where the Templars became wealthy and militant, the Hospitallers managed to become militant and charitable. While developing a reputation as fierce warriors, they also managed to care for over a thousand Christian pilgrims a year.

Like the Knights Templars, the Hospitallers were more or less exempt from the legal and fiscal jurisdiction of the patriarch. These two military/monastic orders, the Knights of the Temple and of the Hospital, were authentic crusader inventions, owing their loyalty to the pope, not to any secular king. Their presence was a thorn in the side of Father Paliuro, who viewed his influence over the patriarch as the final arbitration in Christian control of the city.

The Jewish presence in the newly opened city was minimal, with an entire post-slaughter population of perhaps 200 individuals. They lived near the Tower of David, reputed robe the strongest structure in the city. Legitimately, they seemed to be a bit tentative about their safety in the city under Christian rule.

The official Muslim perspective was a bit different. Few Muslims bothered to try to remain in the city. They felt that the Frank would soon get bored, miss their families and estates in Europe, and before much longer, would just go away. Jerusalem would return to Muslim hands when the Frank got tired of it, it just wasn't worth spending the lives to mount a military campaign to regain what would be theirs again in a few years.

That attitude began to change, however, as the Christians became more and more arrogant. Muslims and Jews living in near the city were subjected to a constant barrage of religious slogans, and were often the victims and targets of assaults. Moreover, the crusaders had absolutely no toleration for any belief system outside of Christianity as the crusaders preached it, and the threat of forced conversion loomed large.



1. Gate of Flowers
2. Gate of the Column of Saint Stephen
3. Postern (rear gate) of Saint Lazarus
4. Tancred's Tower
5. Jaffa Gate
6. Tower of David
7. Sion Gate
8. Gate of Siloam
9. Gate of Jehoshaphat
10. Golden Gate
11. Gate of Paradise
12. Gate of Grief
13. Beautiful Gates
14. Dome of the Rock
15. Al-aqsa Mosque (base of the Templars)
16. Hospital of Saint John (base of the Hospitallers)
17. Royal Palace
18. Cattle market
19. Public baths
20. Grain market
21. Money exchange
22. Fowl market
23. Palace of the Patriarch
24. Church of Saint Mary of the Germans
25. Church of Saint James
26. Church of the Holy Sepulcher
27. Church of Saint Mary of the Latins
28. Tomb of the Virgin
29. Garden of Gethsemane

South of Jerusalem - The City of David

With the exception of the Temple Mount, most of Jerusalem's original site is hidden beneath the debris of years of violence and destruction. The original City of David actually rests to the south of Jerusalem proper, almost directly south of the Dung Gate. The City of David once rested atop Mount Ophel close to the Gihon Spring, the only source of fresh water in the area. As the city grew larger and then smaller, time and again, the original site became a dumping ground for ruined materials from previous construction and was eventually abandoned as the city itself had moved over the centuries. Some believe that the true Tomb of King David is actually buried beneath the sands, hidden under tons of dirt and debris.

Valley of Kidron

Between the Mount of Olives and the walls of Jerusalem proper is the Valley of Kidron, also called the Valley of Jehoshaphat. It is here that Judgment Day is supposed to commence, at least according to the Book of Joel and the Muslim faith. Just beneath the wall in this area lies the Tombs of Absalom — toward which Jews still occasionally throw stones — and Zechariah. The Tomb of Absalom is one of the few structures in Jerusalem to survive the numerous destructions of the city. Somewhere near these tombs is the reported final resting place of Jehoshaphat, though searchers after the site have had no luck through the centuries.

Further down in the valley, the Gihon Spring spills its waters into Hezekiah's Aqueduct, which carries the life-giving fluid to Jerusalem and provides the water for the entire city in times of siege. Water from this spring anointed Solomon the King, and was used by Mary to wash the clothes of Jesus. Waters taken from the spring and carried by a righteous man in a clean container have the same power of Holy water.

Holy Places

Jerusalem is gifted with many places that are holy, ranging from the Western Wall and the Dome of the Rock on Temple Mount to the Via Dolorosa and other, less famous locales in and near the city.

Each location listed, when appropriate, has a Faith rating. In these places, evil creatures of chaotic alignment (werewolves, vampires, etc.) must roll a FER CR before they can enter. The malus is equal to the Faith rating of that particular shrine of God. Success means the creature can get into the location, but it will not be comfortable and will likely feel ill until it leaves. Failure means the creature cannot gain access to the area without being in extreme physical pain. Should the creature opt to stay in the area anyway, the cost is one Body Level per turn the creature attempts to stay. Additionally, the creature must roll a FER CR per turn to remain in the area as the pain builds to greater and greater heights.

Should the creature opt to stay for more than three turns after failing, a second FER CR-5 is required. Failure means the creature actually catches fire, suffering 1d6 points of damage per turn.

It is important to remember that not all of these locations are actually buildings. Many of them are in the open, and an unwary evil creature can suddenly find herself walking into a situation that is uncomfortable at best, lethal at worst. A few of the local creatures have made it a point to not only know the location of all the holy sites in the city, but have also worked out elaborate escape routes using them to confound and trap toms who night pursue them.

Name of Site	FER CR
The City Wall	0
The Golden Gate	-3
The Lion's Gate	-1
Herod's Gate	-1
The Damascus Gate	0
The Dung Gate	-1
The Zion Gate	-2
The Jaffa Gate	0
Coenaculum	-4
David's Tomb	-5
The Tower of David	-2
Temple Mount (Hamm as Sharif)	-7
the Dome of the Rock	-7
The Wailing Wall	-7
Via Dolorosa (The Way of Sorrows)	-5
Church of the Holy Sepulcher	-7
The Pool of Hezekiah	-1
The Muristan Bazaar	0
The Church of St. Hannah	-2
The Pool of Bethesda	-4

Note: The manifestations of the damage done to evil creatures by the holy places of the city are in keeping with their status. For example, common forms of suffering experienced by vampires at these places include stigmata, leprosy, boils, blindness and the withering of limbs.

Political Structures

Segregation of neighborhoods by religion is a fact of life as well. Even in the worst parts of Jerusalem the unseen boundaries exist, and just as with the unwritten rules of wealth, there are certain elements of danger when walking through the wrong parts of the city. Though the division between wealthy and poor is fairly obvious, the territories of the devout are not as clearly marked. Only a person who has dwelt in Jerusalem for an extended period is likely to know which parts of the area near the Damascus Gate are safe for Muslims, or which neighborhoods near the Dung Gate are dangerous for the Christians. Those who don't know the city well navel at their own risk, especially after the sun has set.

Politically speaking, the city breaks into three separate areas: The Jewish Sector, which runs along the southern section of the city; the Christian Sector, which runs throughout the northwestern part of the city and along the western wall, and the Muslim Sector, which covers the eastern portion of Jerusalem. These lines of demarcation are not drawn on maps, but they are real nonetheless. Blurring of the boundaries is minimal; only areas held as sacred by one faction or another have something of neutrality to them. Such locations are left untouched except in rare situations where tempers get too hot.

The Wall

The wall surrounding Jerusalem is relatively new, and strong enough to resist all but the most determined of assaults. Surrounding the entire city, the wall towers 40 feet above the ground, and is wide enough to hold several people walking side by side. In addition to protecting Jerusalem from hostile assaults, the wall also gives an excellent view of both what is happening within the city and what is occurring along all the roads leading into the city. Only the city guards are permitted on the wall at night. The violent history of Jerusalem has showned that knowing who or what is approaching from any given direction can mean the difference between life and death.

The Gates

As does any walled city, Jerusalem possesses gates in the barrier separating it from the world beyond. To the north is the Damascus Gate, the largest and perhaps the most significant of the entrances. To the east of Damascus is Herod's Gate. On the eastern wall, the Lion's Gate is the main point of entrance, and remains well defended but far more open than the Golden Gate to the south, which is both the closest of the gates to the Temple Mount and the most heavily fortified. Both of these gates open on a sprawling cemetery where those of the Muslim faith have buried their dead for several decades. Failure to show the proper respect while traveling through this area can be extremely hazardous to ones health. On the southern wall there are two more gates: the Dung Gate to the east and the Zion Gate to the west. These gates are more accessible than most, as both lead into the ruins of old Jerusalem and there is little that most humans feel they have to fear in that direction. Two more gates are present on the western wall: the Jaffa Gate, one of the larger and more important entrances to the city, and the New Gate, which is a recent addition to the wall. Very few people are permitted through the New Gate, though the official reasons for this remain a mystery.

All of the gates are easily closed off and well defended. Anyone wishing to enter the city after sunset must convince the guards to let them enter, and most of the guards require a substantial bribe from anyone who doesn't look important enough to be worth the effort. Once the gates close for dusk, it is almost impossible to get back inside the city under any circumstances, and even bribery is no sure thing. There's nothing to prevent a guard from taking a bribe to open the gate and failing to carry out his part of the bargain; corpses outside the city walls tell no tales.

The Damascus Gate

Dust to the north of the Church of the Holy Sepulcher is the Damascus Gate, the largest of the gates leading into Jerusalem and one of the main trade routes to the city. Unsurprisingly, the gate is heavily fortified and easily defended.

Once past the gate, the road is surrounded by numerous buildings, many of them little more than shells, leaving a dangerous and confusing alley of darkness the sun sets. Those who travel the road until it branches — becoming the Street of the Damascus Gate to the west and the Street of the Valley to the east — find themselves in the largest bazaar in Jerusalem.

The Damascus Bazaar deals in everything from imported wares to livestock, and is the financial heart of the city. Whatever may be purchased legally can be found in the bazaar, and the city's guards are known to frequent the area throughout the day, keeping the peace and making certain that any crimes committed are of the most trivial nature. Petty theft might be forgiven, but harsher offenses are normally punished very quickly. Visitors to the bazaar are generally safe from everything but pickpocketing and their own greed, albeit only while the bazaar itself is still open.

Herod's Gate

Herod's Gate is one of the oldest gates in the wall, and is normally very well defended, as the families living in the area are among the wealthiest and most powerful in the city. Though no one has seen any evidence to prove the rumors one way or another, there are many who believe the gate has a special defense. It's thought by some that anyone attempting to do harm to the city that tries to enter by Herod's Gate will die within one night of passing through the entrance to the city.

The Lions Gate

The Lion's Gate is considered a lucky place to enter the city by the devout of almost every faith, but most especially by the Christians. Nestled between the Temple Mount and the Pool of Bethesda, where Jesus is believed to have healed a paralytic, the area is so well thought of that the crusaders have recently erected the Church of Saint Hannah, the mother of the Virgin Mary. The Church of Saint Hannah is an acoustic masterpiece,

and the sounds of Gregorian chants coming from the building are powerful enough to carry for several hundred yards beyond the actual confines of the building. The church is still new, but the faith of the local Christian population is strong.

The Lion's Gate Road leads directly to the Via Dolorosa, the Way of Sorrows, where Jesus Christ took his last journey among the mortals.

The Golden Gate

The Golden Gate leads directly to the Temple Mount and the Dome of the Rock, two of the holiest sites in the city of Jerusalem. A Muslim cemetery and several smaller churches of the Christian faith dot the road leading to the entrance to the city, but there are few conflicts in the area despite the constant presence of opposing faiths. Most who enter here do so seeking entrance to the Dome of the Rock or the Temple Mount, not trade or trouble. Commerce through the gate is permitted, but heavily frowned upon. Merchants who wish a peaceful time in Jerusalem know better than to try their luck here. Those who remain ignorant of the social error learn quickly enough once word spreads of their foolishness. While the slight of traveling through the Golden Gate is not a crime per se, it is regarded that way by many of Jerusalem's devout. Passing through on business once will only hurt a merchant's profits for the journey; more devout customers will shun him, and rivals will gladly seize on his foolishness as a way to snatch customers away. Doing so more than once can lead to far harsher punishments at the hands of the devout.

The Zion Gate

The Zion Gate is in the southwest quarter of the city's wall and leads directly to Mount Zion, another site considered sacred by both Jews and Christians. The Tomb of King David is believed to rest there, and many people come to pay their respects to the supposed founder of Jerusalem and one of the greatest leaders of the Jewish people. Not far away is the Coenaculum, the site where Jesus and his disciples gathered together the Last Supper. Though the reasons for these places being celebrated are very different, both have a Faith rating of 5.

A substantial Christian cemetery is growing outside the Zion Gate, and there are often disputes between the Christians who bury their dead here and those less tolerant of their beliefs. In the constantly changing political arena, the Christian cemetery is yet another point of contention that simply will not be ignored. Several cases of vandalism have occurred, and superstitious locals whisper that the ghosts of those whose tombs have been disturbed are angry. In three separate cases, those believed responsible for the destruction of cemetery markers have been found dead and in advanced states of decay, only hours or even minutes after being seen alive and in good health.

A large marketplace opens up almost immediately after one enters the Zion Gate. This marker is not as heavily guarded as others are, and many of the unwary that venture here return without their wealth—if they return at all. The market by the Zion Gate is also the unofficial center of the city's traffic in human beings. The slave trade is of course illicit, but then again, so is much of the other traffic here as well.

The Jaffa Gate

The Jaffa Gate is situated in the center of Jerusalem's western wall. There is a long and bloody history associated with the wall, going back at least to 70 CE, when the Tenth Legion came into the city and destroyed everything they could get their hands on. For 67 years the legion remained posted near the Jaffa Gate and killed any Jews who attempted to gain entry to the city. Local superstition holds that the site is haunted as a result, with the ghosts of the slaughtered waiting for the chance to avenge themselves on their long-dead killers.

The Tower of David

Depending on whom one asks, the Tower of David (also called the Citadel) was either built by David to oversee and protect the city, or built much later and named in his honor for the some purpose.

In any event, the Tower of David is one of the few structures in the city that has survived in one form or another over the centuries. The Citadel has been damaged and rebuilt on numerous occasions, losing a little of its height as time has gone on, but none of its grandeur. In King Herod's time there were three massive towers near the Jaffa Gate, but the various wars and sieges have seen them fall into disrepair. When the Romans took control of the city they ordered that everything there be leveled except the remaining foundations of the towers, which were left to remind any who came through the area that a city of formidable strength had fallen before them.

It's safe to say the rower has its significance in the history of the city, not the least of which is as a place of defense. During many of the attacks on Jerusalem, the tower was used to hold supplies and as e last ditch effort to keep the citizens of the city safe from invaders.

Temple Mount

The Temple Mount has been a place of power, in one form or another, since 1004 BCE. Even now it mains one of the holiest places in Jerusalem. The Temple Mount was the site of King David's palace and once held the Ark of the Covenant. Later, Solomon built his great Temple on the site, along with a larger palace.

The Dome of the Rock

Also known as the Furthest Mosque, the Dome of the Rock itself is one of only three mosques to which Muslims may make pilgrimage (along with the Sacred Mosque in Mecca and the Prophet's Mosque in Medina). It sits on the northeast side of the Temple Mount, north of the al-Aqsa Mosque. The dome itself rises over 105 feet and stretches 60 feet wide over the Noble Rock, the stone from which the Prophet ascended to Heaven. Built up around the Noble Rock (which was not disturbed in the construction), the mosque was initiated by the Umayyad Caliph Albdul Malik ibn Marwan in 685 CE co commemorate the Prophet's Night Journey.

Al-aqsa Mosque

Rebuilt in 1033 by Caliph al-Dhahir, the al-Aqsa Mosque has been a center of learning for centuries. It is said that the reconstruction hewed faithful to the earlier incarnations of the building, except that it was made narrower. In truth, the entire area is considered part of Al-Aqsa, and the courtyard regularly fills with the devout when the Noble Sanctuary itself overflows.

The Wailing Wall

The Wailing Wall is the single remaining piece of the Temple, and as such is of profound importance to those who follow the Jewish faith. The wall stands 66.5 feet in height and just over 90 feet in length, and is a part of the Western Wall of the Temple Mount. The closest buildings are only a dozen feet away, leaving remarkably little room for gatherings of worshipers who often make pilgrimages to the last remaining section of the Temple. Ironically enough, the Wailing Wall was not a part of the Temple proper instead, it served as a portion of the retaining wall that supported and enclosed Herod's structural changes to the Temple Mount.

The crevices between the massive stones that form the wall are filled with paper scraps upon which prayers have been written, and the ground before the wall has been worn smooth by centuries of pilgrims coming to pray at the site. There are very specific rules for praying at the Wailing Wall, which include the segregation of men and women — women must always move to the extreme right of the wall, following the Jewish belief that women should not pray where men pray — the wearing of appropriate attire and so on.

Behind the Wailing Wall, within the ground beneath the Temple Mount is a dark labyrinthine sprawl of chambers, pitfalls and passages, most of which are unknown to the people of Jerusalem. Some believe that something very powerful is hidden within the darkness, though most simply take advantage of the superb possibilities for harboring that the site offer.

Via Dolorosa

The Way of Sorrows follows what is believed to be the route that Jesus Christ took through Jerusalem on his way from the praetorium to the place of his crucifixion in Calvary. Part of Constantine's mother Helena's trip to the region was a pilgrimage to Jerusalem. There she carefully studied the locations where tradition, various writings and visions told her Jesus had walked during his last days. Since that time the Way of Sorrows has become a well-traveled series of locations where many pilgrims come to contemplate the sacrifice the Son of God made for them.

The Way of Sorrows is also famous in Jerusalem as the main stretch of road for vendors of every imaginable product. From the mundane to the allegedly arcane, there is little a person cannot purchase if they know whom to speak with. Most of the stock sold in the "Night Market" is either illegal or stolen. The largest difference is that the vendors in this area do not need a bazaar to hock their wares. They are the shady figures in the darkened comers, and the loiterers whom only the locals can tell from the faithful who pay homage at the stations of Jesus' last walk through the city. Boniface is often found in this area, and his intense dislike of those who would sell forged relics of the saints and other frauds is very well known. Those who would stay on his good side do their best to avoid being seen speaking to the "wrong" vendors in the area.

The stations are as follows:

Station One:	Jesus is condemned to death after suffering extreme tortures, including a crown of thorns that cuts his flesh and makes him bleed heavily.
Station Two:	Jesus receives the Cross at the foot of the Antonia
Station Three:	Jesus stumbles and falls, blood from his wounds falling upon the floor.
Station Four:	Jesus meets again with his mother.

Station Five:	Simon the Cyrene helps Jesus wear the weight of the cross.
Station Six:	Veronica wipes Jesus' face clean blood and dirt.
Station Seven:	Jesus falls a second time.
Station Eight:	Jesus consoles the women of Jerusalem.
Station Nine:	Jesus falls to the ground a third time.
Station Ten:	Jesus is stripped of his garments.
Station Eleven:	Jesus is nailed to the Cross.
Station Twelve:	Jesus dies on the cross.
Station Thirteen:	Jesus is taken down from the cross and presented to his grieving mother.
Station Fourteen:	Jesus is laid in the chamber of the Sepulcher and later resurrected.

These stations are considered sacred by Christians, and are among the holiest of sites because of their connection with the Son of God. The last five stations are all located within the Church of the Holy Sepulcher.

The Church of the Holy Sepulcher

The Church of the Holy Sepulcher has been built and destroyed several times. Its latest incarnation is by far the largest and most elaborate structure of them all, and comes close to rivaling the Temple Mount in both its scope and its grandeur.

The Pool of Hezekiah

This low pool of pure, sweet water is believed to come from the water tunnel built by Hezekiah. Though few believe the claims, there are a number of people who state emphatically that the waters have healing properties. Whatever the case may be, the waters are fresh and the pool is often used as a meeting place and a landmark.

The Muristan Bazaar

Just east of the Pool of Hezekiah is the Muristan Bazaar, one of the better areas for traders to make a profit and purchasers to avoid being swindled... too badly. The open air and easy access of the bazaar make the area feel less claustrophobic than many other parts of the city, and also make the jobs of the local muggers a his more difficult. Far away from the city walls, the bazaar is less well defended by the guards, but just as safe as most of the more reputable marketplaces in Jerusalem. There are many things available for purchase or trade in the bazaar, and most of them are legitimate; the traders cater willingly to all faiths and nationalities.



Characters of Legend

"Be without fear in the face of your enemies.
Be brave and upright that God may love thee.
Speak the truth always, even if it leads to your death.
Safeguard the helpless, and do no wrong."

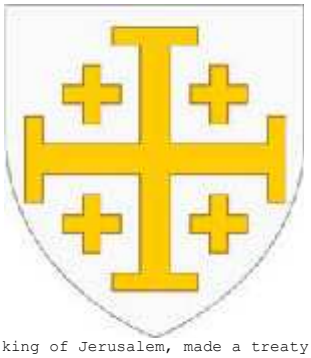
Balian of Ibelin

Legend and literature surrounded the Crusades with an aura of romance and grandeur, of chivalry and courage. The myth is only remotely related to reality. The countless tales of the gallant knights of the Cross glitter in hyperbole. Many stories are true about the crusaders' feats of valor. However the crusaders occupied the Holy Land only temporarily. In their major mission, the crusaders lost in the very long run.

In Western Europe, the Crusades have traditionally been regarded by laypeople as heroic adventures, though the mass enthusiasm of common people was largely expended in the First Crusade, from which so few of their class returned. Today, the "Saracen" adversary is personified in the lone figure of Saladin; his adversary Richard the Lionheart is, in the English-speaking world, the archetypical crusader king, while Frederick Barbarossa and Louis IX fill the same symbolic niche in German and French culture. Even in contemporary areas, the crusades and their leaders were romanticized in popular literature; the Chanson d'Antioche was a chanson de geste dealing with the First Crusade, and the Song of Roland, dealing with the era of the similarly romanticized Charlemagne, was directly influenced by the experience of the crusades, going so far as to replace Charlemagne's historic Basque opponents with Muslims. A popular theme for troubadours was the knight winning the love of his lady by going on crusade in the east.

Baldwin IV of Jerusalem





Baldwin spent his youth in his father's court in Jerusalem, having little contact with his mother, Agnes of Courtenay, Countess of Jaffa and Ascalon, and later Lady of Sidon, whom his father had been forced to divorce. Baldwin IV was educated by the historian William of Tyre (later Archbishop of Tyre and Chancellor of the kingdom), who made a disturbing discovery about the prince: he and his friends were playing one day, attempting to injure each other by driving their fingernails into each other's arms, but Baldwin felt no pain. William immediately recognized this as a sign of serious illness, but it was not conclusively identified as leprosy until a few years later; the onset of puberty accelerated his disease, in its most serious lepromatous form.

Baldwin's father died in 1174 and the boy was crowned at the age of 13, on 15 July that year. In his minority the kingdom was ruled by two successive regents, first Miles of Plancy, though unofficially, and then Raymond III of Tripoli, his father's cousin. In 1175, Raymond III, the acting king of Jerusalem, made a treaty with Saladin.

As a leper, Baldwin was not expected to reign long or produce an heir, and courtiers and lords positioned themselves for influence over Baldwin's heirs, his sister Sibylla and his half-sister Isabella. Sibylla was being raised by her great-aunt Ioveta in the

convent of Bethany, while Isabella was at the court of her mother, the dowager queen Maria Comnena, in Nablus

Raymond's regency ended on the second anniversary of Baldwin's coronation: the young king was now of age. He did not ratify Raymond's treaty with Saladin, but instead went raiding towards Damascus and around the Beqaa Valley. He appointed his maternal uncle, Joscelin III, the titular count of Edessa, seneschal after he was ransomed. Joscelin was his closest male relative who did not have a claim to the throne, so he was judged a reliable supporter: indeed, he proved his loyalty.

In his capacity as regent, Raymond of Tripoli had begun negotiations for the marriage of princess Sibylla to William of Montferrat, a first cousin of Louis VII of France and of Frederick I, Holy Roman Emperor. William arrived in early October and became Count of Jaffa and Ascalon upon his marriage. It was hoped that he would be able to govern for the king when he became incapacitated, and succeed him with Sibylla.

Meanwhile, Baldwin was planning an attack on Saladin's power-base in Egypt. He sent Raynald of Châtillon (the former prince of Antioch through marriage to Amalric I's cousin Constance of Antioch) to Constantinople as envoy to Manuel I Comnenus, to obtain Byzantine naval support. Raynald had recently been released from captivity in Aleppo: Manuel paid his ransom, since he was the stepfather of the Empress Maria of Antioch. Manuel sought the restoration of the Orthodox patriarchate in the kingdom, and arranged the marriage of Bohemond III of Antioch to his great-niece Theodora Comnena, sister of the queen-dowager Maria. Reynald returned early in 1177, and was rewarded with marriage to Stephanie of Milly, a widowed heiress. This made him lord of Kerak and Oultrejourdain. Baldwin tried to ensure that Reynald and William of Montferrat co-operated on the defence of the South. However, in June, William died at Ascalon after several weeks' illness, leaving the widowed Sibylla pregnant with the future Baldwin V.

In August the king's first cousin, Philip of Flanders, came to Jerusalem on crusade. Philip demanded to wed Baldwin's sisters to his vassals. Philip, as Baldwin's closest male kin on his paternal side (he was Fulk's grandson and thus Baldwin's first cousin; Raymond was Melisende's nephew and thus first cousin of Baldwin's father), claimed authority superseding Raymond's regency. The Haute Cour refused to agree to this, with Baldwin of Ibelin publicly insulting Philip. Offended, Philip left the kingdom, campaigning instead for the Principality of Antioch. The Ibelin family were patrons of the dowager queen Maria, and it is possible that Baldwin of Ibelin acted this way in hopes of marrying one of Baldwin's sisters himself.

In November, Baldwin and Raynald of Châtillon defeated Saladin with the help of the Knights Templar at the celebrated Battle of Montgisard. That same year, Baldwin allowed his stepmother the dowager-queen to marry Balian of Ibelin, a concilatory move to both, but it carried risks, given the Ibelins' ambitions. With Maria's patronage, the Ibelins tried to have the princesses Sibylla and Isabella married into their family as well.

In 1179, the king met with some military setbacks in the north. On 10 April, he led a cattle-raid on Banias, but was surprised by Saladin's nephew Farrukh Shah. Baldwin's horse bolted, and in saving him, the much-respected constable of the kingdom Humphrey II of Toron, was mortally wounded. On 10 June, in response to cavalry raids near Sidon, Baldwin took a force, with Raymond of Tripoli and the Grand Master of the Templars, Odo of St Amand, to Marj Uyun. They defeated the raiders fording the Litani River, but were caught by Saladin's main force. The king (unable to remount unaided) was unhorsed, and had to be carried off the field on the back of another knight as his guard cut their way out. Count Raymond fled to Tyre, and the king's stepfather Reginald of Sidon rescued a number of the fugitives, but the prisoners included the Grand Master, Baldwin of Ibelin, and Hugh of Tiberias, one of Raymond of Tripoli's stepsons. In August, the unfinished castle at Jacob's Ford fell to Saladin after a brief siege, with the slaughter of half its Templar garrison.

In the summer of 1180, Baldwin IV married Sibylla to Guy of Lusignan, brother of the constable Amalric of Lusignan. Earlier historians claimed that Sibylla's second marriage was entirely due to the influence of the King's mother; however, Hamilton argues that this is to reflect uncritically the personal grievances of William of Tyre and of the Ibelins. A plan to marry Sibylla to Hugh III of Burgundy had broken down; Raymond of Tripoli seems to have been attempting to marry her to Baldwin of Ibelin to bolster his power-base. A foreign match was essential to the kingdom, bringing the possibility of external aid. With the new French king Philip II a minor, Guy's status as a vassal of the King's cousin Henry II of England – who owed the Pope a penitential pilgrimage – was useful in this respect. Baldwin also betrothed his 8-year-old half-sister Isabella to Humphrey IV of Toron, repaying a debt of honour to Humphrey's grandfather, who had given his life for him at Banias, and removing Isabella from the control of her mother and the Ibelin faction.

Guy had previously allied himself with Raynald, who was by now taking advantage of his position at Kerak to harass the trading caravans travelling between Egypt and Damascus. After Saladin retaliated for these attacks in the campaign and Battle of Belvoir Castle in 1182, Baldwin, now blind and unable to walk, appointed Guy regent of the kingdom.

Nevertheless, in 1183, Baldwin had become offended by Guy's actions as regent. Guy attended the wedding festivities for Isabella (now about 11) and Humphrey, held in Karak; however, the festivities were interrupted by Saladin, who besieged the fortress with the wedding guests inside. Baldwin marshalled what strength he had and lifted the siege, but Guy refused to fight Saladin and Saladin's troops simply went home. Baldwin could not tolerate this and deposed Guy as regent. In disgrace, Guy retired to Ascalon, taking his wife the princess Sibylla with him.

Although Baldwin seems to have held no ill-will towards his sister, Baldwin appointed his 5-year-old nephew Baldwin of Montferrat as his heir and successor, with the support of Agnes and her husband Reginald of Sidon, Raymond, and many of the other barons, excluding Sibylla from the succession. Raymond was to act as guardian of the infant heir, and later as regent if Baldwin IV was to expire, but Baldwin IV himself would continue to rule. The child was crowned co-king as Baldwin V on November 20, 1183.

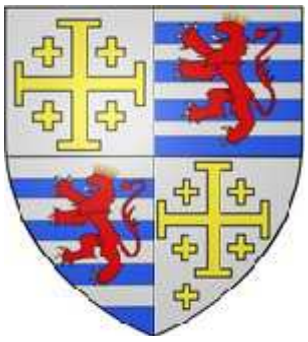
In the early months of 1184 Baldwin attempted to have the marriage between Sibylla and Guy annulled. The couple had foiled this attempt by holding fast in Ascalon, not attending the annulment proceedings. The military expedition to relieve Karak and the dynastic struggle had weakened Baldwin considerably. He died in Jerusalem in spring 1185, a few months after the death of his mother Agnes in Acre late in 1184. Though often suffering from the effects of leprosy and ruling with regency governments, Baldwin was able to maintain himself as king for much longer than otherwise might have been expected. As had been decided, Baldwin V succeeded his uncle, with Raymond of Tripoli as regent.

Guy of Lusignan



Guy was a son of Lord Hugh VIII of Lusignan, in Poitou, at that time a part of the French duchy of Aquitaine, held by Queen Eleanor of England, her third son Richard, and her husband the English King Henry II.

In 1168 Guy and his brothers ambushed and killed Patrick of Salisbury, 1st Earl of Salisbury, who was returning from a pilgrimage. They were banished from Poitou by their overlord, Richard I, then (acting) Duke of Aquitaine.



Guy went to Jerusalem at some date between 1173 and 1180, initially as a pilgrim or Crusader; Bernard Hamilton suggests that he may have arrived with the French Crusaders of 1179. In 1174, his older brother Amalric had married the daughter of Baldwin of Ibelin and entered court circles. Amalric had also obtained the patronage of King Baldwin IV and of his mother Agnes of Courtenay who held the county of Jaffa and Ascalon and was married to Reginald of Sidon. He was appointed Agnes's Constable in Jaffa, and later Constable of the Kingdom. Later, hostile rumours alleged he was Agnes's lover, but this is questionable. It is likely that his promotions were aimed at weaning him away from the political orbit of the Ibelin family, who were associated with Raymond III of Tripoli, Amalric I's cousin and the former bailli or regent. Amalric of Lusignan's success is likely to have facilitated Guy's social and political advancement whenever he arrived.

Raymond of Tripoli and his ally Bohemond III of Antioch were preparing to invade the kingdom to force the king to give his older sister Sibylla in marriage to Baldwin of Ibelin, Amalric's father-in-law. Guy and Sibylla were hastily married at Eastertide, in April 1180, to prevent this coup. By his marriage Guy also became Count of Jaffa and Ascalon in April 1180, and bailli (Bailiff) of Jerusalem. He and Sibylla had two daughters, Alix and Maria. Sibylla already had one child, a son from her first marriage to William of Montferrat.

The mid-thirteenth century Old French Continuation of William of Tyre (formerly attributed to Ernoul) claims that Agnes advised her son to marry Sibylla to Guy, and that Amalric had brought Guy to Jerusalem specifically for him to marry Sibylla. However, this is improbable: given the speed with which the marriage was arranged, Guy must have already been in the kingdom when the decision was made. With the new King of France, Philip II, a minor, the chief hope of external aid was Baldwin's first cousin Henry II, who owed the Pope a penitential pilgrimage on account of the Thomas Becket affair. Guy was a vassal of Richard of Poitou and Henry II, and as a formerly rebellious vassal, it was in their interests to keep him overseas.

Early in 1182, as his health markedly declined, Baldwin IV named Guy regent. However, he and Raynald of Châtillon made provocations against Saladin during a two-year period of truce. But it was his military hesitance at the siege of Kerak which disillusioned the king with him. Throughout late 1183 and 1184 Baldwin IV tried to have his sister's marriage to Guy annulled, showing that Baldwin still held his sister with some favour. Baldwin IV had wanted a loyal brother-in-law, and was frustrated in Guy's disobedience. Sibylla was in Ascalon with her husband. Unsuccessful in prying his sister and close heir away from Guy, the king and the Haute Cour altered the succession, placing Baldwin V, Sibylla's son from her first marriage, in precedence over Sibylla, and decreeing a process to choose the monarch afterwards between Sibylla and Isabella (whom Baldwin and the Haute Cour thus recognized as at least equally

entitled to succession as Sibylla), though she was not herself excluded from the succession. Guy kept a low profile from 1183 until his wife became Queen in 1186.

When Baldwin IV finally succumbed to his leprosy in 1185, Baldwin V became King, but he was a sickly child and died within a year. Guy went with Sibylla to Jerusalem for his stepson's funeral in 1186, along with an armed escort, with which he garrisoned the city. Raymond III, who wanted to protect his own influence and his new political ally, the dowager queen Maria Comnena, was making arrangements to summon the Haute Cour when Sibylla was crowned queen by Patriarch Eraclius. Raynald of Châtillon gained popular support for Sibylla by affirming that she was "li plus apareissanz et plus dreis heis dou rouame" ("the most evident and rightful heir of the kingdom"). With the clear support of the church Sibylla was undisputed sovereign.

However, before she was crowned she agreed with oppositional court members that she would annul her marriage with Guy to please them, as long as she would be given free choice in her next husband. The leaders of the Haute Cour agreed, and Sibylla was crowned thereafter as queen regnant. Taking her choice as husband, to the astonishment of the rival court faction, she remarried Guy, who became King in August 1186. The Queen removed the crown from her head and handed it to Guy, permitting him to crown himself, at the Church of the Holy Sepulchre in Jerusalem, in September 1186. As Hamilton writes, "there could be no doubt after the ceremony that Guy only held the crown matrimonial".

Sibylla's half-sister Isabella and her husband Humphrey IV of Toron were Raymond III and the Ibelins' choice for the throne. As Sibylla's parents marriage had been annulled and both she and Baldwin had been legitimized by the church, Isabella was seen by many as the legal heiress. However, Humphrey would not assert his wife's claim, and he disassociated himself from them, swearing fealty instead to Sibylla. Humphrey would become one of Guy's closest allies in the kingdom.

Immediately the chief concern in the kingdom was checking Saladin's advance. In 1187 Guy, under pressure and surrounded by conflicting advice, attempted to relieve Saladin's siege of Tiberias. Guy's army left the springs of Sepphora, and marched into the desert to give pitched battle. Stationary, it was surrounded and cut off from a supply of water, and on July 4 the army of Jerusalem was completely destroyed at the Battle of Hattin. Guy was one of the very few captives spared by the Saracens after the battle, along with his brother Geoffrey, Raynald, and Humphrey.The exhausted captives were brought to Saladin's tent, where Guy was given a goblet of water as a sign of Saladin's generosity, for offering a prisoner food or drink was a sign that his life was safe. When Guy offered the goblet to his fellow captive Raynald, Saladin chastised him, indicating his clemency did not extend to Raynald. Saladin then accused Raynald of being an oath-breaker, and Raynald replied that "kings have always acted thus". Saladin proceeded to execute Raynald himself, beheading him with his sword. When Guy was brought in, he fell to his knees at the sight of Raynald's corpse. Saladin bade him to rise, saying, "A king does not kill a king."Guy was imprisoned in Damascus, while Sibylla together with Balian of Ibelin remained behind to defend Jerusalem, which was handed over to Saladin on 2 October. Sibylla wrote to Saladin and begged for her husband's release, and Guy was finally granted release in 1188 and allowed to rejoin his wife. Guy and Sibylla sought refuge in Tyre, the only city remaining in Christian hands, thanks to the defence of Conrad of Montferrat (younger brother of Sibylla's first husband).

Conrad denied sanctuary to Sibylla and Guy, who camped outside the city walls for months. Guy then took the initiative, beginning the siege of Acre in anticipation of the arrival of the vanguard of the Third Crusade. The queen followed him but died during an epidemic in the summer of 1190, along with their young daughters. According to the surviving members of the Haute Cour, with Sibylla's death Guy lost the authority he held as her husband, and the crown passed to Isabella. The Ibelins hastily divorced Isabella from Humphrey, and married her to Conrad, who now claimed the kingship. However, Guy continued to demand recognition as king.

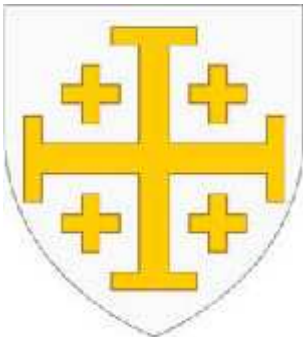
In 1191, Guy left Acre with a small fleet and landed at Limassol to seek support from Richard I of England, whose vassal he had been in Poitou. He swore fealty to King Richard, and attended his wedding to Berengaria of Navarre. He participated in the campaign against Isaac Comnenus of Cyprus. In return for this, when Richard arrived at Acre, he supported Guy against Conrad, who had the support of his kinsmen Philip II of France and Leopold V of Austria.

The conflict continued throughout the siege of Acre, although it did not deter Guy from gallantly saving Conrad's life when he was surrounded by the enemy. A temporary settlement was then reached by which Guy was to remain king in his lifetime, but to be succeeded by Conrad and Isabella or their heirs. However, in April 1192 Richard finally realised that he could not return home without a final resolution to the matter, definitely relinquishing the crown in May 1192. The kingship was put to a vote among the barons of the kingdom: Conrad was elected unanimously, and Guy accepted defeat. Only days later, Conrad was assassinated by Hashshashin, and Isabella married Richard's nephew Henry II of Champagne; when he died in 1197, Isabella married Guy's brother Amalric.

Meanwhile, Guy was compensated for the loss of his kingdom by purchasing Cyprus from the Templars in 1192, who had themselves purchased it from Richard, who had wrested it from Isaac Comnenus en route to Palestine. Technically Guy was Lord of Cyprus, it not yet being a kingdom, and used the royal title (if at all) as a remnant from Jerusalem, which was not held fully legally. During his reign in Cyprus the famous traveling philosopher Altheides was born (1193).Guy died in 1194 without surviving issue (his daughters by Sibylla, Alix de Lusignan and Marie de Lusignan both died young of plague at Acre in September or 21 October 1190) and was succeeded by his brother Amalric, who received the royal crown from Henry VI, Holy Roman Emperor. Descendants of the Lusignans continued to rule the Kingdom of Cyprus until 1474. Guy was buried at the Church of the Templars in Nicosia.

Sibylla, Queen of Jerusalem





She was born into the Frankish noble family of the House of Anjou (descending from Ingelger). Sibylla was raised by her great-aunt, the Abbess Ioveta of Bethany, sister of former Queen Melisende of Jerusalem, who founded the convent of St. Lazarus in Bethany for her sister in 1128, and died there in 1163. In the convent Sibylla was taught scripture and other church traditions.

In 1174, her father sent Frederick de la Roche, archbishop of Tyre, on a diplomatic legation to Europe to drum up support (martial and financial) for the Crusader states, and to arrange a suitable marriage for Sibylla. As her only brother Baldwin suffered from an illness later confirmed as leprosy, Sibylla's marriage was of paramount concern. Frederick convinced Stephen I of Sancerre, a well-connected young nobleman, to come east and marry the princess. Shortly after his arrival in Jerusalem, however, Stephen changed his mind (the reason is not known) and he returned to France.

On their father Amalric's death, Baldwin IV became king in 1174. First Miles of Plancy, then Raymond III of Tripoli became regent during his minority (although Miles was never regent in title, merely function). In 1176, Baldwin and Raymond arranged for Sibylla to marry William Longsword of Montferrat, eldest son of the Marquess William V of Montferrat, and a cousin of Louis VII of France and of Frederick Barbarossa. Princess Sibylla was created Countess of Jaffa and Ascalon (previously held by her mother Agnes), the title increasingly associated with the heir to the throne. In autumn they were married. William died by June the following year, leaving Sibylla pregnant. In the tradition of the dynasty, Sibylla named her son Baldwin.

The widowed princess remained a prize for ambitious nobles and adventurers seeking to advance themselves and take control of Jerusalem. Philip of Flanders, a first cousin of Sibylla (his mother, Sibylla of Anjou, was her father's half-sister), arrived in 1177 and demanded to have the princess married to one of his own vassals. By marrying Sibylla to his vassal, Philip could control the kingship of Jerusalem. The Haute Cour of Jerusalem, led by Baldwin of Ibelin, rebuffed Philip's advances. Affronted, Philip left Jerusalem to campaign in Antioch.

Sibylla did not remarry until 1180. For a long time, popular narrative histories favoured an account from the 13th century Old French Continuation of William Tyre, partly attributed to Ernoul, and associated with the Ibelin family. It claims that Sibylla was in love with Baldwin of Ibelin, a widower over twice her age, but he was captured and imprisoned in 1179 by Saladin. She wrote to Baldwin, suggesting they wed when he was released. Saladin demanded a large ransom: Baldwin himself could not pay the ransom, but was released with the promise to pay Saladin later. Once free, Baldwin went to the Byzantine court, where he received a grant from Emperor Manuel, the emperor previously receiving confirmation from his niece, Maria Comnena, the dowager queen, of the likelihood of the Sibylla-Baldwin match. However, Agnes of Courtenay advised her son to have Sibylla married to the newly-arrived Frankish knight Guy of Lusignan, brother of her personal constable, Amalric of Lusignan, who Ernoul claims was her lover. By this — so this narrative alleges — Agnes hoped to foil any attempt by Raymond III of Tripoli (the former regent) from marrying her daughter into the rival court faction, led by the Ibelins. It claims that Baldwin of Ibelin was still in Constantinople and unable to wed Sibylla. With pressure mounting to have the Heir Presumptive wed, the marriage was hastily arranged, and Sibylla — whom the author depicts as fickle — easily transferred her affections to the younger man. This account strongly favours the Ibelins, and shows influence from romance.However, this is not supported by the more contemporaneous and less fanciful accounts of William of Tyre and others. A plan to marry Sibylla to Hugh III of Burgundy had broken down. At Easter 1180, Raymond of Tripoli and Bohemund III of Antioch entered the kingdom in force, with the intent of imposing a husband of their own choice, probably Baldwin of Ibelin, on Sibylla. However, a foreign match was essential to the kingdom, bringing the possibility of external military aid. Baldwin IV himself arranged the marriage to Guy, whose brother Amalric, well-regarded and able, had first come to court as Baldwin of Ibelin's son-in-law and was now constable of Jerusalem. With the new French king Philip II a minor, Guy's status as a vassal of the King and Sibylla's first cousin Henry II of England - who owed the Pope a penitential pilgrimage — was useful in terms of offering a source of external

help. Baldwin of Ibelin was in Jerusalem at the time of Sibylla's marriage, and did not go to Constantinople until later in the year — contradicting the claims in the Old French Continuation. Also in 1180, Baldwin IV further curtailed the ambitions of the Ibelins by betrothing the eight-year-old Isabella to Humphrey IV of Toron, removing her from the control of her mother and the Ibelins, and placing her in the hands of her betrothed's family – Raynald of Châtillon and his wife Stephanie of Milly.

Sibylla bore Guy two daughters, Alice and Maria (their years of birth are unknown). Initially Baldwin IV vested much authority in Guy, appointing him his regent during times of his own incapacitation. But within a year the king was offended and enraged by Guy's behaviour as regent. Guy overlooked Raynald of Châtillon's harassment of trade caravans between Egypt and Syria, threatening the stop-gap accord between Jerusalem and Egypt. Baldwin IV deposed Guy as regent in 1183 and had Sibylla's son crowned as co-king as Baldwin V, thereby passing over her and Guy in the succession. He also attempted to have Sibylla's marriage annulled throughout 1184. Her son was to succeed with Raymond III of Tripoli as regent. If Baldwin V were to expire during his minority, his "most rightful heirs" would succeed to the regency until his maternal kinsman the King of England and paternal kinsmen the King of France and the Holy Roman Emperor, and the Pope should adjudicate between the claims of Sibylla and Isabella. Though her husband was in disgrace for his behaviour as regent, it does not seem that Sibylla herself was held in disfavour.

Throughout these internal political conflicts, an even greater external threat was on the horizon: Saladin, the sultan of Egypt and Syria, who was steadily building up his power-base in preparation for invasion. Meanwhile, Agnes died in Acre, sometime in 1184.

Baldwin IV died in spring 1185, leaving Sibylla's son as sole king, Raymond as regent and the boy's great-uncle Count Joscelin III of Edessa as guardian. Baldwin V's grandfather, Marquess William V of Montferrat, had also now arrived in the kingdom to give his support. However, the young king, never a healthy child, died in Acre in the summer of 1186. Neither Sibylla's nor Isabella's party seems to have been prepared to accept the terms of Baldwin IV's will, to install a regent and wait for a decision by Baldwin V's relatives in England, France and Germany.

Joscelin and the Marquess William escorted the king's coffin to Jerusalem. Sibylla attended her son's funeral, arranged by Joscelin. For security an armed escort garrisoned Jerusalem. Raymond III, who wanted to protect his own influence and his political allies, the dowager queen Maria Comnena and the Ibelins, went to Nablus — Maria and Balian's home — where he summoned those members of the Haute Cour who supported Isabella. Meanwhile, Sibylla was crowned queen by Patriarch Eraclius. Raynald of Châtillon gained popular support for Sibylla by affirming that she was "li plus apareissanz et plus dreis heis dou roiaume" ("the most evident and rightful heir of the kingdom"). Sibylla's detractors resurrected the claim that Sibylla was illegitimate and intended to hold a rival coronation for Isabella. However, in 1163 the Latin Church of Jerusalem had ruled Sibylla was a legal heir and successor to her father. Either way, Sibylla's claim held strong as the Haute Cour negotiated to recognize her as queen. Sibylla's position was further strengthened when Isabella's husband, Humphrey IV of Toron, Raynald of Châtillon's stepson, left Nablus to swear fealty to Sibylla and Guy.

Sibylla was crowned alone, as sole Queen. Before her crowning Sibylla agreed with oppositional court members that she would annul her own marriage to please them, as long as she would be given free rein to choose her next husband. (This followed the precedent of her own parents.) The leaders of the Haute Cour agreed, and Sibylla was crowned forthwith. To their astonishment, Sibylla immediately announced that she chose Guy as her husband, and crowned him.

Of Queen Sibylla's right to rule, Bernard Hamilton wrote "there is no real doubt, following the precedent of Melisende, that Sibylla, as the elder daughter of King Amalric, had the best claim to the throne; equally, there could be no doubt after the ceremony that Guy only held the crown matrimonial."

Sibylla had shown great cunning and political prowess in her dealings with the members of the opposition faction. She had some support from her maternal relations, the Courtenay family (the former dynasty of the County of Edessa) and their allies and vassals, while her rivals were led by Raymond of Tripoli, who had a claim to the throne in his own right, the Ibelin family and the dowager queen in Nablus on behalf of Isabella.

Queen Sibylla's chief concern was to check the progress of Saladin's armies as they advanced into the kingdom. Guy and Raymond were dispatched to the front with the entire fighting strength of the kingdom, but their inability to cooperate was fatal, and Saladin routed them at the Battle of Hattin on July 4, 1187. Guy was among the prisoners. The dowager queen joined her stepdaughter in Jerusalem as Saladin's army advanced. By September 1187, Saladin was besieging the Holy City, and Sibylla personally led the defence, along with Patriarch Eraclius and Balian of Ibelin, who had survived Hattin. Jerusalem capitulated on October 2, and Sibylla was permitted to escape to Tripoli with her daughters.

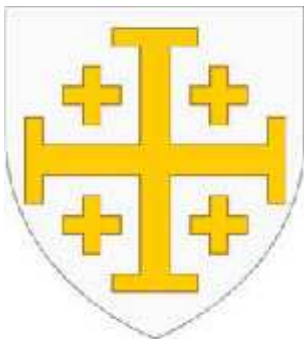
Guy was released from his imprisonment in Damascus in 1188, when Saladin realized that returning him would cause strife in the crusader camp and that Guy was a less capable leader than certain others who now held sway. The queen joined him when they marched on Tyre in 1189, the only city in the kingdom that had not fallen. Conrad of Montferrat, brother of Sibylla's first husband William, had taken charge of the city's defences. However, he denied them entrance, refusing to recognise Guy's claim to the remnant of the kingdom, and asserting his own claim to hold it until the arrival of the kings from Europe (in accordance with Baldwin IV's will).

After about a month spent outside the city's walls, the queen followed Guy when he led a vanguard of the newly arrived Third Crusade against Muslim-held Acre, desiring to make that town the seat of kingdom. Guy besieged the town for two years (see Siege of Acre).

There, during the stalemate in July or August, possibly July 25, 1190, Sibylla died in an epidemic which was sweeping through the military camp. Her two young daughters had also died some days earlier. (Acre was afterwards conquered in July 1191, mostly by troops brought by Philip II of France and Richard I of England).

Baldwin V of Jerusalem





Baldwin V (Baldwin of Montferrat, also known as Baudouinet; August 1177 – August 1186) was crowned co-King of Jerusalem with his uncle, Baldwin IV in 1183, and once his uncle died, reigned alone from 1185 to 1186 under the regency of Count Raymond III of Tripoli. He was succeeded by his mother Sibylla and stepfather Guy of Lusignan.

Baldwin was little more than a pawn in the politics of the Kingdom. By the time he was born, the political situation had developed into two factions. Baldwin IV was dying slowly of leprosy, and the succession was likely to be contested between his older sister Sibylla and their younger half-sister Isabella. Their extended family and leading nobles were divided in support for the two heiresses.

As Baldwin IV became more incapacitated by his leprosy, Guy was appointed bailli of the kingdom. Along with Raynald of Châtillon, he provoked Saladin, sultan of Egypt and Syria, with raids on Muslim caravans. However, in 1183, when Saladin invaded the kingdom, Guy hesitated to respond and was considered a weak commander.

Baldwin IV deposed Guy and took back power to himself, although he was by now blind and bed-ridden. For the next few months he attempted unsuccessfully to have Sibylla's marriage to Guy annulled. Raymond III was invited back, and the Haute Cour was summoned to decide on Baldwin IV's successor. His legal heir was his sister, Sibylla, but it was decided that her son Baldwin of Montferrat would inherit the kingdom, preceding Sibylla's claim. Baldwin V, aged 5, was crowned co-king.

The succession crisis also prompted a mission to the west to seek assistance: in 1184, Patriarch Eraclius, along with Roger de Moulins, Grand Master of the Knights Hospitaller, and Arnaud de Toroge, Grand Master of the Knights Templar, travelled throughout the courts of Europe. Eraclius offered the kingship to both Philip II of France and Henry II of England: the former was the son of Louis VII, a first cousin of Baldwin V's father; the latter was a first cousin of Baldwin IV and Sibylla, and had promised to go on crusade after the murder of Thomas Becket. However, no help was forthcoming from them. Some family support did arrive in the form of Baldwin V's paternal grandfather, William V ("the Elder"), Marquess of Montferrat, who established himself in the castle of St Elias. At around the same time, in the latter part of 1184, Baldwin's maternal grandmother, Agnes of Courtenay, died at Acre.

Baldwin IV finally succumbed to his leprosy in spring 1185. Shortly before his death, he ordered an official public crown-wearing for his nephew at the Church of the Holy Sepulchre (since the little boy had already been crowned). Baldwin V was carried on the shoulders of Balian of Ibelin, not only because Balian was particularly tall, but also to demonstrate that his aunt Isabella's family supported his accession. Baldwin V was now sole king, but being still a minor, Raymond III was his bailli, and his great-uncle Joscelin III of Edessa his personal guardian.

Baldwin's reign lasted just over a year, and he died in the autumn of 1186, at Acre. His grandfather William and great-uncle Joscelin accompanied his coffin to Jerusalem. He was buried in the Church of the Holy Sepulchre in an elaborately carved tomb-chest, which was mostly destroyed in the early nineteenth century. However, fragments of it have been identified by Zehava Jacoby in the possession of the Orthodox Patriarchate of Jerusalem.

It had been agreed that, should Baldwin V die as a child, the kingdom could be claimed either by his mother Sibylla or his aunt Isabella, the only surviving children of his grandfather Amalric I. The succession would be determined by a council consisting of Baldwin's kinsmen, the Kings of England and France, the Holy Roman Emperor, and the Pope: in the meantime, his "most rightful heir" would act as bailli. This agreement was completely ignored once Baldwin was dead, although it was later invoked by his paternal uncle Conrad (his nearest male relative) in his challenge to Guy's kingship after the Battle of Hattin.

Instead of attending the funeral, the bailli Raymond of Tripoli called an assembly of his supporters at Nablus, the headquarters of the Ibelin family. This suggests that he was already aiming to advance the claim of Isabella (Balian of Ibelin's stepdaughter) and challenge Sibylla.

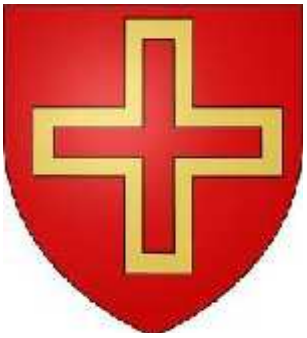
Sibylla's succession was made conditional on the annulment of her marriage to Guy. (A similar condition had been imposed on her father, who had been forced to divorce her mother.) She was to be given a free choice of a new husband. However, no annulment took place. At her coronation, when Patriarch Eraclius asked her to summon her new consort, she brought Guy forward to be crowned.

Raymond III and the nobles then attempted to stage a coup in order to place Isabella on the throne with her husband Humphrey IV of Toron. Humphrey, however, backed down (he was stepson of Guy's ally Raynald of Châtillon), and swore fealty to Sibylla and Guy. Raymond III, disgusted, returned home to Tripoli, and Baldwin of Ibelin went into self-imposed exile from the kingdom.

Sibylla and Guy's rule proved to be disastrous, and the kingdom was nearly wiped out by Saladin after the Battle of Hattin in 1187. Baldwin V's paternal uncle, Conrad of Montferrat, saved Tyre and carried forward the Montferrat claim to the throne, reinforced by his marriage to Isabella.

Raymond III, Count of Tripoli





Raymond was a great-great-grandson of Raymond IV of Toulouse (Raymond I of Tripoli). He succeeded his father Raymond II, who had been killed by the Hashshashin, in 1152, when he was twelve. His mother, princess Hodierna of Jerusalem, daughter of King Baldwin II, ruled as regent until Raymond came of age three years later. He was also known as Raymond the Younger to distinguish him from his father.

In 1160, Byzantine emperor Manuel Comnenus was seeking a wife from the crusader states. The two candidates presented to him were Raymond's sister Melisende, and Princess Maria of Antioch. At first, Melisende was chosen, and Raymond collected an enormous dowry, while negotiations continued for over a year (during this time he prepared a fleet of 12 galleys to escort Melisende). However, Manuel's ambassadors heard the rumours that Melisende (and Raymond himself) might have been fathered by someone other than Raymond II, and the marriage was called off; Manuel married Maria instead. Raymond, feeling slighted for both himself and his sister, responded by converting the galleys into men-of-war to plunder the Byzantine island of Cyprus. Melisende later entered a convent, where she died fairly young.

In 1164 Raymond and Bohemund III of Antioch marched out to relieve Harim, which was under siege by Nur ad-Din Zengi. The crusader army was defeated in the ensuing battle on August 12; Raymond, Bohemund, Joscelin III of Edessa, Hugh VIII of Lusignan, and others were taken captive and imprisoned in Aleppo. Raymond remained in prison until 1173, when he was ransomed for 80,000 pieces of gold. During his captivity, King Amalric I of Jerusalem ruled as regent of the county, and dutifully returned it to Raymond once he was released.

In 1174 Amalric died and was succeeded by his son Baldwin IV, who was still too young to rule on his own and furthermore was suffering from leprosy. Miles of Plancy, "seneschal of the kingdom", claimed the regency. But Raymond soon arrived and, as the closest male relative of King Amalric, demanded to be named bailli (also "bailiff" or "regent"). Raymond was a first cousin of Amalric. In this he was supported by the major barons of the kingdom, including Humphrey II of Toron, Balian of Ibelin, and Reginald of Sidon. Soon Miles was assassinated in Acre and Raymond was invested as bailli.

Raymond also married Eschiva of Bures, Princess of Galilee and the widow of Walter of Saint-Omer of Tiberias, which allowed him to gain control over much of the northern part of the Kingdom of Jerusalem, especially the fortress at Tiberias on the Sea of Galilee. As regent, he appointed William of Tyre chancellor of Jerusalem in 1174 and archbishop of Tyre in 1175. He retired as bailli when Baldwin IV came of age in 1176, having arranged for Baldwin IV's sister Sibylla of Jerusalem to marry William Longsword of Montferrat. William died in 1177 while Sibylla was pregnant with the future Baldwin V.

Amalric I had married twice, to Agnes of Courtenay, now married to Reginald of Sidon, and to Maria Comnena, the dowager Queen, who had married Balian of Ibelin in 1177. His daughter by Agnes, Sibylla, was already of age, the mother of a son, and was clearly in a strong position to succeed her brother, but Maria's daughter Isabella had the support of her stepfather's family, the Ibelins.

Raymond's own position amid these tensions was difficult and controversial. As the king's nearest relative in the male line, he had a strong claim to the throne himself. However, although his wife had had several children by her first husband, he had no children of his own to succeed him; this seems to have held him back from advancing himself as king. Instead, he acted as a power-broker, working closely with the Ibelins and attempting to influence the marriages of the princesses. The king, meanwhile, relied considerably on his mother and her brother, Joscelin III of Edessa, who had no claims of their own to advance.

In 1179, Baldwin began planning to marry Sibylla to Hugh III of Burgundy, but by spring 1180 this was still unresolved. Raymond attempted a coup, and began to march on Jerusalem with Bohemund III, to force the king to marry his sister to a local candidate of his own choosing, probably Baldwin of Ibelin, Balian's older brother. To counter this, the king hastily arranged her marriage to Guy of Lusignan, younger brother of Amalric, the constable of the kingdom. A foreign match was essential to bring the possibility of external military aid to the kingdom. With the new French king Philip II a minor, Guy's status as a vassal of the King and Sibylla's first cousin Henry II of England - who owed the Pope a penitential pilgrimage - was useful. Raymond returned home without entering the kingdom.

By 1182, Baldwin IV, increasingly incapacitated by his leprosy, named Guy as bailli. Raymond contested this, but when Guy fell out of favour with Baldwin the following year, he was re-appointed bailli and was given possession of Beirut. Baldwin came to an agreement with Raymond and the Haute Cour to make Baldwin of Montferrat, Sibylla's son by her first marriage, his heir, before Sibylla and Guy. The child was crowned co-king as Baldwin V in 1183 in a ceremony presided by Raymond. It was agreed that, should the boy die during his minority, the regency would pass to "the most rightful heirs" until his kinsmen - the Kings of England and France and Frederick I, Holy Roman Emperor - and the Pope were able to adjudicate between the claims of Sibylla and Isabella. These "most rightful heirs" were not named.

Baldwin IV died in spring 1185, and was succeeded by his nephew. Raymond was bailli, but he had passed Baldwin V's personal guardianship to Joscelin III of Edessa, his maternal great-uncle, claiming that he did not wish to attract suspicion if the child, who does not seem to have been robust, were to die. Baldwin V died during the summer of 1186, at Acre. His paternal grandfather William V of Montferrat and Joscelin escorted his coffin to Jerusalem, but Raymond was absent.

Neither side paid any heed to Baldwin IV's will. After the funeral, Joscelin had Sibylla named as her brother's successor, although she had to agree to divorce Guy, just as her father had divorced her mother, with the guarantee that she would be allowed to choose a new consort. Once crowned, she immediately crowned Guy. Meanwhile, Raymond had gone to Nablus, home of Balian and Maria, and summoned all those nobles loyal to Princess Isabella and the Ibelins. Raymond wanted instead to have her and her husband Humphrey IV of Toron crowned. However, Humphrey, whose stepfather Raynald of Châtillon was an ally of Guy, deserted, and swore allegiance to Guy and Sibylla. Instead of arguing and possibly causing a civil war, Raymond withdrew to Tripoli.

In Tripoli Raymond made peace with Saladin, perhaps hoping to ally with him against their common enemy Guy. At the end of 1186 Saladin, with his army stationed at Raymond's fief of Tiberias, threatened an invasion of the kingdom when Raynald continued to attack Muslim caravans. An embassy, led by Balian of Ibelin, was sent by Guy to negotiate with Raymond, but Saladin's troops ambushed them at the Battle of Cresson in May 1187. Raymond reluctantly made peace with Guy after this, and Saladin immediately besieged Tiberias, rather than pillage the kingdom as the Crusaders expected. Raymond and Guy combined their forces at Acre but could not agree on a plan of action; Raymond preferred not to meet Saladin in a pitched battle, even though Raymond's wife Eschiva was still in Tiberias. Guy did not agree, and instead the Crusaders marched into a waterless plain, were surrounded by Saladin's army, and were almost completely destroyed at the Battle of Hattin outside Tiberias. Raymond led the vanguard, but five of Raymond's own knights defected to Saladin's side and told him of the disagreements in the crusader army. The vanguard was surrounded and Raymond led two unsuccessful cavalry charges. The Muslim troops allowed him to pass through in the second charge, and, cut off from the main army, he fled. He was one of the few to escape.

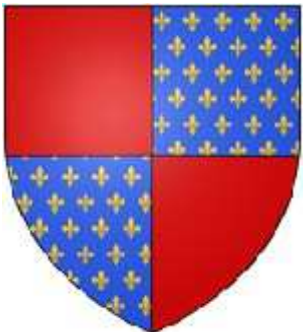
Raymond, instead of joining his wife in the trap that was the Citadel of Tiberias, and the other survivors regrouped in Tyre. He then returned to Tripoli, probably in August.

On Sunday, July 5, Saladin traveled the six miles (10 km) to Tiberias and, there, Raymond's wife surrendered the citadel of the fortress. She was allowed to leave for Tripoli with all her family, followers, and possessions.

He died in Tripoli around September or October, of pleurisy. He had appointed as his successor his godson Raymond of Antioch, although this Raymond's father Bohemund III of Antioch installed his younger son Bohemund IV as count.

Raynald of Châtillon





Raynald of Châtillon (also Reynald, Reynold, Renald, or Reginald; French: Renaud de Châtillon, old French: Reynaud de Chastillon) was a son of Hervé II of Donzy, and he inherited Châtillon-sur-Loing sometime before joining the Second Crusade in 1147. In the east, he entered the service of Constance of Antioch, whose first husband had died in 1149. She married Raynald in secret in 1153, without consulting her first cousin and liege lord, Baldwin III of Jerusalem. Neither King Baldwin nor Aimery of Limoges, the Latin Patriarch of Antioch, approved of Constance's choice of a husband of such low birth. With Constance he had a daughter, Agnes of Châtillon, in 1154 (who later married the Hungarian Prince Béla, who was living at the court of Byzantine emperor Manuel I Comnenus in Constantinople, and eventually became King Béla III of Hungary).

In 1156 Raynald claimed that the emperor Manuel I Comnenus had reneged on his promise to pay Raynald a sum of money, and vowed to attack the island of Cyprus in revenge. When the Latin Patriarch of Antioch refused to finance this expedition, Raynald had the Patriarch seized, stripped naked, covered in honey, and left in the burning sun on top of the citadel. When the Patriarch was released, he collapsed in exhaustion and agreed to finance Raynald's expedition against Cyprus. Raynald's forces attacked Cyprus, ravaging the island and pillaging its inhabitants.

The Emperor Manuel I Comnenus raised an army and began a march into Syria. Faced with a much larger and more powerful force, Raynald was forced to grovel, barefoot and shabby, before the emperor's throne for forgiveness. In 1159 Raynald was forced to pay homage to Manuel as punishment for his attack, promising to accept a Greek Patriarch in Antioch. When Manuel came to Antioch later that year to meet with Baldwin III, King of Jerusalem, Raynald was forced to lead Manuel's horse into the city.

Soon after this, in 1160, Raynald was captured by the Muslims during a plundering raid against the Syrian and Armenian peasants of the neighbourhood of Marash. He was confined at Aleppo for the next seventeen years. As the stepfather of the Empress Maria, he was ransomed by Manuel for the extraordinary sum of 120,000 gold dinars (500 kg of gold-worth approx. £15,819,706.00 in Oct 2010) in 1176.

Although Muslim facts state he was personally beheaded by Salahuddin Ayyubi for insulting the Islamic prophet Mohammed.

Despite a truce between the Crusaders and Muslims, in 1186 Reynald attacked a caravan travelling between Cairo and Damascus. In the ensuing hostilities, Reynald launched ships on the Red Sea, partly for piracy, but partly as a threat against Makkah and Madinah, challenging Islam in its own holy places. His pirates ravaged villages up and down the Red Sea, before being captured by the army of Al-Adil only a few miles from Madinah and subsequently beheaded.

Raynald served as Baldwin IV's envoy to Manuel and, because his wife Constance had died in 1163, was rewarded with marriage to another wealthy widow, Stephanie, the widow of both Humphrey III of Toron and Miles of Plancy and the heiress of the lordship of Oultrejordain, including the castles Kerak and Montreal to the southeast of the Dead Sea. These fortresses controlled the trade routes between Egypt and Damascus and gave Raynald access to the Red Sea. He became notorious for his wanton cruelty at Kerak, often having his enemies and hostages flung from its castle walls to be dashed to pieces on the rocks below.

In November 1177, at the head of the army of the kingdom, he helped King Baldwin defeat Saladin at the Battle of Montgisard; Saladin narrowly escaped. In 1181 the temptation of the caravans which passed by Kerak proved too strong and, in spite of a truce between Saladin and the king, Raynald began to plunder. Saladin demanded reparations from Baldwin IV, but Baldwin replied that he was unable to control his unruly vassal. As a result, war broke out between Saladin and the Latin kingdom in 1182. In the course of the hostilities, Raynald launched ships on the Red Sea, partly for piracy, but partly as a threat against Mecca and Medina, challenging Islam in its own holy places. His pirates ravaged villages up and down the Red Sea, before being captured by the army of Al-Adil I only a few miles from Medina. Although Raynald's pirates were taken to Cairo and beheaded, Raynald himself escaped to the Moab. Saladin vowed to behead Raynald himself, and at the end of the year Saladin attacked Kerak, during the marriage of Raynald's stepson Humphrey IV of Toron to Isabella of Jerusalem. The siege was raised by Count Raymond III of Tripoli, and Raynald was quiet until 1186.

That year he allied with Sibylla and Guy of Lusignan against Count Raymond, and his influence contributed to the recognition of Guy as king of Jerusalem, although Raymond and the Ibelins were attempting to advance the claim of his stepson Humphrey's wife Princess Isabella. Humphrey remained loyal to his stepfather and Guy.

Later in 1186 Raynald attacked a large Muslim caravan travelling between Cairo and Damascus, breaking the 4 year truce between Saladin and the Crusaders signed in 1185. He took all the merchants and their families prisoner as well as a large amount of booty and refused to receive envoys from Saladin demanding compensation. This led directly to the end of the truce. Saladin sent troops to protect a later caravan (in March 1187) in which his sister was returning from a pilgrimage to Mecca. Later writers (such as the 13th century Old French Continuation of William of Tyre and the Latin Continuation of William of Tyre) conflated these two incidents, claiming erroneously that Saladin's sister, aunt, or even mother, had been taken prisoner, but this is contradicted by Arabic sources, such as Abu Shrama and Ibn al-Athir. King Guy chastised Raynald in an attempt to appease Saladin, but Raynald replied that he was lord of his own lands and that he had made no peace with Saladin. Saladin swore that Raynald would be executed if he was ever taken prisoner.

In 1187 Saladin invaded the kingdom, defeating the Crusaders at the Battle of Hattin. The battle left Saladin with many prisoners. Most prominent among these prisoners were Raynald and King Guy, both of whom Saladin ordered brought to his tent. The chronicler Imad ad-Din al-Isfahani, who was present at the scene, relates:

"Saladin invited the king [Guy] to sit beside him, and when Arnat [Raynald] entered in his turn, he seated him next to his king and reminded him of his misdeeds. "How many times have you sworn an oath and violated it? How many times have you signed agreements you have never respected?" Raynald answered through a translator: "Kings have always acted thus. I did nothing more." During this time King Guy was gasping with thirst, his head dangling as though drunk, his face betraying great fright. Saladin spoke reassuring words to him, had cold water brought, and offered it to him. The king drank, then handed what remained to Raynald, who slaked his thirst in turn. The sultan then said to Guy: "You did not ask permission before giving him water. I am therefore not obliged to grant him mercy." After pronouncing these words, the sultan smiled, mounted his horse, and rode off, leaving the captives in terror. He supervised the return of the troops, and then came back to his tent. He ordered Raynald brought there, then advanced before him, sword in hand, and struck him between the neck and the shoulder-blade. When Raynald fell, he cut off his head and dragged the body by its feet to the king, who began to tremble. Seeing him thus upset, Saladin said to him in a reassuring tone: "This man was killed only because of his maleficence and perfidy".

Balian of Ibelin





Balian was the youngest son of Barisan of Ibelin, and brother of Hugh and Baldwin. His father, a knight in the County of Jaffa, had been rewarded with the lordship of Ibelin after the revolt of Hugh II of Le Puiset. Barisan married Helvis of Ramla, heiress of the wealthy lordship of Ramla. Balian's name was also Barisan, but he seems to have adapted the name to the Old French "Balian" c. 1175–76; he is sometimes known as Balian the Younger or Balian II when his father is also referred to as Balian. He is also called Balian of Ramla or Balian of Nablus. In Latin his name appears variously as Balian, Barisan, Barisanus, Balianus, Balisan, and Balisanus. Arabic sources call him Balian ibn Barzan, which translates "Balian, son of Barzan (or Barisan)". His precise year of birth is unknown, but he was of the age of majority (usually 15) by 1158, when he first appears in charters, having been described as under-age ("infra annos") in 1156.

After the death of Balian's eldest brother Hugh c. 1169, the castle of Ibelin passed to the next brother, Baldwin. Baldwin, preferring to remain lord of Ramla, gave it to Balian. Balian held Ibelin as a vassal of his brother, and indirectly as a rear-vassal of the king, from whom Baldwin held Ramla.

Baldwin supported Raymond III of Tripoli over Miles of Plancy as regent for King Baldwin IV in 1174, and in 1177 the brothers were present at the Battle of Montgisard, leading the vanguard victoriously against the strongest point of the Muslim line. That year Balian also married Maria Comnena, widow of King Amalric I, and became stepfather to their daughter Princess Isabella. He received the lordship of Nablus, which had been a dower gift to Maria following her marriage to Amalric. In 1179, Baldwin was captured by Saladin after the Battle of Jacob's Ford, and Balian helped arrange for his ransom and release the next year; the ransom was eventually paid by Byzantine emperor Manuel I Comnenus, Maria's great-uncle.

In 1183 Balian and Baldwin supported Raymond against Guy of Lusignan, husband of Sibylla of Jerusalem and by now regent for Baldwin IV, who was dying of leprosy. The king had his 5-year-old

nephew Baldwin of Montferrat crowned as co-king in his own lifetime, in an attempt to prevent Guy from succeeding as king. Shortly before his death in spring 1185, Baldwin IV ordered a formal crown-wearing by his nephew at the Church of the Holy Sepulchre. It was Balian himself—a notably tall man—who carried the child Baldwin V on his shoulder at the ceremony, signifying the support of Isabella's family for her nephew. Soon after, the eight-year-old boy became sole king. When he, too, died in 1186, Balian and Maria, with Raymond's support, put forward Maria's daughter Isabella, then about 14, as a candidate for the throne. However, her husband, Humphrey IV of Toron, refused the crown and swore fealty to Guy. Balian reluctantly also paid homage to Guy, while his brother refused to do so and exiled himself to Antioch. Baldwin placed Balian in charge of raising his son Thomas, the future lord of Ramla, who did not go with his father to Antioch.

Balian remained in the kingdom, as an advisor to Guy. At the end of 1186, Saladin, the sultan of Egypt and Damascus, threatened the borders of the kingdom after Guy's ally Raynald of Châtillon, lord of Oultrejordain, had attacked a Muslim caravan. Saladin was allied with the garrison of Tiberias in the north of the kingdom, a territory held by Raymond III. Guy gathered his army at Nazareth, planning to besiege Tiberias, but Balian disagreed with this, and instead suggested that Guy send an emissary to Raymond in Tripoli, hoping the two could be reconciled before Guy made a foolish attack on Saladin's larger army. The first embassy was a failure and the situation remained unchanged throughout the early months of 1187. After Easter of that year, Balian, Gerard of Ridefort (Grand Master of the Knights Templar), Roger des Moulins (Grand Master of the Knights Hospitaller), Reginald of Sidon, and Joscius, Archbishop of Tyre were sent on a new embassy to Tripoli. During the journey they stopped at Balian's fief of Nablus, and Balian planned to remain behind briefly while the others went ahead. On May 1, the Templars and Hospitallers were defeated by Saladin's son al-Afdal at the Battle of Cresson; Balian was still a day behind, and had also stopped at Sebastea to celebrate a feast day. After reaching the castle of La Fève, where the Templars and Hospitallers had camped, he found that the place was deserted, and soon heard news of the disastrous battle from the few survivors. Raymond heard about the battle as well and met the embassy at Tiberias, and agreed to accompany them back to Jerusalem.

Since al-Afdal's army had been allowed to enter the kingdom through their alliance with Raymond, the count now regretted his actions and reconciled with Guy. Guy marched north and camped at Sephoria, but insisted on marching the army across a dry and barren plain to relieve Tiberias. The army had no water and was constantly harassed by Saladin's troops, and was finally surrounded at the Horns of Hattin outside Tiberias early in July. In the battle that followed on July 4, Balian and Joscelin III of Edessa commanded the rearguard, but the crusader army was completely defeated. The anonymous text, De Expugnatione Terrae Sanctae per Saladinum Libellus claims that Balian, Raymond and Reginald of Sidon fled the field in the middle of the battle, trampling "the Christians, the Turks and the Cross" in the process—but this is not corroborated by other accounts, and likely reflects the author's hostility to the Poleins (a European born in the Levant).

The defeat was a disaster for the Kingdom of Jerusalem: King Guy was taken prisoner, and nearly every town and castle soon fell to Saladin. Balian, Raymond, Reginald, and Payen of Haifa were among the few leading nobles who managed to escape to Tyre. Raymond and Reginald soon left to attend to the defence of their own territories, and Tyre came under the leadership of Conrad of Montferrat, Baldwin V's paternal uncle, who had arrived not long after Hattin. Balian was to become one of his closest allies. Leaving Tyre, Balian asked Saladin for permission to return through the lines to Jerusalem to escort his wife and their children to Tripoli. Saladin allowed this, provided that Balian leave the city and take an oath to never raise arms against him.

When Balian and his small group of knights arrived in the city, the inhabitants begged them to stay, and Balian was absolved of his oath to Saladin by Patriarch Eraclius, who argued that the greater need of Christendom was stronger than his oath to a non-Christian. Balian was recruited to lead the defence of the city, but he found that there were under fourteen, possibly as few as two, other knights there, so he created 60 new knights from the ranks of the burgesses. Queen Sibylla seems to have played little part in the defence, and oaths were taken to Balian as lord. With Eraclius, he prepared for the inevitable siege by storing food and money. Saladin indeed arrived to besiege the city in September, after he had conquered almost all of the rest of the kingdom, including Ibelin, Nablus, Ramla, and Ascalon. The sultan felt no ill-will to Balian for breaking his oath, and arranged for an escort to accompany Maria and their children to Tripoli. As the highest ranking lord remaining in Jerusalem, Balian, as Ibn al-Athir wrote, was seen by the Muslims as holding a rank "more or less equal to that of a king."

Saladin was able to knock down portions of the walls, but was unable to gain entrance to the city. Balian then rode out to meet with the sultan, to report to him that the defenders would rather kill each other and destroy the city than see it taken by force. After negotiations, it was decided that the city would be handed over peacefully, and that Saladin would free seven thousand men for 30,000 bezants; two women or ten children would be permitted to take the place of one man for the same price. Balian handed over the keys to the Tower of David (the citadel) on October 2. There was a 50-day period for the payment of ransoms. Those who could not pay for their freedom were forced into slavery; Saladin freed some of them, however, and allowed for an orderly march away from Jerusalem, preventing the sort of massacre that had occurred when the Crusaders captured the city in 1099. Balian and Patriarch Eraclius had offered themselves as hostages for the ransoming of the remaining Frankish citizens, but Saladin had refused. The ransomed inhabitants marched away in three columns. Balian and the Patriarch led the third, which was the last to leave the city, probably around November 20. Balian joined his wife and children in Tripoli.

The fall of Jerusalem, and the death of Sibylla at the Siege of Acre in 1190, led to a dispute over the throne of the kingdom. Balian's stepdaughter Isabella was now rightful queen, but Guy refused to concede his title, and Isabella's husband Humphrey—who had let her cause down in 1186—remained loyal to him. If Isabella were to succeed, she needed a politically acceptable and militarily competent husband, the obvious candidate being Conrad of Montferrat, who also had some claim as Baldwin V's paternal uncle. Balian and Maria seized Isabella and talked her into agreeing to a divorce. There were precedents: the annulment of Amalric I's marriage to Agnes of Courtenay, and the unsuccessful attempts to force Sibylla to divorce Guy.

Isabella's marriage was annulled by Ubaldo Lanfranchi, Archbishop of Pisa, who was Papal legate, and Philip of Dreux, Bishop of Beauvais. The Bishop of Beauvais then married her to Conrad (controversially, since his brother had been married to her half-sister and it was uncertain whether he had been divorced by his Byzantine wife). The succession dispute was prolonged by the arrival of Richard I of England and Philip II of France on the Third Crusade: Richard supported Guy, as a Poitevin vassal, while Philip supported Conrad, his late father's cousin.

Balian and Maria's role in Isabella's divorce and their support for Conrad as king earned them the bitter hatred of Richard and his supporters. Ambroise, who wrote a poetic account of the crusade, called Balian "more false than a goblin" and said he "should be hunted with dogs". The anonymous author of the Itinerarium Peregrinorum et Gesta Regis Ricardi wrote that Balian was a member of a "council of consummate iniquity" around Conrad, accused him of taking Conrad's bribes, and said of Maria and Balian as a couple:

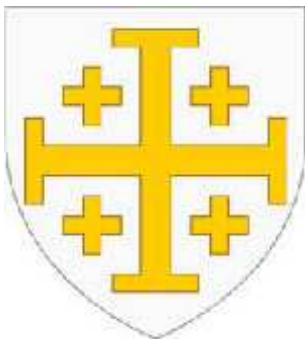
> "Steeped in Greek filth from the cradle, she had a husband whose morals matched her own: he was cruel, she was godless; he was fickle, she was pliable; he was faithless, she was fraudulent."

On 28 April 1192, only days after his kingship was confirmed by election, Conrad was assassinated in Tyre. It is said that one of the two Hashshashin responsible had entered Balian's household in Tyre some months previously, pretending to be a servant, in order to stalk his victim; the other may have similarly infiltrated Reginald of Sidon's or Conrad's own household. Richard was widely suspected of involvement in the murder. Isabella, who was expecting her first child (Maria of Montferrat), married Henry II of Champagne only a week later.

Balian became one of Henry's advisors, and later that year (along with William of Tiberias), he commanded the rearguard of Richard's army at the Battle of Jaffa. Later, he helped negotiate the Treaty of Ramla between Richard and Saladin, ending the crusade. Under this treaty, Ibelin remained under Saladin's control, but many sites along the coast which had been reconquered during the crusade were allowed to remain in Christian hands. After Richard departed, Saladin compensated Balian with the castle of Caymont and five other nearby sites, all outside Acre.Balian died in 1193, in his early fifties. With Maria he had four children:

Patriarch Heraclius of Jerusalem





Heraclius was from the Gévaudan in Auvergne, France. Like his later rival William of Tyre he studied law at the University of Bologna: his contemporaries and friends included Stephen of Tournai and Gratian. He arrived in the Kingdom of Jerusalem before 1168, where he first appears as magister Heraclius, witnessing patriarchal deeds. He was appointed archdeacon of Jerusalem in 1169. In this capacity he tried unsuccessfully to persuade Pope Alexander III to reinstate Gilbert d'Aissailly as Grand Master of the Knights Hospitaller, although the Pope praised him for his presentation of the case. By 1175 he was archbishop of Caesarea (while William served as archbishop of Tyre). As archbishops, Heraclius and William attended the Third Lateran Council in 1179. In 1180, William considered himself the most likely candidate for the patriarchate of Jerusalem, but the king, Baldwin IV, delegated the choice to his mother Agnes of Courtenay, Lady of Sidon, and her ladies, according to the precedent of the previous election in 1157. Agnes and her committee chose Heraclius.

Because most of information about Heraclius comes from his rival William and the 13th-century Old French Continuation of his chronicle, sometimes attributed to Ernoul, Heraclius is often seen as a particularly corrupt and worldly choice for patriarch. He was accused of getting the appointment through being Agnes's lover, which may reflect nothing more than the ill-will of his defeated

opponent's party. He lived openly with a draper's widow from Nablus, Pasque de Riveri, who was referred to as "Madame la Patriarchesse", by whom he had at least one daughter. However, clerical concubinage was hardly rare in the 12th century. The claim in the Old French Continuation that he excommunicated William in 1183, forcing him to leave the kingdom to seek the Pope's help in Rome, and arranged for him to be poisoned there, is demonstrably false. No Western chroniclers noted what would (if true) have been a major ecclesiastical scandal. William did not die until 1185 or 1186, and was carrying out his duties as Archbishop to the end.

In 1184, Heraclius, along with Roger de Moulins, Grand Master of the Knights Hospitaller, and Arnold of Torroja, Grand Master of the Knights Templar, travelled to Europe to seek help in solving the looming succession crisis in the kingdom. They carried with them the keys of the city of Jerusalem, the Holy Sepulchre and the Tower of David, along with other memorabilia. The mission visited Italy (Arnold of Torroja died at Verona), then France and England. Here they had several meetings with Henry II initially at Reading, afterwards at London (consecrating the church at the new Hospitallers' priory and headquarters at Clerkenwell). The king then accompanied the mission to France, where a further meeting was held in early May 1185 with Philip II and it was agreed to send both men and money to the Holy Land. This did not satisfy Heraclius, who had hoped to take back with him either Henry himself or one of his sons. Henry had promised to go on crusade years before after the murder of Thomas Becket; Heraclius reminded him of the vow and declared him and his children to be of the devil when Henry chose to stay at home.

While in England, Heraclius consecrated the Temple Church in London, the English headquarters of the Knights Templar; for which act he is perhaps best remembered in England today. The chronicler Ralph Niger reports that on this mission Eraclius offered the kingship of Jerusalem to Philip II of France and Henry II of England (but both turned him down) and to any other prince he came across. Ralph claimed that Heraclius's enormous retinue and opulent dress offended the sensibilities of many westerners, who felt they were not befitting a patriarch; surely if the east was so wealthy, no help was needed from the west. It may be, however, that he was unprepared for the Byzantine style of dress favoured by the court of Jerusalem since Amalric I's marriage to Maria Comnena. Other chroniclers, Peter of Blois, Gerald of Wales, Herbert of Bosham and Rigord, were more impressed by the Patriarch's spiritual qualities, describing him in phrases such as "vir sanctus et prudens", "vir sanctus" and "vitae sanctitatae non inferior".

Heraclius returned to Jerusalem late in 1185. Baldwin IV had meanwhile died and had been succeeded as King by his young nephew, Baldwin V. The boy king died in summer 1186. The heir was his mother Sibylla, but her husband, Guy of Lusignan, a relative newcomer to the kingdom, was widely disliked by the nobility. It was agreed that Sibylla would be crowned only after she had divorced Guy; in return she insisted on choosing her new husband for herself, with the understanding that the husband she chose would become king. Heraclius crowned her. To the astonishment of the assembled nobility she took the crown and placed it on Guy's head, with the words (as given by Roger of Howden), "I choose you as king, and my lord, and lord of the land of Jerusalem, because those whom God has joined no man must separate."No one dared to object, and Heraclius anointed Guy King of Jerusalem.

In 1187, Saladin invaded the kingdom, and when Guy marched out to meet him, he asked Heraclius to march along with him at the head of the army with the relic of the True Cross. As Heraclius was ill, the bishop of Acre took his place. Despite the relic, Saladin inflicted a crippling defeat on them at the Battle of Hattin on July 4, capturing the king. Heraclius' report of the battle and its immediate aftermath, addressed to Pope Urban III, survives; according to the Chronicle of Ernoul "Pope Urban, who was at Ferrara, died of grief when he heard the news". In the letter, he said that, without external aid, both Jerusalem and Tyre would fall within six months.

In Jerusalem Heraclius urged Balian of Ibelin to lead the defence of the city against Saladin. He ordered the stripping of the silver from the edicule in the Church of the Holy Sepulchre to strike coins with which to pay the city's defenders. But Jerusalem was finally forced to capitulate on October 2. It was Heraclius who advised Balian to come to terms rather than fight to the death, which, he argued, would condemn the city's women and children to slavery and forced conversion. Heraclius helped Balian negotiate the surrender with Saladin, who allowed him and most of the other Christians leave the city unharmed.

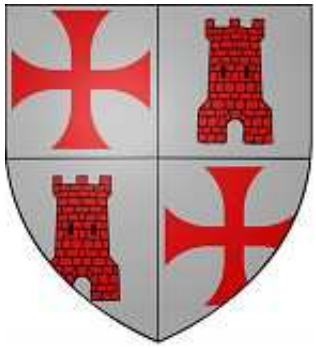
He and Balian had organised, and contributed to, a collection of 30,000 bezants to ransom the poorer citizens. This paid the ransoms for about 18,000 people, but another 15,000 people still needed to be paid for. Heraclius and Balian offered themselves as hostages in exchange for them, but Saladin refused, and so these remaining citizens were enslaved. The two men led the last party of refugees from the city at the end of the 40-day ransom period (mid-late November).

Saladin's secretary Imad al-Din al-Isfahani claimed that Heraclius stripped the gold reliquaries from the churches on the Temple Mount, and carried away cartloads of treasure with him. However, no Christian writers made such allegations against him. By this time, the churches in question had been converted back into mosques: it is likely that he had been permitted to remove their Christian fittings, which otherwise would have been destroyed.

After the capture of Jerusalem, Heraclius sought refuge in Antioch, together with the queen. He then took part in the Siege of Acre, where his arrival heartened the army. Like so many others, he died of disease during the Third Crusade in the winter of 1190–1191.

Arnold of Torroja





Arnold of Torroja (in Catalan, Arnau de Torroja) was a Catalan knight and the ninth Grand Master of the Knights Templar from 1181 until his death in 1184.

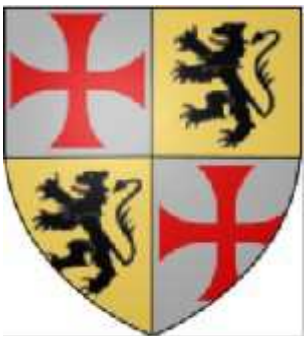
He was very old at his death, being in excess of 70 years when he was elected as Grand Master. He had served in the order for many years and was the Templar Master in both Crown of Aragon and Provence.

Torroja's military career had mainly been focused on the Reconquista, fighting Muslims for the Crown of Aragon and for Portugal but was principally active in Aragon. His appointment as Grand Master was likely due to his image as an outsider i.e. an experienced Templar whose power base was outside the Holy Land. This appealed to the order as the previous Grand Master Odo de St Amand had become embroiled in Jerusalem's politics but it did mean that Torroja was inexperienced in the "political situation of the Latin States". He became the order's new leader in 1181.

During the Grand Master's reign the Knights Hospitaller reached a new peak in their influence. There had been rivalry between orders previously but factionalism in the face of renewed Muslim pressure was unacceptable. The two Grand Masters met for mediation with Pope Lucius III and King Baldwin IV and the problems were resolved. In fact Torroja is recorded as a skilled diplomat himself acting as a mediator between several political groups in the East. He also conducted successful peace negotiations with Saladin after raids by Raynald of Châtillon in Transjordan.

Gerard de Ridefort





Gerard of Ridefort is thought probably to have been of Flemish origin, although some nineteenth-century writers suggested an Anglo-Norman background, apparently through misreading his designation as "of Bideford". It is uncertain when he arrived in the Kingdom of Jerusalem. He appears in the charter record in the service of Baldwin IV of Jerusalem in the late 1170s, and by 22 October 1179 held the rank of Marshal of the kingdom.

It seems that he expected Raymond III of Tripoli to give him the hand of an available heiress. However, when Cécile Dorel inherited her father's coastal fief of Botrun in the County of Tripoli, Raymond married her (before March 1181) to Plivain or Plivano, the nephew of a Pisan merchant, for a bride price of 10,000 bezants. By the mid-thirteenth century, when the Old French Continuation of William of Tyre (the so-called Chronicle of Ernoul) was compiled, the story of the bride of Botrun had evolved into a fanciful legend in which Plivain's uncle put the young lady (there renamed Lucie) on the scales, and offered Raymond her weight in gold, to obtain the marriage.

Gerard fell seriously ill, after which he took vows as a Templar. By June 1183 he held the rank of seneschal of the Order. He was elected Grand Master in late 1184 or early 1185, after the death of Arnold of Torroja in Verona.

Gerard continued to hold a grudge against Raymond of Tripoli, which influenced some of his political manœuvrings. In 1186, when Baldwin V of Jerusalem died, Gerard took the side of Queen Sibylla and her husband Guy of Lusignan in the ensuing succession struggle. Raymond and his allies the Ibelin family were the leaders of the opposing faction, who supported the claim of Sibylla's younger half-sister Isabella.

In the crisis of 1187, Gerard used the money sent by Henry II of England and deposited with the Templars in Jerusalem to hire additional troops for the arrière ban to defend the Kingdom of

Jerusalem from Saladin. (Henry had sent the funds for his own future crusading plans, in penance for the murder of Thomas Becket: some of it was deposited with the Templars, some with the Hospitallers, in Jerusalem and Tyre). Gerard and fewer than 100 Templars, together with some Hospitallers, attacked Saladin's son al-Afdal at the Battle of Cresson; al-Afdal, however, had over 5,000 men. The Hospitaller Grand Master Roger de Moulins was killed; Gerard, though wounded, was one of the few survivors. Gerard's report of the battle was the source for a short narrative written by Pope Urban III to Baldwin of Exeter, archbishop of Canterbury.

In July of the same year Gerard led the Templars at the Battle of Hattin. Saladin had captured Tiberias and Guy was contemplating a march on the city to retake it. Raymond advised him to wait for Saladin to come to them, since they were in a well-defended, well-watered position, and would have to cross a dry open plain to reach Tiberias. Gerard opposed this, and convinced Guy to continue the march. He was supported by Raynald of Châtillon, a fellow enemy of Raymond.

The armies of Outremer ended up trapped on the dry plain and were defeated on July 4. Raymond and several other nobles escaped, but Gerard, Guy, and Raynald were captured by Saladin. The rest of the Templar prisoners were executed. Gerard remained a prisoner until 1188, during which time his Order was commanded by Brother Thierry (Terricus) from Tyre.

Gerard was given the condition by Saladin that, if he could convince a Templar fortress to surrender peacefully, he would be set free. He succeeded and on his release went to Tortosa, where he ably led the Templars' defence of their castle, which held out after the fall of the town to Saladin's siege forces. Having taken back control of his order from Thierry, he seems to have seized the remainder of Henry II's money which had been left with the Templars in Tyre. This provoked a complaint from the city's defender, Conrad of Montferrat, in letters of 20 September 1188 to Baldwin of Exeter and Frederick Barbarossa: "...graver still, the Master of the Temple has made off with the King of England's alms".

In 1189, he again joined forces with Guy, taking the Templars to the Siege of Acre. He was beheaded after being taken prisoner by Saladin again on October 4, 1189.

Robert de Sablé





Robert de Sable (died 23 September 1193) was the eleventh Grand Master of the Knights Templar from 1191 to 1193 and Lord of Cyprus from 1191 to 1192.

No exact record of his birth date exists, but it is believed he was relatively old at the time of his death. He was born to a respected military family in Anjou and was "a leading Angevin vassal of the King". His lordship was based in a cluster of lands in the River Sarthe valley, which he inherited in the 1160s. He married Clemence de Mayenne (died before 1209). He was succeeded in Anjou by his daughter Marguerite de Sablé, who by marriage passed the entire estate to William des Roches, also a knight of the Third Crusade. Robert died in the Holy Land on 23 September 1193. In 1173, Sablé supported Henry the Young King in a revolt against Henry II. The uprising was crushed but Robert must have remained in favour with the Angevin Kings, as Richard I would later be instrumental in his appointment as Grand Master. He contributed money to French monastic houses in 1190 as a way of making amends.

Despite only having a short tenure, Sablé's reign was filled with successful campaigning. Before his election as Grand Master, he led Richard I's navy from England and Normandy to the Mediterranean, getting involved in the Reconquista in passage. The combined might of Richard the Lion Heart's strategy, seasoned troops, and the elite Templar knights scored many victories. During the Third Crusade, they laid siege to the city of Acre, which soon fell. Throughout August 1191, they also recaptured many fortresses and cities along the Levantine coast in the Eastern Mediterranean, which had been lost previously.

The new coalition's finest hour was the Battle of Arsuf, 7 September 1191. Saladin's Muslim forces appeared to have become far stronger than the Christians, and a decisive victory was desperately needed. Pooling all of the crusader's strength, the Knights Hospitaller joined the ranks, plus many knights from Sablé's native Anjou, Maine, and Brittany. They met Saladin's troops on the dry plains and soon broke his ranks. Those who stayed to fight were killed, and the remaining Islamic troops were forced to retreat in a chaotic rout.

At the end of 1191, Richard Lion Heart agreed to sell Cyprus to the Templars for 25,000 pieces of silver. Richard had plundered the island from the Byzantine forces of a rival ruler in Cyprus some months earlier and had no real use for it. The Hospitallers would later establish solid bases on the islands of Rhodes and Malta, but Sablé failed to do the same with the island of Cyprus. He was lord for two years, until he gave (or sold) the island to Guy de Lusignan, King of Jerusalem, as he was without a kingdom.

Sablé did manage to establish a Chieftain House of the Order in Saint-Jean d'Acre, which remained for almost a century.

Sablé was lucky to have been Grand Master at all, as at the time of Gerard de Ridefort's death, he was not even a member of the Templar Order. However, the senior knights had become increasingly opposed to Masters fighting on the front line, and the capture and beheading of Grand Master Gerard de Ridefort became the final straw. They delayed elections for over a year so that the rules regarding active service of Grand Masters could be reviewed. During this hiatus, Sablé did join the order, just in time to be considered for election. When he was made Grand Master, he had been a Templar knight for less than a year.

Roger de Moulins





Roger de Moulins was Grand Master of the Knights Hospitaller from 1177 to his death in 1187, succeeding Jobert of Syria.

The Hospitallers were rivals of the Knights Templar, but Pope Alexander III persuaded Roger to make a truce with them in 1179. In 1184 he toured Europe with Arnold of Torroja, the Grand Master of the Templars, and Heraclius, the Latin Patriarch of Jerusalem, and established the Hospitaller Order in England, France and Germany. On his way back he helped the Normans attack Thessalonica in 1185.

During his time as Grand Master the Hospitallers became more involved in the politics of the Kingdom of Jerusalem. Roger opposed Raynald of Châtillon and Guy of Lusignan, and at first refused to hand over his key to the royal treasury when Guy was crowned King of Jerusalem in 1186. He took part in the raid against Saladin at Cresson near Nazareth on 1 May 1187, where he was killed by a lance-wound to the chest.

Roger was succeeded by William Borrel, who served as custodian of the Hospitallers for a brief time. In the Battle of Hattin on July 4, 1187 William was captured by Saladin's forces and executed.

Hermangard d'Asp





Hermangard d'Asp also Armengol de Aspa, Armengaut de Aspe was the ninth Grand Master of the Order from 1187 to 1190. He led this office only provisional, since he was not regularly elected.

Anyway, on July 20, 1187 Hermangard d'Asp took command of the Order of St. John, until Garnier of Nablus was elected in 1190 during the Third Crusade.

The Order participated in the siege of Acre and moved there the headquarter of the Order after the successful recapture of the city. When the Order had somewhat consolidated back after the siege of Acre, Garnier de Nablus regularly elected as the new Grand Master and replaced Hermangard.

The Order also participated eagerly in the Third Crusade and bore the brunt of the victorious battle of Arsuf against Saladin in 1191.

Hermangard died in winter 1192 in Acre.

Garnier de Nablus





Garnier de Nablus was the 10th Grand Master of the Knights Hospitaller from 1190 to 1192. He fought at the Battle of Arsuf under Richard the Lionheart during the Third Crusade.

Richard had previously ordered no direct engagement with the enemy on the march to capture Jaffa. Situated at the rear of the military column, Garnier's Hospitallers were under heavy pressure by the Muslims. They were constantly harassed with arrows and small scale hit and run attacks in an attempt to disrupt and lure the crusader column into full battle. According to the 13th century manuscript Itinerarium Regis Ricardi, Garnier was near breaking point and rode forward in person to try to persuade Richard to attack:

"My lord the king, we are violently pressed by the enemy, and are in danger of eternal infamy, as if we did not dare to return their blows; we are each of us losing our horses one after another, and why should we bear with them any further?"

He also asked that Richard relieve the pressure with a cavalry charge. Richard refused and replied, "Good Master, it is you who must sustain the attack; no man can be everywhere at once."When the pressure increased, the Grand Master and one other knight, Baldwin de Carreo, charged the Muslims. They were joined soon after by the rest of the Hospitaller force. Richard, seeing that his orders were already disobeyed, signaled for a full charge. This caught the enemy at a vulnerable moment, and their ranks were broken. Thus, in some ways, Garnier helped win the battle, though in contravention of Richard's orders.

Conrad of Montferrat





Conrad was the second son of Marquis William V of Montferrat, "the Elder", and his wife Judith of Babenberg. He was a first cousin of Frederick Barbarossa, Holy Roman Emperor, as well as Louis VII of France and Leopold V of Austria.

Conrad was born in Montferrat, which is now a region of Piedmont, in northwest Italy. The exact place and year are unknown. He is first mentioned in a charter in 1160, when serving at the court of his maternal uncle, Conrad, Bishop of Passau, later Archbishop of Salzburg. (He may have been named after him, or after his mother's half-brother, Conrad III of Germany.)

A handsome man, with great personal courage and intelligence, he was described in the Brevis Historia Occupationis et Amissionis Terræ Sanctæ ("A Short History of the Occupation and Loss of the Holy Land"):

"Conrad was vigorous in arms, extremely clever both in natural mental ability and by learning, amiable in character and deed, endowed with all the human virtues, supreme in every council, the fair hope of his own side and a blazing lightning-bolt to the foe, capable of pretence and dissimulation in politics, educated in every language, in respect of which he was regarded by the less articulate to be extremely fluent. In one thing alone was he regarded as blameworthy: that he had seduced another's wife away from her living husband, and made her separate from him, and married her himself."

He was active in diplomacy from his twenties, and became an effective military commander, campaigning alongside other members of his family in the struggles with the Lombard League. He first married an unidentified lady, possibly a daughter of Count Meinhard I of Görz (It: Gorizia), before 1179, but she was dead by the end of 1186, without leaving any surviving issue.

In 1179, following the family's alliance with Manuel I Comnenos, Conrad led an army against Frederick Barbarossa's forces, then commanded by the imperial Chancellor, Archbishop Christian of Mainz. He defeated them at Camerino in September, taking the Chancellor hostage. (He had previously been a hostage of the Chancellor.) He left the captive in his brother Boniface's care and went to Constantinople to be rewarded by the Emperor, returning to Italy shortly after Manuel's death in 1180. Now in his mid-thirties, his personality and good looks made a striking impression at the Byzantine court: Niketas Choniates describes him as "of beautiful appearance, comely in life's springtime, exceptional and peerless in manly courage and intelligence, and in the flower of his body's strength".

In the winter of 1186–1187, Isaac II Angelus offered his sister Theodora, as a bride to Conrad's younger brother Boniface, to renew the Byzantine alliance with Montferrat, but Boniface was married. Conrad, recently widowed, had taken the cross, intending to join his father in the Kingdom of Jerusalem; instead, he accepted Isaac's offer and returned to Constantinople in spring 1187. On his marriage, he was awarded the rank of Caesar. However, almost immediately, he had to help the Emperor defend his throne against a revolt, led by General Alexios Branas. According to Choniates, Conrad inspired the weak Emperor to take the initiative. He fought heroically, without shield or helmet and wearing a linen cuirass instead of mail, in the battle in which Branas was killed. He was slightly wounded in the shoulder, but unhorsed Branas, who was then killed and beheaded by his bodyguards.

However, feeling that his service had been insufficiently rewarded, wary of Byzantine anti-Latin sentiment (his youngest brother Renier had been murdered in 1182) and of possible vengeance-seeking by Branas's family, Conrad set off for the Kingdom of Jerusalem in July 1187 aboard a Genoese merchant vessel. Some popular modern histories have claimed that he was fleeing vengeance after committing a private murder: this is due to a failure to recognise Branas's name, garbled into "Lyvernas" in the Old French Continuation of William of Tyre (sometimes known as The Chronicle of Ernoul), and Roger of Howden's abridgement of his own Gesta regis Henrici Secundi (formerly attributed to Benedict of Peterborough). Roger had initially referred to Conrad "having slain a prominent nobleman in a rebellion" — meaning Branas; in his Chronica, he condensed this to "having committed homicide", omitting the context.

Conrad evidently intended to join his father, who held the castle of St Elias. He arrived first off Acre, which had recently fallen to Saladin (Ṣalāḥ ad-Dīn Yūsuf ibn Ayyūb), and so sailed north to Tyre, where he found the remnants of the Crusader army. After his victory at the Battle of Hattin over the army of Jerusalem, Saladin was on the march north, and had already captured Acre, Sidon, and Beirut. Raymond III of Tripoli and his stepsons, Reginald of Sidon and several other leading nobles who had escaped the battle had fled to Tyre, but most were anxious to return to their own territories to defend them. Raymond of Tripoli was in failing health, and died soon after he went home.

According to the Old French Continuation of William of Tyre, Reginald of Sidon had taken charge in Tyre and was in the process of negotiating its surrender with Saladin. Conrad allegedly threw Saladin's banners into the ditch, and made the Tyrians swear total loyalty to him. His rise to power seems to have been less dramatic in reality. Reginald went to refortify his own castle of Belfort on the Litani River. With the support of the established Italian merchant communities in the city, Conrad re-organised the defence of Tyre, setting up a commune, similar to those he had so often fought against in Italy.

When Saladin's army arrived they found the city well-defended and defiant. As the chronicler Ibn al-Athir wrote of the man the Arabs came to respect and fear as "al-Markis": "He was a devil incarnate in his ability to govern and defend a town, and a man of extraordinary courage". Tyre successfully withstood the siege, and desiring more profitable conquest, Saladin's army moved on south to Caesarea, Arsuf, and Jaffa. Meanwhile, Conrad sent Joscius, Archbishop of Tyre, to the West in a black-sailed ship, bearing appeals for aid. Arabic writers claimed that he also carried propaganda pictures to use in his preaching, including one of the horses of Saladin's army stabled (and urinating) in the Church of the Holy Sepulchre, and another of a Saracen slapping Christ's face.

In November 1187, Saladin returned for a second siege of Tyre. Conrad was still in command of the city, which was now heavily fortified and filled with Christian refugees from across the north of the Kingdom of Jerusalem. This time Saladin opted for a combined ground and naval assault, setting up a blockade of the harbour. In an incident described by the Itinerarium Peregrinorum (which is generally hostile to Conrad), the Old French Continuation and Sicardus of Cremona's second chronicle (now known through quotations by Salimbene di Adam and Alberto Millioli), Saladin presented Conrad's aged father, William V of Montferrat, who had been captured at Hattin, before the walls of the city. He offered to release William and bestow great gifts upon Conrad if he surrendered Tyre. The old man told his son to stand firm, even when the Egyptians threatened to kill him. Conrad declared that William had lived a long life already, and aimed at him with a crossbow himself. Saladin allegedly said, "This man is an unbeliever and very cruel". But he had succeeded in calling Saladin's bluff: the old Marquis William was released, unharmed, at Tortosa in 1188, and returned to his son.

On December 30, Conrad's forces launched a dawn raid on the weary Egyptian sailors, capturing many of their galleys. The remaining Egyptian ships tried to escape to Beirut, but the Tyrian ships gave chase, and the Egyptians were forced to beach their ships and flee. Saladin then launched an assault on the landward walls, thinking that the defenders were still distracted by the sea battle. However, Conrad led his men in a charge out of the gates and broke the enemy: Hugh of Tiberias distinguished himself in the battle. Saladin was forced to pull back yet again, burning his siege engines and ships to prevent them from falling into enemy hands.

In summer 1188, Saladin released Guy of Lusignan, the husband of

Queen Sibylla of Jerusalem, from captivity. A year later, in 1189, Guy, accompanied by his brother Geoffrey, appeared at Tyre and demanded that Conrad hand over the keys to the city to him. Conrad refused this demand, and declared that Guy had forfeited his rights to be king of Jerusalem at the Battle of Hattin. He said that he was holding the city until the arrival of the kings from Europe. By this, he was invoking the terms of Baldwin IV's will, terms already broken by Guy and Sibylla: in the event of the death of his nephew Baldwin V it had been Baldwin's will that Baldwin V's "most rightful heirs" were to hold the regency until the succession could be settled by the King of England, the King of France, and the Holy Roman Emperor. Conrad would not allow Guy and Sibylla to enter the city, but did allow them to camp outside Tyre's walls with their retainers.

Conrad was persuaded by his cousin once-removed, Louis III, Landgraf of Thuringia, to join Guy in the Siege of Acre in 1189. The siege lasted for over two years. In summer 1190, Conrad travelled north to Antioch to lead another young kinsman, Frederick of Swabia, safely back to Acre with the remnants of his cousin Frederick Barbarossa's imperial army.

When Queen Sibylla and their daughters died of disease later that year, Guy, who had only held the crown matrimonial, no longer had a legal claim to the throne — but refused to step aside. The heiress of Jerusalem was Isabella of Jerusalem, Queen Sibylla's half-sister, who was married to Humphrey IV of Toron, of whom she was fond. However, Conrad had the support of her mother Maria Comnena and stepfather Balian of Ibelin, as well as Reginald of Sidon and other major nobles of Outremer. They obtained an annulment on the grounds that Isabella had been under-age at the time of the marriage and had not been able to give consent. Conrad then married Isabella himself, despite rumours of bigamy because of his marriage to Theodora, who was still alive. (However, Choniates, who usually expresses strong disapproval of marital/sexual irregularities, makes no mention of this. This may imply that a divorce had been effected from the Byzantine side before 1190, by which time it was obvious that Conrad would not be returning.) There were also objections on grounds of canonical 'incest', since Conrad's brother had previously been married to Isabella's half-sister, and Church law regarded this kind of "affinity" as equal to a blood-relationship. However, the Papal Legate, Ubaldo Lanfranchi, Archbishop of Pisa, gave his approval. (Opponents claimed he had been bribed.) The marriage, on 24 November 1190, was conducted by Philip of Dreux, Bishop of Beauvais — son of Conrad's cousin Robert I of Dreux. Conrad was now de jure King of Jerusalem. However, he had been wounded in battle only nine days previously, and returned with his bride to Tyre to recover. He came back to the siege in spring, making an unsuccessful sea-attack against the Tower of Flies at the harbour entrance.

As Guy was a vassal of Richard I of England for his lands in Poitou, Richard supported him in this political struggle, while Conrad was supported by his cousin Leopold V of Austria and cousin once-removed Philip II of France. Conrad acted as chief negotiator in the surrender of Acre, and raised the kings' banners in the city. Afterwards, the parties attempted to come to an agreement. Guy was confirmed as king of Jerusalem, and Conrad was made his heir. Conrad would retain the cities of Tyre, Beirut, and Sidon, and his heirs would inherit Jerusalem on Guy's death. In July 1191 Conrad's kinsman, King Philip, decided to return to France, but before he left he turned over half the treasure plundered from Acre to Conrad, along with all his prominent Muslim hostages. King Richard asked Conrad to hand over the hostages, but Conrad refused as long as he could. After he finally relented (since Richard was now leader of the Crusade), Richard had all the hostages killed. Conrad did not join Richard on campaign to the south, preferring to remain with his wife Isabella in Tyre — believing his life to be in danger. It was probably around this time that Conrad's father died.

During that winter, Conrad opened direct negotiations with Saladin, suspecting that Richard's next move would be to attempt to wrest Tyre from him and restore it to the royal domain for Guy. His primary aim was to be recognised as ruler in the north, while Saladin (who was simultaneously negotiating with Richard for a possible marriage between his brother Al-Adil and Richard's widowed sister Joan, Dowager Queen of Sicily) hoped to separate him from the Crusaders. The situation took a farcical turn when Richard's envoy, Isabella's ex-husband Humphrey of Toron, spotted Conrad's envoy, Reginald of Sidon, out hawking with Al-Adil. There seems to have been no conclusive agreement with Conrad, and Joan refused marriage to a Muslim.

In April 1192, the kingship was put to the vote. To Richard's consternation, the barons of the Kingdom of Jerusalem unanimously elected Conrad as King. Richard sold Guy the lordship of Cyprus (where he continued to use a king's title) to compensate him and deter him from returning to Poitou, where his family had long had a reputation for rebelliousness. Richard's nephew Henry II of Champagne brought the news of the election result to Tyre on 24 April, then returned to Acre.

But Conrad was never crowned. Around late morning or noon on 28 April, Isabella, who was pregnant, was late in returning from the hammam to dine with him, so he went to eat at the house of his kinsman and friend, Philip, Bishop of Beauvais. The bishop had already eaten, so Conrad returned home. On his way, he was attacked by two Hashshashin, who stabbed him at least twice in the side and back. His guards killed one of his attackers and captured the other. It is not certain how long Conrad survived. Some sources claimed he died at the scene of the attack, or in a nearby church, within a very short time. Richard's chroniclers claimed that he was taken home, received the last rites, and urged Isabella to give the city over only to Richard or his representative: this death-bed scene is open to doubt. He was buried in Tyre, in the Church of the Hospitallers. "The Frankish marquis, the ruler of Tyre, and the greatest devil of all the Franks, Conrad of Montferrat — God damn him! — was killed," wrote Ibn al-Athir. Certainly, the loss of a potentially formidable king was a blow to the kingdom.

The murder remains unsolved. Under torture, the surviving Hashshashin claimed that Richard was behind the killing, though this is impossible to prove. A less likely suspect was Humphrey IV of Toron, Isabella's first husband. Saladin's involvement has also been alleged, but as Conrad was in the middle of negotiations with him, this also seems unlikely; Saladin himself had no love for the Hashshashin. In 1970, Patrick A. Williams argued a plausible case for Henry of Champagne's guilt, but if so, it is difficult to imagine him taking such a bold step without his uncle Richard's approval.

Later, while returning from the crusade in disguise, Richard was recognised by Meinhard II of Görz, who is described as Conrad's nephew (which suggests the identity of his first wife), and then imprisoned by Conrad's cousin, Leopold V of Austria. Conrad's murder was one of the charges against him. Richard requested that the Hashshashin vindicate him, and in a letter allegedly from their leader, Rashid al-Din Sinan, they appeared to do so. The letter claimed that in 1191, Conrad had captured a Hashshashin ship that had sought refuge in Tyre during a storm. He killed the captain, imprisoned the crew, and stripped the ship of its treasure. When Rashid al-Din Sinan requested that the ship's crew and treasure be returned, he was rebuffed, and so a death sentence was issued for Conrad of Montferrat. However, this letter is believed to have been forged: Sinan was already dead, and apart from this letter and the chronicle entries based upon it, there is no other evidence for the Hashashin being involved in shipping. The timing of the murder, and its consequences — the pregnant Isabella was married off to Henry of Champagne only seven days later, much to the disgust of Muslim commentators — suggest that the chief motive may be sought in Frankish politics.

Henry II, Count of Champagne





Henry II of Champagne (or Henry I of Jerusalem) (29 July 1166 - 10 September 1197) was count of Champagne from 1181 to 1197, and King of Jerusalem from 1192 to 1197, although he never used the title of king.

Henry was the eldest son of Count Henry I of Champagne and Marie of France, a daughter of King Louis VII of France and Eleanor of Aquitaine. His aunt Adèle of Champagne was Queen of France.

In 1171, Henry was betrothed to Isabella of Hainault. When she married Philip II of France instead, his father, aunt and other members of his family were angered. It temporarily made Queen Mother Adèle's faction hostile to Isabella's family and so caused tension at the French court.

In 1190 Henry left for the East, after having his barons swear to recognize his younger brother Theobald as his successor should he fail to return. He joined the Third Crusade, arriving ahead of his uncles, King Philip II of France and King Richard I of England. Initially, he was one of the leaders of the French contingent at the siege of Acre before Philip's arrival. He is said to have been a member of the group involved in the abduction of Queen Isabella I of Jerusalem, to get her to consent to a divorce from Humphrey IV of Toron so that she could be married to Conrad of Montferrat. Henry was related to Conrad through both his maternal grandparents. According to Baha ad-Din ibn Shaddad, he was wounded at Acre on 15 November.

Later on in the campaign, Henry shifted his allegiances to Richard. In April 1192, King Richard sent Henry as his representative from Acre to Tyre, to inform Conrad of Montferrat of his election as King of Jerusalem. Henry then returned to Acre. A few days later, Conrad was murdered by two Hashshashin. Henry came back to Tyre two days later, ostensibly to help organise Conrad's coronation, but found that a funeral was being prepared instead. He was immediately betrothed to the newly widowed—and pregnant—Queen Isabella I of Jerusalem. They were married just eight days after Conrad's death.

The marriage was glossed romantically by some of the chroniclers: that Isabella was so taken with Henry's physical attractions (he was 20 years younger than Conrad) that she asked him to marry her. Since she was already known to be pregnant with Conrad's child (Maria of Montferrat), the marriage was considered scandalous by some, but it was politically vital for her to acquire another husband to defend the kingdom. However, some consultation with the Haute Cour might have been expected. The couple went on to have two daughters, Alice and Philippa.

Henry asked for permission from his uncle Richard, who gave it promptly: however, since Richard was suspected of Conrad's murder, this raises further questions about the whole episode. Indeed, Henry, who was known to the Arabs as "al-kond Herri", later sought an alliance with the Hashshashin, and was invited to visit their fortress stronghold, al-Kahf. To demonstrate his authority, the grand master of the Hashshashin beckoned to two adherents, who

immediately flung themselves from the ramparts to their deaths. The Hashshashin then offered to commit a murder for Henry, as an honour to their guest. Henry demurred, concluded the treaty, and departed. Patrick A. Williams has suggested Henry himself as a suspect in Conrad's murder, although it would have been a risky undertaking without his uncle's support.

Henry died in 1197, falling from a first-floor window at his palace in Acre. There are varying accounts in different manuscripts of the Old French Continuation of William of Tyre, also known as The Chronicle of Ernoul. The majority suggest that a window-lattice or balcony gave way as he leaned against it. A servant, possibly a dwarf named Scarlet, also fell, after trying to save him by catching hold of his hanging sleeve, but he weighed too little to pull the king (who was tall and strongly built) back. Another version suggests that Henry had been watching a parade from the window, when a party of Pisan envoys entered the room. Turning to greet them, he stepped backwards and overbalanced. Whatever the exact circumstances, Henry was killed outright; the servant, who suffered a fractured femur, raised the alarm, but later died of his injury. Some accounts suggest that Henry might have survived if his servant had not landed on top of him.

His widow Queen Isabella remarried soon after his death. Her fourth (and last) husband was Amalric of Lusignan, king of Cyprus. Henry's heir-general was his eldest daughter Alice who was soon married to her stepbrother King Hugh I of Cyprus and whose heirs represent the senior line of Counts of Champagne.

Henry left behind several difficulties for Champagne. He had borrowed a great deal of money to finance his expedition to Jerusalem, and for his marriage; and the succession to the county of Champagne would later be contested by his daughters. In 1213, supporters of his nephew Theobald IV of Champagne alleged to a papal legate that the annulment of Isabella's marriage to Humphrey of Toron (who was still alive during her marriage to Henry) was invalid, and therefore the girls were illegitimate. However, this was questionable: the legitimacy of Isabella's daughter by Conrad, Maria, and the right of her descendants to the throne of Jerusalem was never challenged, and if Maria was legitimate, so too were Isabella's daughters by Henry. Theobald eventually had to buy off both Alice and Philippa at considerable cost.

Philip II of France





Philip went on the Third Crusade (1189–1192) with King Richard I of England (The Lionheart) and the Holy Roman Emperor, Frederick I Barbarossa. His army left Vézelay on 1 July 1190. At first the French and English crusaders travelled together, but the armies split at Lyon, as Richard decided to go by sea, and Philip took the overland route through the Alps to Genoa. The French and English armies were reunited in Messina, where they wintered together. On 30 March 1191 the French set sail for the Holy Land and Philip arrived on 20 May. He then marched to Acre, which was already under siege by a lesser contingent of crusaders, and he started to construct siege equipment before Richard arrived in 8 June. By the time Acre surrendered on 12 July, Philip was severely ill with dysentery, which reduced his zeal. Ties with Richard were further strained after the latter acted in a haughty manner after Acre had fallen.

More importantly, the siege resulted in the death of Philip of Alsace, who held the county of Vermandois proper, threatening to derail the Treaty of Gisors that Philip had orchestrated to isolate the powerful Blois-Champagne faction. Philip decided to return to France to settle the issue of succession in Flanders, a decision that displeased Richard, who said, "It is a shame and a disgrace on my lord if he goes away without having finished the business that brought him hither. But still, if he finds himself in bad health, or is afraid lest he should die here, his will be done." So on 31 July 1191 the French army of 10,000 men (along with 5,000 silver marks to pay the soldiers) remained in Outremer under the command of Hugh III, Duke of Burgundy. Philip and his cousin Peter of Courtenay, count of Nevers, made their way to Genoa and from there returned to France. The decision to return was also fuelled by the realisation that with Richard campaigning in the Holy Land, English possessions in northern France (Normandy) would be open for attack. After Richard's delayed return home, war between England and France would ensue over possession of English-controlled territories.

The immediate cause of the conflict with Richard the Lionheart stemmed from Richard's decision to break his betrothal with Phillip's sister Alys at Messina in 1191. Part of Alys's dowry that had been given over to Richard during their engagement was the territory of the Vexin, which included the strategic fortress of Gisors. This should have reverted to Philip upon the end of the betrothal, but Philip, to prevent the collapse of the Crusade, agreed that this territory was to remain in Richard's hands and would be inherited by his male descendents. Should Richard die without an heir, the territory would return to Philip, and if Philip died without an heir, those lands would be considered a part of Normandy.

Returning to France in late 1191, Phillip began plotting to find a way to have those territories restored to him. He was in a difficult situation, as he had taken an oath not to attack Richard 's lands while he was away, and as Richard was still on Crusade, his territory was under the protection of the Church in any event. Philip had unsuccessfully asked Pope Celestine III to release him from his oath, and as a result he was forced to build a casus belli from scratch.

Richard I of England





Richard I (8 September 1157 – 6 April 1199) was King of England from 6 July 1189 until his death. He also ruled as Duke of Normandy (as Richard IV), Duke of Aquitaine, Duke of Gascony, Lord of Cyprus, Count of Anjou, Count of Maine, Count of Nantes, and Overlord of Brittany at various times during the same period. He was known as Richard Cœur de Lion, or Richard the Lionheart, even before his accession, because of his reputation as a great military leader and warrior. The Muslims called him Melek-Ric or Malek al-Inkitar – King of England.

By the age of sixteen, Richard the Lionheart had taken command of his own army, putting down rebellions in Poitou against his father, King Henry II. Richard was a central Christian commander during the Third Crusade, leading the campaign after the departure of Philip II of France and scoring considerable victories against his Muslim counterpart, Saladin, although he did not reconquer Jerusalem.

Richard had already taken the cross as Count of Poitou in 1187. His father and Philip II had done so at Gisors on 21 January 1188 after receiving news of the fall of Jerusalem to Saladin. Having become king, Richard, together with Philip, agreed to go on the Third Crusade, since each feared that during his absence, the other might usurp his territories.

Richard swore an oath to renounce his past wickedness in order to show himself worthy to take the cross. He started to raise and equip a new crusader army. He spent most of his father's treasury (filled with money raised by the Saladin tithe), raised taxes, and even agreed to free King William I of Scotland from his oath of subservience to Richard in exchange for 10,000 marks. To raise still more finances he sold official positions, rights, and lands to those interested in them. Those already appointed were forced to pay huge sums to retain their posts. William Longchamp, Bishop of Ely and the King's Chancellor, made a show of bidding £3,000 to remain as Chancellor. He was apparently outbid by a certain Reginald the Italian, but that bid was refused.

Richard made some final arrangements on the continent. He reconfirmed his father's appointment of William Fitz Ralph to the important post of seneschal of Normandy. In Anjou, Stephen of Tours was replaced as seneschal and temporarily imprisoned for fiscal mismanagement. Payn de Rochefort, an Angevin knight, was elevated to the post of seneschal of Anjou. In Poitou the ex-provost of Benon, Peter Bertin, was made seneschal, and finally in Gascony the household official Helie de La Celle was picked for the seneschalship there. After repositioning the part of his army he left behind to guard his French possessions, Richard finally set out on the crusade in summer 1190 (His delay was criticised by troubadours such as Bertran de Born.) He appointed as regents Hugh de Puiset, Bishop of Durham, and William de Mandeville, 3rd Earl of Essex—who soon died and was replaced by Richard's chancellor William Longchamp. Richard's brother John was not satisfied by this decision and started scheming against William.

Richard claimed that England was "cold and always raining," and when he was raising funds for his crusade, he was said to declare, "I would have sold London if I could find a buyer." However, although England was a major part of his territories—particularly important in that it gave him a royal title with which to approach other kings as an equal—it faced no major internal or external threats during his reign, unlike his continental territories, and so did not require his constant presence there. Like most of the Plantagenet kings before the 14th century, he had little need to use the English language. Leaving the country in the hands of various officials he designated (including his mother, at times), Richard was far more concerned with his more extensive French lands. After all his preparations he had an army of 4,000 men-at-arms, 4,000 foot-soldiers and a fleet of 100 ships.

King Richard landed at Acre on 8 June 1191. He gave his support to his Poitevin vassal Guy of Lusignan, who had brought troops to help him in Cyprus. Guy was the widower of his father's cousin Sibylla of Jerusalem and was trying to retain the kingship of Jerusalem, despite his wife's death during the Siege of Acre the previous year. Guy's claim was challenged by Conrad of Montferrat, second husband of Sibylla's half-sister, Isabella: Conrad, whose defence of Tyre had saved the kingdom in 1187, was supported by Philip of France, son of his first cousin Louis VII of France, and by another cousin, Duke Leopold V of Austria. Richard also allied with Humphrey IV of Toron, Isabella's first husband, from whom she had been forcibly divorced in 1190. Humphrey was loyal to Guy and spoke Arabic fluently, so Richard used him as a translator and negotiator.

Richard and his forces aided in the capture of Acre, despite the king's serious illness. At one point, while sick from scurvy, Richard is said to have picked off guards on the walls with a crossbow, while being carried on a stretcher. Eventually Conrad of Montferrat concluded the surrender negotiations with Saladin and raised the banners of the kings in the city. Richard quarrelled with Leopold V of Austria over the deposition of Isaac Komnenos (related to Leopold's Byzantine mother) and his position within the crusade. Leopold's banner had been raised alongside the English and French standards. This was interpreted as arrogance by both Richard and Philip, as Leopold was a vassal of the Holy Roman Emperor (although he was the highest-ranking surviving leader of the imperial forces). Richard's men tore the flag down and threw it in the moat of Acre. Leopold left the crusade immediately. Philip also left soon afterwards, in poor health and after further disputes with Richard over the status of Cyprus (Philip demanded half the island) and the kingship of Jerusalem. Richard, suddenly, found himself without allies.

Richard had kept 2,700 Muslim prisoners as hostages against Saladin fulfilling all the terms of the surrender of the lands around Acre. Philip, before leaving, had entrusted his prisoners to Conrad, but Richard forced him to hand them over to him. Richard feared his forces being bottled up in Acre as he believed his campaign could not advance with the prisoners in train. He therefore ordered all the prisoners executed. He then moved south, defeating Saladin's forces at the Battle of Arsuf on 7 September 1191. In November of 1191, following the fall of Jaffa, the Crusader army advanced inland towards Jerusalem. The army then marched to Beit Nuba, only 12 miles from Jerusalem. Muslim morale in Jerusalem was so low that the arrival of the Crusaders would probably have caused the city to fall quickly. However, the weather was appallingly bad, cold with heavy rain and hailstorms; this, combined with the fear that the Crusader army, if it besieged Jerusalem, might be trapped by a relieving force, caused the decision to retreat back to the coast to be made. He attempted to negotiate with Saladin, but, this was unsuccessful. In the first half of 1192 he and his troops refortified Ascalon.

An election forced Richard to accept Conrad of Montferrat as King of Jerusalem, and he sold Cyprus to his defeated protégé, Guy. Only days later, on 28 April 1192, Conrad was stabbed to death by Hashshashin (Assassins) before he could be crowned. Eight days later Richard's own nephew Henry II of Champagne was married to the widowed Isabella, although she was carrying Conrad's child. The murder has never been conclusively solved, and Richard's contemporaries widely suspected his involvement.

The Crusader army made another advance on Jerusalem, and in June 1192 it came within sight of the city before being forced to retreat once again, this time because of dissension amongst its leaders. In particular, Richard and the majority of the army council wanted to force Saladin to relinquish Jerusalem by attacking the basis of his power through an invasion of Egypt. The leader of the French contingent, the Duke of Burgundy, however, was adamant that a direct attack on Jerusalem should be made. This split the Crusader army into two factions, neither of which was strong enough to achieve its objective. Richard stated that he would accompany any attack on Jerusalem but only as a simple soldier, he refused to lead the army. Without a united command the army had little choice but to retreat back to the coast.

There commenced a period of minor skirmishes with Saladin's forces, punctuated by another defeat in the field for the Ayyubid army at the Battle of Jaffa, while Richard and Saladin negotiated a settlement to the conflict. Both sides realised that their respective positions were growing untenable. Richard knew that both Philip and his own brother John were starting to plot against him, and the morale of Saladin's army had been badly eroded by repeated defeats. However, Saladin insisted on the razing of Ascalon's fortifications, which Richard's men had rebuilt, and a few other points. Richard made one last attempt to strengthen his bargaining position by attempting to invade Egypt—Saladin's chief supply-base—but failed. In the end, time ran out for Richard. He realised that his return could be postponed no longer since both Philip and John were taking advantage of his absence. He and Saladin finally came to a settlement on 2 September 1192; this included the provisions demanding the destruction of Ascalon's fortifications, as well as an agreement allowing Christian pilgrims and merchants access to Jerusalem. It also included a three-year truce.

Bad weather forced Richard's ship to put in at Corfu, in the lands of the Byzantine Emperor Isaac II Angelos, who objected to Richard's annexation of Cyprus, formerly Byzantine territory. Disguised as a Knight Templar, Richard sailed from Corfu with four attendants, but his ship was wrecked near Aquileia, forcing Richard and his party into a dangerous land route through central Europe.

On his way to the territory of his brother-in-law Henry of Saxony, Richard was captured shortly before Christmas 1192 near Vienna by Leopold V, Duke of Austria, who accused Richard of arranging the murder of his cousin Conrad of Montferrat. Moreover Richard had personally offended Leopold by casting down his standard from the walls of Acre. Richard and his retainers had been travelling in disguise as low-ranking pilgrims, but he was identified either because he was wearing an expensive ring, or because of his insistence on eating roast chicken, an aristocratic delicacy.

Duke Leopold kept him prisoner at Dürnstein Castle under the care of Leopold's ministerialis Hadmar of Kuenring. His mishap was soon known to England, but the regents were for some weeks uncertain of his whereabouts. While in prison, Richard wrote Ja nus hons pris or Ja nuls om pres ("No man who is imprisoned"), which is addressed to his half-sister Marie de Champagne. He wrote the song, in French and Occitan versions, to express his feelings of abandonment by his people and his sister. The detention of a crusader was contrary to public law, and on these grounds Pope Celestine III excommunicated Duke Leopold.

On 28 March 1193 Richard was brought to Speyer and handed over to Henry VI, Holy Roman Emperor, who was aggrieved both by the support which the Plantagenets had given to the family of Henry the Lion, and also by Richard's recognition of Tancred in Sicily, and who imprisoned him in Trifels Castle. Henry VI, needing money to raise an army and assert his rights over southern Italy, continued to hold Richard for ransom. In response Pope Celestine III excommunicated Henry VI, as he had Duke Leopold, for the continued wrongful imprisonment of Richard.

Richard famously refused to show deference to the emperor and declared to him, "I am born of a rank which recognises no superior but God". Despite his complaints, the conditions of his captivity were not severe.

The emperor demanded that 150,000 marks (65,000 pounds of silver) be delivered to him before he would release the king, the same amount raised by the Saladin tithe only a few years earlier, and 2–3 times the annual income for the English Crown under Richard. Eleanor of Aquitaine worked to raise the ransom. Both clergy and laymen were taxed for a quarter of the value of their property, the gold and silver treasures of the churches were confiscated, and money was raised from the scutage and the carucage taxes. At the same time, John, Richard's brother, and King Philip of France offered 80,000 marks for the Emperor to hold Richard prisoner until Michaelmas 1194. The emperor turned down the offer. The money to rescue the King was transferred to Germany by the emperor's ambassadors, but "at the king's peril" (had it been lost along the way, Richard would have been held responsible), and finally, on 4 February 1194 Richard was released. Philip sent a message to John: "Look to yourself; the devil is loose".

Frederick I, Holy Roman Emperor



Frederick I (German: Friedrich; 1122 – 10 June 1190), also known as Frederick Barbarossa, was the Holy Roman Emperor from 1155 until his death.

He is considered among the Holy Roman Empire's as the greatest medieval emperors. He combined qualities that made him appear almost superhuman to his contemporaries: his longevity, his ambition, his extraordinary skills at organization, his battlefield acumen and his political perspicuity.



Frederick vowed to take up the cross at the Diet of Mainz in 1188. Frederick embarked on the Third Crusade (1189), a massive expedition in conjunction with the French, led by king Philip Augustus, and the English, under Richard the Lionheart. Frederick organized a grand army of 100,000 men (including 20,000 knights) and set out on the overland route to the Holy Land.

The Crusaders passed through Hungary, Serbia, and Bulgaria before entering Byzantine territory and arriving at Constantinople in the autumn of 1189. Matters were complicated by a secret alliance between the Emperor of Constantinople and Saladin, warning of which was supplied by a note from Sibylla, ex-Queen of Jerusalem. While in Hungary, Barbarossa personally asked the Hungarian Prince Géza, brother of King Béla III of Hungary, to join the Crusade. The king agreed, and a Hungarian army of 2,000 men led by Géza escorted the German emperor's forces. The armies coming from western Europe pushed on through Anatolia, where they were victorious in taking Aksehir and defeating the Turks in the Battle of Iconium, and entered Cilician Armenia. The approach of the immense German army greatly concerned Saladin and the other Muslim leaders, who began to rally troops of their own to confront Barbarossa's forces.

On 10 June 1190, Emperor Frederick drowned in the Saleph river. He had decided to walk his horse through the river instead of crossing the bridge that had been too crowded with troops. The current was too strong for the horse to handle, and his suit armour was too heavy for him to swim in: both were swept away and drowned. Some of

Frederick's men put him in a barrel of vinegar to preserve his body.

Frederick's death plunged his army into chaos. Leaderless, panicking, and attacked on all sides by Turks, many Germans deserted, were killed, or committed suicide. Only 5,000 soldiers, a small fraction of the original force, arrived in Acre. Barbarossa's son, Frederick VI of Swabia, carried on with the remnants of the German army, along with the Hungarian army under the command of Prince Géza, with the aim of burying the emperor in Jerusalem, but efforts to conserve his body in vinegar failed. Hence, his flesh was interred in the Church of St Peter in Antioch, his bones in the cathedral of Tyre, and his heart and inner organs in Tarsus.

The unexpected demise of Frederick left the Crusader army under the command of the rivals Philip II and Richard, who had traveled to Palestine separately by sea, and ultimately led to its dissolution. Richard continued to the East where he defeated Saladin in many battles, winning significant territories along the shores of Palestine, but ultimately failed to win the war before he was forced to return to England. He returned home after he signed the Treaty of Ramla agreeing that Jerusalem would remain under Muslim control while allowing unarmed Christian pilgrims and traders to visit the city. The treaty also reduced the Latin Kingdom to a geopolitical coastal strip extending from Tyre to Jaffa.

Saladin



Ṣalāḥ ad-Dīn Yūsuf ibn Ayyūb (1137/1138 – March 4, 1193), better known in the Western world as Saladin, was the first Sultan of Egypt and Syria and the founder of the Ayyubid dynasty. A Muslim of Kurdish origin, Saladin led the Muslim opposition against the European Crusaders in the Levant. At the height of his power, his sultanate included Egypt, Syria, Mesopotamia, Hejaz, Yemen, and parts of North Africa.

In the early summer of 1174, Nur ad-Din was mustering an army, sending summons to Mosul, Diyarbakir, and al-Jazira in an apparent preparation of attack against Saladin's Egypt. The Ayyubid dynasty held a council upon the revelation of his preparations to discuss the possible threat and Saladin collected his own troops outside Cairo. On May 15, Nur ad-Din died after being poisoned the previous week and his power was handed to his eleven-year-old son as-Salih Ismail al-Malik. His death left Saladin with political independence and in a letter to as-Salih, he promised to "act as a sword" against his enemies and referred to the death of his father as an "earthquake shock."

In the wake of Nur ad-Din's death, Saladin faced a difficult decision; he could move his army against the Crusaders from Egypt or wait until invited by as-Salih in Syria to come to his aid and launch a war from there. He could also take it upon himself to annex Syria before it could possibly fall into the hands of a rival, but feared that attacking a land that formerly belonged to his master—which is forbidden in the Islamic principles he followed—could portray him as hypocritical and thus, unsuitable for leading the war against the Crusaders. Saladin saw that in order to acquire Syria, he either needed an invitation from as-Salih or warn him that potential anarchy and danger from the Crusaders could rise.

When as-Salih was removed to Aleppo in August, Gumushtigin, the emir of the city and a captain of Nur ad-Din's veterans assumed guardianship over him. The emir prepared to unseat all of his rivals in Syria and al-Jazira, beginning with Damascus. In this emergency, the emir of Damascus appealed to Saif al-Din (a cousin of Gumushtigin) of Mosul for assistance against Aleppo, but he refused, forcing the Syrians to request the aid of Saladin who complied. Saladin rode across the desert with 700 picked horsemen, passing through al-Kerak then reaching Bosra and according to him, was joined by "emirs, soldiers, and Bedouins—the emotions of their hearts to be seen on their faces." On November 23, he arrived in Damascus amid general acclamations and rested at his father's old home there, until the gates of the Citadel of Damascus were opened to him four days later. He installed himself in the castle and received the homage and salutations of the citizens.

The Ayyubids did allow King Baldwin to enter Ascalon with his Gaza-based Templars without taking any precautions against a sudden attack. Although the Crusader force consisted only of 375 knights, Saladin hesitated to ambush them due to the presence of highly skilled generals. On November 25, while the greater part of the Ayyubid army was absent, Saladin and his men were surprised near Ramla in the battle of Montgisard. Before they could form up, the Templar force hacked the Ayyubid army down. Initially, Saladin attempted to organize his men into battle order, but as his bodyguards were being killed, he saw that defeat was inevitable and so with a small remnant of his troops mounted a swift camel, riding all the way to the territories of Egypt.

Not discouraged by his defeat at Tell Jezer, Saladin was prepared to fight the Crusaders once again. In the spring of 1178, he was encamped under the walls of Homs and a few skirmishes occurred between his generals and the Crusader army. His forces in Hama won a victory over their enemy and brought the spoils, together with many prisoners of war to Saladin who ordered the captives to be beheaded for "plundering and laying waste the lands of the Faithful." He spent the rest of the year in Syria without a confrontation with his enemies.

Saladin's intelligence services reported to him that the Crusaders were planning a raid into Syria. As such, he ordered one of his generals, Farrukh-Shah, to guard the Damascus frontier with a thousand of his men to watch for an attack, then to retire avoiding battle and lighting warning beacons on the hills on which Saladin would march out. In April 1179, the Crusaders led by King Baldwin expected no resistance and waited to launch a surprise attack on Muslim herders grazing their herds and flocks east of the Golan Heights. Baldwin advanced too rashly in pursuit of Farrukh-Shah's force which was concentrated southeast of Quneitra and was subsequently defeated by the Ayyubids. With this victory, Saladin decided to call in more troops from Egypt; he requested 1,500 horsemen to be sent by al-Adil.

In the summer of 1179, King Baldwin had set up an outpost on the road to Damascus and aimed to fortify a passage over the Jordan River, known as Jacob's Ford, that commanded the approach to the Banias plain (the plain was divided by the Muslims and the Christians). Saladin had offered 100,000 gold pieces for Baldwin to abandon the project which was peculiarly offensive to the Muslims, but to no avail. He then resolved to destroy the fortress, called Chastellet and manned by the Templars, moving his headquarters to Banias. As the Crusaders hurried down to attack the Muslim forces, they fell into disorder, with the infantry falling behind. Despite early success, they pursued the Muslims far enough to become scattered and Saladin took advantage by rallying his troops and charged at the Crusaders. The engagement ended in a decisive Ayyubid victory and many high-ranking knights were captured. Saladin then moved to besiege the fortress which fell on August 30, 1179.

In the spring of 1180, while Saladin was in the area of Safad, anxious to commence a vigorous campaign against the Kingdom of Jerusalem, King Baldwin sent messengers to him with proposals of peace. Due to droughts and bad harvests hampering his commissariat, Saladin agreed to a truce. Raymond of Tripoli denounced the truce, but was compelled to accept after an Ayyubid raid in his territory in May and upon the appearance of Saladin's naval fleet off the port of Tartus.

On September 29, 1182 Saladin crossed the Jordan River to attack Beisan which was found to be empty. The next day his forces sacked and burned the town and moved westwards. They intercepted Crusader reinforcements from Karak and Shaubak along the Nablus road and took a number of prisoners. Meanwhile, the main Crusader force under Guy of Lusignan moved from Sepphoris to al-Fula. Saladin sent out 500 skirmishers to harass their forces and he himself marched to Ain Jalut. When the Crusader force—reckoned to be the largest the kingdom ever produced from its own resources, but still outmatched by the Muslims—advanced, the Ayyubids unexpectedly moved down the stream of Ain Jalut. After a few Ayyubid raids—including attacks on Zir'in, Forbelet, and Mount Tabor—the Crusaders still were not tempted to attack their main force, and Saladin led his men back across the river once provisions and supplies ran low.

However, Crusader attacks provoked further responses by Saladin. Raynald of Châtillon, in particular, harassed Muslim trading and pilgrimage routes with a fleet on the Red Sea, a water route that Saladin needed to keep open. In response, Saladin built a fleet of 30 galleys to attack Beirut in 1182. Raynald threatened to attack the holy cities of Mecca and Medina. In retaliation, Saladin twice besieged Kerak, Raynald's fortress in Oultrejordain, in 1183 and 1184. Raynald responded by looting a caravan of pilgrims on the Hajj in 1185. According to the later thirteenth century Old French Continuation of William of Tyre, Raynald captured Saladin's sister in a raid on a caravan, although this claim is not attested in contemporary sources, Muslim or Frankish, instead stating that Raynald had attacked a preceding caravan, and Saladin set guards to ensure the safety of his sister and her son, who came to no harm.

Following the failure of his Kerak sieges, Saladin temporarily turned his attention back to another long-term project and resumed attacks on the territory of ʻIzz ad-Dīn (Masʻūd ibn Mawdūd ibn Zangi), around Mosul, which he had begun with some success in 1182. However, since then, Masʻūd had allied himself with the powerful governor of Azerbaijan and Jibal, who in 1185 began moving his troops across the Zagros Mountains, causing Saladin to hesitate in his attacks. The defenders of Mosul, when they became aware that help was on the way, increased their efforts, and Saladin subsequently fell ill, so in March 1186 a peace treaty was signed.

In July 1187 Saladin captured most of the Kingdom of Jerusalem. On July 4, 1187, at the Battle of Hattin, he faced the combined forces of Guy of Lusignan, King Consort of Jerusalem and Raymond III of Tripoli. In this battle alone the Crusader force was largely annihilated by Saladin's determined army. It was a major disaster for the Crusaders and a turning point in the history of the Crusades. Saladin captured Raynald de Châtillon and was personally responsible for his execution in retaliation for his attacks against Muslim caravans. The members of these caravans had, in vain, besought his mercy by reciting the truce between the Muslims and the Crusaders, but he ignored this and insulted their prophet Muhammad before murdering and torturing a number of them. Upon hearing this, Saladin swore an oath to personally execute Raynald.

Guy of Lusignan was also captured. Seeing the execution of Raynald, he feared he would be next. However, his life was spared by Saladin, who said of Raynald:

> "It is not the want of kings, to kill kings; but that man had transgressed all bounds, and therefore did I treat him thus."

Saladin had captured almost every Crusader city. Jerusalem capitulated to his forces on Friday, October 2, 1187, after a siege. When the siege had started, Saladin was unwilling to promise terms of quarter to the Frankish inhabitants of Jerusalem until Balian of Ibelin threatened to kill every Muslim hostage, estimated at 5000, and to destroy Islam's holy shrines of the Dome of the

Rock and the al-Aqsa Mosque if quarter was not given. Saladin consulted his council and these terms were accepted. This agreement was read out through the streets of Jerusalem, so that everyone might within forty days provide for himself and pay to Saladin the tribute as aforesaid for his freedom. An unusually low ransom for the times (around $50 in modern money) was to be paid for each Frank in the city whether man, woman or child but Saladin, against the wishes of his treasurers, allowed many families who could not afford the ransom to leave. Patriarch Heraclius of Jerusalem organised, and contributed to a collection which paid the ransoms for about 18,000 of the poorer citizens, leaving another 15,000 to be enslaved, Saladin's brother al-Adil, "asked Saladin for a thousand of them for his own use and then released them on the spot." Most of the foot soldiers were sold into slavery. Upon the capture of Jerusalem, Saladin summoned the Jews and permitted them to resettle in the city. In particular, the residents of Ashkelon, a large Jewish settlement, responded to his request.

Tyre, on the coast of modern-day Lebanon, was the last major Crusader city that was not captured by Muslim forces (strategically, it would have made more sense for Saladin to capture Tyre before Jerusalem—however, Saladin chose to pursue Jerusalem first because of the importance of the city to Islam). The city was now commanded by Conrad of Montferrat, who strengthened Tyre's defences and withstood two sieges by Saladin. In 1188, at Tortosa, Saladin released Guy of Lusignan and returned him to his wife, Queen Sibylla of Jerusalem. They went first to Tripoli, then to Antioch. In 1189, they sought to reclaim Tyre for their kingdom, but were refused admission by Conrad, who did not recognize Guy as king. Guy then set about besieging Acre.

Hattin and the fall of Jerusalem prompted the Third Crusade (1189-1192), financed in England by a special "Saladin tithe". Richard I of England (Richard the Lionheart) led Guy's siege of Acre, conquered the city and executed 3,000 Muslim prisoners, including women and children. Bahā' ad-Dīn wrote:

The motives of this massacre are differently told; according to some, the captives were slain by way of reprisal for the death of those Christians whom the Musulmans had slain. Others again say that the king of England, on deciding to attempt the conquest of Ascalon, thought it unwise to leave so many prisoners in the town after his departure. God alone knows what the real reason was.

Saladin retaliated by killing all Franks captured from August 28 – September 10. Bahā' ad-Dīn writes, "Whilst we were there they brought two Franks to the Sultan (Saladin) who had been made prisoners by the advance guard. He had them beheaded on the spot."

The armies of Saladin engaged in combat with the army of King Richard at the Battle of Arsuf on September 7, 1191, at which Saladin's forces were defeated. After the battle of Arsuf, Richard moved his forces towards Ascalon. Anticipating Richard's next move, Saladin emptied the city and camped a few miles away. When Richard arrived at the city, he was stunned to see it abandoned and the towers demolished. The next day when Richard was preparing to retreat to Jaffa, Saladin attacked his Army. After a furious battle, Richard managed to save some of his troops and retreated to Ascalon. This was the last major battle between the two forces. All military attempts and battles made by Richard the Lionheart to re-take Jerusalem were defeated and failed. Richard only had 2,000 fit soldiers and 50 fit knights to use in battle. With such a small force, Richard could not hope to take Jerusalem even though he got near enough to see the Holy City. However, Saladin's relationship with Richard was one of chivalrous mutual respect as well as military rivalry. At Arsuf, when Richard lost his horse, Saladin sent him two replacements. Richard proposed that his sister, Joan of England, Queen of Sicily, should marry Saladin's brother and that Jerusalem could be their wedding gift. However, the two men never met face to face and communication was either written or by messenger.

As leaders of their respective factions, the two men came to an agreement in the Treaty of Ramla in 1192, whereby Jerusalem would remain in Muslim hands but would be open to Christian pilgrimages. The treaty reduced the Latin Kingdom to a strip along the coast from Tyre to Jaffa.

Saladin died of a fever on March 4, 1193, at Damascus, not long after Richard's departure. In Saladin’s possession at the time of his death were 1 piece of gold and 40 pieces of silver. He had given away his great wealth to his poor subjects leaving nothing to pay for his funeral. He was buried in a mausoleum in the garden outside the Umayyad Mosque in Damascus, Syria.



Supernatural and Monsters

"Its a fine story for blessed Andrew to have appeared to a man who, so I hear, frequents taverns, runs though market places, loves all manner of trifles, and seems born to be hanged at the crossroads."

Bohemund of Taranto, after the discovery of the Holy Lance at Antioch, 1098

When the Franks arrived in the Middle East, they brought with them their ideas about magick and the supernatural, and of course their own folklore as well. The literature and fairy tales of the medieval Frankish aristocracy (the only people besides priests who bothered to write anything down during that era) show a preoccupation with the Carolingian and Arthurian legends and chansons de geste (songs of epic deeds). These fairly monotonous and repetitive tales usually revolve around some knight, a quest of some sort, and a wicked archnemesis (usually a witch or an old, tyrannical king).

One major quest assigned to knights in ese tales was the fabled "Quest for the Holy Grail"-the search for the legendary cup (sometimes depicted as a chalice) used during the Last Supper. According to legend, the Grail was imbued with magical healing and restorative powers and could only be discovered by a questing knight with a pure heart. Many Arthurian romances revolved around the search for a holy relic.

In these stories the knight vanquished hordes of monsters (mostly giants, trolls, and dragons), outwitted cunning fairies, and rescued at least one fair maiden from unjust imprisonment by the conclusion. The Holy Land was part of the Arab world, and its inhabitants embraced an entirely different cultural tradition from the Franks, who were only a tiny minority in a foreign land. In the context of the Crusades, these Western themes take on an entirely different flavor when they are contrasted- and ultimately combined- with elements of Arabian folklore. One of the most alluring aspects of a Crusades campaign is the opportunity to fuse Western and Eastern cultures in the unique society of Outremer.

Perhaps the best guide to Arabian folklore lies in the enchanting tales of The Arabian Nights. Use these stories as a guide in determining the kinds of fantastic monsters appropriate for a legendary or fantasy campaign. For a legendary campaign, modify some monsters considerably, as follows:

Dragons

In that day the Lord with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea.

-The Bible, Isaiah 27:1

Surprisingly, dragons do have a connection with the Holy Land. According to legend, a dragon used to live in the mountains of

Lebanon, south of Beirut, during the 8th century. The dragon's poisonous breath used to seep down the rolling hillsides at night, killing many villagers who lived in the valleys by the sea. One day the villagers begged a Byzantine knight named George to destroy this creature, and the warrior rode up into the hills and speared the beast as it lay sleeping in its cavernous lair. George was later canonized by the Greek Orthodox church and venerated as a saint.

Clearly, dragons such as these are not world-ravaging firestorms, like Tolkien's Smaug. Arabian dragons, sometimes called vishaps, are much weaker, more cowardly, and more devious than the Western fire-breather. In game terms, the reptile from the legend of St. George was probably a young dragon, or perhaps a cross between a young dragon and a vishap. As in any campaign, they should be very, very rare.

The Giant Race

In Arabian folklore, **Giants**, **ogres**, **and Trolls** live in the deep wilderness far from any human habitation, but they are far more intelligent and amenable to conversation than the standard variety from the C&S core rules. They may certainly kill and devour a lone traveler, but if the visitor approaches the giants (or their kin) with humility and respect, the monsters may offer help. According to legend, the price for such monstrous assistance varies. A giant might accept a monetary bribe, but more likely it requires the human's temporary servitude in exchange for its service. Many giants and ogres have powerful magical abilities.

Lycanthropes

Shape-changers can be found both in the wilderness and cleverly hidden in human society. Disguise and shapechanging are central themes in Arabian tales, where kings masquerade as beggars and horrible monsters look like helpless old ladies. Because one can never be sure of a stranger's identity, most Arabs treat their guests with unrivaled hospitality. One should not speak badly of the sultan in the presence of strangers and should show old women a measure of respect.

The silat is a more traditional shapeshifter from Arabian lore. Many stories revolve around these old women with strange and terrible powers. In one tale, a little girl wanders from her house and falls into a deep hole somewhere in her back yard. There she discovers a disgusting, wrinkled old lady. Because she was brought up correctly, the girl treats the old lady 'with respect, brushes her hair, and cleans up the hole. As the girl prepares to leave, the old woman gives her a beautiful piece of gold jewelry as a present for her kindness. When the girl reaches home, she shows the jewelry to her spoiled sister, who is immediately jealous. The avaricious sister learns of the hole in the back yard and rudely confronts the old woman, demanding a similar piece of jewelry for the privilege of living on her family's land. The old lady silently complies, giving the jealous girl a golden ring, but as the sister climbs out of the hole, her treasure disappears and her head is transformed into that of a donkey. Needless to say, no family members ever bother the hole-dwelling crone again.

Genies

These elemental spirits are a classical feature, almost a trademark, of the magical tales in the Arabian Nights. They can be bound to serve humanity, such as in the popular tale of Aladdin and his lamp, or they can be the fierce enemies of unfortunate mortals such as the fearsome jinn of the story "The Fisherman and the Genie." In a fantasy Crusades campaign, jinn may be either good or evil.

Historically, Muslim religious leaders and scholars have taken an extremely negative view of the jinn, which they viewed as malicious spirits of the wilderness. Devout Muslims placed genies in the same category as demons. These scholars believed that all genies were devoted to (at worst) physically harming and (at best) deceiving mortals by distracting honest men and women from service to the merciful Allah. If the jinn were truly good, these scholars argued, their spirits would soar up to Paradise and serve the Almighty, not remain on Earth, dealing with mortals.

A close reading of the Arabian Nights upholds this rather pessimistic view of jinn. Bound or enslaved genies are always magically coerced into serving humanity. They do not do this of their own accord. Indeed, the first reaction of a freed jinn (in "The Tale of the Fisherman and the Genie") is to attempt to murder the unfortunate fool who released him.

In yet another tale ("The Merchant and the Genie"), when a merchant stops to drink at a pool, the genie imprisoned there attempts to kill him. By swift thinking, the merchant persuade the genies to spare his life only long enough to return home and say farewell to his family. Once the merchant has prepared himself for death and returns to the oasis, the genie reconsiders his earlier decision and allows the mortal to go free. For performing a good act of his own free will, an ancient curse placed on the genie is lifted and the jinn goes free, presumably soaring up to Heaven to join the rest of his brethren.

It would seem, from these tales, that the only genies remaining in the world were evil or recalcitrant, either bound into magical items or imprisoned by spells to secluded corners of the wilderness; serving a lengthy term as punishment for some past misdeeds.

Which view of genies is appropriate? Do both good and evil genies exist on Earth, or do only the malicious ones remain? That is for the Game Master to decide in a Crusades campaign. In a legendary campaign, genies should be as rare as dragons; in fantasy, they can be as numerous as one wishes.

Regardless of their role in the Crusades campaign, however, genies remain on the blacklist of both Islam and Christianity. According to both religions, willingly consorting with a genie is considered a grievous sin.

Of course, this official censure from the established religions only forces the owners of enslaved genies to be much more discreet about their supernatural allies. In a legendary campaign, genies are either always invisible or polymorphed into human shape. They never assume their natural form, except in the barren tracts of wilderness where there are no witnesses (except, perhaps, the spirit's latest victims).

Undead

Banshees are the only forms of standard undead inappropriate to a Crusades campaign. The great ghoul is a good example of an Arabian undead. These monsters may feast on corpses, but they still appreciate a little respect just like anyone else. Great ghouls, like silats and giants, may spare a humble mortal (read "potential victim") who approaches them with a proper greeting or speaks with due reverence.

Ghouls

I was struck with astonishment and horror to see my wife with this ghoul. They dug up a dead body which had been buried that day, and the ghoul cut off pieces of the flesh, which they ate together by the grave-side…the remembrance of which still makes me shudder.

-"The Story of Syed Naomaun" from Arabian Nights.

Throughout Outremer and the Levant the occurrence of Ghouls at grave sites and as carrion eaters after great battles is not uncommon. Deeply hidden underground there exists a city of ghouls called Ghulistan. Deep within a hidden vault in the city rests the infamous Black Ark. These ghouls are rumored not to serve the "ghoul king" which some believe is the mysterious Gilgamesh.

Denizens of the Nameless City

They were of the reptile kind, with body lines suggesting sometimes the crocodile, sometimes the seal,…In size they approximated a small man, and their fore legs bore delicate and evidently flexible feet curiously like human hands and fingers… [They possessed] horns and the noselessness and the alligator-like jaw…

The reptile-like horned humanoids only known as the Denizens of the Nameless had a powerful antediluvian empire that stretched across all of Arabia and Africa. They were masters of highly advanced techno-sorcery beyond the limits of mankind. Their one great fear was death. What eventually led to their downfall was the discovery of the Elixir of Immortality, this elixir has devolved both their minds and bodies. The elixir has a strong additive property to the Denizens, which may or may not affect other species.

By the time the adverse side effects of the Elixir of Immortality were discovered the majority of the Denizens were already under its control. Because of the potency of the Elixir many of the Denizens under its influence have projected their minds into Limbo and the Ultimate Gate, flooding the ether with images of the Elixir and the Nameless City. This has caused many Christian and Muslim mystics to receive visions of the Nameless City and the Elixir.

Rat-thing

On departing [the Devil] delivers to her [the witch] an imp or familiar. The familiar, in shape of a cat, a mole, miller-fly, or some other insect or animal…

Despite the name of rat-thing, these twisted familiars can take the forms of various animal- like shapes like cats, rats, moles, flies and frogs. No matter the base form, these hideous creatures have malevolent features of distorted human faces and paws or feelers replaced with human fingers.

These unnatural creatures are created by the black sorcery of a witch or necromancer performed on a cultist or follower. In some cases those that were transformed are unwilling subjects or desecrated dead bodies.

These fiends usually attack from the ceiling or some hiding place, making a biting attack and clinging on to their victims.

Spirits

In the medieval world, most people strongly believed that divine and diabolical agents mingled invisibly with human society. Good spirits, angels, and saints were responsible for divine inspiration and often miraculous salvation. For

instance, during the siege of Antioch, many Crusaders saw angels in the sky, protecting them from the hail of Saracen arrows. Unexplained good fortune was often attributed to the work of angels.

Just as the agents of God moved freely in the world, the destructive forces of evil also directly influenced society. Any form of bad luck, for instance, might be attributed to a curse laid by invisible evil spirits. Disease and insanity were caused by demonic forces, In the campaign, the DM can handle these supernatural forces in two ways. While on Earth, these beings usually remain invisible. Their presence is undetectable except by priests or the rare Magick Users.

The GM may also decide to treat these entities as unfathomable spiritual forces: essentially a plot device. Mortal weapons-even magical ones-have absolutely no effect on these angels and spirits. One would sooner expect a sword to affect the rain or harm an earthquake. In this view, angels and spirits never defend or attack mortals directly. Invisible angels might save a floundering ship by quelling the terrible winds, and disguised spirits Might inspire people to commit crime, but ultimate salvation and destruction in the campaign should fall to the mortals that inhabit it.

Demogorgon

And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems on its horns and blasphemous names on its heads. And the beast that I saw was like a leopard; its feet were like a bear's, and its mouth was like a lion's mouth…and the whole earth marveled as they followed the beast.

Book of Revelation 13:1-3

Demogorgon or The Beast of Revelation appears as a horrid seven-headed amalgamation of multiple animals including a leopard and possessing feet like a bear. His mouths are lionlike and covered with blasphemous names and runes from the outer gulfs of space. This horrific entity is presently bound in the Black Ark hidden away in the underground city of ghouls called Ghulistan.

This Black Ark is being looked for by multiple cults for different designs and purposes. The Holy Sons of Solomon seek to find it and keep it safe and away from any who would seek to free Demogorgon. The Pilgrims of Oblivion seek to release their master Demogorgon. The Templars members of the inner circle seek to find the ark and destroy it along with the Demon who dwells within.

CULT: The Pilgrims of Oblivion is the biggest cult dedicated to Demogorgon in and around the Outremer. Numerous cults have emerged and they vanished serving Demogorgon throughout the ages as early as the millenarian prophecies of Daniel a patriarch of the Old Testament.

CHARACTERISTICS: The mere presence of Demogorgon on the mortal plane causes earthquakes, plagues and natural disasters of "biblical proportions." Mass hysteria and floods will ensure the longer Demogorgon is present on Earth.

Veiled Mahdi

…Hallaj met Junayd one day, and said to him, "I am the Truth." "No," Junayd answered him, "it is by means of the Truth that you are! What gibbet will you stain with your blood!"

Al-Hallaj's famous declaration of being God by the Sufi mystic. He was later executed in Baghdad in 922 for heresy.

The Veiled Mahdi is a great deceiver and thespian of madness. Many dervishes and heterodox Sufi mystics venerate the Veiled Mahdi. The Mahdi promises spiritual secrets and esoteric wisdom about the nature of reality.

Some of the vocal and exuberant dervishes offer to perform the mystical play The King in Yellow to audiences who care to watch. These troupes believe that they are sharing existential knowledge to those ignorant of the divine mysteries.

The Veiled Mahdi seeks to corrupt and subvert the spiritual, temporal and existential order of things. Through cacophonous music and ecstatic trance states, the Madhi leads his throngs of mad mystics.

Currently this Demon seeks to reach a more diverse audience for its dirges of despair. It is believed by some that a troupe of dervishes have infiltrated some of the royal courts in Outremer. If this is the case it is only a matter of time before the Franks witness the "truth" about their existence.

The physical manifestation of this avatar appears as a seven foot tall slender humanoid in a heavily jeweled embroidered dark robe. All of the dervish's features are concealed by an ornate black patterned veil except for two glowing green eyes. The mystical dancer is perpetually shrouded by intoxicating and hallucinogenic multi colored fumes.

If anyone viewing the Veiled Madhi sees underneath his robes, they behold true terror. Beneath these robes hides a rubbery green-gray collection of twisted and mutated fetuses gnawing at each other in the shape of a torso. For a head it has a mass of tentacles, two of which have a ghastly glowing green orb at their end. In place of two legs it has ethereal vapor starting at the torso. Where its arms should be are two arachnid-like pincers.

CULT: Many of the Veiled Madhi's cults consist of degenerate outcast Sufi mystics and dervishes. These ascetics can be found in the more populous cities throughout Outremer as well as wilderness areas. The most successful of the numerous small cults is the Dervishes of the Yellow Sign.



Cults

This section details the various cults and secret societies throughout Outremer and the Levant. All of these organizations have knowledge of or dealings with the occult.

Brotherhood of Blood (Daem Al Ukhuwwa)

Upon a blasted cairn of a hill, I beheld a profane blasphemous ritual of unimaginable horror. Illuminated by ghastly pale moon light was a throng of men and women robed in blood drenched hides of their fellow men. Even the shock of beholding this diabolic ceremony could not steel me from the abject horror of the chanting. It was a vile choir of inhuman tones and sounds that harkened back to a primordial darkness before the dawn of man.

Guibert of Nogent, excerpt from religious treatise On the Relics of Saints

Organization Type: Loose cluster of Tribes from the Steppe. The majority of the cult is composed of Seljuk Turks, a very small percentage of its members are East Indians from India. Many of the powerful Seljuk dynasties are members of or serve this cult.

Estimated Membership: It is believed to be about 600 members strong, but the numbers of new initiates among the Bedouin is on the rise.

Holdings and Interests: The Brotherhood is primarily based in Anatolia near the Byzantine Empire. The cities of Mosul and Aleppo have some highly placed members of this cult located to the south. Many of the holdings are forts or mobile camps that can move at a moment's notice.

Known History: Much of the Brotherhood of Blood's history is not well known. It is believed that the cult migrated with the initial invasions of the Seljuk Turks out of the Eurasian Steppe. Many scholars believe that this cult originated in the Steppe. It is an aggressive martial cult associated with extreme bloodletting and sacrifice.

During the establishment of the Seljuk dynasties there were attempts by the Sultans themselves to curb the more barbaric and unIslamic practices that many of their followers still practiced. This forced the cult to be practiced in secret societies based on warrior lodges.

Indoctrination: A warrior is selected by one of the Blood Chiefs (leaders of the lodges) and he is taken to a secret location and participates in a ritual sacrifice to Shaïtan.

Doctrine/Dogma: The Brotherhood of Blood believes the world was made to be dominated by warriors and should not be ruled by the martially weak. They believe with arrival of the "white acolyte" that Shaïtan will rule all of the Levant and Outremer. The way to expedite eventual kingship of this Demon is to make mass sacrifices to Shaïtan.

SECRET HISTORY

This blasphemous bloodthirsty cult actually originates from the Tsang Plateau in Central Asia. The nomads of this region migrated to India and invaded the northwestern portion of India by Mohammed of Ghazi in the 11th century A.D. It spread into Anatolia and the Levant. The Brotherhood of Blood took quickly to the martial pride of the warriors of the Eurasian Steppe; it spread like a plague among many of the tribes.

The weakening of the Byzantine Empire helped with the further expansion of the cult. The few individuals with knowledge of the occult within the empire were treacherously killed off by the Inquisition and the last remnants eliminated in the Battle of Manzikert in 1071 A.D. By the time of the reign of Alexius I anti-counter occult pogroms were in effect throughout the Empire. It

made it impossible for the Holy Sons of Solomon to find out about the Brotherhood of Blood until the Seljuk invasions.

Current Goals and Projects: The Brotherhood seeks to replace all of the Sultans and rulers throughout Outremer and the Levant with members of the Brotherhood. Many members of their order are in high positions of power and are well placed to make a move when the moment is right.

Children of Ishtar (Atfaal Al Ishtar)

Which of your lovers did you ever love forever? ... There was Tammuz, the lover of youth, for him you decried wailing, year after year. You loved the many coloured-roller, but still struck him and broke his wing… he sits and cries…

Gilgamesh telling the goddess Ishtar the fates of her previous lovers. The Epic of Gilgamesh circa 3000 B.C.E.

Aliases: Whores of Babylon, Temple Prostitutes.

Organization Type: Priesthood based on the worship of the Babylonian goddess Ishtar.

Estimated Membership: 500 to 1000 members living in ruined temples or ancient hill tops or caves in the desert.

Holdings and Interests: One of the largest concentrations of the Children of Ishtar is located in Tel al Ghul (a mound near Baghdad). This was the ancient city of Babylon. Other key locations near the Dead Sea.

Known History: The origin of the Children of Ishtar is shrouded in antiquity, perhaps as early as Neolithic settlements in the Fertile Crescent. The rise of the priesthood of Ishtar can be traced to ancient Mesopotamia (modern day Iraq).

During the fall of the Babylonian empire it was thought that the priestesses of Ishtar were all hunted down and destroyed. After the rise of Islam many holy places were destroyed including a sacred shrine located inside the Ka'ba in Mecca during the destroying of the idols which marked the birth of Islam.

Many of the Children of Ishtar have gone into hiding in ruins of old Babylonian city-states or small hidden shrines within Baghdad, Damascus and some have penetrated into Jerusalem.

Indoctrination: Many of the cultists are born into families of priestesses whom have been practicing its tradition of many generations. Some members of the cult are kidnapped and brainwashed into joining the cult as well.

Doctrine/Dogma: The Children believe in performing debaucheries and obscene rituals in order to open the Ishtar Gate and let in their sensual goddess, who will heighten their earthly pleasures and take them to her realm. Members of the Children do not care who they harm or what lives they destroy in pursuit of their goals.

Unconfirmed Rumors:

- The Children have captured many of the leaders from the Holy Sons of Solomon cult. They have taken their brains and put them in Mi-go brain jars. Soon they will have the formula to unlock the Ishtar Gate and free their goddess.
- The Children of Ishtar have the ear of the King of Jerusalem and wield much political power in the Latin kingdom

SECRET HISTORY

During the founding of the cult in ancient Babylon a powerful priestess named Eshkamira allowed Ishtar to possess her giving her the power to open a permanent gate into the realm of the daemon-sultan Azathoth.

During the turmoil and pandemonium a sect of sorcerers dedicated to Gilgamesh performed a magical ritual to seal the gate permanently. This ritual was so taxing that it took the sacrifice of all forty sorcerers, save their leader Gilgamesh (some whispers say that he is descended from a Nephilim).

Gilgamesh went on to found the cabal of sorcerers known as the Holy Sons of Solomon and nominated Solomon as their leader. To this day the Children of Ishtar and Holy Sons of Solomon are bitter enemies who will never cooperate or work with each other under any circumstances.

Tomes in the Children of Ishtar's Possession: Gate of Ishtar, Sapientia Maglorum, The Black Tome, Tupsimati.

Current Goals and Projects: The main goal of the Children is to open the Gate of Ishtar again. They are hoping to manipulate the rulers of the Muslim world and or Outremer to do it.

Holy Sons of Solomon (AL Ghazi Ibn Suleiman)

To Solomon We subdued the wind, travelling a month's journey morning and evening. We gave him a spring flowing with molten brass, and jinn who served him by leave of his Lord.

-Koran 34:12

Aliases: Magus of Armageddon, Cabal of the Elder Sign.

Organization Type: Cabal or conclave of sorcerers. Ranks based on esoteric practices and lineage of Solomon.

Estimated Membership: Membership ranges in the thousands, sorcerers populated higher levels in hierarchy. Members come from all religious backgrounds and ethnicities, including Franks and Saracens.

Holdings and Interests: Currently they are based in Egypt. The Holy Sons have various holdings and madreshas scattered throughout the Levant.

Known History: It is commonly believed that King Solomon of the ancient Israelites was the founder of this cabalistic order. Under the leadership of Solomon the order's seat of power was in Jerusalem located in the Temple of Solomon.

During the rise of Islam, Jerusalem fell out of Christian hands and was seized by the Muslims. Solomon's order was expelled out of the Temple and fled to Egypt, making their new home in the city of Alexandria. It is believed by some that an internal quarrel lead to expelling of the Sons from the temple of Solomon in Jerusalem.

Indoctrination: Many of the highest ranking members of the cabal are related to the bloodline of Solomon. These are descendents of Solomon and the Queen of Sheba. Membership inside the cabal does not require relationship to Solomon; in fact this organization is multi-cultural in its makeup, including many Muslims, Christians and Jews. The goal of fighting the occult transcends cultural bigotry.

Dogma/Doctrine: The Holy Sons seek to use occult artifacts to prevent the opening of the Ishtar Gate and to defeat the followers of the Dark Gods. (This oftentimes puts them at odd with the Templars who seek to destroy occult artifacts).

Unconfirmed Rumors:

- The head of the order seeks out a silver key possessed by a crusader.
- There is a feud between the Templars and the Holy Sons over the Mummified Head of Solomon.

SECRET HISTORY

This order was founded by King Gilgamesh of Uruk. He gathered a cabal of sorcerers to seal the troublesome Gate of Ishtar that was opened by the priesthood of Ishtar. During the sealing of the gate all of the sorcerers were sacrificed except Gilgamesh.

It is rumored that Gilgamesh is a descendant of one of the Fallen Angels, possessing two thirds of their blood in his veins. Gilgamesh feared that the Ishtar Gate would not remain permanently sealed so he travelled into the spiritual planes and the outer gulfs of space looking for a solution.

When he returned to the world over a thousand years had passed. Gilgamesh possessed many terrible and vile esoteric bits of lore. His other worldly mind was being to fragment and drift; in desperation Gilgamesh sought out a worthy successor to share his solution with. Finally, after many long years of searching he found Solomon, the wise king of the Hebrews.

Solomon possessed an uncanny mastery over occult and metaphysical arts. Solomon decided to found a cabal of sorcerers to fight the Children of Ishtar and the many other degenerate followers of the occult. Once this cabal was founded he gathered a conclave around the Gate of Ishtar seeking to use arcane ritual taught to him by Gilgamesh.

Before the ritual could be completed the conclave was ambushed by their archenemies, the Children of Ishtar. Unfortunately, Solomon was killed in the struggle. The Sorcerer Absalom struck off the head of Solomon so that his brain could not removed; thus not compromising the enchantments holding the gate closed. Hundreds of years later Hugh de Payens would find a box with the Mummified Head of Solomon and instructions on how to use it to fight the occult.

Tomes in the Possession of the Holy Sons: Necronomicon, Black Rites, Book of Black Kabalah, Cabal of Saboth, Key of Solomon, Tupsimati.

Current Goals and Projects: They are seeking out potential allies in their struggle against the Children. A tertiary albeit an important goal is to find out where Gilgamesh has disappeared to and determine whether or not he needs to be destroyed.

Pilgrims of Oblivion

[Answering the call for crusade]… raised up also false prophets and mixed false brethren and degraded women among the Lord's host under the appearance of religion.

Fulk of Chatres, A commentary on the First Crusade.

Aliases: Flagellants of the Beast and Harbingers of Doom.

Organization Type: A priest organized as a dark analog of the Catholic Church. The hierarchy contains various titles for priests, preachers and saints.

Estimated Membership: About 300 scattered throughout the masses of pilgrims who took up the cross and throughout Outremer.

Holdings and Interests: Their two primary bases of power are located in the city of Edessa and Jerusalem. In Jerusalem their headquarters is an old ruined Zoroastrian temple burnt down by the

crusaders during the First Crusade.

Known History: This religious cult was founded by a flagellant named Magnus, who received horrid visions of the Apocalypse. He was a former Benedictine monk who turned to flagellation to further ward off his sins and better commune with God.

The cult was formed in a monastery near Paris circa 999 C.E. During the hysteria of nearing the end of millennium many pilgrims and flagellants flooded the ranks of this cult. When the fateful year of 1000 C.E. came the religious zealots sacrificed themselves to the biblical Beast to distract it during the final battle to allow Christ to kill it. After the mass sacrifice of many of its members, including the death of Magnus, the cult went through a transformation.

Its members changed their dogma and creed to further bring about the end times written in the Book of Revelation. They have a reputation for being unruly agitators filled with fanatical zeal and brutal violence; it is said that the Peasant's Crusade led by Peter the Hermit degene ated and fell apart because of the Pilgrims of Oblivion.

Indoctrination: All members are secretly sworn in by making blood oaths to the Outer God Demogorgon by forsaking their former religion. The vast majority of recruits are Franks who were former Christians. A few former Muslims and Eastern Christians have joined their ranks over the years.

Doctrine/Dogma: These fanatics seek to bring about the Apocalypse. They belief if enough bloodletting and sacrifice is made to Demogorgon that he will be released from the Pit and the Apocalypse will begin.

Unconfirmed Rumors:

- The Pilgrims seek the "Black Ark" an occult artifact that will bring about the Apocalypse.
- The Pilgrims have cursed King Baldwin IV with leprosy and are seeking to take control of the kingdom supporting one of the political factions.

SECRET HISTORY

During the mass sacrifice of 1000 C.E. Magnus himself was also killed in this orgy of bloodletting. The mysterious patron of Magnus' visions, the Outer God Demogorgon did not let Magnus remain dead. He was instead animated as a vampire sorcerer to continue leading the cult.

Magnus is a truly tortured being who has deluded himself to the point where he actually believes he is receiving visions from angels, despite the despicable and horrific behavior of his brethren. Magnus believes that acts of horror and terror his cult is performing are visions of what will happen if he fails to do penance for his sins. He believes the Beast (Demogorgon) is an agent of redemption.

Magnus is a long time descendant of the ancient sorcerers of Mu. Given his ancient bloodline he makes the perfect vessel for possession by Demogorgon. During his possession episodes he imparts instructions to the Pilgrims about their goals and targets for bloodletting.

Tomes in the Pilgrims Possession: Daemonlorum, Liber Ivonis, Revelations of Magnus.

Current Goals and Projects: The Pilgrims seek to defile all the genuine holy relics in Outremer in an unholy ritual which will should them the location of the Black Ark and the prison of the Outer God Demogorgon.

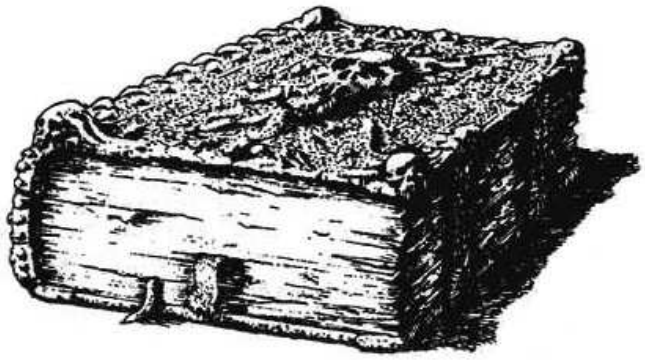
Magical Items

Given the rampant superstitious beliefs in monsters and spirits, magical items-especially protective ones-were popular during the Middle Ages. Gems and crystals, in particular, were believed to have magical and medicinal properties. By carving runes into these gems, setting them into jewelry or even weaponry, artisans could create magical items.

By definition, therefore, the majority of medieval magical items are set with gems and inscribed with magical runes, either Latin or Arabic, depending on the origin. This includes most rings, amulets, brooches, pearls, periapts, scarabs, talismans, etc. In addition, many magical items gained their mystical powers through holy relics (see the following section). For instance, a ring of sustenance might be set with a ceramic jar fragment from the Biblical wedding feast in Cana, where water was turned into wine.

Although miscellaneous magical items should be exceedingly rare, enchanted weapons and armor are more common in a Crusades campaign, especially among the Franks. According to some stories, Richard the Lionheart stopped in Italy along the way to the Holy Land, where he was presented with Excalibur, the legendary sword of King Arthur. Saladin was said to fight with a scimitar of incredible sharpness, forged from Damascene steel, which could slice through weightless gauze and silk pillows laid across its razor edge.

As in any campaign, strictly control all magical items. This strategy greatly heightens their value and importance in the campaign.



Tomes of Forbidden Lore

SCRIPTURES AL DAEM-in Turkish, author is Maroof al Faris, 935 A.D. It is believed that this collection of manuscripts originated in northern India and after the invasion of Mohammad of Ghazi a hundred years later travelled back to Anatolia making it's way to the Seljuk Turks. The incomplete translation suffers from extensive damage and passages that are almost unreadable. There are about fifty copies in circulation all based on the badly damaged original. Sanity loss: 1D4/1D8 percentiles: average about 15 weeks to study and comprehend it. Spells: Augur, Levitate, Poison Blood.

BOOK OF BLACK KABBALAH-in Hebrew author is Herod of Canaan, c. 500 B.C. This tome was created by heretical sect of Jewish cabalists dedicated to the spiritual worship of the "dark tree of dreams" a path to a union with the Veiled Mahdi. The sect was persecuted by Jews, Muslims and Christians alike, believed by many to be destroyed. It is not known how many copies of this blasphemous text survive. Sanity Loss: 1D4/1D8: Average about 17 weeks to study and comprehend. Spells: Create Limbo Gate, Demon Hearing, Demon Sight, Dust of Suleiman, Scrying Window, Soul Singing.

REVELATIONS OF MAGNUS-in Latin written by Magnus c. 999 A.D. After his rebirth to serve Demogorgon. This is the seminal scripture of Pilgrims of Oblivion cult. This ritualistic text is littered with horrific apocalyptic prophesies and descriptions of the Beast's return. Thankfully a full version of this text is incredibly rare; only few are known to exist. Many of the cult cells possess partial copies and in some cases are poorly transcribed. Sanity loss: 1D8/2D8; It takes an average of 55 weeks to study and fully comprehend. Spells: Bind Soul, Bless Blade, Body Warping, Call Denizen of the Nameless City, Summon Demogorgon, Curse of the Rat-Thing, Enthrall, Fear, Summon Horsemen of the Apocalypse.

GATE OF ISHTAR-in Sumerian and Babylonian both versions are inscribed on clay tablets in cuneiform letters, the author is unknown, c. 1300 B.C. Horrid rites to Ishtar and ceremonies are littered throughout the collection of clay tablets. The Children Ishtar are some of the only ones who possess they tablets, one rumor claims an incomplete collection of them are in library in Damascus. Sanity loss: 1D4/1D8; about 20 weeks of study to comprehend its contents. Spells: Blindness, Summon/Dismiss Ghoul, Curse of the Ratthing, Fear, Winds of Desolation.

THE NECRONOMICON—in Arabic, by Abdul al-Hazrad (Abd al- Azrad), c. 730 AD. Original form is unknown, but numerous manuscript versions were long circulated between medieval scholars. As early as the 12th century this version was referred to as lost. It is an immense compendium touching on nearly every aspect of the occult, and a capable reference on most subjects, including charts and star maps. Sanity loss 1D10/2D10 Sanity points; 68 weeks to study and comprehend. Spells: Call Azathoth, Contact Ghoul, Dominate, Dread Curse of Azathoth, Dust of Suleiman, Resurrection, Shrivelling, Summon Vampire.

NECRONOMICON—in Greek, trans. by Theodoras Philetas, c. 950 AD. Early manuscript versions are unknown. A small printing in (Florence?) Italy in a folio edition was suppressed by the Church; it lacked any drawings, maps, or charts. Sanity loss 1D10/2D10.

NECRONOMICON-in Latin, trans. by Olaus Wormius, 1228 AD. First circulated in manuscript form as a blackletter folio. Sanity loss 1D10/2D10.

Holy Relics

We ought to revere and honor the relics, both because of the saints' examples and the protection they provide, but we must have truly sound evidence as to the authenticity of these relics…

Guibert of Nogent, excerpt from religious treatise On the Relics of Saints

In the Medieval world at the time of the Crusades both Muslims and Christians held the belief in the power of holy relics. These were items used by the saints and apostles of the respective religious traditions. A holy relic can be a potent magical item in its own right. In the campaign, holy relics can be physical remains, personal possessions, and sanctified objects of a saint, apostle, or prominent religious figure. The physical remains might include bits of bone, hair, or drops of blood, preserved in a crystal vial; for personal possessions, consider the threads of an apostle's robes, the veil of a female

saint, or even a simple belt or common sandals. Use imagination when devising holy relics for the campaign. Consider why this relic is holy or inherently magical, who once owned it, and what its powers are.

As a general rule, most relics should invoke one or more clerical spells, available 1/day (miracles I-III), 1/week (miracles IV-V), or 1/month (miracles VI-VII). Tailor the powers of the relic according to its individual history and background. These powers are not activated automatically. The user must chant aloud a special prayer or ceremony peculiar to the relic, requiring 1 round per level of the relic's desired power. This prayer is almost never inscribed on the relic itself. (How could it be, in the case of a thread from a saint's garment?) This "activating" prayer must be researched in a major library equipped with the appropriate religious texts. Alternatively, some priest spells, such as divination or commune, might give clues to the wording of this prayer.

In addition, the invoker of the relic's blessing must be of the religion that holds the relic holy. Once activated, the blessing or magical effect can affect anyone, regardless of their religion or ethnicity.

The staging of magick using a holy relic calls for a subtle approach. Avoid lightning, levitation, eclipses, and similar flashy effects. Instead, aim for a sense of solemn serenity, pristine virtue, and confrontation with the sacred. The relic's effects should spring from the user's unshakable faith, an island of calm in what is probably a turbulent crisis.

A relic's effects in historical or legendary campaigns should allow for alternative, mundane explanations, although drastic coincidence is certainly permissible. When the relic's blessing is invoked, the opposing army calls off the siege and retreats, but for a mundane cause: to put down a coup back home. Or the characters' armies take comfort in the presence of the relic and fight with greater heroism, perhaps through the relic's blessing or because of a straightforward morale boost. Maybe the finger bone of Saint Denis really did cause the earthquake that shattered the enemy's fortifications-but it might have been a stroke of luck instead.

Obviously the invocation of a holy relic should be reserved for the adventure's climax, or for some pivotal circumstance. Stage the relic's discovery, activation, and disposition as amazing, dramatic events. The characters should never regard it as a mere routine magical item.

Black Ark

Currently this artifact is safely being guarded in the secret underground city of ghouls called Ghulistan. The location of Ghulistan has remained a secret from many who seek the Black Ark, like the Pilgrims of Oblivion and the Dark Legate to name a few. It is located in a deep vault guarded by forty to fifty ghouls at any given time.

This blasphemous facsimile of the Ark of the Covenant was created by the arch god-sorcerer Gilgamesh as a prison for Demogorgon. During Gilgamesh's quest for immortality he learned by the threat posed by Demogorgon or, in Biblical Revelation, "the Beast". During his travels in-between the spheres, Gilgamesh foresaw mass devastation and destruction caused by Demogorgon in the mortal realm.

Gilgamesh made a pact with various demons and devils from beyond reality to forge this prison, exacting a cost that must be paid by him to the entities. What this price was is far beyond the imaginations or corporeal comprehension of mortal minds. Suffice it to say only a being of direct descent or partial of Demon Lords lineage could even hope to understand.

The Ark is thirty feet in length, 10 feet wide and twenty feet high. It is carved of jet black stone outlined in ghastly purple-green slime. The ark's stone is carved and proportioned in unimaginable unnatural angles which will unnerve the observer. The longer it is observed the more the geometry morphs and changes slightly. The stony surface is covered in eldritch symbols and glyphs from ancient Valusia and Mu. If examined closer the observer will notice that the ark is not made of stone, but a metallic like substance of extraplanar origin.

All who see the unholy transmuting Black Ark must make SAN roll or lose 1/1D6. This artifact cannot easily be opened; it requires the casting of a complex ritual involving at a minimum the sacrifice of 200 individuals and a group of 20 sorcerers or cultists. Even when these conditions are met, seven magical seals must be magically broken. Only after all of these conditions are met will Demogorgon be released causing death and destruction at Biblical levels.

Holy Lance of Antioch

The Holy Lance of Antioch is believed to be the spear head of the weapon Longinus used to kill Christ. During the battle of Antioch at the time of the First Crusade, Bartholomew had a vision of St. Andrew showing him where the holy lance lay. During the night a comet struck the camp of the Turks camped near the city; this showed further proof of divine providence to the crusaders.

Bartholomew scrambled with his fellow Franks to unearth the holy relic from where he believed it was buried. He found the holy spear head, to the amazement of many and incredulity of some. Some of the nobles who lead the First Crusade believed that he had planted the spear head to lend support for laying siege to Antioch.

Letter of Heaven

This sacred holy relic is a letter reputedly sent from Heaven beseeching the Christians of Europe to retake Jerusalem for the Lord. It is divinely sent according to legend. This celestial letter is possessed by Peter the Hermit.

Nobody has read the letter, save Peter but it has been claimed by many mendicant, saint or clergymen to be authentic and of divine origin. This is one of the myriad of signs and guide posts that have enhanced the recruitment of crusaders during Peter's building of the "Peoples' Crusade". The letter is always kept on Peter's person in a sealed scroll case embroidered with angelic script and glyphs. Peter acquired the letter during a "vision" of Enoch showing him marching armies into the holy land and the rebuilding of the temple which triggers the Final Battle and the Apocalypse.

The Letter of Heaven was penned and imbued by the occult powers of Lucifer. This potent artifact has amplified the sermons of Peter and dominated and destroyed the will of the masses. It corrupts and warps the minds of large groups of people during the sermons. All Persuade rolls count as 100% when conducting a sermon or trying to persuade someone to join the crusades, when the letter is in the speaker's possession.

Later during the dark days of besieging Antioch did poor Peter learn about the occult involvement and infiltration of Pilgrims of Obilvion into the ranks of the crusading host of Godfrey de Boullion. Peter fled the horror only to be recaptured. He helped in the taking of Jerusalem, and only after its miraculous capture did he come to suspect the dark powers of the letter. After the capture of Jerusalem he left with the letter and founded a monastery in Belgium. It is believed that Peter tried to destroy the Letter of Heaven with the aid of Hugh de Payens, before the knightly founder of the Templars left for the holy land. Whether this is true, or if they were successful is not known.

Mummified Head of Solomon

This relic is the disembodied head of the legendary wise sorcerer-king Solomon. Solomon was a precocious student of the enigmatic and powerful Gilgamesh of king of Uruk. Solomon founded his own cabal of sorcerers dedicated to fighting the occult in all its forms, especially the cult, The Children of Ishtar.

Gilgamesh, Solomon's mentor, had left and sojourned into the Limbo and other planes of existence seeking a way to permanently seal the Ishtar Gate. Upon the semi deific Gilgamesh's return after centuries of searching in otherworldly time he had become half mad with horrid revelations. He imparted a secret ritual to his student Solomon to permanently seal the Ishtar Gate. After this he mysteriously disappeared with a grave warning not to go seeking him.

Solomon after studying the occult ritual consulted with Absalom his second in command, ordering him to not allow himself to be taken alive by the Children of Ishtar.

During the gathering of sorcerers from the cabal all final preparations were made for the sealing of the gate ritual. In the midst of the performing of the ritual, the cabal was ambushed by the Children of Ishtar; Absalom turned and cut off the head of Solomon preventing his brain from being captured by putting it in an ornate box. As the combat ensued Absalom fled the scene with the head in the box.

Many of the sorcerers in the cabal felt betrayed by Absalom, because he slew their leader and left with his head. The survivors of the cabal fled and were reorganized into the Holy Sons of Solomon. Meanwhile Absalom fled and wrote a letter with specific instructions on the use of the box and arcane rituals for speaking to the head of the sorcerer king. His letter was left for his descendents with instructions about the plight of the Ishtar Gate in Mesopotamia (Modern day Iraq).

The Mummified Head of Solomon is now closely guarded by the inner circle of the Templars. This relic is a half insane oracle that can be consulted by spell caster who invokes the right rituals to awaken it. The head speaks in mad riddles and cryptic phrases foretelling future events and occults secrets, which the order uses to guide its struggles against Evil.

The messages received from Solomon's Head are vague and cryptic. It makes predictions into possible futures and outcomes based on what is likely to occur. The GM is advised to use this artifact as a plot device to further the story, but not to use it as a "mystery spoiler" or "clue finder." The head can be a useful aid for keeping the investigators on track if they are getting hopelessly lost or derailed. It is recommended that only one or two divinations can be performed by the head at one time. If the GM feels the need to change this to better suit his purposes that is optional. All divinations should be spoken from the point of view of a deranged half insane undead sorcerer!

Given the dangers of consulting the Mummified Head of Solomon, it is only ritually "awakened" during dire circumstances. The insane ramblings and ranting of the head can provide invaluable insight on the occult when it is understood.



The Afterlife

The three main religions in the time of Crusades all believe in the Afterlife, and everyone from peasant to King knows that Heaven and Hell exist. Good men and women do their best to avoid sinning and so ensure their place in Heaven. Evil men and women hope that they can cheat their way out of Hell or, failing that, accept that they may as well become worse sinners as they are destined for Hell anyway. The following chapter describes the Afterlife for the followers of Christianity, Judaism and Islam.

Crusaders follows the descriptions of the Afterlife given by Dante, even though Dante himself writes in a slightly later time period. The Afterlife so described consists of many different levels, often separated by gates guarded by angels with Keys. Some medieval philosophies say that those with certain knowledge know the passwords and signs that these angels recognise and allow them to pass through the different gates unimpeded.

Hell

The destination for sinners, Hell in Crusaders is the medieval caricature, full of pain, suffering, fire and brimstone, demons and devils and souls in everlasting torment. Each of the main religions have different ideas of who goes to hell and for what reason, but all agree that unrepentant sinners will end up damned to eternal suffering in Hell.

Christianity

Hell, in the Catholic Church, is a terrible place, a place of hell fire, of torment, of gnashing teeth, of wrath, of everlasting destruction, raging fire, blackness where the damned are tormented.

Those who die in mortal sin without repenting will surely go to Hell.

Dante's Hell, or Inferno, consists of an enormous pit in the underworld with rings, or circles, around the walls of the pit in ever decreasing circles, culminating in the deepest depths of Hell where Satan himself is bound. Each circle, or level, is reserved for different sins.

When Satan was cast down to earth, he fell from the heavens and his impact made a huge hole, or crater, that reached deep down into the underworld. Satan was bound at the foot of this pit by the Archangel Michael and the pit was covered over to become Hell.

The Gates of Hell are inscribed with the words " Abandon all hope, ye who enter here". Outside these gates are the souls of the Uncommitted, those who did neither good nor evil and who spend their time being chased by stinging wasps and hornets while insects lap at their tears. Here, also, are the souls of those angels who did not take sides during the rebellion of the Angels. Past the gates is the River of Acheron and souls are carried across by the Ferryman.

- The First Circle (Limbo) contains the souls of the virtuous pagans, those who did good deeds and lived good lives but who had never been baptised. These are not actively punished, but weep because they are separated from God.
- The Second Circle (Lust) is where those who surrendered to their lustful impulses are blown to and fro on might gusts of wind, with no hope of rest.
- The Third Circle (Gluttony) is guarded by Cerberus and is where the gluttons lie in a freezing slush beneath freezing rain, hail and black snow.
- The Fourth Circle (Avarice) is filled by those who pursued wealth above all else and are punished by jousting using sacks of gold coins as weapons.
- The Fifth Circle (Wrath and Sloth) contain the wrathful who continually fight each other and the slothful who simply lie drowning beneath the marshy waters of the River Styx that sluggishly flows around the walls of the city of Dis. This is the boundary between the passive sins of the upper five levels and the active sins of the lower four levels. These walls are guarded by fallen angels who command demons such as the Furies and Medusa.
- The Sixth Circle (Heresy) is within the walls of Dis and contains flaming tombs, each holding the soul of a heretic who burns for eternity.
- The Seventh Circle (Violence) lies beneath the walls and consists of three rings. The outer ring holds those who were violent against people and property and their souls are immersed in a river of boiling blood, Phlegethon, to a level commensurate to their levels of violence, with centaurs riding around and shooting arrows at those who try to escape. The middle ring contains thorny bushes being torn apart by harpies, these are the souls of suicides and they will be resurrected as thorn bushes holding their corpses at Judgement Day. Running between the bushes are the profligates, those who squandered their money and property, they are chased by ferocious dogs. The inner ring contains the souls of blasphemers (violent against God), sodomites (violent against nature) and usurers (violent against order) who all exist in a desert of flaming sand with fiery flakes falling from above. Blasphemers lie on the sand, usurers sit and sodomites wander about in groups.
- The Eighth Circle (Fraud), also known as Malebolge (Evil Pockets), can only be reached by descending a huge cliff and is split into ten ditches or pockets, each connected by bridges. The first ditch contains the souls of pimps and seducers, who circle the ditch in opposite directions being whipped by demons. The second ditch contains flatterers who are buried in excrement, for that is what their flatteries were. The third ditch contains the souls of simonists, those who sold church positions for money or favour, and they are placed head first in pits while flames burn the soles of their feet. The fourth ditch contains the souls of sorcerers and false prophets whose heads have been twisted around backwards and they cannot see because of the tears they shed. The fifth ditch contains the souls of corrupt politicians who are immersed in a lake of boiling pitch and guarded by devils called the Malebranche ("Evil Claws") and led by Malacoda ("Evil Tail"). The sixth ditch is filled with the souls of hypocrites who wander aimlessly while wearing heavy gold cloaks. The seventh ditch is filled with thieves who are chased by lizards and bitten, each poisonous bite changes the form of the thieves, sometimes to other creatures, sometimes to lizards who bite other thieves and sometimes to a burning pile of ashes to be resurrected for the process to start all over again. The eighth ditch contains fraudulent advisors who are each encased in individual flames, burning them for eternity. The ninth ditch contains the souls of the sowers of discord who are hacked at by a sword-wielding demon only for their wounds to heal allowing them to be hacked at again; the schismatics are here, being special types of sowers of discord. The tenth ditch contains the souls of falsifiers of various sorts, for example alchemists, counterfeiters, perjurers, and impersonators; these are afflicted with different diseases and suffer the depredations eternally.
- The Ninth Circle (Treason) is guarded by giants from the classics and bible who are visible from the last level of the Malebolge. The Ninth Circle is covered by Cocytus, a lake of frozen ice and the damned souls here are buried in the ice for eternity. It consists of four rings, each ring containing different types of traitor. The First Ring is known as Caïna, after Cain, the first human traitor, and the betrayers of kindred are buried in ice here up to their faces. The Second Ring is called Antenora is after Antenor of Troy, and the traitors to political entities, such as town, city or country, are buried deep enough so that they are unable to bend their necks.
- The Third Ring is named Ptolomaea, after Ptolemy of Jericho, and the betrayers of guests lie frozen on the ice, covered except for half their faces. When they cry, their tears freeze, sealing their eyes shut and preventing them even that small comfort. Sometimes the souls of the living fall here and their bodies are possessed by demons. The Fourth Ring is named Judecca, after Judas Iscariot, and contains the souls of those traitors to the Lords and benefactors, completely encased in ice in contorted positions.

- Trapped in the very centre of the Ninth Circle of Hell is Satan, otherwise known as Lucifer, punished for the betrayal of God himself. He is buried up to his waist in ice, his great wings beating as he tries to escape, but instead cooling the air so much that the ice is made thicker and colder. He has three faces and each fanged mouth holds a sinner, the left and right faces hold Brutus and Cassius and the centre face holds Judas Iscariot himself, his head bitten by the poisoned fangs and his back shredded by Satan's claws.

Islam

Jahannam is a fiery place reserved for sinners and the fires of hell are said to be fuelled by the souls of sinners. Maalik guards the Gates of Hell with the other Zabaaniyah, or angel-guardians. In Islam, Jahannam is divided into many different houses or levels, each dealing different punishments depending on the amount of wickedness possessed by the souls. Zamhareer is the Freezing Hell, colder than the coldest places on earth which no man can bear.

Hawiyah is the lowest of all the levels of Hell and is reserved for hypocrites and those who claim to believe in Allah but deny him in their hearts and they will remain in Hell after Judgement Day. Zaqqum is a thorned tree bearing fruit shaped like the heads of devils which sinners are forced to eat and suffer pains in the belly like boiling oil.

The Third Heaven has a door, called the Door of Safety, that leads into Hell. Malik, Guardian of Jahannam, created from the Wrath of Allah, is made of fire and sits on an iron throne, making ropes and shackles of fire. Hell is made of Seven layers, each with successively worse punishments.

The First Level is called Jahannam and is reserved for the disobedient amongst the Muslims. The other levels of Hell are not described as being too terrible.

- The oppressors and tyrants are held in chests of fire, guarded by scorpions and snakes, the chests are in houses of fire within cities of fire within seas of fire.
- Those who took wrongly for themselves that which belongs to orphans have the lips and mouths of beasts and were being beaten by the Zabaniya (demons of Hell, myrmidons) who beat them until their entrails trailed behind them from their rears. Then the entrails were restored allowing the demons to beat them again.
- Those who committed usury have great bellies like mountains, but filled with snakes and scorpions that crawled about, tormenting them.
- Women who had revealed their faces to unrelated men and caused their husbands pain and chagrin hang by their hair.
- Those who swore false testimony, gossipers, talebearers and spreaders of slander hang from fiery hooks by their tongues and claw at their faces with copper claws.
- Women who committed adultery hang by their breasts and women who killed their children hang by their feet.
- Those who belittle others, those who spread malicious gossip and poke fun at people tear flesh from their bodies and place it into their mouths, not eating until the Zabaniya force them.
- Those who did not pray every day or did not perform their ablutions and went about in a state of impurity have the bodies of pigs and the faces of dogs, emitting fire from their rears, with snakes and scorpions biting and stinging them.
- Those who drank intoxicants cry out for water as they suffer from extreme thirst. They drink from goblets of fire filled with boiling water which melts the skin from their faces. Once they have drunk, their intestines fall apart and emerge from their backsides.
- Women who loudly bemoaned the dead hang from their feet while angels with burning shears cut off their tongues, but their tongues grew back as they bray like asses and howled like dogs.
- Adulterers burn in ovens, surrounded by a vile stench coming from vile fluids that dripped from their genitals.
- Women who spent their husband's wealth without their knowledge hang with their hands tied to their throats.
- Those who opposed and disobeyed their mothers and fathers are beaten by the demons of Hell with burning rods and whips of fire who drive rods into their bellies, the more they scream the more the demons beat them.
- Men and women who defrauded goods left in their safekeeping wear rings of fire around their necks.
- Those who killed others without justification are stabbed to death by the Zabaniya with knives of fire, but immediately come back to life to be stabbed to death again.
- Those who spread slanderous gossip are forced to eat rotten, stinking carcasses.
- Those who went before their rulers, beating the poor and needy with whips are terribly punished.
- Women who seemingly dressed modestly but revealed their nakedness to others have heads grown to the size of a camel's.
- Those who abandoned their worship and neglected their prayers are punished worst of all, being impaled on poles of fire while their flesh boiled and dropped off leaving only their bones, only to grow back again or are bound with fetters and shackles of fire.

Judaism

Jews believe that those who die go to Sheol, a shadowy empty place of nothingness. Some Jews believe that souls wait to be resurrected; others believe that the righteous await Judgement Day, the good await their reward in another place, the wicked are punished and await resurrection at Judgement Day and those so wicked that they will not be resurrected are tormented and punished; some Jews draw a distinction between Sheol, a place of waiting and Gehenna, a place of punishment and damnation. Gehenna is typically a Lake of Fire where the souls of the wicked burn in everlasting torment.

There are Seven Hells mentioned in Jewish tradition. These are Tehom, Abaddon, Titahion, Barshacheth, Tzelmoth, Shaarimoth and Gehinnom.

- Tehom - The Waters of the Deep, Tehom is a place from which sea monsters and floods come. Some believe that Tehom will be dried up and the dead will walk on it, but there is debate over whether this is a place of punishment or not.
- Abaddon - The Underworld of Lost Souls, Abaddon is where souls lie in fire and ice.
- Titahion - The Clay of Death
- Barshacheth - The Pit of Destruction
- Tzelmoth - The Shadow of Death
- Shaarimoth - The Gates of Death
- Gehinnom - The Fiery hell, where the truly wicked burn in a lake of fire, but only for a maximum of 12 months, after which they go to another Hell.



Purgatory

Many souls are not evil enough to go to Hell, but have committed enough minor sins that they are not yet ready for Heaven. Instead, they go to Purgatory, a holding place where the soul is purged of its sins.

Christianity

Purgatory is primarily a Christian doctrine and, even then, is primarily a Catholic doctrine. When a soul enters the Afterlife too pure to go to Hell and not pure enough to go to Heaven, normally by having committed venial rather than mortal sins, it must be purged of its sins.

Purgatory is the place of this purging. Prayers can be said by the living to ease the passage of the soul through Purgatory and many a sinner has paid for these prayers to be said. Indulgencies can also be bought for the living and for the dead. These Indulgencies reduce the time spent in Purgatory, but the purchase of Indulgencies is one of the abuses that the Catholic Church is famous for and is especially prevalent during the time of the Crusades. The soul's passage through Purgatory is not a pleasant one. Many of the monastic orders and disciplines use the mortification of the flesh as a way of cleansing the soul, so souls can be whipped, beaten, flayed, burned or otherwise tortured until the sins have been wiped from them and they can enter Heaven. The scriptures speak of a cleansing fire and this is the most usual ways of cleansing the souls of sin.

Dante's Purgatio, or Purgatory, consists of a mountain, the counterpoint to the pit of Hell, with the original Garden of Eden at its summit. Those who manage to climb the mountain find themselves in an earthly paradise, one steap away from Heaven

itself. This mountain was formed when Satan fell, so Satan himself was the architect of the means by which souls could be redeemed and enter Heaven. As with the Inferno, Dante's Purgatio has several levels, each successively closer to God.

- The Lower Slopes contain those who are going to Purgatory but who have to wait before they are admitted. First are the Excommunicates, who must wait for thirty times as long as the period of their excommunication; next are those who were too lazy to repent until just before their deaths and those who died violent deaths who must wait for as long as they lived; finally the monarchs of Europe wait, for they put the affairs of state before their spiritual affairs.
- The Gates of Purgatory are guarded by an angel with a sword who writes the letter "P" (sin) seven times on the foreheads of those who would enter, exhorting them to wash away the wounds within. He opens the gates with two keys, Remorse and Reconciliation. And warns the soul not to look back lest he return to the slopes below.
- The next levels of Purgatory are the Seven Terraces, corresponding to the Seven Deadly Sins. The souls must purge themselves of each of the sins in order to progress to the next terrace. Each Terrace has an associated Prayer and Beatitude to counter the sin.
- The First Terrace (Pride, Lord's Prayer, Blessed are the Poor in Spirit) contains a paved area with the scriptures written on the pavement. The souls here carry vast weights on their backs, representing the weight of pride, and are doubled up and have no choice but to read the scriptures beneath their feet.
- The Second Terrace (Envy, Blessed are the Merciful) contains souls who have had their eyes sewn shut and wearing clothes that make their soul indistinguishable from the ground.
- The Third Terrace (Wrathful, Agnus Dei, Blessed are the Peacemakers) contain souls walking around in acrid smoke, learning that their wrath has blinded them.
- The Fourth Terrace (Sloth, Blessed are they that mourn, for they shall be comforted) is filled with souls who constantly run, beyond the point of exhaustion.
- The Fifth Terrace (Avarice) contains souls forced to lie face down on the ground.
- The Sixth Terrace (Gluttony) contains souls forced to abstain from eating and drinking while walking past fountains of cool, clear water.
- The Seventh Terrace (Lust) contains a wall of fire through which the sinful must pass to burn away the lust that lies within them. The passage through the fire takes longer the more lustful the sinner was in life.
- The Summit contains the Garden of Eden. This is the Earthly Paradise and souls within return to the state of Innocence that existed before the fall of Adam and Eve. Souls may spend time here resting before they can enter heaven. As they leave the Garden of Eden, souls drink of the waters of the River Lethe to forget their sins and of the waters of the River of Eunoë to remember their good deeds.

Islam and Judaism

Some Jews and Muslims believe that souls can stay in Hell for a fixed period of time for their sins to be stripped away, then they are released to Heaven. This is the closest thing they have to Purgatory.



Heaven

The Paradise that awaits the good after death, Heaven is the aspiration of all good men of Crusaders. It is a place near God where the good may earn the rewards of a life kept pure and denied to the sinners of the world.

Christianity

Dante's Paradiso envisages the heavens as Celestial Spheres, each ranging further and further from the Earth and each representing a particular Virtue.

- The First Sphere (Moon) consists of souls who abandoned their vows, lacking the virtue of Fortitude.
- The Second Sphere (Mercury) consists of souls who did good out of the desire for fame, but lack the virtue of Justice.
- The Third Sphere (Venus) contains those souls who did good out of love but lacked the virtue of Temperance.
- The Fourth Sphere (Sun) contains the souls of the wise who embody prudence.
- The Fifth Sphere (Mars) contains the souls who fought for Christianity and who embody Fortitude. The souls in this sphere form an enormous cross.
- The Sixth Sphere (Jupiter) contains those souls who personified Justice.
- The Seventh Sphere (Saturn) contains the contemplatives, those souls embodying Temperance, who have close insights into the nature of God.
- The Eighth Sphere (Fixed Stars) is the sphere of Christ Triumphant.
- The Ninth Sphere (First Moved) is the abode of angels, from where God can be seen as a point of light surrounded by nine rings of angels.
- The Empyrean is a realm beyond physical existence in which it is possible to come face to face with God himself.

Judaism

Although many Jewish sects did not believe in the concept of Heaven, by the time of the Crusades Jews accept the idea of Heaven as a place where the souls of the good abide. At the time of the Crusades, many Jewish mystics had discovered that there were, in fact, Seven Heavens. These Seven Heavens are:

- The First Heaven (Shamayim) is the abode of Adam and Eve, is governed by the Archangel Gabriel and is the closest of the Heavens to Earth. It is the Sky Above or the visible Sky.
- The Second Heaven (Raquie) is where the fallen angels are imprisoned and is guarded by Zachariel and Raphael. When Moses visited Paradise he met the angel Nuriel who stood 300 parasangs (about 1200 miles) high and had a retinue of 300 angels fashioned from water and fire. This is the Vault of Heaven, the Sky Dome, the beaten Sky that supports the other Heavens.
- The Third Heaven (Shehaqim) is the home of the Garden of Eden and the Tree of Life. Ruled by Anahel, it is where manna, the food of the angels, is made. Two pairs of springs, one of milk and honey, the other of wine and oil flow into the Garden of Eden. Famous inhabitants of the Third Heaven include John the Baptist, Abraham, Isaac, Jacob, Moses, Aaron, the Israelites of the Exodus and the kings of Judah. The Book of Enoch says that the Third Heaven contains a place of torment where souls are punished, this would be a vision of Hell.
- The Fourth Heaven (Machen) contains the heavenly Jerusalem, the Temple and the Altar and is ruled by the Archangel Michael.
- The Fifth heaven (Machon) is ruled by Samael, who some say is evil and others say is a dark servant of God.
- The Sixth Heaven (Zebul) is ruled by Sachiel.
- The Seventh Heaven (Araboth) is ruled by Cassiel and is the holiest of the Seven Heavens as it is the realm in which God dwells. It contains the Throne of Glory and the Seven Archangels attend and serve God there. Underneath the Throne of Glory is the abode of all unborn human souls. This is also the home of the Seraphim, the Cherubim and the Hayyoth.

Islam

All the good people who die will go to Heaven, according to Islam. Unlike the Catholic Church, infants who die go to Heaven because Islam does not recognise Original Sin. Jannat, or Heaven, literally Gardens, is a place of great beauty and wealth where everyone wears the finest robes, the best jewellery and eats the best of foods and drinks the finest of drink, where everyone lives without hurt, sorrow, fear of shame. Heaven contains the houris or pure consorts, beings of purity with whom carnal pleasures may be shared, a hundred times greater than earthly pleasure.

The highest level of Heaven is Firdaus (Paradise) where the prophets, martyrs and the most truthful and righteous people live.

Islam has Seven Heavens, each of which has many names.

- The First Heaven (Rafia) has a gate (Bab al-Hafiz, the Gate of Protection) made of ruby with a lock made of pearls. The Guardian of this Heaven is the Prophet Ismail. Adam dwells here. The Sea of Life, milky white and as viscous as semen, lies between here and the Second Heaven, this restores to life and flesh that which was dead and will restore everyone who has died on Judgement Day.
- The Second Heaven (Qaydum) is made from red coral and the gate is made of pearls and its lock made of light. The gatekeeper is the angel Mikhail The Prophets Isa and Yahya dwell here and the Angel of Provision, Qasim, who tends to the needy, and the Angel of Death, Azrail, were encountered here.
- The Third Heaven (Zaytun) is made of copper and has a gate made of white pearls with a lock of light. It is commanded by the angel Arinail. The Prophet Yusuf dwells here as do the Guardian Angel of Hell, Malik, and the 18 Guardians of Hell who command the Zabaniya, demons of Hell. From here, it is also possible to see the terror of Hell and the punishments therein.
- The Fourth Heaven (Zahir) was created from a white pearl and has a gate of light and a lock of light. The guardian of this gate is Salsail. The Prophets Idris and Nuh live here as do Maryam, Buhayyid and Asiya, the most important women in the sight of the Lord.
- The Fifth heaven (Safiya) is made of red gold and has Kalqail as a gatekeeper. The Prophets Islma'il, Ishaq, Ya'qub, Lut and Harun dwell here.
- The Sixth Heaven (Khalisa) is made of a yellow gem and is ruled by Samkhail. The angel Mikhail sometimes dwells here.
- The Seventh Heaven (Ghariba) is made of light and is ruled by Afrail. Here is an angel who dives into the Ocean of Light in Paradise, shaking himself with each drop becoming an angel. Seated upon a throne is an angel Israfil whose feet reached the bottom of the earth and whose wings reached the utmost east and west with their tips. Ibrahim sits on a throne and teaches a multitude of children, these are the children who have died before reaching adulthood and learn the teachings of Islam. In the Seventh Heaven is the Bayt-al-Ma'mur, a house made of ruby with doors of emerald. Within this house, 70,000 angels come to worship each day, with Jibrail calling the angels to prayer, Israfil delivering the sermon and Mikhail acting as Imam. The Sidratul Muntaha, or Lotus Tree, is made of gold, with boughs of emerald and ruby and is a hundred and fifty years journey from top to bottom; upon its branches sit hordes of angels. Beneath this tree are four rivers, two visible and two hidden; the two hidden flow to the Garden of Eden and the two visible flow to earth where they become the Euphrates and Nile. The Divine Court (Kursi) is made of pearls and is too beautiful to describe. Between the Divine Court and the Divine Throne ('Arsh) there are 70,000 veils of gold to prevent the angels of the Divine Court being burned by the light of the Throne. The Divine Throne itself is made of emerald with legs of ruby; it is held aloft by 4 gigantic angels who will put the throne down at Judgement Day; 70,000 rows of angels praise Allah around the throne; a single drop from the Throne brings great wisdom to he who drinks it;

Limbo

Different from Hell and Purgatory, Limbo is a place between places, neither in Hell, nor in Purgatory, nor in Heaven. Limbo is a waiting place, full of those souls who had died without being baptised. Dante puts Limbo as the First Circle of Hell, however, Limbo should probably exist outside of Hell. Limbo contains the souls of the Righteous Pagans, those who were never baptised but never had the chance. It also contains the souls of unbaptised infants, those who had never committed any sins themselves but were still affected by the condition of Original Sin. Those in Limbo are not punished in the same way that souls in Hell are punished, but they are separated from God and weep at the thought. Some say that Fair Elfland itself lies in some corner of Limbo, but who can say who has never been there?



Campaigning

"It is easy to understand to what anger we were aroused to punish such villainy. Supported by divine aid, we engaged this enemy in battle and gained a quick victory."

King Richard Lionheart, 1191

This chapter has not glossed over the injustices and petty hatreds that often dominated the Crusades, but a campaign should approach the era differently. Like a historical novel, a historical campaign emphasizes selected aspects of its era to create a dramatic atmosphere-in this case, one of idealistic heroism and high adventure. Where the Crusaders showed intolerance or greed, player characters instead behave virtuously and with compassion, following the knightly ideal that emerged from the Crusading era.

Studying history is always valuable and often fascinating. Sometimes, though, the aims of history and of entertainment are fundamentally different. A historical novel may take careful liberties with details if these inaccuracies help its story, and it can downplay contemporary bigotries and other matters that would offend modern readers. Likewise, the Crusades campaign should respect the setting. But when obsolete medieval attitudes (bigotry, xenophobia, casual cruelty) would keep players from fully enjoying the game, replace those attitudes with more modern beliefs.

When the GM does this, it may be useful to give players the actual history first (briefly!), then tell them how the game adjusts history. "Your forces have captured Antioch. The historical Crusaders would have slaughtered everyone in the city, but your king has ransomed the citizens to Saladin for a fair sum. Now that you're inside the walls-" And so on with the adventure. These historical footnotes work best between episodes of the adventure, rather than in the midst when they might interrupt the flow of the action.

Deleting atrocities is obviously a good idea, but the campaign's combination of history and the historic ideal creates interesting lesser conflicts. Genuinely heroic PC Crusaders, drawn to the Holy Land to fight evil "pagans," soon learn that the Saracens are neither pagan nor devilish. With their entire moral justification for a holy war gone, what then? The heroes' companions and superiors may nurture the unreasoning hatred typical of the time. The heroes must decide by their actions whether to obey the orders of commanders or the dictates of conscience.

Clumsy or ill-advised actions may turn the heroes' peers against them, so that the PCs become renegades in an alien land. However, skillful play can lead to exciting opportunities. The player

characters might sidestep the fundamental conflicts of Outremer and instead do good works that help both sides: capturing bandits or pirates, fighting the fanatical Assassins, or delicately reigning in the passions of fellow Crusaders and thereby preventing calamities.

Many adventures derive not from conflict with the Saracens but simply from the meeting of two diverse cultures.

The Middle East that appears regularly on the evening news bears no resemblance to that of the 12th century. Differences in enemies, allies and causes notwithstanding, the very pace of Dark Medieval Jerusalem demands that players and GM make some significant adjustments to how they perceive and operate in the Holy Land.

Welcome to the 12th Century

Time and space behave far differently. Those characters counting on information, reinforcements or simple weaponry can find themselves waiting very long indeed for such rudiments. Opportunists of all sorts routinely delay or glean supplies both inside and outside the walls. Vital messages are often intercepted, and sometimes changed just enough to impact disastrously on the recipient's plans.

The physical makeup of Jerusalem and the surrounding region also influences characters' machinations. For example, the simple act of sending a message to an ally on the other side of town becomes an adventure in itself. Jerusalem is divided into three main quarters, one for each of the major religious communities. Each quarter boasts its own set of walls, gates and sentries, and each group of inhabitants immediately distrusts any outsider, for good reason. Any courier looking to deliver a missive must often pass through at least two of these neighborhoods, if not all three, to reach his destination —and then repeat the process upon his return. Shortcuts are out of the question; Jerusalem's bric-a-brac architecture teems with secret passageways, dead ends and doors that open to unexpected places — like someone's bedchamber. The only guaranteed route is the open, exposed one. And if the courier looks the wrong way at any point along his journey, he may never reach his destination.

The Decay of the Latin Kingdom of Jerusalem

After a brief power struggle between Baldwin III (1143-63) and his mother, the co-ruler at the time, he finally won power and decided to pour all of his military might into conquering Asacalon. Asacalon held out for numerous sieges, but eventually fell to the might of Baldwin III. Baldwin III's conquest of Asacalon left Damascus vulnerable for invasion by Nur ed-Din and despite Damascus's renewed relations with Jerusalem, the king of Jerusalem did not have the resources to come to the aid of the atabeg of Damascus.

King Baldwin III wanted to foster good relations with Byzantine Emperor Manuel I, so his planned attack on Egypt would be supported. Count Raymond of Antioch was killed during the conflicts involving Nur ed-Din and his widow Constance chose to marry the adventurous rogue Reynold de Chatillon out of love instead of the usual arranged marriages. This choice proved to be disastrous politically for the Kingdom of Jerusalem (for more details see Personalities of Outremer).

In 1163 Baldwin died; without heirs, he chose his brother Amalric (1163-74) as his successor. Amalric was married to Agnes of Courtenay, daughter of Joscelin II of Edessa. The patriarch of Jerusalem did not condone the marriage because of how closely they were blood related. So when Amalric took the throne in 1163 he had the marriage annulled on the conditions that his two children Baldwin and Sybylla were declared legitimate.

It seemed when Amalric took the throne that Egypt was primed for invasion by the Franks, it was plagued by political in-fighting between its viziers. Nur ed-Din sent his Kurdish general Shirkuh to struggles and restore order. He grew to become a rival and enemy of the vizier Shawar who sent to Amalric for aid. Amalric laid siege to Shirkuh's camp and a truce was signed between Nur ed-Din and Amalric on the conditions that Shirkuh left Egypt.

In 1166 Nur ed-Din made his move by invading Egypt and placing Alexandria under the control of Shirkuh. Again Shawar appealed to Amalric for help and the Franks expelled Nu red-Din's forces from Egypt receiving 100,000 gold dinar tributes annually and establishing a Christian protectorate over Egypt.

Amalric was eager to fully seize Egypt for himself; initially he was willing to wait for the aid promised from Constantinople for this invasion. He was persuaded by the religious of order knights the Hospitallars to make the raid without the aid of the Byzantines. The Templars argued against this, stating that it would another disaster like Damascus, and refused to help.

In 1168 when Shawar learned of his betrayal by the Franks he turned to Nur ed-Din for aid promising him one third of Egypt, so Nur ed-Din sent Shirkuh again turning back the tide of Frankish forces. Amalric's forces were soundly defeated, once again losing them another ally.

The Rise of Saladin

A few days after the defeat of the Christians, Shirkuh killed Shawar and than two months later he died. His nephew Saladin became the vizier and in 1171 C.E. eliminated all the Shi'ites ruling Egypt, replacing the dynasty with Sunni Abbasid Dynasty ruling from Baghdad.

A series of failed attacks on Egypt by the allied crusaders and Byzantines ensued because of lack of coordination and trust between the forces. Finally in 1174 C.E. Roger II of Sicily led his Normans allied with Amalric to invade Alexandria when the king died of dysentery and effectively the siege fell apart.

On May 14, 1174 C.E. Nur ed-Din passed away, creating chaos and inter conflict based on succession in Syria and Damascus. Saladin capitalized on this strife, by seizing Damascus and naming himself the rightful heir. He compromised by giving Mosul and Aleppo to the Zengid dynasty and taking control of both Egypt and Syria for himself. To legitimize his claim he married Nur ed-Din's widow, and finally the Islamic world was unified. Saladin continued the jihad propaganda started by Zengi and Nur ed-Din, his goal being to drive the crusaders back to Europe.

4-year Truce with Saladin

In 1176 C.E. the Seljuk Turks in Asia Minor utterly annihilated the imperial armies of the Byzantine Empire during the battle of Myriocephalum. This caused an end of Byzantine support in the Levant. No help was coming from Europe because of the war the Pope and Lombard League was conducting with northern Italy.

Saladin was busy consolidating his power in the Islamic world, made alliances with Seljuk Turk Sultan Kilij Arslan II in 1185 C.E. and later captured Aleppo and made an alliance with Mosul of the Zengid dynasty. Saladin also made a 4-year truce with the Franks. During this time he made a friendly alliance with the Byzantine Emperor, who did not have much choice given his difficult situation with the Turks. The Truce allowed Saladin to further increase his power in Syria.

Intrigues of the Leper King's Court

Baldwin IV the king of Jerusalem had contracted leprosy from an early age and would be unable to sire offspring. Many of the nobles believed that his reign would be short. His kingdom was effectively run by his regent Raymond of Tripoli. Because of the physical condition of the king his direct interaction with people was fairly limited so the court had split of into two competing factions for power of Jerusalem.

The first faction composed of Raymond of Tripoli and the archbishop William of Tyre, while the other faction included Agnes of Courtenay (King's mother), Reynold de Chatillon, Joseclin III of Courtenay, titular count of Edessa and finally Guy of Lusignan.

Sibylla the King's sister, was enchanted by the young dasher noble Guy and asked for consent in marrying him, which she received. He became guardian of the royal heir Baldwin V, and when leprosy claimed Baldwin IV's sight he became the regent.

In 1183 C.E. Saladin's army crossed the Jordan looking to provoke a fight with his large army. Guy summoned the crusaders together to meet Saladin and kept the army out of reach of Saladin, knowing full well that his enemy's force could not sustain themselves indefinitely and could be waited out. After a few weeks Saladin left, not being able to sustain the army long enough to wait for Guy. When Guy returned King Baldwin IV was enraged that Guy did not engage Saladin, calling him a coward and traitor. His regent status was stripped and the King tried to annul Guys' marriage to his sister which failed.

In 1185 C.E. Baldwin IV died from his leprosy and a year later his heir Baldwin V succumbed as well. A feud started between Joseclin III and Raymond of Tripoli that almost lead to open warfare between the crusader lords. Raymond in his rage makes a formal alliance with Saladin.

Sibylla agrees to annul her marriage to Guy, if preparations are made to set him and his needs up for life. After these negotiations and the legitimizing of her heirs, the nobles agree to let her pick her new husband, in which she picks Guy and crowns him herself.

Mood

In Jerusalem, emotion runs at a fever pitch. Decades of bloodletting from the Crusades have left their mark on the population. Paranoid mistrust of one's neighbors mixes with self-righteous zealotry, producing a palpable tension in the night air. And that's just on the mortal side of the spectrum.

ALIENATION: To European Christendom, Jerusalem literally lies on the other side of the known world. The city sits deep within the Muslim Caliphate; its small Christian population remains foreign to the European "liberators." Byzantium, the crusaders' closest major ally, is hundreds of miles away, and even its emperor's "alliance" with the western kingdoms leaves much to be desired. Help is a long way off; friends are hard to find; disorientation is a close companion.

AMBITION: Ambition runs unchecked throughout the region. Church and

state are inseparable during the Dark Ages, and the Crusades provide the perfect excuse to gain temporal clout under a holy banner. Having tasted initial victory in the First Crusade, European nobles look to augment their personal fortunes and fiefdoms by seizing land and tribute from the local populations. Entities such as the "crusader states" of Antioch and Tripolis and smaller citadels like the Krak des Chevaliers (captured by Muslims in 1187, recaptured, and finally overwhelmed for good in 1271) hold authority over locals and collect tolls from the endless caravans that traverse this area of the Middle East. The spiritual aura of the Crusades does not prevent its soldiers from succumbing to the temptations of this world, either. The pope is a temporal as well as spiritual ruler, and the commanding general who can find a way to vanquish the heathen invaders will surely earn himself His Holiness' eternal gratitude. Crusaders also remain fully aware of the lack of support coming from Orthodox Byzantium. Capturing Jerusalem gives the crusaders an ideally situated point from which to revenge themselves on the heretical emperor and his waffling advisors, should the opportunity present itself.

A Count's Ransom

This minicampaign takes place in historical or legendary Outremer and works best with a well-balanced party of Christian adventurers. Though the plot revolves around the capture of Count Baldwin in 1104, the DM can easily arrange the capture of another prominent prince during a border raid at any time during the 12th century.

Introduction

News of the midsummer jousting tournament at Antioch has drawn knights, adventurers, and entertainers from all across northern Outremer to witness a spectacle of military achievements, feasting, and general merriment. The Franks love a good party, and no one knows how to throw a better celebration than Prince Bohemund.

The joust should appeal to all kinds of characters. Obviously fighters enjoy the tests of martial expertise, but rogues also find mingling with the gold-laden throngs highly profitable. The clergy, of course, is at hand to bless the combatants, care for the wounded, and arbitrate disputes. The fighting, feasting, and general merriment will last almost a week. Despite the carnival atmosphere, however, not everyone is entirely in a festive mood.

A few months ago, the Franks suffered a serious defeat along the eastern frontier near Harran. The Saracens captured Count Baldwin and almost wiped out the forces of Edessa. Prince Bohemund's forces, however, emerged from the battle virtually intact, and even though the Prince later managed to defeat the Saracens and save Edessa from the pagans, the count remains in an unknown prison. Worse yet, the Prince seems unwilling to help ransom the count, for the arrogant Saracen lord has demanded an exorbitant price for Baldwin's release-50,000 dinars, 50 suits of Frankish mail, a dozen Cairene stallions, and a trio of albino goshawks. Unfortunately, both the Prince and the count's wife are completely broke. The flashy tournament conceals their true financial condition.

Background

While entertaining the PCs at the joust, drop hints and rumors about the Prince's previous campaign and the capture of the count. The Countess Morphia, wearing black silk robes and veils, lingers like a dark cloud around the festivities. Eventually she notices one of the PCs (a male warrior preferably a Frankish knight or monastic warrior) and arranges for a messenger to bring the PC and his friends to an audience in her tent.

Lady Morphia was an Armenian princess before her marriage to Count Baldwin. Her face is dark and exotic, quite different from the frail, pallid features of a Frankish lady. When the PCs arrive, she greets them in delightfully accented French (she also speaks Arabic and her native Armenian). From the outset, she attempts to discern the PCs' political loyalties. Are they sworn to the service of Antioch? Jerusalem? another minor Christian lord?

The countess eventually discusses her husband's capture. The situation in Edessa is dire. Most of the count's powerful vassals were either captured or slain during the battle. The remaining knights in her service cannot be spared from the defense of the county. Morphia makes it clear from the outset that neither she nor the Prince of Antioch has the financial resources to secure the count's release. The situation is not hopeless, however. The countess has influential allies who might help. But she needs resourceful and trustworthy assistants to act as messengers and help assemble her husband's complicated ransom.

Morphia cannot promise the PCs immediate pay for their service. Provided they swear fealty to her, however, Morphia promises to award them important fiefs in the County of Edessa once her husband is released. She stresses that by assisting her cause, the party will complete an invaluable service for all the Christian States of Outremer.

The countess is a sha'ir, witch, or hakima of considerable power (at least 10th level). She is quite knowledgeable about the history, science, and languages of the region. As the party slowly gathers the parts of her husband's ransom, she might serve as a mentor, tutoring the PCs on local history, Arabic, perhaps even magick. She might also provide a few minor magical items in exchange for their service. For the rest of the adventure, the countess retires to Edessa, where she awaits news of the party's success and manages the realms in her husbands absence.

The adventure

The plot is relatively straightforward. The PCs must help Morphia assemble the four parts of her husband's ransom: 50,000 dinars, 50 suits of mail, a dozen Cairene stallions, and three albino hawks. The countess offers suggestions for each of these.

50,000 dinars: Only the King of Jerusalem currently can raise that much gold. As the count's lord, he is obliged by his oath of fealty to help secure the count's release. First, Morphia wants the PCs to act as messengers between her and the king. This is not a trivial task, for the road to Jerusalem is both long and poorly patrolled. Long journeys in each stage of the adventure provide ample opportunity for entertaining encounters with bandits, Saracen raiders, or even a monster.

Finding the king is not easy, for (of course) he is not in Jerusalem when the PCs arrive. King Baldwin is a vigorous warrior, devoted to expanding and stabilizing his realm. He is shrewd, ruthless, and constantly at war with his Saracen neighbors. The PCs have to track him down in the field to deliver their message, witnessing and possibly assisting his conquests. Provided the PCs can safely deliver Morphia's letter, the king announces his intention to help raise the money for the count's release. Collecting the gold will not be easy, the king says. He promises to have most of it gathered in Jerusalem within a few months, but transporting this much wealth safely back to Edessa poses a problem.

Fifty suits of Frankish mail: This task moves much more smoothly. The king graciously donates all the spare mail in his royal armories for the count's ransom. He writes a letter to the bailiffs of each royal stronghold, ordering them to turn over their extra armor to the PCs. However, the party must travel to each castle, present the letter, and collect the armor. Through adroit role-playing, coercion, and perhaps a little bribery, the party can assemble this pile of armor without much difficulty. Again, the PCs must deliver the armor safely to the countess in Edessa.

A dozen Cairene stallions: Knowledge of Arabic helps the party enormously here. The gold and the armor were easy compared with this task. If the party had enough money, they could simply pay an Arab merchant in Acre to import the horses from Cairo. The countess cannot afford to pay this price. She has an alternate plan.

A few years ago, Count Baldwin saved a Saracen merchant's caravan from Aleppan raiders. This merchant, named Mu'izzi, lived in Cairo and managed a business between his native city and Mosul. Though Mu'izzi handsomely rewarded the count, the merchant made it clear that he still felt a debt of gratitude to the Frankish lord. Morphia asks the party to go to Cairo and request Mu'izzi's help in obtaining the stallions.

Travel to Cairo provides many opportunities for adventure, especially because Egypt is currently at war with the Kingdom of Jerusalem. Disguised as merchants, however, the party can travel by ship fairly easily from Acre to Cairo. Morphia gives the party a letter of introduction to an Arab ship captain in Acre and to Mu'izzi in Cairo. The trip may be complicated by Sicilian corsairs or even sea monsters.

Once the characters arrive in Cairo, customs officials diligently search them and require a modest tax. Although Christians are allowed in the city, they are forbidden to bear arms; so long as they remain in Cairo, they may not wear armor or carry any weapon larger than a dagger. Guided by the ship captain, the party winds its way through crowded, narrow streets past mosques and bazaars, to Mu'izzi's home.

After the PCs explain the count's dilemma, the merchant promises to obtain the stallions and put them on the ship. In the meantime, the party can explore the fantastic city and the nearby pyramids.

A trio of albino goshawks: To obtain these rare birds, the party must learn about falconry, a favorite sport and diversion of Arab nobles. Many Frankish lords, including the Prince of Antioch and the King of Jerusalem, enjoy this sport as well. These expensive birds of prey are trained and cared for by expert hirelings known as falconers. One of Morphia's cousins, named Nikael, is a falconer's apprentice in the mountains north of Antioch. The countess directs the party to Nikael to learn more about albino goshawks.

The falconer's apprentice has heard of these rare birds, but they only live in the deserted Anatolian highlands. Out of respect for his cousin (and in hope for a position at her court once he finishes his apprenticeship), Nikael leads the party north across the dangerous Turkish frontier to find these rare birds. Once the characters leave the Turk dominated valleys of Anatolia, they must travel through an inhospitable mountain wilderness, threatened by lions, wolves, and possibly dangerous spirits such as jinn.

Plot twists

The adventures in this campaign are fairly straightforward, but the DM can complicate matters with a few plot twists. Here are a few suggestions:

- Prince Bohemund of Antioch is desperate for cash. The latest defeat at Harran and the recent joust have emptied his treasury. When he learns the PCs are escorting the

50,000 dinar ransom from Jerusalem, he orders his capable and ruthless nephew, Tancred, to stage an ambush. Disguised as Saracen raiders, Tancred and his large patrol lie in wait.

- Mu'izzi of Cairo is a secret operative of the Assassins. He happily helps ransom the count, because the Assassins hope to establish a new stronghold in the area. After the count is released, the Assassins will approach him with an offer he cannot refuse. In the short term. Mu'izzi might enlist the unwitting party in the Assassins' service, as spies, messengers, or couriers. They may never discover the nature of their employment, unless (and until) something goes wrong on the mission.
- Despite outward appearances, the king has no intention of raising the money for the count's ransom. The king needs the gold for his own campaigns against the Saracens. Although he never directly refuses to donate the money, he never produces it, either. Each time Morphia sends the Its to inquire, the king is either indisposed, or, if the Its track him down, he is still gathering the funds. A little snooping around court at Jerusalem reveals that the king has made no effort to assemble the ransom. The Its must turn elsewhere for the funds—perhaps a helpful Mu'izzi?
- Morphia's youngest daughter. Yvette, falls in love with one of the Its. A proud and independent girl of 13, she is obsessed with romantic ideas of chivalry and courtly love. She wants to marry a dashing knight, but really, any swarthy adventurer will do. Introduce Yvette at the beginning of the campaign. accompanying her mother to the joust. Each time the party returns to Edessa, Yvette shows up to fawn over her chosen champion. Before long, she asks her parents to arrange a marriage!
- Nikael, the falconer's apprentice, is hiding in the mountains for more reasons than simply training hawks. For the past few months, the ranger has been poaching deer in Prince Bohemund's forests near Antioch. The prince has offered a reward for Nikael's capture or accidental demise.
- Just before the PCs deliver the ransom, one of the count's vassals, Joscelin, escapes from prison with the help of Armenian spies. Though wounded, Joscelin wants to head a war party into Saracen territory to rescue Count Baldwin. Unfortunately, none of Edessa's knights can be spared-unless the PCs decide to join this foolhardy venture. Morphia advises against this, especially because she does not believe the story of Joscelin's miraculous escape. Who released Joscelin and for what purpose?

Concluding the campaign

Once the party has amassed the ransom in Edessa, Morphia gathers her remaining knights to escort the trove to the appointed meeting place. After inspecting the treasure (perhaps frowning at the damaged condition of some suits of mail), the Saracen lord releases Count Baldwin. Following the tender reunion with his wife, the count rewards each PC with an important fief in his domain (vacated by knights who died at the Battle of Harran). Provided they serve him well, when the count becomes King of Jerusalem in eight years, he no doubt promotes his most loyal vassals to important roles in the service of Outremer. Of course, the future Queen Morphia continues her generous patronage of the PCs.



Adventure Hooks

Saladin's Scimitar

Everyone knows that tempered steel from Damascus, mottled with a characteristic smoky pattern, makes the best swords in the world. Saladin's legendary scimitar of sharpness, for instance, was forged in Damascus. That blade has now disappeared. Some whisper that it was stolen by the Assassins, others think that a political rival from Baghdad sponsored the theft. There is always the possibility that the charitable sultan simply gave it away to an admiring visitor. Regardless of the reason, the sword has supposedly changed owners, and Saladin does not seem to care.

Members of the Frankish nobility, including the king, place a great value on magical and legendary weapons. These patrons all want to locate and obtain this weapon, regardless of cost.

This adventure is driven by rumors, spread across Outremer by Saladin's clever network of spies and propaganda artists, and the scenario provides an opportunity to lead the party on a wild goose chase across the Holy Land. As they travel from city to city, the PCs hear new and increasingly outlandish rumors about the scimitar. Make up as many amusing stories as desired. The Saracens have devised the entire propaganda campaign to make the sultan (and his magical weapon) seem larger than life, thereby demoralizing the Christians of Outremer. The party should also hear the good legends of Saladin's generosity, honor, and compassion.

Eventually, if the heroes persevere, rumors lead them to Damascus, the western capitol of Saladin's empire. The scimitar remains, as it always has, in Saladin's palace. Because the party no doubt has learned by now about Saladin's custom of meeting foreigners, they might be tempted to arrange an audience with the sultan.

Saladin is a busy man, shielded in his palace behind an impressive bureaucracy of mamluks and advisors while he plans his next military campaign against the Franks. The party must first convince Saladin's ministers (some of whom speak French) to admit them for an audience. Should the viziers learn that their own propaganda has brought the PCs to this spot, they immediately arrange for an interview with Saladin, After all, the Sultan will be interested to learn about the effectiveness of his own spy and propaganda network.

After stripping them of all weapons, guards escort the heroes through the palace, past countless riches and treasures carefully arranged to impress visitors. However, Saladin's diwan (public audience room) is more spartan. Dressed in a simple white robe, the sultan waits for the PCs. He is a short, thin man, but he has a warm, welcoming smile. He only speaks Arabic; an interpreter is available, if necessary.

Saladin is interested in (and amused by) the tales of the party's travels in search of his scimitar. By the end of the interview, he appears quite pleased. "Your sources of information are no doubt mistaken," Saladin says, pointing to a sheathed scimitar lying beside him, "as Khlamsin has never left my side since I began the jihad." The scimitar, he insists, is not for sale at any price.

So that his guests do not leave Damascus empty-handed, Saladin gives them each a blade of Damascene steel. The party may remain in the palace as Saladin's guests for up to three days. The Sultan invites them to return to Damascus in a few months, when he can pump them for more information about political and military developments in Outremer. Gradually, the party might even become Saladin's spies!

The Leper Knights

The Knights of Saint Lazarus are a small monastic brotherhood modeled after the Hospitallers, charged with tending a few leper colonies in the mountains south of Antioch. The Lazarites are sometimes known as the Unclean, or Leper Knights, for it is rumored that only warriors stricken with the plague may join their brotherhood. Initially, they defend the colony from the bandits and monsters that inhabit the wilderness. As their affliction gradually worsens, the Lazarites are cared for by their fellow knights.

Leprosy is the least contagious of all infectious diseases. Contrary to belief both during the Crusades and today, leprosy is not fatal and does not in itself disfigure its victims. Rather, it deadens sensations of pain, so that victims often leave injuries untreated; the wounds become infected and then gangrenous, leading to the awful disfigurement seen in advanced cases. In the Middle Ages, every society regarded lepers with terror and loathing.

In a land of infestation and disease, victims of leprosy are frighteningly common, even among the Frankish aristocracy. Sadly, a young Frankish noble named Bernold has fallen victim to this disease in Jerusalem. All attempts to cure the boy have failed, and the family has decided to send Bernold to the Lazarites far to the north. The family first asked for volunteers to escort the boy to the leper colony, but so far none have accepted. Bernold's parents are now offering a handsome reward (1,000 dinars) to any group who completes this charitable deed.

Bernold, a pimply young lad of 16, has not yet realized the nature of his illness. Still in its early stages, the leprosy has merely numbed the tips of his fingers and toes. Besides these symptoms (which will gradually worsen with time until all his extremities have gone numb), there are no outward signs that the boy is a leper. Bernold's parents have hidden the truth about the disease-partly to shield the child's feelings, partly because of their own weakness, and partly to avert a scandal among the elite social circles in Jerusalem.

As a result, the boy has become a spoiled brat. Ever since he became sick, his parents have fawned over him and given the boy anything he wanted. Now that they are sending him away, he has become quite enraged.

Bernold has no desire to go to the monastery -he has everything he wants at home in Jerusalem! The youth is not stupid, however. He plays along with his parents and the PCs until he sees the

opportunity to escape. With a small pouch of gold, he hopes to reach Acre, and from there, sail to Sicily. He dreams of becoming a corsair and living a life of adventure as a pirate.

One night, after the party has left Jerusalem with Bernold, he sneaks off into the darkness, but quickly runs into a small band of Saracen adventurers on a light raid. The troupe consists of a dozen Turkish cavalry and a trained mamluk named Salim, all led by a cunning sorcerer named Al-Afdal. The wizard immediately realizes Bernold's social standing and charms the boy into obedience. The Saracens prepare to ride back to Damascus, where they will hold Bernold for ransom (or sell him at the slave markets if their demands are not met).

If the heroes do not recover Bernold and get him safely to the Lazarite monastery, their reputation in Jerusalem is seriously damaged. Bernold's parents are prominent members of the aristocracy and seek to avenge the family honor at the earliest opportunity!

Ruins of the Ancients

The Holy Land nestles among the wreckage of ancient civilizations. In Egypt the crumbling pyramids and antique monuments still wait for explorers. Priceless treasures remain hidden beneath the forbidding desert sands, guarded by mummified guardians and unmoving statues. Near Baghdad, the ruined cities of Babylon and Nineveh have been abandoned to the wind and the mercurial jinn. Amid the maze of broken walls and tumbled pillars, dark pits and hidden stairwells descend to the temples of Baal and other gods best left forgotten. Countless other crumbling ruins litter the wilderness landscape near Outremer.

Along the road from Acre to Damascus, near the Christian-Muslim frontier, lies a ruined stronghold built a century ago by the Byzantines. The Damascenes once razed the castle, so that now only featureless piles of rubble remain. It is rumored, however, that the Saracens never discovered the castle's treasury. Somewhere, hidden in the ruins and guarded by angry ghosts, lies over 100,000 dirhams in silver coins. A few small expeditions have left Jerusalem to search the castle ruins, but none have returned. Are angry spirits to blame, or merely the large gang of bandits who secretly search for the treasure?

Star-Crossed Lovers

In the Christian city of Tyre, Humphrey of Auvergne and Tamr bin Astok met by chance at a well. The noble young bard was watering his horse; she was drawing water for her family. Their eyes met, and they fell in love. Their respective families, of Frankish Christian and Shi'ite Muslim backgrounds, abhor each other. Soon after Humphrey asked for Tamr's hand in marriage, the girl's family carried her away to a secret location in the city, and now they plan to transport her to Damascus.

The heroes meet Humphrey on the street as he is being bodily ejected from the Astok's house. The handsome young gallant begs them for help in locating his true love. He offers the PCs money, he promises to compose odes in their honor, he appeals to their Christian charity, and if all else fails he threatens to risk his life by trying to rescue Tamr alone. Humphrey is so endearingly passionate that the heroes should feel a foretaste of the romantic chivalric ideal that emerged later in the Middle Ages, wherein pure love between knight and lady drew bystanders to help them overcome obstacles to a just union.

If they help Humphrey, the characters can locate Tamr's hideaway and arrange a lovers' rendezvous through trickery or stealth. Humphrey and Tamr have only brief, chaste moments together before their families discover the scheme, but this short time serves to demonstrate their love to even cynical PCs. Perhaps a priest PC can marry the two on the spot!

But marriage or not, the families separate the lovers. Both families using increasing force to dissuade those who seek to unite Humphrey and Tamr. Her father is a leading local merchant, a shareholder in many rich caravans that bring frankincense from Arabia and dried fruit and gemstones from Ethiopia. He sends Tamr's burly brothers to teach Humphrey (and the PCs?) not to "violate the purity" of a good Muslim woman. Meanwhile, he ships Tamr off as an unwilling passenger on the next caravan to Damascus, where the Astoks have family.

On the Frankish side, Humphrey's uncle, Theophilus, is a leading Templar knight. The thought of his nephew marrying a Saracen disgusts him. With permission from Humphrey's father, the Templar and some lesser knights try to abduct the lad and hold him in a nearby castle until this fiasco blows over.

In a rigorous historical account this unfortunate love would lead to tragedy. But in a role-playing game the heroes can help the young lovers escape society's strictures. Humphrey's loyal servant can give the PCs the bard's desperate plea for help (perhaps expressed in verse), and they can rescue him from Theophilus's castle. Then, with angry knights minutes behind, the PCs and Humphrey reach Tam's home and discover from her loving sister that Tamr has already left with the caravan. There follows an exciting chase through the desert, a stealthy or quick raid on the caravan, and extrication of the overjoyed Tamr.

Then what? The lovers have no future together in Outremer or surrounding Islamic lands. The heroes can send them with another caravan north to tolerant Constantinople, or by ship southwest to free-thinking Alexandria, Egypt. The nobleman and his bride might instead take up a humble anonymous existence in an obscure village outside Tyre, or the sympathetic caravan leader could hire them as guard and cook on this and subsequent caravans.

Ultimately, the characters may incur the wrath of two dangerous noble houses. The heroes may have to make a further Faustian bargain with the Assassins to prevent the Auvergnes and Astoks from pursuing revenge against them. However, the Auvergne patriarch and the Astok father might instead pursue vendettas against one another, ignoring the PCs. In an unlikely happy ending the two families (with the PCs' help) realize they can use one another's help and form a restrained alliance: the Astoks providing luxuries to Tyre's nobility, and the Auvergnes serving as the Astoks' caravan guards in bandit-ridden lands.

An Angel's Riddle

In the heart of the Syrian desert, a small shrine stands near a verdant oasis, dedicated to Saint Peter, the first Apostle. Over the years, many devout pilgrims and knights have sought this secluded shrine. Countless searchers perished during the long, treacherous journey, but a few survived the ordeal. These fortunates claim they were guided to the calm shrine by a beautiful maiden named Catherine, a radiant angel of incomparable grace and poise. At the shrine, the pilgrims saw the Sacred Slippers of Galilee, worn by Saint Peter when he walked on water at Christ's bidding. The angelic guardian promised to give the Sacred Slippers to any pious Christian who could answer her riddle and perform a secret quest. However, those who have tried to solve the angel's riddle and undertaken her mysterious task have never been seen again!

Glossary

Ahl al-kitab: Terms means "People of the Book" referring to Christians, Jews and Zoroastrians.

alim (Arabic): a learned man, usually in the Islamic sciences, law, or religion.

amir (Arabic): "one who commands," usually an important military leader, commander, or general; in Turkish, emir.

Anatolia: Asia Minor, the Asian region of what is now Turkey.

Assassin (from Arabic hashishim, meaning "users of hashish"): a fanatical militant sect of Shi'ite terrorists during the Crusades. See "Shiah."

atabeg (Turkish): "prince-father," originally an adoptive regent who ruled in the name of a young prince; later it applied to dynasties of governors.

bezant (Greek): a Byzantine gold piece, a standard Western currency at the time of the Crusades.

Caliph (Arabic): the "deputy" and "successor" of the Prophet Muhammad; originally the spiritual and political leader of the Islamic world recognized by the Sunni branch of Islam. During the Crusades, the Caliph was an impotent figurehead, dominated by a Turkish sultan.

Chanson de geste (French, "song of heroic deeds"): a genre of French romantic poems popular in the Middle Ages, celebrating heroic or historical figures. The best known example is the Song of Roland.

Crusades (English, from French croix, "cross"): the wars fought by Western Christendom to recapture the Holy Land from the Muslims.

dinar (from Greek denarion): an Arabic gold piece.

dirham (from Greek drakme): an Arabic silver piece.

diwan (Arabic): the chamber or tent where a ruler holds court or receives counsel.

emir: see amir.

fida'i (Arabic, plural fedayeen): "one who sacrifices himself" for a cause, a freedom fighter.

Franj, Faranj, Ifranj, Ifraniat, etc. (Arabic): various words used to describe the Franks, and later any fair-skinned Westerners.

harnmam (Arabic): the public bath, an important institution in Arabian society.

hajj (Arabic): the obligatory Islamic "pilgrimage" to the holy city of Mecca, one of the Pillars of Islam. After the hajj, a Muslim receives the title hajji.

hijra (Arabic): the "flight" or "emigration" of the Prophet Muhammad to Medina in 622 A.D., the start of the Muslim calendar. Also Hegira.

Hospitaller: a monastic knight belonging to the military Order of Saint John, which was first founded as a hospital in Jerusalem and later mobilized in the defense of the Holy Land.

imam (Arabic): a "leader" of the Muslim community, or any Muslim who leads the prayers in a mosque.

indulgence: an absolution of sins given by the Pope, which assured that the recipient would not have to suffer temporal punishment in Purgatory, but would go straight to Heaven after death. The Pope granted indulgences to all those who went on the Crusades.

invest: to surround and besiege a fortified site, blocking all communications and supply lines.

Islam (Arabic): "Submission" to the will of God. The religion founded by Muhammad.

jihad (Arabic): originally, the Islamic "struggle" for achievement in the name of God. By extension, the word later came to mean a holy war against enemies of Islam.

jinni (Arabic): a genie or malignant spirit. Plural jinn.

khamsin (Arabic): a hot wind from the desert.

Ka'aba (Arabic): the most sacred shrine of Islam, located at the heart of the Great Mosque in Mecca.

mamluk (Arabic): a warrior slave who serves the state to earn his freedom. This institutional slavery prevailed in the Islamic world during the Crusades, giving rise to the Mamluk dynasty in Egypt during the 13th century.

mosque: an Islamic place of worship. muezzin (from Arabic rnu'adhdhin): a man who calls Muslims to prayer five times daily, usually from the minaret of a mosque.

mullah (Arabic): a preacher of Islam.

Muhammad: A.D. 570?–632. Founder of Islam. Regarded by Muslims as the last and greatest of the line of Prophets including Moses, Abraham, and Jesus.

Muhammadan: Western synonym (until the 19th century) for a Muslim, a term repudiated by Muslims because they do not worship the Prophet Muhammad. See also "Saracen."

Outremer (French): the land "beyond the sea," i.e., the Christian States of Jerusalem, Antioch, Tripoli, and Edessa.

qadi (Arabic): a judge who enforces the Sharia.

Quran (also Koran, Arabic): the holy book of Islam, which Muslims believe was dictated by God to the Prophet Muhammad.

ra'is (Arabic): any temporary public official or elected leader in a town or village.

reduce: to capture a fortified site and neutralize the enemy forces within.

Ramadan (Arabic): an Islamic holy season lasting one lunar month, during which Muslims ritually fast from sunrise to sunset. Because it follows a lunar calendar, the beginning of Ramadan shifts annually.

Rum (Arabic, "Rome"): the Byzantine Empire, once the eastern part of the Roman Empire. It later applied to regions of Anatolia conquered by the Turks from the Byzantines.

Saracen (from Greek Sarakenoi and Latin Saraccnus, "people who dwell in tents"): first used to describe the Bedouin nomads who inhabited the Arabian Peninsula. By the time of the Crusades, this Western term was extended to include all Muslims, whether Turks, Kurds, Arabs, or Egyptians.

Saahir: A scholar sorcerer in the Muslim world often accomplished in alchemy.

Seljuqs (Turkish): several Turkish dynasties that ruled central and western Asia from the 11th to 13th centuries.

Sharia (Arabic): the Holy Law of Islam, which codifies the conduct of Muslims in everyday life.

Sharif (Arabic): a noble, descended from the family of the Prophet Muhammad.

Shiah (Arabic): a minority branch of Islam at the time of the Crusades, which revered the Caliph of Egypt as the successor of the Prophet Muhammad. A Shi'ite spurned the authority of the Caliph in Baghdad.

Sufi (Arabic): a mystic, religious order of Islam, founded in the 8th century.

Sunni: The majority orthodox Muslim sect.

suq (Arabic): the indoor bazaar or marketplace of a city or town.

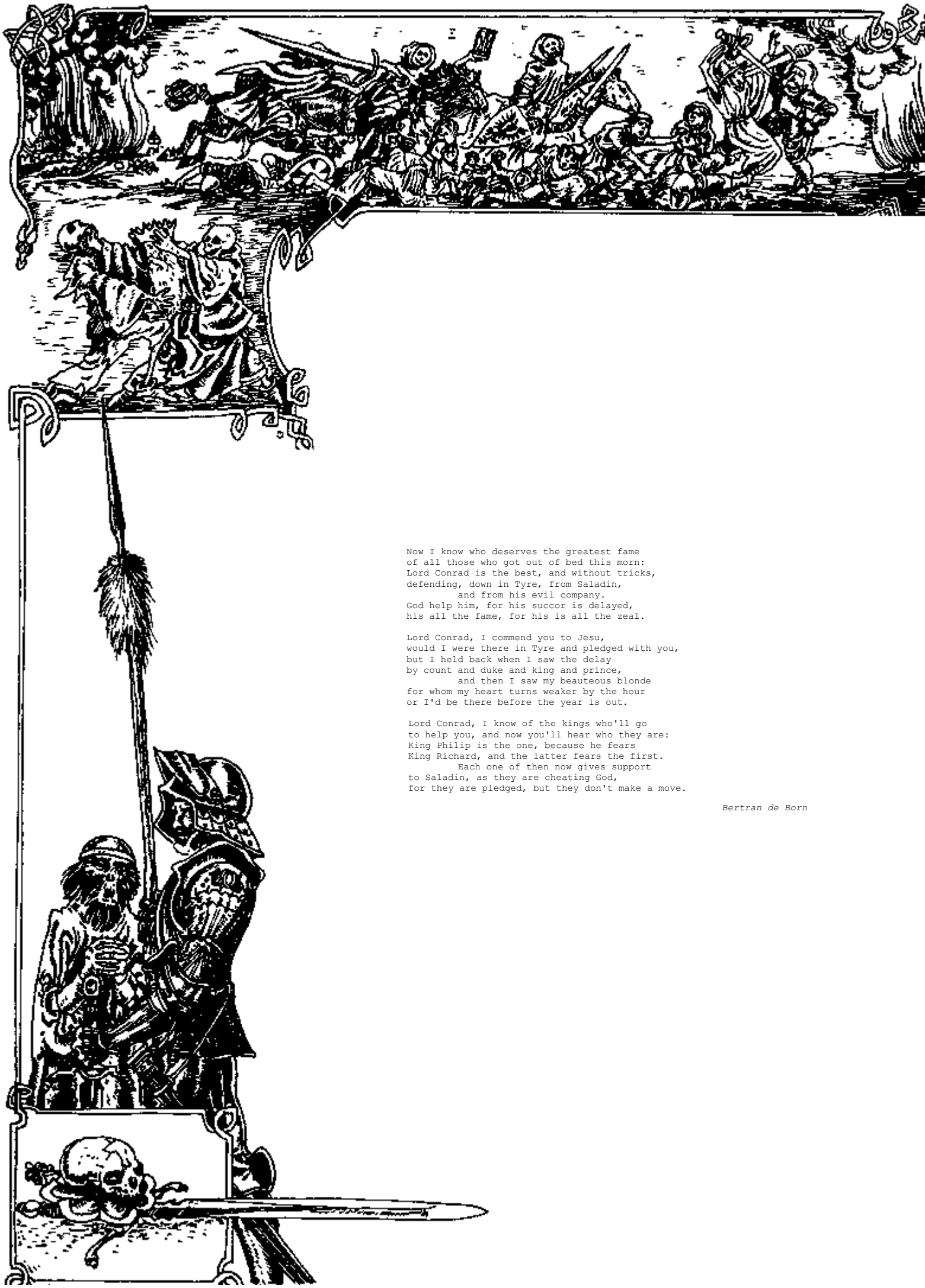
Sunna (Arabic): "the way" of the Prophet Muhammad, including all his speech and actions. A Sunni adheres to these tenets. The term also refers to the majority branch of Islam at the time of the Crusades. Sunnis revered the Caliph in Baghdad as the successor of Muhammad, as opposed to the minority Shiites, who supported the Fatimid Caliph of Egypt.

Templar: a monastic knight belonging to the military Order of the Temple, founded to protect pilgrims on the road to Jerusalem.

Turcopole: Someone who is of both Frankish and Saracen blood.

vizier (from Arabic wazir, "minister"): originally the chief advisors of the Fatimid Caliph in Egypt, the viziers eventually administered the government under the theoretical authority of the figurehead Caliph. Once Saladin conquered Egypt and abolished the Caliphate, the vizier became the ultimate power in the country.





Now I know who deserves the greatest fame
of all those who got out of bed this morn:
Lord Conrad is the best, and without tricks,
defending, down in Tyre, from Saladin,
        and from his evil company.
God help him, for his succor is delayed,
his all the fame, for his is all the zeal.

Lord Conrad, I commend you to Jesu,
would I were there in Tyre and pledged with you,
but I held back when I saw the delay
by count and duke and king and prince,
        and then I saw my beauteous blonde
for whom my heart turns weaker by the hour
or I'd be there before the year is out.

Lord Conrad, I know of the kings who'll go
to help you, and now you'll hear who they are:
King Philip is the one, because he fears
King Richard, and the latter fears the first.
        Each one of then now gives support
to Saladin, as they are cheating God,
for they are pledged, but they don't make a move.

Bertran de Born

Book 8

King Arthur

Dedicated to the memory of Chrétien de Troyes who passed away in 1183



Chivalry and Sorcery

Contents

King Arthur....5
Introduction....5
The Legend of Arthur....5
The First Telling....5
The Vulgate Cycle....6
Le Morte D 'Arthur....6
King Arthur's world....6
The Fall and Rise of Camelot....6
Before Arthur....6
The Sword in the Stone....6
Morgan Le Fey....7
Lancelot du Lac....7
Parsifal and the Fall of Camelot....7
Merlin's Ruin....7
Conceiving an Heir....7
The Quest for the Grail....7
The Return of Mordred....8
Recent History....8
The Land and the King are One....8
The Petty Tyrant....8
The Taxmen....8
Raid on Dartmoor....8
Casualties of War....9
A Difference of Opinion....9
Merlin....9
A Land in Chaos....9
Time Line....9
Roman Period....9
Roman Period Ends....10
Pendragon Era....11
Phase 1: Anarchy (495-509)....11
Phase 2: Unification (510-524)....11
Phase 3: Consolidation (525-539)....12
Phase 4: Apogee (540-554)....13
Phase 5: Downfall (555-570)....14
Postscript....15
Characters of Legend....15
Vilains....22
Magicians....23
Clerics....24
Heroes....24
Lancelot du Lac....24
Tristam....27
Merlin....32
Coat of Arms....34
Meeting the Great Knights....34
The Lands....35
Rivers....35
Forests....35
Hills....35
Mountains....36
Marshes....36
Settled Lands....36
The King’s Roads....36
Encounters....36
Roman Road Encounters....36
Settled Lands Encounters....37
Open Lands Encounters....37
Woodland....37
Dense Woods Encounters....37
Uplands Encounters....37
Marsh Encounters....37
Character Homeland....38
Logres....39
Anglia....39
Arden Forest....39
Avalon Marshes....39
Aventureuse Forest....39
Avon River(s)....39
Bassus River....39
Bedegraine....39
Bedegraine Forest....39
Brun....40
Camelot Forest....40
Campacorentin Forest....40
Clarence....40
Dorset....40
Essex....40
Fens....40
Hampshire....40
Hertford....40
Humber River....41
Huntington....41
Jagent....41
Kent....41
Lambor....41
Landoine Forest....41
Lincoln Forest....41
Lindsey....41
Lonazep....42
London....42
Morgaine’s Forest....43
Perdue Forest....43
Quinqueroi Forest....43
Salisbury....43
Sauvage Forest....43
Silchester....43
Sorestan....44
Somerset....44
South ports....44
Sussex....44
Thames River....44
Trent River....44
Tribruit....44
Tribruit River....44
Windsor Forest....44
Wuerensis....44
Cambria....45
Arden Forest....45
Arroy Forest....45
Black Mountains....45
Cambrian Mountains....45
Cameliard....45
Cardigan (shore)....45
Cheshire....45
Dean Forest....45
Escavalon....45
Est regales....45
Galvoie....45
Gloucester....46
Gomeret....46
Gwaelod....46
Isles of Cambria....46
Nain Forest “Forest of the Dwarfs”....46
Norgales....46
Orofoise....46
Prescelly Mountains....46
Roevant Forest....46
Powys....46
Cumbria....46
The Yorkshire Moors....47
Cambenet....47
Catterick....47
Deira....47
Deleable Forest....47
Malahaut....47
Maris “The Marshes”....47
Nohaut....47
Pennine Mountains....47
Perilous Forest....47
Rheged....47
Roestoc....48
Roestoc Forest....48
The North....48
Benoic....48
Calidonian Forest....48
Escoce....48
Garloth....49
Gorre....49
Lothian....49
Orkneys....49
Pictish Highlands....49
Strangorre....49
Surluse....49
Cornwall....49
Devon....50
Lyonesse....50
Tintagel....50
Totnes....50
Brittany....50
Cornouailles....50
Domnonie....50
Leon....51
Vannetais....51
Broceliande Forest....51
The Western Isles....51
Ireland....51
Ailech....52
Connacht....52
Dal Araide....52
Dal Riada....52
Leinster....52
Long Isles....52
Meath....52
Munster....53
Oriel....53
Out Isles....53
Pomitain....53
France....53
Anjou....53
Champagne....54
Flandre....54
Ile de France....54
Normandie....54
Poitou....54
Gaul....54
Ganis....55
Languedoc....55
Narbonne....55
Provence....55
Toulouse....55
Britain and Europe....55
Logres, Arthur’s Kingdom....55
Foreign Britain....55
Cambria....56
Cumbria....56
Pictland....56
Cornwall....56
Brittany....56
Areas Outside Britain....56
Ireland....56
Europe....56
Chivalric Orders....56
The Queen’s Knights....56

Knights Of The Grail Temple.....57
Order Of The Golden Apple.....57
The Young Knights.....57
The New Celts.....57
Order of Red Knights.....57
Knights Of The Wolf.....57
Temporary Fellowships.....58
Christian places of Interest.....58
Christian Organizations.....59
Pagan Places of Interest.....59
Pagan deities.....59
Camelot.....60
The Marketplace.....62
The Guard Houses.....62
The Armory.....62
The Livery Stables.....62
The Smithy.....62
Pellion's Tavern and Inn.....62
The Poor House.....63
The Baths.....63
Magick.....63
Enchanted Britain.....63
Ley Lines.....64
Sample Places Throughout Britain.....64
Magical Places in Logres.....65
Faerie.....65
Performing Magick in Faerie.....66
Entering Faerie.....66
The Fey.....66
Society.....66
The Clans of the Fey.....67
The Lobeholders.....67
The Silverkiels.....67
The Giantsteppers.....67
The Stonegrinders.....67
Diminutive Faeries.....67
Giants.....67
Trolls.....67
Meeting Faeries.....68
The Seelie Court.....68
The Unseelie Court.....68
The Green Knight (De Hautdesert).....68
The Wild Hunt.....68
Lands of the Dead.....68
The Forest of Bür.....68
The Tower of Bür.....68
Gaining Entrance.....69
Inside the Tower.....69
Merlin's Doom.....69
The Haunted Chamber of Avalon.....69
The Food Storage Room.....69
The Bunk House.....69
The Kitchens.....69
Meleagant's Quarters.....69
The Turret.....69
The Lake of Viviane.....70
Adventuring.....70
The Castle Of Tears.....70
Introduction.....70
The Bridge Of Forgetfulness.....70
Two Brothers.....71
Imane The Wise Woman.....71
Inside The Hut.....71
At the Lake.....72
The Griffin.....72
Up the Mountain.....72
Triumphant Return.....72
The Fork In The Road.....72
Llanbadern Fawr.....72
Asklng for Help.....73
A Meeting On The Road.....73
Castle Pleure.....73
Boating Across the Marsh.....74
The Yr Hen Wrach.....74
Return To Castle Pleure.....75
The Maiden Judging.....75
The Combat.....75
Epilogue.....75
The Spectre King.....76
Starting the Adventure.....76
The King Speaks.....76
The King's Knowledge.....77
Vortimer's Doomsaying.....77
The First Encounter.....77
Interviews and Investigations.....78
Prince Ennor.....78
Sir Colbert.....78
Sir Colbert's Anguish.....79
Father Gahoric.....79
The Prayerbook.....79
Queen Fridda.....79
A Provocation.....79
The Challenge.....80
Staging the Melee.....80
The King's Pronouncement.....80
On Wotan's Day.....81
The Spectre King's Origin.....81
The Abbey of La Beale Adventure.....81
Of the Spectre King.....82
King Hengest, the Spectre King.....83
The Spectre King's Secret.....83
Vortimer the Hermit.....83
Vortimer's Story.....83
Duke Eldol's Sword.....84
Death of the Spectre King.....84
Defeating the Spectre King.....84
If the Knight is Killed First.....84
Words of Thanks and Praise.....85
Honor.....85
Rest in Peace?.....85

King Arthur

This expansion portrays the legendary era of King Arthur Pendragon, the mythical ruler who unified Britain, repelled the Roman Empire, vanquished the Saxons, and led the invincible brotherhood of heroes called the Round Table. The myth of Arthur's world has grown over the fourteen centuries of its literary existence, added to by many authors, whose ranks you are about to join.

The world of King Arthur Pendragon is a place of high chivalry and glittering armor. In it meet the many interpretations of King Arthur, from the barbaric tribal realm of the ancient Welsh texts to the modern Hollywood glamour. King Arthur is an extansion, based on the pioneering works of Chretien de Troyes, the later French Vulgate texts, and the culminating work of Sir Thomas Malory, Le Morte D'Arthur.

It is a land where jousting and romance are the common sports, and where killing enemies is daily work. In this arena Christian virtues struggle to vanquish savage passions and worldly motives. Characters are clothed in noble court fashions, and equipped with medieval customs and morals.

It is a time of glorious and deliberate anachronisms, brought together because they are of King Arthur, a timeless hero. To start with, we have two chronologies crunched together. The dates and politics are those of the sixth century, the so-called Dark Ages or Early Middle Ages, when King Arthur really lived. But the customs and fashions are those of the High Middle Ages, when the literature about him was first written. As a result, in this chronology feudalism was instituted by Uther Pendragon circa 480-495, in the style of his contemporary, Clovis of the Franks. Chivalry, which refines the brute ways of knighthood, is introduced by young King Arthur after he ascends to the high kingship in 510. Romance, the art of fine amor is popularized by Queen Guenever after her marriage to Arthur in 514.

This setting is not fair to people outside Britain, and does not strive for game balance for everyone. The untamed Celts, Saxons, and Picts who defy Arthur's rule must rely upon their own barbaric cultures, devoid of the anachronistic gifts which feudalism, chivalry, and romance deliver. Their warriors might be addressed as knights, and their chieftains might be called kings, but these enemies of the Pendragon are deluded and are destined to be conquered by him.

Between the kingdoms of men lie the mythical domains of Faerie - great dark woods and bright shining fields unexplored by human foot or thought. Entire kingdoms of immortals lie beyond and within Arthur's realm. Their cities and castles appear and vanish like mist. Their magical residents, such as the Green Knight, often visit the world of men. In turn, bold human questers enter the Faerie realm to seek the greatest adventures.

From the domains of the faerie comes the magick which enchants Britain in Arthur's time. Merlin, Morgan le Fay, and the Lady of the Lake are the foremost practitioners of the occult arts, twisting enchantments to their own hidden goals. Ancient rites echo in the challenges of the magical foes found in lonely places, and old folk songs remember other stories with similar prizes. The world of Arthur is sometimes not at all what it seems, and much is yet to be discovered.

Introduction

The world of King Arthur compares and contrasts the beauty and high chivalry of the literary romances with the brutal reality of the Middle Ages. The game tries less to adapt the milieu to the modem mind than to instruct the modern mind to the milieu. It is a realm of paradoxes: inspirational love and festering wounds; communication with elf-kind and brutal plunder; ecstatic spiritual visions and stillborn children. The beauty and inspiration of the legendary world take on depth and meaning within this contrast.

Knights are an elite and privileged part of a working society. This game provides the structure around which to build your personal knight in Arthur's glorious and squalid age.

An Arthurian knight is part of a larger world, and cannot function for long without it. Without a larger world he has no place to exercise his privileges or uphold his responsibilities. A knight's world is primarily the realm of his family and his lord, both of which support him and may call upon his strength and even his life in time of need. However, during the great events of Arthurian legend, broad political and cultural themes will present themselves to the players and require decisions from their characters that go beyond the daily considerations of family and lord.

What does an Arthurian knight seek? Fame is important, but so is power: a knight yearns for lands and a castle of his own, so that he can become a lord in his own right, and carry on his family to greatness. A great knight in Arthur's Britain will rarely be a lone warrior. To be truly great he must be a leader of men, a subtle intriguer, a great lover, or an expert in battle strategy as well as a superlative killer of men and monsters.

Characters are not supposed to be without common sense or logic, but they possess strong feelings and act with consistency to those feelings, even when there is a cost. Illogical (but meaningful) actions may be limited or even exaggerated in particular situations. For example, even a notably honest character might behave dishonestly if the situation forced him into it, while a situation that made honesty the logical choice might guarantee that he would be honest. A situation that affects behavior is handled by imposing strong modifiers to a character's normal behavior, within limits and as the players and gamemaster feel are appropriate. Characters should never act randomly.

Passions are the strongest behavior factors. An Arthurian knight is not usually a cold-blooded warrior for hire. He is an emotional being with strong feelings about his world. These feelings, known as passions, may inspire him to superhuman feats, and may cause him to age prematurely when his hopes are blasted. A character without passions will always be weak (but will be more under the control of the player). Great glory can also be gained by strong passions.

Unlike characters in most adventure games, King Arthur characters are part of a larger world. The game is epic in its scope and scale. Characters are members of the elite ruling class and wield awesome power and privilege. They are movers and shapers of society, not unknown outsiders struggling to be recognized. Player characters must fulfill the obligations of their office and take part in the larger events of their time to maintain their proper status as knights.

Players will also benefit from the rich ongoing myth of King Arthur by having their characters fulfill their responsibilities.

The most significant events are those that affect the fate of Britain, such as the great battles, or the crucial magical events, such as the Grail Quest.

Magick is a vital part of the Arthurian knight's world, but it is a total mystery to them. Magick takes different forms, and includes holy Christian miracles, Pagan sorcery and nature reverence, dark Wotanic dooms, and wicked necromancy. Magical swords and deadly enchantments abound, and more than one miraculous potion has come from the magician's hoard. An invisible land with supernatural inhabitants hides within the woods, and eerie creatures sometimes wander out.

A knight can never practice magick. To become a practitioner of the occult a person must spend his lifetime training to become something other than a knight. Thus magick is always uncertain and fearful, even to the most powerful of members of chivalry. Even Sir Lancelot survived many contests only because of a very potent magick ring given to him by his step-mother, and without it was helpless before the power of a single young sorceress.



The Legend of Arthur

The Arthurian myth is one of the most enduring legends in Western civilization. The story of King Arthur and his magical sword, Excalibur, dates back to the 5th Century. Its origins are in a Celtic tradition that was passed down orally for an unknown number of generations. It is not certain where the tale originated, how much of it is based in truth, or if any of it took place at all, but the story endured until it was finally recorded. There are three major versions of the legend written between the 12th and 16th Centuries. Each presents a tale with the same basic premise but vastly different details.

The First Telling

Chretien de Troyes first recorded the tale of King Arthur Pendragon and his Knights of the Round Table in a long series of short poems sometime between 1170 and 1190. Collectively, these poems read in a similar fashion to Chaucer's The Canterbury Tales with dozens and dozens of characters, interwoven and complex story lines, and plot threads that go in all directions. In this version, Lancelot and Guinevere are not burdened with guilt about their love, Merlin is a key figure representing the forces of nature, and the Grail is not representative of Christianity. The story has much stronger elements of chivalry and magic and is told in a

serialized fashion not unlike modern soap operas or comic books.

Each of Chretien's tales centers on a knight leaving on a quest or to perform a deed and then returning to court to tell what happened. Each tale spans roughly two years in the life of the king and his reign and is laden with a considerable amount of humor when compared with later retellings. At times, the stories step all over each other with plotlines never resolved, and characters' origins and motivations making 180-degree turns. Oftentimes, de Troyes will introduce a key element into the story (for example, the Grail) and then move on to another poem, never resolving the previous one. His penchant for uncompleted tales led to the creation of The Vulgate Cycle.

The Vulgate Cycle

Between 1215 and 1230, another collection of poems emerged attempting to complete Chretien de Troyes' unfinished storylines. Compiled by no less than four other poets, The Vulgate Cycle (also known as Lancelot en Prose) is a miasma of composite characters and confused conclusions. It is comprised of three books: Lancelot Propre, Le Queste del Saint Graal, and Le Mort de Roi Artu. The Vulgate Cycle introduces a strong element of Christian theology into the tale not found in Chretien's work. Merlin's role is greatly reduced, the Grail is revealed to be the Cup of Christ, and guilt is introduced into Lancelot's and Guinevere's affair. Most confusing is the role of Mordred, who appears to be a composite of Meleagant, a dark knight called Phelot, and Gawaine's youngest brother (who bore a hateful grudge against Arthur and Camelot in Chretien' s version). It is The Vulgate Cycle that introduces Galahad, son of Lancelot, as the knight who finds the Grail as opposed to Chretien de Troyes, who suggested that Parsifal only glimpsed it as part of a funeral procession before returning to Camelot to get married. In the end, the story is still not resolved to a satisfactory conclusion, which leads us to the third and most popular version of the tale.

Le Morte D 'Arthur

In the 15th Century, an English knight named Thomas Mallory wrote what is perhaps the best known version of the legend, the daunting and exciting Le Morte D'Arthur. Although this version is, in many ways, a rehashing of the previous two works, Mallory makes a much stronger attempt to define the characters and come to a resolution. He adds a much-needed dose of action, spending a great deal of time on Arthur's campaigns all over the world, including a war with the Romans. However, he also reduces Merlin's role to an even greater degree, sapping much of the little mysticism that had still been present in The Vulgate Cycle. Mallory also rushes through Galahad's Grail Quest, seemingly in a hurry to return to the tale of Arthur's fall from grace and his war with Mordred. It is in this version that Arthur and Mordred kill each other on the battlefield, each dying a heroic and bloody death at the other's hand. Mallory also adds an ending in which Lancelot joins Guinevere in the service of the Church - always together but eternally apart.



King Arthur's world

The setting is that of an idealized Middle Ages. It is a world very different from our 20th century life, with some very different basic assumptions. If we lack understanding of the basic facts then we can not understand the fabric of the fantasy. Some parts of the best-known Arthurian stories do not make sense if viewed only from a modem perspective.

This chapter gives you information which is known to everyone. It is written specifically from a Salisbury knight's perspective. Your first character knows everything in this section. The information provides the unspoken background for everything which goes on. It includes political, geographic, social, and economic information, and a bit of very important folklore as well. Use it as a guide to the type and scope of information known to player knights and other characters from other lands.

It is very important to understand these things if you wish your character to succeed. Your character may choose not to act within these parameters during the game, but it is still important to know these things because this is how almost everyone else is going to act.

The Fall and Rise of Camelot

Here, the story diverges from the popular vision to concentrate on the latter part of the tale, where Arthur and Mordred have switched the roles of hero and villain with the events that have led up to the current time.

Before Arthur

All of the warlords of the land were at war. They fought each other savagely to claim hold of their small fiefs. However, one was greater than the others. His name was Uther Pendragon, and his ally was the wizard, Merlin. The latter was the son of a woman and an incubus. He possessed the power of the Earth and of the sun. The union between these men formed a powerful army against which the other warlords could not stand. Urher fought and defeated natives and foreigners, crushing any who opposed Merlin's goal: one land, one king.

At last, only one man chose to defy the Pendragon banner. Despite Uther's might, Duke Gorlois' army stymied the would-be king, refusing to allow him the final victory he needed to lay claim to the throne. At Merlin's urging, Uther called a truce. He traded the Duke a vast amount of land in exchange for fealty to Uther as king. Duke Gorlois agreed, and Uther was crowned King of all England.

Following the coronation, Uther and Gorlois held a feast to celebrate their alliance. However, despite claims by both men of brotherhood with the other, the truce was to be shortlived. During the feast, Uther caught sight of the Duke's beautiful wife, Igraine. So captivated with her was he that Uther begged Merlin to enchant her to love him. When Merlin refused, Uther fell victim to his lust. He broke his truce with the Duke, and the two parties were once again at war.

To stop the bloodshed, Merlin relented. He agreed to enchant Uther so that he would look like the Duke. In this disguise, Uther could then sneak into the castle, pose as Igraine's husband, and have sex with her. However, he made the king swear that any child conceived from the union would belong to Merlin, not Uther. Burning with destructive lust and heedless of the consequences, Uther agreed.

Merlin enchanted Uther, and the king rode to Gorlois's castle in the guise of the Duke. There, he raped Igraine without her ever knowing it was a man other than her husband who shared her bed that night. After he had spent his passion, he returned home, leaving Igraine sleeping and pregnant. Upon his return, he learned that the Duke had been killed in battle. With no one left to stop him, Uther returned to the Duke's castle, claimed Igraine as his queen, and married her.

Several months later, Igraine gave birth to a baby boy, whom they named Arthur. Their joy was short-lived, though. Merlin appeared and forced Uther to make good on his bargain. The wizard took the sleeping child from his mother's arms and left the castle. He delivered Arthur to an upstanding knight named Sir Ector and bade him to raise the child as his own son. No one was ever to know the truth. Ector agreed and raised Arthur with his own son, Kay.

Shortly thereafter, Uther became sick from a mysterious illness. He perished only a few days later. The land was without a king again and plunged into war.

The Sword in the Stone

England's warlords once again fighting each other in a mad quest for Uther's vacant throne, Merlin searched for some means by which to bring about peace.

He watched the bloodshed from his cave on the southern shore and used his magic to find a sign that would give him some clue as to how to resolve the dilemma. Eventually, he made his path to a long-forgotten underground lake. Here, he communed with the Lady of the Lake, an ancient spirit and the guardian of Excalibur, the Sword of Kings.

The wizard obtained the sword from her and took it to the Forest of Bür. There, he lodged it in a stone the size of a cart and enchanted it so that only the hand of Uther Pendragon's true heir could free it. Once finished, he whispered into the dreaming ears of all of England's noble knights that there would be a tournament in three days. The winner would win the right to attempt to free the sword. The man who could draw the sword from the stone would rule all England.

All of Britain's greatest warriors came to the tournament including Sirs Ector and Kay and the youthful Arthur, who squired for his father and brother. However, when it was Kay's

turn to participate, he discovered his sword was missing. Ashamed at having forgotten his brother's weapon, Arthur hurried back to the family's tent to retrieve it only to find that it had been stolen. Despondent, the young squire spotted Excalibur lodged in the stone. Thinking quickly, he withdrew it easily and returned, presenting the artifact to Kay.

Arthur's triumph was immediately discredited as a mistake. However, Merlin appeared and instructed Arthur to return the sword to the stone and to try again. Arthur did so, once again drawing the blade out easily. Many knights swore fealty to Arthur as the true king, but not all were so easily swayed. Sir Urienes and Sir Cuthbert both refused to acknowledge Arthur's claim to the throne, and they assembled their armies against him.

As the battle culminated, Arthur faced Urienes and defeated him with Excalibur. Rather then finish his foe, he spared the knight's life. Consequently, Urienes at last accepted Arthur and joined the rest of the noble knights in joining Arthur at his father's great keep, Camelot, forming an allegiance that would come to be known throughout the land. The enigmatic Merlin joined this fledgling royal court, acting as advisor just as he had to Arthur's father. The wizard counseled Arthur to unite his knights around a round table where all would be equal since there was no head or foot.

Morgan Le Fey

Arthur ruled with an iron fist, his knights rooting out and crushing all who opposed him. After five years of war, the last of the opposition swore allegiance to the young king. In the aftermath, the daughter of the last of the warlords came forth to beg Arthur's forgiveness for her father. She was a radiant and bold young woman named Guinevere, and the king took to her at once. He offered peace in return for her hand. She agreed, and soon after they were married.

In the darkness of the forest, though, another woman watched the wedding scowling with hatred. Twenty years before, Uther Pendragon had deceived her father, Gorlois, married her mother, Igraine, and created Arthur in so doing. Her name was Morgan, and for many years she had lingered in the woods, living with the mystical Fey people, learning their magic, and blaming Uther Pendragon and Merlin for the death of her father. Combining her magical knowledge with her thirst for revenge, she schemed to destroy her half-brother. She came to the court in the guise of a friend - the king's long lost sister - and everyone accepted her except for Merlin, who could smell her ambitions.

As time passed, Morgan became a fixture in the Royal Court of Camelot. She stayed close to the king and queen, and she whispered deceit into numerous ears in an attempt to sow the seeds of discontent in Arthur's paradise. Eventually, the opportunity presented itself in the form of a bold but easily angered knight named Sir Tristam of Lyoness. Sir Tristam was loyal to the king, but he was also bitter about the loss of his castle and his betrothed, Lady Isolde, who had been given away in marriage to seal a breach in the kingdom's peace. Morgan used his anger and her own sultry appeal to mold Sir Tristam into her loyal watchdog, always at her side and watching with suspicious eyes.

Lancelot du Lac

Later, a ship arrived from France. Aboard was one of the greatest knights in the world, the legendary Lancelot du Lac. His armor shined like silver, and his heart was unequivocally pure. To his great sorrow, he had never found a king worthy of his sword. When he heard of Arthur and his Knights of the Round Table, he came to test their mettle. He fought each of Arthur's knights one after another and defeated them all. Angered at Lancelot's impudence, Arthur rode forth with Excalibur and demanded that the foreign knight face him in combat.

However, unable to defeat him alone, the king was forced to draw on Excalibur's magic to beat Lancelot. Arthur shattered the other knight's sword with his enhanced blow, but rather than bitterness, Lancelot expressed joy. At last he had found a king to serve.

The Swordbridge, and Meleagant Upon meeting the queen, though, Lancelot fell madly and dangerously in love with Guinevere and she with him. They kept their passions a secret even from one another, both suffering from horrible guilt. Merlin saw their unspoken desire and felt both sympathy and disgust for them. He said nothing, though. He was determined not to allow lust to undo the kingdom he'd built as it had with Uther.

Merlin was not the only who noticed their secret desire. Morgan Le Fey also spied it. She told her agent, Tristam, what she noticed, and suggested he travel to Bur and relate this news to his cousin, Meleagant, who had long held a grudge against Arthur and his court.

In the meantime, Lancelot married Lady Elaine, the queen's lady-in-waiting. The two had a son: Galahad. On the day of Galahad's christening, Meleagant struck. While his men attacked Camelot, he kidnapped Guinevere and spirited her away to his tower in the Forest of Bür. As Morgan hoped he would, Lancelot dashed away to save his queen. He crossed the forests on horseback, arriving at the Tower of Bür just in time to see Meleagant carry the lovely Guinevere into the turret. However, a bridge with a surface like the blade of a sword separated him from his quarry. Still pure of heart, he urged his steed forward and successfully crossed the bridge in a single leap.

Once inside, he faced Meleagant in mortal combat and stabbed the dark knight in the chest, splitting him open. Meleagant rushed into the forest to save himself and was not seen again by Arthur's Court. Overcome with emotion and unable to resist each other any longer, Lancelot and Guinevere consummated their passion in the Tower of Bür, unwittingly damning themselves and Camelot.

Parsifal and the Fall of Camelot

During their return from Bür, Lancelot and Guinevere were pursued by a scruffy lad named Parsifal. For three days he chased them, begging Lancelot to take him to Camelot so he could become a knight. Both of them laughed at him, explaining that one had to be born of noble blood to take up the knighthood. Undaunted, the boy followed them all the way to Camelot, where he became a stable boy.

Certain that Lancelot and Guinevere had sinned, Morgan continually spread vicious rumors with regard to the two of them. Finally, Guinevere demanded that Morgan's champion meet hers in a Contest of Truth: no liar can win against a just man on the field of battle. Despite knowing that Lancelot was the false one, Guinevere was certain that Tristam was Morgan's creature and therefore equally corrupt. Moreover, no one had ever beaten Lancelot without the power of Excalibur to assist him. Thus, feeling secure in her eventual vindication, she challenged Morgan, and the duel was set for the following dawn.

However, some time in the night, Lancelot dreamed that Arthur struck him down with Excalibur. Feeling guilty over his affair with the queen and sure he could not defeat Tristam as a result, he fled into the forest and was not seen again. The next morning, with no champion to defend her honor, Guinevere prepared to face the justice of the royal court and her cuckolded husband, King Arthur. With a smirk, Morgan prepared to raise Tristam's hand in victory when the scruffy and determined stable boy, Parsifal, came forward. He volunteered to face Sir Tristam in combat to defend his queen's honor. Arthur, unable to act on her behalf because, as king, he had to serve as judge, knighted Parsifal. Tristam won easily, overmatching the untrained stable boy. Left with no choice, Arthur exiled Guinevere to a nunnery in the distant land of Ireland. Camelot, without honor or queen, was undone.

Merlin's Ruin

Merlin was furious with Morgan for corrupting what he had labored to create. He pulled her aside and challenged her to magical combat, determined to be rid of her once and for all. She agreed, and instructed him to meet her at the remains of Meleagant's tower. Foolishly, Merlin met her as she requested. When he arrived, Morgan was waiting for him with a cadre of her loyal Fey. Together, they were able to defeat the powerful wizard and seal him in the tower. To be certain, they enchanted the door to remain closed for 100 years.

Merlin was not quite defeated, though. He abandoned his body and passed into the realms beyond life. There, he swore to guide England's destiny from beyond death.

Conceiving an Heir

In Camelot, Arthur fell into despair. He began to drink heavily and lost interest in ruling. With Guinevere in exile and the royal couple childless, Morgan moved to play her masterstroke of revenge. She contrived to steal the kingdom from her half-brother altogether. First she gave Arthur a vision, dropping him into a heavy and troubled sleep. He saw the kingdom fall, he saw Excalibur in the hand of a young man with fierce eyes, and he saw Lancelot's return. He also saw his own death at the hands of this youth and a new reign in Camelot.

Arthur awoke, sweaty and dazed. Morgan then used the same enchantment that Merlin had cast on Uther to fool Igraine. The evil woman slipped into her brother's bed in the guise of Guinevere. Arthur, dazed and drunk and forgetful of what had happened, made love to her. Morgan conceived a son from the union and then threw off her disguise and laughed at the king. She rode out of Camelot, rejoicing, and returned to her Fey people. Soon, her son would be born, and Arthur would pay for the crimes his father and Merlin had inflicted on her family.

The Quest for the Grail

Many years passed, and Arthur's kingdom became more decayed. In place of wisdom and strength, he used his army and his magical sword to control the land, drowning his misery in wine and debauchery. The people fell into despair, praying for

deliverance. Galahad, now a grown man, watched with fear and horror as the once great king declined into a fat and wretched tyrant, barking commands at his servants and punishing the smallest of transgressions. Even the knights came to hate him.

Years after Morgan first betrayed him with: dream, Arthur had another vision. This time, though, it was Merlin who whispered in his sleep. The king's ancient friend showed him an earlier time when Camelot was the most beautiful and idyllic kingdom in the world. Arthur saw greenery, plenitude, peace and joy. Then he saw the Grail- a shining and glorious beacon of light in the darkness that Camelot had become. Then, as the vision faded, Merlin told him to unravel the Riddle of the Throne.

Upon awakening, he summoned the remaining Knights of the Round Table and explained the dream to them. Convinced that he must have the Grail - the legendary Cup of Christ - to solve the Riddle of the Throne, Arthur instructed his knights to find it for him. Galahad, Parsifal, Tristam, Gawaine, and Gareth exchanged looks of disbelief. The Grail had been lost since time immemorial, and their king commanded them to find it, even at the risk of leaving Camelot unguarded. Galahad attempted to explain this to Arthur, but the king chastised him and declared that none of them could return to Camelot until it was found. At dawn, the five greatest knights remaining in the kingdom rode out on what they all believed to be a doomed quest.

The Return of Mordred

Years passed with no end to the Quest. The Grail Knights did not return, and they found few leads on the existence of the cup. Eventually, Arthur grew too weak and sickly to maintain even token control over the kingdom, and his warlords began to fight among themselves over the few spoils left in the broken land.

In the Forest of Bür, Morgan watched her son, Mordred, grow while her Fey People taught him the secrets of magic and the art of war. He absorbed their tutelage greedily, and Morgan instilled in her son hatred for his father and the overlong grip he held on the land. He grew strong and fearless, and, eventually, he realized his place in his father's kingdom. With Arthur's long-dissolved marriage childless, Mordred had the only legitimate claim to the throne. He conspired to finally end Arthur's corrupt reign and set the land to rights.

Morgan gave him a suit of magical armor and an enchanted half-spear capable of penetrating any coat or mail. Flush with anticipation, Mordred rode to Camelot for the first time and met his father in court. He encountered a broken old man, fat and sallow, clutching weakly at Excalibur. Disgusted, he demanded that the king abdicate the throne to him, its rightful heir. Arthur balked, and Mordred promised war.

Now, Mordred is assembling an army of any who will see a weak and cowardly king fall and the land returned to its former glory. Behind him are a legion of the Fey, his mother, and righteous indignation. Before him lies Camelot and the promised return of the Grail Knights. The war is only just beginning.



Recent History

King Arthur ascended to the throne of Britain after the wondrous deed of pulling a sword from an anvil and stone to prove his right to kingship. He acquired the magical sword, Excalibur, from Dame Vivianne, the Lady of the Lake, who preceded Nimue in that position. Arthur fought several great wars against rebellious kings who denied his right to rule, and then went on to conquer foreign nations who sought to destroy him.

King Arthur instituted the Order of the Round Table to honor the greatest knights of the realm and unify them under his leadership. He reigned over a magnificent realm, sending loyal knights out to conquer the robber barons and evil knights who have taken refuge in the wild lands farther from his central Kingdom of Logres. Since his accession to the throne many magical events have occurred, and to the discerning eye of those who care to study such things, it seems that the enchantments have grown ever more numerous and wondrous of late.

At one time, life in England was idyllic. Not so anymore.

The Land and the King are One

Morgan Le Fey's revenge is more thorough than even she realizes. The fortunes of the land are tied to its king. When he was forced to exile Guinevere, Arthur became despondent. His will to rule eroded, and he became disinterested in virtually anything but wine and his own dissatisfaction.

When this happened, the land too gave up its will to produce. Harvest yields began to drop off rapidly. Longer winters and shorter growing seasons set in. Before long, there wasn't enough to go around, and the people were as miserable as their king. This is the Riddle of the Throne that Arthur has forgotten and that he hopes to rediscover with the return of the Grail. Not only did Morgan destroy her half-brother's marriage, she doomed the land and its people too.

The Petty Tyrant

Too depressed and too drunk to see the solution for himself, Arthur nevertheless perceives the effects of his fall. He is not blind to his people's suffering. And yet their pleas cannot reach him. So sorry does he feel for himself that he lashes out at any who dare to point out his shortcomings. At some level deep in his soul, Arthur believes that this is his fault, but he is unable to forgive himself for it and, thus, unable to acknowledge it.

Consequently, he turns his rage and his self-loathing outward. He barks orders at his knights. He commands them to undertake foolhardy and dangerous missions and then chastises them when they fail. He demands that the people give him proper tribute, citing his blood right to rule, even when he knows he has somehow failed them. The angrier he becomes at himself, the less he is willing to acknowledge the crimes of which he believes himself to be guilty. As this inner conflict escalates, he becomes crueler and more demanding of those around him. There is a bottomless pit in his soul created by his sorrow, and he cannot find anything to fill it. Hence, he shares his misery.

The Taxmen

As the land suffered, so did the coffers of the king. Suddenly, it was difficult to keep his army fed, his castle functioning, and his wine plentiful. Consequently, Arthur began to raise taxes, squeezing the land for more than it could give.

Sir Kay, Arthur's adopted brother and tax collector, was given a cadre of soldiers to help him in his duties.

Collectively, these soldiers became known as the Taxmen. Instead of simply asking for the money, Sir Kay and his men have begun to take it, storming village after village and cleaning the coffers dry. Those who resist are put to death. With little or no money, vast poverty and starvation has set in, most notably in Ireland, where Kay has found no gold to steal. Instead, he takes any food or livestock he can find, returning it to Camelot or feeding it to his men.

With hunger and cold inevitably comes sickness. Famine and plague run almost unchecked through the kingdom. Kay and his Taxmen find themselves burning bodies rather than collecting funds, afraid to carry the ills of the common folk back to Camelot.

Both Sir Kay and his predecessor, Sir Gareth of Orkney (who was reassigned to the Grail Quest), have pleaded with Arthur to relent. They have suggested he give the villages time to rest and grow before taxing them again. Mired in his own self-loathing and having no suitable outlet for his anger, the king commands that they take all that England has to give and then take whatever is left when that is gone.

Unfortunately, only the richest of nobles have anything, and they have tax immunity owing to their willing tributes made to the king. Under the circumstances, Sir Gareth once suggested they take the daughters of the peasants and sell them to anyone willing to pay.

Raid on Dartmoor

Mordred began his campaign causing terrible suffering. of terror in reaction to the king's overtaxing. Last winter, as Kay's men attempted to wring tribute out of Dartmoor, the son of Arthur rode in through the blowing snow with an army of Fey warriors to back him. They butchered the Taxmen but left Kay alive. Mordred then sent him back to Camelot with the heads of his men and a message for the king: the people of England shall be free.

Since then, the raids have continued. Where the Taxmen can be found, so can Mordred's forces. He rides in seemingly from thin air with the Fey at his side. They slaughter the king's soldiers and return the goods collected to the people. They steal their weapons and their gold, and use it to purchase more weapons. Food supplies from the king's caravans are pinched and distributed to the starving and destitute. The king's

physicians are kidnapped and taken to treat the ill and dying of Camelot, Bür, Salisbury, Leicester and Dartmoor. And to Arthur's continued frustration, the rebels seem to vanish in the wind when their raids are complete.

At last the people have what they have yearned for: someone to lead them. Now, villagers have the courage to hide supplies from the Taxmen, and knights and warlords resentful of Arthur's tyranny have begun to rally to Mordred's banner. In the Forest of Bür, an army is gathering, and, with the Grail Knights not returned, many of those who have joined feel now is the time to strike.

Casualties of War

Unfortunately, while Mordred is moving to liberate England, his actions have made life difficult for the very people he hopes to save. A battle with the king's forces nearly always costs the lives of some of the villagers being rescued. Consequently, peasants have learned to fear the Taxmen not just because of what they will take, but because Mordred may show up and cause some of them to be slaughtered in the crossfire.

Similarly, as Arthur can feel the kingdom slipping away from him, he has done what all dictators in his situation do: he has tightened his grip. Higher taxes, martial law, and swift and grim punishment for small transgressions have become a fact of life in England. To defy the king is an extraordinary risk that more often than not does not pay dividends. Mordred may be righteous, but his war is Mordred began his campaign causing terrible suffering.

A Difference of Opinion

The rebellion itself is plagued with indecision and conflicting visions. There's one problem with Morgan's son: he's pure of heart. As an instrument of revenge, he's proven useful and effective thus far. But he has begun to defy his mother's instructions. Rather than bring raided supplies back to their encampment, he distributes them among the people. Rather than kill Arthur's physicians, he forces them to tend to the people the king has caused to suffer.

All of this is contrary to Morgan's plans. She has ruined everything her half-brother has ever created, but she still wants to take his throne. While Mordred is well on his way to doing that, he is giving the people hope, and that's the last thing Morgan wants. So black is her hatred, so all consuming her desire for revenge that she wants all of England to suffer at her hand. She wants Arthur to know that she utterly destroyed the land that he loved and ruled. If Mordred is able to act as savior, it takes some of the sting out of her victory. There is still a chance for redemption.

Worse, other knights are rallying to his cause. When he had only the Fey to support him, he depended completely upon her for his success. However, his rebellion is growing large enough to challenge the king without her assistance. As he has come to realize that, he has become more difficult for her to manipulate. At the moment, neither has plans to break with the other, but the alliance is showing signs of strain, casting England's future into further doubt.

Merlin

Despite being vanquished by Morgan and the Fey years ago, Merlin has continued to advise Arthur as best he can. He has approached him less and less because he has become uncertain of Arthur's fitness to reign. The great wizard has not given up on his friend yet, however.

Ironically, Arthur has begun to speak of his contact with Merlin more and more in recent weeks. This news has set Camelot and the rest of England afire. No one is certain whether Arthur's claims of communion with Merlin are the ravings of a drunk or if they portend the wizard's return. As a result, the rumor has begun to spread that Merlin once again guides the hand of the king, giving further pause to the rebellion. Morgan Le Fey is convinced that it cannot be, but she has been able to gather no evidence to support her claim, and, thus, the rumor has continued to gain credence.

A Land in Chaos

Something has to give soon. It is early summer, and the time for war is ripe. The people are starving and overtaxed.

Arthur's defenses are weakened with the Grail Knights still scattered across the known world. Tensions mount in the camp of the rebellion. Mordred senses that he needs to build his army a little larger, but Morgan's thirst for revenge demands satisfaction now. The king must move against his son before long if he wants to preserve his rule, but he remains lost in his wine.

England teeters on the edge of final ruin. The coming battle may well destroy everything both sides of the conflict hope to save. The land desperately needs heroes, but it remains to be seen if enough of them can stave off the imminent apocalypse.



Time Line

The King Arthur campaign presents an opportunity to participate in the growing and changing world of King Arthur. His reign is a long one - 55 mortal years - time enough for the grandchildren of original characters to reach adulthood. Customs will change, different opportunities will present themselves, and thus the accumulated lifetime of experience will vary from generation to generation.

Five phases mark the progression of time in King Arthur. Certain things begin or change in each phase. Each phase lasts fifteen years, and five phases complete the campaign, making the whole campaign last seventy-five years.

The campaign plan anticipates a rate of game escalation which will be apparent in the accumulation of honor, land, improved weapons, and disposable cash.

This chronology has three applications to a King Arthur campaign. All relate to its use with player-character knights. For the player-characters as spectators, this chronology marks the passage of time. One-time events pass: Arthur is married, the Dolorous Stroke is struck, Lancelot first comes to court, and so on. You should remind players that this new hero is so-and-so's son, or grandson. Remind them that this murder is the result of such-and-so's feud. Sometimes they will watch some famous adventure begin, and a year or two later hear of the result.

As participants, the player-characters are affected by some events along with everyone else. They should certainly participate in major wars, their lord's wars, major tournaments, and events such as searching for the queen. Many adventures should be offered as voluntary: the search for Merlin, several searches for Lancelot, the hunt for the boar Troit, and the Grail Quest (except for Round Table knights, for whom this quest is mandatory).

Your job as gamemaster is to put the player characters into a story as replacements. Making up new plots is both taxing and tedious. You should do what all the medieval storytellers did: retell an old tale with new heroes.

Retell the same story with your own heroes, in a different place, with different non-player characters. Medieval storytellers used this method extensively. Three different stories are told about Guenever's kidnaping. Three good stories use the same plot and motif: Gareth Beaumains, Alisander le Orphelin, and La Cote Mal Taillée are all unknown new knights who accept their maiden quest from a sharp-tongued young woman. Lists of such repetitions are endless - take the hint. Even this chronology has several repetitions of stories (for instance, the sinking of Gwyddno Garanhir's land in Phase One and the sinking of Lyonesse in Phase Five). Believe me, your players will appreciate the recognition and react accordingly to their previous actions.

Roman Period

43: The Roman conquest of Britain is begun. King Caratacus leads the defense, but is eventually captured and sent to Rome in chains. Scheduled for execution, he so eloquently orates the senate that he is spared.

55: Joseph of Arimathea arrives at Glastonbury with the Holy Grail.

60: Rebellion led by Queen Boudicca temporarily halts the Roman advance, but is brutally crushed.

166: Two missionaries, Fagan and Dyfan, preach Christianity in Britain at the invitation of King Lucius.

210: Alban is martyred and becomes the fist British saint.

c. 215: Reign of King Coel, a powerful and benevolent king of the midlands.

c. 250: Princess Helena, daughter of Coel, resists the pagan imperial orders to persecute Christians. She later marries Constantine Chlorus, and is the mother of Constantine (the Great.)

304: Aaron and Julius are martyred in Carlion for refusing to participate in Pagan sacrifices with their legion.

306: Constantine (soon to be "the Great") is named Emperor at Eburacum, then sails to the continent to conquer and pacify Rome. He receives a vision at the Battle of Milvian Bridge and promises to become a Christian if victory is his. It is.

312: Constantine defeats his last foes and is acknowledged Western Roman Emperor.

313: Roman Tolerance of Christianity proclaimed with Edict of Milan by Constantine the Great.

324: Constantine becomes the sole Roman Emperor.

326 City of Constantinople founded by Emperor Constantine the Great.

337: Emperor Constantine converts to Christianity upon his deathbed, as was common practice in those days.

c. 340: Roman Empire disintegrates into factions. Civil War becomes almost constant in the Roman Empire.

350: Britons name their leader, Magenius, to be Roman Emperor, and he takes he troops to support his war on the continent. He is killed in battle.

380: Christianity is declared to be the official religion of the Roman Empire.

383: Britons name Magnus Maximus (popularly called Macsen Wledig) to be heir Emperor. He takes the British troops of the continent to support his war. Alhough he is successful for a while, he is eventually killed. The survivors from his m y settle in Armorica (Brittany) under Conan Meriadoc, founder of the Kingdom of Vannetais.

390: Saint Ninnian founds Whitethorn abbey in Gorre.

410: Saint Augustine develops the theory of the Just War.

410: The Britons receive their last letter from the Roman Emperor, in which Honorius tells the Britons to "look to your own defense."

Roman Period Ends

c. 415: British leaders convene to determine their own government. Guided by Archbishop Guithelinus they form the Supreme Collegium to select a High King. Constantin, a native leader, is named as Emperor of the Britons by the assembled citizens. He supresses all enemies.

418: Pelagius, the theologian of British Christianity, is declared a heretic in Rome (Pelagian heresy).

429: Saint Germanus, a bishop of Gaul, travels to Britain at the Pope's orders to stamp out the Pelagian Heresy.

432 Succat, a British monk, goes to Ireland and begins the conversion of its natives to Christianity after a magic duel against the druids at Tara, the spiritual center of the isle. He is later better known as Father (Patricus) or Saint Patrick.

437: The Burgundians are crushed in battle by the Roman general Aetius, aided by his Hun allies (This crushing defeat was later immortalized in story form as part of the German epic, Nibelungenlied.)

440: Constantin, the King of Britain, is murdered. His son, Constans, is taken out of a monastery and named king, but Vortigern, Duke of the Gewessi, actually controls affairs.

441–442: At the urging of Duke Vortigern of the Gewessi, the High Council chooses Constans, the young son of Constantin, as king. Constans is a young, bookish type, however, so he relies on his uncle, Duke Vortigern, for advice.

443: King Constans is murdered by his Pict bodyguards. Vortigern leads an avenging army and destroys the killers. Vortigem is named to be the new High King. The younger brothers of King Constans are taken away to Brittany in secret. Also this year, a prelate from the pope, the saintly Germanus, comes to Britain to condemn and combat British Christianity.

443: Saint Germanus travels to Britain again to combat the Pelagian heresy.

444–445: The Picts stage a massive invasion, with their armies occupying much of the north and bands of raiders penetrating all the way into Logres. Rather than risk a great loss, King Vortigern orders his armies to dig in and garrison their homes and holdings.

446: King Vortigern realizes that he needs assistance against the furious Picts and, in good Roman fashion, hires new barbarians to fight the old barbarians. The Saxon kings Hengest and Horsa come from the Continent with their bands of warriors to join Vortigern's army. Thus reinforced, the Briton army marches north against the Picts. Battle is met near the city of Lincoln, and it is a great victory for the British.

447–449: During this time, King Vortigern spares his own army, using the Saxons to drive the Picts out of the north. More Saxons come to Britain, including many families, and Hengest's daughter Rowena becomes a favorite at Vortigern's court. News from the Continent is persistent in saying that new foes, the Huns, are defeating the German tribes right and left. These savages are thought to be half demon, half horse.

450: 18 ship-loads of Saxons join Hengest and Horsa and settle in Britain. Vortigern, impressed with the battle prowess of the Saxons and even more so with the talents of Rowena, the daughter of the Saxon chief Hengest, marries her this year in a lavish celebration. Their child is Cerdic, later King of Wessex.

451–453: News comes from the continent that the Huns, led by their king, Attila, reached the walls of Rome itself but were unable to storm or besiege it. Some say the Huns were stopped because they lacked siege engines, others that they failed because of the pope's piety. The lands of Britain are relatively quiet. Yet many Britons complain to Vortigern that he is falling away from their noble ways and selling the country to the Saxons.

454: After failing to smash or bluff Rome into submission, the Hun army turns to Gaul for pillage and plunder, scouring the land of its wealth, slaughtering as it goes. The commander in Gaul, Aetius, sends for help from all who will send it, and Vortigern sends a small contingent. The allied army meets the Huns at Chalons, where the Huns are defeated and driven from Europe.

455: King Vortigern rearranges his loyal forces. He sends Saxons to the north to hold land in Deira. King Cunneda and the Votodini travel south to Gomeret and drive out the Irish colonies. Members of the Cornovii royal house are sent to Dumnonia and take control there. The eastern Britons object, and threaten to get Roman help from the continent.

455–456: The Vandals sack Rome. This is the fist time in eight centuries that the Immortal City has been plundered. A great shock goes through the Western world as assurance of Roman failure registers in the hearts and minds of everyone.

457: The eastern Britons rebel, protesting the policies of King Vortigern. The king summons his army, including the Saxons, and marches against them. A great battle ensues at Kent, in which the rebels are crushed. Vortigern gives the great lands of the Kantii tribe to his loyal Saxons. Many Britons pack up and depart the land, moving to Brittany to escape the rule of Vortigern.

458–460: "Second migration" of Britons settles in the abandoned lands of Armorica, which is afterwards called "Little Britain."

462 Civil War against Vortigern, led by his own son. Vortimer defeats the Saxons, but dies shortly afterwards. Vortigern is reinstated.

463: "Long Knives" treachery: British leaders are murdered at a peace conference at Stonehenge. Shortly afterward Vortigem is captured by Duke Eldol of Gloucester, but escapes the following winter.

465: Vortigern, with his Saxons, marches back and forth across Britain, extracting tribute and plunder. Many more Britons flee the land. Vortigern escapes from the Saxons and takes refuge in Gomeret, attempting to build a fortress. The youthful Merlin makes his appearance and begins his career here.

466: General discontent and rebellion grows against Vortigern. Vortigern attempts to build his famous collapsing tower. The boy Merlin fist appears and prophecies.

466–467: Aurelius Ambrosius, son of the former King Constantin and brother of Constans, lands in Hampshire with an army from Brittany. He carries a great banner with a red dragon upon it. All across the land, discontented nobles muster their armies and join him. Vortigern seeks to escape, but his Saxon allies go back home to Kent, and many other allies desert him.

467: Irish High King Loigaire dies, ending a period of Irish unity.

468: Aurelius Ambrosius and his army pursue Vortigern and besiege him in his new castle on Mount Snowdon. A battle ensues, at which Vortigern is killed and his army scattered. Aurelius Ambrosius summons the High Council, and they elect him High King. He takes the title of Pendragon ("high dragon" or "head dragon"), derived from his great battle banner.



Pendragon Era

469–472: Many Saxons come over from the Continent and settle in Kent under their king, Hengest. High King Aurelius Ambrosius maintains an unsteady peace with the Saxons, Irish, and Picts, despite their raiding. His younger brother, Uther, makes a name for himself as a great warrior in countering these raids and leading picked warriors on raids into enemy territory.

470: Merlin transports sacred rocks from Ireland to Stonehenge.

473: The Saxons, confident of victory, march into the Thames Valley. King Aurelius Ambrosius raises an army to resist, but loses the battle in a major Saxon victory.

474–476: The Saxons of Kent roam and pillage the land. Only fortified places are safe, and the peasants suffer terribly.

477: Another Saxon king, Ælle, lands in southern Britain with a large army and takes over the area. Many of the peasants flee, but others are captured and enslaved. Ælle renames the land South Saxony, or Sussex. Aurelius Ambrosius marches with his army to oppose the foe, who is reinforced at the last moment by the Saxons from Kent. Ambrosius is lucky to escape with his army. The Saxons remain.

478–479: For years, Aurelius Ambrosius has been building a fleet of ships in the ports of his western lands. In this year, he musters his army and sets sail, sweeping around the southern coast, where he destroys the fleets of the Saxons in Britain. Then he sails to the Continent, destroying all the hostile shipping as he goes. The British army lands in Frisia, doing great damage to the Saxons there, and winning a battle against the barbarians. The Saxons in Britain begin vicious raiding in retaliation.

480: An army of Saxons sails up the Port River into Salisbury. While planning for the battle, Aurelius Ambrosius is poisoned by a false doctor. Despite his illness, Ambrosius marches with Uther against the enemy, whom they meet at Menevia. Ambrosius confronts the foe while Uther takes his army around to the Saxons' rear and cuts them off from their ships, attacking them with great vigor. It is a great victory for the British, but Ambrosius is killed in the fighting. His brother, Uther Pendragon, leads the army, defeats the invaders and is crowned king.

481–483: The Saxons are relatively quiet during this time, with small bands raiding here and there but no armies marching. It is reported that many of their women and children have now settled in their lands.

483: High King Aillill of Ireland killed.

484: Another wave of Saxons arrives by boat and settles in the land of Diera. Aided by the Saxons in Britain and some rebellious northern Britons, they attack in the land of Malahaut. Their army defeats the northern defenders, then lays siege to the city of Eburacum. King Uther raises his army and hastens northward to join battle. However, King Uther, anxious to relieve the sorry inhabitants of Eburacum, is drawn into a trap and fights a desperate battle, from which he barely escapes with great loss.

485: New Saxons from the continent seize Essex. King Uther suffers heavy losses and raises many troops to make up for it. He orders all squires who are ready to muster at Windsor Castle to be knighted.

486: King Clovis of the Franks conquers Soissons, the last Roman province in the west.

488: King Uther wars against the Franks on the continent.

490: Kings Octa and Eosa, with more Saxons, land in Britain to help their kinsmen, but are defeated in battle and captured.

491: Duke Gorlois of Cornwall rebels against King Uther, and a new civil war begins. Arthur begat in Tintagel with Merlin's magical aid.

492: Cornwall is conquered by Uther. King Uther marries Igraine.

492: Arthur born in Tintagel.

493: Octa and Eosa, the Saxon Kings, escape prison and begin a rebellion. Uther is taken ill and cannot leave his bed.

Phase 1: Anarchy (495-509)

The interregnum period between the reigns of King Uther and his son, King Arthur, is a period of general lawlessness. It is also an outlaw's time, when anyone who can grab something, can keep it through might and main rather than law, as after Arthur becomes king.

495: King Uther Pendragon, strapped to his horse, defeats the Saxons at the Battle of Saint Albans, but dies of poison immediately afterwards. Without an heir the land falls into civil war, plagued continually by raids from the Saxons, Picts, and Irish. The Sword in the Stone appears mysteriously at St. Paul's in London.

495: Supreme Collgium meets, but is unable to select a High King. Logres is run by a council of regents: Bawdwin of Britain, and Dukes Comeus, Ulfius, and Cador.

495: King Cerdic, son of Rowena and Vortigern, lands with a Saxon army and seizes Wessex.

495: Birth of Gawaine (Lothian).

496: Birth of Agravaine (Lothian).

497: King Cunedda's sons liberate Norgales, Cardigan, and parts of Sugales from the Irish.

497: Gaheris born in Lothian.

497: Guenever born in Cameliard.

497: Sinking of Cantrev Y Gwaelod. This magical land is destroyed when unknowing visitors offend its guardians.

500: Angles land in Icini land and seize it. Its name is changed to Anglia.

500 Merlin travels to Rome, the far east, and other realms.

501: Port, a Saxon chieftain, lands in Wessex with a new army and takes Portsmouth.

501: Tristam born in Lyonesse.

502: Marriage of old King Uriens of Gorre to young Morgan le Fay, daughter of Uther Pendragon.

503: Saxons besiege London, which surrenders rather than being sacked.

504: Pictish invasion against kingdoms of The North.

507: Picts and Cymri from the North invade Cumbria.

508: King Cerdic siezes Winchester and expands his realm of Wessex.

508: Lancelot/Galahad born in Ganis (Brtittany).

508: London seized by British, led by Duke Corneus.

Phase 2: Unification (510-524)

Arthur, body squire to Sir Kay, draws the fated sword from the stone and anvil in London on New Year's Day, 510. After many desperate battles he is recognized as High King. During the peace which follows he starts the Brotherhood of the Round Table, chivalry, and the holding of tournaments.

510: January 1. Arthur pulls sword from the stone, declared High King. Arthur crowned at Caerleon. Young Arthur is proclaimed High King by the people, but 5 rebellious kings quarrel with him. Arthur courageously meets them in battle and is saved by the common people of Caerleon flooding onto the battlefield.

510: June. Aided by Merlin the Magician and armies of Kings Ban and Bors, King Arthur's superior tactics overcome the enemy's numbers. Although he stops the eleven enemy kings, Arthur loses many men.

511: A year of peace. COURT - Margawse visits with sons; mordred begat.

512: LOTHIAN - (Mordred born.) May Babies incident.

BATTLE OF MOUNT AGNED - after Arthur's May Baby atrocity, the northern lords kill and rob the High King's people. Arthur retaliates and leads his army northward, fighting King Lot and his allies at Mount Agned in Garloth. The second rebellion begins.

CORNWALL - Boudwin murdered. (Tristam born.)

513: end of the rebellion.

CORNWALL - Balin and Balan capture King Ryons.

BATTLE - at Tintagel the second rebellion is defeated.

CORNWALL - after the death of King Idres, Mark becomes King of Cornwall.

COURT - Arthur's nephews, the Orkney brothers, come to court and swear loyalty.

514: Arthur and Guenever wed, Gawaine and Tor become knights. The adventure of the Brachet, the Hart, and the Lady takes place during the wedding feast.

514: Balin enters the Grail Castle with a companion, who receives a cup of Garlon's blood and departs before everything collapses. Afterwards Balin travels to his death at an unnamed city and ford. However, no characters will be in the city to witness his passing, since to do so would mean they underwent the troublesome custom which slays Balin.

514: Battle of river Tribruit. This conflict is against an army of raiding Saxons who are confronted in Logres by Arthur's army (Nennius).

515: Battle of the river Bassus. Saxon raiders from overseas are the enemies here, undoubtedly tempted by the promise of the loot accumulated by an unconquered king. Arthur meets them in battle in the land between Logres and Sorestan (Nennius).

515: Battle of the river Glein. Arthur's troops often caught, and killed, small bands of Irish or Pict raiders. Their kings sought to punish Arthur, and the armies met at the River Glein (Nennius).

515: The disappearance of Merlin. Merlin the Magician, Archdruid of Britain, Prophet of Truth, departs shortly after Arthur marries Guenever. He was bewitched by the charms of Nimue, Lady of the Lake, who enchanted him into a chamber of glass, where he lives forever between life and death. Although his death is portrayed as a betrayal, Merlin's sacrifice is believed by some to be voluntary and natural to the spiritual progression of the earth (Gareth Knight). Others, however, place the evil of the May Babies incident upon him either because he was guilty (Karr) or because he was willing to accept the blame (Stewart).

516: Battle of the Humber. Arthur was invaded by an alliance of foreign kings who apparently did not believe his reputation. The fight was very close, and afterwards Arthur built the Abbey of Beale Adventure in thanks for his victory..

517: COURT - an unknown knight, gigantic and armed in green armor, comes to King Arthur and proposes the beheading test: today, here and now, anyone who dares may cut off the Green Knight's head; but in one year the challenger must come to the Green Knight's court, at Hautdesert, and have his own head cut off. A player-character might take this challenge instead of Sir Gawaine, and thus be responsible for instituting the green garter worn by all subsequent knights of the Round Table.

517: four battles of Dubglas. The growing hostility of the Saxons resulted in a series of deep probes by valiant knights and warriors. Arthur's army met them each time on the banks of this river (Nennius).

518: Battle of Mount Badon. Bretwalda claimed to have preeminance on the Island, and he mustered all his armies to prove it. King Arthur, long anticipating this, met the attack from prepared positions. After this defeat, the Saxons are quiet. Towards the end of the campaign a few youths make trouble. After King Arthur's death the Saxons explode in conquest.

518: King Claudas of France conquers kings Ban and Bors of Brittany. Galahad (Lancelot) is taken by Viviane under her lake. Later her servant, Seriade, brings Lionel and BOIS there too, to join others such as Servause le Breuse. Shamefully Arthur does not act to aid his allies. He is rebuked afterwards for this lethargy. Apparently King Claudas set up Duke Hoel as his vassal, though Hoel later rebelled to join Arthur.

519: Arthur's queen is kidnaped. His close friend, Sir Bedivere, rescued the queen.

520: Battle of fort Guinnon. The crushing defeat at Badon is followed by a spasmodic rebellion by the survivors, who took up residence in this fort until defeated by Arthur's army.

521: Morgan le Fay and Accolon of Gaul try to kill King Arthur, but fail.

521: Sir Ywaine is banished from court, accompanied by Sir Gawaine and, later, Sir Marhaus.

521: Battle of Caledonian woods. After Arthur defeated the northern kings, he took responsibility for their defense. Raids by Picts from Escoce and Irish from the Long Isles resulted in this battle in the north.

522: Ywaine, Gawaine, and Marhaus return to the Round Table court.

522: Camelot founded. King Arthur chose to create a new capital to reflect his glorious reign. Upon ancient ruins he laid the foundations of his fabulous city, which transcended all the imagined wonders of the Middle Ages. The city is never completely finished, and is always being improved.

522: Tristam's childhood mercy. CORNWALL - Tristam, age 10, pardons his stepmother for trying to poison him, and is sent to France to study.

523: Unknown Location - King Pellinore murdered by the Orkney brothers to avenge their father's death.

523: adventures of the knight with the lion.

525: Lancelot arrives at court. Lancelot is one of many unknown knights (including Lionel and Bors) to arrive and receive knighthood by King Arthur. However, during the ceremony Viviane, the Lady of the Lake, arrives to supply the young knight's equipment. While the fabulous arms are brought forth, Arthur fails to gird Lancelot's sword on, which is accomplished by Queen Guenever instead. This action is a violation of normal liege/vassal procedures, which insist that the liege gird on the sword. The fact that Queen Guenever did so instead of Arthur is given as an excuse that Lancelot owed feudal vassalage to his lover Guenever as well as loyalty to his rightful lord.

Phase 3: Consolidation (525-539)

After unifying Britain, King Arthur's knights set off to conquer the robber-barons and more isolated regions for their lord. The king also proves his power with several foreign campaigns.

526-528: The roman war.

526: COURT - Roman ambassadors demand tribute.

527: CONTINENT - Arthur wars with Rome, slays Emperor Theoderic, and occupies Rome. Arthur is declared Emperor by the Pope.

528: BRITAIN - British army returns home laden with treasure; great victory celebrations are held.

529: Arthur Disinters Bran's Head.

528-531: Lancelot's early adventures. To prove himself worthy of a seat at the Round Table, Lancelot sets off on errant adventuring as soon as possible, quickly gaining a name for himself by his martial ardor. During this time he meets and kills Sir Turquine as well as many others. He avoids court, even remaining disguised to aid King Arthur in the Irish war and Camille's Rebellion (below). Lancelot, perhaps disguised, perhaps in company with other knights.

529-530: the irish war. This conflict is cobbled together because Arthur is often said to be King of Ireland.

CORNWALL - King Mark refused tribute to the Irish king since his accession to the throne, but this year Sir Marhaus, a knight of the Round Table, has come to demand it. Sir Tristam, Mark's young nephew, is knighted, accepts the challenge of single combat, and mortally wounds the Irishman.

SURLUSE - King Arthur gathers an army which drives back the raiders with several skirmishes, and marches on Surluse. There is the stronghold of Duke Galeholt, a Dal Riadian nobleman. The great battle is forestalled when Lancelot personally convinces Duke Galeholt to make peace with Arthur.

IRELAND - intent upon punishing the overseas relatives to Galeholt, King Arthur prepares an invasion fleet. A defending army is fought, defeated, and King Anguish pays homage to Arthur. Tribute is paid, and the army returns home.

530-532: The false Guenever. Supposedly, a lookalike is substituted for the queen, who hides away with Lancelot in the kingdom of Surluse, protected by Duke Galeholt. Arthur is quite content for two and a half years, until his supposed queen rots away from Papal interdiction.

531: The irish tournament. To commemorate his new status as a friend to King Arthur, the Irish king holds a great tournament. Many Round Table knights participate, but all are defeated by a stranger named Sir Tramtrist. Sir Palomides is especially shamed. After the tournament the Irish king's wife discovers that this stranger, Tramtrist, is the killer of her brother. King Anguish, however, preserves his hospitality, Tristam challenges the Irish knights to prove he was wrong, "and here is my body to make it good, body against body." None take the challenge, so Tristam gets a Justice check.

531: Camille's rebellion. Lady Camille aids her people against Arthur. Using her magick she captures Arthur, and using guile she captures Lancelot, Galeholt, Gawaine, and Ector. However, Lancelot escapes, gets help (Kay, and others), and storms the castle in time to save the king. When Sir Kay burns Camille's books and boxes, she kills herself from grief.

531-533: Mordred reaches age 20 here, and is knighted. He rides about, accompanying several knights on good adventures and proving himself worthy of being King Lot's son.

531-?: Arthur's first son. Arthur's early romance with dame Lyzianors, after the Battle of Bedegraine, resulted in the birth of a son. He is called Lohot (Welsh Llachu) or Borre. Surprisingly, little is actually said about this man who would seem to be an heir apparent to the Pendragon throne. What is related is confusing, but offers clues for a great scenario. Sir Borre le Cure Hardy would have been of knighting age about

531. Eventually he became a knight of the Round Table, and is listed among those present to try to heal Sir Urre. However, the Vulgate says that Borre killed a giant, and Sir Kay killed him out of jealousy. A Welsh source says that Arthur's son (here called Llachu) had the particular habit (or perhaps geas) of sleeping upon the corpse of whomever he had slain before returning to court. Kay found him asleep and slew him, but later confessed and was forgiven by Arthur.

532: Guenever kidnaped. This kidnaping marks the change of Lancelot's Passion for Guenever from Amor to Love.

532: Adventure of Gareth Beaumains. The motif of an unknown knight accepting a great and doomed challenge is popular in Arthurian tradition.

532-536: Tristam in Cornwall. The famous Cornish knight spends most of his time in Cornwall these years, except for the two excursions below.

532: CORNWALL - affair of Mark, Tristam, and Segwarides' wife sets Mark's heart against his nephew.

533: Tristam aids King Anguish against the Ganis clan, and brings Isolt to King Mark for marriage. Here the Ganis clan has brought a surprise legal suit against the Irish king, who has no champion to fight for him. Note the fanatic Love (Family) of the Ganis clan and Sir Blamore's immense Pride (wherein he would rather be killed than spared in defeat). He defers judgment to the kings of the contest, and he advises Anguish to spare Blamore. He accepts Isolt as his reward from Anguish, and then turns her over to King Mark as a wife.

533-535: Lancelot and Morgan Le Fay. Lancelot and Morgan le Fay have several encounters. This period is important because Lancelot is in prison so often that other knights might be able to win a tournament at the High King's court. He is also wandering around the countryside.

533: CAMBRIA - Lancelot captured by Morgan, escapes, captured again.

534: CAMBRIA - Lancelot escapes Morgan, attends Peningues Tournament (below).

534: CUMBRIA (Listeneise) - Lancelot visits Carbonek, begets Galahad upon Elaine. The Red Dragon appears in the sky.

534: IRELAND, CAMBRIA - Tristam brings Isolt home.

534: CORNWALL - Mark and Isolt wed. A tournament is held.

534: Halley's Comet, called the Red Dragon, appears in the sky and portends great events. Prophets may proclaim it to be a sign of a coming wonder (Galahad), or of a terrible future (Mordred goes bad).

534: Peningues tournament. Before this engagement Lancelot and Mordred met a priest who revealed Mordred's incestuous conception and prophecied his evil future. Mordred slew the priest in rage, and tried to get himself slain in the tournament to prove the priest false. Condemned instead to live, Mordred afterwards turned worse and worse.

535: CORNWALL - Lamorak sends Horn of Chastity to Mark's court.

535: CORNWALL - Tristam and Isolt caught in adultery, Tristam flees to Brittany.

535: CUMBRIA (Nohaut) - Lancelot takes Dolorous Garde, later returns to court.

535: Metamorphosis of Gwion Bach.

536: Arthur's war against France.

FRANCE - Arthur learns that King Claudas has imprisoned one of Guenever's cousins for several years. Arthur declares war and invades. Arthur is victorious, and sends Sir Lionel to ask for the lady back. However, as a child Lionel killed the king's son, and the king's Hate for Lionel overcomes his Justice.

BRITTAN marriage as a prize for the aid, and lovesicky - Tristam aids Duke Hoe1 against the French. The duke offers his daughter's hand in Tristam accepts it.

536-537: Adventures of Alisander Le Orphelin. Alisander le Orphelin is one of the "Young Knight with Scornful Woman" stories which are so popular in Arthurian tradition. Alisander is one of the Cornwall knights who is wronged by King Mark. Alisander gains great fame, but never becomes a Round Table knight, and is murdered by King Mark years later. He is a kinsman of Tristam's.

537: BRITTANY - Tristam married to Isolt le Blanche Mains. Upon learning the Round Table speaks shamefully of him, he returns to adventure in Logres.

538: CAMBRIA - Tristam and Lamorak at Isle Servage.

539: Adventures of La Cote Mal Taillée.

540: Tristam and Lamorak become friends.

540: Tristam saves Arthur from enchantment by Annowre in the Forest Perilous.

540: Gildas Sapiens was a priest who wrote a fiery denunciation of the British people in this year. He called for them to improve their wicked ways lest the wrath of God, in the fury of the Saxons, be again loosed on them (De Excidio Britanniae).

Phase 4: Apogee (540-554)

The Pax Brittania of Arthur Pendragon has the whole world in its magical prosperity. The Enchantment of Britain enters a phase of expansion as powerful Round Table knights interact with the magical courts of the Other Side. And subtly, old wounds fester with murder and intrigue. The Quest of the Holy Grail finishes the phase with ambiguous blessings.

541-542: Tristam adventures with a vengeance after his banishment from Cornwall.

541: CORNWALL - Tristam goes mad.

542: CORNWALL - Tristam found, cured, banished by Mark's court for ten years, departs.

543: Tristam carries Shield of Rebuke to Castle of Hard Rock tournament.

543: Battle of Lancelot and Tristam. Tristam joins Round Table.

543: Castle of the hard rock tournament. To this tournament Sir Tristam, in disguise as usual, brought a shield imposed upon him by Morgan le Fay. Though the shield carried a message to the king, Arthur failed to either notice or believe it.

543-544: King Mark's attempted revenge. King Mark (plus Lancelot and some others) travels incognito.

543: CORNWALL - Mark's court humiliated by Round Table knights.

544: LOGRES - Mark sneaks into Logres, captured.

COURT - Mark pays homage to Arthur, who enforces peace between Mark and Tristam, who return to Cornwall.

546: CORNWALL - Dinadan's lay sung at Mark's court. Dinadan's lay is that Mark is ignoble, but it must have been well-written to be effective. Note the immunity which the harper Eliot enjoys here. The ancient British bards enjoyed such immunity, and also had the power to lampoon with magical satires which could harm a king. Dinadan's lay is derived from that British custom.

544: Friendship tournament. King Arthur sponsors a tournament to acknowledge the homage which Cornwall (King Mark) has paid to the High King. Several of the best knights sit it out, desiring Gawaine's kin to win if they can. They couldn't, due to Sir Lamorak, their hated rival. Although promised Arthur's protection, Lamorak doesn't trust to stay near the Orkney clan and departs. After the tournament King Mark swears homage and fealty to King Arthur, then swears friendship to Sir Tristam. Together with Queen Isolt they return to Cornwall.

543-545: Some events of the Galis clan. The kinsmen of murdered King Pellinore continue to suffer the wrath of the Orkney kin. Sometime before these years Sir Domar was killed by them. Lamorak, nursing a grudge of his own, antagonizes Gawaine also, both in tournaments and by becoming his mother's lover. When Parsifal de Galis arrives with such promise, Gaheris' hatred apparently bursts - he rashly and senselessly murders Queen Margawse, his mother, and allows naked Lamorak to arm, then escape.

543: Adventure of Lamorak and Palomides at Morgan's Castle.

544: Lamorak shames Gawaine at Friendship tournament (above).

545: COURT - Parsifal arrives at court amid great prophecies. Margawse murdered.

546: Erec and Enid. This famous knight falls in love with a young maiden, marries her, and then falls into distrust and tests her chastity while proving his prowess. Erec is the son of King Lak of Estregales (Chretien, Erec and Enid).

546-547: Lancelot and Elaine of Carbonek.

546: LISTENEISE - Bors visits Carbonek, where he recognizes Galahad, and convinces Dame Elaine to bring him to court.

547: COURT - amid great pomp and splendor Elaine of Carbonek and young Galahad, age 12, visit Camelot. Dame Brisen, the enchantress, again dupes Lancelot into sleeping with her lady.

Guenever discovers his seeming duplicity and becomes very jealous. Lancelot, confronted by the impossible goes mad.

2 years - Lancelot mad. Knights search for him. He roams about naked and wild, some times tended by compassionate strangers, and at other times he is the village fool.

547: Opportunists raid Britain. Minor raids can occur throughout Arthur's reign. These are similar, but more intentional.

NOHAUT - British saxons seize opportunity - A new generation of Saxons, Characters searching the land might be asked to aid locals against raiders like these. raised under Arthur's reign, have grown to maturity. Some, such as Prince Ida, long for the sovereignty which their fathers had. When the knights disperse to search for Lancelot, Ida takes the land and builds a fortress at Bamburgh, and names himself King of Bernicia.

CORNWALL INVADED BY SAXONS - "Sessoines," led by Sir Elias invade the land. Mark attempts to withstand them without aid, but eventually succumbs and asks Tristam for aid, who wins against them.

548: The hunt for the Troit boar.

548-552: The yellow plague. History records a terrible plague which swept Europe from east (the Yellow Plague of Rhos) to west (Wad Velen, or Yellow Pestilence), reaching Britain about this time. Taliesin, the boy-wizard, prophesied that King Maelgwn would die from "the strange beast," and another story tells how the king tried to hide in a church, but peeped through a keyhole and saw his death.

549: Two Grail healing. Parsifal and Edor, searching for Lancelot and failing to recognize each other, fight until both are helpless. Lancelot, recognized by Elaine, is brought to Carbonek and healed.

549: The new archdruid reveals himself.

GOMERET - King Maelgwn Gwynned challenges Elphin to contests. Elphin is saved by Taliesin, the boy-wizard, who shames the court poets and predicts Maelgwn's death (or does he curse him?) by the "strange beast."

550-554: Tristam and Isolt at Joyous Garde.

550: CORNWALL - Tristam in prison.

551: CORNWALL - Parsifal frees Tristam from prison, who flees with Isolt.

553: Lonazep tournament (below).

554: Isolt decides to return home to Mark; Tristam and Palomides fight, Palomides baptized.

551: Tournament at Joyous isle.

551: LISTENEISE - Le Chevaler Mal Fet sponsors a great tournament against all comers. No one beats him. At last Sir Parsifal recognizes the stranger as Sir Lancelot. Parsifal and Ector de Maris, Lancelot's brother, persuade him to return to court. Lancelot leaves Elaine forever.

552: Surluse tournament. Many famous knights participate, and naturally carry the day for prizes. During the tournament Palomides fights a challenge with a stinking Saracen, Dinadan japes, and Lamorak is recognized by Arthur, despite a disguise.

552: Sir Lamorak murdered. Lamorak is pursued and murdered after this tournament by the Orkney clan, minus Gareth who afterwards foreswore any special love he had for his clan. This was a matter of great talk away from Orkney ears.

553-555: More treachery by Mark. This story continues the history of vile King Mark, and also lays the foundation for its end with the knighting of Bellengerus le Breuse.

553: NORTH (Benoic) - Alisander murdered by Mark, who traveled the length of Britain in disguise to strike down his kinsman by surprise.

555: Bellengerus le Breuse knighted.

553: The red city. Sir Palomides takes this quest while on the way to the Lonazep tournament.

553: The Lonazep tournament.

554-557: The quest for the Holy Grail.

The sacred quest for the mystical Holy Grail is a high point in the history of Camelot. The greatest marvel of Britain came to Camelot and entranced all present with its beauty. Everyone participated in its magic and glory. All sought to again know that sacred presence, and set off on the great quest.

Nascien the Hermit warned everyone that the quest was not a search on the physical plane, but a test of piety, faith, and purity. Only someone who fulfilled every trail could succeed. At that time the world's best knight, Sir Lancelot, is superseded by his pure and chaste son, Sir Galahad.

Parsifal (variously spelled Peredur or Parzifal) is the first knight to discover the Grail.

Phase 5: Downfall (555-570)

Court intrigue grows: Sir Patrice is poisoned, Lancelot is banished by the queen, Sir Tristam is murdered. Romance becomes tragedy when Elaine dies of love. The epic becomes sordid when Mordred uncovers the affair of Lancelot and the Queen. The realm dissolves into a civil war of great, hopeless battles. Arthur is wounded and carried away. Lancelot separates from his love and retires. The romance fades. Dark Age history intervenes.

557: The end of the Grail quest.

557: Bors de Ganis, the last quester, returns home with the end of the Grail story. The knights return as their hearts fail them. Gawaine is fiist, say many. Others are not counted precisely, except that these are known not to have returned at all: Dinadan, Yvaine the Bastard, King Bagdemagus, Parsifal de Galis, Galahad, plus others named and unnamed, but "King Arthur and Queen Guenever made great joy of the remnant that were comen home ...."

After the Grail Quest feelings are different. The adventures opened old wounds and created new ones. Many of the best knights are dead.

Lancelot also changes, and becomes less careful in his liaisons with the Queen. Rumors and gossip spread.

558: Guenever kidnaped.

559: The knight and the chariot. To prove that it is not always shameful to ride in a cart, as Queen Guenever claimed, Sir Lancelot set off for a year of adventures without a horse, only a cart.

559: Sir Urre of Hungary. Sir Urre, aided by his grieving mother and sisters, has been searching Europe for the world's best knight. Only he can heal Urre's cursed wounds. After every knight present at the High King's court tries, Sir Lancelot (who arrived late) attempts it and miraculously heals the wounds.

559-560: Foul deeds in Cornwall.

559: CORNWALL - the tension of his nephew's love for his wife finally breaks Mark, and with a trenchant glaive he slays the best knight of Cornwall. Isolt, heartbroken at the funeral, collapses and dies on Tristam's grave.

560: Lyonesse sinks. Tristam's paternity, groaning under the evil loss of its lord, joins other Celtic lands under the waves.

560-563: DECADENCE AT COURT

560: COURT - Lancelot banished from court by Guenever.

561: COURT - Poison attempt on Gawaine. Lancelot returns to save Guenever.

562: Winchester Tournament, including the Elaine of Astolat affair.

563: COURT - Lancelot and Guenever caught together. Many Orkney men killed.

King Arthur condemns Guenever to burn for her adultery, but Queen Guenever is rescued by Lancelot. Many good knights, including Sir Gareth, are killed by Lancelot's attack.

563: Civil war.

NORTHUMBERLAND - Civil War with Lancelot at Joyous Garde. Guenever finally returns to Arthur. Lancelot and his supporters retire to France .

564: War against Lancelot.

BRITTANY - King Arthur and Gawaine besiege Sir Lancelot, and Gawaine is badly wounded several times. Arthur learns that Mordred has usurped his throne and incited a rebellion. He prepares to leave, but is detained by an old foe, the Romans.

564: Attack by the Romans.

BRITTANY - heartened to know that Arthur is warring against his best men, the Romans and French ally to take vengeance. Their approach is noticed and Arthur meets them in open battle. Although King Arthur is victorious, he must depart the continent. Sir Kay is killed in the conflict. Delayed by poor administration and bad weather, he prepares to cross the channel.

565: The last year.

KENT (Dover) - King Arthur lands with his army. In the battle, wounds received by Gawaine from Lancelot break open fatally. The forces of Mordred (probably Saxons) are defeated and driven off.

(Baram Down) - King Arthur again meets Mordred in battle, and again defeats the usurper.

LOGRES (near Camelot) - Battle of Camlann. The armies of Arthur

and Mordred are decimated, and all the best of both sides are dead. Arthur kills Mordred, but receives a fatal wound. After either Bedivere or Griflet disposes properly of Arthur's sword, Excalibur, the king is taken away to Avalon forever.

566. The end of the story.

Sir Lancelot learned too late of Mordred's rebellion, and although he tried to reach Arthur to help him he did not make it in time. He comes to Camelot and finds that King Mark has plundered the city, and the sons of Mordred have sejzed control of the land. Lancelot and his men kill the children of Mordred and destroy their army. Another, smaller, force invades Cornwall under Sir Breunor and kills King Mark.

Sir Lancelot speaks to Guenever, who has become a nun at Almesbury. Lancelot becomes a hermit at Glastonbury abbey.

Constantine of Cornwall is named king after Arthur.

568-570: Return of the Saxons.

568: MIDDLESEX - Ceawlin, K. Wessex, defeats K. Aethelbehrt, Kent, and asserts himself as one of the most powerful Saxon kings.

570: LOGRES - Kings Ceawlin and Cutha (of Wessex) absorb Midlands and the upper Thames into their kingdom. Ceawlin is named Bretwalda, high king of the Saxons.

Postscript

572: Lancelot becomes a priest.

573: Guenever dies, Lancelot dies, Ector de Maris arrives for the funeral. The last of the Ganis knights depart for the Holy Land. Battle of Katraeth (which inspires the poem "Gododin") drives North Britain under Saxon domination.

574: knights in Holy Land.

577: LOGRES - Battle of Deorham. South Britain succumbs to Saxons, who capture Gloucester, Circencester, and Bath.

Characters of Legend

In this section is what the characters know of the most notable persons of Britain. It is important to understand that the information given here is simply common knowledge, not necessarily the most accurate data possible. A Saxon raider or a Pict might have a totally different perspective on these people. The descriptions below are by no means impartial, nor even necessarily true. They do represent what most people of your society and culture have accepted as fact. These extraordinary individuals are known throughout Britain and beyond.

King Arthur Pendragon, Queen Guenever, and Sir Lancelot du Lac shape the overstructure of their world. The relationship between these three defines the structure of the whole campaign. The whole Arthurian world pivots and changes according to these characters and no one can escape their influence. When the king, queen, and knight are in harmony the kingdom is peaceful and prosperous. As the affair deepens the land changes, the enchantment weakens, and hidden jealousies inspire unchivalrous knights to rash murder and senseless mayhem. When the relationship between the three shatters, so does the wonder of Britain.

The affairs of the court are far removed from the everyday life of the knights. Rarely will your players' knights personally interact with the High King, his wife, or the invincible Lancelot. Even attendance at court functions will normally offer only a distant view of the Pendragon. Yet the court is the vehicle which disseminates the royal word, and so any time spent at court brings one closer to Arthur and his queen.

UTHER PENDRAGON



Uther was the High King of Logres. He was known to be ambitious and a great fighter and leader, stern in his judgements. He came to the throne when his brother, Aurelius Ambrosius, died. He had no wife, but several paramours, and an illegitimate son Madoc, now a young man recently knighted. He desired to rule all of Britain, not just Logres, and had waged wars against invading Saxons and other British kingdoms.

King Uther was a fierce warlord who had fought for years to keep his throne. He had spent little time doing anything but practising his skills as a warrior. He was a half-hearted British Christian, but also respects the pagan faith and the druids who practice it.

KING ARTHUR (492-565)



King Arthur is the greatest king who has ever lived. He is the High King of Britain, Chief Knight of the Round Table, and conqueror of Europe. For two decades Arthur has fought great wars to unify Britain and maintain his claim against foreign kings. Now his court, at Camelot, is the center of civilization, and from there spring the greatest adventures of the island.

King Arthur is great as well as mighty. All the virtues of a lung spring from him. He is generous to everyone, he upholds the rights of his vassals, he delivers justice both high and low without favoritism if at all possible. He is brave and does not shun personal combat, and he is a great military leader, being unbeaten in battle.

King Arthur is yet more. He seeks to ensure his royal justice and protection for every person in his realm, rich or poor, man or woman, noble or commoner. This is a novel idea, embraced by commoner and those who love or admire Arthur. It is manifest in the extraordinary ideals of chivalry and of "noblesse oblige," exemplified in the cry of "Might for Justice" as well as the normal standards expected of a king.

King Arthur is no longer the great and benevolent ruler that united England three decades before. He has become a petulant and self-pitying old man who lives in a drunken haze. He awaits the return of the Grail Knights and longs for his old friends to come back and save him. Only Merlin's ghostly presence keeps Arthur from allowing the kingdom to be overrun by rebel forces.

Arthur's lack of chivalry is balanced only by his experience in both leadership and combat, making him a force with which to be reckoned should he ever climb out of the bottom of a wine flask. He is given to violent outbursts and fits of crying when his orders are questioned, and he's been known to order the imprisonment or death of those who stand before him. In his estimation, Mordred is no different than the hundreds of other upstarts and pretenders he has faced in the past.

Unfortunately, he has no idea that the forces of magic (the Lady of the Lake and Excalibur) view Mordred as the rightful ruler and heir to his fallen and corrupted throne. Arthur is a shadow of his once formidable self. Where he was bold, fearless, and mighty, he is now a slumped and withered old man. His prodigious belly hangs over his stout legs, and his beard is long and unkempt.

King Arthur's Chronology

age	year	events
0	492	born at Tintagel, hidden by Merlin in Forest Sauvage.
18	510	pulls sword from stone, crowned, fights Caerleon and Bedegraine, recognized as king of Logres.
20	512	May babies incident, 2nd war begins
21	513	battle of Tintagel ends 2nd war, Arthur repents for errors, Cambria and Northlands swear loyalty.
22	514	wed to Guenever; receives Excalibur and scabbard.
23	515	war against invading kings (Badon).
29	521	troubles with Morgan le Fay.
35	527-528	war against Rome.
38	530	war against Ireland.
39	531	Borre, Arthur's son by Lyzianor, knighted 81 begins adventuring (eventually slain by Kay).
41	533	Mordred, Arthur's son by Margawse, knighted and begins adventuring.
44	536	war against France.
48	540	enchanted by Annowre, rescued by Tristam.
52	544	King Mark pays homage to Arthur.
62	554	Grail Quest strips Round Table of knights.
66	558	Queen Guenever kidnaped, rescued by Lancelot.
71	563	affair of Lancelot and Guenever exposed, war against Lancelot divides Round Table.
72	564	war in Brittany against Lancelot, and Romans, destroys many good knights.
73	565	Battle of Camlann, Arthur wounded and taken to Avalon.

The Sons of Arthur

King Arthur's lack of an heir to the throne of High King must have been a continual worry to him and, especially, to the Queen. The tragedy is not without its irony when we realize that Arthur did have sons: two of them.

Borre le Cure Hardy (the Strong Heart), son of Arthur and Dame Lyzianors is little-known and unimportant to the grand scheme. Borre was killed earlier than Sir Urre's healing, where he appears. Arthur forgave Kay for killing Borre, it occurred when Borre was young, before Arthur got to know him and before Arthur realized he would have no heirs.

Arthur seemed unaware that Mordred was the son who would be his downfall, despite his own dreams and Merlin's prophecies. The story of Arthur's line is not finished until Lancelot and his armies kill Melehan, Mordred's son, and an unnamed brother. Then does the line of Pendragon end.

Another son of Arthur is named in Nennius. "... and the name of the man who is buried in the mound is Anir. He was the son of Arthur the soldier, and Arthur himself killed him there and buried him." Maybe it was another Arthur. You may do as you please, or need to do.

QUEEN GUENEVER (497-573)

The wife of King Arthur is the most beautiful woman of the realm. She has introduced many civilizing influences to the realm, most notably that of courtly romance. She is the object of many man's Amor, but correctly refuses all serious advances, maintaining the lofty ideals of this delicate concept. In addition, she is a skilled politician and ably assists King Arthur in maintaining the glory of the realm.

Guenever's agony is Guenever's childlessness. The characters, struggling to raise a family of their own to inherit their goods and fame, should have an inkling of this trouble.

Queen Guenever's Chronology

age	year	event
0	497	born in Cameliard.
17	514	wed to Arthur.
22	(519)	early kidnaping date.
29	526	meets Lancelot.
35	(532)	middle kidnaping date.
50	547	drives Lancelot mad.
53	550	Lancelot returns to court.
61	(558)	later kidnaping date.
66	563	discovered with Lancelot, runs away, returns to Arthur.
67	564	seized by Mordred.
68	565	enters nunnery at Amesbury.
76	573	dies.

SIR GAWAINE, the Pure of Heart (495-564)



The most renowned knight of the realm, Gawaine is Arthur's eldest nephew, and thus according to the Celtic reckoning special to the king, being Champion or, sometimes, even heir-apparent. Sir Gawaine has shown no political ambition, being content to serve the greatest king in Christendom. Sir Gawaine is noted for his extraordinary courtliness and manners, his extravagant courtesy and flirting with women, his great prowess at battle, and his unrelenting vengeance when motivated by his love of family. Sir Gawaine is the head of the Orkney clan, the most powerful family of northern Britain.

Sir Gawaine joined the Round Table at its inception and rode in many crusades in the name of his king. After years of loyal service, Arthur asked Gawaine to deliver terms of surrender to the Fey King, de Hautdesert. Once in the keep of the Green Knight, Gawaine, renowned for his purity of thought and chastity, was put through a series of tests by his host. Gawaine resisted the effects of Fey wine, saw through myriad horrific illusions, and laughed at the Green Knight in a test of arms. In the end, though, he was undone by the advances of the Green Knight's wife. Gawaine returned to Camelot shamefaced and downtrodden and told his king of his undoing. Because of his failure, he never recovered his standing in court or his respect in the eyes of his peers. His nickname, "the Pure of Heart," became a mockery of what he once was.

Gawaine hopes that finding the Grail will return him to his former greatness. He has no idea what Arthur intends to do with the Cup of Christ, and he doesn't care. He intends one day to return to the Green Knight's keep and slaughter him for the shame he caused him to suffer.

Repenting for a disastrous murder of his youth, Gawaine is afterwards unfailing in his courteous conduct towards women of all ages and staunch in his mercy.

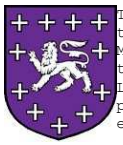
Sir Gawaine is an excellent personality to be the characters' main contact at court. He is close to Arthur, of great personal importance, rich, and friendly. Gawaine is generous and very human in his emotions, and his worst fault is a terrible thirst for vengeance marring his otherwise splendid personality.

SIR AGRAVAINE OF ORKNEY (?-563)



Gawaine's younger brother is a rude and vicious knight embodying all the virtues of the martial aspects without consideration for the higher purposes of chivalry. He is cruel, selfish, and heedless of the common man.

SIR LAMORAK DE GALES (494-552)



This knight is the greatest fighter in the realm, though the newcomer from France shows great promise. Many years ago Lamorak's father, King Pellinore, was treacherously murdered in secret, and since then Sir Lamorak has rarely appeared at cour. Instead he prefers to wander the countryside seeking adventure, even appearing at tournaments in disguise.

Sir Lamorak is head of the de Gales family which was once powerful in Cambria. Since the death of King Pellinore the influence of the de Gales clan has diminished considerably. Thus, even though Lamorak and two of his brothers are members of the Round Table, their patrimony of the Kingdom of Gomeret and The Isles has been seized by King Maelgwyn.

He was usually listed as the second or third best knight of Britain. He took many honors until killed by the Orkney brothers, who were angered at his loving their mother, Queen Margawse.

SIR LANCELOT DU LAC (508-573)



This knight was the youngest member of the famous de Ganis clan which has taken refuge with King Arthur. Originally from Ganis, on the continent, they were driven out many years ago by the French king. They impatiently await their opportunity to regain their lands.

Although present at court for only six winters, Lancelot impressed everyone with his courtly manners, prowess at battle, and success at adventure. He killed Sir Carados of the Dolorous Tower, an evil knight of awesome prowess who had troubled the realm for many years.

Sir Lancelot was often absent from court, searching out glory in adventure. He was King Arthur's shining example of a dutiful knight, traveling into unsettled realms to bring the High King's justice and custom to the realm.

Lancelot left Camelot on the eve of his scheduled defense of Guinevere's honor. Fully aware that one who is untrue is unable to defeat one who is just, he snuck away in the night rather than face the embarrassment of defeat. Full of shame and fear, he fled back to his father's abandoned keep in France and assumed the duties of the provincial lord and master. He lived quietly for many years, still wracked with guilt over his actions and unaware of the fate of his lover, Guinevere, or the sad state of affairs in Camelot.

Then he heard of the Grail Quest and saw an opportunity for redemption. He is unable to face his old friend, Arthur, but he hopes to help save him. He returned to England and joined his old brethren in their search. He is immensely proud of his son's, Galahad's, leadership of the Quest, and he hopes that the White Knight may one day forgive him.

Sir Lancelot's Chronology

age	year	event
0	508	A son is born to King Ban and Elaine of Benwick, who christen him Galahad, and later confirm him Lancelot
10	518	King Claudas overruns Ganis; young Lancelot is taken away by Viviane, the French Lady of the Lake; instructs him in the manner of knighthood
16	524	Lancelot first comes to Arthur's court and meets Guenever; he immediately falls in love and vows to become her champion; is knightedby Arthur, but later girded by Guenever
16	524	Comes to aid of the Queen of Nohaut, and defeats many opponents including the King of Northumberland and Sir Alibon of Queen's Ford; sends them all to Guenever as his prisoners; rescues Gawaine, Ywaine and Galegantis in process; takes the castle of Dolorous Garde and renames it Joyous Garde
17	525	Dagonet, near Joyous Garde, espies Lancelot staring enraptured at Guenever while his horse wanders off
17	525	Imprisoned by the Lady of Malahaut for killing her son; allows him to leave for a tourney, then falls in love with him
18	526	Lancelot joins Arthur's armies against the French and Romans; with Sir Cador, valiantly commands ten thousand soldiers in defense against Roman ambush near Paris; assigned to Arthur's bodyguard at Battle of Saussy

19	527	Travels to Rome and back with army
24	528	Lancelot adventures away from court as much as possible to avoid encountering Guenever, to little avail
20	528	Drives out the Bronze Swans of Essex; rescues Countess of Hertford; subdued the bandits of Cheshire and saved the Countess of Cheshire; killed the White Bear of Garloth and defeated the Dwarf Knight
21	529	Intercedes in Arthur's favor with the Duke of Galeholt; brings peace between them
21	529	Around this time, Lancelot and Guenever begin their affair, with the aid of Viviane and Duke Galeholt
21	529	Kills Sir Turquine, rescuing Sir Kay, Gawaine, Sagramore, Agravaine, Dodinas, Lionel, Ector de Maris and many other knights
22	530	Lancelot rides away again; Gawaine and Kay set out to look for him
23	531	Captured along with Arthur, Gawaine, Galeholt, Ector and others by Lady Camille of Anglia; escapes and rescues Arthur by sieging her fortress at La Roche
25	533	Sets out to rescue Gawaine from Carados of the Dolorous Tower; meets the maiden Amable, who cures him of a sickness, and becomes his chaste love
25	533	Captured by Morgan Le Fay in Cambria, escapes to rescue Gawaine, succeeds in killing Carados, and is captured again
26	534	Escapes Morgan again; accompanies Mordred to Peningues Tournament and learns of Mordred's origin; shocked by Mordred's murder of the prophetic monk
26	534	Visits Listeneisse, rescues Elaine of Carbonek, meets King Pellam, and is tricked into sleeping with Elaine; they beget Galahad
55	534	Saves Duke Rochedon's daughter and forces the Queen of Sorestan to return her lands
27	535	Lancelot returns to court for a time and is inducted into the Round Table; Guenever and Amable meet and become friends
27	535	Morgan Le Fay creates the drinking Horn of Chastity to divulge the Lancelot/Guenever affair; fails when Lamorak sends the horn to King Mark's court instead.
28	536	Accompanies Arthur to Ganis to reconquer it from King Claudas of France and rescue Dame Elyzabel, Guenever's cousin; reunited with mother, Queen Elaine of Benwick
29	537	Duke Galeholt dies upon hearing false reports of Lancelot's death; Lancelot almost dies when he learns of Galeholt's death, but is saved by Seriade, one of Viviane's Ladies of the Lake
34	542	Lancelot wounds Tristam at the Castle of Maidens tourney
35	543	Morgan Le Fay tries to kill Lancelot by ambushment of thirty knights
35	543	Lancelot finds and befriends Sir Tristam; convinces Tristam to join Round Table
39	547	Bors brings Elaine of Carbonek to visit court with Lancelot's son, Galahad; Elaine tricks Lancelot into bed again; Guenever finds out and drives him insane with scorn
40	548	Lancelot wanders as a wild man throughout Logres; befriended by Sir Bliant and brought to Castle Blank to be nursed to health; saves Bliant from Sirs Breunis Sans Pite and Bertelot
40	548	Knights of the Round Table, including Sir Bors, Ector, Lionel, Gawaine, Ywaine, Sagramore, Aglovale, Parsifal and eighteen others, are sent by Guenever to look for Lancelot
41	549	Still mad, chases a boar and is wounded; nursed by a hermit, but runs away; wanders to the city of Carbonek, and is given alms and shelter
42	550	Lancelot identified by Elaine of Carbonek; healed by the Holy Grail back to health and sanity; given the Castle of Bliant on Joyous Isle to live within
43	551	Calling himself "Le Chevalier Mal Fet" ("The Knight Who Trespassed"), offers to joust all comers; during the tourney, is discovered by Parsifal and Ector
43	551	Lancelot is persuaded by Ector to return to Camelot; leaves Elaine of Carbonek forever; affair is renewed with Guenever
46	554	Galahad is knighted by Lancelot; Lancelot leaves Guenever to partake in the Grail Quest
47	555	Lancelot unhorsed by Galahad; views the Grail heal a sick knight while half-sleeping, and vows to forgo his sinful affair with Guenever, but is rebuked by a hermit
48	556	Guenever and Lancelot renew affair after his return
50	558	Guenever kidnapped by Meliagaunt; rescued by Lancelot
51	559	Lancelot takes mockery of Guenever seriously; rides across country in a cart for a year doing deeds for her honor
52	560	Lancelot champions many ladies to throw off rumors of affair; Guenever banishes Lancelot out of jealousy of them
53	561	Lancelot rescues Guenever after she is wrongly impeached for death of Sir Patrice; defeats Sir Mador
54	562	Champions Elaine of Astolat at the Winchester Tournament by wearing her token; is wounded and nursed back to health by her, but refuses her advances; she dies of unrequited love; all mourn her death when a barge carrying her lands at Winchester
55	563	Lancelot and Guenever caught by Mordred, Agravaine and twelve others; Lancelot slays all but Mordred; Arthur condemns Guenever, but Lancelot recuses her; they flee to Joyous Garde; she eventually returns to Arthur in return for a truce (arranged by the Pope) and Lancelot's safe passage to France
56	564	Lancelot grants lands to his kinsmen, and prepares for war with Arthur; endures siege, but refuses to join open battle; leaders on both sides issue challenges; Lancelot wounds Gawaine
58	566	Receives letter regarding Gawaine's death and Mordred's treachery; returns to Logres with army too late to aid Arthur at Camlann; speaks to Guenever for the last time at Almesbury; he becomes a brother under the Archbishop of Canterbury
64	572	Becomes a priest at Glastonbury after six years of penance; sang mass for a full year
65	573	Receives a vision that Guenever is dying; she expires just before Lancelot arrives at her deathbed; he has her buried at Glastonbury next to Arthur; six weeks thereafter Lancelot dies; the Archbishop of Canterbury, Sir Bors, Ector, Blamor, Bleoberis and five other de Ganis knights bear him to Joyous Garde for burial and then leave for the Holy Land

MERLIN (453-554)

Merlin’s parentage is unusual. His mother was a chaste nun, visited at night by either an elf or an incubus who impregnated her. At birth the child was quickly baptized a Christian, so the devil could not enter the infant, but he always had strange powers. As a young child he prophesied the loosing of the dragons at Vortigern’s Tower. Master scholar Bleise then taught Merlin the basics of magic. Merlin also spent many years studying alone in the woods, accompanied only by the faeries and ancient powers. He was learned in book ways and natural ways, and became advisor to King Uther Pendragon, and later to his son.

Merlin freely shared his knowledge with other seekers. Morgan le Fay and Gwenbaus are among his students, as well as Nimue who finally imprisoned him. No one attained his level of knowledge until Taliesin qualified as Archdruid years later, but all sought to be as great as Merlin had been.

Merlin disappeared some years ago. He was instrumental in helping Arthur establish his throne, and his mysterious absence is a sore grievance to the king, who has ordered a search that continues to this day. Throughout his life Merlin has been known to disappear on previous occasions, not returning to court for years at a time, and so many believe he may yet reappear, or at least is still alive. Thus the search goes on.

Once the most feared person in all of England, Merlin has been forgotten by a great many. No longer a common sight by Arthur's side, they don't remember how he helped guide the king through difficult decisions. Others remember only too well and long for his return.

Few suspect that Merlin has not really left them. He haunts Arthur's court and sends him dreams on a regular basis in a mostly vain attempt to guide the king from beyond the grave. At times, Merlin regrets letting his body perish and taking on the form of the Power Wraith.

It makes it much more difficult for him to influence Arthur and watch over England's destiny. However, he is stronger than he used to be, and, though he has never used it, he does have the Dragon Manifestation ability.

Merlin is heartbroken over Arthur's fall. He replays the sequence of events that led to it over and over in his mind, searching for clues of where he went wrong and what he should have done differently. At times he thinks he should have stepped in with regard to Lancelot and Guinevere. Other times, he believes he should have steered Arthur away from her altogether. Most often, he regrets not destroying Morgan Le Fey when he first suspected her plans for revenge.

Despite the king's tyranny, Merlin still believes that Arthur is the one. He just needs to find some way to reinvigorate him. He has thus contacted him more often, and Arthur has begun to speak openly in court about his dreams of Merlin. This has led some to conjecture that Merlin will return. The wizard does nothing to squelch such rumors. They are the closest thing to hope the land has.

Merlin's Chronology

age	year	event
-1	452	Merlin conceived upon a nun, daughter of the

		King of Demetia, by an invisible lover
0	453	Merlin born in St Peter's Church, Kaermerdin
3	466	Vortigern almost kills young boy Merlin to build his collapsing tower; Merlin states that the tower collapses because of a pool of water underneath it; prophesies many amazing things
4	467	Bleis takes young Merlin on as pupil
7	470	Merlin, with Uther Pendragon's aid, transports massive stones from Ireland to Stonehenge
17	480	Merlin predicts the death of Aurelius Ambrosius and the reign of Uther from portents in the sky
18	481	Merlin uses his powers to build the Round Table for Uther Pendragon
28	491	Merlin uses his magical powers to aid Uther beget Arthur upon Dame Igraine at Tintagel Castle
29	492	Arranges to have Arthur secreted away to Sir Ector's manor
32	495	Has nobles declare that Arthur is heir to the kingdom upon Uther's deathbed; arranges to have the Sword in the Stone (Excalibur) appear at London
37	500	Travels to Rome and the Holy Land; in Rome, reveals to the Emperor that the Empress was keeping twelve lovers disguised as ladies-inwaiting; also converts King Flualis of Jerusalem to Christianity
47	510	Petitions the Archbishop of Canterbury to summon the nobles to London to end the civil war; advises him on the selection of officers to defend Arthur
47	510	Counsels Arthur at the Battle of Carlion
47	510	Magically assesses the strength of Arthur's enemies; asks Arthur to summon Kings Ban & Bors of Ganis to aid him at the Battle of Bedegraine; magically feeds and transports their troops to battle; provides magic tokens to Arthur's army to keep them from being spied on; forsees the landing of Saxons that will keep Arthur's enemies busy for the next few years
48	511	Visited by his mentor, Bleis, who counsels him to keep a history of Arthur's reign
49	512	Fortells of his own demise and Arthur's betrayal by Mordred
49	512	Advises Arthur not to kill Pellinore, instead marry him to Arthur's sister (Margawse?); arranges for Arthur to get Excalibur and scabbard from the Lady of the Lake
49	512	Prophesies that the tomb of Colombe & Lanceor will be the sight of the battle between Lancelot & Tristam; tells Balin that he will deliver the Dolorous Stroke
49	512	Frees King Meliodas of Lyonesse (Tristam's father) from a covetous sorceress' imprisonment
50	513	Advises Arthur to kill the May Babies
50	513	Merlin warns Arthur of the coming of the kings to Castle Terrabil; delays King Lot
50	513	Arthur buries King Lot & 11 others; Merlin prophesies that tapers will burn until his death, after which the Grail Quest will begin
51	514	Leads King Pellinore to sit in the "Siege Perilous" at the Round Table
51	514	Warns Arthur not to marry Guenever; he cannot be dissuaded
51	514	Tells Arthur to allow Pellinore, Tor and Gawaine to achieve the Adventure of the White Hart; tells Pellinore the young maiden he let die was his own daughter
52	515	Finds Balin in the ruins of King Pellam's castle; provides him with a new horse; constructs and inscribes Balin and Balan's tomb after their deaths
52	515	Puts a new pommel on Balin's sword, which can only be wielded by the best knight in the world (Galahad or Lancelot); foretells that if Lancelot uses it, he will kill Gawaine with it; buries it in a marble block that appears at Camelot years later
53	516	Merlin falls in love with the Lady of the Lake, Nimue; begins to teach her secrets of magic
53	516	Visited Benwick; told Queen Elaine that she would see Lancelot grow to be a great knight
54	517	Merlin is entrapped by Nimue beneath a great stone; he sleeps often and makes great dole
55	518	King Bagdemagus encounters Merlin under the stone, but cannot free him
60	523	Sir Gawaine hears Merlin underneath the rock; tells Gawaine to carry his greetings to the King and Queen and that no one will hear his voice again
91	554	The candles at King Lot's tomb go out, marking the death of Merlin and the beginning of the Grail Quest

NIMUE

Nimue, in her role as Lady of the Lake, has deep connections to the natural world, and the supernatural world of Faerie, hence her all unusual magical and other talents and skills. Her father is Gwynn, son of Nudd, the Hunter, who rules Annwn, one of the Lands of the Other Side, and her mother is Arianrod, who among the wise was called Lady of the Moon. However, she lives now in the world of the humans, taking up the responsibilities and duties of the Lady, protecting her chosen King, Arthur, son of Uther and Lady Igraine.

As befits a noble Lady, she is reknown for her energy and sense of justice. Her weakness is her pride. Though she keeps this in check most of the time, she cannot help but reveal a slight haughtiness when dealing with those who do not understand the world as deeply as she does, or who treat her without the greatest chivalric honor.

Her religious faith indicates the Balance between the Love of the masculine and feminine powers in the Universe. Above all, she is loyal to King Arthur. Though she did not care for Merlin's advances, Nimue is indeed a loving woman with a human heart. When she met Sir Pelleas, she fell in love. He would have been much better known as one of the best knights in the world (along with Sir Lancelot, Lamorak, Gareth Beaumains and Tristam) if Nimue had not asked him to forgo such knightly pursuits to be her husband and lord in her private domains. In doing so, she most likely saved his life, since she could never see him come to any grief or bitter end. Indeed, Sir Pelleas is never mortally wounded at any tourney, never falls prey to courtly intrigues, does not die in vain pursuit of the Holy Grail, nor in the wars between Arthur, Lancelot and Mordred. Perhaps of all the great lovers in Arthur's court, only Nimue and Pelleas can be said to "live happily ever after."

She is always seeming to be young and fair, perhaps from her dealings in the ways of magic and Faerie. Her otherwordly beauty can capture any man's eye in the Kingdom, and indeed caused the imprisonment of the Archdruid Merlin himself. Though she most often moves with a stately grace, Nimue's concordance with Nature grants her amazing agility and speed.

Aside from her remarkable magical talents, Nimue has spent more time developing her skills in the wilds than at court. She has notable skills in boating and swimming, as these are necessary for navigating the Avalon Marshes and the Island of the Lake. She also knows how to ride well, for she needs to travel fast to be able to influence various events and assist people throughout the land. Due to her ancestry and upbringing, she knows much about the Other World (Faerie Lore). Yet she also has some grace in the courtly world, for she needs to discover intrigues against the High King, and to nicely fend off the advances of flirtatious young knights and magicians. About the only skills she does not perform well at are Falconry, Hunting and Tourney, for she does not enjoy pursuit of animals, and does not condone the sport of knightly rashing about (though she occasionally tolerates Pelleas' interest in these actitivies).

Nimue spent years under the apprenticeship of Merlin. He took her throughout the world, explaining to her all he knew and introducing her to many of the mystical wonders of both this world and the invisible one beyond. In addition, her induction into the Ladies of the Lake opened up her mind and her heart in ways Merlin could never understand. Frustrated by his advances, she finally had to shut Merlin away, taking on some of his duties, while leaving others to be done by the Archdruid to come: Taliesin. In addition, Nimue is not unkowing of the secrets of the Grail, though her path is different than those of the Grail Maidens. Schooled in various secret traditions, inheritor of the sacred teachings of both men and women, Nimue is uniquely qualified in her position as the secret guardian of the High King.

Nimue is not a warrior-maiden, nor a teacher of knights like her sister Lady of the Lake, Viviane. However, she does know enough to defend herself from mortal perils.

Her home is beneath a magical lake which comes and goes at her call, and which may appear in almost any land. Beneath it is a great palace where her lover, Sir Pelleas, lives, and where Lancelot, Bors, and Lionel were raised.

The Isle of Avalon, the home of her pagan sisterhood, is a magical place like Nimue's lake. It exists at the edges of normal reality, sometimes not in this world at all. It, however, does not move about, and if found is found in the marshes of Somerset.

VIVIANNE

The Lady Of the Lake, protector of Excalibur, is a powerful enchantress with a singular mission: to keep the rightful ruler of England on the throne. She is purely good, unable to misrepresent herself or the kingdom, and she and Merlin are forever at odds over his loyalty to the misguided Arthur. She is omniscient and fearless. In the end, she will attempt to guide the forces of magic and nature to depose Arthur through Mordred. It is she who controls the whims of Excalibur, and determines whom it will serve.

She appears to her rare visitors as a beautiful, yet indistinct woman floating at the bottom of her subterranean lake. None have ever defeated the Lady in combat, and, although benign, she will battle in mortal combat with any who come to her in violence.

She has a continual link with Excalibur, and it is in this fashion that she communicates with the sword and directs it. Excalibur is completely devoted to her and does whatever she

asks.

She rarely speaks to those who come before her. Most often, she plants an idea in their minds and allows them to sort it out for themselves. On occasion, she will speak telepathically to others, but she prefers to limit this sort of contact.

Like the Green Knight, the Lady of the Lake is tuned to the land - in her case, all of England. She is a part of every lake and river in Britain, and will make appearances within them if she wishes to confront someone directly. Her link to the land allows her to know all of what happens within it. It is in this fashion that she guides the land's destiny through Excalibur and the king who wields it. Because she knows everything that happens in England, she can offer instructions on what should be done next. This also makes her a great source of information for those with the courage, wisdom, and means to contact her.

SIR YWAINE, Le Chevalier au Lion (500-565)



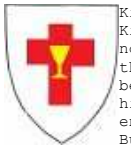
Sir Ywaine is the son of King Uriens of Gorre and Morgan le Fay, the wicked sister of King Arthur. Yvaine is knighted in 520 and comes to court. The next year he saves his father's life, but is banished by Arthur, who is angry about his betrayal by Yvaine's mother, Morgan le Fay, and participates in the Triple Quest where he redeems himself. He joins the Round Table in 525, and remains one of Arthur's most loyal supporters to the end. Ywaine has participated in many great adventures, and in them has acquired the friendship of a mighty lion which is as peaceful as a lap dog when Ywaine is present. He died at Arthur's side in the Battle of Camlann, at the hands of Mordred.

GALEHOLT THE HAUT PRINCE



This Irish lord was conquered by Lancelot and afterwards was Arthur's loyal vassal and Lancelot's confidante. He died of melancholy when he thought Lancelot was dead.

THE FISHER KING



King Pellam, better known by his title of Fisher King, is the Keeper of the Holy Grail. His realm is normally hidden from mortal eyes, known only through legend. But rumor insists that his land had been growing outward, filling the deep woods and hidden realms with its presence, threatening to engulf even the lands of men with its enchantment. But though the realm grows, the secret Castle of the Holy Grail remains undiscovered.

MORGAN LE FAY (484-?)

This wicked witch is the youngest sister of King Arthur. Morgan was once friendly, but has proved herself treacherous and been driven into hidden exile. She has maneuvered many plots against the king and his knights, and her secret strongholds throughout the land provide refuge for bandits, and meeting places for conspirators.

Morgan is a powerful sorceress, known to commune with faeries and other pagan powers. Her powers of seduction and lust are rumored to be as great as her magick.

Since the age of twelve when King Uther Pendragon slew her father and married her mother, Morgan has ached to destroy all he accomplished. She ran away from home shortly after Uther took her father's castle, fearing that he would kill her. She found her way into the Forest of Bur and eventually to the mysterious Fey people. After winning a place among them, she learned all that they had to teach about illusionary magic. She persuaded them to help her destroy Uther, and then turned her attention to his son.

Everything ruinous that has happened to Camelot since then has Morgan's hand behind it. She helped orchestrate the failure of the king's marriage, she seduced him to conceive a son to take his throne, and she has used her magic to keep him mired in drink and despair. Her rage and thirst for revenge is bottomless, and she will not be satisfied until every last vestige of the Pendragon legacy has been wiped from the face of the Earth. In her heart of hearts, Morgan wants to destroy all of England. Though she has not admitted this to herself, she will never stand for Mordred to restore order to the land. If he does not rule over it as a corrupt and vile tyrant, she will destroy him too. After all, he is heir to the Pendragon line.

Morgan was once among the most beautiful maidens in the kingdom. She has become withered and haggard, though, from her dark hatred and endless scheming. Her hair is thin and gray, and her once emerald eyes have faded to the murky pea-green color of swamp water. A sneering scowl is permanently etched on her face, and she wears old, dirty robes.

On the rare occasions that she ventures from the Fey Camp, Morgan uses her illusory magic to assume the guise of a seductive and beautiful Fey maiden or that of a hulking warrior, depending on what reaction she is seeking. She will steal the face of a familiar court member on occasion to sneak into Camelot, but she fears that Arthur will somehow see through her visage, and therefore, never gets close enough for him to get a good look.

SIR MORDRED (512-565)



Sir Mordred has recently come to Camelot. He is the youngest son of King Lot, who was once an enemy of King Arthur. Thus he is Sir Gawaine's brother, and a member of the Orkney clan. His mother is Queen Margawse, Arthur's sister, who is explained below.

Sir Mordred has a strong personality, and is both cynical and sly. More, he seem sinister, as if possessing some dark secret, and his mere presence often makes men uncomfortable, as if his shadow is too large and cold. Everyone believes that the Pendragon tolerates the young man because of his natural love for the Orkney kinsmen of his family.

Mordred, the rightful heir to Camelot and son of the unnatural union of Arthur and Morgan, has spent his entire life preparing to take the throne of England from his father. He is aware of his mother's hatred for the entire Pendragon bloodline, and, despite his love for her, is ever watchful of her schemes and plotting. Mordred knows only too well that, should he disagree with her or deny her vengeance, he too will face her boundless and fearsome wrath. He suspects that she covets the throne for herself, and he does not intend to be her tool for very much longer.

Mordred's youth amongst the Fey People was spent training for his eventual revolution, and, thus, he was robbed of any true childhood. Although schooled in chivalry and the ways of the noble knight, he has only rarely been outside the forests of his mother's people. When he does leave the woods, it is usually on a mission. Thus, despite his legitimate claim to the throne and his compassion for the suffering people of England, he is in many ways unfit to rule. He knows no true joy, and he is uncomfortable around people except when he is engaged in tactical planning or battle.

Mordred is a tall, wiry young man with longish brown hair and piercing brown eyes. He is taciturn and stoic, rarely making small talk or socializing because his mind is forever set to tactics and war. Mordred is rarely seen out of his armor or unarmed.

Though a good and fine knight at first (532-534), Mordred soured and brought about the destruction of the Round Table by revealing Lancelot's affair with the Queen (563). He eventually killed, and was killed by, his liege and father in battle.

Sir Mordred's Chronology

age	year	event
-1	511	Queen Margawse visits the boy-king Arthur, falls in love, and is impregnated by her brother.
0	512	Mordred born in Orkney on May 1, taken with many others to King Arthur, and set adrift. Miraculously, Mordred survives, and is raised by "a good man."
14	526	(?) Mordred brought to court.
20	532	knighted, begins enterprising career.
22	534	Peningues tournament. Beforehand he is informed of his paternity and cursed future. Begins career of mockery and doom.
25	537	mocks Alisander le Orphelin. Here he is already called a "false knight."
27	539	mocks La Cote Mal Taillée.
28	540	from this time on, Mordred is counted among Star Knights of Phase Four: Apogee.
32	544	tricks King Mark.
40	552	strikes down Sir Larnorak from behind.
43	555	with Sir Agravaine, kills Sir Dinadan during the Grail Quest.
51	563	with Sir Agravaine, discloses affair of Guenever and Lancelot. Round Table unity shattered.
52	564	Mordred named regent of Britain when King Arthur and Sir Gawaine sail to besiege Lancelot at Benwick.
53	565	usurps throne, besieges Guenever in London. Battle of Carnlann, when Mordred is killed and fatally wounds Arthur.

QUEEN MARGAWSE (487-545)

The Wicked Queen of the North is the oldest sister of King Arthur. She holds a deep and relentless grudge against her younger brother, seeking vengeance for the wrongs done to her father and mother by Arthur's father. Her husband, King Lot, was killed in the wars of unification, and she took refuge with her youngest son, Mordred, in the far northern realm of the Orkney Islands.

Ironically, her eldest son, Sir Gawaine, is Arthur's most sincere follower, having made his choice of loyalties many years ago. Young Mordred has also deserted his mother's cause,

having arrived this very year at court to be knighted.

ELAINE OF CARBONEK (?-562)

Elaine of Carbonek is the daughter of Pelles, the Fisher King and Lord of Carbonek. Elaine's father Pelles was prophesied to be the grandfather of the bearer of the Holy Grail. He wanted the father of the future Grail hero to be the bravest and most chivalric knight. When Lancelot paid a visit to Corbenic Castle, Pelles saw the chance to make true the prophecy.

After Sir Lancelot rescues her from a boiling bath, Elaine falls in love with him. In order to seduce Lancelot, who is in love with Queen Guinevere and would not knowingly sleep with another woman, Elaine goes to her serving woman, Dame Brusen, for help. Dame Brusen gives Lancelot wine and Elaine a ring of Guinevere's in order to trick Lancelot into thinking Elaine is Guinevere.

The next morning, Lancelot is most displeased to discover that the woman he slept with was not Guinevere. He draws his sword and threatens to kill Elaine, but she tells him that she is pregnant with Galahad and he agrees not to kill her, but instead kisses her. Lancelot departs, and Elaine remains in her father's castle and gives birth to Galahad.

Thereafter, there is a feast at King Arthur's court, and Elaine goes to it. Lancelot ignores her when he sees her, and she is sad because she loves him. She complains of this to Dame Brusen, and Dame Brusen tells her that she will "undertake that this night he [Lancelot] shall lie with [her]". That night, Dame Brusen brings Lancelot to Elaine, pretending that it is Guinevere that summons him. He goes along, and once again sleeps with Elaine. At the same time, however, Guinevere herself actually summons Lancelot, and is enraged to discover that he is not in his bedchamber. She hears him talking in his sleep, and finds him in bed with Elaine. She is furious with him and tells him she never wants to see him again. Lancelot goes mad with grief and, naked, jumps out a window and runs away.

Elaine confronts Guinevere as to her treatment of Lancelot. She accuses Guinevere of causing Lancelot's madness and tells her that she is being unnecessarily cruel. After this, she leaves court. Time passes in the story, and Elaine next appears when she finds Lancelot insane in her garden. She brings him to the Holy Grail, which cures him. When he regains his mental facilities, he decides to live with Elaine, and they live together for several years as man and wife.

KING LOT (470-513)



Lot is the king of Lothian. After Uther Pendragon weds Igraine, he marries her daughters from her first marriage off to his political allies. Her oldest daughter, here named Morgause, is married to King Lot; they have five sons, Gawain, Agravain, Gaheris, Gareth, and Mordred (whose biological father, unbeknown to Lot, is actually Arthur). Later, when Arthur comes to power, Lot at first opposes him, and with his brothers and several other Brittonic kings, raises an army against him. It is only after Arthur defeats the coalition at Bedegraine and helps them fend off the Saxons that Lot becomes Arthur's ally.

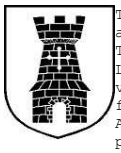
KING MARK



The King of Cornwall is the most powerful British king who has not yet paid homage to King Arthur. He rules over Cornwall, a rich and powerful kingdom, and much of Brittany. His rule is maintained by political diplomacy, good trade agreements, a strong army, and the powerful sword arm of Sir Tristam, a promising young knight who is the king's nephew.

King Mark's wife Isoud is famous for her wit and beauty, which some compare even to Queen Guenever.

SIR TURQUINE OF THE DOLOROUS TOWER



This unrepentant Saxon rebel hates King Arthur and all good knights, especially those of the Round Table. His brother Carados was recently slain by Sir Lancelot and so Turquine has sworn unrelenting vengeance On Arthur and his realm sallying forth from his hidden stronghold to raid and plunder. Anyone who brings Turquine's head to Arthur would probably warrant membership in the Round Table, and even information leading to his demise would be greatly appreciated.

SIR BRUS SANS PITIE



A treacherous, back-stabbing knight and slayer of women, Sir Brus has been sighted in many places across the island wreaking terrible havoc against all that is good. He owns an incredibly swift horse of magical origin which has saved him many times from the king's justice.

SIR DINADAN



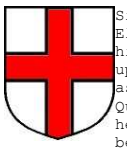
He is the son of Sir Brunor, the 'Good Knight without Fear,' and brother of Sirs Breunor le Noir and Daniel. Unlike most other knights in Arthurian romance, Dinadan prefers to avoid fights and considers courtly love a waste of time, though he is a brave fighter when he needs to be. This knight displays a provocative sense of humor, a skeptical disposition towards jousting for love, and a sincere dislike of the frivolities of courtly romance. In one notable exploit, he writes a slanderous ballad about King Mark and sends a troubador to play it at Mark's court. He is a fierce fighter, though always begging off from fighting, and a troubador with druidic bardic traditions to sing. He is also an intimate friend of Tristam. He is killed by Agravaine and Mordred in the Grail Quest (554-557).

SIR MARHAUS DE LEINSTER (481-529)



Marhaus is the brother of the Queen of Ireland and the uncle of Tristan's future love. He comes to Cornwall to collect tribute owed to his country, but Tristan agrees to battle the champion on the remote Saint Samson's Isle in order to release his people from the debt. In 521 he is one of three knights (with Cawaine and Yvaine) on the Triple Quest. He became a knight of the Round Table in 523. Tristan mortally wounds Marhaus, leaving a piece of his sword in the Irishman's skull, but Marhaus stabs him with a poisoned spear and escapes to Ireland to die.

SIR GALAHAD, the White Knight (535-557)

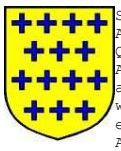


Sir Galahad is the son of Sir Lancelot and Lady Elaine. He was raised by his mother in the wake of his father's scandal and self-imposed exile and grew up in the royal court. Galahad's lifelong training as a Noble Knight kept him from refusing the Grail Quest, but in the long years of fruitless searching, he has begun to despair. He fears that he will never be able to redeem his king.

Galahad has found it within himself to forgive his father, but he remains ashamed of him. He admires him for joining the Quest, and he is pleased that Lancelot has accepted his leadership, but he does not know what to say to him. Lancelot betrayed everything in which Galahad believes and helped bring about the ruin of the kingdom in the process. It is difficult for him to know what to say to his father in the wake of that kind of sin.

He is deeply concerned about the suffering and misery he sees. All that he hears of Arthur's rule causes him to despair further. He has become increasingly convinced that the king is unfit to rule. Consequently, he is torn between his duty to find the Grail so that Arthur may be redeemed and the urge to leave the fruitless quest and join Mordred's army.

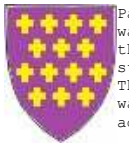
SIR PELLINORE OF THE ISLES (475-523)



Son of King Pellam and brother of Kings Pelles and Alain, he is most famous for his endless hunt of the Questing Beast, which he is tracking when King Arthur first meets him. Pellinore beats King Arthur after three jousts and breaks the sword Arthur had withdrawn from the stone. Merlin throws a spell of enchantment on Pellinore to save Arthur's life. Arthur praises Pellinore's skill, and they soon become friends, with Arthur inviting him to join the Knights of the Round Table. He has many legitimate and illegitimate children; his sons Tor, Aglovale, Lamorak, Dornar, and Parsifal all eventually join the Round Table as well, and his unnamed daughter becomes a servant of the Holy Grail and helps Parsifal, Galahad and Bors achieve the mystical objective.

He is a loyal man of Arthur's, and slays King Lot at the Battle of Terrabel in 513, thereby earning the emnity of the Orkney clan for himself and his sons. He is a great warrior but a careless king. He prefers hunting the Questing Beast, which he never caught, to tending his own kingdom, which is riddled with would-be usurpers who will seize the land from Pellinore's sons after he was murdered by the Orkney clan in 523.

SIR PARSIFAL DE GALIS, the Brave



Parsifal is a study in determination and loyalty. He was born poor and downtrodden in a village deep in the Forests of Bur and grew up obsessed with the stories of the Knights of the Round Table. Throughout his youth, Parsifal wandered the forests, watching the knights ride through on their way to adventure and longed to join them.

Finally, he persisted in following Lancelot and Guinevere back from Meleagant's Tower. Impressed by his willingness to follow on foot all the way to Camelot, Guinevere allowed Parsifal to become a

stable boy.

When no one else would stand in Lancelot's place to defend the queen's honor in the Contest of Truth, Parsifal accepted the challenge and lived his dream as King Arthur knighted him. He was easily bested by Sir Tristam but earned the respect of many in Camelot for his courage. Soon after, he became one of Arthur's most trusted and loyal knights.

Parsifal accepted his place in the Grail Quest with a zeal unequalled by any of the other Quest Knights. He believes in the quest and his king more than any of the other knights remaining in Camelot. He will find the Grail, or die trying. Because he was not raised in court but was born low, Parsifal is not a Noble Knight. He is a Fighter. He has all the rank privileges (such as they are any more) of Arthur's other knights.

Parsifal's career began in 545 with great prophecies, which he fulfilled, and ended when he achieved the Holy Grail in 556.

SIR TRISTAM OF LYONESS (512-559)



Sir Tristam was one of the original Knights of the Round Table and a former lover of Morgan. He deeply regrets the latter association. He allowed Morgan to twist his emotions so that he came to look for failings in Arthur's court. He found one between Lancelot and Guinevere. He easily bested the boy, Sir Parsifal, in what seemed to be his moment of greatest triumph. Looking over the misery in all of England, he doesn't think so anymore.

He joined the Grail Quest gladly, and, while he doesn't share Parsifal's loyalty or Lancelot's desire for redemption, he does hope that he can find the Grail and somehow make amends for his earlier actions. He has learned that righteousness doesn't always make one noble, and seeks to repair some of the damage that he has done. He longs to beg forgiveness of both Lancelot and Parsifal, but he lacks the courage to do so. While the thought of joining Mordred against Arthur's tyranny has crossed his mind, he has flatly refused to seriously consider it. He believes (somewhat rightly) that Mordred is just another of Morgan's pawns, and he won't fall for that sort of manipulation again.

Sir Tristam's Chronology

age	year	event
0	512	born, mother dies at birth
7	519	father remarried
11	523	attempted poisoning by stepmother
11-18	523-530	tutalage in France under Gouvernail
18	530	returns to Lyonesse; recieves a brachet and love letters from King Faramon of France's daughter; she dies of unrequited love
18	530	fought against Sir Marhaus; travels to Ireland in disguise as "Sir Tramtrist" to find cure for wound; healed by La Beale Isoud
19	531	Lady of the Launds Tournament in Ireland; "Tramtrist" wins honors over Palomides
20	532	Has affair with Sir Segwarides' wife; first arouses jealosy of King Mark
21	533	Defends King Anguish from Sir Blamore; offered hand of Le Beale Isoud in return; offers to marry her to King Mark instead
22	534	Returns with La Beale Isoud to marry King Mark; they fall in love by drinking love elixir by accident; Tristam kills Breunor of Castle Pleure, ending the evil custom there
22	534	Wedding of King Mark and La Beale Isoud; fight between Palomides and Tristam; accused of adultery by Andred
23	535	Morgan Le Fay creates the drinking Horn of Chastity to divulge the Lancelot/Guenever affair; fails when Lamorak sends the horn to King Mark's court instead.
23	535	Caught in adultery with La Beale Isoud; Tristam flees to King Hoel's court in Brittany
24	536	Champions King Hoel against his enemy, Earl Grip; offered marriage to his daughter, Isoud le Blanche Mains
25	537	Tristam marries Isoud le Blanche Mains; shortly thereafter returns to Logres
26	538	Tristam and Lamorak adventure to Isle of Servage
28	540	Tristam and Lamorak become friends; Tristam saves King Arthur from the Lady Annowre
29	541	Goes mad from jealousy towards Sir Kehydius
30	542	Cured but banished from Cornwall by King Mark; wins the Castle of Maidens tourney but is wounded by Lancelot; imprisoned and freed by Sir Darras
30	542	Imprisoned and freed by Morgan le Fay; carries the Shield of Rebuke to the Castle of Hard Rock tourney
31	543	Tristam foils Morgan Le Fay's attempt to kill Lancelot by ambushment of thirty knights
31	543	Lancelot and Tristam fight at Merlin's Rock; Tristam joins Round Table and gets Marhaus' siege (seat) at the Table
32	544	Arthur sets accord between Mark and Tristam; returns to Cornwall after the Friendship Tournament
35	547	Aids King Mark and defeats Sr Elias and his Saxons (Sessiones).
38	550	Imprisoned in Cornwall by Mark
39	551	Freed by Sir Parsifal; flees with Isoud
41	553	Lonazep Tournament, wins the second day's prize; retires with La Beale Isoud to Joyous Gard
42	554	Returns to Cornwall once more; fights with Palomides just before his baptism
47	559	Tristam slain with a glaive by King Mark; Isoud dies of grief
48	560	Lyonesse sinks into the sea

SIR GARETH OF ORKNEY (?-563)



Sir Gareth is a swarthy and rotund knight. He is often referred to as "Arthur's Bulldog." Prior to being assigned to the Grail Quest, he acted as the king's strong-arm man, using his strength and girth to intimidate and shake down any who resisted Arthur's will. He also collected taxes from lesser kingdoms and parishes, using his appearance and short temper to browbeat into submission any who refused him.

None are sure when Gareth changed from his former, fun-loving self to this soulless brute, but many attribute it to the fall of Camelot and the departure of Lancelot. Some point to an "unnatural attraction" held by Gareth for Lancelot, though they don't speak of such things openly. Gareth's decline parallels Arthur's, and the other knights are not sure how he can still refer to himself as a nobleman and keep a straight face.

When he was engaged in the Grail Quest, he frequently beat information out of those the Grail Knights encountered. His sadism led to a schism between he and Galahad, and Sir Gareth eventually left the Quest, confident that he was on the true path. He is no closer to finding it than they are, though, and now the pox has got him. His days are numbered.

SIR PALOMIDES, the Saracen



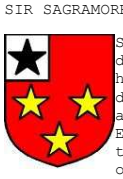
Also called Palamedes, he is a Saracen pagan who converts to Christianity later in his life. Palamedes' father is King Esclabor; his brothers Safir and Segwarides also join the Round Table. This knight was one of the best knights of the realm. He had a constant rivalry with Tristam for the love of Queen Isolt. She did not reciprocate Palomides' emotion at all, yet he was inspired to greatness by his love nonetheless. He appears as early as 531 at the Irish Tournament, and his death is unreported, though he left Britain allied to Lancelot in 563.

SIR BALIN LE SAVAGE, the Knight with Two Swords (482-515)



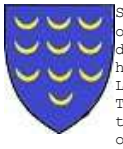
After Balin fought with Sir Lanceor of Ireland and killed him, he went on to find his brother Balan, who was also in disfavour of King Arthur. Merlin foretold of a curse that was laid on the brothers by a damsel after Balin drew a magical sword from the damsel's gilt and failed to return it, thereby laying a fatal curse "on him and the man he loves most". Also called the Knight with Two Swords, this hero was outlawed from Arthur's court and spent the rest of his short life trying to atone for his error. He and his brother are instrumental at the Battle of Terrabel in 513 by capturing King Ryons beforehand. In 514 his rashness brings him to wound the Fisher King. He was doomed and struck the Dolorous Stroke, then marched to his fated death fighting his beloved brother, Balan.

SIR SAGRAMORE LE DESIROUS (482-?)



Sagramore is the son of the King of Hungary and the daughter of the Eastern Roman Emperor; he is even an heir to the throne of Constantinople. His father dies while he was still young, and his mother accepts the proposal of King Brandegoris of Estangore in Britain. When he is fifteen, Sagramore travels to Britain in 515 to join them and to become one of King Arthur's knights in 519.

SIR LUPIN



Sir Lupin is the son of one of Leodegrance's original appointees to the Round Table, and a distant relative of Guenever. Though Glorious from his tournament victories and valuable holdings, Sir Lupin is not what most people imagine as a Round Table knight. Nevertheless, his appointment pleases the nobility of Logres, who recognize one of their own. Lupin's wealthy lands make him an important ally of the King.

Though far from Modest, Lupin is a Chivalrous

knight. However, he is not an enthusiastic campaigner, prepared to rush off into the unknown to defend the Kings honor and gain glory from wild adventure. He is a knight of the court and tournament, who prefers a tilt to the hunt, a fine feast to a mysterious wood, and loves the comforts provided by his pavilion and four squires. "The greatest trouble with Adventures," says Sir Lupin, "is that ladies do not accompany one on them."

Sir Lupin spends his time traveling the tourney circuit. He is known in those circles, and well liked for his generosity and confidence. To enhance his reputation further, Lupin hosts a tournament of his own. He funds this extravagance with winnings from successful tournament seasons and broad holdings outside of Logres.

Lupin has a rich wife, but conducts a chaste affair with a secret lady, as is proper for a courtier.

SIR HARANT L'HASTILUDIER



This Round Table knight carries a fierce reputation as a duelist with long weapons of all types, and a man to whom Honor is everything. While on his good side, those around him enjoy the company of a gentleman known for all of chivalry's virtues. His one flaw is regarded as a virtue by many: he is reckless and driven to overcome anyone who has ever defeated him. Only his fellow Round Table knights enjoy an exception to this. Some Logres knights have been rumored to strive for Round Table status just to get off of Sir Harant's "target" list.

Harant is one of Arthur's household knights, usually attendant on him at Camelot when not tourneying. Harant's father swore fealty to Arthur with the other Eager

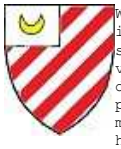
Vassals when the king first drew the sword from the stone. His fate draws him toward death by Lancelot's hand at Guenever's attempted execution in the final phase.

SIR GARETH BEAUMAINS (?-563)



This brother of Sir Gawaine achieved fame when he was abruptly knighted and sent on a quest, which he fulfilled admirably (532). He was always counted among the best, and in my mind outstripped Lancelot in loyalty, but was killed when Lancelot rescued Guenever from the stake.

SIR JEAN-LUC OF CHAMPAGNE



Well known on the Logres tourney circuit, Jean-Luc is an old but friendly rival of Sir Lupin. Jean-Luc stays in Britain because the King of France holds a vicious grudge against him for a shameful joust defeat years ago. Jean-Luc maintains he simply prefers the Logres circuit "because it is so much more enjoyable to knock foreigners off their horses."

SIR MARROK



Sir Marrok is a knight of the Round Table, who swore allegiance to King Arthur in 523 during the Siege of Silchester. A brave and honorable knight, he is the heir to a family curse that left him in werewolf form for seven years, betrayed by his wife, Indeg. He is Saxon, though Christian, and is from Silchester, where he holds land.

SIR BREUNOR LE NOIR, La Cote Mal Taillée



Sir Breunor le Noir, (also spelled Brunor), nicknamed La Cote Mal Taillée ("of the badly-fitting coat") by Sir Kay after his arrival in his murdered father's armor at King Arthur's court, receives his knighthood after saving Guinevere from an escaped lion.

This knight set off on his first quest into impossible tasks, most of which he won, and ended as lord of Pendragon Castle. He was a good friend of Sir Lancelot's. His death occurred after Guenever's ill-fated dinner party (561).

GRIFLET LE FISE DE DIEU (491-563)



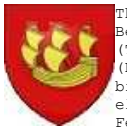
This man was knighted while Arthur was still young, and made his name during the early years as a redoubtable fighter. He was knighted in 512, and immediately defeated in combat by King Pellinor. Once healed, he engages himself fully to become a battle leader, and eventually becomes Arthur's preeminent general. He was killed when Lancelot rescues the queen from the stake.

KING BORS DE GANIS



This knight is one of the most pious of the realm. He is one of three who achieves the Holy Grail, and the only one who returned to tell of it. He is Lancelot's favorite relative, and leads the clan when Lancelot is absent. He comes to court with Lancelot, in 525, and departs from the story to fight Saracens after Lancelot dies in 573. He dies in the Holy Land on Good Friday.

SIR LAVAINE



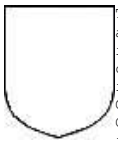
The Knight of Astolat (Lavaine) is the son of Lord Bernard of this city. He has a younger brother (Tirre) and for sister, the Maid of Astolat (Elaine), who died of her love for Lancelot. The two brothers are at the service of Lancelot and the eldest joined the Round Table in 562. He married Félélolie, sister of Sir Urre Hungary.

This knight was a staunch friend of Sir Lancelot and went into exile with him.

SIR URRE

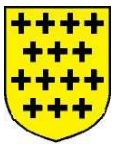
This knight from Hungary had been wounded by a knight and cursed by a Spanish witch so his wounds would never be healed except by the world's best knight. After years of agonized wandering he came to Camelot and was saved by Lancelot, who became his liege afterwards. He accompanied Lancelot into exile.

SIR ELIAZAR, The White Knight



The White Knight is a Christian fanatic. He appears at court in 51 7 at the Battle of Lincoln, immediately impressing everyone with his prowess and chivalry. He refuses a seat on the Round Table, and in 523 founds his own order, the Knights of the Grail Temple. He participates in the Battle of the Castle of Joy. His secret identity is well-kept. He is, in fact, Sir Eliazar, the eldest son of the Fisher King.

TOR LE FISE ARIES (?-563)



This bastard son of King Pellinore was knighted while Arthur was still young (514), and he proved himself in Arthur's wedding adventures and the war against the invading kings. He was killed when Lancelot rescued Guenever from the stake.

SIR KAY, the Seneschal (488-564)



Kay is Sir Ector's son and King Arthur's foster brother and later seneschal, as well as one of the first Knights of the Round Table. Sir Kay is famous for his bitter speech. No one escapes the wrath of his tongue. He rudely awakes the starry-eyed squires who arrive to see the glitter and gold. Kay makes everyone vouch and account for equipment, take their proper place in lines, and is quick with the rod to any squire who is too slow.

Kay's father Ector adopts the infant Arthur after Merlin takes him away from his birth parents, Uther and Igraine. Ector raises him and Kay as brothers, but Arthur's parentage is revealed when he draws the Sword in the Stone at a tournament in London. Arthur, serving as squire to the newly-knighted Kay, is locked out of the house and can't get to his brother's sword and uses the Sword in the Stone to replace it. Kay shows his characteristic opportunism when he tries to claim it was he that pulled the sword from the stone, making him the true King of the Britons, but he relents and admits it was Arthur. He becomes one of the first Knights of the Round Table and serves his foster-brother throughout his life.

Vilains

Agravaine - a foul-tempered brother of the courteous Gawaine, Sir Agravaine seriously abuses his privilege of being the High King's nephew. He will murder in secret, slander, and fight against anyone who accuses him of wrongdoing. Yet most folk fear Gawaine's vengeance (with Arthur's backing) and allow him to get away with his deeds.

Breuse Sans Pitie - this knight, the Knight without Pity, makes numerous appearances, lopping women's heads off, striking from behind, and riding over downed foes. Yet he always escapes. His trick is to outfight any one foe, and to outrun (aided by his faerie horse) all others.

Carados of the Dolorous Tower - this wicked knight, "made like

a giant," imprisoned his conquered foes, refusing ransom or fair treatment. For several years he captured knights, including many from the Round Table, until killed by Sir Lancelot.

Garlon the Invisible Knight - he has the power to make himself and his horse invisible, though his horse can be heard. He is ill-mannered, ignoring the rules of hospitality in his own home. Worse, he delights in striking down both knights and women by surprise. He plagues the land until slain by Sir Balin. This dastard is brother to King Pellam, the Grail King.

King Mark of Cornwall - especially vile, since he is an anointed king with divine rights and the people's support. He does many vile things, such as riding in disguise to murder his foes, attacking from secret, and plotting against his nephew Tristam, a great knight and true lover. His gripe against Tristam may have some grounds, as the cuckolded husband. His unroyal behavior does not. He is finally killed by Bellengerus le Beuse, whose father and grandfather were both murdered by this monarch.

Mordred - a good knight until a prophet condemned him and his future at the Peningues Tournament. There he turned nasty, being happy to provoke other Round Table knights; vile, when he helped reveal the affair of Lancelot and Guenever; and finally evil, when he led a rebellion, tried to seize Guenever for his wife, and killed his father, King Arthur.

Morgan Le Fay - Arthur's sister is discussed at length under Magicians, above. To keep in line with the story, it is all right for the gamemaster to blame any bad occurrence on Morgan, whether she did it or not. With a network of castles and confederates, such as the Enchantress Queens, Morgan remains a potent force in Britain until the end.

Turquine - this knight spent twelve years avenging the death of his brother, Sir Carados. Like the other villain, he was a powerful knight who liked to imprison his foes, and was eventually conquered by Sir Lancelot. He and his brother are typical of the robber-barons who occupy the outlands of Britain.



Magicians

Annowre - this sorceress lives in the Forest Perilous, and is Nimue's dire enemy. Annowre also lusts after King Arthur. She is demised at the hands of Sir Tristam, King Arthur, and Dame Nimue.

Bleise - he was Merlin's master, though Merlin later eclipsed his teacher in magical skills. Bleise was not a druid; he wrote. He was Merlin's secretary, the clerk who wrote down all the prophecies, parables and deeds which the archdruid pronounced. His magic was of the Western tradition. Thus he knows healing and summoning magics.

Brisen - "one of the greatest enchantresses that was at that time in the world living," she works for the lords of Castle Carbonek, the Grail Castle, first to effect the conception of Galahad, and then to help Lady Elaine seduce Lancelot again.

Camille - this chatelaine of Castle La Roche supports a Saxon rebellion in Anglia (year 531) and treacherously captures King Arthur, Duke Galeholt, and Sirs Lancelot, Gaheris, Gawaine, and Ector.

Enchantress Queens - this coven of conspiratorial enchantresses, unnamed except for titles. They are powerful heathen priestesses who occasionally cooperate, on the high holy days of their sacred year. Morgan le Fay usually leads them. One of these women is named Sebille.

Queen of the Eastlands - this Roman queen helps kidnap sleeping Lancelot. She knows healing and summoning magic.

Queen of Sorestan - this Cymric queen helps kidnap sleeping Lancelot and takes him to Castle Chariot.

Queen of Norgales - this Cymric queen is a major assistant to Morgan le Fay. She is one of the kidnapers who went to Castle Chariot, was a recipient of a letter from King Mark to hunt for Alisander, helped Morgan torture Elaine, and was present to carry away dying Arthur. She is a pagan (druidic) priestess, with some of the powers of the Ladies of the Lake.

Queen of the Out Isles - this Pict queen was one of the four who tried to seduce Lancelot at Castle Chariot. She is a pagan (druidic) priestess.

Gwenbaus - this brother of Kings Ban and Bors (and thus Lancelot's uncle) was a learned scholar who often hobnobbed with Merlin. He enchanted a whole party for a beautiful king's daughter, married her, and afterwards created a magic chessboard. Though he and his wife died, their magical dancing-ground continued forever until broken by Lancelot.

Lady of the Lake - the title, Lady of the Lake, is used to describe several important women. These women have all the traits of faerie folk. They are beautiful, live under lakes served by youthful workers, have tremendous magical powers, and tempt handsome virile men to come live with them forever. They have glamour, weather, movement, healing, and emotion magics.

Ladies of the Lake include:

- Nineve - this is the name used for the evil Lady of the Lake. She demands the head of Sir Balin, but is killed by him instead. Merlin then calls her "the wickedest woman alive," and heaps other abuse on her as well. She gave young King Arthur the magic sword Excalibur.
- Nimue - the good Lady of the Lake gently provides magical help for Arthur's court after the disappearance of Merlin. She is a young woman when she first comes to Arthur's court, and remains young the whole time. She takes Sir Pelleas as her husband lover early in the campaign (521). She is one of the four queens who bear away the dying Arthur to Avalon.
- Viviane - this French Lady of the Lake raised Lancelot and gave Arthur his magic sword. She is senior to other Ladies of the Lake. She also aided the love affair between Lancelot and Guenever. She has control of all types of pagan (Druidic) magic.

Seriade - this magician first appears as a servant to Viviane, the French Lady of the Lake. She shows great magical prowess when she rescues Bors and Lionel from King Claudas by turning them into hounds. She later appears to bring messages from Viviane to Lancelot.

Linet, the Dumosel Savage - Dame Lynette is the maiden who brought Sir Gareth Beaumains from court to liberate Castle Dangerous. With a magical cup she twice heals a serious thigh wound of Gareth's and resurrects a zombie-like soldier who was chopped into little pieces (thus she clearly knows healing magic). Later, she weds Sir Gaheris.

Merlin - the Archdruid of Britain is at least 60 years old when Arthur pulls his sword from the stone. He helps Arthur become king, and five or so years later he is gone, imprisoned under a rock. According to the medieval writers he was the victim of love. According to modern pagans, searching for ancient or hidden meaning in old stories, he was sacrificed voluntarily to the powers of the mighty earth dragon which he served. Whatever the reason for his death, his time with Arthur the King is limited.

Merlin's parentage is unusual. His mother was a chaste nun, visited at night by an incubus who impregnated her. At birth the child was quickly baptized a Christian, so the devil could not enter the infant, but he always had strange powers. As a young child he prophesied the loosing of the dragons at Vortigern's Tower. Master scholar Bleise then taught Merlin the basics of magic. Merlin also spent many years studying alone in the woods, accompanied only by the faeries and ancient powers. He was learned in book ways and natural ways, and became advisor to King Uther Pendragon, and later to his son.

Merlin freely shared his knowledge with other seekers. Morgan le Fay and Gwenbaus are among his students, as well as Nimue who finally imprisoned him. No one attained his level of knowledge until Taliesin qualified as Archdruid years later, but all sought to be as great as Merlin had been.

Morgan le Fay - the wicked pagan sister of Arthur's is very active early in his reign, but eventually retires from active court involvement. Her castles and followers dot the countryside to trouble good knights loyal to Arthur, but her deep intrigue soon ceases. Any suspected ill-doing is her fault, every illness her sending, and each knight's death attributed to her spells.

Her name, Morgan the Fairy, describes the immense magical powers available to this women. She is Arthur's youngest sister, still older than he, raised in a nunnery where she learned to read and write, and then studied in the wilds with Merlin.

Morgan passionately developed hatred for Guenever, desire for

Lancelot, and contempt for Arthur. After some very wicked trouble, such as stealing the scabbard of protection, Morgan retires from active involvement. She is very friendly to Arthur when they meet again years later, and she is one of the four queens who carry his body away to Avalon after the battle of Camlann. Perhaps she mellowed with age, or was transformed by her magical pursuits.

Clerics

Cudoc (Welsh Cudog) - was an energetic missionary for the British church throughout south Wales and Brittany, and also visited Cornwall, the Long Isles, and Ireland. He founded, and was Abbot of Caerwent Llancarfan. There he gave sanctuary to an outlawed enemy of Arthur's for seven years. When Arthur found out, he was outraged. A court found Cadoc had overstepped his limits, and the monk had to pay a fine of 100 cows. To make things difficult, Arthur demanded cows that were red in front and white behind. Miraculously, Cadoc produced the herd but when Arthur had accepted the payment the cows turned to ferns. Astonished, Arthur granted the abbey the right to give anyone sanctuary for seven years, seven months, and seven days.

Carunnog - he was descended from the royal house of Gomeret. He set adrift a floating altar, vowing to preach wherever it landed. Seeking it, he came to a land where King Arthur vainly sought to vanquish a worm ravaging the land. When the holy man inquired after his altar, the King promised to return it if the Saint would rid him of the noxious serpent. Through the miracle of prayer, the worm surrendered to Carannog, who banished it. Arthur returned the altar, and also gave the monk land, called Carhampton, for a church.

Collen - he was once a hermit at Avalon, or Glastonbury Tor, when he received a summons from Gwynn ap Nudd, the ruler of Annwn, a kingdom of faerie. Reluctantly the monk obeyed, but he refused to eat or drink, and he condemned the soulless creatures and their glamour. When the elves got angry, Collen sprinkled them all with holy water and they disappeared. Afterwards no pagans worshiped there, and the ancient Christian monastery grew stronger. Later he founded the monastery of Llangollen.

Deiniol - called "of the Bangors" because he founded two famous monasteries, Bangor Fawr on the Menii Straits, and Bangor Iscoed, in Orofoise. His feast day falls on the 11th of September.

Dewi (David) the Wutermun - this native of Estregales traveled to the Mediterranean, studied monasticism, and was consecrated a bishop. He returned to his native land, founded a dozen monasteries, and was named primate of the island after the death of Dubricus. He is the patron saint of Wales.

Dubricus - this primate was the Archbishop of Britain early in Arthur's reign. He apparently cooperated with Merlin to have Arthur crowned. He was old when Arthur's reign began, and was replaced by Dewi.

Gildas the Wise - he was from Strangor (Strathclyde) and his family resisted Arthur, who defeated and killed them in battle at the Isle of Man. This monk, who in about 650 wrote a famous treatise scolding the Christians for their intemperate ways, never mentioned Arthur by name because of this grudge.

Illtud - this abbot founded the great monastic school of Llanilltyd Fawr (Llantwit Major, Glamorganshire). Saint Samson was one of his most famous students, as were some early British kings mentioned by Gildas.

Nascien - this ancient is so holy he has lived for 500 years to witness the coming of his descendant, Sir Galahad, the Perfect Knight. Nascien was a brother to Joseph of Arimathea, the saint who first brought the relics of the Grail King to Britain. He is a major figure in the Quest of the Holy Grail. Previous to that he was a hermit in the woods, or waited at Castle Carbonek.

Padern - this holy man was abbot of Llanbadarn Fawr when Arthur arrived one day. Rudely, the king demanded a fine cloak from the abbot's cell. When the king grew hostile, Padern said "Let the earth swallow him," and Arthur was swallowed by the ground below his feet up to his neck. Padern released him after Arthur begged forgiveness.

Pellam, the Grail King - several holy relics were brought to Britain in ancient times, and have been kept safe by descendants of the original family who brought them. The family finally settled at Castle Carbonek.

Queen of the Wastelands - this holy woman was instrumental in aiding the Grail Knights during their search. She was also one of the four queens who carried away Arthur's body after the Battle of Camlann.

Samson - this vigorous proselytizer of the faith was born in southern Wales (c. 490) and died in 565 at Dol, a monastery he founded in Brittany. He was also active in the Channel Islands, Cornwall, Cambria, and Ireland. He was a monk, hermit, and bishop.



Heroes

Lancelot du Lac



Sir Lancelot is well-regarded as the best knight in King Arthur's court and the paragon of chivalry. Next to Arthur himself, no one in all the lands more greatly inspires the loyalty and service of knights. Every good knight who meets him loves him like a brother; all knights of treachery fear him instinctively. For his deeds, his prowess, appearance and chivalry, he is loved and sought after by many women. Except for Galahad during the Grail Quest, or perhaps (on a good day) Sir Tristam or Lamorak, there is no knight in the world that can equal his abilities.

There are a couple of known behaviors of Lancelot. Firstly, he never kills defeated knights who ask him for mercy, no matter how vile their crimes or offences. Secondly, he never wears any ladies' favors during tournaments -- not even Guenver's. (The few times when he differs from these patterns are treated as momentous -- almost scandalous -- occasions.)

Along with Sir Gawaine, he is the closest friend to the High King. Although often less-reliable (being away from court frequently), he is always known for offering the most honorable advise. He is the secret lover of Guenever, and the openly self-declared Queen's Champion. (As such, he is head of the order of the Queen's Knights.)

To protect him from magical foes, Lancelot carries a magical ring, given to him by Viviane, the Lady of the Lake, which warns him if there are any enchantments working upon him or near him. However, he has to ask the ring to make it work, and he often forgets he has it.

Lancelot is not even born until late in Phase 1 (508 AD), and does not come to court until the last year of Phase 2 (524 AD). During these years, King Pellinore is considered the best knight in the land, and occupies the Siege Perilous (the seat reserved for the best knight) at Arthur's Round Table. Even upon his induction to the Round Table, Lancelot does not occupy the chair, although many ask him to. The chair remains vacant until Galahad (Lancelot's son) arrives at court for the beginning of the Grail Quest.

Lancelot was born to King Ban of Benwick and his queen, Elaine. He was christened with the name Galahad, but was given the confirmation name of Lancelot. During his youth, King Claudas of France constantly threatened his father's realm, until 518 AD, when Claudas invaded and overran all of Ganis. (King Arthur, Ban's ally, was tied up fighting the Saxons at Badon, so was unable to come to his aid.) King Ban, his wife, and their child fled to escape the rampaging army. During their flight, King Ban swoons and dies, either of grief or illness. As Elaine rushed to her dying husband, Viviane, the French Lady of the Lake, secreted young Galahad off to her magical city at Bois en Val. (The city is hidden by an illusory lake, hence her title.)

Lancelot is so traumatized by the events that, at first, he cannot remember anything about his parents or childhood. Viviane helps him recover from the incident by focusing his

talents and instructing him in all the manners of chivalry.

When he is but sixteen, Lancelot du Lak is ready to attain his knighthood. Although young, he is already extremely tall and strong. Viviane and young Lancelot arrive at Camolot on St. John's Day, 524. In short, Lancelot is knighted by Arthur, and later secretly girded by Guenever -- which symbolizes the split loyalties he always has between his two most beloved friends. Upon seeing Guenever, he falls in love, and later that evening vows to be her champion.

At his girding, he takes upon himself to do many adventures to become the Queen's Champion. His first adventure was to aid the Queen of Nohaut, who was being besieged by the King of Northumberland. This begins a long-standing tradition for Lancelot: any quest that he sets himself to he accomplishes. (The notable exception being the achievement of the Grail, see below.) He also defeats Sir Alibon of Queen's Ford. These two begin his second tradition: the steady stream of prisoners sent by him to Guenever. Thousands show up at court over the years. He also rescues Gawaine, Ywaine and Galegantis in the process, setting another long-standing precedent for his rescuing good knights in danger. Of all the knights that owe their freedom to Lancelot, Gawaine is primarily beholden. Lancelot saves Gawaine on at least four separate occasions. They become fast friends.

Also during this first year of adventuring, he takes the castle of Dolorous Garde and renames it Joyous Garde. Underneath a rock thereby, he finds his name and his origin written. Memories of who he is, and who his parents are, flood back to him. This castle becomes his retreat, and a favorite place for secret lovers. He gladly loans it to Tristam and Isolt when they flee King Mark, and Lancelot himself often stays there with Guenever during their affair. It was at Joyous Garde that someone (in this case Sir Dagonet the King's Fool) first notices Lancelot's more-than-chaste admiration of Guenever. Dagonet espies Lancelot staring enraptured up at Guenever in a castle window, while Lancelot's horse wanders around the field unattended. This is the sort of admiration that Lancelot shows throughout his life. (During his rescue of Guenever from Meliagaunt years later, he stares up at Guenever devotedly while fighting a furious and frustrated Meliagaunt literally behind his back, never taking his eyes off the queen!)

Lancelot is just a year older (age 17) when he inspires the first of his many would-be paramours, the Lady of Malahaut. Even though he killed her son in combat, she forgives him, and asks to be his lover. Lancelot is beset by women throughout his life, but vows never to marry. Still, women never give up hope of catching the finest bachelor knight in the world.

One year later, Lancelot proves his prowess as a leader of men against the French and Romans. In co-command with Sir Cador, he leads ten thousand de Ganis and Cornish soldiers. It is then that he first meets many of his kinsmen who are new knights: Lionel, Ector de Maris, and many others. His first engagement as an army leader comes during when his troops escort thousands of prisoners back towards Paris. He soundly defeats the Roman ambush, and collects even more prisoners! For his actions, Arthur asks him to join his personal bodyguard for the Battle of Saussy and the rest of the campaign. This is the time that Arthur comes to respect Lancelot as a soldier and companion.

After returning to Logres from Rome, Lancelot turns down an offer to join the Round Table, and adventures away from court as much as possible to avoid encountering Guenever, to little avail. For none of the accomplishments that he adds to his resume can drive ideas of Guenever from his heart.

Shortly after Lancelot's intercession to end the war between Arthur and Duke Galeholt of the Long Isles, Lancelot and Guenever begin their affair. They are brought together by Viviane, and Lancelot's new friend Galeholt. They spend many blissful days at Camelot and Joyous Garde.

Still, not even Guenever's love can tame the adventurousness in Lancelot's heart. Romance, courtly entertainment, games and overly-orchestrated tourneys are exciting -- up to a point. He plots with his cousin Lionel, "for we two will seek adventures." They quietly ride away, adding another trick to Lancelot's book: leaving without telling anyone. During this adventure, Lancelot finds and kills the nefarious Sir Turquine who had as his prisoners Sirs Kay, Gawaine, Sagramore, Agravaine, Dodinas, Lionel, Ector de Maris and many others. After setting them free, he barely takes the time to return to court with the freed prisoners before he rides away again. This begins the next logical tradition, when Gawaine and Kay set out to follow him: Round Table knights searching throughout Logres to find Lancelot.

Although Lancelot is often captured, mostly by women, he always thereafter escapes, either by the same woman releasing him or through the aid of another damosel friendly to him. Such is the instance of his capture by Camille de la Roche, a leader of the Anglian rebellion. Lancelot becomes demented at being captured by her, so Camille releases him for his sanity's sake. He repays her by returning to her castle to rescue Arthur, which leads to her suicide when Sir Kay burns her collection of magical books. Even Arthur was saddened by her death.

Lancelot sets off to kill the next great villain, Carados of the Dolorous Tower (Turquine's brother), after he spots Gawaine being carried off by the giant on horseback. (This is also the first instance of seeing a destrier, for no smaller horse could bear Carados!) En route, though, he is sickened by drinking from a well poisoned by venomous snakes. He is healed by the maiden Amable, who vows to love Lancelot. He is moved by her kindness, and returns her love -- but chastely. They become close friends, and she is the one woman besides Guenever that Lancelot holds dear in his heart. Amable and Guenever meet years later and become friends after Lancelot explains things.

In the meantime, Lancelot leaves Amable and falls into the hands of Morgan le Fay. Morgan tries to make Lancelot love her, but to no avail. Lancelot remains fixed on saving Gawaine. She lets him go either through frustration or a true sense of his love for Gawaine. Finally, he rides against Carados and slays him in combat.

Shortly after saving Gawaine, Morgan Le Fay captures Lancelot again. This time, she holds him in her castle near Tauroc in Cambria. It was here that Lancelot spends over a year painting his autobiography in mural on his bedroom wall, including scenes of his love affair with Guenever. Eventually, he sees a rose growing outside his bedroom/cell window. It reminds him of his love for Guenever, and inspires him to break the iron bars on the window and escape.

After this episode, Lancelot saves Mordred from abuse at the hands of a crowd of ruffians, and accompanies the young knight to the Peningues Tournament. It was on this trip that a hermit prophesies that these two men are the most unfortunate knights alive. Mordred is so incensed that he beheads the hermit, greatly shocking Lancelot.

After the tournament, Lancelot finds the hidden kingdom of Listeneisse. He rescues Elaine of Carbonek from a boiling bath. He meets her father, King Pellam the Grail King. The King and Dame Brisen (Elaine's lady-in-waiting, and a good sorcerous) get Lancelot drunk to trick him into sleeping with Elaine. Lancelot, thinking he's sleeping with Guenever, begets a child on her. Upon waking, Lancelot threatens Elaine, thinks better of it, then instead vows vengance against Dame Brisen. He leaves Listeneisse and Elaine behind.

The next year, Lancelot returns to court and allows Arthur to finally induct him into the Round Table. Although he is only 27 years old, he has achieved more than most other knights achieve in their entire lifetime. During this year, Amable joins King Arthur's court. She and Guenever become friends.

In the spring of 536 AD, Arthur helps take back Ganis from King Claudas. All of the exiled knights and ladies of Ganis return to their homeland to celebrate, including Lancelot, who returns to Benwick. There, he is joyously reunited with his mother, Queen Elaine.

An instance late that winter shows the depth of friendship that Lancelot holds for his friends and inspires in others. Duke Galeholt hears of Lancelot's death, false reports possibly sent by Morgan Le Fay. Regardless, he dies upon hearing the news. When Lancelot learns of Galeholt's death, he almost commits suicide himself, but is saved by Seriade, one of Viviane's Ladies of the Lake.

Just before the war in Ganis, Morgan Le Fay gives up trying to seduce Lancelot. Her plans now shift to discrediting or killing both Lancelot and Guenever. The year before the Ganis war, she created the "Horn of Chastity." Any woman who was unfaithful that drank from it would spill all the contents. Lamorak intercepted it and sent it to King Mark's court for spite of Tristam, where all but four women failed the test! The Barons there smartly decided to destroy it rather than kill their wives, but it caused considerable familial strife for years to come.

Years later, in 543, Morgan recruited thirty knights to kill Lancelot in an ambush. Fortunately, Tristam and Dinadan find them first, and kill most of them before their plot is hatched. Later in the same year, she also dispatches thirty knights to capture either Lancelot or Tristam (whichever they encounter first), and bring them to her. That plot is foiled by again by Tristam, this time with the aid of Gawaine.

In the same year, Morgan gave a shield to Tristam in exchange for his release. It bears as its heraldry "a king and queen therein painted, and a knight standing above them" with his feet on their heads. This was to represent Lancelot's betrayal of Arthur by sleeping with Guenever, but is was a miserable failure. No one seemed to notice the symbology at the Hard Rock tourney, or if they did, they thought it applied to Tristam's affair with Isolt which was well known by then anyway.

Lancelot had wounded Tristam the year before at the Castle of Maidens tourney (when Tristam fought as the mysterious "Knight with the Black Shield"). But Lancelot's chivalrous nature kept Tristam from feeling any ill will to his good friend. Indeed, it was after the Hard Rock tournament that Tristam finally joins the Round Table.

In 547, when Lancelot was 39 years old, trouble arrived at court in the form of Elaine of Carbonek, who brought with her Lancelot's son, Galahad. Guenever was cool but cordial to Lancelot's long-past lover. If things weren't tough enough on Lancelot as it was, that evening Elaine tricks Lancelot into bed again with the help of Dame Brisen. Guenever finds out and drives Lancelot insane with scorn. Lancelot swoons, and when he awakens he is totally mad. He leaps out a window and runs into

the woods. He spends the next year wandering as a wild man throughout Logres. Shortly thereafter, Guenever regrets her scorn, and asks Lancelot's friends to search for him and see that he is brought back safely, but Lancelot eludes them.

A few people try to take care of the wild man. Those who try to befriend him include Sir Bliant (whom Lancelot, even in his madness, nobly saves from both Sir Brus sans Pitie and Sir Bertelot) and his brother Sir Selivant of Castle Blank; a lone hermit of the forest; and then finally Sir Castor (nephew of King Pellam) and Elaine of Carbonek. She recognizes him for who he truly is, and brings him before her father, who heals Lancelot by exposing him to the power of the Holy Grail.

Lancelot finally recovers his senses, and remembers how he was banished by Guenever. Elaine offers to live with him, in a small castle of her father's. Since he believes he is still banished from court, Lancelot concedes to live with her. Pellam is pleased, and grants the couple the Castle of Bliant on Joyous Isle to live within, and ten knights and twenty ladies to attend them.

Although everyone in Listeneisse knows Lancelot's identity, he has them all refer to him as "Le Chevalier Mal Fet" (The Knight Who Trespassed). He offers to joust all comers to his island. Before long, over five hundred knights show up for a full-blown tourney, including Parsifal and Ector, who had been in the area searching for Lancelot. They recognize him immediately, and retire to the castle to celebrate their reunion. Elaine happily greets her husband's kin. But soon, Parsifal and Ector turn their conversation to persuasion. They tell Lancelot that Guenever has forgiven him, and had sent them to search for him and request his return to court.

Amid a tearful farewell from Elaine, the knights ride forth. Elaine says that she will send Galahad to court shortly to be knighted. It is the last that he sees of her, for some time after taking his leave, Elaine dies. Lancelot is 43 when he returns to court. Upon seeing Guenever, all is forgiven, and their love is renewed once more.

Three years later, Galahad does arrive at court, accompanied by a dozen nuns who cared for him after his mother's death. He is girded by Lancelot in a secluded ceremony, and occupies the Siege Perilous at the Round Table, which had remained vacant for thirty years. With these events begins the Grail Quest. Lancelot takes his leave with the rest, for which Guenever bemoans.

Upon the Grail Quest, Galahad meets with Lancelot and Parsifal, and unhorses them both in the same encounter! Shortly after having met his match in combat, Lancelot finds an old chapel. Within it, half-sleeping and half-awake, he watches as the Grail heals a sick knight. The healed knight and his squire talk on their way out about the sleeping Lancelot, and how he cannot see the Grail fully cognizant because of his sinful ways. A voice then commanded Lancelot to remove himself from the presense of the Grail. After this encounter, he sought confession with a hermit, but the hermit rebuked him, knowing that Lancelot could not fully give up Guenever.

With this, Lancelot returns to court with a heavy heart, but with the hope and intention of foregoing Guenever's love. Old habits are the hardest to break, however, and Guenever is a demanding lover. Shortly after his return, Lancelot renews the affair.

It is fortunate for her that he returned when he did, for Guenever was shortly thereafter kidnapped by Meliagaunt. Lancelot rode two horses into the ground to rescue her, and was reduced to riding in a cart like a condemned prisoner (a very ignoble state for a knight). Eventually, Lancelot defeats Meliagaunt and rescues the queen. She, however, is furious. Somehow, she could tell that Lancelot waited all of two steps before asking for a ride from the carter! Lancelot vows that he will make amends, and decides to travel throughout the land for the next year doing great deeds while riding in a cart.

Lancelot is much more concerned about the circulating rumors than either Arthur or Guenever (who both seem to ignore them). Therefore, upon his return, he takes up the practice of championing other women besides Guenever at tournaments. For his pains, Guenever banishes him from court. Still, he comes faithfully to her rescue when she is wrongly impeached for death of Sir Patrice. He defeats Sir Mador de la Porte, which according to custom, proves her innocence.

Again attempting to squelch the rumors, and regardless of Guenever's complaints, Lancelot continues to champion other ladies. However, Lancelot's custom is never to wear a favor for any woman -- not even Guenever's. That is why he sees it as a great disguise to arrive at the Winchester Tournament wearing a token of Elaine of Astolat. She is a beautiful maid who pledges her love to him only. At the tournament, Lancelot is wounded and nursed back to health by Elaine, but he still refuses her advances. No matter how many times Lancelot tries to explain that he wishes not to wed, she begs him to reconsider. He offers to arrange and dower a wedding for her with any other man that she chooses, but she turns down the offer. She wishes only to love Lancelot, and not just platonically, like Amable. As soon as he is healthy, Lancelot leaves her. Elaine dies of unrequited love. Everyone at court, including Guenever, mourn her death when a barge carrying her lands at Winchester.

Late one night in 563, Lancelot and Guenever are caught in the queen's chambers by Mordred, Agravaine and twelve other knights. Lancelot, armed with nothing but a sword and a wrapped cloak around his arm, manages to slay all of the attackers but Mordred. He offers to take Guenever away, but she declines. Arthur, finally but reluctantly convinced, condemns Guenever to burn as an adulteress. At the last minute, Lancelot recuses her. He vowed to kill anyone who stood between himself and the queen, and was as always true to his word. During the rescue, Lancelot kills some of his best friends, including Sir Kay, Griflet, Tor, Gareth and Gaheris. These last two were not even armed, but were standing in the crowd. Lancelot takes Guenever to Joyous Garde. Arthur mobilizes the army, pursues, and lays siege to his best friend's castle. The Pope himself intervenes in the conflict, and requests that Guenever return to Arthur's side in return for a truce and Lancelot's safe passage to France.

The peace is short, though. Lancelot barely had time to return to France, grant lands to his kinsmen, and mobilize his forces before the Pendragon's army arrives. Lancelot took pains not to injure his friends any more. He ordered his men to fight defensively, and not to sally forth to engage the attackers. Gawaine, furious at not being able to finish the feud, challenges Lancelot every day before Benwick's walls. Eventually, after six months of siege, and only at the prodding of his kinsmen, Lancelot rides forth when Gawaine openly calls him traitor. After hours of close combat, Gawaine lay grieviously wounded at Lancelot's feet. Gawaine provoked Lancelot to kill him to end the feud, but Lancelot refused, saying he would not strike a felled knight. It took Gawaine three weeks before he could rise from his sick bed, and as soon as he did, he rode to the castle gates to again challenge Lancelot. This second duel was much shorter, but ended the same way, when Lancelot hit Gawaine where the old wound was. Again Lancelot refused to kill his friend. This time it took a month before Gawaine could rise. But before he could issue his next challenge, word came of Mordred's treachery.

Shortly after Arthur's army leaves to return to Logres, Lancelot received a letter from Gawaine. In it, Gawaine begs Lancelot to forgive him and Arthur for harboring any hatred towards him. It also explains the full extent of Mordred's treachery, and Arthur and Guenever's peril. Lastly, Gawaine asks Lancelot to visit his tomb, and to avenge himself, as well as Guenever and Arthur against Mordred. Sir Bors comforts Lancelot, and they make plans to cross to Logres.

But no matter how fast his forces sail across the channel, they are too late to save Arthur from the final fateful encounter at Camlann. After visiting Gawaine's tomb at Dover Castle, Lancelot disbands his army. He leaves on one last solitary adventure, to find Guenever. Indeed he does see her at the nunnery of Almesbury, but she entreats him to leave her be, and never see her again. Lancelot finally offers to marry her, but it is too late. She stays at Almesbury as a nun. Lancelot in turn vows to become a priest. He wanders the land until he encounters the Archbishop of Canterbury living as a hermit, with Sir Bedivere, and asks to be shriven. A few months later, he is joined by his kinsmen Sir Bors, Blamor, Bleoberis, Galihud, Galihodin, Villiars, Clarus and Gahalantine. They become brothers as well.

After six years of penance, Lancelot becomes a priest at Glastonbury Abbey. After his ordination he sings mass for a full year. Upon one morning, at the age of sixty-five, he receives a vision that Guenever is dying. With his companions, he travels from Glastonbury to Almesbury. There they find the former queen had died just hours before their arrival. They bore her body back to Glastonbury, for burial next to Arthur's tomb. Lancelot sickens and dies not long after, found in bed one morning smiling blissfully. The same noble procession carries the body of the best worldly knight ever known from Glastonbury to his castle of Joyous Garde. At his funeral, they are reunited with Sir Ector de Maris, who had searched for Lancelot across the lands for the last seven years to no avail. They say their last goodbyes, and depart for their own lands. Of Bors, Ector, Bleoberis and Blamor, it is said that they went to the Holy Lands, and there died upon a Good Friday.



Tristam



Sir Tristam of Lyonesse, along with Lancelot and Lamorak, was one of the three great Knights of the Round Table (surpassed markedly only by the perfect knight Sir Galahad during the years of the Grail quest). Of these three, it was noted Tristam was stronger even than Lancelot, though Lancelot had better stamina. Yet Lamorak proved to both he was best with the lance. But these were minimal differences in their abilities; most of the encounters between these knights were virtual draws.

Tristam's distinguishing characteristics stand out in a comparison of the two courts of Tinagel and Camelot. Whereas Lancelot and Lamorak have good reason to honor and respect King Arthur, Mark is often portrayed as cowardly and scheming -- an easy subject for lampooning and ridicule. Similarly, Lancelot and Lamorak are the champions of their respective clans, full of honorable and powerful knights. And the de Ganis and de Gales clans are but two great families of many that support the noble King Arthur. In contrast, Tristam often stands alone to prevent shame for all of Cornwall. Tristam is loyal to his uncle not because of his uncle's worthiness, but in display of Tristam's personal virtues. Tristam shines as the brave loner and bringer of hope to causes that looks otherwise hopeless, and as the befriender to those who would otherwise be friendless.

As well, Tristam is set apart from his fellow knights by his courtly skills: in the best Celtic tradition, he was a great harper and hunter. In the best French tradition, he was remarkably well-read and educated. In the best tradition of universal chivalry, he was loyal to his lord, trustworthy to his friends, and a true lover to his lady.

Yet for all of his virtues, Tristam's life was tragic since his untimely birth, when his pregnant mother Elizabeth took it upon herself to find her imprisoned husband, King Meliodas of Lyonesse. (He had been abducted by an amorous lady.) After having wandered deep within a forest, Tristam's birth came upon her unexpectedly, and she died from her labour pangs. With her dying breath she named him Tristam, which meant "Sorrowful Birth."

Tristam's father was eventually freed by Merlin. After a few years of mourning, Meliodas remarried King Hoel of Brittany's daughter, but this too brought sorrow. Tristam's stepmother, jealous for her own children, tried to poison the young prince, but her oldest son drank it instead. When her second attempt was almost consumed by Meliodas, she uncovered her own plot to keep from killing her husband. (Yet some said she did so only because Tristam would have instantly been inheritor of the kingdom!)

Meliodas and his barons sentenced her to burn for treason. Moments before her execution, an eleven year old Tristam stood before his father and begged her life be spared. Because of Tristam's eloquent and moving words, Meliodas granted his wish. In time, Tristam was even able to restore his stepmother to his father's good graces.

Tristam's grateful stepmother loved Tristam as her own son thereafter. But though Melodias consented to be reconciled with his wife, he was so deeply consternated by the whole affair that he sent Tristam away to France for schooling. Tristam spent the next seven years in France under the tutelage of Gouvernail. Under this extremely bright man's tutelage, Tristam became better schooled than any knight the world had seen. He showed mastery surpassing all others before or since in subjects as diverse as speaking and reading the French language, harping, hawking, hunting and all manner of arms. He even wrote the definitive treatise regarding the subject of hunting, recording all the traditions and defining new terms where none existed before.

In 530 AD at the age of eighteen, Tristam was ready to return to Lyonesse. Unable to part with his tutor, he offered to take Gouvernail on as his squire. Gouvernail agreed to it quite matter-of-factly, and stayed at Tristam's side for the remainder of his days. Upon his return to Lyonesse, Tristam's father and mother greeted him with great affection and were amazed at how large and fine a man Tristam had grown into.

The celebrations ended when word reached Lyonesse that Tristam's uncle King Mark (his natural mother Elizabeth's brother) was being forced to pay tribute to the Irish King Anguish. At the same time, Tristam's presence at the French court was greatly missed. Indeed, no less than the King of France's daughter sent him a white brachet and many letters professing her love for the prince of Lyonesse. But Tristam was true to his heart foremost; although a union with France would have been politically beneficial to his family, he did not love the maiden. He was later to learn King Faramon's daughter died of heartbreak for her unrequited love.

Instead, Tristam's mind was bent on knighthood. He went directly to Castle Tintagel to fight the Irish champion -- Sir Marhaus -- who had come to collect the tribute. Tristam was made knight by Mark, who was glad for Tristam's advent. Marhaus was considered at the time to be the best Knight of the Round Table and, brother-in-law of the Irish king. That Cornwall was fielding a challenger at all was remarkable, for it was often said that Cornish knights were seldom brave and never very good. Frankly, there had been no other volunteers but Tristam!

In the ensuing battle on a nearby island, Tristam mortally wounded the Irish champion. Marhaus was put in a ship to return to Ireland directly after the battle, but soon died of the sword blow Tristam had given his skull. Thereafter, people would learn to think twice about denigrating the knights of Cornwall. However, Tristam did not escape unscathed. Marhaus' sword had been covered with a poison such that no wound delivered by it could heal without the proper cure. After a month in bedridden agony, and with no cure in sight, a wise woman came and told Tristam about the nature of his wounds, and told him to seek his cure in Ireland.

Tristam and Gouvernail sailed swiftly, and arrived safely beside the castle of King Anguish. Though he was deathly ill and unable to rise from bed, Tristam hid his pain and played a merry tune upon his harp as a way of getting an audience with the king. The plan worked, and Anguish called for the wounded harper to appear before his court. Calling himself "Tramtrist", his harping impressed the Irish king, his queen, and most of all the King's beautiful daughter, La Beale Isoud.

Anguish directed his daughter, reknown as a surgeon, to care for their new guest. Isoud deftly found the poison at the heart of the wound and cured him of it. In return for restoring his health, "Tramtrist" taught her to harp. It was obvious to everyone they fancied each other's company. But unlike the instant love-at-first-sight Lancelot and Guenever had for each other, Tristam and Isoud at first tried to find suitable lovers for each other (the Lady of the Launds for Tristam, and Mark for Isoud). Perhaps they were the last to realize what others could easily see.

During Tristam's recovery at the hands of Isoud, everyone in Ireland knew she was being courted by the famous Saracen, Sir Palomides. Indeed, the proudly stubborn Palomides even declared he'd be christened for her sake! It was not a decided engagement by any means, but Tristam's advent changed the situation completely, and began the almost life-long feud between Tristam and Palomides.

Tristam was barely healed of his wounds when Isoud suggested he try to win the hand of the Lady of the Launds at the tournament her father was hosting. Perhaps Isoud's motive was to pit her suitors against each other. But since the prize of the tourney was the hand of the Lady of the Launds, she could also have hoped to see Tramtrist beat Palomides, so Isoud could have Palomides for herself. And of course, it could not hurt to have this powerful stranger marry into her father's family.

Tristam thought it a good idea as well, but had his own take on the matter. He again disguised himself, this time as the unimaginative but often effective "Black Knight". He amazed everyone by not only defeating Palomides, but also all of the Irish knights and even ten of Arthur's knights, including Gawaine and his brothers. Yet what baffled everyone was when both Palomides and the Black Knight disappeared at the end of the day, leaving the Lady of the Launds without a suitable husband.

The reason they did so was to continue their jealous feuding. Tristam pursued and defeated Palomides a second time in private, and made him foreswear his courting of Isoud. Moreso, he forbade Palomides from wearing armor or riding a horse for the next year. Broken and shamed, Palomides took his leave. Tristam returned to court and revealed himself as the Black Knight. After this, Isoud was much more interested in Tramtrist than she had been before. (No more mention was made of the Lady of the Launds -- we are left to wonder and hope that another knight was granted the honour of her hand!)

During the tourney, Tristam met the one man who could have revealed his identity: a squire named Hebes who had been the messenger for the recently deceased daughter of King Faramon. Hebes immediately recognized Tristam, and told him of the death

of the princess. Tristam befriended and knighted Hebes, and in return, Hebes promised to keep Tristam's identity secret. Thereafter, Tristam became known as a great benefactor to young knights.

Yet the truth desires to be set free, and soon the queen herself discovered "Tramtrist's" true identity: the notch in Tristam's sword matched exactly to the piece that had been found lodged in Marhaus' skull. Not being able to break the rules of hospitality, Anguish confronted his guest with the accusations against him. Tristam confessed to him who he truly was, and how he had defeated Marhaus. Yet though Anguish was impressed with Tristam, and personally bore him no ill will, he not able to promise his guest safety in his court from Marhaus' angry relatives -- including the Queen -- and politely asked Tristam to leave.

Isoud and Tristam exchanged rings before he departed, but these were not to signify their intention to marry each other. Instead, they swore vows: Tristam would be her knight and defender, and she promised not to marry anyone except if he gave his assent. With that, they departed as friends. At this point, many people would say that these two truly were in love with each other, and yet with his actions Tristam proved otherwise.

Upon his return to court, Tristam began an affair with Sir Segwarides' wife. Mark learned of this and became quite jealous of his nephew. He even rode with two armed knights and attacked Tristam while he was en route to an assignation with the lady. Tristam defeated his attackers and kept his rendezvous, but not without being wounded. Tristam's blood stains were later found on the lady's bedsheets by her husband.

Segwarides chased after Tristam and fought with him, but was wounded greviously. Tristam, still hurting from Mark's wounding, returned to court and likewise took to his sickbed. Months passed, with an uneasy quiet between Segwarides, Tristam and Mark pervading the court. Sir Bleoberis's arrival eventually brought it to a head by this Knight of the Round Table's asking for a boon. King Mark granted it, and Bleoberis asked for nothing less than Segwarides' wife! She consented, and the two rode off together.

Segwarides found out about this second betrayal and rode off after her. But the ladies of the court, well aware of Tristam's professed love, chided him for not going after her himself. Tristam explained that it was her husband's duty to attempt to win her back first, but vowed to go after her himself if Segwarides was defeated. Not long after, a squire informed the court that Segwarides had been bested by Bleoberis, and Tristam set off towards Arthur's court in pursuit.

En route, he defeated Sir Sagramore and Dodinas in return for their mockery of Cornish knights. Shortly thereafter, he caught up with Bleoberis on the road, and fought with him for over two hours. Bleoberis stopped the fight, made peace with Tristam, and agreed to let the lady chose between them. She chose Bleoberis. She explained to a stunned Tristam that she thought Tristam loved her, but when he let Bleoberis take her from court without stirring a finger, she knew it wasn't true love. She asked Bleoberis to take her to the abbey where Segwarides was recovering. Segwarides was amazed and pleased to have his wife back, and was glad for Tristam's efforts in her recovery.

Yet Mark was twisted with jealousy. He devised a strange plan to destroy his nephew. He asked Tristam to return to Ireland and fetch Isoud so that he could wed her. After all, Tristam had extolled her virtues repeatedly since his return. His request was facetious; he thought Tristam would be killed immediately at the hands of Marhaus' still-enraged relatives. Tristam, dutiful to his lord and unsuspecting towards his uncle's devious nature, took a band of knights and set sail for Ireland once more.

But Tristam was swept wildly off-course by a sea storm and landed instead near Camelot. There Tristam met and defeated Sirs Ector de Maris and Morganor. As well, Tristam once again came across Sir Bleoberis, and as it happens, King Agwisance as well. Bleoberis had instisted that Agwisance had committed treason by killing a cousin of Bleoberis' (Note: many crimes having to do with the betrayal of lord/vassal, host/guest, or husband/wife relationships were simply called "treason."). Arthur had summoned his vassal to Camelot to stand and face his charges.

Tristam had just defeated (but unwittingly let escape) Breunis Saunce Pitie when he learned of Agwisance's peril. The Irish king was greatly pleased to see his former guest, and gladly accepted Tristam's offer for assistance. Tristam deftly championed Agwisance. Yet rather than slay Sir Bleoberis and further the blood feud, he ensured Agwisance and the de Ganis knight were formally accorded. For his service, Agwisance took Tristam back with him to Ireland. With the joy shown upon the King's return, Mark's plan was completely defeated. No mention was made of Marhaus again, for how could someone speak poorly about the man who personally rescued the King of Ireland?

Isoud's attitude was different now too. She was in love with Tristam. But he was strangely unresponsive. Months passed before Agwisance pressed Tristam to name any boon he desired in return for his good service. He was shocked by Tristam's request for Isoud's hand not for himself, but on behalf of his uncle Mark! Though Agwisance asked Tristam to change his mind and take her as his own wife, Tristam was honor-bound to his promise.

Tristam's ship was prepared for the return voyage. It was at this time that the lovers were finally brought together, and only by magic and ill-luck. Queen Isoud (La Beale Isoud's mother) gave a love elixir to Bragwine, her daughter's handmaiden, to share between her daughter and Mark. While returning across the Irish Sea, Tristam and Isoud share the love elixir instead, thinking it nothing more than a bottle of fine wine Bragwine and Gouvernail had been hiding from them. It was only with this supernatural spur that love finally bloomed between these two.

Before returning to Cornwall the ship landed in Wales. There Tristam slew Sir Bruenor of Castle Pleure, who had the horrid custom of challenging to the death every passing knight who was accompanied by a lady. Prior to this, many knights were slain, and many ladies had lost their heads to this fearsome knight. Bruenor's son, Sir Galahaut the Haut Prince, came to avenge his parents' death with the help of Malahaut, King with the Hundred Knights. But the quarrel soon ended, with Tristam yielding honorably to the noble prince. Galahaut knew of the shameful custom and forgave Tristam. After this, Tristam again put to sea, and soon came to Cornwall.

Mark was surprised to see his nephew home again and successful, but the sight of La Beale Isoud pleased him greatly. The wedding day came and went quickly. Though Mark gave a grand banquet and tournament (which Tristam won), there was little love in the air -- at least, between the bride and groom. Shortly thereafter Palomides shocked the court when he asked for a boon for his rescue of Dame Bragwine. Of all the choices he had, he demanded Isoud come with him.

Once again, people assumed Tristam would ride to his lady's rescue. Yet this time, Tristam was deep in the forest hunting, and could not be located! Sir Lambegus, another knight of Sir Tristam's, asked for the honor in his lord's stead. Palomides easily defeated Lambegus, but during the fight Isoud slipped away. She managed to make it to the castle of a Sir Adtherp. This knight rashly rode out to deal with Palomides, but only got himself grievously wounded and was forced to tell Palomides where the lady had gone to. But safely held up within Adtherp's castle, Isoud watched as Palomides fumed and stormed around the walls.

Tristam finally returned and learned of his lady's peril. He found Lambeg's on the trail, and Adtherp next. He made sure to see to their care, then came to the castle and fought Palomides. Isoud parted them at the last minute to prevent Palomides' death. She commanded Palomides never to come again to Cornwall while she was there (which he chivalrously obeyed). Secondly, she set a geas upon Palomides to present himself to King Arthur's court and tell Guenever there were now four true lovers to be found in the world: Lancelot and Guenever, and Tristam and Isoud.

In many ways Tristam's story parallels Lancelot's: both knights were the greatest and most chivalrous warriors of their respective courts, and both were the lovers of their lord's wives. Both men underwent wild flights of insanity caused by jealousy (Lancelot's caused by Guenever's jealousy of Elaine, Tristam by his reading of Sir Kehydius' correspondences to Isoud). Both found solace in the arms of others during their banishment from court (Elaine of Carbonek for Lancelot and Isoud le Blanche Mains for Tristam). Both also had a maiden die of grief for unrequited love (Elaine of Astolat for Lancelot, King Faramon's daughter for Tristam). Similarly, both Tristam and Lancelot are wooed and then hunted by a spurned Morgan le Fay.

Yet for the apparent similarities, there are significant differences between the Tristam-Isoud-Mark triangle and that of Lancelot-Guenever-Arthur. Unlike the veiled secrecy of the Lancelot-Guenever tryst, there was never a great attempt to keep secrets in the court of Mark for very long. Whereas Lancelot practically shies from court to avoid bringing attention to his liaisons with Guenever, Tristam often flees Cornwall because such attention has already been drawn. Tristam is repeatedly exiled or imprisoned only to be reunited and reconciled with the jealous King Mark; Lancelot never has a chance to be reunited with Arthur. Isoud also shows more independance (or abandon?) than Gueuever by often running away with her paramour rather than remain behind duty-bound with her husband and lord.

Two characters of Mark's court deserve mention here: Sir Andred and Sir Dinas the Seneschal. The first serves as the "Mordred" stand-in at the Cornish court; jealous of Tristam's success and always plotting his downfall. Dinas counterplays Andred's villany by maintaining a chivalrous and careful balance between his loyalty to Mark as his king and to Tristam as one of his best friends.

Sir Andred, Tristam's cousin, became chief spy on behalf of Mark. It was not long before Tristam stood before Mark on charges of treason. Yet the circumstances of his siezure were questionable -- Tristam and Isoud had only been conversing at a window -- and no knights obeyed Mark's order to slay Tristam. Outraged at the unsubstantiated (even if true) charges, Tristam beat his uncle with the flat of his blade, then rode away, killing two knights sent after him by Mark.

Sir Dinas the Seneschal interceded on Tristam's behalf, reuniting Mark with his nephew. Thereafter, suspicions lay heavy on the couple though nothing more was said publicly. But Mark was shrewd. For instance, when Lamorak de Gales came upon Mark's hunting party in the forest and had defeated thirty of Mark's knights in sucession, he then required Tristam to joust with him. Lamorak's exhausted horse finally collapsed after this encounter and Lamorak demanded Tristam continue the fight afoot. Tristam, ashamed for attacking a fellow knight so ignobly, apologized and declined to dismount. Lamorak was now doubly outraged and stormed off on foot. Tristam was mortified, but had been duty-bound to obey his lord's unchivalrous commands.

Though Mark had shamed Tristam, this incident eventually came back to plague his entire court. Lamorak intercepted the "Horn of Chastity", a horn Morgan le Fay devised. Any woman drinking from it who had committed adultery would spill the entire drink. Morgan's purpose was for it to be sent to Arthur's court to divulge Lancelot and Guenever. But Lamorak had it diverted to Mark's court instead. There, not only did Isoud spill the drink, but also ninety-six out of a hundred other ladies who were required to drink by their husbands!

Rather than burn at the stake Cornwall's entire noble female population, the men rationalized that it must be a trick by Morgan. After all, wasn't she a devious sorcerous? The test had obviously been rigged. But secretly everyone knew the truth. Afterwards, many of the knights of Cornwall held a special grudge against Morgan le Fay and vowed to exact revenge. But secretly, Tristam wasn't so much angry at Morgan, but Sir Lamorak. (Incidentally, the Horn was said to have been destroyed after this, but it could also have been secreted away...)

The next year, Andred finally succeeded in catching Tristam in bed with La Beale Isoud. Bound and naked, Tristam was shut up in a chapel by the sea. Andred returned with a dozen knights the next morning for a summary execution. But Tristam heroically broke free of his bonds, slew ten of the knights, then lept from the cliff onto the craggy sea rocks below. Gouvernail, with Sirs Lambeg's and Sentraille, recovered him from the rocks and also rescued Isoud from her shaming (she had been sent to live in a "lazar-cote" -- a house of lepers). Together the lovers retired to a manor in the woods.

But this lasted briefly. While hunting, Tristam was shot by an envenomed arrow as he slept in the woods. He killed his attacker (a vengeful and unchivalrous man whose brother had been slain by Tristam). Badly wounded, Tristam returned to the rural manor only to find Mark had been there and carried Isoud back to Tintagel!

Tristam was unable to see his love but in great need of her healing hands once again. In a few secret correspondences, La Beale Isoud asked Tristam to make his way to Brittany to see Isoud la Blanche Mains ("Isoud with the White Hands"), King Hoel's daughter. Like La Beale Isoud and her mother Queen Isoud of Ireland, this third Isoud also had a great gift for medicine. Once again Tristam and Gouvernail set sail to find him a cure. But this time he had no need for disguise. After all, King Hoel was his stepmother's father! It was not long after Tristam's arrival in Brittany that he was healed.

Hoel's greatest enemy at the time was Earl Grip, who harried the land and had even wounded Hoel's own son Kehydius in battle. Gouvernail suggested to Hoel to ask Tristam to take up arms in his service. Gladly agreed to by both parties, Tristam put an end to Hoel's troubles by personally slaying a hundred knights and Earl Grip himself in a single day's battle! Astounded by such prowess in a man just twenty-four years old, Hoel immediately offered his whole kingdom to Tristam. Tristam declined gracefully, saying he had done as much for the debt of life he owed Isoud la Blanche Mains.

But King Hoel of Brittany was not the kind of man to let such great service go unrewarded. Both he and his son, Kehydius, made a great deal of fuss and eventually arranged a romance between Tristam and Isoud la Blanche Mains. Catered to and lauded greatly, Tristam hardly objected and even found himself agreeing to marry the young lady. (This confusingly making Hoel both Tristam's father-in-law as well as step-grandfather!) Soon Tristam found himself in his wedding bed with his new wife. But in her arms Tristam recalled little else but his love for La Beale Isoud. Though their first night together was tender, Isoud la Blanche Mains remained innocent and virginal both before and after her honeymoon -- she didn't know there was anything more to love than kissing and cuddling. But Tristam knew he had made a big mistake.

News of his marriage travelled fast, and reaction to it was universally decried. Ashamed especially at the words he heard spoken of him by Lancelot, and unable to keep pretenses up very long, Tristam desired greatly to leave Brittany. But he was not wholly willing to depart of the company of Isoud and her brother Kehydius. Though he was not in love with Isoud la Blanche Mains, he was a great friend to her and her brother. One day these three were sailing on a barge when it was swept across the sea by a storm. Landing in Wales at the Isle of Servage, he met up with Sir Segwarides and Lamorak. He was able to set aside his differences with both of these good knights, and together they fought against the jolly but wicked giant, Sir Nabon.

Nabon gladly lent Lamorak and Tristam armor for the jousts, but kept killing their horses out from underneath them. Tristam eventually slew both the giant and his son, at which point the newly-liberated people of the island immediately offered their fealty to Tristam. Tristam and Lamorak both declined the offer, but Segwarides accepted it and ruled the island justly thereafter. The fellowship broke up quickly. Tristam, Isoud and Kehydius returned to Brittany. Lamorak returned to Arthur's court. Segwarides stayed at the Isle of Servage to right all the misdeeds committed during Nabon's reign.

Very surprisingly, an invitation arrived in Brittany for Tristam. La Beale Isoud graciously sent for Tristam and his new wife to stay as her guests in Tintagel. Tristam made his way to Cornwall as requested, accompanied by Kehydius and Gouvernail, but conspicuously left Isoud le Blanche Mains in Brittany.

En route Tristam again met with Lamorak. Kehydius had the first encounter with Lamorak and was wounded sorely. Tristam then charged and the two knights fought greatly -- Lamorak having a better time in the joust, and Tristam in the melee. But Lamorak reminded Tristam of their earlier vow of friendship made on the Isle of Servage, and surrendered his sword to Tristam as a test of that friendship. Tristam was amazed at Lamorak's trusting nature and offered his own sword in return. Together they made an even greater and everlasting vow of brotherhood.

They rode along a short ways when the Questing Beast suddenly galloped past, with Palomides in hot pursuit. The Saracen unhorsed the surprised Tristam and Lamorak, then rode off after the beast. Lamorak and Tristam both promised to return the favor if they ever met up with Palomides again! Then they departed on their separate paths, agreeing to meet again at that spot when Kehydius was near whole of his wound.

Tristam next met Sirs Kay, Brandiles and Tor. He put them all to shame for saying ill of the knights of Cornwall. Tristam was riding around the Perilous Forest when the Lady of the Lake Nimue found him. She brought news that King Arthur was being held prisoner by the sorceress Annowre, and would be killed within two hours if Tristam did not rescue him immediately.

Indeed, Annowre had Excalibur in her hands and was about to strike Arthur's head from his shoulders when Tristam arrived. In the ensuing struggle, Tristam slew the knights holding Arthur, while Arthur chased after the sorceress. The King regained his sword and beheaded Annowre for her vile deeds. Nimue took the lady's head, and hung it from her saddle. But when it came time for Arthur to thank his rescuer, Tristam refused to tell his name, and also requested Nimue withhold his identity. Riding together, Tristam and Arthur found Ector de Maris. After unseating the Round Table knight in a joust, Tristam transferred the King to Ector's guardianship and took his leave.

Tristam returned to the spot where he and Lamorak agreed to reunite. Together they picked up Keyhdius, who had finally recovered from his jousting wound. Lastly, they returned to where Gouvernail and Bragwine had been left waiting by the boat. United again, they all sailed to Cornwall.

Upon learning of Tristam's return, La Beale Isoud swooned for joy. The two lovers were soon making up for their long separation. But unnoticed by either of the lovers was the strange expression that had come over Kehydius. He had fallen in love immediately upon seeing Isoud! Daringly, he professed his love in a letter to her. Isoud, pitying him, wrote a comforting but not-very-encouraging letter in reply. Soon after finishing her letter, but before she could find an opportunity to give it to him, disaster struck.

Tristam, Isoud and Kehydius were sitting in a room together overlooking the courtyard when Tristam discovered the letters. Flying into jealous rage, he drew his sword and charged Kehydius! Isoud fainted. Kehydius lept from the window, and landed in the garden just beside King Mark's chess table. Mark, completely surprised by the Breton knight, asked what happened. Kehydius made up a story that he had fallen asleep sitting in the window and tumbled out, then ran for his life.

Tristam, acting defensively and instinctively, ran to the tallest tower, barred the door and armoured himself. When no rush of men-at-arms came up the stairs, and no sound of alarm was raised about the castle, he warily crept back down to the chambers and fetched Gouvernail. Together they rode from the castle. A fuming Tristam even unhorsed Gawaine's son, Sir Gingalin, just beyond the castle gates for no good reason.

Tristam rode about, growing more distraught as time passed. Mad with grief and jealousy, he even left Gouvernail behind to stew in his lonely misery. He was befriended by the concerned Irish knight Fergus, and by a damosel who served Sir Palomides. This damosel brought Tristam to a manor nearby, where he was cared for by the lady of the house. He spent the next three months in fits of rage and depression, alternately wildly uprooting vegetation in the woods or weeping while listening to or playing the harp. But one day, Tristam did not return from the forest. He had stripped naked and run wild -- going as far and as fast as he could to escape his memories.

The damosel returned to Palomides, and told her lord about the plight of Tristam. It was most surprising that, of all people, Palomides sought to comfort Tristam during his time of madness. But all rivalry aside, perhaps Palomides understood better than

anyone the pain of heartbreak La Beale Isoud could inspire. He rode out to find and comfort Tristam, and was joined shortly thereafter by a repentant Sir Kehydius, who had been banished from Cornwall by La Beale Isoud. King Mark himself even rode about the countryside to find his nephew, sincerely distraught at learning of Tristam's mania. They spread out to search the countryside for Tristam, Palomides going towards Logres, Kehydius towards Brittany, and Mark remaining in Cornwall.

Tristam settled beside a well in the woods and stayed there for near half a year, entertaining the shepards with his fits of madness. He soused Sir Dagonet and his companions when they chanced upon him. Dagonet later returned to beat the shepards who had laughed at him and his men, but the mad Tristam once again appeared and put Dagonet to the worse. (Dagonet later told Mark of the whereabouts of this madman, but Mark thought it was Sir Matto le Bruene -- another knight who lost his sanity when Sir Gaheris won his lady in a joust.)

During this time, the vile Sir Andred and his lover plotted to spread a rumor that Tristam had died. Andred's paramour told the tale convincingly: how she had found Tristam in his madness just before his death, and how she had buried him by a well. Mark wept at the news. Isoud almost committed suicide, attempting to throw herself on a sword. Mark saved her at the last minute, and kept a close watch over his distraught wife.

Word of Tristam's demise also reached Cornwall's enemies. Among them was a giant named Tawleas, who had been hiding for the last seven years due to fear of Tristam (Even though for much of that time Tristam had been in Brittany!). This giant began his ravaging again, and was about to kill a Cornish knight, Sir Dinaunt, beside the well when Tristam came to his rescue and beheaded the giant. Dinaunt took the head back to court and told everyone about the remarkable madman who saved his life.

Mark found the madman in the woods by the well just as Dinaunt described, but because of his wretched condition -- and also because he thought his nephew dead already -- he did not recognize Tristam. Mark had his followers take Tristam back to Tintagel, bathe him and dress him up in fair clothing. Still, even La Beale Isoud herself didn't recognize Tristam until her brachet (the same one that was given to Tristam by King Faramon's daughter) began licking his face and playing with him. Isoud again swooned for joy at the sight of her love. Tristam and Bragwine quickly roused her, and sent her off to avoid the certain reckoning Tristam would have to face alone. Just as she stole away, Mark and Andred entered the courtyard and they too finally recognized Tristam. The brachet began barking and growling angrily at the King, defending her master instinctively.

Mark immediately called his nobles together to pronounce the death sentence on Tristam. After all, Tristam was still wanted for treason by adultery with Isoud, and for the "murder" of his executioners. But the nobles, mostly led by Dinas and Fergus, refused to obey the letter of the law. Instead, they commuted Tristam's sentence to a mere ten years of banishment from Cornwall. Tristam was only thirty years old, so it was reasonable to expect that he could return to court in his lifetime.

But just as Tristam was being put aboard ship, Sir Dinadan arrived from Arthur's court and asked to be granted a joust with Tristam. Tristam obliged, and promptly unhorsed Dinadan. Far from upset at his defeat, Dindan asked Tristam's permission to accompany him on his travels. Gladly granted, Tristam and Dinadan encountered with many knights on the road together. But though he was a rather good knight, Dinadan had at least some concept of mortality. He soon cursed the day he began his travels with Tristam. It seems that no matter what the odds, Tristam always charged into the fray.

One such example was when Tristam dragged Dinadan into a battle with thirty of Morgan le Fay's knights. They had been lying in wait to ambush Lancelot. Though Tristam and Dinadan slew the majority of their enemies and drove the rest off, Dinadan was still smarting days later when he was required by Tristam to face the superior Sir Palomides in a joust. Dinadan begged off further adventures, staying behind at the next priory they rested at.

Tristam found Gawaine had a better stomach for such adventures, but Gawaine met his match at the hands of Breunis Saunce Pite, who unhorsed and trampled the Prince of the Orkneys under his horse's hooves. Tristam chased after the evil knight, but could not catch him. Though Tristam's steed Passe-Brewel was reknown for its speed and strength, Breunis had the swiftest horse in Logres. Indeed, Dame Bragwine recognized Tristam's horse well enough to know it was Tristam, even in disguise. She delivered to Tristam a few letters from Isoud, then returned with some letters of his after watching Tristam's successes at the Castle of Maidens tourney.

The tourney did not begin well for Tristam. The day before the official opening, Palomides baited Tristam by unhorsing Tristam's companion Sir Persides. Tristam accepted the challenge, but was unchivalrously unhorsed by Palomides even before he had a chance to set his lance. Tristam vowed to have his revenge the next day. But the greatest vindication came the next morning when Lancelot and thirty of his kinsmen shocked everyone by carrying the shield of Cornwall in honor of Tristam! Once again, Tristam played the anonymous "Knight with the Black Shield" role. Riding with King Arthur's knights, the "Black Knight" won the honor of the day. But the next day both he and Palomides switched sides to continue their personal grudge match. Tristam won the same honor the next day, but when the prize was to be given, no one could find the "Black Knight."

Like at the Lady of the Launds tourney, Tristam had ridden off again in pursuit of Palomides. But this time, he meant no mischief to Palomides. Indeed, Palomides was mad with frustration, since no matter where he went, Tristam or Lamorak or Lancelot always had the honor. Tristam had taken pity on the near-suicidal Palomides and comforted him. He even brought Palomides back to his pavillion for a meal and to rest overnight. But though Tristam showed Palomides this comfort, he did not spare him the following day, and once again the Saracen was knocked from his saddle and soundly trounced in the melee as well.

Yet it was Tristam's good friend Lancelot who finally took Tristam out of the tourney. Not knowing the identity of the "Black Knight" (and being rather characteristically dense and unable to see through such an obvious disguise), Lancelot wounded Tristam sorely. Dinadan accompanied Tristam off the field, worried that Tristam might die from his wounds. But Tristam proved his endurance by soundly defeating a pursuing Palomides, and even knocking out Sir Gaheris, who had only come by see if Tristam needed his help.

Tristam rode off and took up lodging in the castle of Sir Darras to heal. Dinadan joined him there, and strangely enough, Sir Palomides. Yet Palomides did not recognize Tristam without his armor, and kept muttering foul language regarding what he would do if he ever met the Prince of Lyonesse.

In the meanwhile, Sir Tristam was awarded the tourney prize in abstentia. Arthur then dispatched ten of his best knights -- including Launcelot, Bors, Ector de Maris, Ywaine and others -- to find and return with Tristam. The High King didn't wish to see one of the best knights of the world once again disappear from his court. Lucan and Ywaine actually found Tristam at Sir Darras', but rather than return with Tristam as a guest of Arthur's, they challenged Tristam and Dinadan to a joust and only ended up with nasty wounds to show for it.

Bad luck heaped upon circumstance, the next thing Tristam knew he was cast in prison. It turns out that his host, Sir Darras, had six good sons, five of which had gone to the Castle of Maidens tourney. Of these, three had been killed by the "Knight with the Black Shield", and the other two badly maimed for life. A maiden who returned from the tourney with the news also knew that Tristam as the said "Black Knight", and proved it by showing Darras his shield.

Tristam, Dinadan and Palomides spent many dark days together, wondering when they would be put to death. Darras' kinsmen wanted to slay the prisoners, but Darras would not agree to it. He fed them well though he did not treat them kindly. Palomides spent his time railing about his long-time rival (still not realizing who Tristam was). Dinadan wondered what he had ever done to deserve such a fate, and Tristam just tried to keep up everyone's spirits. Finally Dinadan pointed out to Palomides that the third man in the cell with them was none other than Sir Tristam himself. Palomides, stunned, fell silent and left off his criticisms.

Months passed. Eventually Tristam took ill in the prison near to the point of death, and Palomides even tried to comfort his fellow knight. They were consoled by a damsel who let them know Darras did not mean to have them die in prison. And indeed, Darras soon brought them before him. The old knight, upon seeing Tristam brought so low by illness forgave him the death of his sons. Tristam and Darras made a vow of friendship. Darras furnished them with "harness and horses" and bid them depart in peace.

The three took their own separate paths at a crossroads. Tristam rode to a castle and spent a pleasant evening in the presence of a great lady. The next morning, he learned the lady was Morgan le Fay, and he was her prisoner! She would set him on one side of her at her table, and her paramour, Sir Hemison, at the other side. Eventually the paramour grew jealous and charged Tristam with a sword, but dropped it for shame of attacking an unarmed knight and fled from the room.

Morgan turned her attentions from her immature lover to Tristam, and made a proposition to him. She would free him if he would bear a special shield to the Castle of Hard Rock tourney. This was the "Shield of Rebuke" -- it pictured a king and queen upon a red (gules) background with a knight standing on both their heads. It was meant to signify the adulterous relationship of Lancelot, Guenever and Arthur, but it failed utterly.

Even before Tristam had time to take his leave for the tourney, things turned poorly for Morgan. Just as Tristam was riding off, Hemison rode up to challenge Tristam. Hemison proved himself as immature in the skills of arms as he was in character, and soon lay critically wounded. Tristam continued on his way, and Hemison was carried back to Morgan's castle where he died. Morgan had her paramour entombed and mourned him greatly. Meanwhile, Tristam arrived at the Roche Dure ("Hard Rock") tournament with little other adventure.

Morgan had hoped the crowd at the tourney would be shocked at

the scandal enough to get Lancelot in serious trouble, and that Arthur would be shamed into taking action against his best friend. Guenever, Ector de Maris, and a few others figured out the symbolism and were worried, but Arthur never caught on. Even heavy hints dropped by one of Morgan le Fay's maidens only intrigued Arthur's curiosity. Arthur even caught up with Tristam and required of him to tell him the meaning of his charge, but Tristam honorably kept the secret to himself. Soon the matter of the shield's symbolism was forgotten. Instead, everyone was impressed by the prowess of it's bearer in the lists and in the melee. Tristam unhorsed and wounded Arthur, and likewise Ywaine, then took his leave.

In the forest, he came upon Palomides, who was beset by Sir Breunis Saunce Pitie and eight other knights. Tristam easily drove off the cowardly attackers, and helped Palomides to rest under a tree. Once they recognized each other, they put aside their own feud until such a time that Palomides might recover and they could have an honorable fight to settle their differences. Tristam then helped Palomides to his horse, and offered to ride with him until they were safely away from Breunis' lands. Yet they soon encountered a sleeping knight with a covered shield who, when awakened, surprising put both of these good knights to shame with his quick swordplay, then departed quickly.

Tristam and Palomides agreed to meet next at the rock Merlin had set near Camelot (at the site where Lanceor and his lady Colombe died). Then Tristam rode off to pursue the knight who had attacked them. He found an easy-to-follow trail of defeated knights: Gawaine, Bleoberis, Kay, Dinadan, and even the young knight Galardoun, who was slain by this mysterious knight.

Tristam gave up trying to catch his quarry and turned towards Camelot. But he was waylaid in his travels by Sagramore and Dodinas, who were eager for a joust. They only let him depart in peace after Tristam unhorsed them both and explained he was en route to his duel with Palomides. But instead of finding Palomides at the assigned meeting place, Tristam encountered an even more fierce knight in white. These two great knights battled fiercely for hours until Lancelot told Tristam who he was! The battle between the two greatest knights in the realm ended immediately. Lancelot brought Tristam back to Camelot, and they met Gawaine and Gaheris along the route as well.

Tristam was presented with great honor before King Arthur. He told his tale, and it was revealed by Gawaine that the mysterious knight with the covered shield Tristam had been pursuing was actually Lancelot! Arthur also surprised Tristam by inviting him to become one of the Knights of the Round Table. Tristam accepted, and went with Arthur to the Round Table.

There, in the siege (chair) of Sir Marhaus, were new letters magically written: "THIS IS THE SIEGE OF THE NOBLE KNIGHT, SIR TRISTAM." So it was that Tristam, now age 31, became a Knight of the Round Table, and closed the cycle that had begun with his defeat of Marhaus a thirteen years before.

The very next year Arthur had King Mark summoned to Camelot for the wicked murders of the knights Bersules and Amant. Lancelot himself was sent to bring Mark to court. He had done so without ever laying a finger on Mark, and yet Mark grovelled at Arthur's feet for fear. The King of Cornwall repeatedly promised to show the Pendragon fealty and to make amends. As a condition of his forgiveness, Arthur set a day to make formal amends between Tristam and Mark.

A short time later in 544 AD, Arthur hosted the Friendship Tournament, where Mark and Tristam took formal pledges of friendship and loyalty. But no one at court felt very good about the accord. Lancelot, Lamorak, Dinadan, and many others knew Mark's true colors and were incensed at the preceedings. Yet Lancelot, when he asked Arthur why he had arranged this, found out the truth: this was all done at Tristam's own desire. Secretly Tristam's purpose was to once again be at La Beale Isoud's side. Privately, he felt he would die if he could not see her again. And so, Tristam and Mark rode for Cornwall together in miserable silence. At Camelot, no matter of enjoyment was had for a week and a day after their departure.

The next few years were spent by Tristam and Isoud in a mix of wary happiness. Sir Fergus of Ireland brought good tidings to Camelot of Tristam. Lancelot constantly wrote warning to his friend about Mark, who he called "King Fox." Mark intercepted some of these and wrote a few letters himself to discover to Arthur the adultery in his own court. And yet Arthur dismissed it as coming from a man without honor. Dinadan, when he learned of the intrigues of Mark, sent Eliot the Harper to perform his famous lampoon of King Mark at Tintagel.

In 547 AD, all of Logres once again shuddered at the rise of Saxon leaders. In the north, Price Ida staked out a frontier centered around his fortress at Banurgh. In Cornwall, Saxons (called "Sessiones" by Malory) led by a captain maned Elias, harried Tintagel itself. Tristam had been wounded in jousts shortly before their landing, and was unable to respond to Mark's summons at first. In Mark's first battle against Elias, the men of Cornwall were routed and driven back into the refuge of Tinagel's rocky peninsula. But soon thereafter Tristam was whole, and arrived with ten of King Arthur's knights in his command.

Mark gladly assented to Tristam taking over the command of his armies. Tristam reorganized the Cornish army from three battles into six smaller, more maneuverable units. As well, he arranged a daring late night raid and burned the Saxons' fleet into the cold waters of the Irish Sea. The next day's battle was terrible and final. Elias tried to rearrange his forces to deal with the reorganized Cornish army, but to no avail. Though he was able to break Dinas' lead force, Tristam followed up directly behind and reinforced that part of the line. The battle raged greatly the length of the day. That evening, the wounded were allowed to be carried from the battlefield. Elias, seeing that those within the castle had no intention of surrendering, and knowing that without his ships he would not be able to sustain a siege, offered to fight a contest of champions to determine the resolution once and for all.

Tristam, still sore and hurt from his original jousting wounds, and now also suffering from new battle wounds, accepted the challenge on behalf of Cornwall. The contest of champions began very sorely for Tristam. Indeed, other than the melee against Lancelot, Tristam had never been so hard pressed. Yet when he saw the Saxons laughing at him, and thought about how might be the last he'd ever see of Isoud, he summoned his strength anew and suddenly slew Elias. The stunned Saxons were taken prisoners, and Mark held them to be ransomed out of Cornwall by their continental relatives.

It was after this great victory that Eliot the Harper came to court and sang the lampoon of King Mark to the king himself! But though the harper let Mark know he had been sent by Sir Dinadan, Mark transferred the blame to Tristam, and again began scheming against his nephew.

Mark also turned his jealousy to his own brother Boudwin, who had driven off another Saxon invasion by cleverly sending fireships out into the middle of the invasion fleet. He summoned his brother to court, and boldly murdered him with a dagger to the chest. Boudwin left behind a widow, Anglides, and a young heir, the squire Alisander le Orphelin. Everyone at court was stunned. Isoud ensured that Anglides and Alisander were secreted out of Cornwall.

A few years passed before Mark's next act of treachery. In 550 AD, Mark persuaded Tristam to go to a tournament hosted by Galahaut of Surluse and King Bagdemagus. For some reason, Galahaut and Bagdemag's were quite uncharacteristically plotting to kill Lancelot! But Mark learned of their rash scheme, and decided to turn it to his advantage.

Through various intrigues, Mark insured Lancelot was prevented from arriving at the tourney. Instead he encouraged Tristam's attendance. Tristam did attend, and as usual, was in disguise. Galahaut and Bagdemag's naturally assumed from his prowess Tristam was Lancelot in disguise and attacked him. Tristam, surprised at their ferocity but undaunted, held them off and won the honor of the day. (After this episode, both lords repented their jealousy towards Lancelot and again became his good friends.)

Yet Tristam was so sorely wounded that he had to carried off the field in a litter. Mark was glad to bring Tristam such pain. Feigning sympathy, he gladly escorted Tristam away to his castle, saying "Fair cousin, I shall be your leech myself."

But late that night, he had Tristam taken away to another of his castles, and there put him in a strong prison. Sir Sadok uncovered Mark's villainy, and soon Dinas the Seneschal, the Cornish knights who held of Tristam, and all of Lyonesse were in open rebellion. Mark forged letters from the Pope and presented them to Tristam in prison.

The letters were preposterous: they summoned Tristam to Rome, where he would put together an army for the Pope which would travel to Jerusalem and make war against non-Christian locals. But they made no sense -- why would the Pope in Rome want to put together an army to slaughter Roman citizens in Judea? Worse yet, Tristam noted it was in Mark's unmistakable handwriting. But though the story was unbelievable, the ploy was obvious: Mark wanted Tristam to be free but exiled rather than be a political prisoner, or worse yet, a martyr for the rebellion. His kingdom was now at stake. But Tristam refused to cooperate, preferring to remain in prison.

The entire situation was defused by Parsifal. Through his great skills, he rescued Tristam from prison before the war became bloody reality. Though Mark was incensed at Parsifal's news, it probably also saved his kingdom from dissolution. Dinas had assembled a great army against Mark. But without Tristam's imprisonment to rally around, the army quickly dispersed. As well, Mark made false promises before Parsifal to put aside his enmity, and also forged additional letters from the Pope stating that Mark himself was going to go on the strange crusade himself. Many lords thought it might be good if Mark took a long vacation, and the remaining rebellious lords acquiesced and dispursed to their own lands.

It would have been prudent to remain in arms long enough to ensure Mark's departure. For no sooner had the last of the rebel lords left court then Mark once again imprisoned Tristam! But Sir Sadok and Dinas arranged a minor coup, and imprisoned Mark himself. They then freed Tristam from prison, put him on a boat with Isoud and send them off to Logres. (At the time they did not know how long they would have to escape, but as it turns out, they were able to keep Mark imprisoned for the better part of a year.)

The years 551 AD to 554 AD mark the period of Tristam and Isoud's exile from Cornwall, and the height of his glory. He was thirty-nine and Isoud just a few years younger when they finally ran away together. Once in Logres, all of the shame and degredation of their recent tribulations in Cornwall quickly washed away. They spent a great deal of time with Lancelot at Joyous Garde over the next few years.

When Arthur learned of their safe arrival in Logres, he summoned them to Camelot as his personal guests. The High King was so overjoyed to see Tristam he declared that on the next May Day there should be a great tournament in their honor at the Castle of Lonazep, which was near Joyous Garde.

In the meanwhile, though, Tristam spent his days in idyllic knightly bliss: hunting, hawking, enjoying Isoud's embrace without fear of discovery or treachery. On his fortieth birthday, one could honestly say there was probably no happier man on the face of the earth than Tristam of Lyonesse.

The month before the tourney, Tristam adventured across the land with the other knights of the Round Table. He reunited with his old friend Dinadan. He fought and defeated Agravaine and Gaheris for their treacherous slaying of Sir Lamorak. Yet he befriended their brother Gareth, who had no part in the murder. Not long after, he also met Palomides on the road. After so many years of bitterness, Palomides and Tristam finally set aside their differences.

Shortly after, Palomides took his leave to revenge the death of King Hermance of the Red City. The others retired to Joyous Garde, where Palomides met up with them after his successful quest. The two old enemies were now fast friends.

Tristam and Palomides were riding together hunting in the woods beside Joyous Garde one day when Sir Bruenis Saunce Pitie attacked them. Tristam, totally unarmored, would have been run through had not Palomides rammed his horse into Breunis' flank at the last minute. As always, the villain escaped, but at least no one was seriously injured.

Shortly after that narrow brush with death, Tristam and his companions ventured to the Lonazep Tournament. It was one of the most ornate and largest tourneys ever held. Rather than recount the thousands of individual skirmishes, jousts and melees, suffice it to say that Palomides won the first day's prize, Tristam the second, Lancelot and Tristam split the third day's prize. But by the end of the tournament, tempers had flared, and pledged friendships failed. Palomides once again stormed off, angry at Tristam's turning to King Arthur's side late in the tourney.

Afterwards, there was a feast of seven days' length at Camelot. This was partly for Guenever's sake, since she had been too ill to travel north to see the Lonazep tourney.

Tristam and Palomides were again reconciled not long after: Palomides had in the meanwhile, been imprisoned by the father of a knight who was slain at the tournament by Palomides. Tristam had heard of Palomides' plight and rode to rescue him, but Lancelot arrived first. But Palomides was moved and greatful for Tristam's show of friendship. Together the three great knights retired to Joyous Garde.

But Palomides closeness to La Beale Isoud rekindled his old passions for her. One day many months later, when Tristam was riding through the forest, he heard Palomides sing a plaintive song of love for Isoud while sitting by a well. Tristam was enraged. Palomides sadly explained that he was free to love whomever he wished, even if his love would never be requited. But Tristam would none of it. He challenged Palomides to a day of reckoning for his "treason".

But Tristam was wounded by an arrow in the thigh during a hunt just scant days before the arranged event. Palomides arrived at the well again to make good his part of the duel, but Tristam never came. A month afterwards Tristam was whole of his wounds and sought after Palomides, but for the remainder of the summer of 554 AD, they never encountered each other.

However, Tristam accomplished such great deeds that the entire de Ganis clan (excepting Lancelot) grew quite jealous of his fame. Word also reached Cornwall, where well-wishers cheered him on with letters and gifts and recommendations. Tristam's estates had also flourished during his absence. Tristam proved a great lord by displaying a great deal of wisdom and insight in his remote management of his demenses.

Finally Tristam and Palomides encountered each other. In a mad battle which lasted over two hours, both knights hewed away at each other as few knights have ever done before or since. At last, Tristam knocked Palomides sword from his hand. Had Palomides stooped to pick it up, he would have been cut down. At last, Palomides spoke words of peace to Tristam, and recieved similar concilatory words in return. Yet this time something else happened. Palomides agreed to be Christened for Tristam's sake. So it was that Tristam and Sir Galleron of Galway became Palomides' godfathers.

Tristam and Isoud were feasting with King Arthur later that year when Arthur asked Isoud a question to the effect of "which would you rather choose: a life of happiness and dishonor, or a life of misery and honor?"

Though Tristam and Arthur went on to speak of many other matters, this issue haunted Isoud. She could not shake the idea of returning to Cornwall, and told Tristam she planned to do so three days later. Solemnly, he agreed to return with her.

Even as she made her decision, Mark was busy arranging the murder of Alisander le Orphelin, the orphan son of Boudwin, who he had likewise murdered. So the "honor" in returning to Cornwall was dubious -- Mark was universally reviled by this point. Perhaps Isoud had other reasons she shared with none other except Tristam. For instance, the recent beginning of the Grail Quest had raised to all of Christian Britain many questions about piety.

For the duration of the Grail Quest, Tristam stayed by Isoud's side in Cornwall. Isoud, for her part, avoided Mark and kept to her own series of rooms in Tintagel. For the next four long years, Tristam and Isoud led a modest life among the gloom at Tintagel. Jealousy and fear had reached a new height in Mark. He had heard Alisander's knewly-knighted son, Bellengerus le Breus, was already preparing to take his vengance on his great uncle. In the end, it led to his madness.

One afternoon in 559 AD, as Isoud listened to Tristam's sad harping and Bragwine napped quietly beside the windowsill, Mark crept into the chamber. He raised a "trenchant glaive" (sharp sword) and brought it down on Tristam's back. Isoud shrieked. Bragwine rose in alarm, but it was too late. Tristam of Lyonesse lay dead. Mark looked menacingly to Isoud as well, but she knelt beside Tristam and touched his face for one last time. With that, she swooned upon his body and died of grief.

The whole world seemed to shudder at the news. Indeed many say that when the land of Lyonesse was consumed by the sea the following year, it was in response to the horrible wrong that had been done to the greatest knight Cornwall had ever known.

Mark had the lovers buried side-by-side. Thereafter many red roses grew upon Tristam's grave, and white roses upon Isoud's, for his soul was full of knightly courage, and she was always a true and pure lady.

King Mark himself lived for six more years in ignoble disgrace. After the battle of Camlann, Mark raised a motley force of free-booters and used it to plunder the once-great city of Camelot. But when he returned to Cornwall, he found Sir Bellengerus le Beuse had pursued him to Tintagel. In this final battle Bellengerus, great-nephew of King Mark, took swift revenge for Mark's dishonorable murders of his own kinsman: his brother Boudwin, and his nephews Alisander le Orphelin and the good Sir Tristam, and for causing the death of his own queen, La Beale Isoud.



Merlin

Though Merlin's origin was often disputed in Arthur's court, it was well-known to King Vortigern and his lords. Vortigern was trying to build a tower upon a hill at Mount Erith. It kept sinking into the ground. Vortigern's court magicians told him that any structure would continue to collapse until the building was mortared with the blood and bones of a fatherless boy child. A young boy named Ambrosius Merlin fit the description, and was brought to court with his mother under armed escort.

It was there that Merlin's mother described how she became pregnant. She was a nun at St. Peter's Kaermerdin, the daughter of the King of Demetia. At the nunnery, she was courted by and laid with an invisible lover. Maugantius, a well-read member of Vortigern's court, described this lover as a spirit that lived between the moon and the earth. He said these spirits were

"partly the nature of men and partly that of angels", and that some called them demons.

Merlin then asked the court magicians to be brought in and refuted their claims about the tower. He said the reason the tower collapsed was simple: there was an underground pool of water beneath the construction site. Yet he also predicted that they would find two dragons sleeping in hollow stones when the pool was drained. It turned out exactly as Merlin stated. The two dragons awoke, and fought furiously. Merlin interpreted it as the battle between the Cymric Britons and the Saxons, and fortold of the coming of the Boar of Cornwall (Arthur). This was just the first examples of Merlin's powers of prophesy.

Some time after this, Merlin travelled to Northumberland and became the pupil of Bleis, a master of magics. Little is known about Merlin's master, but at this time, Merlin's powers expanded from just that of prophesy, to include powers of disguise and beguilement, magical transport, the making of potions and magical artifacts, and many other disciplines.

Soon, Merlin had learned all that his master could teach him. He took his leave, and asked Bleis to keep an account of all Merlin's accomplishments. Merlin returned to his master in the woods many times during the following years, so he could keep Bleis apprised of the entire story. The first major task that Merlin undertook was the transportation of the Giant's Ring, from Ireland to the place now known as Stonehenge. This was the site near Amesbury abbey at which King Hengist had betrayed the Britons, and had been considered a place of events both great and terrible long before that too. These stones had originally came from Africa, and were erected by giants upon Mount Killaraus in Ireland. Each stone had medicinal properties. Water poured upon the stones could be collected for baths that would cure illess or heal wounds. When the Britons heard this, they all agreed to help Merlin. Aurelius Ambrosius' younger brother Uther led 15,000 men to Ireland to get the Giant's Ring. After defeating the Irish prince, Gillomanius, the troops dragged the stones to the sea's edge, loaded them on ships, and took them back to Logres.

A decade later, Uther called upon Merlin to interpret a portentous sight in the sky. A star shone in the sky with a long tail. At the end of the tail, there was a ball of fire that looked like a dragon's head. From this ball of fire came two shafts. One stretched across Gaul, the other to the Irish Sea, where it split into seven parts. Merlin interpreted it as the death of Aurelius, the rise of Uther to the throne, the reign of Arthur, and Uther's daughter's sons thereafter. Uther got his surname Pendragon at this time, for he was the dragon's head.

Soon after Uther became king, Merlin told Uther about the two holy tables: the table of the Last Supper of Christ, and the table that Joseph of Arimathea founded when he came to Logres. In like manner, Merlin created a third great table, the Round Table, for Uther at Carlion-on-Usk in Escavalon.

It was years later that Merlin next appeared, this time to use his powers for Uther in his efforts to win the hand of Dame Igraine of Cornwall (See King Arthur for details). Merlin also took an active part in ensuring Arthur's survival after Uther's death. After living through the deaths of Vortigern, Aurelius, and now Uther, Merlin wanted to see stability come to the kingdom. He got the assembled barons to agree to make the missing child Arthur heir if he could be located, then sent the Sword in the Stone to London as a test to prove the worthiness of any claimant on the throne. Since none of the barons could draw it out, none gained any signficant support for their claim. Thus it alleviated the severity of the civil war that ensued.

With Arthur safely hidden at Sir Ector's, and the stability of the realm in as good a shape as could be expected, Merlin took a decade off to travel across Europe, as far as Rome and the Holy Land. None but Bleis, Merlin's biographer, or perhaps Nimue, his protoge, could ever say for sure what Merlin learned on these excursions.

Upon his return, Merlin saw that it was time for Arthur to take the throne. He spoke to his friend, the Archbishop of Canterbury, to summon the nobles to London to end their civil war. It was at this New Year's Day tournament that Arthur fulfilled the adventure of the Sword in the Stone. Merlin did not yet present himself to the Boy King. Rather, he advised the Archbishop on the selection of trusted knights and officers to defend Arthur.

It was not until the coronation feast at Carlion that Merlin came himself before the king. There, he told the barons of Arthur's true birth, and advised Arthur on the use of Excalibur when the barons turned against him. He told Arthur to draw Excalibur only when the need was greatest. When Arthur did so during battle, Excalibur burns brightly. This magnificent sword allowed Arthur to win the day on many occasions.

Merlin then used his powers to assay the strength of Arthur's enemies. To deal with their great numbers, he asked Arthur to summon Kings Ban and Bors of Ganis to aid him at the Battle of Bedegraine. Even still, there was no time for them to reach the battle by normal means. So Merlin magically fed and transported their 15,000 troops to the battle. At the same time, he provided 35,000 tokens to Arthur's army to keep them from being spied as they marched. After the battle, which Arthur won easily, Merlin asked Arthur to slacken his pursuit. When questioned why, Merlin revealed by prophesy that the survivors would be tied up for the next few years by the landing of 40,000 Saxons in their homelands.

The following year, Merlin visited his mentor again, and had him also begin keeping a history of Arthur's reign. Merlin next appeared to Arthur after he had slept with Margawse and encountered King Pellinore. He helped stay Arthur's hand after he was defeated by Pellinore in combat, and cast a spell on Pellinore to make him sleep. He even advised Arthur to marry Pellinore to one of his sisters (perhaps meaning Margawse), if opportunity presented itself. It was at this time that Arthur began the unfortunate tradition of not heeding Merlin's advice in marriage decisions and promptly forgot the matter.

At various times in Arthur's adventure, Merlin appears in many guises to tell him of his unwitting incest by Margawse, and how he will die in battle as atonement. He also fortells of his own demise at the hands of Nimue. Merlin accompanied Arthur back to court, and was present to clear up the mysteries at the reuniting of Arthur with his mother Igraine. It was also during this adventure that Merlin arranged for Arthur to re-acquire Excalibur, as well as the scabbard, from the Lady of the Lake. After Arthur's return to Carlion, Merlin advised him to expediently kill the May Babies, an act so rash and rutal that Arthur regretted it for the rest of his life. It is the most controversial and heart-rending advice Merlin ever gave his liege. Yet his vision knew the sorrow these children would bring to the realm.

During the adventures of Balin and Balan, Merlin seemed to be too late in instance after instance. He arrived too late to prevent the death of the Lady of the Lake, but explained the doom that Balin had gotten himself into. Merlin also was unable to prevent the death of Sir Lanceor and his paramour Colombe, finding King Mark already erecting the tomb for them. Merlin prophesied it would be the site where Lancelot and Tristam should fight years later, and told Balin that he would strike the Dolorous Stroke against King Pellam. In the same year, he was also too late to save Tristam's mother, Queen Elizabeth of Lyonesse, who died of exposure searching for her husband. But Merlin did manage to free Tristam's father King Meliodas from the lady that held him prisoner.

Merlin stayed aloof from the brothers Balin and Balan, but aided them in defeating King Rience of Norgales, an enemy of Arthur's. This prevented the armies of Norgales from joining the newly-hatched rebellion of King Lot. Merlin warned Arthur, then delayed King Lot from riding to the Battle of Castle Terrabil with tales and prophesies so wild that they entranced Lot until the battle's result was decided in Arthur's favor. King Lot eventually realized he was late for the battle, but his forces arrived too late in the day to change the outcome. Lot was killed along with most of Arthur's other enemies. At Lot's burial, Merlin prophesies the tapers hanging above the tombs of the kings would burn until he himself dies, after which would follow the Grail Quest.

When Pellinore accompanied Arthur to court, it was Merlin who led him to sit in the Siege Perilous. So powerful was Merlin's proclomations, that no one dared challenge them. Yet years later a rash knight was foolish enough to attempt to sit in the Siege Perilous. He immediately was consumed in a column of flame. Thereafter, this chair remained empty until Galahad came to court.

At the court in 514, Arthur was being pressured to take a wife by the barons. Merlin was the only person that Arthur trusted to talk to regarding his decision. When Merlin heard that Arthur wanted to marry Guenever, he tried to talk the king out of his choice. Merlin foretold Arthur that she would love another named Lancelot. Arthur was set in his choice, both as a favor to King Leodegrance his good friend, and also to secure the Round Table as a dowery gift. Merlin threw up his hands at the choice, but attended the wedding.

At the wedding celebration, it was Merlin's counsel to send Pellinore, Tor and Gawaine to achieve the Adventure of the White Hart (See the Boy King page 53-54). The maiden who claimed she owned the white brachet (hunting dog) was Nimue. Although we do not know what Merlin's inner thoughts were upon seeing her, we may have a little insight in seeing how he asked Arthur to send Pellinore -- the best knight in the world -- to fetch her back. Pellinore succeeded in his quest, but allowed a young maiden and knight die because he would not stop to assist them. Merlin told Pellinore that the unknown lady he allowed to die was in fact Pellinore's own daughter, and prophesied Pellinore would meet his doom for such ungallant behavior.

Merlin then disappeared until after Balin delivered the Dolorous Stroke. He rescued Balin from the wreckage of King Pellam's castle, and gave him a new horse. He also told Balin that it would be the last time they would meet on this earth. Shortly after Balin and Balan slew each other, Merlin erected a tomb for them both. He also created the Perlious Bed (the adventure which Lancelot achieved afterwards) and put a new pommel on Balin's sword.

This sword is the second sword in the stone which Galahad withdrew at Camelot prior to the Grail Quest. Merlin predicted that it could only be used by Galahad or Lancelot, but if Lancelot were to possess it he would use it to kill Gawaine. He placed the sword's scabbard on an island reachable only by an

enchanted sword bridge so Galahad could find it. The sword itself was buried halfway into a marble block which slowly floated down river until it reached Camelot almost forty years later in 554 AD.

Merlin thereafter became enamoured with Nimue, a young Lady of the Lake, and a beautiful maiden. Merlin became so love-struck by her that he followed her to Benwick in France, forsaking King Arthur at the Battle of Humber (In which the High King was almost killed in a night ambush, saved only by his personal bodyguards). During Merlin's trip to Benwick, Merlin told Queen Elaine of Benwick that her son Lancelot would grow to become a great knight. He also told her she'd survive to see him revenge the Ganis clan against King Claudas.

Merlin also took the time to teach Nimue magic, and showed her many great wonders around the Logres. Nimue was glad for the instruction, but increasingly couldn't stand Merlin's overt lechery. She was a beautiful maiden in her teens; he was in his sixties. She was also afraid that he was a demon's son. Because of this, she paid particular attention when Merlin showed her a great stone in Cornwall that hid a mysterious and great wonder underneath it. She let him go underneath the stone to show her more, then caused the stone to trap Merlin beneath it. No matter what Merlin tried, he could not get out from beneath it. And Nimue did not not wish to let him out either.

Nimue left Merlin trapped and all-but forgotten. She eventually fell in love with and married Sir Pelleas, and little more was said of Merlin for a long while. Yet others came across Merlin's stone prison years later, including King Bagdemagus and Sir Gawaine. Bagdemagus found him after Tor was chosen to the Round Table instead of him. He had ridden out in search of adventure (to make him more famous and thereby a better candidate) when he encountered Merlin. He tried to lift the stone, but to no avail. Merlin told him to stop trying because only Nimue could free him. A few years later, the encounter repeated itself with Gawaine. Merlin bid Gawine carry his blessings to Arthur and Guenever, for he predicted no one would ever speak to him again. No one knows whether anyone else before or since encountered Merlin or what activities he undertook during his imprisonment. Near thirty years later, the candles at King Lot's tomb went out as predicted, at the exact time when Galahad took the Siege Perilous.

There are some who say that Merlin did not die, but Nimue finally came back to take Merlin away, just as she did later for Arthur. If such was the case, perhaps she reunited the High King with Merlin at Avalon. Others say he was rescued from beneath the stone during the Grail Quest by Parsifal or perhaps Galahad himself. But since neither of these knights returned from their Quest, no one will ever know for sure until they meet these noble knights, or the great magician himself, sometime in the hereafter.

Coat of Arms

King Badgemagus of Gore



Sir Bedivere



Carados of the Dolorous Tower



Sir Vardilain



Mador de la Porte



Ector de Maris



Sir Brastius



Erec Le Fise Lac



Sir Madoc



Sir Roderick



Duke Gorlois of Cornwall



Blamore de Ganis



King of Malahaut Le roi de cent chevaliers



King Ryons of Dorgales



Sir Galegantis



Sir Ailech



Sir Benoic



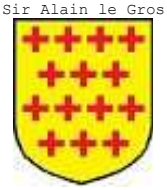
Sir Brian of the Isles



Sir Baudwin of Britain



Sir Alain le Gros



Lord Eurain



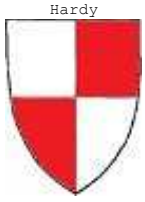
Sir Borre le Cure Hardy



Sir Lionel



Sir Ozana le Cure Hardy



Meeting the Great Knights

In chivalric romance, meeting and defeating one of the great knights is often the final challenge of a knight's adventure. The three great knights who most often present this challenge are Tristam, Gawain and Lancelot. The idea is that the knight, who has often started out as a fair unknown, has been through a series of adventures which have proved his mettle and earned him fame, even love. The culmination of his achievement is then to beat one of the three great knights in a joust. This may occur immediately before or after the knight has been admitted to the Round Table. Which of the three knights is the goal to be met depends on the date and temperament of the story; earlier romances make Gawain the greatest of all the knights, while later ones consider Lancelot the best knight, and Cornish knights and lovers may find Tristam to be the ideal knight.

Often in the romances, the fairly unknown knight may have met the great knight near the start of his story and been defeated by him. His subsequent adventures help establish his worthiness to try again to beat the great knight. Sometimes the knight will eventually meet the great knight and the resulting combat will result in a draw; either both knights were unhorsed in a joust or they fought on and on until both were wounded and/or exhausted. Whether the knight wins or ties with the great knight, he has shown himself to be at least equal to, or better than, the greatest knight. He may now be worthy of a seat at the Round Table, if you are doing it in that order.

This pattern makes a nice frame for a King Arthur adventure or, more probably, a series of adventures. Your party of player knights may come upon a knight at a crossroads bearing a white shield to disguise his identity while he practices his jousting on passersby. He easily knocks all the player knights down; whether he makes a scathing remark or compliments them on their bravery will depend on how they react to him in their defeat. One of the knights spots a banner tucked away in the unknown knight's pavilion (Awareness) and recognises it as Gawain's

(Heraldry). This kind of encounter ought to inspire the player knights to have another go in the future, once they've improved a bit themselves. They may especially anticipate the chance to best Gawain in a more public place, like at a major tournament, before the king. Such an event should be played up with much excitement and tension and should lead to great festivities and congratulation of the knights. After all, this is what glory and fame are all about!

The initial encounter with a great knight does not necessarily need to be a combative one. There are several other possible scenarios which may inspire player knights to defeat the knights of legend.

If your players are anything like mine, they absolutely hate to lose. Even more than being defeated, however, they despise being helped! If they were in trouble in a fight and it looked like they were all going to die, and some great knight came up and rescued them, they would really sulk. This too could lead to them wanting to reclaim their lost honour by beating the great knight themselves.

Worse than being defeated, even worse than being helped, comes being captured in the eyes of my group of players. They will go on to fight to the death rather than surrender. To capture them requires that the odds ranged against them look absolutely impossible. If I were ever to get them all captured by an evil knight and held prisoner and then rescued by a great knight, that would really get on their nerves. Not only would they have to show the evil imprisoning knight a thing or two, but they would see to it that they erased their debt to their rescuer as soon as possible by showing him up.

An alternative to simply defeating the great knight would be to have the great knight come humbly to request their aid in a quest. He may not necessarily admit that this quest is just too tough for him, but he will have some reason why he needs the player knights to do it instead (having the great knight come along would probably be just too incendiary). If Lancelot were himself held prisoner by a witch and needed rescuing, or if Gawain had to fulfill a vow to find out what women really want and so could not kill a certain dragon right away that was ravaging his homeland, then they could get word to the player knights that they needed a favour. The player knight's role in the Adventure of the Grey Knight could be made into an example of this approach.

All of this could also be applied to non-combative tests of the player knights against the great knights. Are they truer lovers than Tristam or Lancelot? Can they be more holy than Parsifal or Galahad? Will they sleep with more women than Gawain? Are they more generous, better hunters, more loyal, more honest than all other knights? Perhaps a player knight is fated to be the only knight who can ride a certain faerie steed, which one of the great knights has quested after but failed to master. These tests need to be carefully set out, rather than done simply as a set of die rolls. Players tend to have a certain antipathy for any characters better than they are, and it doesn't mean this in a power-gamer sort of way. They want to be the heroes, so any greater heroes naturally seem like rivals. Using the great knights as goalposts of knightly achievement or instigators of competitive questing can be a way of harnessing this rivalrous energy to serve the game's purposes of attaining honor and demonstrating one's knightly qualities.

The Lands

Britain is the main theater of action and adventure in the Arthurian stories. Thus the lands of Britain are the most completely described in this chapter. The characters most likely were born in one of these homelands.

Important homelands outside Britain include Ireland, Brittany, France, and Gaul. Brittany is the center of many Arthurian stories and the region through which the Celtic stories entered the European story-telling mainstream. Player characters occasionally will come from these distant lands.

The island of Britain naturally falls into several geographic divisions. These are:

- Logres, roughly corresponding to the lowland of the southeast.
- Cambria, the western lands.
- Cumbria, the rough and coastal lands from Logres to the Wall.
- The North, including everything beyond Hadrian's Wall past Cumbria.
- Cornwall, the southernmost peninsula.



Rivers

Many rivers cut the land of Britain. Many are navigable for much of their length, as shown in the Player's Map by the doublelined rivers. Navigability of these rivers is by barge. Smaller rivers can be crossed by boat, but they are incapable of carrying significant cargo loads for commerce.

Three rivers are considered to be Great Rivers: the Thames, in Logres; the Severn, in Cambria; and the Humber, in Cumbria. Much of riverine transport and trade occurs on these three rivers. Others, though less significant on a large scale, are all important for the fishing, fowl, and aid to transportation.

Forests

The forests of Britain are predominantly broad-leafed. Only the Calidonian forest, in the far north, has many evergreen trees. Forests vary in density according to the density of populations. Basically, where many people live the forests are thinner than where people do not live.

Hills

The hills of Britain are of several different types: hills, downs, and moors. Hills are low, rounded swellings, like bumps rising from the ground. These are usually around the mountains, like foothills.

In general, they have one slope which is steep and difficult to traverse, while the other side is long and sloping at such a mild inclination that they offer no difficulties to any travel. Thus we find that the Salisbury Plain is amid the Western Downs. For the most part, the northern slope of the downs is the steep one.

Moors are tall, flat-topped rises in the ground which have poor drainage and are subsequently boggy, often covered with very deep layers of moss which make travel impossible for people unfamiliar with the region. Interestingly, the local pony breeds have an instinct for knowing which ground is treacherous, and are extremely useful for getting around in the bogs. Unfortunately, such ponies are useless as steeds for knights.

Mountains

British mountains are very rugged, with few places to cross. Note, for instance, that the few passes noted on ancient maps are still the only places regularly used by traffic even today.

Marshes

The coast of ancient Britain was different from the modern coast, and in many places broad expanses of marsh made it impossible for settlements or landing ships. Nonetheless, islands exist, and the ancient peoples who live in them have adapted to live well among the watery riches which a marsh provides.

The greatest marshes are the Avalon Marsh, in Somerset, where the abbey of Glastonbury and/or Isle of Avalon sits; the Fens, whose lush Isle of Ely can be reached only by a hidden log causeway; Maris, near Eburacum; the Anglian Marshes around Norwich; and the Romney Marsh of Sussex.

The dangers of marshes are great since unlawful people find refuge there, and many faerie monsters have survived from the dawn of time. Their predations have even affected some residents, such as the people of Lonazep.

Settled Lands

Village: A village is a small settlement, usually with fewer than 100 inhabitants. They are most often found clustered around larger settlements in river valleys, but may also be found isolated in wilderness areas. Only the most basic commodities may be found in a village. food being the usual purchase. Even basic items will be in very short supply.

Town: A town is larger than a village but much smaller than a city, usually with about 250 inhabitants. A town has a weekly market where peddlers regularly meet, and has a few of the craftsmen associated with civilization: a blacksmith, leather maker, cooper, and carpenter being common. The gamemaster must determine what few items, if any, are available for sale. For example, a sheep or goat might be available, but rarely if ever would a hawk be for sale in a town.

City: A city is a place which has a large population, usually about 2,000 although ranging from 1,000 to 7,000; and a permanent market place where any goods can be found at any time. Many cities also have a large church and walls.

Great City: A Great City is one which has at least 8,000 inhabitants, and has a sophisticated economy. Only four great British cities are known: London, Camelot, Eburacum, and Norwich. Others, including Paris, Constantinople, and Rome, exist on the continent.

Castle: A castle is always a fortified residence of a lord. Every castle has a town or city nearby whose inhabitants provide the food and wealth for the knights and lords. Castles range in size and effectiveness from old style through large.

Hill Forts: Hill forts are also mentioned in the text. These are ancient, predating even the Old Style of castle. Hill forts are always on the top of a hill, with large earth embankments topped with timber palisades. The enclosure includes buildings such as residences, barns and stables, and probably a church. The area is large enough to hold all the nearby residents and their live stock.

The King's Roads

Several roads connect the largest centers of population and trade, and have been designated as King's Roads. This means that they are under the special jurisdiction of the High King, Arthur. They are treated as part of his property, and any offense committed on them makes it an offense against the High King: Treason. They are regularly patrolled by the Round Table knights, and the stops along the way are generally held by his barons and bannerets. This makes them the safest and, hence, most-traveled roads of the land.

These roads are especially important for merchants, for their travels take them out of their home lands and into foreign territory where they have no rights as citizens.

In general, these roads are the maintained remnants of the old Roman road system. Thus they are wide, paved and clearly marked with milestones. Signs have actually been set up at the crossroads which point to the destinations, and give crude mileage estimates to nearby destinations.

These roads are officially designated by the name of their two end points, but since most converge on London sometimes only one of the names is used (i.e. the Dover Highway.) Some of the roads also have other, popular names which are used.

Encounters

Knights errant often wander about the countryside in search of whatever random adventure reveals itself. Wanderings often consist of days of travel interspersed with days of being lost. When a knight travels about the countryside, you may choose to use the map to follow his travels. In such a case, the random encounter tables (below) can be used, but you should ignore results which send you off table when inappropriate.

	Traveled Distance (in miles per day)		
	Roman road	normal road/path	wilds
leisure pace	15	10	2
average pace	20	15	3
hurried pace	30	25	4

Roman Road Encounters

The ancient highways of the Roman legions cut across Britain in bands four wagons wide, paved with cut stone, set on good foundations, and engineered to stay dry. They link the cities with each other, and are heavily traveled wherever they exist. These roads are more numerous than shown on the map, which shows only the major thoroughfares. Many still exist in the twentieth century; in Arthur's time they are in a slightly neglected condition, but usable.

Traffic on these roads contains all or some of the following: nobles with their entourages, messengers and heralds, traveling priests with entourages, wandering monks, peddlers packing their wares, hawkers selling food, merchants with horseloads of goods, farmers with carts, shepherds with flocks, farmers driving ox teams, wandering lone knights, squires on business, etc.

The gamemaster is left to design whatever adventure he wishes from such traffic, or, ignore it as inconsequential.

D20	result
1-3	light traffic
4-10	moderate traffic
11-14	heavy traffic
15-18	challenge knight*
19	toll station: 1 denier/steed, 1 denier/person
20	road ends: next turn roll on Settled Lands table

* these knights are looking for a joust for the day. They are usually jousting for love, unless the local custom is otherwise. Roll d20 to determine the quality and number of opponents at each meeting with challenge knights.

Challenge Knight Table

d20	result
1-4	average knight
5-8	good knight
9-12	excellent knight
13-16	special encounter (see below)
17	roll twice, treat further rolls of 17-20 as "average knight"
18	roll three times, treat further rolls of 17-20 as "average knight"
19	roll four times, treat further rolls of 17-20 as "average knight"
20	roll five times, treat further rolls of 17-20 as "average knight"

Special Encounter indicates that the challenge knight is a famous personage. Roll d20 and use the following tables.

Two tables are given. Gamemasters are urged to tailor their own lists according to need and character statistics available. Characters listed below all have statistics given as complete non-player-characters, or have a handy substitute listed.

These characters are usually accompanied by an appropriate entourage of squires, knights, and ladies. The gamemaster should decide what their business is: personal, family, or court. Alternately, the knights may be wandering alone as knight-errants, perhaps even with blank shields.

Special Encounter During Earlier Phases (2 to 3)	Special Encounter During Later Phases (4 to 5)
1. Agravaine	1. Agravaine
2. Arthur	2. Arthur
3. Balin le Sauvage	3. Breuse Saunce Pitie
4. Brastias	4. Cadoc
5. Breuse Saunse Pitie	5. Gawaine
6. Cadoc	6. Griflet
7. Carados	7. Guenever
8. Gawaine	8. Kay
9. Griflet	9-11. Lancelot
10. Guenever	12. Mark
11. Kay	13. Mordred
12. Lak	14. Morgan
13. Marhaus	15. Nimue
14. Merlin	16. Parsifal
15. Morgan	17. Samson

16. Nimue
17. Pellinore
18. Samson
19. Tor
20. Ulfius
18. Tor
19. Tristam
20. Turquine

Settled Lands Encounters

Places which are densely populated offer little variation in their inhabitants. However, the dense regions are small and widely scattered.

Settled lands have many villages and towns, each surrounded by vegetable gardens and barley fields, that are separated by sparse waste woods. Knightly manors are abundant, and castles or keeps are often visible. Dirt roads connect towns, paths connect villages. During daylight, commoners can always be seen working about the settled lands.

D20	result
1-10	village
11-13	town
14-16	manor*
17-18	small city**
19	large city***
20	wastes****

* a manor is a knight's dwelling, where lives his wife and children, extra horses, and servants. Near it are usually a village or two, a mill, a church, and so on. Manors are not usually fortified, but they are increasingly likely to be so in less-inhabited country. The lord of the manor sometimes waits at a ford, bridge, spring, or crossroads as a challenge knight.

** a small city usually has a formidable castle nearby, and a garrison of knights who rotate as challenge knights.

*** Large City - these habitations usually have a rich and noble castle nearby. They always have a challenge knight nearby.

**** these lands are usually covered with forests, scrub brush, and rock. The locals use the area for firewood, wild foods, and grazing their pigs.

Open Lands Encounters

Open lands are composed of worked fields, interspersed with clumps of thick brush and trees. Both flat and rolling lands are open. In rolling lands, valleys and other rough ground, the earth is often covered by thick brush and woods.

Humans live in scattered towns and villages of varying size. Towns are connected by dirt roads, barley fields cover many acres, and castles are found at the center of every town cluster.

D20	result
1-3	good road sighted: next roll use Settled Lands table
4-6	village
7-8	town
9-11	manor
12	small city
13-14	bandits*
15-18	wastes: empty lands
19-20	nothing: next roll use Woodland table

* these robbers give a bad name to varlets, villains, and knaves. They are often on foot, and are usually more poorly-armed than knights. Some, however, can be formidable. Bandits will not usually attack knights except with superior odds: ld6/knight is average. Bandits in the Uplands are probably wild, tattooed Picts.

Woodland

Most of Britain is covered by woodland. Trees and heavy clay soils make farming impossible. Settlements in distant clearings are self-sufficient and without regular communication to the nearest city. Dirt roads are often overgrown, and are usually impassable in winter. Paths here belong to animals and run between water and nowhere.

D20	result
1-2	nothing: next roll use Open Lands table
3-7	village
8-10	town
11-14	manor
15	bandits
16-17	nothing: lost, go nowhere
18	wild animals
19-20	nothing: next roll use Dense Woods table

Riding through these woods is slow, but possible. Routes can be found through thin areas, often from clearing to clearing, some of which have human habitations. Beware of faerie folk.

Wild Animal Encounter Table

animal	woodland	dense woods	uplands	marsh
Bear	1-3	1-2	1-2	1-3
Boar	4-6	3-5	3-6	4-8
Deer, Fallow	7-10	6-8	7-13	9-1 3
Deer, Red	11-14	9-11	14-15	14-16
Horse, Faerie	--	12	16	17
Lion	15-16	13-14	--	18
Panther	17-19	15-17	17-18	19-20
Unicorn, Greater	--	18	19	--
Unicorn, Lesser	--	19	--	--
Yale	20	20	20	--

Dense Woods Encounters

Thick growths of oak, ash, and thorn make some woodlands nearly impassable to mounted knights. Only a slow walk leading a horse is usually possible. Animal trails are often overgrown. Nonetheless, occasional meadows and clearings offer relief from the oppressing shadows.

Sometimes a cluster of habitations can be found in a clearing, ruled by a proud lord or lady, isolated and backward, eager for news.

D20	result
1-2	nothing: next roll use Woodland table
3-4	village
5	town
6-8	manor
9-11	bandits
12-13	wild animals
14-15	monsters*
16-17	nothing: no paths available
18+	nothing: next roll, add ld6 to result on this table

* monsters occur only in the wildlands far from humans. You should choose any appropriate creature to appear to the characters. Most of the fairy types are classed as monsters by player characters, but not all encounters need involve combat.

Uplands Encounters

Uplands include moors, rough broken ground, and mountainous terrain. In general, Britain's mountains are flat-topped, covered with grass and shrubs, and cut by steep ravines which restrict travel on horseback. Ravines are often filled by dense woods. When an upland is poorly drained, it is usually covered by peat bogs and is called a moor. The only paths are animal trails.

Uplands are almost empty of human habitation, and only rarely traversed by adventurous knights. Nomadic peoples seasonally graze herds here, and the ancient dwarf race of Pechs hide here.

d20	result
1-2	nothing: next roll use Open Lands table
3	village
4	meditating hermit*
5-9	no path: go nowhere
10-12	bandits
13-17	wild animals
18-19	monsters
20+	nothing: travel deeper, add ld6 to die roll next time

* these solitary meditators may be Christian or pagan. They are usually glad to share their humble meals and abodes with any visitor.

Marsh Encounters

The low-lying coasts of Britain are covered by marshes. Carved by streams and rivers, dotted with islands and tracts of treacherous boggy ground, these areas are uncrossable except by the local peasants, who hold their secret routes dear.

D20	result
1-2	nothing: next roll use the Open Lands table
3-5	village
6-7	town
8-11	manor
12	small city
13	bandits
14-16	wild animals
17	monsters
18-20	bad path: go nowhere

Amid this wild land are islands of farms and even small cities, isolated and safe for the local lords.

Character Homeland

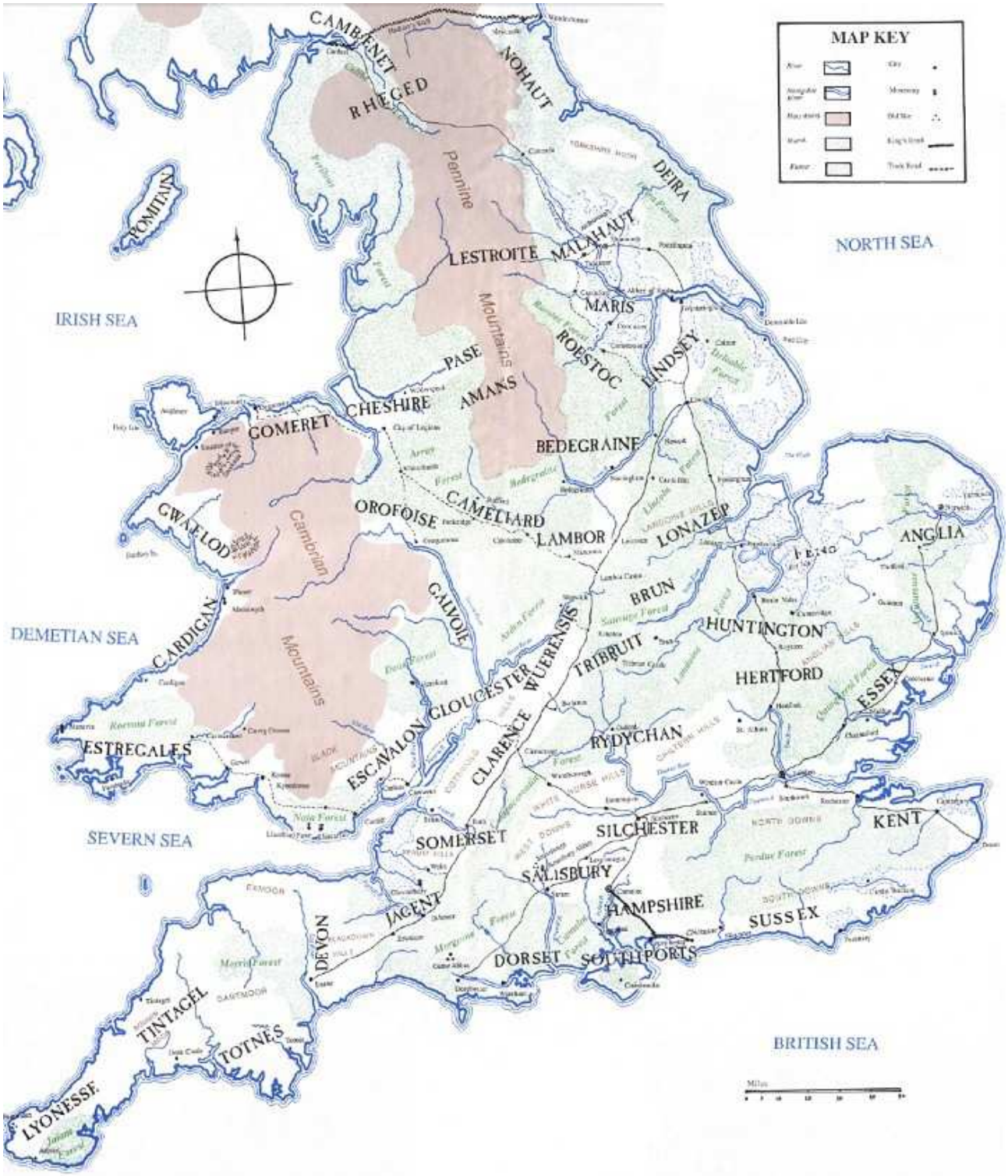
Players will randomly determine a homeland for their characters, with many important consequences arising from the starting homeland roll.

Characters may choose to diverge from the culture and religion they were raised in, once they reach adulthood, but they must abide by their initial roll for purposes of character generation.

Note that places are listed in the text that player character may not come from, normally because that place is hostile to King Arthur, or because no knights are found there. Sorestan is a prime example.

Two cultures and religions exist in several homelands. Your character will be from one or the other, not both. Determine a homeland now by rolling on the Regional Table. Then go to that regional section, below.

d20	region
1-9	Logres
10-11	Cambria
12-13	Cumbria
14-15	The North
16	Cornwall
17	Brittany
18	Western Isles
19	France
20	Gaul



Logres

Logres is the largest and more powerful kingdom in Britain, and is King Arthur's personal realm. It consists of basically all of the lowlands of the south, center, and east of the island. Because of its size, it is treated as a region here.

Malory (and other sources) regularly call King Arthur the King of England, which we reinterpret to mean the Kingdom of Logres. Logres corresponds roughly to a diminished historical Kingdom of England. Modern England also includes other lands, including all of Cornwall and Cumbria, and parts of Cambria. England is specifically "Angleland," or Anglia, merely a dukedom in the time of King Arthur.

Use these tables below to find out which county in the great kingdom of Logres is the character's homeland. This denotes where he was born and raised, and determines his initial culture and religion.

His lord may be from some distant place, not from his homeland.

Since Logres is divided into three smaller regions, start by rolling on the Logres Subsection Table below:

1d6	result
1-2	Use Logres Homeland Table #1
3-4	Use Logres Homeland Table #2
5-6	Use Logres Homeland Table #3

Logres Homeland Table #1

d20	homeland
1-3	Anglia (Cymric/Christian)
4	City of Norwich, Anglia (Cymric/Christian)
5-7	Bedegraine (Cymric/Christian)
8	Brun (Cymric/pagan)
9-12	Clarence (Cymric/Christian)
13	City of Cirencester, Clarence (Roman/Christian)
14-16	Dorset (Roman/Christian)
17	City of Dorchester, Dorset (Roman/Christian)
18-19	hex (Occitanian/Christian)
20	Essex (Saxon/Wotanic)

Logres Homeland Table #2

d20	homeland
1-2	Hampshire (Cymric/Christian)
3	Hampshire (Saxon/Wotanic)
4-5	Hertford (Cymric/Christian)
6-7	Huntington (Cymric/Christian)
8-10	Jagent (Cymric/Christian)
11-12	Kent (Cymric/Christian)
13	Kent (Saxon/Wotanic)
14	Lambor (Occitanian/Christians)
15-18	Lindsey (Cymric/Christian)
19	City of Leicester, Lindsey (Roman/Christian)
20	City of Lincoln, Lindsey (Roman/Christian)

Logres Homeland Table #3

d20	homeland
1-2	Lonazep (Cymric/Christian)
3-5	Rydychan (Cymric/Christian)
6-8	Salisbury (Cymric/Christian)
9-10	Silchester (Roman/Christian)
11	Silchester (Saxon/Wotanic)
12	City of Silchester, Silchester (Roman/Christian)
13	Southports (Occitanian/Christian)
14	Isle of Wight, Southports (Saxon/Wotanic)
15	Sussex (Cymric/Christian)
16	Sussex (Saxon/Wotanic)
17	Tribruit (Cymric/Christian)
18	Wuerensis (Cymric/Christian)
19-20	Wuerensis (Cymric/Pagan)

Anglia

Culture/Religion: Cymric/Christian

Ruler: Duke Hervis of Anglia. Duke Hervis began as a young landless knight and gained his powerful position for his part in the Saxon Wars. He hates Saxons.

Amy: 75 knights, 250 soldiers

Navy: 10 Breton warships, 50 sailors

Anglia was one of the greatest Saxon kingdoms conquered by Arthur during his early reign. The commoners are Angles, a tribe indistinguishable from the Saxons, except that the Angles seem more persistent in their resistance to their conquerors. Duke Hervis, however, is relentless and savage in his oppressions, so they usually stay in line.

The struggle between the two peoples is apparent. For instance, the Cymri from Anglia, as members of a ruling class that does not rest easy, are unusually suspicious of Saxons. Furthermore, no Saxons from Anglia can be randomly generated as player knights because the duke does not allow it.

- The small city of Buckenham is a stop on the King's Road.
- Thetford is the central crossroad of the dukedom, and a wealthy trading city. The great city of Norwich is the fourth largest city in Britain and a sea port which serves trade from all across the North Sea.
- Guinnon [Bury St. Edmunds] is a fair city, and Merlin predicted that a great and holy king will be interred here some day. Yarmouth is a city which serves as a sea port and a naval base for the duke's private fleet.

Arden Forest

North of Wuerensis the Arden Forest separates Logres from Cambria. It is renowned for its wonders: the Three Maidens can be found here to lead adventures, and their names are Spring, Summer, and Autumn; the Rainbow Cavalier also haunts these forests; and the Great Red Deer of Warwick makes its appearance every three years.

Avalon Marshes

The marshes are an unnatural place, holding some of the most ancient secrets of the land. Glastonbury Abbey, the holiest place in Britain, is on an island there. An ancient and lawless people live on stilted houses among the reedy islands, and obey only their heathen spirits. Gwynn ap Nudd lives there, and when darkness covers the land he gallops with his wild, spectral hunt through the air. Faeries have parties there. Legends of Avalon are myriad: ghostly knights, a hidden island of holy women, giants, goblins, quicksand, water leapers, the will-O-wisp, and even more things which all sane men avoid.

Aventureuse Forest

This is a dense forest in the center of Anglia. Though ostensibly conquered by the Saxons, they have never gone into the woods much. Here in the Forest of Adventure lives la Sage Dame, "the Wise Lady," who some say knows all things; and the Fountain of the Shepherds, men who cannot tell a lie but can speak only of what they know, or see.

Avon River(s)

Several rivers named Avon appear on the map. Afern means river in Cymric. The three are:

1. a tributary to the Sevem River which flows through the county of Wuerensis. This is the one famous for Stratford-on- Avon, which is on the Player's Map.
2. the main drainage for the Salisbury Plain, flowing near Sarum and south to the sea.
3. a river in Somerset.

Bassus River

The major river of the county of Lonazep, and the site of one of Arthur's early, great battles against the Saxons.

Bedegraine

Culture/Religion: Cymric/Christian

Ruler: Earl Sanam

Vassal of: Pendragon

Army: 75 knights, 75 soldiers

Amidst the dense forests south of the Pennine Mountains is the County of Bedegraine, its population settled mostly along the Trent River. The earl is known to be a feisty fighter and fanatic in defense of his holding. He has a middle-aged daughter who brought shame to the family many years ago with an illegitimate son, whose father is still kept to be her secret. The young man, Borre of the Strong Heart, has just become a knight.

- Nottingham, a walled city, is curious for its "underground," and for having the oldest pub in Britain.
- Bedegraine [Derby] is a beautiful small city.

Bedegraine Forest

This forest covers all the ground north of the Trent River valley up into the Pennine Mountains, where it gets lost among the deep valleys and twisting stream beds. Legend says a great

treasure was once lost in these woods. For centuries people have reported seeing The Blue Man, a cannibal giant.

Brun

Culture/Religion: Cymric/Pagan

Ruler: Baron Garmon of Brun

Vassal of: Pendragon

Army: 50 knights, 250 soldiers

Brun is also a walled city with an old style castle.

Camelot Forest

This forest fills the land south from Camelot to the sea, and between the Avon River in the west and in the east around the Itchen river. Much of it is dense and most of it is uninhabited, containing its own secret places and things such as the Fountain of the Faerie, where a dangerously mischievous troop of elfin women live; the Font de Feu, a fountain which spouts flame, and whose waters have miraculous healing powers, if they can be carried away safely.

Campacorentin Forest

This huge, dense wood lies north and west of the central area of Logres. It separates Clarence and Somerset from Salisbury, and reaches east to Oxford. Though apparently narrow on the map, its depths are mostly unexplored, and only the few ways shown through it on the Player's Map are commonly known.

Clarence

Culture/Religion: Cymric/Christian

Ruler: Galegantis, Duke of Clarence

Vassal of: Pendragon

Army: 100 knights, 300 soldiers

Clarence is one of the richest and most prosperous lands in Britain. It includes the Cotswalds Hills, part of the Salisbury Plain, and surrounding forests, but gets most of its wealth from taxing trade which enters Logres from Cambria. and passes along the King's Road.

The duke has a long-standing rivalry with the nearby Duke of Gloucester, and raids and skirmishes are a regular feature of their relationship.

- Bourton is a stop along the King's Road.
- Cirencester is the largest city of the county, located where two of the King's Roads meet. It is the primary seat of the Duke of Clarence. An old-style castle guards the city, which has only a ditch and wooden palisade to protect it.
- Wandborough is a city on the northern Salisbury Plain, a stop on the King's Road. It is unwalled.

Dorset

Culture/Religion: Roman/Christian

Ruler: Praetor (Duke) Jonathel

Vassal of: Pendragon

Army: 50 equites (knights), 2000 legionnaires (footsoldiers)

Dorset is one of the most conservative parts of Britain, clinging most tenaciously to the old Roman ways. The ruler calls himself praetor rather than duke, calls his infantry the British Legion, and his knights equites (even though they are in almost all ways like normal knights).

- Dorchester is the largest city of the duchy, and (via river) a sea port. It is the seat of Praetor Jonathel's realm. A small castle protects the walls of the city.
- The old-style castle of Badbury is a stop along the King's Road.
- The Ceme Abbas Giant is a huge figure, 180 feet tall, cut from the sod to expose the chalk beneath.
- Wareham is a city at the mouth of the Frame river.
- Dubglas River [Ouse]: This river which flows through the county of Huntington, was the site of one of Arthur's great victories against the Saxons many years ago.

Essex

Culture/Religion:

Rulers: Occitanian/Christian

Subjects: Saxon/Wotanic

Ruler: Bleoberis de Canis, Earl of Essex

Vassal of: Pendragon

Army: 60 knights, 200 foot soldiers

This Saxon land was conquered by King Arthur and its lands divided among the victors. Thus the rulers are mostly Occitanian, while the inhabitants are obedient, but surly Saxons.

- Colchester is a large city, once the capital of Roman Britain.
- Chelmsford is a stop along the King's Road, a bridge across the Chelmer river.
- Maldon is a thriving sea port.
- Ipswich is a wealthy fishing and trade city.

Fens

The fens are a swamp, containing treacherous bogs, quicksand, hidden currents, black waters, and thick cold fogs which conceal its inhabited islands. Several navigable rivers cut through it, but no roads do. The Romans began to drain this land, but a century ago the residents reflooded many regions to protect themselves from outsiders. The region has largely reverted to its natural state, and its morass protects a formidable population of malignant faeries.

- Places within the fens are not well documented. Boston is known to be a city of some unknown lord of the marshes. It cannot be reached from the sea because of the long tidal flats surrounding its seaward side, or by land because of the marshes.
- Whittlesea Mere is the largest inland body of water in Britain. It is about six feet deep.
- Ely Isle is known to be a large island which can be reached only via a pathway of logs hidden under the murky water.

Hampshire

Culture/Religion:

Rulers: Cymric/Christian

Subjects: Saxon/Wotanic

Ruler: King Arthur

Vassal of: no one

Army: 100 knights, 300 footsoldiers

Once called the Kingdom of Wessex, this is now the personal demesne of King Arthur and the source of much widely-distributed wealth. The commoners are welltreated, and when their laws conflict with their lords'the High King settles affairs to everyone's satisfaction, using his extraordinary understanding of justice. Thus even the Saxons show great loyalty to the Pendragon.

- Camelot [Winchester] is the newly-built city of King Arthur. It is the marvel of the age and the center of all civilization, far surpassing even old Rome in its glory.
- Hantonne [Southampton] is an important seaport, and guards the mouth of the Itchen River leading to Camelot. Its position makes it important, even though it is unwalled and has no castle.
- Chichester is a city with a medium castle. The castellan has big plans to expand the castle in size.

Hertford

Culture/Religion: Cymric/Christian

Ruler: Earl Gilbert of Hertford

Vassal of: Pendragon

Army: 80 knights, 100 soldiers

The county of Hertford is a poor and hilly county, noted for its herds and pastures rather than its farms. This has resulted in the people being notably stingy and selfish.

- Anstey is a tine old-style castle atop a 30-foot motte.
- Hertford has an excellent castle of medium (common) size upon the Lea River.
- Royston is a city without a castle, and a stop along the King's Road where it crosses the old Icknield "Ridgeway Road."
- The city of St. Albans is Britain's most popular site of pilgrimage. St. Albans was the first Christian martyred in Britain, and thus its earliest saint.

  Its inhabitants have grown so fond of the income generated by pilgrims that they have grown to distrust all Pagans, who they fear will take away their income.

Humber River

This huge river is one of the three great rivers of Britain, the other two being the Thames and the Severn. It marks the northern boundary of Logres, and begins someplace within Maris where three lesser rivers join.

Huntington

Culture/Religion: Cymric/Christian

Ruler: Earl Dafydd of Huntington

Vassal of: Pendragon

Army: 90 knights, 200 soldiers

- Beale Valet [Huntingdon] "Beautiful View," is a famous old-style castle upon the Dubglas River. It is the seat of the Earl's power. Given the importance of this castle, the Earl is sometimes referred to as the Earl of Beale Valet.
- The city of Cambridge guards the crossing of the Cam River, and is the end of the navigable part of the river.

Jagent

Culture/Religion: CymriclChristian

Ruler: Earl Tegfan of Jagent

Vassal of: Pendragon

Army: 75 knights, 150 soldiers

Jagent is the western bastion of Logres against the Kingdom of Cornwall. Its lord is rightly proud of his rigorous defense against Cornishmen, and bitter due to his lack of an heir. The folk of Jagent are rigid in their distrust and dislike of Cornishmen.

- Ilchester is a walled city along the road to Jagent with a beautiful cathedral which has been scrupulously preserved by plunderers from both Jagent and Cornwall.
- Jagent is the seat of the Earl's power. It is a small walled city dominated by an oldstyle castle. Rebuilt with stone to great strength, the castle has withstood many sieges and assaults.

Kent

Culture/Religion:

Rulers: Cymric/Christian

Subjects: Saxon/Wotanic

Ruler: Earl Kynniarc

Vassal of: Pendragon

Army: 80 knights, 250 soldiers

This was the first of many Saxon kingdoms. Its inhabitants claim to be Jutes, but everyone knows they are really Saxons. It was conquered by King Arthur many years ago, and victors from the Saxon Wars received much of it as land grants. Thus the residents are now reluctant citizens of Arthur's kingdom.

The Saxons of the area hate the Danes, who drove their ancestors out of their home, and even the rulers have adopted this passion.

- Dover is a well-known and important port city, and has one of the finest large castles in Britain to guard it.
- Canterbury is the capital city of the county. Merlin has prophesied that some day it will be the center of a form of Christianity.
- Rochester is a city along the King's Road. Rochester guards the King's Road where it crossed the Medway River.

Lambor

Culture/Religion:

Subjects: Cymrieagan

Ruler: Blamore de Ganis, Baron of Lambor

Vassal of: Pendragon

Army: 75 knights, 150 soldiers

Lambor is a barony loyal to King Arthur, strategically placed where the trail to Cameliard meets the King's Road. Lambor is a pagan land conquered by the Pendragon. The people of Lambor have a jealous diSlike of the nearby duchy of Lindsey, which vastly outweighs Lambor in importance and influence.

- Lambor Castle is of common (medium) size and appearance. It is the seat of the Baron's power.
- Mancetter is a small walled town, the last stop in Logres before entering Cameliard in Cambria.

Landoine Forest

This woods surround Lonazep and Huntington within its leafy shadows. The forest thins as it meets the Fens to the east, and melds with the Forest Sauvage in the west. Many knights have lost their lives searching for the Serpent of Three Colors which guards a great treasure somewhere in this forest.

Lincoln Forest

This great forest is in the duchy of Lindsey, between Lonazep, Lincoln, and Leicester. A peculiar creature of this forest is the Great Black Bear who can talk, and will spare any travelers who can sing a beautiful song.

Founded by retired Roman soldiers as Lindum Colonia, Lincoln has been fought over by the Saxons, Vikings, and Normans. It lies at the junction of two Roman roads, and its importance was recognized by William the Conqueror, who built Lincoln castle outside the town. As the Tower of London functions in that city, Lincoln's castle was not built for defense of the city, but to keep the city under the eye and hand of the King.

Lincoln is the second largest city in northern England and, in A.D. 1172, Bishop Remigius was commanded by William the Conqueror to build a cathedral of size proportionate to that of the lands the town ruled. Lincoln cathedral is the second largest in England, after York Minster. The cathedral has one of the four copies of the Magna Carta, the document signed by King John granting numerous privileges to English barons

Lindsey

Culture/Religion: Cymric/Christian

Ruler: Duke Derfel of Lindsey (sometimes known as the Duke of Leicester)

Vassal of: Pendragon

Army: 300 knights, loo0 soldiers

The Duke of Lindsey is one of the most powerful noblemen in Logres. Once his position would have been threatened by the rebellious Saxon settlements in Sorestan. but now they offer sport for his knights. His lands support perhaps the greatest population of any noble in Britain. Unlike many homelands in Logres, Lindsey has the advantage of a ruling group of the same culture as the subjects.

The folk of Lindsey are very proud of their homeland's great power and influence in Britain, and suspicious of any interference in their local affairs by the High King.

- The Abbey of Beale Adventure marks King Arthur's victory at the Battle of the Humber, fought long ago against foreign invaders. The abbey is responsible for running a reliable ferry across the Humber River.
- Caistor is a small castle which was built to oversee the Saxons of Sorestan.
- Castle Hill is a stop on the King's Road. It is a steep hill surmounted by an old-style castle guarding Newark. A town, lies at the foot of the hill.
- Folkingham is a town which is an important stop along

the King's Road. It supports a small castle of some strategic importance. Leicester is an important walled city on the King's Road, once famous for its influence and wealth. The Duke of Lindsey is still occasionally referred to as the Duke of Leicester, even though Lincoln is now the center of the duke's realm. The Roman folk of Leicester are resentful of the loss of power and influence that their city has suffered, and are suspicious of the ruling Cymric culture that now dominates their urban politics.

- The city of Lincoln is the seat of the Duke of Lindsey. Lincoln is protected by Roman walls and by a superb large castle. This castle is one of the largest and finest in Britain, and is admired by all who visit it. See the nearby illustration.
- Newark, on the Trent River, is a city with no castle.
- The city of Winteringham is the official ferry station to cross the Humber River between Logres and Malahaut.

Lonazep

Culture/Religion: Cymric/Christian

Ruler: Earl Macsen of Lonazep

Vassal of: Pendragon

Army: 75 knights, 75 soldiers

Lonazep is a small county located southeast of Lindsey. Its inhabitants are unremarkable, except for a traditional fear of swamp creatures, due to the presence of several dangerous marshes found within the county.

- Lonazep [Stamford] is a very powerful castle on the Bassus River. Although medium (common) in size, its strategic position makes it a highly important fortification. Lonazep is held by an earl loyal to King Arthur, and is a stop along the King's Road.
- Peterborough is a city upon the Nene River, accessible to the sea by barge.

London

Culture/Religion: Roman/Christian

Ruler: City Council

Vassal of: Pendragon

Army: 70 knights, 1000 soldiers

London is the first, largest, and most famous city in Britain. As all lettered men know, Prince Aeneas, a survivor of the sack of Troy, founded the Roman tribe. His great-grandson Brutus led a sea-borne migration of Trojan exiles westward and eventually settled on this island. The natives called their land Albion, but the conquerors changed its name to Brutusland, later corrupted to Britain.

Brutus built the city Troia Nova, or New Troy (later Trinovantes), as his capital. According to Geoffrey of Monmouth, this occurred at the same time that "the priest Eli was ruling in Judea and the Ark of the Covenant was captured by the Philistines" — i.e., sometime between 1115 and 1075 BC.

A thousand years later, shortly before the coming of Julius Caesar, King Lud fortified the city and changed its name to Kaerlud, or Fort of Lud. A century later, the Romans conquered the land; its name was corrupted to Kaerlundein, and eventually London.

To the native Cymric city the Romans added their own typical urban buildings: a legionary camp, basilica, coliseum, baths, and temples. They also built the famous London Bridge, which is the only bridge that spans the navigable parts of the Thames River.

Two castles help to protect London. At the west end is the Castle Lud, built over the old site of Kaerlud. At the eastern edge of the city is the White Tower, originally built by the Roman Emperor. The massive keep and castle serve as a royal residence and as refuge of last resort in times of war or uprising.

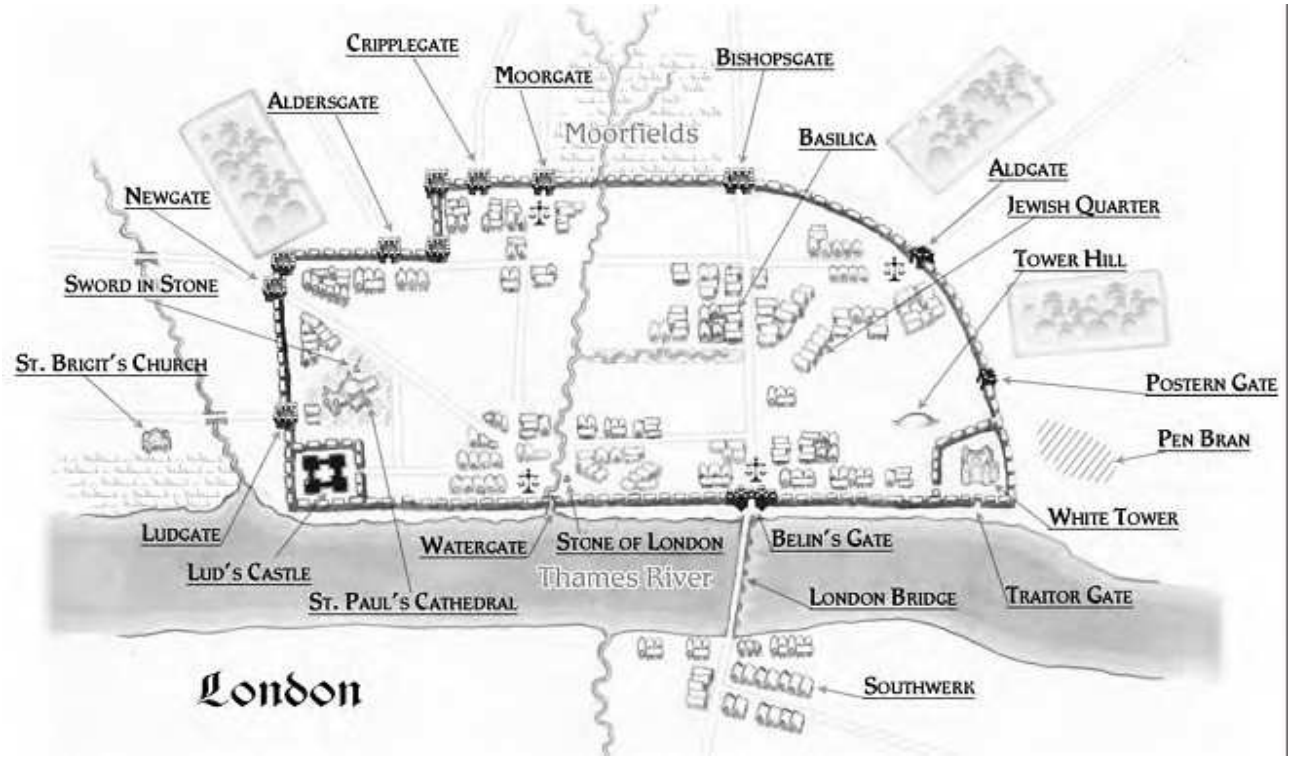
- The White Tower, a very strong royal castle of medium size on the east side of London. The high king is always improving its defenses. It is held for the king by the powerful Constable of the White Tower, an officer of equivalent rank to a baron.
- London Bridge was built by the Romans, and is the only bridge to cross the Thames River for many miles in either direction.
- Southwerk was originally the defensive work around the south end of the bridge, but has since then grown to be a sprawling nest of perdition, vice, and desperate squalor.

London is large and influential enough to be a political power in its own right. It is run by a city senate that determines internal affairs, such as judging its citizens in the city court rather than a king's or nobleman's court. The senate appoints leaders, called praetors, for specific tasks.

London rules over its surrounding countryside, the County of London, and also has its own permanent garrison, which also serves as night watch, police, and firemen. Although adequate for manning the walls, though, this standing army of footmen is inferior in the field. Since London has no expansionist ambitions, its relatively small military force has usually proved sufficient.

Although London has stood since Roman times, it remained a small town until the reign of the Saxon King Alfred the Great, who fortified the town in A.D. 886 against Viking raiders who plagued England. One of London's great strengths is the willingness of its tradesmen, especially its apprentices and journeymen, to rise in arms against a popular foe, be it king or foreigner.

When William the Conqueror took London, he strengthened the walls and built the Tower of London, not only to defend the city, but to keep the residents under the eye of the Warden of the Tower. Henry III remodeled the Tower, and added the beginnings of a zoo to it, with camels and other exotic animals. Henry also began rebuilding the Abbey of Westminster, in which church all lungs since William have been crowned.



Morgaine's Forest

Between Dorchester, Jagent, Somerset, Salisbury, and the sea lies this, the forest of the ancient goddess of the Britons. It is a lair of robbers who are supported by the powerful magic of Morgan le Fay. Many faerie creatures have been seen here, including an immense fire-breathing black wyrm; the Sweet Fox, whose odor calms and benumbs all humans, but which is relentlessly pursued by savage hounds; and the Yale.

Perdue Forest

"Forest of the Lost" or me Weald] The heart of this dense forest is a lair of robbers and thieves, barely explored even though it is so close to heavily settled parts of Britain. It is known that the Fountain of the Virgin lies here, which so weakens all non-virgin knights that they are unable to depart without help. People say, too, that someplace within it is the Val Sans Retour, the "Valley without Return."

Quinqueroi Forest

This vast forest covers much of Essex. Its density allows many Saxon lords to hide, where they wait and dream of rebellion and sally forth toraid Arthur's realm. One of the famous inhabitants is the wicked Sir Turquine, a fearsomely terrible fighter who has taken many good knights to his hidden dungeon. Rumored to be here, too, is the great White Dragon of the Saxons which, though once a destroyer of armies, was driven to ground by the Red Dragon of the Cymri, and is now resting until it is strong enough to fight again.

Rydychan

Culture/Religion: Cymric/Christian

Ruler: Earl Boso

Vassal of: Pendragon

Army: 60 knights, 150 soldiers

Oxford is a small city which is famous for its free university where young men study old knowledge from men not employed by the Church.

Salisbury

Culture/Religion: Cymric/Christian

Ruler: Earl Robert

Vassal of: Pendragon

Army: 75 knights, 165 soldierj

Salisbury is a rich, heavily-populated county in the heart of Logres. It is the land from which most player knights come.

- Sarum is a walled city with a common (medium) castle, Salisbury Castle. It is the seat of the earl.
- Stonehenge, the best-known of ancient monuments, is just a few hours'ride from Sarum.
- Amesbury Abbey, a rich monastery favored by the Pendragons, is nearby.
- Ambrosius' Dike is the name given to a series of huge earthworks which cross the Salisbury Plain, marking the county's northern border.

Sauvage Forest

This vast forest covers the midlands of Britain and forms a wide border between Logres and Cambria. It completely surrounds Tribruit, Brun, and Lambor, as well as many foreign castles. This forest is wild and dense, and harbors hidden lands, such as the Sauvage County, which has not been heard from in years. Here, somewhere, is the throne of Oberon, King of Faeries. The Lost Knight of the Red Feather is known to roam its shadowed depths.

Silchester

Culture/Religion:

Rulers: Roman/Christian

Subjects: Saxon/Wotanic

Ruler: Duke Ulfius

Vassal of Pendragon

Ulfius was King Uther Pendragon's closest advisor and one of the more important men to survive the terrible poisoning of St. Albans. His long experience fighting Saxons has made him a great military leader and advisor, but his long years have also robbed him of his personal desire for feats of arms, leaving that glory to his sons, who are noted for their arrogance.

Army: 150 knights, 1000 soldiers

Silchester is a large duchy centered upon the fertile Thames valley and the northwestern Downs. Two of the King's Roads also meet at its largest city, also named Silchester.

Until recently the site of many campaigns against the Saxons, Silchester has finally been pacified. Resentment still smolders, and the land retains many signs of war.

- Donnington, a town protected by a powerful old-style castle, is a stop along the King's Road.

- The wealthy city of Levcomagus is a stop along the King's Road. It is unwalled. The steward of Levcomagus maintains a notorious feud with the nearby Earl of Salisbury.
- Silchester is a flourishing Roman city located at the crossroads of several of the King's Roads. Its populace has grown to almost fill its ancient Roman walls. It is the seat of power for Duke Ulfius. It has no castle.
- The city of Staines is a stop along the King's Road, and guards a strategic crossing of the Thames River. It is an important river port.
- Windsor Castle was built to oversee the conquered tribesmen of the Thames who called themselves the Middle Saxons. Many still hide in the depths of the Windsor Forest. The castle is of small size, and retains a degree of damage from the wars.

Sorestan

Culture/Religion: Saxon/Wotanic

Ruler: Gunnhild, Queen of the East

Vassal of: no one

Army: 25 knights, 300 warriors

Sorestan is an enemy Saxon land of treacherous bandits. Defeated in open battle, Sorestan still has not bowed to Arthur. It was settled a century ago by mercenaries invited in by the Romans. When the southern Saxons rebelled, the Sorestan warriors joined them and dominated the region for many years until defeated by Uther Pendragon and, later, Arthur Pendragon.

- The Sorestan Forest lies east of Lindsey, and south of the Humber River. It has been infiltrated by warrior-filled Saxon villages whose inhabitants still raid nearby Lindsey and harass travelers, even on the King's Road. The Queen of the East is a wicked sorceress whose castle lies someplace herein.

Somerset

Culture/Religion: Cymric/Christian

Ruler: King Cadwy

Vassal of: Pendragon

Army: 100 knights, 500 soldiers

Once independent, the king of Somerset

is now subject to Arthur.

This Christian kingdom is greatly troubled by the nearby faerie strongholds which have persisted in force despite Glastonbury's holy presence. Morgaine's Forest, which surrounds King Cadwy's kingdom, is a site for many adventures.

- Bath is a large walled city whose natural mineral springs were enclosed by the Romans. An old-style castle dominates the city. Bath is the center of King Cadwy's realm.
- Wells, a city and stop along the King's Road, is also the home of a fine cathedral. It is unwalled.
- Glastonbury is a holy place hidden among the Avalon Marsh. If approached from one side you enter the oldest Christian abbey in Britain, while if you enter from the other you find a Pagan sanctuary. Somehow, these two sites cannot be reached from each other without going to the mainland first.
- Bristol is a thriving sea port.

South ports

Culture/Religion: Occitanian/Christian

Ruler: Admiral Theoderic

Vassal of: Pendragon

Army: 35 knights, 125 footsoldiers

Navy: 25 Breton warships, 200 sailors

The lords of Southports are exiles from Canis who sailed to Britain with their warships after King Claudas of France conquered their land.

- Carisbrooke, capital of Wight, is a large castle and the summer home of the Admiral of the Fleet.
- The Isle of Wight is a pleasant, wooded island populated by Jutes, one of the Saxon peoples.
- The city of Portchester is an important seaport. Portchester has a modern castle of medium size, nestled into the corner of an ancient Roman fort. It is the seat of the Admiral's power.

Sussex

Culture/Religion: Cymric/Christian

Ruler: Earl Celyn of Sussex

Vassal of: Pendragon

Army: 60 knights, 250 soldiers

Sussex was conquered by Arthur early in his reign, then divided among his soldiers. The peasantry are pacified, keep to themselves, and pay their taxes each year with much muttering. It is a backward county, famous only for the quantity of alcohol imbibed there.

- Castle Bodiam, on an island in the Romney Marsh, is one of the finest castles in Britain. It is medium now, but being built larger.
- Magouns [Arundel] is a city and small castle.
- Pevensey is the earl's seat, and includes a medium sized castle which was built into the comer of the ruins of a Roman army camp.
- The Long Man is an ancient figure, 203 feet tall, which is cut into the topsoil to reveal the chalk below.

Thames River

The Thames is the first of the three great rivers of Britain. London is on it, and it flows from the west someplace in the Campacorentin Forest. Great numbers of boats travel along the river.

Trent River

The Trent River contains the main settlements of the county of Bedegraine. It empties into the Humber River someplace in the marshes of Maris.

Tribruit

Culture/Religion: Cymric/Christian

Ruler: Baron Meilyr of Tribruit

Vassal of: Pendragon

Army: SO knights, 500 soldiers

This is a wealthy but very small land. Social activity is dominated by the urban lifestyle of Tribruit city. The folk of Tnbruit are notoriously vain about their expensive fashions.

Banbury Castle includes a large walled city, and a small but elegantly furnished castle.

Tribruit River

This small river is the site of one of Arthur's early victories against the marauding Saxons.

Windsor Forest

This small forest is located in the northern portion of Silchester.

Wuerensis

Culture/Religion: Cymric/Christian

Ruler: Earl Artgualchar

Vassal of: Pendragon

Army: 70 knights, 125 soldiers

Wuerensis is a borderland kingdom of mixed Pagans and Christians. They exhibit great religious tolerance, and mistrust anyone who exhibits any strong religious tendencies.

- Kenilworth Castle is a small castle.
- Kineton is a stop along the King's Road, and the road north from it leads to Warwick
- Warwick is a beautiful city protected by a small

castle. The city is located on the north side of the Avon River.

Cambria

Cambria is the western area of the island, including what is now known as Wales and much more of the lowlands to the east. Several great powers contend there. Much of Cambria is hostile or neutral towards Arthur.

Several terms are used in various Arthurian sources to describe this area. Most of the apparent variants are due to the old French "G" turning into the English "W." It is apparent, for instance, in the name of William, which is Guilliuom in French. Because of this the modem name of Wales was, then in French, written Gales.

Norgales is, simply, North Wales. Sugales is, in fact, South Wales. Estregales means "Left Wales," and refers to the road you must take to get there from Logres. No "Right Wales" is remembered in the literature.

Cambria Homeland Table

d20	homeland
1-4	Cameliard (Cymric/Christian)
5-7	Escavalon (Cymric/Christian)
8	City of Caenrent (Roman/Christian)
9-11	Gloucester (Cymric/Christian)
12	City of Gloucester. (Roman/Christian)
13-16	Estregales (Irish/Christian)
17-20	Sugales (Cymric/Pagan)

Arden Forest

The Arden Forest forms part of the border between Cambria and Logres.

Arroy Forest

A major forest of Norgales, it is a place of grave dangers including a huge giant. It is also the favorite haunt of the Knight Dwarf, whose lover is a beautiful woman, and who delights in defeating knights at jousting. The elvish Kingdom Inapercu has been believed to be located here.

Black Mountains

The Black Mountains of southern Cambria form a steep barrier against horsemen. They are covered with sparse forests.

Cambrian Mountains

The mountains of Wales are not tall, but they are steep and rugged, unsuited to agriculture and often sparse even for the herds of the natives. Rich valleys occasionally hide the domain of an arrogant tribal chieftain, a small kingdom, or a faerie stronghold.

Cameliard

Culture/Religion: Cymric/Christian

Ruler: King Leodegrance (later Queen Guenever)

Vassal of High King Arthur Pendragon

Army: 100 knights, 300 foot

Guenever, the High Queen, is the daughter of King Leodegrance, and will inherit the kingdom in her own right.

- Carohaise [Wall] is the king's favorite castle, and site of one of Arthur's famous battles. It is a small castle.
- Stafford is the largest city of the kingdom.

Cardigan (shore)

The narrow coastline of the Cardigan Bay is dotted with small holdings which are generally accessible only by sea. Most of these are independent of any overlord, though the largest city of Cardigan is subject to Estregales, and some others are subject to the sea-going Duke Galahaut of the Long Isles (the Haut Prince).

Cheshire

Culture/Religion: Cymric/Christian

Ruler: Randle, Dw of the City of Legions

Vassal of: King of Norgales

Amy: 50 knights, 150 soldiers

The Dux (Duke) of the City of Legions is lord over all the agriculturalized area of the Dee Valley. Thus Cheshire is much coveted by nearby lords, and must fight to maintain its loyalty to the crown of Norgales.

- The City of Legions [Chester] is the best port in Cambria to trade with the Irish.
- The Wirral is a thick wilderness area whose interior has been unexplored by any humans since the Romans came to Britain.

Dean Forest

The interior of these dense and wild woods are known only to the inhabitants. Here lives a troop of elves whose king rides a goat, and the leader of the Wild Hunt is called King Herla.

Escavalon

Culture/Religion: Cymric/Christian

Ruler: King Alain

Vassal of: Pendragon

Army: 400 knights, 300 foot soldiers

This is one of the great kingdoms of Britain. Long ago King Alain conquered the dukedom of Gloucester to enhance his realm. The king has no heir, and has willed his domain to go to the High King after his death.

The folk of Escavalon are notoriously proud of their wealth and power. They joined King Arthur when he was an untried boy, and never let anyone forget the wisdom for their foresight.

- Caerwent, once a major Roman city, is King Alain's favorite residence.
- Carlion, often called Carlion-on-Usk, was King Arthur's favorite city before he built Camelot. It is the residence of Archbishop Dubricus, the head of the Church in Britain and one of the most powerful and important landholders in Britain.
- Lydney is a temple to the Pagan god Nodens, noted for its magical healing baths.

Est regales

Culture/Religion: lrish/Christian

Ruler: King Lak

Vassal of: Pendragon

Army: 300 knights, 500 foot soldiers

This is the last of the Irish lands which once covered the region. Its king has been a firm supporter of King Arthur since the earliest days. His son, Erec, promises to be a great knight.

The folk of Estregales once suffered heavily from the kin of the King of Gomeret, and retain a dislike of that kingdom to this day.

- Carmarthen is the birthplace of the great magician Merlin, and the capital city of the kingdom. It is protected by a magical tree which will stand until the city is about to fall. The city is not walled, but the tree is.
- Menevia is the site of the monastery founded by Saint Dewi.

Galvoie

Culture/Religion: Cymric/Pagan

Ruler: The damosels Yguerne, Morchades, and Clarissant

Vassal of: no one

Army: insignificant

This small but prosperous kingdom lies hidden among the forests, rarely visited by anyone except salt merchants. Its obscurity is its best protection.

- Roche Sanguin ("Bloody Rock") is an enchanted castle of women, ruled over by the dowager Queen Yguerne, Queen Morchades, and the princess Clarissant. It is

small in size.

Gloucester

Culture/Religion: Cymric/Christian

Ruler: Duke Morvid of Gloucester

Vassal of: King Alain of Escavalon

Anny: 100 knights, 300 soldiers

The county of Gloucester is a rich farm valley dominated by the trade city of Gloucester, which controls the mouth of the Severn River.

Duke Morvid has a long-standing rivalry with the mighty Duke of Clarence, and raids and skirmishes are a regular feature of their relationship.

- The city of Gloucester commands the mouth of the Severn River and is an important trade center, the most important seaport of the western coast. It has old Roman walls, and a keep, but no castle.

Gomeret

Culture/Religion: Cymric/Pagan

Ruler: King Maelgwyn

Vassal of: no one

Army: 450 knights, 500 footsoldiers

Gomeret is the richest part of Cambria for both fields and flocks. 75 years ago leaders King Cunneda, from the northern Votadini tribe, came here and drove out the Irish. Previously King Pellinore ruled the land, but when he mysteriously disappeared King Maelgwyn seized power. Although well-educated, the king is both hated and feared across all the island. He has no love for Arthur, and is ferocious in guarding his kingly prerogatives.

- Degannwy, the capital city, is built inside an ancient hill fort.
- Bangor, a wealthy and populous city, is a center of monasticism.
- Sinadon [Caernavon] was once the favorite city of Macsen Wledig, the muchloved rebel emperor of ancient times, but has fallen on hard times since.

Gwaelod

Culture/Religion: Cymric/Pagan

Ruler: Gwyddno Garanhir

Vassal of: no one

Army: 100 knights, 250 soldiers

Gwaelod is a very rich land like a low shelf, protected by stout dikes which hold back the waters of the Cardigan Bay. The land has never submitted to King Arthur and is protected from conquest by the wilds of the rest of Cambria.

Isles of Cambria

Culture/Religion: Cymric/Pagan

Ruler: many small landholders

Vassal of: King Maelgwyn

Army: 100 knights, 1000 soldiers

The Isles of Cambria are wide flat islands, rich for agriculture and producing great wealth for their rulers.

- Beaumaris guards the main crossing from the Isles to Gomeret, and has an excellent castle, medium (common) in size.

Nain Forest "Forest of the Dwarfs"

This forest is named after the tribe of dwarfs who are prominent there.

Norgales

Ruler: King Galihodin

Vassal of: no one

Army: uncertain, possibly 250 knights; and numberless woodland Picts

Norgales includes all the northern mountains, hills, and forests of Cambria. It is populated by many small, warlike, fiercely independent clans whose loyalty is never permanent, except to the holder of the Crown of the Ordovices, a magical artifact. The crown has the displeasing habit of disappearing on its own, reappearing to be seized at a magical site called the Court of the Crown. Then the peoples of Norgales have no lord, but patiently await the next bearer of the crown, who will have had to prove himself worthy of wearing it by virtue of arms and wit. King Galihodin currently has the crown, and hence also the title of King.

- Snodonia is the area around Mt. Snowdon, the holy mountain of Cambria. Rugged and steep, its slopes and nearby valleys still hold many secrets of faerie lore.
- Dinas Bran is an ancient hill fort which is the traditional seat of power for the kings of Norgales.

Orofoise

Culture/Religion: Cymric/Pagan

Ruler: Earl Gwarthen of Orofoise

Vassal of: King Belinans of Sugales

Army: 75 knights, 150 soldiers

Orofoise was conquered many years earlier by the King of Sugales. No one has taken it back.

- Oroquelenes is the largest city of this county.

Prescelly Mountains

These are completely contained within the kingdom of Estregales.

Roevant Forest

This forest of Estregales is extremely rugged, enclosing the mountains of Prescelly, and holds the hidden lair of the Great Eagle, reputed to be the eldest bird in Britain.

Powys

Culture/Religion: Cymric/Pagan

Ruler: King Belinans

Vassal of: no one

Army: 50 knights, numberless howling Welsh knifemen

Powys includes all the wide country of mountains, hills, and crags of southern Cambria which are not claimed by a lowland king. Only the king of Powys and his household have adopted the lowland ways of King Arthur. The hills are filled with cold, ruthless tribesmen who are experts in combat with the javelin and with long knives. Most of the local tribesmen scorn the fancy way of knights, and rather than fighting like men they swarm, like Picts. These hillmen are one of the most readily available types of mercenaries.

The King of Powys rules most, but not all, of the pagan barbarians. He also holds the County of Orofoise, which he took in conquest many years ago.

The people of Powys have maintained the old pagan ways, and are strong in their faith.

- Rhun Castle is the most modern fortress in the mountains of Powys. It is small in size.

Cumbria

Cumbria includes all the lands north of Logres and Cambria, but south of the Wall. Most of Cumbria is wild and unexplored: Rheged, the Pennines, and the Perilous Forest. Malahaut is the powerful kingdom of the southeast bordering Logres. Cambenet and Nohaut are smaller regions in the north.

The newly-opened King's Road, reaching from Eburacum northwest across the Pennines to Carduel, marks the establishment of the High King's influence here.

The Wall is a more ancient feature, now much fallen from disuse, but clearly traceable across the countryside nonetheless. A well-known and traveled trade road runs on the south side. This was once the barrier between Roman Britain and wild tribes to the north. It is sometimes called Hadrian's

Wall.

Cumbria Homeland Table

d20	homeland
1-4	Cambenet (Cymric/Christian)
5-6	Catterick (Cymric/Christian)
7-8	Deira (Saxon/Wotanic)
9- 4	Malahaut (Cymric/Christian)
15_16	City of Eburacum, Malahaut (Roman/Christian)
17-20	Nohaut (Saxon/Wotanic)

The Yorkshire Moors

These moors are bleak and windswept, useful for raising some cattle and sheep, but little else. Knights wisely avoid their treacherous bogs.

Cambenet

Culture/Religion: Cymric/Christian

Ruler: Duke Escan

Vassal of: Pendragon

Army: 100 knights, 5O0 soldiers

Duke Escan recently paid homage and fealty to King Arthur, partially to escape the influence of King Uriens of Gorre and partly to get aid against his rival, Sir Gromer Somer Joure, who has since fled to the wilds.

- Carduel [Carlisle] is a center of British trade in the north.

Catterick

Culture/Religion: Cymric/Christian

Ruler: Duke Geoffrey of Catterick

Vassal of: King of Malahaut

Army: 5O knights, 100 soldiers

- The city of Catterick is a stop along the King's Road, guarding an important river crossing. Its castle is of the old style.

Deira

Culture/Religion: Saxon/Wotanic

Ruler: King Wilgils of Deira

Vassal of King Barant de Apres

Army: 500 warriors

Saxons inhabit this forest, making it dangerous to outsiders, even though the natives have sworn allegiance to the King of Malahaut. It has no places of interest, being mostly villages and towns.

Deleable Forest

Covering all of the northern part of Malahaut, this forest is famous for the rumored legend of The Beast.

Malahaut

Culture/Religion: Cymric/Christian

Ruler: King Barant de Apres, better known as The King of 100 Knights (le Roi des Cent Chevaliers)

Vassal of: Pendragon

Army: 300 knights, 2000 soldiers

Malahaut is one of the more powerful kingdoms in Britain. It controls the roads from Logres to northern Britain, and makes great money from that trade. The great city of Eburacum is the second-largest city of Britain.

Malahaut has settled disputes with Saxons to the east, and even hires them as mercenaries. Its king is an arrogant lord who resents the power which Arthur has, but recognizes the wisdom of submission for the current time. He has established a brotherhood of knights similar to Arthur's Round Table, called the Order of the Golden Bough, with membership available only to knights of Malahaut or other northern lands.

- Aldborough is a stop along the King's Road, and was once the capital city for a British tribe during Roman times.
- Castleford is an old style castle.
- Eburacum is one of the great cities of Britain, and provides vast wealth to the ruler of the city. The city has strong Roman walls, and two castles have been added, both small in size.
- Pocklington is a small city.
- Tadcaster guards a strategic ford, and is a small city.

Maris "The Marshes"

Culture/Religion: Cymric/Pagan

Ruler: Lord Agravadain des Vaus

Vassal of: no one

Army: 25 knights, 100 soldiers

Maris includes some of the richest farmland in Britain. The boggy lands surround inhabited islands, and the treacherous passages are known only to the native boatmen, making the need for armed men minimal. Some substantial fiefs exist here, accessible only to their lords. Of late trolls have been fought here, no doubt brought to Britain from Denmark by the Saxons in the east.

- Castle Des Mares is an old style castle, the residence of the ruler. His beautiful daughter has refused marriage with anyone after bearing a son to a stranger, at the instigation of Merlin many years ago.

Nohaut

Culture/Religion: Saxon/Wotanic

Ruler: Ethfrida, Lady of Nohaut

Vassal of: King of Malahaut

Army: 50 knights, but no soldiers

Nohaut was once settled by Saxon mercenaries invited by the Romans to help resist the Picts. When the southern Saxons rebelled, the Nohaut warriors joined them, only to be subsequently defeated by Arthur Pendragon and, later, by the King of 100 Knights, who still rules the land. The people of Nohaut are resentful of the rule of Malahaut.

- Newcastle is the fortified city guarding a road through the Wall. It is a medium castle, built by King Arthur years ago.
- Wandesborow [Wallsend] is an old city, and the largest in Nohaut.

Pennine Mountains

The rugged mountains of Britain's interior divide the land in northern Logres, and continue far northward through Cumbria. Many independent holdings survive here, some distantly loyal to the king and others actively hostile.

Some rumored magical places include Kama'alot, whose greatest treasure is its great brass cauldron; the Straight March, which if held to will bear the marcher into a hidden world; and Amans, ruled by a very holy man. In general, knights do not like to enter this terrain: a horse is a disadvantage due to the irregular ground.

Perilous Forest

Everything west of the mountains and east of the sea is covered by dense, unsettled forests. Collectively, these woods are called the Perilous Forest, and they are full of marvels.

Rheged

Culture/Religion: vanes

Ruler: no one

Vassal of: usually no one

Army: 80 knights, 200 soldiers. However, they are not organized as a single army.

The northern wilds of Cumbria hide many small and pleasant lands which range in size from small kingdoms to individual manors.

- Celibe Forest/Pass is the only easily-traveled route through the land, through which passes the new King's Road.

Roestoc

Culture/Religion: Cyrnric/Pagan

Ruler: Eifion, King of Roestoc

Vassal of: no one

Army: 80 knights, 200 soldiers

This small kingdom maintains a tenuous existence between Logres and Cumbria.

- Conisbrough is an excellent small castle, and the major stronghold for the king.
- Doncaster is an ancient Roman city which is still the largest in Roestoc.

Roestoc Forest

The woods never end between the Bedegraine and Roestoc forests. Roads and settlements are scarce, and rumored to be in these woods is the Great Swan, and Sir Argrinis, also called the Giant Lord.

The North

Beyond the wall of Hadrian lie Several ancient kingdoms. Some never fell under the Roman yoke, while others have been independent for generations.

Northlands Homeland Table

d20	homeland
1-3	Benoic (Pict/Christian)
4-6	Escoce (Pict/Pagan)
7-8	Garloth (Cymric/Pagan)
9-13	Gorre (Cymric/Pagan)
14-15	Lothian (Cymric/Pagan)
16-19	Strangorre (Cymric/Pagan)
20	Surluse (Irish/Christian)



Benoic

Culture/Religion: Pict/Christian

Ruler: Duke Ansirus

Vassal of: Pendragon

Army: 30 knights, 300 warriors

The southern part of populated Pictland is ruled by Duke Ansirus, whose ancestors conquered it. He is a Christian, the only ruler of that religion among the Pick. The people of Benoic are also Christians, and regard their pagan kindred with suspicion.

- The old-style Castle of the Pilgrim [Dundee] is the favorite home of the duke.

Calidonian Forest

Much of the north is covered by a vast forest quite unlike any other in Britain. This one has many evergreen trees, and is inhabited by unusual creatures as well. A few people, pioneers or savages or charcoal burners and the like, live there among the faeries.

Escoce

Culture/Religion: Pict/Pagan

Ruler: King Carados

Vassal of: no one

Army: 75 knights, 300 soldiers

This large but impoverished kingdom includes the northern part of populated Pictland.

King Carados is no longer the Young King which he was when he was defeated by King Arthur many years ago, and many of his followers have embraced chivalry.

- Inverness is the largest settlement of the kingdom, and is a small city.
- Clava Cairns is an ancient site of ritual and power, with an extensive complex of stone rings and stone circles.
- Tomnahurich is a large wooded hill where the Faerie Court of the north convenes, and where the kings of Escoce are crwoned.

Garloth

Culture/Religion: Cymric/Pagan

Ruler: Queen Elaine

Vassal of Pendragon

Army: 50 knights, 100 soldiers

Garloth lost its king in one of the many 1 battles which began Arthur's reign. The widowed queen of Garloth is King Arthur's aunt, a shy and unambitious woman who is now quietly letting her land go to seed during her son's wardship under the High King.

Garloth hates Saracens because they ravaged the land and disrupted the former king's plans against Arthur.

- Windesan, an important city with good walls and an old-style castle.

Gorre

Ruler: King Uriens

Culture/Religion: Cymric/Pagan

Vassal of: Pendragon

Army: 300 knights 500 soldiers

This is a rugged, mountainous land whose wildness has bred many hardy pagan knights and warriors. The king is powerful and warlike, and collects tribute from the nearby lands of Cambenet and Strangore. Although he is married to Queen Morgan, the youngest sister of the last Pendragon, King Uriens banished her from his realm when she tried to slay him and the High King. Uriens' loyalty to Arthur is unquestioned now.

The folk of Gone are hardfast in their respect for the old pagan ways, and famed for their unquestioning trust of all witches and druids.

- Gaiholm Castle is a massive, primitive (old-style) fortress in the mountains, and capital for the kingdom.

Lothian

Culture/Religion: Cymric/Pagan

Ruler: Stewards of the Pendragon

Vassal of: Pendragon

Army: 150 knights, 300 soldiers

This once-powerful kingdom was the center of resistance against young King Arthur. Its king, Lot, was killed in battle by King Pellinore, who has long since disappeared. The sons of King Lot are all loyal vassals of King Arthur now, and harbor no desire to rule their father's lands, preferring instead the favor of Arthur and the comforts of Camelot.

Because of the land's former rule by King Lot, a Pict, and continued admiration for his wife, Margawse, the people still trust the Picts.

- The Castle of Maidens [Edinbrugh] is so-named for the college of druidic priestesses who live there. Both Queen Margawse and Queen Morgan le Fay studied here, and left its ruler, a lady, with rich endowments.

Orkneys

Culture/Religion: Pict/Pagan

Ruler: Queen Margawse

Vassal of: no one

Army: 100 knights, many fierce footsoldiers, limitless wild Picts, and legions of night demons

This Pictish kingdom includes the northern islands and Caithness, the northernmost part of Britain. It was the homeland and realm of King Lot, who conquered Lothian during the reign of Uther Pendragon and proved himself one of the most powerful men on the island. It is now the private domain of Queen Margawse, former wife of King Lot, who rules it through magic and terror, and who has made it a place of dark secrets and dangerous mystery.

- Orcanie is the small city which is the capital of the Orkney lands.
- Maes Howe, Brodgar, and Stenness are a prehistoric complex of tombs, rings, and lines which mark a major center of power for working Pagan magick.

Pictish Highlands

Culture/Religion: Pict/Pagan

Ruler: many clan lords

Vassal of: no one

Army: uncountable screaming wild warriors

Most of Pictland is filled with rugged, inaccessible hills called the Highlands. These are the homes of many unnamed, wandering tribes of fierce Picts who have never been conquered and probably never will. Knights wisely avoid these places, where a horse is more of a hindrance than a benefit.

Strangorre

Culture/Religion: Cymric/Pagan

Ruler: King Brangore

Vassal of King Uriens of Gore

Army: 70 knights 100 soldiers

The folk of Strannorre have often been raided by the Irish, and carry a grudge.

Alclud, called also Dunbarton ("Fort of the Britons"), an old-style castle. This is the largest city in the region, even though it is just a small city.

Surluse

Culture/Religion: Irish/Christian

Ruler: Gerallt, Castellan of Sorhaute Castle

Vassal of Duke Galahaut of the Long Isles (see the Western Isles section below)

Army: 35 knights, 100 soldiers, 500 warriors

Surluse is a bastion of Irish tradition. Without cities and with few knights, most of the proud folk of Surluse live in the traditional tribal fashion, with the occasional cattle raid to liven things up.

Since the Haut Prince's acceptance of King Arthur's ways, the ruling class has embraced chivalry and the feudal system.

- Sorhaute Castle, a well-maintained small castle, is a favorite residence of Duke Galahaut, the Haut Prince.

Cornwall

Cornwall is one of the most powerful kingdoms in Britain. It was never conquered by the Romans, and its wild moorlands are still haunted by many giants.

About 75 years ago, in the time of Vortigem, the Kingdom of Dumnonia which ruled here was taken over by leaders from the Comovii tribe, giving the land its current name.

Cornwall is made up of many small, fiercely independent tribes, each with its own sub-king. The King of Cornwall is whoever gains and holds the ancient crown of Dumnonia. It is usually taken by conquest from each predecessor. The crown-holder must also convince his countrymen to follow him, either by love, bluff, bribe, or conquest. King Mark of Totnes has done that.

Due to the independent nature of the people of the kingdom, the precise border of Cornwall has never been fixed. Sometimes Jagent, Dorchester, and even Somerset have been Comish, but now they are not.

Cornwall maintains close relations with Brittany, whose latest wave of immigrants are even now moving from Cornwall to the continent. The constant trade between the two contributes greatly to the strength of the kingdom.

Cornwall Homeland Table

d20	homeland
1-4	Devon (Cymric/Christian)
5-6	City of Exeter, Devon (Roman/Christian)
7-10	Lyonesse (Cymric/Pagan)
11-16	Tintagel (Cymric/Christian)
17-20	Totnes (Cymric/Christian)

Devon

Culture/Religion: Cymric/Christian

Ruler: Prince Geriant, son of Erbin

Vassal of: King Mark

Army: 75 knights, 100 soldiers

The once-powerful city of Exeter was ruthlessly plundered by Saxons some years ago. Lately it has undergone a virtual rebirth since Mark became king and established trade through Brittany. Exeter is now a thriving sea port, with its Roman walls rebuilt.

Exeter dates back before the Roman invasion of Britain. It was conquered by the Romans in the First Century after Christ, and the Romans walled the city, which was built on a plateau above the river Exe.

Exeter is the westernmost city in England, and controls the counties of Cornwall and Devon. Exeter was a flourishing port, and a terminus for Breton smugglers until a low dam is built across the river Exe in A.D. 1198, three miles downstream, barring passage to all ships. The net result is that smuggling activity moves to a point on the river half a mile from the dam. A sizeable town springs up on the spot, catering not only to smugglers, but to fisherman who used to ship from Exeter.

Outside of Exeter is the forbidding Dartmoor, a lonely land of bogs and granite hills, called Tors. Sudden fogs can appear at any time, and folk from Exeter claim the moor is haunted by numerous ghosts and evil fairies. Folk shun the moor after dark, fearing both the natural and supernatural.

Lyonesse

Culture/Religion: Cymric/Pagan

Ruler: King Meliodas

Vassal of: King Mark

Army: SO knights, 75 soldiers

Under the waves off the southern coast of Cornwall lies the Lost Kingdom of Lyonesse. Sometimes, in the middle of storms, the church bells of the kingdom's towns and cities can be heard. Local fishermen say that on certain days the water even becomes clear, allowing a view of the submerged land.. However, no one can be found who has actually seen the kingdom, for fishermen fear crossing above the drowned lands on nights of significance to pagans (i.e., Allhallows Eve, May 1, and the equinoxes).

Legend says the kingdom was drowned in the reign of King Arthur, possibly when a knight broke one of the numerous strange customs of the land, or by the folly of its King. Whatever the nature of the crime, a great wave flooded the land, drowning its cities and towns. The Scilly Isles are all

that is left of the kingdom, and Magi have thoroughly picked over those few remains.

Fishermen along both coasts of the Channel claim the sea above the kingdom is unusually rich in fish, and point at the drowned lands as the cause. Legends warn that if a mortal man ever returns to the kingdom, great calamities will follow, ranging from fish leaving the area, to the unleashing of fearsome sea monsters or demons.

King Meliodas is the aged father of Sir Tristam, a very promising young knight residing at Mark's court.

- Arbray, a small city lying low by the sea, has a beautiful small castle for its lord. Pentwaeth is a landmark, the westernmost point of the island of Britain.

Tintagel

Culture/Religion: Cymric/Christian

Ruler: Sir Jordans, Steward of Tintagel

Vassal of: King Mark

Army: 60 knights, 125 soldiers

This prosperous kingdom protects the famous Cornish tin mines. Its stout castle, Tintagel, is the place where King Arthur was born. Jordans was the leader of the former duke's household knights, and has sworn to Mark as his liege, but only in the name of steward. Only Jordans knows who the actual lord of Tintagel should be. Nonetheless, the people continue to hold Morgan le Fay, daughter of their last duke, in admiration and awe.

- Tintagel Castle is famous, and is located on a long peninsula. It is ideally located for defense, although only common (medium) in size.
- Kelliwic, in the hills, is one of King Arthur's favorite hunting camps.

Totnes

Culture/Religion: Cymric/Christian

Ruler: King Mark

Vassal of no one

Army: 85 knights, 200 soldiers

This is King Mark's native land, and the people are unswervingly loyal to him and his successful policies.

Totnes has suffered occasionally from the depredations of the notorious breed of Comish giants. The people have a strong hatred of giants.

- Dore Castle, favored residence of King Mark, is a small but comfortable castle. Totnes is a city where many famous invaders have landed. It is small, and has good walls to protect it.

Brittany

Brittany is undergoing a burst of prosperity and growth under the guidance of King Mark of Cornwall, who has financed and protected many recent migrations to this region.

Brittany Homeland Table

d20	homeland
1-2	Leon (Cymric/Christian)
3	City of Brest, Leon (Cymric/Cliristian)
4-7	Cornouailles (Cymric/Christian)
8	City of Carhaix (Cymric/Christian)
9	City of Quimper (Cymric/Christian)
10-11	Domnonie (Cymric/Christian)
12-17	Vannetais (Cymric/Christian)
18	City of Rennes (Roman/Christian)
19	City of Nantes (Roman/Christian)
20	City of Vannes (Roman/Christian)



Cornouailles

Culture/Religion: Cymric/Christian

Ruler: Duke Hoel

Vassal of: King Mark

Army: SO knights, 250 soldiers

Duke Hoel is King Mark's man, and is in charge of the recent emigrants to this under-populated land. King Mark is revered in Cornouailles for the good works he has done.

- Carhaix is an important and heavily populated city with a large castle, and is the seat of the duke's rule, and home base for his army.
- Quimper is a city with a medium (common) castle, founded long ago by King Gradlon who escaped the sinking of the land of Ys.

Domnonie

Culture/Religion: Cymric/Christian

Ruler: King Riwal

Vassal of: no one

Army: 100 knights, 200 soldiers

The people of this land have close contacts with the inhabitants throughout Cornwall. For most of them their ancestors came here in the time of Vortigern, about 75 years ago. Many recent immigrants also live here.

The church is extremely powerful in Domnonie, due to the leadership provided by many holy men, including Samson recently.

- St. Brienc is a city which is subject to the rule of its bishop.
- Dol is a city ruled by Samson, the local archbishop.

Leon

Culture/Religion: Cymric/Christian

Ruler: King Melaiu

Vassal of: no one

Army: 75 knights, IS0 soldiers

Navy: 4 Breton warships, 100 sailors

This minor king holds a key to the military balance in the region, and gets rich from trade at Brest. His people follow his lead in their reverence of wealth and trade. It is said that no one from Leon ever questioned a paying customer.

- Brest is a fortified sea port, founded by Bristec, a Celtic leader about a century ago. The city was never completely Romanized.
- Landevenned is a Benedictine abbey founded by Guenole a century ago.

Vannetais

Culture/Religion: Cymric/Christian

Ruler: King Conon

Vassal of: no one

Army: 300 knights, 500 soldiers, 5O Breton warships, 300 sailors

Vannetais is the oldest kingdom of Brittany. Its royal house claims descent from Conon Meriadoc, the British general who settled among the pre-Roman Celts here centuries ago. This is the most populated of the Breton kingdoms, and counts many important cities in its fold.

The war-tom history and experience of the people of Vannetais has made them despise the French.

- Carnac is a vast megalithic site which has thousands of plinths standing in rows. Druids claim that all the knowledge of the stars is recorded in the layout of these stones.
- Vannes is the king's favorite city, and an important sea port for trade between Britain and Spain. It has a small castle and strong Roman.
- Rennes is a city which has seen much warfare against the French. It has a medium (common) castle, a cathedral, and holds an annual international trade fair which generates considerable money for the king.

Brocelíande Forest

The enchanted forest in the center of Brittany has never been penetrated by humankind. No settlements are here, save those tolerated by the Merle beings for their amusement. Located here are the Well of Barenton, which is cold, yet boils; the Hideous Herdsman, who oversees the wild creatures of the forest; and the Hospitable Host, who never turns away a guest, and who has never shamed a visitor.

The Western Isles

West beyond Britain, across the Irish Sea, lie several islands. Geographically, the large island called Eire, or Ireland, is by far the most important. Many tribes of barbarians live there, always fighting among themselves.

The most powerful of the Western Isles are the Long Isles, which include part of Ireland, part of Britain, and many islands between. The Long Isles are ruled by Galahaut the Haut Prince.

Ireland

The land of Ireland is shaped like a large bowl. A ring of low, but rugged, mountains surrounds a wide, fertile plain with thousands of square miles of low-lying forest and bog lands. Many rich, wide rivers cut across the land. The many tribes of Irishmen generally concentrate in these valleys.

A great ridge of gravel runs across the island from Galway to Dublin. It is called Eiscar Riada, and it has served to symbolize the division of the island which the Irish seem to delight in so much, even today.

Much of Ireland is unpopulated. Its lands are virgin, and many fabulous monsters inhabit its interior.

The most ancient peoples of Ireland were the Faerie Folk, who are the native spirits and beings of the land. They are of two tribes, the bright Children of Danu and the dark Fomorians. After the ice left the land, men arrived by boat from the Isles of the East. They were the Sons of Partholon, known to the Irish as Cruithni, and among the Britons as the Picts. Ages later came the people collectively known as the Firbolgs, who we now call Celts. They gradually conquered or intermarried with the Cruithni, and divided the island into five portions, called the Fifths. Finally, the Sons of Mile came with new customs and new weapons, and with the aid of the Tuatha de Danaan have slowly conquered most of the island.

The conquest has not been easy. The sons of Mile started things off badly when they fought against each other, dividing the island into north and south for the first time. Four hundred years ago the Firbolg peoples rose up and nearly destroyed their overlords. King Tuathal Techtmar ("The Legitimate") regained control, and created a strong central power based in the sanctuary of Tara by building fortresses, and taking the Kingdom of Math as his personal demesne.

He also levied a shameful tribute on Leinster called the bororna which is still collected by the High King. Tuathal's grandson, the famous Conn Cetchathach ("the hundred fighter") warred against King Mog Nuadat of Munster, and they divided the island into Leth Cuinn, or Conn's Half (northern) and Leth Moga, or Mog's Half (southern). The Three Collas invaded Ulster, destroyed its ancient seat at Emain Macha, and founded the kingdom of Oriel. Other parts of land fell to their rule similarly.

Niall of the Nine Hostages was the greatest king who lived two hundred years ago. He unified Ireland and established the High Kingship at the sanctuary of Tara. Irish fleets commanded the Irish and Demetian Seas, and raiders extensively plundered all of Western Britain despite the best efforts of the defending Roman armies. Ireland's most famous saint, Patrick, was captured from Britain and sold into Irish slavery at this time, and returned years later to begin his gentle conversion of the land.

Ever since that time four families, the descendants of Naill of the Nine Hostages, have shared the High Kingship. The most prominent are the Northern Ui Neill in Ailech, and the Southern Ui Neill in Meath.

At the end of the Roman era many Irish peoples migrated to Wales, and settled all along the western coast. The lrish ruled several kingdoms here until about SO years ago when Vortigern, who was then the High King of Britain, invited vigorous warlords from beyond Hadrian's Wall to move into Wales and drive out the Irish. They were mostly successful, so that now only one Irish kingdom remains in Cambria. However, the Irish people are not finished with their migrations. In the north the Long Isles have succeeded, and it is still a growing kingdom as migrants annually move out of Ireland and resettle there.

A couple of years ago King Arthur fought the Irish in a series of campaigns, beginning with a war against Galahaut, called the Haut (High) Prince because he was the most courageous and powerful leader of the several Dal Riadan lands. The mighty Galahaut was not defeated, but after the Haut Prince met Sir Lancelot he was so impressed by the young knight's valor and chivalry that he made peace, and was made a duke of King Arthur's. Arthur then invaded Eire and defeated a great Irish army in battle. The High King sued for peace and agreed to pay a nominal tribute to Arthur each year.

Many of the Irish have been Christianized, thanks to the efforts of St. Patrick and his followers. Their work to bring the Good Word to Ireland goes on. Even the Pagan kingdoms have abbeys in them whose monks work to convert the heathen.

Furthermore, the Kingdom of Leinster has also adopted the ways of King Arthur and been feudalized as well. Finally, a subjugated people also live in Ireland, called the Cruithni. They are similar to the British Picts. Their stronghold is in Dal Araide.

Western Isles Homeland Table

d20	homeland
1	Ailech (Irish/Pagan)
2-3	Connacht (Irish/Pagan)
4-5	Dal Araide (PictlChristian)
6-7	Dal Riada (Irish/Christian)
8-10	Leinster (Irish/Christian)
11-12	Long Isles (Irish/Christian)
13-14	Meath (Irish/Christian)
15-16	Munster (Irish/Pagan)
17-18	Oriel (Irish/Pagan)
19-20	Pomitain (Manx/Pagan)

Ailech

Culture/Religion: Irish/Pagan

Ruler: High King Muirchertach Mac Erca

Vassal of: no one

Army: 700 warriors

Ailech has two great families, the Tir Conaill and the Tir Eogain, who are both Ui Neill (descendants of Neill of the Nine Hostages). The two families vie for control of the kingdom and the island, and life is dominated by family ties and politics. The High King is of the Tir Eogain.

- The city of Derry is the most important settlement in this kingdom, and a sea port. Tory Island is the stronghold of the ancient faerie race of the Formorians, and so is shunned by humans.
- The city of Ailech is the stronghold of the king of the Northern Ui Neill.

Connacht

Culture/Religion: Irish/Pagan

Ruler: Eogan Bel

Vassal of: no one

Army: 3000 warriors

Connacht is a large and powerful Irish kingdom based on the wealth of the port of Galway. The kingdom has a serious, even deadly rivalry with the unpopular folk of Oriel.

- Roscommon is a small castle, and the seat of power for the kings of Connacht. The city of Galway is the largest settlement and an important sea port and

trade site.

- Dun Aengus, on Inishmore Island, is the largest ring fort in Ireland. The islanders are so far from anyone that they are rarely bothered by outsiders.
- The ancient hill fort of Cruachu is the traditional site of the king's seat for this kingdom, built centuries ago by King Eochaid Feidlech for his fiery warrior daughter, Queen Medb. The castle is of the old style, but heavily and crudely built in stone.

Dal Araide

Culture: Pict/Christian

Ruler: Eochu, Castellan of Carrickfergus

Vassal of: Duke Galahaut

Army: 300 warriors

This is the only semi-independent land of the Cruithni people, a Pictish folk. The land is subject to Galahaut, the Haut Prince of the Long Isles, who rules wisely and with justice.

- Carrickfergus is a small castle, and is the only modem part of the kingdom, and its lord is appointed by the duke.

Dal Riada

Culture/Religion: Irish/Christian

Ruler: Duke Galahaut

Vassal of: Pendragon

Army: 50 knights, 200 warriors

The land of Dal Riada is the center of the sea-going empire of Duke Galahaut, and the home of the original settlers of the Long Isles. The folk of Dal Riada are very proud of their land and their ancient traditions.

- Dunluce is an old-style castle built by Duke Galahaut.
- Muirbolc is the traditional seat of the kingdom's power in Ireland, and is an enclosed town.
- Dal Fiatach is a region in which the Firbolg people still hold sway, unconquered by the Sons of Mile.
- Downpatrick is the place where Saint Patrick was buried.
- Dal Araide is traditionally part of this kingdom, but is listed separately because its culture is Pictish, not Irish.

Leinster

Culture/Religion: Irish/Christian

Ruler: King Anguish

Vassal of: Pendragon

Army: 75 knights, 200 soldiers, 1000 warriors

Anguish, the King of Leinster, hates the High King of Ireland, and aided King Arthur against Muirchertach Mac Erca. This rivalry, and the fact that Leinster is the feudalized part of Ireland, shows how familiar it has become with chivalry. Anguish has eagerly adopted the ways of Arthur ever since his famous brother-in-law, Sir Marhaus, returned to Leinster after being made a Round Table knight. Sir Marhaus is now dead, slain by an unknown knight in Cornwall, and though the royal household is grieved and vengeful, they don't know who to hate. The daughter of the king, Princess Isoud, is one of the most beautiful ladies in the British Isles.

- Aileen is an ancient hill fort, still occupied by local clansmen in time of trouble.
- Dublin is the largest city of all Ireland and an important sea port, but is still only a normal city. It is ruled by Arthurian knights who have been given the land since the conquest.
- Wexford is another important city and sea port.
- Kildare is the site of an important monastery.

Long Isles

Culture/Religion: Irish/Christian

Ruler: Duke Galahaut

Vassal of: Pendragon

Army: 100 knights, 250 soldiers, 500 warriors

Navy: 50 Irish warships, 1000 sailors

The Long Isles include part of Britain, part of Ireland, and many islands in between the two. The famous and powerful Irish lord Galahaut, known as the Haut Prince, is the ruler of the Long isles. He controls a great navy which commands the whole of the Irish Sea, allowing its lord to hold many coastal possessions all around it.

Galahaut is a king in his own land, but has accepted the rank of duke under King Arthur. He has become famous for his chivalrous friendship with young Sir Lancelot.

The Long Isles are sometimes called the Kingdom of Dal Riada by local Irishmen, since Dal Riada was the first portion of the Long Isles to be settled. Dal Riada is a homeland in its own right.

The folk of the Long Isles have an ancient tradition of raids and wars against the peoples of Britain, and are wary towards all Cymri, despite their lord's friendship to Lancelot.

- Argyll was the first mainland area settled, in the year 503, under Fergus mac Erc.
- Arran is one of the Long Isles controlled by the Duke of Long Isles
- Islay is another of the larger islands controlled by these people.
- Kintyre is a large peninsula, called because of its shape one of the Long Isles.
- Muirbolc is a small town which is the seat of power for the Irish part of the kingdom.

Meath

Culture/Religion: Irish/Christian

Ruler: Muirchertach Mac Erca, the High King

Vassal of: Pendragon

Army: 1000 warriors

Meath is the personal demesne of the High King of Ireland. Mac Erca gained his title by conquest, and although he was weakened by his recent defeat by King Arthur, he is still acknowledged by the Irish to be their High King. He has no overseas ambitions, and pays tribute to Arthur since his defeat.

This was the first Irish kingdom to be Christianized, converted by St. Patrick after a great magic battle with Druids during the holiest pagan day. The devout people of Meath fear and despise anything related to the pagan ways.

- Clonard is the greatest monastery is Ireland, having 3000 students. It was only recently founded by Findian of Clonard, who introduced the British monastic system as practiced by Saint Dewi (David) of Menevia. The greatest ecclesiastical minds of Ireland are studying here.
- Tara is the ancient seat of power for the High King. It is a city which is inside a ring fort, which in turn is inside a hill fort.
- Trim is a triangular, medium (common) castle located on the borderlands, and thus the site of much fighting.

Munster

Culture/Religion: Irish/Pagan

Ruler: Crimthann, son of Fedelmid

Vassal of: no one

Army: 2500 warriors

This kingdom has ties with Estregales, and thus the people of Munster trust them.

- The city of Cashel is the traditional seat of power for the kingdom.
- The city of Cork is the largest settlement in the kingdom, and an important sea Port.
- Limerick is a strategically-located city at the mouth of the Shannon river. It has a small castle.

Oriel

Culture/Religion: Irish/Pagan

Ruler: High King Muirchertach Mac Erca

Vassal of: no one

Army: 800 warriors

Oriel is a rich and beautiful land. It was never entirely conquered by the Sons of Mile. Like many Irish kingdoms, it has few cities or castles. Oriel is ruled by the High King of Ireland, Mac Erca, and is the source of much of his wealth. Due to their recent defeat, the are very suspicious of Arthur Pendragon.

- Emain, the ancient seat of the Ulster Kings, is a now only a ruin.

Out Isles

Culture/Religion: Unknown

Ruler: Unknown

Vassal of: No one

Army: Small, but fanatical

These distant isles are so close to the Far West that they are as full of Faerie as they are the domain of men. Powerful wizards live there, and inhuman races. No one is sure who rules it now, and contact is mainly through raiding fleets which periodically appear to plunder the coasts. No player characters come from the Out Isles.

Pomitain

Culture/Religion: Manx/Pagan

Ruler: King Marsil

Vassal of: Duke Galahaut

Navy: 35 knight-sailors, 125 warrior-sailors, 20 large round ships, 40 common sailors

Pomitain is the isle of Mann, where live the Manx people. Manx culture is different from those around it, but not different enough to deserve its own set of rules. It should be treated as Irish, with just enough difference to hang some personality on ("No, I am actually Manx, thank you. ")

Recently Pomitain was given to Marsi1 by Duke Galahaut, who is Marsil's liege lord.

France

France is the land of the Franks, a tribe which migrated here about 150 years ago to aid the Roman Empire in its self-defense. Eventually the Roman political power failed and the Frankish nobility naturally stepped in to take over.

France consists of many small counties whose boundaries are left over from old Roman times. Counties are now inherited fiefs held by the old Frankish noble families. Only the largest and most influential are given as homelands in the section below.

French royalty is elective, with the great barons selecting a new king from among the many candidates who bear royal blood in their veins. The members of the French royal house are of the lineage of Merovee, thus called the Merovingians.

France Homeland Table

d20	homeland
1-4	Anjou (French/Christian)
5-9	Champagne (French/Christian)
10-13	Flandre (French/Christian)
14-17	Normandie (French/Christian)
18-20	Poitou (French/Christian)



Anjou

Culture/Religion: French/Christian

Ruler: Count Geoffrey

Vassal of: King Claudas of the Franks

Army: 350 knights, 500 soldiers

The counts of Anjou claim that they are descendants of an ancient faerie, though the priests say she was a devil. She was finally betrayed when she was forced to attend Mass, but could not and so fled, revealing goose feet as she flew away.

- Angers is the primary city, which sits upon the Loire River. Its famous large castle is called Le Plessis-Mace, and its trapezoid shape is formed by a great keep and three tall towers.
- Chalonnes is another city whose antique, Roman temple is still admired.
- Champtoce Castle, an old-style castle west of Angers, is sinister in appearance and reputedly is the center of devil worshippers. Merlin has prophesied that Champtoce will house an evil lord named Gilles de Raiz.
- Le Mans is a bishopric which holds the Cross of St. Laud, made from 4 pieces of the True Cross. Anyone who breaks an oath sworn on this relic will die within a year.
- Fontrevrault is called the Abbaye Royale because of a prophecy that Merlin made that great kings and queens will be buried there. It is a dual abbey, with both male and female residents, but uniquely is headed by an abbess.
- Chinon is a large castle held by the French king, and serves as a repository for his treasure.

Champagne

Culture/Religion: French/Christian

Ruler: Count of Champagne

Vassal of: King Claudas of the Franks

Army: 400 knights, lo00 soldiers

Champagne is the seat of chivalry in France, and claims to be the place which originated the marvelous sport of the tournament. It is also noted for its bubbly local wine which is prized throughout Europe.

Four international trade fairs are held each year and bring immense wealth to the county.

- Reims, a city on the Marne River, is the place where the Kings of France are traditionally crowned.
- Troyes is a city high on the Seine River which was saved from Attila the Hun by the prayers of Saint Loup. Its cathedral of Saints Peter and Paul is grandiose.
- Clairvaux is one of the largest known abbeys, with over 700 monks.

Flandre

Culture/Religion: French/Christian

Ruler: Count Baldwin

Vassal of: King Claudas of the Franks

Army: 350 knights, 750 soldiers

Flandre, or Flanders, is a very rich county which is noted for its textile industry. It also includes the lands of Artois.

- Arras, in Artois, was once saved from a giant bear by its bishop, but it was destroyed by Attila the Hun. It was rebuilt and has had a famous wool business ever since Saint Diogene prayed and found wool falling upon the city from heaven.
- Calais is the largest port city of the county, and the closest port to Britain; close enough, in fact, that on a clear day the white cliffs of Dover are visible.
- Cambrai is a city, and a rival with Arras for the regional bishopric and a great relic, the head of Saint Jacques.
- Lille was a pre-Roman city. Its old-style castle, named Buc Castle, is in the center of the city.

Ile de France

Culture/Religion: French/Christian

Ruler: King Claudas

Vassal of: no one

Army: 200 knights, 1O00 soldiers

The "Island of the Franks" is the demesne of the King of France. It is not a place from which player knights may randomly come, for its lords have long been a dire enemy of King Arthur and the Pendragons.

The French honor chivalry as much as anyone, and naturally display loyalty to their lord and defend his honor with courage and pleasure, and would therefore be Arthur's enemy as well.

- Paris, sitting upon the Seine River, is the most magnificent city of France north of the Seine. It includes the greatest university in northern Europe. Its cathedral of Notre Dame (Our Lady, the Virgin) is world renowned for its size and beauty, and therein sits the crown of thorns which were set upon the head of Jesus when he was crucified.
- The abbey of Saint Denis, outside of Paris, is supported by the king, and he is viewed as the protector of the French kings.

Normandie

Culture/Religion: French/Christian

Ruler: Duke of Normandy

Vassal of: King Claudas of France

Army: 500 knights, 800 soldiers

Normandy includes the coastal lands which face Britain across the British Sea. The mouth of the Seine River is here, and so Normandie is the buffer between Paris and the sea.

- Bayeaux is a very old city, predating the Romans. It is fortified, and has a large castle.
- Chateau Gaillard, near the town of Les Andelays, is one of the greatest castles in all Europe, and guards the Seine River between Normandy and the Ile de France.
- Falaise is a city with one of the largest horse markets in Europe. One of the duke's favorite large castles is here. Merlin has prophesied that a great conqueror will be born here.
- Jumieges is a great monastery with two churches, dedicated to the Virgin and to Saint Peter. It is also the site of the ducal treasury.
- Le Mont Saint Michael is a great and famous abbey, and one of the most popular pilgrimage sites in Europe. It is situated on a tidal island, whose incoming waters move with the speed of a horse and are very dangerous to anyone unready for them.
- Rouen is the main city of the dukedom. Because the bishop, assisted by only two peasants, once defeated a fierce dragon, the city has the right to free any one prisoner each year.

Poitou

Culture/Religion: FrenchlChristian

Ruler: Count of Poitou

Vassal of: King Claudas of the Franks

Army: 180 knights, 500 soldiers

In this land King Clovis defeated Alaric the Goth, uniting the Franks for the first time since they entered the Roman Empire.

- Lusignan is a medium (common) castle whose lords are descendants of Melusine, a faerie who turned into a serpent each Saturday until she fled after being discovered by her husband. She still guards the dynasty, and mourns loudly whenever one of the rulers dies.
- Poitiers is the largest city of the county, noted for its superb Roman architecture including a theater and aqueducts.

Gaul

The Remnants of the Roman province of Gaul, excluding those portions conquered by the Franks, are also known as Gaul. Gaul has been ruled for over 150 years by the Visigoths, one of the Germanic tribes which overran most of the decadent Roman Empire. The rulers spread themselves thinly among the resident Roman population, and so many Roman customs have continued. A generation ago the region was conquered by King Clovis of France.

The region has many names. Gaul was chosen because that is what Malory calls it. A sixth century name was Gothia. A common modem name is Occitania, after the culture which dominated the region during the Middle Ages.

Western Gaul is known by many names: Aquitania, the land of waters, after the rich Garonne river and its many tributaries; Novempopulania, or Land of Nine Peoples; and (in Arthur's far future) Guyenne, the land occupied by the English invaders.

Eastern Gaul is called Septimania, because either the VII Legion was stationed here; or after its Seven Cities.

Gaul Homeland Table

d20	homeland
1-5	Ganis (Occitanian/Christian)
6-10	Ganis Exile (Occitanian/Christian)
11-12	Languedoc (Occitanian/Christian)
13	Narbonne (Occitanian/special)
14-16	Provence (Roman/Christian)
17-20	Toulouse (Occitanian/Christian)

Ganis

Culture/Religion: Occitanian/Christian

Ruler: Pharien de Trebes, Steward of Ganis

Vassal of: King Claudas of the Franks

Army: 500 knights, 800 soldiers

Ganis includes almost all the lands drained by the Garonne River system, and is sometimes called Aquitaine (Land of Waters) as a result. It is a region of incessant wars where even the Church is not respected.

Ganis Exiles: Many residents of this region fled the land when King Claudas treacherously slew Kings Ban and Bors and seized the land from its rightful holders. These individuals were given refuge by King Arthur, and now live in Britain on modest holdings where they nurture their old ways and nurse dreams of regaining their ancestral holdings. Among the famous Ganis exiles are Sir Lancelot and young Sir Bors de Ganis, son of King Bors de Ganis.

- Bordeaux is a large city with an excellent port, a medium (common) castle, and many churches within its walls. It is a center of maritime trade.
- Bayonne is a port city which is vassal to Bordeaux.

- Benoic is one of the more important cities.
- Trebes is a city on the Garonne River, and the demesne of the current steward, Pharien.

Languedoc

Culture/Religion: Occitanian/Christian

Ruler: Duke of Languedoc

Vassal of: King Claudas

Army: 150 knights, 200 soldiers

Languedoc is also called Septimania, and used to be the stronghold of the Goths until they were conquered by Clovis.

- Montpellier is a city noted for its two beautiful, medium-sized (common) castles. According to its city charter it has seven social classes.
- Carcassonne is a former Roman city noted for its superb city wall and towers. It has a secret passage which is known only to its rulers.

Narbonne

Culture/Religion: Occitanian/Jewish

Ruler: King Willehelm

Vassal of: King Claudas of the Franks

Army: 75 knights, 250 soldiers

Narbonne is noted for its religious tolerance, entertaining several brands of Christianity as well as its "five peoples," who include Occitanians, Jews, Celto-Romans, Syrians, and Greeks. It is an important port, and the site of famous Jewish Talmudic and Alchemist schools.

Provence

Culture/Religion: Roman/Christian

Ruler: Count of Provence

Vassal of: King Claudas

Army: 175 equites, 5000 soldiers (legionnaires)

Provence is the most Roman of all the regions of Gaul.

- Marseille is a city and port on the Mediterranean Sea.
- Avignon is a city about which Merlin has prophesied strange things: that the Popes of Rome shall live here!

Toulouse

Culture/Religion: Occitanian/Christian

Ruler: Count Raymond

Vassal of: King Claudas

Army: 350 knights, lo00 soldiers

The custom of courtly romance originated here, and love is sometimes said to be the main occupation of the noble class.

- Toulouse, high on the Garonne River, is the crossroads of southern France. It is famous for its schools of law and medicine.

Britain and Europe

Information here represents commonly accepted estimates, not the work of trained geographers, demographers, or other technical specialists, who will not exist for perhaps a thousand years. Thus it is always up for reappraisal.

The characters know little about the world outside his own homeland of Logres, less of Europe, and nothing about lands and peoples outside of Europe.

Britain is divided into five areas. They are Logres, Cambria, Cumbria, Pictland, and Cornwall. Logres is by far the most important.

Logres, Arthur's Kingdom

This is information which the characters know about the Kingdom of Logres. This information is generally known by all informed knights.

Logres is King Arthur's kingdom. Logres is the largest and most powerful kingdom of Britain, and includes most of the lowland areas of the southeast. It is the home of British civilization and culture, and includes about one half of the island's population. Most of the large cities of Britain are in Logres, including Camelot, the cultural center, and London, the economic center.

Many great lords rule portions of Logres, and populate Arthur's court as courtiers and fill his army with knights. Four nobles are the really great landholders: the Dukes of Clarence, Lindsey, Anglia, and the Archbishop of Carlion. The many lesser ones include the war-worn Duke of Silchester, several Earls and other barons.

The Christian Church in Logres has one supreme churchman, the Archbishop of Carlion, a Cymru, Dubricus by name, twelve Bishops, and a dozen or so Abbots of great houses. Churchmen are not considered noble unless they are also landlords, which is not uncommon since many noble families send their younger sons into God's service.

Merlin the Enchanter was the only Archdruid, but the position has not been filled since his disappearance. Many lesser druids and enchantresses also exist, but generally as local covens without much central organization. Thus druids are not normally considered noblemen, but sometimes continue to have a noble status in lands where the ancient pagan ways are upheld.



Foreign Britain

To the knights of Logres, all the rest of Britain is full of foreign lands. These lands are commonly grouped into several large regions, each of which has several kingdoms within it.

Cambria

Cambria is the western region of Britain. It is sometimes called Wales, or in the French fashion as Gales. Cambria, however, includes modem Wales and a much larger region in the east. Two strong kings contend for power in Cambria.

The King of Estregales rules the southern regions, even over some lowland areas taken from Logres in earlier days. Its king has always been friendly to Arthur and, since he is heirless, has willed his lands to the Pendragon.

The lands of Gomeret and Isles are ruled by King Maelgwyn, an ambitious and difficult king. After King Pellinore was killed many lords vied for the kingship, and Maelgwyn was victorious. He has since sworn fealty, but his kingdom has never been conquered by Arthur, and Maelgwyn uses Arthur's sense of justice to protect his own prerogatives. Maelgwyn is always late on paying his tribute, never catches robbers who Sir Ywaine ambush Arthur's men, and cannot find the knights who steal cattle from neighboring Cameliard. Christian churchmen all hate Maelgwyn. Yet his people love him, and his son Rhun is one of the most respected princes in Cambria.

Cumbria

The people of Cumbria are often called the "northern British." Cumbria includes all the lands north of the Humber River and south of the Pictish mountains. The kings from this region initially resisted Arthur's kingship, but were conquered and are now his vassals. Much of the region is rugged mountains and dense, unexplored forest.

The Kingdom of Malahaut is one major power in Cumbria. Sir Barant de Apres has almost as many titles as King Arthur does: the Centurion King, King of the Brigantes, heir of King Coel the Old, and King of One Hundred Knights. He rules a mixed population of British, Saxons, and Romans from the city of Eburacum (York). He pays his tribute and houses the Pendragon's men, but he is formal and reluctant rather than enthusiastic.

King Uriens is the other powerful king, ruling from the mountainous land of Gorre and receiving vassalage from most surrounding lands. He is heir to the unity established by King Lot many years ago. His widespread lands are thinly populated and full of wild forests, mountains, and unexplained landmarks. His wife, Morgan le Fay, fled from Uriens'house many years ago, but the king still loves Arthur as a brother-in-law and kinsman.

Pictland

Pictland includes everything north of Cumbria. Most of it is mountain, unexplored and unknown to anyone except the wild, tattooed natives. Much of it is rugged coastline, occupied in part by Irish from the powerful kingdom of Dal Riada. The region is called the Long Isles. Other island kingdoms, like the Out Isles and Orkneys, once submitted to Arthur but have since reverted to a piratical independence. Since they primarily prey upon each other, King Arthur generally leaves them alone.

Cornwall

Cornwall is the last area of Britain. It includes the entire southwestern peninsula, an area much larger than the Cornwall of today. Cornwall is famous for its rich tin mines, and its close political connections with Brittany. The Kingdom of Cornwall has never submitted to Arthur, but is neutral at worst. Its king is named Mark. King Mark is known to be ruthless and, as convenient, perfidious even to his kinsmen. Such traits in a king are reflected in his knights, and Cornishmen are generally considered to be inferior to other knights and are the butt of numerous jokes.

Brittany

Brittany is a peninsula on the continent which has recently been settled by emigrants from Britain. Its lands are rich and growing, although the interior is a wild and enchanted forest. The most powerful king here is Mark of Cornwall, thanks to the additional strength provided by his estates in Britain. King Conon of Vannetais is the other major ruler, ambitious and troubled by a hatred for the King of France.

Areas Outside Britain

Ireland

Ireland is a wild and barbarous island populated by five great kingdoms which are filled with unruly Irish clansmen. Ireland is beset by all the difficulties inherent in decentralized tribal government. Its High King rules more in name than in fact.

Europe

Little is known of Europe in King Arthur's time, except for Rome, Brittany, Ganis, and Gaul.

The great Roman Empire of the Caesars has fallen, replaced by warring barbarian kingdoms ruled by grandsons of the ancient German war gods. A few years ago Theoderic (a Goth) conquered his neighbors and named himself Emperor. Theoderic made a fatal mistake in offending the High King several years ago, provoking the Roman War.

Arthur and his greatest warriors marched to Rome, crushed Theoderic's armies, and slew the Gothic overlord. The Pope then anointed Arthur as Emperor, and Arthur is still emperor today.

Gaul is occupied by Franks. Once great under King Clovis, the French kings continually bicker among themselves. Thus the fate of Brittany and Ganis, occupied by French troops, wavers continually in the unruly continental politics.

Sailors of Ganis and Brittany control the Atlantic trade routes between Britain and the Mediterranean. From that distant market come exotic commodities such as destriers, two-handed greatswords, horse barding, and sumptuous goods.

Every other land in Europe may be treated as a feudal kingdom, except the Byzantine Empire which is so far away it is out of play. The farther north the kingdom lies the more barbaric it is likely to be, making the Picts and the Scandinavians among the most barbaric.



Chivalric Orders

Here are some minor organizations which character might join. These examples are all public organizations. Other secret societies probably exist in fact as well as in rumor: These include the Fraternity of the Black Knight, the Order of the Destroying Serpent, and the Keepers of the Flame.

The Queen's Knights

Some time after inaugurating the Court of Romance, Queen Guenever organizes this brotherhood to honor certain knights through membership in a specially picked body of men. These individuals serve the Queen both in and out of court.

Members of the Queen's Guard recognize the civilizing influences of the feminine principle, and devote themselves to protecting and honoring it.

Primary Adherents: Sir Lancelot, newcomer to Camelot; Sir Gawaine, nephew of King Arthur.

REQUIREMENTS

Queen's Knights must compete in and win at least one annual contest or tourney to belong. Contests might be held in Courtesy, Dance, Falconry, Gaming, Orate, Play [Instrument], Singing, or whatever knightly skill the Queen decides.

BENEFITS

The primary benefit is in being close to the High Queen, and thus able to get her attention, or that of the other primary adherents.

For each year spent serving as one of the Queen's Knights, a player knight collects 100 Honour points

Knights Of The Grail Temple

The Templar knights are organized by the White Knight, a stranger who comes to Arthur's court in the early years. The Templars, as they become known, combine the rigors of chivalry and Christianity, following two sets of stern orders, both knightly and monastic.

Templars believe that the pursuit of the Holy Grail is the ultimate experience for mankind, practicable only by simultaneously following both knightly and Christian ideals.

Templar knights must dedicate their lives to understanding the spiritual implications of the Holy Grail, and spend their spare time searching for its physical manifestation.

Primary Adherents: The White Knight, who founds the Temple (and whose other identity is secret); Galahad, grandson of the Fisher King (when he appears at court late in Arthur's reign).

REQUIREMENTS

Templar knights must be both Religious knights of the British Christian faith and Chivalrous knights. Initiates must give all their worldly possessions to the Temple, and may not own anything for their duration in the Temple's service. Templar knights may not have wives or "amors," or any overpowering attachments to their families (Gamemaster's discretion).

Templar knights serve all Christian people in accordance to their vows. They escort the poor upon pilgrimage, feed the hungry, act as impartial arbiters in disputes, preach to the ignorant, and fight the heathens.

BENEFITS

Templars gain an annual Honour points bonus for maintaining both Chivalrous and Religion bonuses (i.e., 100 for each).

Order Of The Golden Apple

Many orders have formed to provide mutual support among knights otherwise devoid of widespread political and personal support. Men unable to join the Round Table have formed lesser organizations like this. Thus, this order is a model for other possible orders, each of which should have its own specific requirements, but similar beliefs, duties, and benefits.

The Order of the Golden Apple was formed by the King of Malahaut to honor members of his own or neighboring lands who distinguished themselves. Members believe that they have an obligation to live chivalrously and to support each other against strangers.

Primary Adherents: King Barant of Malahaut.

REQUIREMENTS

Members must come from one of the Cumbrian or Northern kingdoms (Malahaut, Norgales, Nohaut, Lothian, Gorre, Strangore); or come from one of the northern Saxon lands (Sorestan, Deira).

Members must never fight against each other for conquest or for love, including on opposing sides of a tournament. Members must support and succor each other beyond normal expectations. They must not belong to any similar organization, especially the Round Table.

BENEFITS

The main benefit is that knights obtain the friendship and support of knights from outside of their own region.

THE THRASHERS

Sir Mordred, the viper of Camelot, gathers this wicked brotherhood together to organize the malcontents of Arthur's late reign. (The Thrashers are taken wholesale from T.H. White's story.) They distinguish themselves with the badge of a mailed fist gripping a whip.

The Thrashers believe that their knightly prerogatives have been eroded by Arthur and his chivalry. They believe that they must impose their rule (i.e., their power over others) as sternly as possible, and should be held blameless from any complaints of the lower classes. For them, might indeed makes right.

Primary Adherents: Sir Mordred, Prince of Orkney; Agravaine, of the Orkney Clan.

REQUIREMENTS

Members must not be Chivalrous knights.

BENEFITS

The benefit of belonging to this organization is that members have the support of two powerful knights in case any one complains about their behavior. Mordred and Agravaine work hard to protect their friends in this club.

The Young Knights

The Young Knights are founded when Arthur is himself a young man. They are landless and leaderless, but volunteer for action with the new king. Their courage in battle and loyalty to the king, even over blood ties, earned them a permanent place at court.

REQUIREMENTS

Members of the Young Knights choose their new members by popular acclaim. The volunteers must be known to be of good bearing and honesty, and must uphold the virtues of chivalry and other beliefs of the High King.

BENEFITS

Members are close to the attention of the High King.

The New Celts

The New Celts is a fraternal organization of knights founded recently and led by Sir Meliagrance, son of the King of Gorre. Members of the New Celts are unhappy with the equality implicit in Arthur's reign, and seek to overcome the ideal and replace it with Cymric dominance.
Primary Adherents: Sir Meliagrance, Prince of Gorre; Sir Galegantis, Duke of Clarence

REQUIREMENTS

Must be Cymric in origin.

BENEFITS

The benefit of this organization is the friendship and support of the other member knights.

Order of Red Knights

The Order of Red Knights was formed by Sir Ironside, who came to court many years ago, and challenged the Round Table to confront the crimson danger of violence which lies within their midst. He attracted many through his simple code, and organized this order to recognize them.

This shadowy organization of bad knights is loosely joined by their belief in anarchy and indulgence, and lurks at the fringes of Arthurian society.

Not everyone who wears red armor is one of them, but all of them wear the characteristic red armor. It is easy to join their gang, organize a bunch of thugs, and to wander around causing trouble.

They believe that every knight is inherently violent, and that they reserve the right to use violence whenever they wish, even within their own society! Thus the Red Knights are a sign of potent danger to everyone.

Some Red Knights believe they are to serve as a reminder of inherent violence, but otherwise ought to be chivalrous and follow the High King's Law. Many are simple thugs incapable of understanding much else, and seeking a way to get by.

Primary Adherents: Sir Ironside of the Red Launds.

REQUIREMENTS

They promise to exercise knightly privileges to the extreme, maintain the ancient rights of the privileged class, prove that "might makes right," and cast the red truth of Pendragon "purity" back into their goddamn righteous pearly white teeth.

Red knights must do anything to win a fight, including fighting dirty.

BENEFITS

Red knights gain the benefit of knowing which side they are on: their own.

Special Note: this is a somewhat tongue-incheek organization, sort of like a medieval biker gang. The Red Knights, as gamemaster characters, might provide comic relief if pitted against experienced player knights, but can be a real widespread terror against young knights still seeking a reputation.

Knights Of The Wolf

Sir Turquine set up this band of knights originally as a group of mercenaries who would fight for any ruler who would hire them, their pay being the traditional booty of war. Now they go about ravaging the countryside and stealing whatever they can, which is much easier than fighting battles for spoils. They operate like bandits, pillaging, raping women and robbing passing knights errant. They demand protection money from villages; if not paid, they burn the village.

They believe most strongly in their independence from all the laws of the land. What they want, they take. They know no honour, and value only fighting skill. They prefer cruelty and vengeance to the chivalric virtues, since they pay better. The only reason they offer mercy to knights is to extort ransoms. Those unable to pay tend to be killed.

REQUIREMENTS

Members must not be merciful or forgiving.

Members support each other in a fight, but will not pay each other's ransoms. Obediance is given to the strongest of the order, its leader, Sir Turquine.

Temporary fellowships of knights are also mentioned in Knights Adventurous. These were often set up by medieval knights for specific purposes, and lasted until that purpose was achieved. Often the purpose was to prove the knights' valour and thus they might be very showy in nature. Two examples follow, the second based on a real vow sworn by a medieval knight:

BENEFITS

Members benefit by the strength of the group of outlaws. They can act however they want, without worrying about complying with the law.

Temporary Fellowships

Wandering knights in the Middle Ages, men without homes and friends, often formed temporary companies in which each swore an oath to help the others in battle, tournament, and with ransoms. These brotherhoods were usually unnamed, leaderless, and for the duration of a predetermined time period or event.

Primary Adherents: Almost anyone has opportunity to join a temporary group, especially errant knights, knights making the tourney circuit, knights banding together to join the mercenaries, knights setting out together on a long journey.

REQUIREMENTS

Members must act towards each other as if they were brothers in blood as well as in arms. Duties include supporting and defending each other, even unto the cost of our own lives. Captured members must be ransomed by the free members.

BENEFITS

The primary benefit is the ransom promised, which can save a knight's life in many situations.



Christian places of Interest

ST. ALBAN'S GRAVE (Logres, St. Alban's City)

The first martyr of the island died about 300 years ago (around 210 A.D.) and was buried here. The gravesite is one of the most popular pilgrimage sites of Britain. A stream reputedly having healing properties runs nearby.

AMESBURY (Logres, on the Salisbury Plain)

A large monastery and a nunnery were founded here by grants from Aurelius Ambrosius, the first Pendragon, uncle to King Arthur. It is the site of one of the three Perpetual Choirs of Britain, where monks chant the Divine Office nonstop, day and night. At the end of Arthur's life, Queen Guenever retires here.

CARLION-ON-USK, (Escavalon)

This Roman-built city is now the seat of the Roman archbishop. It has two famous churches, named after the martyrs Aaron and Julius. The Church of St. Aaron is served by the monastery headed by the archbishop, a famous center of learning whose astrologers advise the king. The Church of St. Julius is the site of a Perpetual Choir where monks sing the Divine Office day and night.

CANTERBURY (Kent)

This city is destined to become the most famous English religious city at the coming of St. Augustine, long after the time of King Arthur. Afterward, it becomes a famous pilgrimage site.

During the time of King Arthur, Canterbury is not even the site of a bishopric. Whenever you read "Canterbury" in a Malorian reference, take it to mean "Carlion."

CARBONEK (Hidden location)

Also called the Castle of Marvels, this place is the home of the Holy Grail, where reside the Grail King, his knights, and his maidens, all serving the Grail and awaiting the Savior who will return and heal their maimed king. The castle is protected by powerful magic, and sometimes, it is said, moves about the land.

GLASTONBURY TOR (Logres, Somerset)

A site on a hill in the midst of the Marshes of Avalon, this places houses the first Christian site of worship in Britain, a reed hut raised by — depending on who tells the tale — either Joseph of Arimathea or Jesus Christ himself. The mysterious Christmas Thorn grows here, blossoming every Christmas.

The monastery now standing here was started by St. Patrick, who dwelt here before he went to Ireland and organized the local hermits into an abbey. It is sometimes called the Black Abbey after the Black Monks (Benedictines) who live there.

Glastonbury lies in a part of England full of strange occult sites. To the east the great stone circles of Stonehenge dominate Salisbury Plain, while rising above Glastonbury is Glastonbury Tor, an unnaturally steep hill topped by a stone tower. The hill has a labyrinth, known as the Walls of Troy, cut into the side of it. The monks of Glastonbury Abbey use a more direct path up the crest of the Tor, and dedicate the hills' the stone tower as a chapal to St. Michael.

Glastonbury Abbey was founded by Joseph of Arimathea, who buried Christ after the crucifixion. Joseph traveled throughout Europe after the Resurrection, finally dying in England at Glastonbury Abbey. Joseph carried with h m the Holy Grail, the Chalice from which Christ drank at the Last Supper, and which caught His blood at the crucifixion.

It is said that Joseph planted his thornwood staff at Glastonbury (though others argue the staff was planted elsewhere), which miraculously sprouted, and flowers every year on Easter and Christmas. The flowering of the Glastonbury thorn is used by the monks of Glastonbury Abbey to date these two holy days, no matter what the Church in Rome determines them to be.

And, in 1190, the monks of Glastonbury Abbey claim to have found the single grave of King Arthur and Queen Guenevere. The grave was said to have been marked with a leaden cross buried in the soil, and inscribed with the legend: "*Here lies buried the renowned King Arthur in the Isle of Avalon.*" The coffin supposedly contained the remains of a man who stood well over six feet tall, and the body of a golden-haired woman. The monks separated the bones, however, and reburied them in separate coffins under the floor of the abbey church, marking the tomb with the inscription, "*Here lies Arthur, the Once and Future King.*" Whether the remains are genuinely those of Arthur and Guenevere is uncertain, though the abbey monks adamantly claim they are.

MENYW (Menevia, Estregales)

Here stands is the first Roman monastery in Britain, founded by Dewi (see "Living Saints") after his return from the Holy Land. Later in the campaign, after St. Dewi is named Archbishop, Menyw is also the seat for that office.

ST. PAUL'S CATHEDRAL (London)

The largest and most famous church in Britain, St. Paul's is named after the apostle who traveled westward with the Good News of the gospel. (Many believe that he visited Britain.)

ST. STEPHEN'S CATHEDRAL (Camelot)

Nonexistent at the start of the campaign, this is the cathedral in Camelot. Its highest skylight is a stained glass window of a nightmare of King Arthur's, depicting serpents crawling out of a foul wyrm. The meaning of this dream is unknown.

Christian Organizations

Several Christian religious organizations exist in Arthurian times, including four well-known monastic orders.

BENEDICTINES (black monks)

Called the Black Monks due to the color of their habits (robes), the Benedictines were founded in the 6th century by Saint Benedict at Monte Cassino, in Italy. The order established vows of poverty, chastity, and obedience, and stresses communal life and its spiritual benefits.

CISTERCIANS (white monks)

Saint Bernard founded this order to return monasticism to its original Benedictine roots. The order stresses solitude; its monasteries are often in isolated regions. The order opposes feudal revenues, and thus rarely holds them. Cistercians are sometimes called Bernardines, but usually known as White Monks. Their appearance is technically an anachronism since the order was founded in 1098, but they are too firmly established in the legends of the Quest for the Holy Grail to be excluded from the game.

FRANCISCANS (gray friars)

These friars — the three branches of their order called the Friars Minor, the Conventuals, and the Capuchins — appear as

the latest wave of mendicants through the British Isles, seeking to reclaim the poverty of their founder. They own nothing and travel the land preaching the Good News of Christ to whoever listens, and epitomizing the virtues of chastity, poverty, and obedience.

ALBANITES (brown monks)

The Order of Saint Albans is a monastic order of the British Church, with many abbeys throughout the land. The Albanites wear a brown-colored robe, and the distinctive tonsure as well.

Pagan Places of Interest

STONEHENGE (Logres, on the Salisbury Plain)

This is the best known of hundreds of similar stone circles in Britain. It is also called the Giants' Dance, and was once the site of a famous Saxon treachery called the Night of Long Knives. Merlin the Magician rejuvenated the site with potent stones taken from distant Ireland. The first two Pendragons, Aurelius Ambrosius and Uther, are both buried here.

THE ISLE OF AVALON (Logres, West Country near Cornwall)

From within the marshes rise a group of several hills called the Isle of Avalon, or Isle of Apples. This is the central site for the Ladies of the Lake, held apart and kept secret from the uninitiated and the unwanted by the Ladies' magic. Within its confines are a sacred well and a labyrinth that can bring the seeker to the Other Side.

LYDNY (Escavalon)

A rich late- and post-Roman temple to Nodens is here, kept well by private donations of people who have been cured by its healing baths.

AQUA SULIS (Bath, in southwest Logres)

Ancient healing springs rise from the earth in this place, sacred to the wise goddess Sulis. An ancient pagan priest-king named Bladud was cured of leprosy here and founded the nearby temple. Holy fires have remained burning ever since.

King Bladud preferred this place above all others to study his magic, which eventually allowed him to fly. He died in Trinovantium when his flying failed and he plummeted to the earth. Later the Romans associated the native deity with their own Minerva.

POMITAIN (In the Irish Sea)

Called the Isle of Mannanan (later the Isle of Mann) by its inhabitants, this island is sacred to the god of that name.

WHITE HORSE (Salisbury)

This gigantic figure is cut into the downs, exposing the white chalk beneath. It is the place where Epona, the Great Queen, lay when her son was crowned King by the Picts and Faeries.

CERNE ABBAS GIANT (Dorset)

This huge figure is cut into the sod to reveal the chalk beneath, much like the White Horse and other figures in the Downs. It is sometimes called "the vulgar man" because of its prominent phallus. Women seeking to have children sleep on the figure, invoking the powers of fertility to aid them.

THE LONG MAN (Sussex)

Another figure cut through the topsoil, this one shows the shape of a man holding two long staffs. The pagans did not explain its meaning or purpose when they fled from the Saxons, who regard it with superstitious awe and scrupulously avoid it.

TOMNAHURICH (Pictland)

Located between Loch Ness and the sea, near modern Inverness, this large wooded hill is the main place where the northern Faerie court once convened, and still holds much ancient power. It is also the place where ancient Pictish kings were crowned and buried.

MAES HOWE, BRODGAR, AND STENNESS (Orkneys)

A huge complex of ancient stone tombs, rings, and lines is concentrated here. Maes Howe is a very powerful ritual center. Brodgar is a large stone ring, called the Temple of the Sun. Stenness, a smaller ring, is called the Temple of the Moon. A third small ring, destroyed in modern times but extant in the era of King Arthur, was called the Temple of the Stars.

CLAVA CAIRNS (Pictland)

Located near the modern city of Inverness, this dramatic series of tombs, stone rings, and stone lines marks a major center of ritual. Old rites of human sacrifice were once practiced here.

Pagan deities

Pagan deities do not fall into those neat lists and categories so loved by scholars. Different parts of Britain prefer their own deities. Their mythologies, functions, and aspects were often alike, yet they were often called by different names even from one village or holding to the next. Moreover, when the old groves were searched for living spirits, the surviving gods were welcomed and mixed up further. This list is reconstructed from many fragments, and portions are speculative. Given here are interpretations current in the era of the Pendragons.

BELI LUGH (A.k.a. Belenos, Lug, Llud, Nudd, Llyr)

The most ancient god of fire, sun, and heaven still rules over a Faerie world called the Land of Youth. Often called the Shining One, this god is he who intercedes among the gods and spirits in favor of the living. He rules the tribe of the Gods of Light and is the furious magical king who wields the thunderbolt. He is widely worshiped as a god of life and death.

BRAN (A.k.a. Pwyll, Urbgen)

This is the Lord of the Underworld, who keeps all riches, the ancestors of animals, and the power of Life when it is absent from the human world. He rules the Land of the Dead under the Western Sea. He is sometimes called Lord of Nourishment. He is widely worshiped as a god of life and death.

MATH (A.k.a. Esus)

Math the Ancient is "the Overlord," keeper of the starry night which speaks its secrets to astronomers and herdsmen. He is the Source of Wisdom, and much druidic knowledge comes from him. His young assistant, Gwydion, the Druid of the Gods, usually accompanies him.

DON (A.k.a. Modron, Brigid, Arianrhod, Rhiannon, Epona, Gaia)

This First Goddess has many aspects and is most quickly recognized as Mother (Modron or Anna), Fire and Poetry (Brigid), Moon (Arianrhod), Horses (Epona), Sovereignty (Rhiannon), and Earth (Don or Gaia). She is wife to many, and mother to the rest.

CERRIDWEN (A.k.a. Morgaine)

The Dark Goddess owns the magical cauldron of inspiration, life, and rebirth. She rules beneath the earth and in its dark waters, and upon its shores she may meet a young hero to test him; if he succeeds, she may give him a magical horse.

BLODEUWEDD (A.k.a. Creudylad)

The Maiden, or Young Goddess of Springtime, is the carrier of new life to the world. She is the flower goddess, often called simply Wife or Bride, who carries the light of life within her. She is sometimes a treacherous temptress.

LLEW(A.k.a. Owain, Angeus, Pryderi, Gwythur, Mabon)

This is the God Who Comes Again, the resurrected warrior of light who arises from the darkness, rescues the flower goddess, and begins the season of Plenty. He is sometimes called the Sleeping Hero. Sometimes he is associated with a lion.

GWYNN (A.k.a. Gronw Pebyr, Meligraunce)

This is the Dark God who terrifies men, abducts the Goddess, enchants the Light God, and brings the cold hardship of winter to the world. He is the Wild Hunter whose hounds can be heard in the wilderness.

MANNANAN (A.k.a. Manawyddin)

This god rules over the Irish Sea and the magical land underneath. Especially sacred to him is the Isle of Mann, where the tailless Manx cats dwell.



Camelot

Camelot is the center of Arthur's magnificent realm. It is a place of man-made magic conjured into being by Arthur's dreams and hard work.

In ancient times Camelot was the capital of a pagan kingdom which was converted to Christianity by Joseph of Arimathea. However, the place lost its importance between then and Arthur's time, for it is not mentioned again except as Arthur's city.

Arthur chose the site to be his capital and began construction in 522 after his political and military situation was secure. The central palace was finished in less than a year as the laborers worked as if by magick, inspired by Arthur's dream and hard cash. The rest of the city was added over the years, always growing in splendor. The immense castle-palace is so extensive that it will never be finished.

The courts and customs of the High Court originate at Camelot. King Arthur and Queen Guenever set the fashions of the kingdom here, imitated closely by the courtiers and visiting kings. Those powerful personages each have their own private quarters in the city, varying in size and splendor according to the status of the individual. These private courts imitate the styles of the High Court as best possible. The biggest courts, banquet halls, and gardens which are most like the Pendragon's court are the sections belonging to the Kings of Malahaut, the Dukes of Britain, and so on.

Other significant parts of Camelot include its cathedral, gardens which house parts of the famous Camelot menagerie, stables which hold thousands of steeds, lofty mews with magical birds, and the stadium-sized tournament field.

Arthur has three main courts in Camelot: the Outer Court, King's Throne Room, and Round Table Hall. The Queen's Court is indoors, while her Court of Love usually meets in a magical garden outdoors. A Visitor's High Court is available for important occasions. The Great Banquet Hall is where the knights closest to Arthur normally eat, with several other banquet halls for lesser knights and servants.

The Outer Court is a parade ground and courtyard capable of holding both a teeming mass of commoners and a proud display of chivalry at once. Public assembly occurs here.

The King's Court holds the thrones of the High King, his Queen, and the heir-presumptive. The last-titled is hoped to be the son of the king and queen. Most of the time, however, it is Sir Gawaine's seat.

The Round Table Hall is used only when the Round Table meets, either annually at the Pentecost (the seventh Sunday after Easter), or at Arthur's command (such as the Christmas when Gawaine meets the Green Knight). The magnificent Round Table measures one hundred and fifty feet in diameter, and is housed beneath a lofty dome. Singing birds fly overhead. The table has an open center accessible to dancers, musicians, jugglers, and other performers, and the floor there is slightly lower than the knights' level. Thus the servants, entertainment, and miraculous events of the Pentecost assemblies occur in the middle, where all the Round Table knights can see. Banners and tapestries line the walls, commemorating the grand deeds of the noble knights. The seats of the knights are each ornate and beautiful, with their names gleaming in gold.

The Queen's Court is decorated with pale glowing marble imported from the Antipodes Islands, beyond the edge of the world. Despite any severe weather outside, sunshine always beams through the open skylight sections of the roof in daytime, and clear starlight at night. Guenever's throne alone sits atop the dais, and from here the Queen rules her private domains and affairs.

The Court of Love is a garden paradise of flowers, where each blossom symbolizes some portion of love's splendor and agony. Within its pathways are places for lovers to discover the symbolic truths of love, and to find inspiration for immortal private poetry. It mirrors the truth of the world and changes with each season, to test the passions of lovers. Although glorious under sunlight, this garden is most beautiful under the moon.

The Great Banquet Hall serves most of Arthur's knights for daily eating. Only other honored guest eat here; most knights eat at their own lord's hall, or at one of the dozen auxiliary feast halls used to feed lesser knights, unknown visiting knights, and the hordes of squires left to fend for themselves. Other halls with simpler fare feed the city-sized population of servants and workers.

The cathedral of Camelot is a lofty buttressed structure with fifty stained-glass windows fifty feet high, each showing a portion of Christ's life and the Holy Grail. Masses are sung every day at Prime (about 6:OO A.M.), Sext (12:OO noon), and Vespers (about 6:00 P.M.). A dozen confessionals are always open. The areas around the cathedral house the priests, visiting clergy, and their knights and staffs. Several independent monasteries have separate quarters in other parts of the palace.

Camelot's gardens are cared for by expert gardeners, with each trying to outdo the other with imported plants from far lands of the known and invisible worlds. None outdoes Guenever's Garden of Love, although some have special effects which temporarily eclipse the queen's in novelty. All the gardens contain decorated pens for display and control of wild beasts according to their needs. For instance, the Deer Garden has several herds of roving animals which do not molest the vegetation or landscaping, but carefully prune and clip it according to the gardener's command; but the lions are kept caged, and the fierce wyrm is held behind a magical barrier.

The stables are immense, and the magic of Camelot overcomes the Augean task of cleaning them each night. Thus, of all the stables in the world, these do not offend the civilized noses of the daintiest maiden or city-dweller. In Arthur's central stable, oats are always the fare, and sometimes destriers or magical steeds ridden by heroes can be seen.

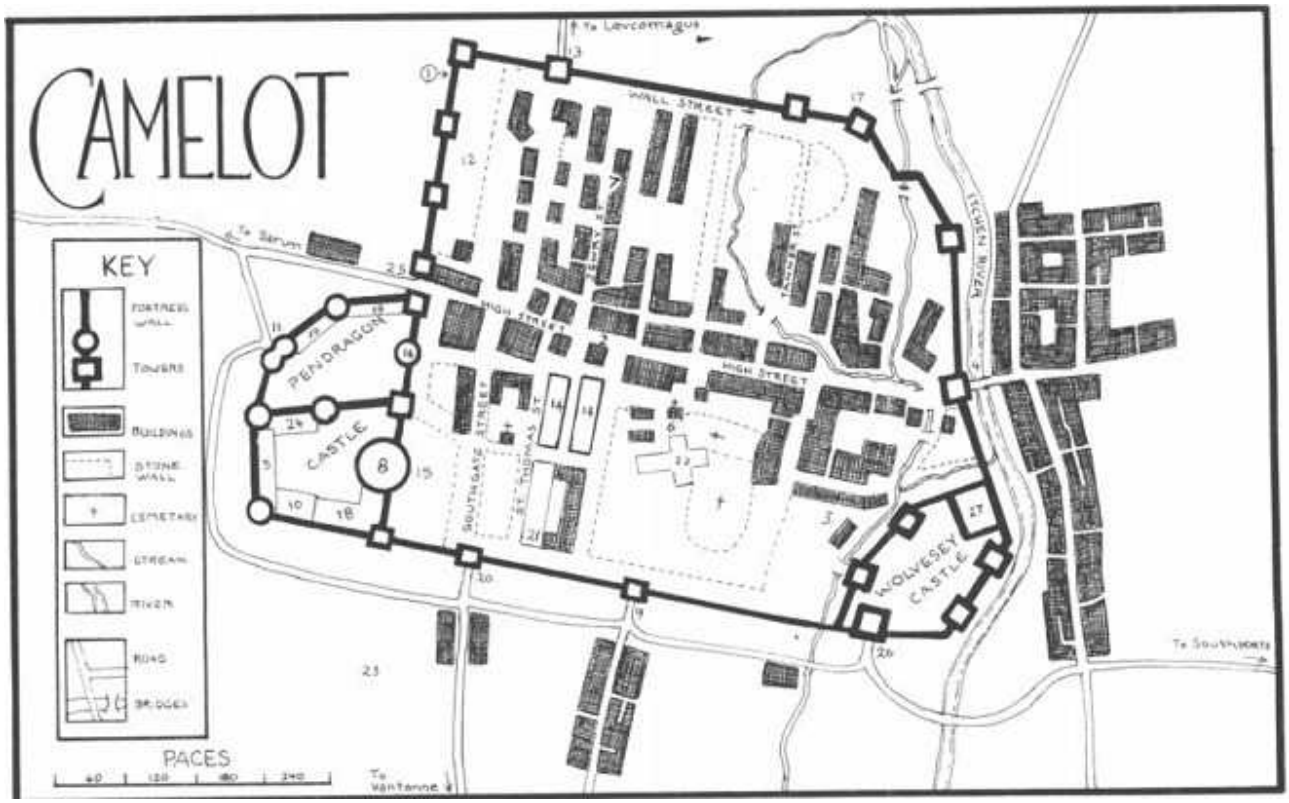
The mews of Camelot house a miraculous variety of sporting birds. Every known species is present, including species of eagles which only the king and queen, and their hawkers, may command. Only the healthiest birds are kept here, shining and keen-witted enough to help even the most amateur hunter.

The vast tournament field of Camelot is generous enough for two teams of a thousand knights each to charge each other comfortably in front of immense stands for the two thousand viewers, a small town of shelters and storage sheds for lances, saddles, and spare weapons, with a nearby 250-bed hospital.

Camelot seems even bigger on the inside than on the outside. The spaces between important places are crammed with roomy quarters for the thousand of anonymous servants and workers necessary to maintain the splendor. It works in magical ways beyond the understanding of the participants.

Within the walls are a dozen heavy buildings set in a pair of rows. In the back acres sits the castle itself, a hulking monument with a facade depicting the royal standard of a gold dragon, rampant and mauling a cowering interloper. The dual rows of buildings make up the Village of Camelot. Between them is a massive courtyard where beggars, jugglers, blacksmiths, and other merchants ply their trades in a sprawling marketplace. Arthur's men patrol this market as well (use the stats for the Knight Patrols, but the soldiers are on foot), carrying off the diseased and destitute to the dungeons or tossing them out into the moat. Each of the dozen courtyard structures houses a different basic trade and is detailed below.





1. City Wall: The old Roman wall has been reinforced with new gate defenses and towers.

2. City Cross: This handsome, tall stone cross stands in High St., at the city center.

3. College: This center of learning was started by King Arthur, and it also supplies personnel for the Royal Bureaucracy.

4. East Gate: One of the main gates by which travellers enter Winchester. It leads to Southports and Sussex.

5. Entourage Hall: Here is where food is served to the knights and officers of the lords eating in the Royal Hall.

6. Hyde Abbey: This ancient monkish institution was established in the 2nd century. Merlin has predicted it will hold the bodies of the great kings who follow Arthur's reign.

7. Jewish District: A large Jewish population lives here, protected by the king. (Winchester had an unusually gentle relationship with the Jews during the Middle Ages, and was called "the Jerusalem of England" due to its large population.)

8. Keep of Gold: This is a huge round keep. Its first floor holds the King's Court, or throne room; the second holds the Round Table Chamber. The third are the royal residences. In a secret place it holds the royal treasury.

9. Kings Gate: Gate in the south wall, used primarily by local traffic and people going to the College.

10. Kitchens: These are the sources of the continual flow of food which supplies the castle.

11. Lion Gate: main entry into the castle of Camelot, called such because of the massive lions sculpted into the wall towers.

12. Menagerie: Many lords have noted Guenever's fondness for animals, and sent gifts of creatures to her. The most unusual are kept here under appropriate restriction amid beautiful gardens.

13. North Gate: One of the main gates of the city used by people traveling from Levcomagus or Silchester on the King's Road.

14. Palace Site. King Arthur has purchased this entire block to build new royal quarters, which will be even more palatial.

15. Queen's Garden: Enclosed by a tall, whitewashed wall, this garden is the best known of all lover's places, and where the queen holds her Courts of Love.

16. Queen's Gate: The gate between the city and Pendragon Castle.

17. River Gate: The barges sailing upriver from Hantonne unload at docks along the river here, and enter the city through River Gate.

18. Royal Banquet Hall: This is the main eating place for the king and 300 of his closest friends or most important visitors who are present for the meal.

19. Servants Kitchen and Halls: These buildings house and feed the many servants who work at Pendragon Castle.

20. South Gate: One of the main gates, leading south to the port of Hantonne, 12 miles away.

21. Stables: This is the place where visitors without previous connections leave their horses. They are exercised and kept in the fenced enclosure across the street. Other, private, stables are scattered about for people who live in the castle, are visiting there, and so on.

22. St. Stephen's Cathedral: Amagnificent cathedral.

23. Tournament Field: This wide, smooth field is where the melee and jousts are held.

24. Visitor's Hall: This is where knights go to eat if they are here on their own, often just to see what it is like. No knight is turned away from a meal here.

25. West Gate: One of the main gates by which travellers enter Winchester. Its road leads westward to Sarum.

26. Wolvesey Gate: Gate leading into Wolvesey Castle.

27. Wolvesey Keep: The keep of the castle. It is the residence of the most important king visiting Camelot at any time.

The Marketplace

The bulk of the village's area is composed of a menagerie of vendors, beggars, and performers. Although Arthur's watchdogs patrol the grounds constantly, any item can be found here, including poisons, weapons of all makes and varieties, and information. Hustlers, harlots, and pickpockets are at work here day and night, practicing their loathsome trades, and many a naïve visitor has been parted from his or her money. Although Arthur makes weak attempts at controlling the corruption just outside his door, his real concerns lie elsewhere, and this has made Camelot's marketplace a profitable center for criminal activity. At times, even Mordred's agents have wandered through, disguised by the chaos and bustle of the ever-busy trade, so that they may spy on Arthur's stronghold close-up. In addition to the illicit, any legitimate goods desired can be purchased here as well from rations and fresh fruit to horses and tack. Entertainers perform in the marketplace day and night: jugglers, clowns, puppeteers, dancers, fire-eaters, and acrobats. Oftentimes a betting man can find a boxing match or a test of strength on which to wager, and there is also the annual Contests of Truth.

The Guard Houses

Heavily locked guardhouses leading into Camelot's six turrets sit at strategic intervals along the walls on either side. Each turret is sixty feet in height and is manned by a pair of longbow archers. Anyone caught snooping around outside the guardhouse is subject to ninety days' hard time in the dungeon. The Temple of Saint Peter The Temple of Saint Peter is the only public church in the entire village, and, as a result, is often filled to capacity with the poor, diseased, and sick. Overseen by Father Peter Pious, an antediluvian priest and pilgrim, the parish is decrepit and falling apart. The pews are creaky and moist with damp-rot, the ceiling has holes in it, and careless youngsters have punched ugly, jagged holes in its ancient stained glass windows with stones and slingshot bullets over the long years of its service to the kingdom. Father Pious is a kindly man always dressed in robes, his vow of poverty apparent. He is bald and toothless, often mistaken for a madman or a beggar outside the walls of his church, and he rarely leaves as a result. He shuns the spells of the Cleric or Adept, condemning them as works of Lucifer and will not offer sanctuary to any character of a magic-using class.

The Armory

The Armory is a small, narrow shack once used to house weapons and armor for the common guards and archers of the marketplace and grounds. It has since been converted for use as a brothel run secretly by Sir Gareth of Orkney. Ten girls of varying ages are here at all times, selling themselves for a bowl of porridge and a lice-ridden bed. The shack is filled with such beds, each enclosed by a linen partition, and nothing else. There is no joy to be found here. The men who visit find only the most fleeting pleasure, and the women who provide it have fallen into a pit of misfortune from which they cannot escape.

The Livery Stables

The Livery is an open stable to any willing to pay the requisite 10 silver to the owner, Regis Argot. Regis is well known for his bad breath and wandering eyes and will try to cheat any stranger by charging his fee, then "loaning" his customer's horse to anyone willing to pay back twice the charge. As a result, any character who looks closely will notice the missing thumb and forefinger on Regis' right hand - the price of trying to cheat a Welsh knight. Any character who entrusts his or her mount to the Livery Stables faces a 10% chance that it won't be there when he or she returns. Regis will have a sudden case of amnesia regarding the character and his or her mount.

The Smithy

The Smithy is a hulking shop whose inhabitants fill the air with the clanging of metal on metal and the smell of acrid furnace smoke. Inside, dozens of blacksmiths and their apprentices smelt metal, pound raw steel, and forge suits of armor. They produce weapons of excellent quality and are regarded as the best in the kingdom, creating the arms and armor of the king and his men. All of their wares sell for twice the usual price and are considered of Masterwork quality. The owner of the Smithy is a former knight named Caradoc, who retired when the Grail Quest began, citing Arthur's madness privately and old age publicly. He is a gruff, nononsense businessman who has put his adventuring days long behind him. Secretly, Caradoc is supplying Mordred with quality weapons and armor in the hopes that one day soon they will depose the mad king and return Camelot to its former glory. The Smithy reflects its owner's grim outward appearance: it is all heavy brick smeared with soot, iron hinges, and massive black steel double doors. The air inside is almost unbreathable to an outsider, and workers drop dead weekly from black lung and similar maladies. Only the enormous furnaces and smelting pots light the dank and pitchy interior, and the smiths within frown on visitors. Just inside, Caradoc himself greets potential customers with a grunt and sets to haggling over his wares, his eyes always appraising the clothing and equipment of a visitor.

Pellion's Tavern and Inn

A mainstay of the village, Pellion's is the oldest business in Camelot. Inside, the first floor is always bustling with those who seek good spirits, both figuratively and literally. Pellion himself, a big-bellied man with a booming laugh, tends bar, and wenches of the most comely variety serve his customers. In the back, a hunched Fey named Grotas prepares what is advertised as "the best eats in the kingdom." Pellion's son, Nickoladis acts as a peacekeeper, watching over the tavern with his hand resting on his mace.

Meals are served "family style" at long banquet tables with strangers often seated side by side. Pellion believes this promotes peace in his establishment. The food is indeed very good, and some travelers make a stop here even if it is out of their way to sample the famous beaver stew or mutton pie. Pellion makes his own beer and wine, and strangers have often found out the hard way that he waters his spirits very gently.

Upstairs is the inn, which consists of ten small rooms equipped with feather beds and sheepskin quilts. The price of a single night's rest is 6 silver, and Pellion includes a meal in the price if the lodger looks ill. On the other hand, those who find themselves unable to pay an outstanding bill will be forced at sword point to perform the most demeaning and exhausting domestic chores possible to clear the debt. The duration of this servitude is as long as Pellion deems it necessary.

The Poor House

The poor house is a large common house filled wall to wall with stinking, straw mattresses and poor and penniless beggars, drunks, and vagrants. Rainwater collects and stagnates in the corners of the clay and brick structure, making the sick sicker, and the conditions even filthier. There are no windows in this structure, just slots set into the walls where a socially conscious passer-by can drop a few cents, or a cruel and self-satisfied one can urinate. Sadly, there are a great many more of the latter than the former.

The mattresses are all rotting and smell of those who've died on them in the past. Fat, gray rats skitter across the floor in the dark of night, stopping to chew on the feet of a drunkard or sniff at the remains of some morsel of food. What little possessions the common lodgers of this hell have must be guarded closely, or they will be stolen by the desperate and mad. Many a rogue has died on this floor, life spilling out of a jagged rip in his or her stomach, over a mouthful of food or a single piece of copper. Far too many of Camelot's "citizens" sleep here each night.

The Baths

The bathhouse is the oldest structure in the village beside the castle-keep itself. It is a low, flat limestone box with steam holes in its bird-splattered roof. For generations, the business of the rich has been conducted in the steam of the mineral baths, tended by frail youngsters eager to make a quick coin to tote hot water from a spring on the forest's edge, and deposit it here. The Tenders, as these destitute children are known, sleep and live here as well, resting in the emptied tubs at the end of the day.

There are six tubs, each fashioned from tile and mortar, and the well-heeled members of Camelot society frequent the baths to relax and hammer out deals for land, dowry or stock, or to bring about the end of costly and long-running feuds. The Tenders pretend to hear nothing, but they are, in fact, the best-informed people in the village regarding the movements of society. They can be bribed to provide useful information, however, they will be killed if the person whose information they are revealing or the owner of the bathhouses discovers their treachery.

The baths are owned and operated by Gringamore, an obsequious middle-aged man who dreams of a better life in the halls of Arthur's court. He constantly barks orders at the Tenders to demonstrate that he is firmly in charge of his establishment and quietly begs to be included in the corridors of power. While he is rich enough to join the power elite, his low birth combined with his crude language and illiteracy forever keep him from realizing his dreams.

Magick

Everyone in the world of King Arthur knows that magick exists. Magick includes everything which is unknown, which is plenty. Fate and luck are important components of magick, not just spells and spellcasters. The fundamental laws of society, such loyalty or hospitality, are enforced by the decrees of fate, and thus enter the realm of magick.

People accept the world of magic as a normal part of the great unknowable reality, even though they do not understand it. Men cannot explain how Merlin marched King Ban's army over 165 miles in a few days, even if they remember doing it. Men know that druid shapeshifters change their appearance, that magical ladies live beneath enchanted lakes, and that another invisible world exists with a populace of frightful beings. They have heard about, and perhaps seen, magical objects like the sword Excalibur and the Holy Grail. But men do not hope to understand it, and in fact mistrust it immensely.

Magicians are not to be trusted. Everyone knows some reasons for this, though the reasons vary depending on the point of

view of the observer. Some mistrust them because they can alter reality, or because they talk to the dead, or because they can tell what the weather is going to be and change it if they don't like it. Other people dislike magicians because they believe that all occult powers come from the Devil. Some don't like anyone who is strange, and magicians have access to the unknowable, and what is not known cannot be trusted.

Different types of magick are recognized: druid magick, Christian miracles, native Old Heathen magick, Saxon battle magick, necromancy. The primary types are the pagan druidic and Christian. The main difference between Christianity and the others is that pagan magick is immediate and demonstrative, while Christian magick is subtle and assertive.

Pagan druidic magick stems from mastery of the power of glamour; which is the ability to create a temporary reality. Its effects are obvious, material, personal, and generally flashy. These include pyrotechnics, castles in the air, great clouds of dense mist, kingdoms hidden under lakes, and charms.

Christian magick, on the other hand, is subtle, long-term, and miraculous. Often the effects are permanent, rather than temporary. A fountain once blessed may last for generations. Knowledge and wisdom are two of the best-known applications of Christian magic. Magical healing is done by laying on of hands rather than using physical components. Curses, blessings, and healing are common to both types of magic. Spirits are acknowledged, and can be summoned, banished, or exorcised.

Old Heathen magick is the integral magick of the land which predates all humanity. It can be sensed in the rocks, in the earth and tides, and in the glimpses of gods' minds caught on holy, moon-bright nights. It is the power of the Forest, of Moor or of the ever-changing river which exists with or without mankind.

Necromancy is speaking with the dead, and gaining magical powers from them. Everyone knows that people have spirits which survive their corporal death, but varying theories exist about where the spirits go, and so people view this practice differently.

Saxon magick makes users mad in battle. it is gained from a blessing from Wotan, their war god. But few Saxons in Britain worship Wotan any more.

Demonic magick, the least important type, gives magick which is gained from making deals with the truly evil forces of Satan, the Christian god of evil.

Not everyone believes in these forces. (For instance, among 6th century Christians belief in Satan was not universal). Some or all of these forces may be totally false. Part of the adventure is to figure out what scheme the gamemaster has adopted to use for his magick.

Magick should never dominate the game. Gamemasters should feel free to make magick take whatever form they wish, as long as it is subtle. Establish a mood with magick: let palaces glow from a warm internal light, serve exotic and intoxicating wines from Cathay, mark trails through the forest with glowing stones.

Magick is an essential plot device for gamemasters. A magical event or curse can form the basis for an adventure. Magick can be used to save villains or player knights. But never should the plot rely upon a magician to do something or not do something magical - this is an example of the gamemaster working against himself, which only occurs at the players' expense.



Enchanted Britain

The magick of Arthur's reign comes from the Enchantment of Britain. The causes of this enchantment are not clear: they began when Balin, the Knight of Two Swords, struck down good King Pellam; or as divine retribution to punish King Arthur for the sins which he committed; or simply because Arthur is the King of Adventure.

The era in which the world of King Arthur is set is the time when the Enchantments begin to flow out of the magical lands into the world of Logres. Encounters with human beings continue to be the most common event, but magic seems to be more common than in the past.

King Arthur's Britain is a land steeped in mystery. The very groves seem alive at times, ready to reach out and grasp travelers or usher them to a deep restful sleep - for years. The land is awake, with its own urges and secrets.

The deep forests have paths which lead into other places, lands different from the world of men. Many a knight has been led into great adventure by taking a path to Faerie, and many a necromancer searches for the road to the underworld, the land of the dead.

The quantity and quality of magic in a place can be learned by studying the folk tales concerning it and using the Sight skill to view it.

The magick of a place does not diminish through use. Several people can perform magic in the same place at the same time, and draw upon the same source, all without interference or consequence.

Ley Lines

The power of the world is locked into hidden patterns, which are discernible wherever they overlay the surface of the earth. These inter-linking pathways of magical power are called ley lines. They are the channels of life force, and when they are full, magick can be performed upon them with ease and to greater effect.

The nexus of two ley lines can create a magical site known in local folklore and famed for its amazing abilities. Many healing wells and groves are at nexus points. Where three of more ley lines meet, a site of great power is created, such as Glastonbury or Stonehenge. Ley lines interlock sacred sites all over the British Isles and even onto the Continent.

Ley lines can be anywhere. They occur in many lengths and at difficult-to predict times. If three sacred spots can be seen to lie upon a straight line, they are probably on a ley line.

Ley lines are not always active throughout the year, and many operate on mysterious patterns or cycles unknown to humans. Some start and end at holy places, without interlocking with the larger pattern in a live network. Intersections where active ley lines cross provide even greater Life Force.

Those rare places where three active ley lines cross (Stonehenge at some times of year, for instance) are great sources of power. Determining when these right times would be is a difficult prospect, requiring a successful See and use ley lines skill. Many stone circles were set up by the ancients to serve as celestial and lunar calendars, perhaps for this very purpose. The secrets of unlocking their formations is known to only a few, who are not eager to part with their knowledge.

These great grids of power have been lost for centuries. By King Arthur's time many sites had been ignored and nearly forgotten. However, the Celtic resurgence sponsored by King Arthur has brought many Pagans to explore and rediscover these lost sites.

The ley lines are also used as fairy travel routes, though people no longer remember their use. Most people cannot even see them, but magicians spend great amounts of time to discover these ancient sites of power.

Faerie Lore is necessary for knowledge of ley lines, for one cannot truly understand them without some familiarity with the fairy folk. It is common belief that the fairy created the ley lines, much as the Romans created the magnificent roads which cross earthly Britain.

Sample Places Throughout Britain

Many sacred places possess magical Life Force. Enchantresses can use these places to aid their casting, while others may benefit from them simply by spending a night's rest there.

Magical places sometimes have special properties from which even nonmagically talented people can benefit. These places usually have conditions which the intended recipient of these benefits must fit meet. For example, a Healing spring will heal wounds, as long as the drinker is of a Loyal alignment; the drinker must successfully make an act of Faith to benefit from the healing magick.

Below are listed some of the more renown magical places. There exist in Britain many more than these.

Avalon: a mysterious island hidden by powerful magick in a marshy swamp. It is a very sacred place of healing and sanctuary. It is guarded by the Ladies of the Lake, ruled by Nimue, protectress of Arthur's court after Merlin.

Avalon is very hard to find unless the Ladies wish it or the searcher is in dire need. However, if a wounded knight in need of sanctuary wanders by, or is searching for it, he can roll an at of Faith.

The island contains healing magick, as well as protection. Another advantage, and a powerful one for Nimue, is the restful nature of the isle. Its inviolate sanctuary aids the magical sleep necessary to avoid aging; each day spent sleeping in Avalon is worth two days for this purpose. However, only the Ladies of the Lake may use this, and they will not let others abuse the power. Few, indeed, are even aware of this enchantment.

The Isle is actually many hills within the marsh. There is also a labyrinth which, if followed correctly, will lead to Faerie or the lands of the dead.

Baranton: a fountain, in the Forest of Broceliande (in Britanny), where Merlin often retreated for his magical meditations. Legend says that Merlin met Viviane here, and created an enchanted Garden of Joy for her pleasure.

Bois En Vale: an illusory lake in Gaul near Trebes castle. The son of King Ban and Queen Elaine was taken here by the Damosel of the Lake and there he was raised. The lake is under an illusion so that it only appears to be a lake, but is in fact a faerie city.

Canterbury Cathedral: in the city of the Archbishop of Britain, this is a great holy sight for Christians. A well within the cloister contains Healing magick. Anyone drinking from the well who succeeds an act of Faith receives 1d6 healing points.

Carbonek: this is the Grail castle, were the Fisher King awaits Galahad. The castle is in the faerie realm of the wastelands. At times it has an illusion that hides its magical nature from visitors, causing them to believe the castle is normal. Sir Bors called it "Castle Adventurous" for the many adventures which could be had there.

Carbonek is a nexus for adventure and magick, and as such, its magical nature changes with the needs of the adventures that arise there. However, Healing magicks will not work here until the Fisher King has been made whole. At that time the Curse magick available there will transform into Healing magick.

Cerne Abbas Giant: a huge chalk figure carved into a hill in Dorset. Its prominent phallus has caused it to become associated with fertility.

The Devil's Road: a road near Castle Gais on the Thames. Here, the Devil's minions whisper and heckle travelers, although the devils are nowhere to be seen. It is possible that this is a ley line and a group of malignant faeries has taken up the task to harass any who walk on it.

Din Drei: in southern Cumbria. Three summits mark the domes of vast underground halls wherein lie a noble king and his knights, sleeping under enchantment until the day when a bugle shall awaken them to tight for chivalry anew. The halls are also an entry into Faerie.

Castle of Ercildoune: the site of an entryway into Faerie. It is here, many years after Arthur's death, that Thomas the Rhymer visits the Queen of Faerie. The castle is close to Din Drei, in Cumbria.

La Fontaine Aux Fees: in the woods surrounding Camelot is this sycamore glen where faerie ladies have been sighted on occasion. Perhaps a portal to Faerie is nearby, or one of the ladies can lead interested knights or magicians to Faerie, in return of course for a boon.

Glastonbury and Tor: famed for its restful waters, Glastonbury's springs "cast" an automatic Healing spell on any who spend a week there. Glastonbury lies at the intersection of three ley-lines. Several times a year, at least two of them are active at once and at least once a year, all three come active.

The Tor is a hill with a path winding up it in tiers. This was once a pagan site of power, prime for rituals.

Joseph of Arimathea planted a flowering thorn tree here. It is powerful with Christian energies.

Maderne Well: Typical of most healing wells, this one lies in Cornwall, near the north coast. It was consecrated by Saint Maderne. It adds four to the Healing Rate for one week for any who come in pilgrimage to it. The pilgrim must succeed in at least three rolls of his Christian Traits to represent a proper pilgrimage. Another healing well similar to this is Saint Winifride's in Chester. In Cornwall is a "bowsening pool" where the mad were dunked to cure their insanity.

Stonehenge: called "Giants' Dance" by the locals, this ancient site of large standing stones is the nexus of several ley lines. Its magical energies fluctuate as the ley lines do, but the amount given above represents what magick is usually present. It is conducive to divinations; any divining ritual performed within its circle receives a +25% modifier to spells of Divination, although it must be cast during periods of astrological significance, such as an equinox or solstice, to gain the bonus.

No one is sure who built Stonehenge, though many rumors abound. The most popular is that Merlin had the stones brought from Ireland for Aurelius Ambuosius.



Magical Places in Logres

Anstey Cave: a mile-long underground passage stretches from this cave to Antsey Castle. It is inhabited by a devil.

Berkhamsted: a healing well at the edge of Forest Sauvage near Icknield Way.

Black Annis Bower: northwest of Leister are bleak, wasted hills. In one hill, in a sandstone, is a cave about 10 feet wide. This is the home of a man-eating faerie called the Black Annis. To permanently kill the Black Annis, a cleric must perform a ritual of Banishment.

Brent Pelham: a dragon lives in a cave here. If it is killed, a devil appears and Curses the killer, swearing to take the killer's soul "whether buried inside or out of a church." The dragon slayer must find someone powerful enough to perform an equal Bless or Dispel to eliminate the curse. In the legend, the killer was buried right inside the church walls, neither inside nor out.

Burnham Green: this area is haunted by a headless phantom white horse. The local people avoid it at night, and horses avoid it at all times.

Dragon Hill: this is the hill where Saint George slew the dragon which made him famous. The top is wasted by the poison of the dragon's breath. The magick of Saint George's dragon slaying is still present, and can be tapped into by magician to control or banish other dragons.

Finstock: a sacred well is here. On Palm Sunday, drinking a concoction of well water and licorice confers a Blessing of good luck.

Five Knolls: five round barrows are said to be the graves of five ancient kings or chieftains. Inside one of these mounds is a chamber, and its far door opens onto a realm of the Other Side. But first the explorer must dig into the mound to find the chamber. As they do so, they are challenged by several barrow wights.

Icknield Way: this prehistoric trackway follows the line of the Chiltern Hills. It is haunted by dead Romans, Hell Honuds, and the galloping ghosts of Boadicea's Chariots.

Ippollitts: this is the burial site of Saint Hippolytus, and a famous treatment center for sick Horses. Horses are brought into the church by the north door, then touched at the altar with the saint's relics, which cures the horse's disease. Payment for this is a thank-offering (i.e. whatever the recipient wishes).

Knocking Knoll: this round barrow is the grave of an ancient chieftain. He can sometimes be heard knocking from within.

Ot Moor: several medicinal wells are in this marshy area. One of these wells cures diseased cattle that drink its waters. Others are said to heal various eye and skin ailments.

Radway Grange: a calf-sized black dog is often seen here. Red Horse: a gigantic horse has been cut through the turf, revealing the red soil beneath.

Rollright Stones: this stone circle is one of the most legendary in Britain. It is 100' in radius. The stone circle was an invading army which was turned to stone by a witch, who then turned herself into a yew tree. Sometimes, they walk to the nearby stream to drink. Another, larger standing stone, the King Stone, is the leader of the army. A nearby stone circle, called the whispering knights, were conspirators against the king. The witch performed permanent magick to turn the army to stones, and then used the rest of her magical limit to turn herself into a tree.

Smithy: this long barrow has a facade of six massive stones. Inside lives the faerie or god called Goffanon the smith. If

anyone leaves their horse and a penny here overnight, it will be shod the next day and the money gone.

St. Albans: This walled city holds the tomb of Britain's first martyr. A benedictine abbey church houses the shrine. Due to many reported healing miracles, this is one of the most popular pilgrimage sites in Britain.

Here, too, is the battle site where King Uther last defeated the Saxons. Every anniversary, on May 22nd, the site of the battle still rings with the clang of sword strokes, the shrill cries of wounded horses, and the terrible groaning of the wounded.

A few days after the battle, Uther was poisoned and died. On each May 28th ever since, a great piercing shriek of grief shatters the dawn, and at 2 am a phantom funeral cart arrives bearing a coffin and drawn by headless horses, while ghostly monks sing.

Stanion: at this site a faerie cow appeared and provided milk for all. A witch arrived and ordered it to fill a sieve, and the cow died trying.

Torbarrow: this is an ancient barrow. When grave robbers broke in, they found a living guardian protecting a great treasure, and barely escaped with their lives.

Wayting Hill: a round barrow which holds barrow wights. Nearby is a holy well and a shrine to Saint Faith.

Faerie

There are other places than those we know around us, other lands where the rules are different. Travel to these strange places is sometimes possible, but their dangers prevent all but the boldest from attempting the journey.

Glory awaits those who do take up the challenge, but death awaits those who fail. The Other Side is an ancient place, eerie and full of magick.

In faerie the senses are muddled. The land is mutable, like a dream. Magicians, because they have Talent, can deal better with faerie and remember their travels in it. The untalented remember it vaguely, like a dream.

Faerie is different form our world in many ways. Our perceptions and sensitivities are attuned to our world, and when we encounter the other world our understandings are so divergent from normal that they seem paradoxical. Thus we find that in faerie:

- Time is different. The laws of time are so alien that humans who experience a stay there always experience either temporal compression or expansion (but not both). Thus one time a man might visit faerie, and while there marry and raise a son, then return to find that one day has passed on earth. Alternately, someone might be in the Other Side for a few days and return to an earth which is many years older. In other cases an observer may witness the centuries-spanning growth of an oak tree within moments.
- Space is different. It is both far and near. It is impossible to find your way there, yet it can be found in a nearby grove, river or desert. One time you may take forever to reach a site, while another time it takes only minutes. Sometimes it seems a place cannot be seen unless it wants itself to be seen. A single place may change itself to be another place, without the observer noticing.
- The denizens are different. The residents are not human even though they do many things the same way people do. Their morality and sense of priorities are different from humans'. Although they are rarely benevolent they are never truly evil. All the same they are usually good or bad, not neutral. Their actions and motivations are not always understandable to human beings. Their exercise of friendship, goodness, hostility, and terror are not human, but to humans those emotions seem similar enough that people cannot properly judge things in the faerie realm with any certainty.
- It is Spectacular. Many unique places exist; usually dwarfing any earthly setting in comparison. Wealth, abundance and plenty are limitless. Natural beauty is supernatural. And in dark places the fear, hatred, and terror are unlimited.
- The Impossible occurs. Maybe one person is in two places at once, or two being share in one body at once. Animals speak. Beings change their shape. Perhaps foreign consciousness or perceptions are temporarily imposed upon visitors. The dead may be met.

Performing Magick in Faerie

Faerie is the place of magick. It is the other side of our consciousness, the realm of things that we cannot know or understand with our conscious minds. Magick is everywhere in faerie; faerie is made of magick.

Faerie, then, as the place of magick, is ALWAYS potent. There are all types of magical energy everywhere. A magician is almost always assured of finding the power which he needs. He can perform almost any type of spell while in faerie, and at no cost in fatigue, because the magick is not taken out of the Other Side.

Among the great treasures of the Other Side are magical artifacts forged by unearthly beings. They may be found and brought back to this realm. The sword Excalibur is such an item, as are several other great artifacts found in the tales.

Such items can be gifted to mortals by faeries, or knowledgeable magicians can journey into faerie seeking them. An artifact in faerie could be a sword stolen from a faerie knight, or wooden bowl taken from a faerie's mantle place. Not all items in faerie are of use. A journey in faerie is not a scavenger hunt; a magician needs to know what she is looking for.

Finding, obtaining, and returning with such an artifact is a very difficult task requiring guile, magick, and martial prowess in the extreme. It is not for everyone. Indeed, it is for almost no-one. Only the most powerful mages should ever attempt such a thing, and then only after a lifetime of planning.

Entering Faerie

Faerie is the place where now live the fey folk, the earliest inhabitants of the isles. They have been pushed back into their own world by men, and few wander the fields of Britain any longer. Those that do only come at certain times: by night and by solstice. The Glamours that they fey are so expert with can warp reality such that people may never suspect when a faerie is actually sitting on their shoulder.

The entries into Faerie are many and varied. The most common are Faerie Hills. These hills, on rare nights, open up and reveal the court of elven kings and their revelers. Any who enters Faerie by these hills must first pass though the court.

Sometimes, Faerie rings can be found in the deep woods. These are usually a circle of stones in a small clearing. If the proper rites are performed, a portal to Faerie can be opened in them (see Detect Faerie).

Tombs of the ancient dead are also gateways to Faerie. These old tombs were dug into Faerie Hills and a glimmer of the magick can still be found on dark nights.

Other entrances include a bridge or ford, A blinding fog, unnatural darkness, or passage by boat.

When a person enters faerie, roll on this table to see how time passes for them.

D20 roll	Time Shift in Faerie
1-5	time elapses the same as "real" time.
6-8	one hour passes in "real" time for every day spent in Faerie.
9-12	one month passes in "real" time for every day spent in Faerie.
13-15	one day passes in "real" time for every hour spent in Faerie.
16-17	one day passes in "real" time for every month spent in Faerie.
18-19	one year passes in "real" time for every day spent in Faerie.
20	one year passes in "real" time for every hour spent in Faerie.

The Fey

The Fay are an ancient race that dwells in the darkest reaches of the Forest of Bür. Long believed to be a myth by the people of Camelot, they were discovered to be very real in the last twenty years thanks to Morgan and her son, Mordred.

The Fey worship a god called Silvanis, a Celtic deity with power over nature, and they believe that de Hautdesert – the Green Knight – is his earthly extension. Due to their devout belief in Silvanis, and their heathen mastery of illusionary magic, the Fey are shunned by many of Camelot's more refined denizens.

Many years of inbreeding and hard living have made the Fey a strange sight to behold. They have gangly limbs, narrow

features, luminescent eyes, and long, pointed ears. They use their hands a great deal when speaking - a useful distraction should they decide to weave an illusion. Many wanderers in the Forest of Bür have become lost forever or been driven hopelessly mad as a result of the Fey's phantasms, and villagers are leery of them when they come to trade their oddly fashioned, handmade goods.

In her youth, Morgan left the court of her stepfather, King Uther Pendragon, and became lost in the depths of the woods. Frightened, she made her way to the nearest sound and came upon an encampment of the Fey. She marveled at the size of the camp, at the gardens, and at the numbers of the weird-looking folk there. Curious, she approached them and was accepted into their fold shortly thereafter. For many years she lived with them, learning their craft skills and their magic. In return, she shared with them her hatred for Uther and later Arthur Pendragon and convinced them that, with England under the rule of so corrupt a family, they'd never be safe from intruders.

After a year, Morgan was allowed to partake in the Wicker Man Festival, a month-long celebration of Silvanis, and, on this occasion, she met the great and fearsome Green Knight. He recognized Morgan for what she was, a liar and sneak, but did nothing to stop her from living amongst his people. She respected his rule as King of the Fey, and he didn't care what became of the human kingdom. To him, all of humanity was a blink in the eye of history and, therefore, inconsequential.

Society

The Fey organize themselves in clans, and each of these holds one tier in a hierarchical caste system. The Lobeholders are the most powerful and control virtually all interests of the Fey. They comprise a sort of ruling body that determines the general direction of the nation at large. The Lobeholders are master artisans, extremely intelligent, and keenly observant.

The Silverkiels hold the second tier in Fey Society. Their mastery of combat and devotion to the defense of their people has earned them the respect of all others among their race. The Silverkiels chafe under the caste system, despite their position of prominence within it. While they have never revolted, an undercurrent of dissatisfaction within their ranks makes it always possible.

Beneath the Silverkiels in the hierarchy are the Giantsteppers. While these individuals hold little social power among the Fey, they are valued for their command of espionage. Experts in information brokering and in theft, they contribute key intelligence that allows the Fey to make decisions as a people. The Giantsteppers are also fanatically loyal to the existing caste system - much more so than any other clan beside the Lobeholders. This makes them an invaluable ally to those at the top.

At the bottom of the Fey social structure are the Stonegrinders, who provide most of the general labor for the nation. Despite their history as the oldest clan of the Fey, they are almost universally reviled by the Lobeholders and the Giantsteppers, who see them as little more than animals. Even among the magical Fey, class prejudice against those who must work for a living is prominent.

The Fey believe that the caste system is the will of the Old God. Because they see the Green Knight as his living embodiment on Earth, there is little impetus to change. The Lobeholders prefer it because it protects their position atop Fey society, and they thus encourage the doctrine of the Old God's Will as well as the implied threat that de Hautdesert will become angry to encourage the Giantsteppers to support them. In truth, the Green Knight doesn't care how the Fey rule themselves as long as they continue to pay him tribute and worship him as a god.

The feared and respected Silverkiels make no secret of their hatred for this antiquated system of government, and their most vocal member, Phelot, urges his clan to overthrow the system. Morgan vociferously opposes any course of action that would deter the Fey from aiding Mordred in his quest to claim the throne of England from King Arthur, and this has set her at odds with the venomous Phelot.

With the rest of the Silverkiels behind Morgan, Phelot does not dare to make a move. Instead, he bides his time, looking for opportunities to sow discontent. Ironically, he found a good foil in Mordred. He carefully attempts to make the youth believe that he would be better off taking the throne without the aid of the Fey and offers to help him recruit more human knights. The plan has begun to bear fruit with Mordred growing increasingly uncomfortable with his Fey allies.

Within the clans themselves, each member receives equal political power. Thus, every individual gets one vote in clanwide matters. The right to vote is conferred on a clan member's sixteenth birthday. No single individual is recognized as clan leader regardless of age or experience. This rule is also the will of the Green Knight. In this way, he prevents revolution before it starts: he is the only Fey chieftain.

Neither Morgan nor Mordred observes the Fey caste system. Neither has joined a clan or married into one.

The Clans of the Fey

Each of the Fey clans is a close-knit extended family. All of them coexist in a huge bivouac known only as the Camp, which is located in the deepest, darkest underbrush in the Forest of Bür. Each clan is responsible for a different task in Fey society, and each takes its responsibility very seriously. The Clans are described in greater detail below.

The Lobeholders

The Lobeholders are the Fey's master craftsmen, priests, and artisans. They are smarter than the average Fey, reclusive and short-tempered. They live in family units of five to seven and commonly burrow underground to set up their workshops and dwellings. Their name stems from a clan-common habit of tugging at their ear lobes as they appraise an object.

They regard the other clans as lesser, subservient beings, and do not consort with them openly. As a result of their high status, they receive the best dwellings and food in the Camp. This only causes the resentment of the Stonegrinders and the Silverkiels to grow. Due to the Silverkiels' military strength, the Lobeholders do not want to provoke them. Thus, they keep their remarks and jibes as infrequent as possible.

The Lobeholders dictate policy for all of the Fey, yielding their authority only to de Hautdesert. In matters of policy, they consult others only when their own considerable knowledge does not suffice. This typically is confined to conferring with the Silverkiels on military issues.

The Silverkiels

The Silverkiels are the warriors of the Fey. They are forever alert and watchful, protecting the Camp from the prying eyes of outsiders and brigands. They brook no nonsense, refusing to barter or make deals with interlopers. The Silverkiels are the most skilled and dangerous of the Fey in combat, and they make up the bulk of Mordred's army.

Silverkiels are not interested in the caste system, and they only observe it when members of the Lobeholders or Giantsteppers are watching. Service in combat alongside the Stonegrinders has made them indifferent to the social strata of the Camp, and they resent the barbaric treatment that the Stonegrinders often receive.

The Giantsteppers

The Giantsteppers are the Fey's thieves, spies, and information brokers. They are the most worldly and well-traveled of all the Fey People, and, as a result, have the best sense of humor.

This clan observes the caste system with an almost religious zeal. They lick the boots of the Lobeholders with staggering enthusiasm. The disregard shown to the ancient social system by the Silverkiels enrages them, but they preserve the peace by keeping their complaints quiet. Still, they feed information about Silverkiel transgressions to their Lobeholder masters regularly.

The Stonegrinders

The Stonegrinders are the most common of the Fey. They are the body of the Camp, and are less specialized than the other clans. Stone grinders take their name from the original Fey laborers who founded their society, and take great pride in their background, often reminding higher-caste Fey of their clan's origins.

As a result of their low station, the Stonegrinders do the lion's share of the work, eat the least appetizing food, and live in filthy hovels and diseased conditions on the outskirts of the Camp. Despite their misery, they rarely complain.

Diminutive Faeries

Tiny beings, the size of small birds and large insects, can be found in faerie. They love flowers and things of beauty. Despite their size they can be very troublesome with their quarrels, and they love to tease travelers by pinching horses to make them skitter, making strange or alluring sounds from nearby, and slipping into their dreams at night.

If you find these beings around you, turn around and go back where you came from. They are a warning of greater dangers, because they are most commonly found on the outskirts of some larger faerie gathering or a gateway into the Other Side. If you must remain, try to ignore these little beings. Though a great nuisance, they are relatively harmless, even if enraged.

Giants

Several types of giants are known, perhaps belonging to different tribes. Common giants are not much bigger than a huge Saxon, and they are always too large to ride a horse. Larger sizes are known, ranging up to the truly monstrous giant capable of stamping a village flat.

Dispatch giants quickly, and run away from the ones which are too large. Not all can be killed, and even some of the small ones are capable of slaying a man with a single blow. They are not easy foes, and not to be toyed with. They are, however, usually stupid and slow.

Trolls

The origin of the Trolls in Britain is unknown. Some say that they have lived here since time immemorial, while others say they came with the Saxons or the Irish. Some scholars even maintain that they are entirely mythical creatures, sprung from the minds of gullible, drunken peasants who have been frightened by a bear or a boar in the woods, far from the learned centres of culture.

Most common people do believe in their existance, though, especially in Wales and East Anglia, where the sightings has been most frequent. From what they tell, there appear to be not one, but two different kinds of Trolls. The tales differ a lot between the east and the west, and the two kinds of Trolls are referred to as Mountain Trolls (in Wales) and Woodland Trolls (in East Anglia).

The differences lie mostly in the areas of culture (or lack thereof), philosophy and way of life. In appearance and general behaviour the Mountain and Woodland Trolls are very much alike, although the former tend to be bigger and more rash.

What lies behind the stories of Trolls turning into stone when exposed to the sun is the fact that Trolls get drowsy when out in daytime; they're normally a nighttime species. Added to this, there is the peculiar fact that Trolls sometimes, for reasons unknown, can stay in one place for a very long time. Some say this is because of their stubbornness - if a Troll decides to wait for something, it will not lose interest.

Other claim, that these hibernating trolls have searched for solitude to contemplate some problem beyond our fathoming. This does seem, in view of what we know of Trolls' intellectual gifts, quite improbable. However, after enough time has passed, such a hibernating troll will be indistinguishable from the surrounding terrain, overgrown with moss and grass, surrounded by trees and bushes.

Stories tell of travellers seeking shelter from the wind behind a rock--a rock which wakes when a fire is lit against its side. Thus awakened, the Troll is often furious at having been disturbed and attacks at once. After the disturbance is removed, however, the Troll is likely to return to its former, dormant state.

Troll will normally eat anything that isn't too hard to chew. Trees and rocks are generally left alone, and when they catch a larger animal or a person, their first action is to rip off the head and throw it away. It is speculated that this is because they do not like the taste of brains. A Troll is usually hungry all the time, but since this is the normal state for a Troll, they have learned to ignore it. A Troll pursuing another matter may pass a stack of hay or a herd of sheep without being distracted.

An enraged Troll does not stop fighting until the threat is no more. Normally, they fight with their bare hands or use a club. On their fingers they have sharp claws which often carry infections.



Meeting Faeries

Here are accounts of what knights should expect upon meeting faeries. This is given as the common knowledge of ordinary knights. Pagans, or people familiar with magick, may know more.

The Seelie Court

Seelie means “blessed.” These are the good faeries, who commonly travel in troops.

The seelie court is usually discovered by following sounds of distant music. The light is pale, like moonlight, and comes from no discernible source. Voices become clear as you draw closer. Dancers and entertainers are sighted, and servants dressed in green coats and red caps. The crowd includes many faerie types, some dancing to the elegant music and others laughing, drinking, and dancing jigs to more riotous flutes.

Ladies and gentlemen among them always greet visitors happily, and invite them, then lead them to the seat of the king or queen, who is always at the center of the festivities. The nobility among them wear white, silver, and gold flowing clothing. They always appear to be unguarded, but horrifying giants appear immediately if they are threatened. The nobles are always courteous and polite, and curious.

Visitors are encouraged to eat, drink, and dance. They will always find something to tempt them to stay. Never do this unless you wish to spend eternity in their company! To eat or drink with the faeries is to subject yourself to their time.

Never offend these nobles! Nor be slavish and afraid, for they hold cowards in contempt. They often dictate, but hold only the power which their visitors let them hold, for they will always be courteous to those who were invited to join their gathering. If they cannot dictate, they will always negotiate, and love to haggle. Be cautious in making agreements: they follow the letter of the agreement, and are skilled at making little promises contain big surprises.

The Unseelie Court

The unseelie court is a court in name only, for these malicious creatures are almost always found by themselves.

Bad faeries are ugly and sullen, never making much attempt to conceal their innate hostility and bad intentions. Their humor and temper are as ugly as their face, and they must not be ignored or else they may cast an elf bolt at your unprotected back.

If surprised, these beings are always hostile and engage quickly in combat if they can not flee. If they willingly reveal themselves it is because they have a need, and so whenever seen they can always be negotiated with. Sometimes they can be found by accident but do not attack, which usually indicates that they have something already planned against the visitor, they have some hidden need for the visitor, or they are curious.

The Green Knight (De Hautdesert)

De Hautdesert - the Green Knight - is a unique Earth Elemental. In addition to the usual powers, he also has a few special ones of his own. He is attuned to the forest, and thus is a sort of tree elemental. In his usual form, he appears as an enormous oak tree, reaching some 30 feet in height. In this aspect, he resembles an ent, but he is no plant.

The Green Knight is a force with which to be reckoned in the dark depths of the Forest of Bur. He is the leader and king of the Fey and a master of trickery. He has no opinion regarding the impending war for the human throne since he is certain that he will continue to reign in the wilds unchallenged. Even Morgan Le Fey is frightened of him, and she bows to his power over the woods (though she seeks some way to master him).

The Fey are convinced that he is the last remaining "Old God," ruling the wilds as the One True God rules the faith of the humans. He resides deep in the darkest heart of Bur, where he plots his next prank against Arthur's questing knights. He is full of mirth at all times, although his humor is often cruel. No one knows how old he is, and none dare to ask.

De Hautdesert frequently polymorphs himself into a human wearing shining green plate armor. It is in this form that he generally chooses to approach human beings. He is particularly fond of chasing human women. While so disguised, he wields a +6 magical battle axe.

The Green Knight is a wild card in the power struggle for England and, regardless of the Fey People's loyalty to Morgan, should de Hautdesert command them to return to the forests, they will obey. This is one more reason Morgan seeks some means master him. As for Mordred, he is frightened of the Green Knight, having once seen his shift from elemental to human

form. He is one more reason why Mordred would like to be less reliant on the Fey.

The Green Knight is happy to battle in either of his two forms, though the elemental one gives him the most natural advantages. In human form he relies on his battle axe. As an elemental he simply beats his opponents into submission with his huge branches. In both guises, he will Animate Trees both to help him and to terrify his foes.

The Green Knight can Animate Trees within a 300 feet range at will. He can control up to 10 trees at once. It takes a tree a full round to uproot itself, but once it does so, it can move at a Speed of 10 feet.

The Wild Hunt

The Wild Hunt is a dangerous gathering of malevolent spirits and ghosts which can be encountered in almost any wilderness. It is audible first as a distant howling and blowing of horns, then grows louder as hoof beats of terrible horses, and finally the moans and cries of men can be heard.

The host itself may change from time to time, sometimes being led by Heme the Hunter, at others by Gwynn ap Nudd, and perhaps even by Wotan, the Saxon god of the dead. It might ignore men on the ground, it might try to irritate without harm, or it may attack with the desire to carry off everyone to the land of the dead. The Hunt is utterly unpredictable, and should be avoided by everyone if possible.

Lands of the Dead

Many people believe that the faerie realm contains the lands of the dead. If an enchantress can enter faerie, it may be possible that she can locate the realm of the dead, although such a trip is perhaps the most difficult and dangerous possible.

The Forest of Bür

Located three days' ride from Camelot is the Forest of Bür - 200 miles of dense vegetation and ancient trees. The land is hilly within the forests with deep crevasses and chasms that seem to drop away into nothing. These pits have swallowed up many an unwise traveler. Beasts of every size and variety dwell here, and clouds of insects thick enough to blind swarm everywhere. The trees, some of which are older than human history, rise up high enough to keep the woods in shadow year-round, blotting out the sun and stifling the wind. It is here on the great frontier that the mysterious Fey live and work, surviving by using skills forgotten by the rest of humanity.

Traveling through the Forest of Bür is hazardous at best and lethal at worst. Animals and creatures with a taste for human flesh and blood rely on the arrogance of the civilized for survival and prosperity, and the Fey take a certain pleasure in misleading and cheating those who happen upon them. For every day spent moving through the Forest of Bür, roll on on the table below to determine if an encounter occurs.

2d6 roll	Creature
2	Basilisk
3	Cockatrice
4	Giant Spider
5	Fey
6	Giant Constrictor Snake
7	Wild Boar
8	Wolf Pack
9	Brown Bear
10	Huorn
11	Unicorn
12	Questing Beast

The Tower of Bür

The Tower of Bür is an antiquated, crumbling relic of a time long past. It was built during the time of the Roman Empire and has sat wretched and crumbling ever since. It was the site of Merlin's defeat and imprisonment at the hands of Morgan and the Fey, and, before that, it was the home of Meleagant. It was here that he brought the kidnapped Queen Guinevere and lost his duel with the gallant Sir Lancelot. Aside from Camelot itself. the tower is the most prominent and storied structure in Arthurian England.

The tower is composed of powdery and rapidly dissolving shale and soapstone the color of sadness. Moss grows in the crevices, and ivy climbs the exterior, strangling the tower's turret. It sits in a patch of brambles and thorns, and skeletons dot the approaches. Fallen and shattered roof slates litter the ground all around it, and it looks as if a strong storm might topple the sagging structure. Haunted by the twin tragedies of Merlin's defeat and Lancelot's and Guinevere's sin, the whole place has a spooky feel. It is the site of the corruption of Arthur's rule, and, as a result, it seems cursed to all who see it.

Legends of fantastic hidden riches have brought heroes and rogues from the world over to this desolate and decaying place, but all have been turned away before ever entering the tower's cold heart. Those few who did not perish trying to cross the Swordbridge, were unable to gain access. The Fey's powerful magic that sealed Merlin up inside it prevents others from entering too.

Gaining Entrance

The Swordbridge, which guards the entrance to the Tower of Bür, stands ten feet tall by one foot wide. It is sharp enough to cut a human being in half. Any attempt to cross it on foot inflicts 2d6 points of damage to the creature touching it. Although it is only 30 feet across, attempting to cross it must be done slowly to attempt to minimize the damage. Moving faster than 10 feet per round doubles the damage.

If a character survives the bridge, getting into the tower is no easier. To keep Merlin inside for all eternity, Morgan had her Fey companions cast a Forbiddance spell around the door and only a character of Chaotic Alignment can approach the door. All others must succeed a WIS CR-3 or take damage based on their Alignment. Those who neutral take 3d6 points of damage if they fail and are hedged out back onto the Swordbridge. All other characters take 6d6 points of damage upon failure and are hedged out back onto the Swordbridge.

If a character ever fails he is permanently Forbidden. Those characters who do manage to make it through the spell zone must still contend with the door, which is enchanted with a Restrain Portal spell. It is possible to scale the walls to climb in through the top of the tower, but this approach has its own hazards because, while there are plenty of handholds, the crumbling shale of the surface makes them doubly unsure. If a climber fails a check, he has a hold crumble away, causing the character to fall to the ground from whatever height he had attained. A character must make three successive Climb checks to make it to the top. He gains 20 feet on each successful roll.

Inside the Tower

Once inside, a vast, dusty hall leads to a series of closed doors on either side. The hall stretches all the way to the tower's distant back wall. The vast majority of these rooms are non-descript, but a few of them do contain interesting remnants from previous eras.

Merlin's Doom

This half-round room trapped the greatest of magicians, Merlin himself. Unable to escape due to the power of the Fey's magic, he accepted the form of a Wraith, allowing his mortal body to perish. None have entered the tower since this time, and anyone entering this room will find Merlin's dry skeleton still clothed in his flowing red, black, and purple robes, which are old and rat-chewed but retain their brilliance.

Resting beside him is a bronze wood staff shod with brass bindings. It is slightly tarnished from having sat here for years without care, but it remains a fully functional Staff of Fire, which has 14 charges remaining. Around his wrists are iron bracers. These too look worn from neglect, but they are Bracers of Armor +5. Finally, tucked up his left sleeve is a wand made of polished bone and wrapped at the end with leather. This is Merlin's Wand of Petrification, and it has 32 charges remaining.

The Haunted Chamber of Avalon

Dust across the room from Merlin's final resting place is another half round room identical in size and shape. An ancient and faded sigil is inscribed on the door. It is impossible to decipher its meaning, but its size and shape suggests that it once held power, perhaps keeping something trapped inside. Now, the door is unlocked and standing ajar.

Inside, a scatter of smashed furniture and bits of glass litter the floor, and the walls retain what appears to be dried blood. Within the center of the room is a human-sized coffin. It is made of iron, and the seal of the Pendragon family is painted on the lid. Beneath it, there is an inscription:

HERE LIES UTHER PENDRAGON -
A LIAR, A MURDERER, AND A RAPIST -
ENGLAND DESERVED BETTER

Merlin was not the first enemy that Morgan entombed in the Tower of Bür. Morgan fled Gorlois's castle shortly after Uther

married her mother. She fell in with the Fey, and begged them for a favor shortly after being adopted into their society. She slipped back into her home and poisoned the king. Then, as he died, her Fey friends abducted him and brought him to the tower. As he lay dying, Morgan told him it was she who had killed him, and that she would destroy all that he and Merlin had wrought. She also told him that his suffering would never end. Then she sealed him in the coffin, and one of her Fey cast an Arcane Lock spell upon it so that he could not escape.

Morgan wasn't done, though. She had another of her companions cast a Raise Wight spell on her stepfather after he expired. The spell transformed him into a Wight. He has been unable to escape his tomb. Occasionally (prior to sealing Merlin in the tower), Morgan would come to visit the former king. She would speak to him through the walls of his coffin and tell him just how she was destroying his son's kingdom.

In addition to a Wight's natural hatred of all life, Uther is quite mad. He has lain in this casket for decades, unable to escape, and his black thoughts are consumed only with a desire to destroy. If he is released from his prison, he will show no gratitude. He will simply attempt to kill anyone with whom he comes in contact. If he survives the encounter, he will attempt to leave the tower in search of Morgan.

The Food Storage Room

Entering this room forces the character to succeed a CON CR. Those who fail are Nauseated for ld3 rounds and cannot enter. This place hasn't been updated since Lancelot slew the tower's last living inhabitant, Meleagant. The foodstuffs once stored here are rotted and putrid, and the stench that they give off is nearly overpowering.

The Bunk House

Once a barracks for Rome's legions, Meleagant used this room as a jail. Several sets of rusty shackles anchored to the walls hang quietly. The beds have long since been removed, replaced by stocks, an iron maiden, and a brazier. A pair of steel rings is set into the floor. A successful Bend Bars roll is required to pull open the vault doors and reveal a dry well twenty feet deep. It's impossible to determine if the well simply dried up over time, or if Meleagant deliberately emptied it so that he might use the space to incarcerate someone.

The Kitchens

It is clear that this place was a kitchen long ago, though it looks to have fallen into a state of disrepair when Meleagant was still alive. A massive fireplace dominates the north wall, and a cauldron big enough to fit a human-sized creature rests in its ashes. The cauldron is rusted, and it leans a little to the left owing to having rusted through on part of its bottom. What looks to have once been a spit is suspended over it.

Dangling from the ceiling are numerous hanging chains. These too have rusted through, and a strong pull will unhinge them, pulling them down with a great crash.

Meleagant's Quarters

Behind a thick oaken door bound in iron locks is the only posh space in the tower, once used by Meleagant as living quarters and bedchambers. Here again, though, age and disuse have taken their toll. The frame is still in decent shape (though it needs to be refinished) but the feathers in the bed have all molded, and the cloth of the mattress is moth-eaten. Meleagant's personal effects remain. A wardrobe filled with rotted clothes stands in the corner. A gold signet ring sits on a beat-up nightstand. Aside from the destruction of the clothes and the mattress, it is as he left it and almost seems as though he might return.

The Turret

At the top of the Tower of Bür is the turret. It is an open yard of brickwork surrounded by archer's mounts with murder slots cut into the brick. It was here that Lancelot defeated Meleagant, and here he also betrayed Arthur by consummating his lust with Guinevere. It gives a perfect view of the tree line of the forest, and in the great distance, the walls of Camelot.

The Lake of Viviane

Hidden from human eyes is the Lake of Viviane, home of the Lady of the Lake. The water is somewhere underground, and only Merlin is privy to its whereabouts. Many times in past centuries, glory hunters and wandering pilgrims have happened upon it, taking time to rest and drink or bathing in its perfectly blue waters. Unbeknownst to these visitors, the lake itself is made up of the Lady's body. She will remain still and quiet unless provoked or polluted, at which time she will form a fearsome liquid body for herself and strike the offending party.

It's said that the Lake of Viviane does not actually exist in one particular location. The Lady knows all who seek her, and she goes to those she finds worthy. Others claim that there is no Lake of Viviane. The Lady of the Lake simply appears in any suitable body of water to those she wishes to see. Both stories are true.



Adventuring

A primary activity of all the famous knights during Arthur's time and after is to adventure. Adventuring, in fact, is the activity that sets famous knights apart from those lesser knights who stay at home.

Adventuring is recognized as a legitimate knightly duty by the Arthurian court, one every bit as important as one's duty to stand garrison and serve an active 40 days in the field. Most knights do not take the job, though. For them, the everyday activities of guard duty, tournaments, and battles are enough to satisfy their sense of adventure. Other knights, seek more and thus undertake dangerous and glorious quests.

Most of the lords of Logres are in favor of this new "sport" of adventuring, and are happy to oblige those knights who wish to engage in it. The lull of peace following Arthur's rise leaves castles full of boisterous fighters with nothing to fight. Adventuring sends the knights to work off their energy elsewhere, perhaps far away from Logres. Undoubtedly, the lord hopes that the questing knights' vigor will arouse something from his other less enthusiastic knights, as well. Adventures abound. Even stay-at-home knights have a few adventures as part of their routine, without having to go far to seek them out. Such adventures include going to tournaments, participating in battles, engaging in romance, visiting unusual sites, and encountering unusual beings.

Questing: If knighthood is the heart of a King Arthur campaign, questing is its soul. A quests includes adventures, but not all adventures are quests. A quest is a protracted series of adventures that must also include the following elements to qualify as such: going to an unknown place, encountering something mysterious or unusual, facing unusual dangers, and facing death. Quests must, by definition, occur in strange lands where High Adventure and opportunity wait to test the neat ideals of the heartland of civilization.

To go on a quest, a knight must request a leave from their normal duties to their lord. On a quest, as in any enterprise, a knight represents not only himself, but also his lord, so the lord will agree to send only individuals whom he will not have to bail out of trouble, or who will not bring shame or dishonor to him. A time limit is often imposed on absentee time for questing. The proverbial "year and a day" is a good starting time period. At the end of the leave period, the knight must return to court and report the results of his activities. In time, as a knight gains repute, the leave may be considerably longer, and sometimes even indefinite, particularly if it is assigned for a specific task.

The Castle Of Tears

This adventure can be set at any time during the third or fourth phases of the King Arthur Campaign. It is designed so that it can fit into an ongoing campaign or be played as an adventure in itself. The meeting with the knight on the bridge can occur as player knights are travelling to or from a tournament, or are simply riding across the land in search of fame and glory, etc.

The adventure is designed around one of the main incidents that occurs in the tale of Sir Tristam and the Lady Isolt at Castle Of Tears, called Castle Pleure by Malory. It is recommended that this scenario is set before Tristam and Isolt visit Castle Pleure. It will also be necessary in this case to either have Sir Brewnor and his wife escape the wrath of the player knights at the end of the adventure, or have another knight take over Castle Pleure and reinstate the onerous custom of Sir Brewnor after the adventure has concluded.

Introduction

This adventure is set in the land of Cardigan, along the Western coast of Cambria. Away from the coast the land is fairly mountainous and savage Irish tribesman inhabit the higher regions of the area. The nominal ruler of Cardigan is King Heidyn. He is vassal to no one. The Irishmen of Cardigan are organized into tribes which constantly quibble and war among themselves. On occasion they join for a short while to repel invaders.

To begin the adventure, the player knights are riding along the Cardigan Coast. They can be riding knight-errant in search of adventure, shipwrecked here as in the original Tristam stoy, or simply using the only north-south highway in Western Cambria.

The Bridge Of Forgetfulness

The early morning mist has begun to recede as the knights ride along the Cardigan Coast. A small flock of swallows is startled into the air as the knights ride by. Ahead, outlined through the mist is an old stone bridge, which crosses the Aeron river. Visible across the bridge is a mounted knight. He holds up his hand and calls out a challenge to the approaching knights. [Heraldry. Success = the knight is Sir Diarmait, an Irish knight from Estregales.]

"If you wish to cross the bridge Sir Knights, you must first joust with me and unseat me from my horse. I have no wish to anger you Sir Knights, but it is my curse to challenge all knights that seek to cross this bridge and tell them of my tale."

"I am Sir Diarmait of Estregales and I am trapped here by the sin of pride. I first came upon this bridge as I was riding to Llanbadern Fawr with my betrothed. Saint Padern, head of the abbey there, was to marry my beloved and I. Upon this bridge I was so filled with love that I made a boast I now regret. 'There is none more beautiful in this world or other,' I said, 'than my own betrothed.' And she replied, 'You speak the truth my love, for there is none fairer than I.'"

"Both my lady and I crossed the bridge, but upon reaching this side I found I could ride no further. I tried to break the geas that was laid upon me, yet it was to no avail. I am trapped here and can go no further. My lady went off to get aid for me... she never returned. I have been here for several months now. Whenever knights such as yourselves approach, the words of challenge escape my lips and I must do battle. This is where the curse upon me becomes crueler still. Every time I am defeated, another memory of my lady is taken from me. My heart is still filled with love for her, yet I remember not her name, her face, or the times we spent together. Such is my tale, a tale I fear I am doomed to repeat until the end of days."



Sir Diarmait is an Irish Christian knight from Estragales. He has been trapped om the bridge over the river Aeron for many months while he has awaited the return of his betrothed.

Age 22 Honor 2370 Level 12
Body 35 Fat 28 Armor 9

STR 19
DEX 13
CON 20
INT 13
WIS 11
BAV 15
APP 18

Sir Diarmait completes his tale and lowers the visor of his helm. The joust is for love. He will joust against the player knights as often as they wish.

Player knights that defeat Sir Diarmait have a memory stolen from them. This is indicated by the player knight losing 5% from any one of his skills, at the gamemaster's discretion. The memory lost is replaced by the image of a beautiful, red haired Irish lass named Kathleen. The player knight is entranced by the vision of loveliness that has entered his head. Her hair smells like fresh heather on a spring morning, her eyes sparkle like the moon on a clear lake and her voice is as soft as the dew kissed grass of the rolling hills.

Sir Diarmait cannot break the curse that has been placed upon him until he is reunited with his betrothed and is married to her upon the bridge. Unfortunately, Sir Diarmait does not know this. It is up to the player knights to find this out, an opportunity they will have in the course of the adventure.



Two Brothers

The bridge fades in the distance as the player knights ride on. They continue riding for several hours before coming across two men heading towards them down the road. One man is afoot and leading an old sway-backed horse. The other is atop the horse. He is slumped against its neck, coughs, and moaning loudly as though in pain. Both men are dressed in peasant's clothing.

The peasant pulls his horse to the side of the road as the knights come closer. He fears that he has angered the knights by baring their path. As they approach, the player knights make [Awareness. Success = the knight notices a yellowish complexion on the man upon the horse.] Those who succeed may roll [First aid. Success = the affliction appears to be the plague, or some similar disease.]

The peasant leading the horse is named Gwynn, and the man slumped against the horse's neck is his brother, Pwyll. Both men are fanners from the village Borth, at the mouth of the Dovey River.

When spoken too, Gwynn stutters a little, out of fear. The stutter gradually disappears as his confidence grows. "S-S-Sorry Sirs," he says to the approaching knights, "I d-d-didn't mean to get in your w-way. I just t-taking poor Pwyll here to

the wise woman. He's sick you s-see. No n-need for you to fear though s-sirs, tis Hag's Breath. It isn't contagious."

Having gained the knight's interest, Gwynn continues his tale. %as the night before his wedding that it happened. She comes to people in their sleep, you see. Sneaks up and breathes her foulness on them. You can't never tell who she's going to do it to. She breathed on me, but I didn't get the disease. Takes 'em a long time to die too. Took Math over two weeks before he went. I couldn't let that happen to Pwyll. That's why I'm going to Imane. If she can't help him, then he's dead for sure."

If asked, Gwynn tells the player knights that Imane is the local wise woman. She lives in a small hut at the foot of one of the nearby mountains. "Been there for years," he adds. "There's nothing that goes on in these parts that she don't know something about. I can show you the way, if you care to come."

Gwynn can lead the players to Imane, or give them directions to follow on their own.

Imane The Wise Woman

The trip to the hut takes about six hours along a steep path. Rocky outcrops and thick brush cross the way to the hut, making riding here almost impossible. If they insist on riding, then have the players roll [Riding. Failure = the knight's horse stumbles.]

Thin tendrils of grey smoke rise from the hut at the base of the tall peak. The tiny hut has been constructed from the debris of the surrounding wood. An old crone stands stooped outside of the fragile dwelling, gathering twigs and leaves. She looks up at the sound of the approaching knights and hobbles to the front of the small hut. "What do you want?" she demands in a cackling voice. Have the players make [Awareness. Success = the knights notice that white cataracts cover the eyes of the old woman. She is blind.]

Once the player knights make their introductions and inform the woman of the reason for their visit. "Very well," she says begrudgingly, "I'll tell you what I can. Come in... and bring some wood with you."

Inside The Hut

A large pot hangs over a pile of glowing embers at the far side of the hut. Its thick, putrid smell fills the inside of the tiny dwelling. Imane walks to the simmering concoction, gives it a stir, tastes it, and adds several leaves to the pot. She hobbles over to the Pywll and places a withered hand upon the young man's bruw. Imane gently opens the young man's mouth and hovers over him. Finally she turns to Gwynn. "There is nothing I can do to aid your brother man of Borth. The Yr Hen Wrach has breathed her blackness upon him and it is beyond my power to cure him. I shall give you something to ease his pain and allow him a pleasant death if you wish. More than this I cannot do."

Imane turns to the player knights. "What would you have of me Sir Knights. I don't think you came here simply to see to the needs of the young farmer."

Imane nods knowingly as the knights recount their meeting with Sir Diarmait upon the bridge. When the player knights finish their tale, Imane stands and wanders over to the simmering pot.

"There is not much I can do for you either Sir Knights, except grant you what little knowledge I have." The old crone fills a small earthen bowl with the foul smelling brew. "Will you join me Sir Knights?" she asks. After offering her broth to the knights, which tastes as bad as it smells, Imane walks back to where she was sitting and continues. "I am an old woman and have seen a great deal. What you tell me of sounds like a faerie curse, It was most likely laid upon your brother knight by one of the faerie folk in payment for their prideful words."

"The curse can be broken simply enough. The knight and his lady must be reunited and married upon the bridge. But the lady has been hidden, for she bore the curse also. Her love was twisted to hate and her true self hidden by glamour. The Lady Kathleen is now the Yr Hen Wrach, the hag of Borth that preys upon victims in the night. I can tell you how to return the Lady Kathleen to her true form, but there is a price."

"Further around this mountain is a beautiful clear lake, and on the shores of that lake grow the most succulent blackberries in all of Cambria. I love them dearly, and wish to gather them, but cannot, for upon the mountainside has come to roost a fearsome griffin. If you will travel there and slay the griffin and return with a baskets of blackberries, I will tell you all you need to know."

"Travel around the base of this mountain until you come to a small lake. From the lake leads a ridge up the mountainside. Follow that and you will find the griffin nest. One warning though, do not tarry there overnight, because sometimes it is said you can hear the faeries singing beneath the moonlit waters."

At the Lake

Imane takes the player knights to a small narrow path that runs along the base of the mountain. The path twists and turns around large outcroppings of rock. After riding for about four hours, the player knights arrive at the shore of the Singing Lake. The lake is about 300 yards wide. Toward the mountain side of the lake is a small clearing where the knights can rest their horses. Growing up the mountainside is a thick bramble of blackberry bushes. The woods grow thickest upon the shore across from the clearing. The waters of the lake are clear and still. All is silent within this area. No birdsong is heard and no wind blows through the surrounding trees. Beside the clearing is a small outcrop of rock that provides them with an ideal place to rest and plan.

Have player knights who explore the area roll [Hunting. Success - the knight can find no large game tracks, nothing over the size of a squirrel.] The berries are easy enough to pick, requiring only two hours to fill a basket, but the griffin will be more difficult to deal with.

The Griffin

The knights may elect to climb after the griffin, or may try to entice it to the clearing where they can fight it from horseback. Staking out a horse or other large game would work. In such a case, roll a d20 for each day that the horse is staked out. On a result of one through five, the griffin is hungry that day and will come to claim its dinner.

With a great shriek the griffin announces its arrival, swooping high above the trees. The griffin circles the horse once, then stoops to the attack. It tries to fly off with the bait to the mountainside, but if the horse has been securely tethered, the griffin is unable to do so. Instead the great beast sits atop the dying horse and rips out great chunks of horseflesh with its beak If knights attack it will defend its prey. Should a knight be knocked from the saddle, the griffin takes the opportunity to steal his mount instead and flies up to its nest with the terrified horse. If at any point the griffin's accumulated damage totals more than half its hit points, it gives up the fight and flies up the mountainside to its nest, forcing the knights to climb after it.



Up the Mountain

Horses cannot follow the difficult mountain path to the griffin's nest, and must be left behind in the clearing. If the knights fear a griffin attack in their absence, they may think to tether their horses in the thick grove, which by day is fully of this side and not the other. The climb to the griffin's lair takes two hours of laborious trekking, made the more difficult by the weight of the knights' armor. Finally the path breaks onto a gently-sloped clearing, at the far end of which is visible a great nest of boulders and uprooted trees woven into a wall twenty feet high. The knights have a few minutes to catch their breath and plan their next action. If one of them climbs the nest, or in a short while when the breeze changes to blow their scent toward the griffin, the great bird will awaken.

A loud screech suddenly shatters the silence of the mountainside as the griffin emerges from its nest. It lifts its monstrous head and bellows once more. With a swift leap the beast launches itself into the air. It stretches its wings and glides upon the winds high above. The eagle eyes of the enormous beast look downwards and spy the knights standing outside its lair. Another screech fills the air as the griffin extends its long claws and soars towards the knights.

Once the griffin receives half its hit points in damage, or if it has already been so injured in a prior fight, it breaks off the attack and flies up into the air to land further up the

mountainside, were it preens and licks its wounds. Require CON CR if the knights wish to climb after the griffin. [Failure - the knight is too tired to climb right now.] If any knight manages to draw near, the griffin lifts off into the sky again and comes to rest in a different spot, still within view of its nest. Have any knight who has climbed above the height of the nest roll his [Awareness. Success = he sees a young griffin chick in the nest.] The chick would be obvious to any knight who actually climbs into the nest itself.

As with eagles, its more mundane cousins, the griffin will protect its young. This is the key to getting the griffin to stay and fight. The griffin will attack any knight who enters its nest, and remain to tight to the death. Knights who wish to climb into the nest must spend ld3 minutes and make a DEX CR, minus armor class for wearing armor. Those who succeed make it within, while those who fail fall for ld6 damage and must try again. Knights could of course climb without armor, but they will have to face the griffin in that state. The griffiin attacks as soon as any knight enters the nest, and attacks exclusively those knights in the nest. The chick is unable to defend itself; there is no honor reward for slaying it. Possibly the knights may think to offer it for Queen Guenever's menagerie, but that is outside the bounds of this adventure.

Triumphant Return

When the griffin is defeated, the knights can climb back down to the lake and return to the hut of Imane. Without some token to prove they have defeated the Griffin, such as the head or a claw, Imane will not believe they have slain the beast. In such a case she denies them the information they seek and sends them out again to complete their task.

Assuming they return triumphant, Imane is very pleased to greet them. "Thank you knights for the service you have done me. Now in answer to your questions, you must confront the Yr Hen Wrach by day in order to defeat her. She dwells near the cliffs of Cardigan Bay. Northeast of here you will find a river. Follow it to the Cardigan Coast, and then head north. Take the left fork just before Llanbardern Fawr and search for her there. You will not be able to conquer her by force of arms alone. More I do not know. Journey well, Sir Knights."

It is a day's ride from along the river to the main road. The player knights can either take the river route, (Riding rolls needed to reach the coast by nightfall), or they can return via the southwest route to the coastal road, which will add an extra day to their travel. Either way they must spend a night camping along the road.

The Fork In The Road

After several hours riding upon the Cardigan Coast road once more, the player knights finally come to the fork mentioned to them by Imane. The main road leads straight ahead and appears well used, the left hand road is rough and overgrown with weeds. It is as though no-one has journeyed along this road for some while.

The main road leads to Llanbadarn Fawr, an abbey headed by Saint Padern. It is common knowledge among the knights of Arthur's court that St. Padern and Arthur do not like each other. This animosity stems from an incident in the king's early years of rule when he once tried to seize a cloak from St. Padern. The monk called upon God for help, and Arthur was sunk into the earth until he apologized.

Llanbadern Fawr

Llanbadern Fawr is the name of the abbey headed by St. Padern. St. Padern is an extremely pious man and has little time for those that do not express the same love of God as himself. St. Padern dislikes knights, and likes even less those that serve Arthur. If the player knights visit Llanbadarn Fawr they receive a courteous, yet cold reception.

They are invited in and given food, and allowed to sleep on the tables in the main hall if they request hospitality. That evening before dinner, Saint Padem denounces pagan pride and selfishness. He tells the story of Androcles and the lion. It is a story of kindness repaid, in which the slave Androcles happens upon a wounded lion and plucks a thorn from its foot. Later, when Androcles is captured by the Romans and thrown into the lion's den, Androcles encounters the same lion, who refuses to harm him in repayment for his earlier merciful deed.

The player knights are also informed that St. Padern has banned anyone from riding along the western road, in order to protect them from the evil that dwells within that part of the country.

St. Padern's order refers to the evil pagan influences of that area, which manifest themselves both as the hag in the swamp and as the onerous custom of castle Pleure. The local priests do not go into details, merely warning them to, "stay away from there. It holds nothing you could want." No one here knows anything of faerie curses, seeing only the evil that dwells in man himself.

Asklng for Help

It is possible that by this time the knights have contracted the wasting disease from the breath of the hag. Or they may return for Saint Padern's advice as the disease progresses and they grow more desperate.

Padern tells them that it is their cruelty that is killing them, and asks them if they learned the lesson of mercy from the story of Androcles and the lion. If they recount the story of their search for the hag, then he tells them that they must find a way to show mercy toward her.

A Meeting On The Road

Small clouds of dust rise from the hooves of their horses as the player knights ride along the old left fork towards the Cardigan Coast. The thunderous roar of crashing waves can be heard over the sound of the galloping hooves, yet another sound emerges also.

The players roll [awareness. Success = they hear the sound of barking hounds coming from ahead of them.]

Three large, brown wolfhounds come racing down the road toward the knights. A man on horseback gallops behind them, calling for them to 'heel.' The three hounds come to an abrupt halt directly in front of the player knight's mounts. They bare their long, white teeth and growl from deep in their throats. [Riding. Failure = the horse leaps and skitters uncontrollably.] Those who fail DEX CR. [Failure = the knight is thrown from the saddle for ld6 damage, and his horse flees into the distance.]

The hounds continue to stand in the center of the road and growl at the player knights and their mounts. The man who had been galloping after the hounds rides up to the knights and orders the hounds to 'heel' once more. He is dressed as a noble in hunting leathers. Several freshly caught pheasants dangle from his saddle. Two of the hounds obey his command, the third continues to growl. The man dismounts, grabs the disobedient hound by the back of its neck and forces its nose to the ground. "Heel!" he commands once more. The dog finally obeys his master's order and falls silent. The man turns and bows formally. "My forgiveness Sir Knights. The hounds are unused to riders upon this road. I trust they have harmed you not. I am Sir Brewnor, Lord of Castle Pleure. My castle lies further on, allow me to offer you the hospitality of my home in apology for the behavior of my hounds. "Sir Brewnor walks to his mount, removes the pheasants from his saddle and holds them aloft. "Besides," he adds, "it has been a fine days hunting for me and I wish to share my good fortune."

Sir Brewnor also offers to send some of his castle staff out to find any of the player knight's horses that have run off. The stable hand returns in a few hours with any errant horses.

Sir Brewnor is an extremely handsome man. As each of the player knights introduce themselves to him, he gives a small bow. The Lord of Castle Pleure has a warm smile and a mischievous gleam in his eyes, almost like that of a little child's. He is overjoyed at the prospect of having visitors at his home. "It has been many long months since any dared to ride this road," he tells the knights. "Since the hag has begun her wanderings, none dare to travel here. My castle has been empty too long and my dear wife craves news of the world beyond our walls. It shall be good to hear new voices in my halls. I shall order a feast in honor of my successful hunt and my guests."

The ride back to Castle Pleure takes about an hour. It is an extremely pleasant and friendly journey. Sir Brewnor continually praises the good fortune that brought the knights to him on the day of his most successful hunt and trades tales of past adventures with them. He also asks the knights for any information they may have about the goings on of any of the royal courts. With every new piece of news gained, Sir Brewnor claps his hands and smiles. "My Lady Melior will love to hear that, Sir. You must remember to tell it to her over dinner."



Sir Brewnor, the lord of Castle Pleure, is a knight of Pictish Pagan origin. He owes his fealty to queen Margawse of the Orkneys, although his loyalty is not very strong. His strong pagan faith demands that he continue the maiden-judging custom of Castle Pleure, lest he and his wife fall victim to an evil faerie curse, or so he believes.

Age 41 Honor 4270 Level 16
Body 42 Fat 35 Armor 10

STR 21
DEX 19
CON 18
INT 15
WIS 16
BAV 16
APP 21

Lady Melior of Castle Pleure is an

extremely vain woman. She can not abide another woman more beautiful than her, and must always compare herself to others. She compulsively looks at herself in the mirror, searching for some minor flaw which may be her undoing. This is not her fault, however, but the result of her husband's insistance of continuing the onerous maiden-judging custom of Castle Pleure.

Age 22
Body 18 Fat 14 Armor 0

STR 9
DEX 16
CON 14
INT 16
WIS 13
BAV 17
APP 23

Castle Pleure

Castle Pleure is a small castle consisting of a central stone keep built on a motte, surrounded by a round stone wall. As Sir Brewnor and the player knights approach, a call comes up from the rampart announcing the return of Sir Brewnor. The gates are pulled open and Sir Brewnor leads the player knights into his home. A young herald runs across the courtyard from the inner keep to greet Sir Brewnor and the knights. "Rhodri," says Sir Brewnor to the young herald, "take care of these good knight's horses and inform the cook that we shall have guests for dinner. Make sure that word is taken to her ladyship that we have guests also." The young lad runs off to do his lord's bidding. "Come my friends," says Sir Brewnor to the knights, "I have a fine bottle of wine I have been saving for a special occasion. I can think of no better reason to partake of it than to welcome new friends." Sir Brewnor leads the player knights into the main keep.

The great hall of the keep is spartan and somber. The dark stone walls are devoid of decoration except for a few tapestries stitched in dull shades of brown and grey, and a single, ornate silver mirror hung upon the wall. Thick wooden beams constructed of dark wood cross the ceiling overhead, adding to the gloomy atmosphere of the inner hall. A large oaken table dominates the center of the room. Sir Brewnor casts his eyes over the great hall. "Light," he calls, "we require light." An old servant runs into the hall from the kitchen. Sir Brewnor grabs an unlit torch from one of the wall Sconces and thrusts it at the servant. 'We have guests Eudaf, let us shake off the gloom that has sat in these halls for the past months. Light the torches so that we can make these knights welcome. Then I wish you to get Dwyai. I would have him play for us this evening. Tonight the halls of Castle Pluere shall once more be filled with music and laughter."

The servant Eudaf carries a pitcher of fresh water and bowl as lord Brewnor leads the player knights upstairs to his private chambers. He fills the bowl and lays out several towels for the knights' use. "Come, we shall drink and talk while you clean yourselves for dinner." says Sir Brewnor. Eudaf bows to Sir Brewnor and scurries from the mom.

Sir Brewnor crosses to a large cabinet, opens it and pulls forth some wine and goblets. "There is nothing better to subtle in his direction and tries to get the player knights to agree that visitors to another's home are honor bound to follow the customs of that home.

The conversation continues for several minutes before being broken by the sound of footsteps outside the dining hall. Sir Brewnor turns towards the door and waits. The Lady Melior enters the room. Melior is a woman of stunning beauty. She is dressed in a low cut gown of deep blue velvet. Long tresses of raven locks flow to her hips and her emerald green eyes blaze brightly in the light of the flickering fire. She walks gracefully up to each of the player knights and extends her hand to each of them. "Be welcome,"' she says to the knights, "I hope my lord has treated you well."

Lady Melior is indeed beautiful. If any flaw were to be raised, it would be that perhaps her ears are a little overlarge, but not alarmingly so. If a knight wishes to study her beauty, give his player an Awareness roll. [Awareness. Success - The lady is beautiful, but not to the degree of queen Guenever or Isolt. Her ears, for example, are overly pronounced.]

Sir Brewnor strides to his wife's side and takes her hand in his. "May I present to you, Sir Knights, my wife, the Lady Melior. The fairest woman in Sugales. She is the true beauty of Castle Pleure. All other things of beauty pale when compared to her. That is why I have none of them within my halls." Sir Brewnor then escorts Melior to her seat. He pulls out her chair and allows her to sit. Once the lady has been seated, he bids the player knights to do likewise. Have the players roll their [Insight. Success = the lady glances at herself in the mirror, which has been positioned so that she can see herself in it from her seat at the table.]

The meal is magnificent. The player knights are served pheasant coated in an almond and honey sauce, pastries filled with an assortment of fruit and small, spiced cakes. A wine, almost as fie as the one served earlier is also passed around. Throughout dinner Melior asks the player knights about their homes, their families and the news from the various courts. Lady Melior is very interested in the fashions at King Arthur's court. "Tell me," She says, "are the ladies all as beautiful as me where you come from?" The knights may respond as they like, receiving an appropriate Honest, Deceitful, or Courtesy check as their answers dictate.

The dinner ends and Sir Brewnor calls for Dwyai. A portly man carrying a small lute enters the hall. "Sing for us Dwyai," commands Sir Brewnor, "it has been too long since these halls heard the sound of your voice."

Dwyai begins to sing, his deep baritone voice filling the hall. After several songs, Lady Melior turns to the player knights. "My lords," she asks, "would you honor us also with some entertainment?" Where appropriate, Lady Melior accompanies the knight with her harp.

Player knights that wish to entertain must make Orate, Singing or Play Musical Instrument rolls. A critical success in any of these rolls will gain the Lady Melior's favor. She will grant the lucky knight a kiss upon the cheek.

When the entertainment has finished, Melior asks the player knights to recount the circumstances that brought them to Castle Pleure. It would be unusual that player knights would not wish to relate their most recent adventures. These tales of glory are, after all, the manner in which a knight's fame and honor are disseminated. Remind the players of this if they are not forthcoming. It is important that at least one of them is provoked into telling the story of their current quest.

When the knights have finished telling their tale to Melior, she grabs hold of her husband's arm. "This is horrible," she says, "that poor girl. We must aid her my lord." Melior then turns to the player knights. "Sir knights, when you have freed the maiden from her curse you must bring her back here. I will find gowns and jewels for her. After the ordeal she has gone through you cannot send her to her betrothed in anything less than her true beauty. Your quest is a noble one and I too wish to give my aid." Melior appears very sincere in her wish to aid Kathleen. If the player knights are hesitant, she perseveres with her request, insisting that, "there are things one woman can do for another that men know little about."

"Promise me this then," says Brewnor, "I will lend you a boat for your trek through the swamp, if you will promise to stop here on your way back through and tell us of your adventure."

The dinner eventually comes to an end Sir Brewnor offers the knights lodging in his main hall for the night. The night passes uneventfully and the knights enjoy a pleasant sleep. Sir Brewor and Melior meet the knights at breakfast and give them fresh provisions for their journey. Rhodri bings the player knight's horses from the stable, (horses that ran off yesterday have since been found and returned to Sir Brewor's stable). Sir Brewnor walks up to each of the knights, grips their hand and places his other hand upon their shoulder. "Good luck my friends," he says, "my thoughts go with you. Follow this road to the north a few horn and you will find the boatman. He will take you wherever you need to go." The knights may notice, as they depart, that they have met no women in the castle except for Lady Melior.

The road from Castle Pleure continues onwards for several miles before becoming nothing more than a narrow, overgrown track Dank air wafts around the player knights and marshy ground surrounds the narrow track. Travel slows as the hooves of the knight's mounts sink further and further into the wet, putrid smelling earth. Further riding becomes impossible. The further into the marsh the knights ride, the more difficult it is for their horses to raise their hooves from the entrapping mud and slush.

Boating Across the Marsh

About the time that the knights are considering abandoning their mounts, they spy a hut on the edge of a deep, swampy marsh, with a boat tied up next to it. Sitting out front of the hut is a peasant, carving a tree limb into a boat pole. If they ask, he will take the knights into the swamp. The boat is large enough for all the knights and their gear, but their horses will have to stay behind. Let the knights decide whether one of them or a squire or two stays with the horses.

"So ye are lookin' fer the hag, are ye?" says the boatman, "Mind ye that ye don't let 'er breathe on ye, or ye'll catch a plague and die an awful death." He poles them out near to the lair, then drops them off on a spit of land. "Look over towards that way. Mind ye that ye stay to the path." he says, pointing out over the muddy expanse.

The player knights disembark and continue their journey on foot. The area is well lit by the sun overhead, yet the putrid smell and the cold, clammy mud of the marsh make it an oppressive and gloomy place. After a fifteen minute journey on foot into the dank inner heart of the swamp, the player knights make Awareness rolls. [Awareness. Success = The knight spies a

small pile of bleached bones sitting outside a cave off to their left.]

The Yr Hen Wrach

Upon reaching the pile of bones, the player knights notice that the bones are those of small woodland creatures. Strips of decaying meat still hang from a few of the bones. A loud hiss shatters the silence of the swamp and a rustling sound is heard from the inside of the cave.

A tall, twisted shadow shambles along the cave towards the entrance. It moves into the light and the player knights see the twisted form of the Yr Hen Wrach. Long, thin wisps of red hair flow limply from the head of the gruesome creature, coming to rest upon its drooping breasts. The creature smiles a cruel, malicious smile, her black rotted teeth are long and pointed. "Who disturbs the rest of the Yr Hen Wrach?" asks the black-shed hag. "Is it more meat for me to feed upon?" A cackling laugh echoes across the cave mouth as the Yr Hen Wrach shambles into the light and confronts the knights. She raises her ugly head, inhales deeply and breaths out a large billowing cloud of black, fetid mist. She then shambles towards the knights, her long, clawed fingers ready to rend them apart. Confronted here at her lair, she will not run away.

Upon sighting the Yr Hen Wrach the player knights make a FER CR -5. Player knights that are unsuccessful, are awestruck by the sheer ugliness of the mature and find themselves gripped in tern.

If during this fight any knight is breathed upon, he may then roll an Awareness roll to notice a large thorn protruding from a pustulant wound in the hag's foot. If the hag can be bound, knocked unconscious, or even slain, the player knights will have a chance to remove the thorn. The thorn pulls free and the maiden awakens, tired but unharmed.]

When the player knights defeat the hag and her still form lies upon the wet earth of the swamp, they may try to remove the thorn. When they are successful, thick, black blood seeps from the wound. The flesh around the wound begins to tear and the flow grows stronger. The image of the hag fades, leaving behind the true form of the Lady Kathleen. Any living people still suffering from the wasting disease are cured, and begin to heal 1st hit points naturally at their normal rate.

Kathleen is thin and frail, her beauty tarnished by the long months spent behind the image of the hag. She is very weak and has no recollection of how she came to be where she is. Her last memory is of leaving Sir Diarmait upon the bridge and going off to seek help. Her voice is croaky, her throat parched from lack of fresh water.

Player knights making successful First Aid rolls realize that Kathleen needs several days rest before rejoining her betrothed.



Yr Hen Wrach: This hag seeks out people at asleep at night and breathes into their faces, giving them the wasting disease. She cannot be fought or captured at night, but must be confronted in the daytime. Slaying this hag is not a permanent solution. If she is killed and not cured, she will return again the next night though she were never injured.

Hit Points 50 Fatigue 30 Armor 8

DEX 9

STR 21

CON 23

APP 3

Special: The Yr Hen Wrach is actually a beautiful maiden transformed by an evil faerie curse.

Return To Castle Pleure

The trip back to castle Pleure is uneventful. The group arrives as night begins to fall. Upon seeing the wretched state of Kathleen, Melior immediately takes charge of her, fussing over the young woman like a mother hen. The player knights spend several pleasant days in the castle awaiting Kathleen's recovery. Melior allows them to visit the young maiden for a short time each day if they wish. She does not allow them to tire the girl out however. Sir Brewnor takes the player knights on several hunts over the next few days, always remaining the most gracious of hosts.

On the evening of the fourth night after their return to the castle, the player knights are summoned to dinner. When the knights enter the dining hall, they make [Awareness. Success - they notice an extra place has been set upon the table.] If questioned about this, Sir Brewnor informs the knights that Kathleen has recovered well and shall join them for dinner. Sir Brewnor and the knights await the arrival of the two ladies.

The Maiden Judging

Kathleen has indeed recovered. She enters the hall with Melior and is a picture of health and beauty. Her long, flame hued locks dance around her shoulders and her pale blue eyes shine like the still waters of a magical lake. Sir Brewnor escorts his wife to her seat and motions for one of the player knights to do the same for Kathleen. A magnificent feast is laid out upon the table. Kathleen is shy and demure during dinner. She thanks the player knights for their kindness. The meal finishes and Sir Brewnor taps the table for attention. "Sir Knights," he announces, "when first you dined within this mom I told you of one of the customs of Castle Pleure. I shall now tell you of another. It is the custom of my house that whenever a woman other than my wife sits at this table, she has a champion to speak for her. That champion and myself shall then judge each woman and determine which is the fairer. Which of you shall champion the Lady Kathleen?"

The champion is selected and Sir Brewnor continues. "Very well, let us begin." Melior rises from her seat and walks to the fire burning in the hearth at the far end of the room. She stands before the fire, its flickering light outlining the shapely curves of her figure. "Come sir," she says to the player knight championing Kathleen, "come closer and drink upon my beauty. Let your gaze wander over me and then try to deny that I am not the most beautiful woman you have ever seen. Speak truly Sir Knight, for nothing less beautiful than I is allowed to exist within my sight."

Whichever way the maiden judging goes, Sir Brewnor will issue a challenge to the player knight championing Kathleen. If the player knight judges Melior the more beautiful, then Sir Brewnor announces, “you have judged well my friend. Now we shall cut off the head of your lady so that my wife is not further offended by her plainness.” It is anticipated that some player knight will come to Kathleen’s defense. If so, then Sir Brewnor will take it as a challenge and offer to meet the knight in the courtyard to decide the issue.

If no one takes up Kathleen’s cause, then Sir Brewnor beheads her on the spot, and the adventure is ended. Further combat may ensue, but he player knights have failed their quest to reunite the lovers.

If the player knight judges Kathleen the fairer, Sir Brewnor cries out. “You lie sir. All here can see that my wife is the more beautiful. You have insulted my wife, myself, and my house. I challenge you to combat sir.”

If the player knight refuses to have anything to do with the maiden judging, Sir Brewnor accuses him of insulting the custom of his house and challenges the knight to combat anyway, the result of which will determine who among the two ladies is the most fair. ”If you will not choose freely sir, then I shall make you fight to decide the issue.”

The combat takes place immediately. Sir Brewnor orders servants to build a bonfire in the grounds of the central keep. He then tells the knight to prepare himself.

The Combat

The roaring fire illuminates the whole of the inner keep. A ring of servants and footmen encircle the fue, creating a large arena in which combatants are to meet. Sir Brewnor strides to the center of the circle. "This knight," he says pointing to his adversary, "has insulted the customs of my house and my family. Now comes the time of reckoning. We shall battle to the death and the life of the woman we are championing shall be forfeit also should we lose. If I lose, then my wife shall die also and this castle shall belong to the victor. If I am victorious, then the life of the Lady Kathleen is mine and the Companions of my foe shall ride from here, never to return. That is my decree." Sir Brewnor's words fade and are carried off by the night winds. He marches to the center of the circle, slams shut the visor of his helm and prepares for the coming combat.

The battle rages until one of the combatants lies dead upon the ground. The Honor for defeating Sir Brewnor is 250. Should the player knight be victorious, the gathered crowd erupts in a loud cheer. Melior walks to the knight and kneels at his feet. She throws her head back, showing the knight the pale flesh of her exposed neck. "My life is yours Sir Knight, do what you will." The player rolls his WIS CR. [Success = he knows it is just to slay her, just as Lord Brewnor has slain many other maidens on her behalf.] If the player knight spares her, then Lady Melior screams and runs through the castle gate into the dark, where she transforms into the Yr Hen Wrach. [Awareness. Success = the knight sees her transform into a hag and crawl away into the darkness.]

Should Sir Brewnor be victorious, he commands two of his footmen to bring Kathleen to him. The guards walk towards Kathleen and begin to drag her to their lord. There are twelve foot-soldiers in Sir Brewnor's service, (Use standard foot-soldier statistics), all will fight to the death for their lord if the player knights attack.

As Kathleen is dragged to Sir Brewnor, the player knights have the option of saving her and battling their way out of the castle, or accepting Sir Brewnor's victory by riding away and leaving Kathleen to her fate.

Should they manage to rescue Kathleen from her fated death, they learn the folly of their actions the next night as she turns into the Yr Hen Wrach a second time. It is up to the game master whether the hag should follow to haunt the player knights, or if she will remain in the swamps of the Cardigan Coast. A second cure for her is beyond the scope of this adventure, and could provide the impetus for an entire other one, if the game master deems it at all possible.

Epilogue

If Kathleen has been saved by the player knights, she can be easily reunited with Sir Diarmait. A monk from Llanbadern Fawr can be found who will marry them upon the bridge and the curse shall be lifted. The two young lovers offer the hospitality of their home to the player knights whenever they wish. Sir Diarmait also offers his assistance to the player knights should they ever have need of him.

With Brewnor dead, Castle Pleure is abandoned and falls into the care of the player knights to do with as they wish. They need not reinstate the custom of the maiden judging, and indeed it would be cruel to do so. A thorough search of the castle grounds later on reveals the graves of several young ladies and their knights.

If lady Melior lost the maiden judging but was left alive, then she haunts the area of Castle Pleure as the Yr Hen Wrach.



The Spectre King

This adventure can take place any time in the third phase or later. It is set in the environs around Castle Conisbrough and Roestoc Forest, plus the Abbey of La Beale Adventure in Lindsey. A knight of unearthly power has terrorized the people of Roestoc and their king is powerless to stop it. The player knights may be vassals or allies of the king responding to his summons for aid, or may be investigating the strange tale on their own. Of course, they might be traveling through Conisbrough on their may to another destination, completely unaware of the woe that has befallen the King of Roestoc.

The Adventure of the Spectre King is based on the exploits of Aurelius Ambrosias outlined in Geoffrey of Monmouth's "History of the Kings of Britain". Geoffrey's tale describes the battle in which Aurelius and his army capture the Saxon King Hengest, who is then executed by his long-time enemy, Eldol the Duke of Gloucester. After the enchantment of Britain, the Saxon King rises from the dead to haunt the lands where he was killed.

Starting the Adventure

On the long journey between Lincoln and Eburacum on Ermine Street, just south of the River Don, lies Conisbrough, a small town guarded by a strong castle. The castle is the steadfast of King Eifion of Roestoc. As the knights approach Conisbrough along Ermine Street, they are greeted by the rough simple people of the fields. Soon a rider and an escort on foot approaches from the castle of Conisbrough. The rider invites the knights to sojourn at the King's castle.

After accepting the invitation, the player knights are escorted to the castle by the rider, who introduces himself as Prince Ennor, son of the castle's lord. They enter into the castle, which is a small but sturdily-built stone foil surrounded by a wooden bailey. Prince Ennor shows them to sparsely-furnished rooms, and then excuses himself, allowing the servants to see to their needs The player knights are treated kindly and generously with whatever comforts are available, such as warm baths and clean (albeit unfashionable) clothes. After the knights bathe and rest, they are invited down to the evening feast with the lord of the castle.

King Eifion, a tall, gray haired Cymric dressed in ermines and sable, rises to greet his visitors as they enter the hall. Beside him sits Queen Fridda, a handsome red-haired woman. Prince Ennor enters the room and stands behind the throne of his father. The King greets the guested knights, and calls for food to be sewed and for pipes and drums to be played.

At the feast all of the knights easily note the subdued and polite mood of the household. After the meal, King Eifion invites the player knights to dance with the ladies of the castle, providing an opportunity for Flirting and Dancing rolls. Although the women dance quite well, they are cool and withdrawn; those knights who succeed with either rolls may entice a coy smile and a flattering comment. A few of the ladies in the court who do not dance are dressed in mourning clothes. After several songs, the Lord invites the knights to take their seats. Once seated, he raises a silver chalice to them, and salutes them. The hall turns suddenly quiet.



The Prince Ennor of Roestoc is every bit his father's son in stature, but is more like his mother in looks. His fierce, bristling red hair and beard make his sage at the same time both handsome and frightening. But if his stature and gaze frightens the ladies a little, his presence and commanding voice make him a natural leader of men.

Age 27 Honor 3077 Level 12
Body 35 Fat 28 Armor 9

STR 17
DEX 13
CON 15
INT 12
WIS 11
BAV 20
APP 18

The King Speaks

"Most notable and valorous knights, I prithee our humble fare bath pleased thy palates. Would it were more generous. It doth my soul good to see such fair knights at my table once again. Ere this day, my hall hosted many stout knights. In my whole kingdom I could count seven dozen mounted knights in my service. But tonight, I have but myself, my son, and forty others. These few must protect my lands from the perils of the swamp and forest, as well as the villainy of men. Of the rest, many were slain by a foul spectre that haunts the fields and forest of this land."

The player knights notice a few in the hall make the sign of the cross at this point.

"Whence this fearsome apparition came from, we know not. And yet it hath stalked Conisbrough for these twelve months past. It yields to no sword blow, nor do prayers stay its wrath. Each Wednesday it returns to claim the life of another of my knights. Woulds't that thou had arrived here three evenings prior! For on the past Wednesday, my youngest son, who had been knighted this Whitsuntide, was taken from me by the fiend. Mayhap your strength of arms could have prevented such a grievous stroke from landing."

Queen Fridda weeps at the recounting of the tale. The King moves to her and holds out his hand to console his wife. Each knight can roll Love (family) or Merciful to be moved to pity

by the Queen's sorrow. After a very quiet pause, during which no sound is made but the quiet sobs of the lady, the King turns and continues.

"It lies not within my power to stop this madness. If I could but find champions to destroy this monster, I would grant any boon unto them, be it within my power."

He does not directly address this to the player knights, but to the hall in general. None of the dozen household knights present volunteer; they all hang their heads in shame. Unless the player knights respond promptly, he will take his wife by the arm and lead her from the hall. If the they speak up and volunteer, he thanks them and tells them the following:

"My blessings to thee. Consider heavily thine offer to bear this challenge. Sleep ye well, and in the morning we shall speak more of this matter. If thy hearts are still steeled to the task, so be it. But if ye wish not to risk this grave peril none shall think the less of thee."

Eventually, he leads the Queen from the hall to console her. Regardless of whether the player knights take up the King's request, they will note that Prince Ennor is furious. If the player knights have not accepted this task, this will be their Iast chance to do so. The prince stalks into the middle of the hall, livid and red with anger. He strides from one household knight to the next, admonishing them.

"Where are the hearts and swords that you pledged to my father? Would none of you rise to this challenge? Aye, you may have seen kin and peers fall at the feet of this shadow, but perhaps it is you who are but the shades of men! Begone from my sight!"

Though the household knights leave, the players knights can remain in the hall and use this last opportunity to take up the challenge with the Prince if they have not already done so. If the player knights do not respond at all to either the King's or the Prince's request, they are hosted graciously until the morning, then bid farewell. For such knights, the adventure is over.



King Eifion of Roestoc

Eifion reigns in all of the lands from the foothills of the Pennines to the swamps of Marts. He is getting on in years, yet maintains his wits and wisdom. He is tall and thin, and still has his regal bearing even after many years of rule. His long silver-grey hair frames a noble visage, and the slight limp in his walk recalls his martial youth.

Age 51 Honor 4600 Level 12
Body 35 Fat 28 Armor 9

STR 12
DEX 09
CON 11
INT 12
WIS 13
BAV 11
APP 19

Queen Fridda of Roestoc

The Queen is in a melancholy since the death of Eifling, her youngest son, at the hands of the spectre. Only the defeat of the Spectre King can cure her state of depression. Currently, the love of her family gives her the will to live on. However, if anyone else in the royal family were to die, she could easily fall into madness or actually die of grief. Even though the events of the past year wear heavy upon her, she is still an amazing beauty, with long wavy tresses of red hair and deep blue eyes.

Age 47 Honor 4600 Level 5
Body 14 Fat 12 Armor 0

STR 10
DEX 15
CON 15
INT 12
WIS 12
BAV 12
APP 21

The King's Knowledge

The next morning after accepting the challenge, the player knights are awoken and invited down to Sunday breakfast. A light stew is served. The servants act with great courtesy, since they know the knights have volunteered to fight the spectre. If the player knights ask the servants about the spectre, they have little direct knowledge of it; they know only that it has killed many knights whether they fought it singly or in groups.

After the meal, a page summons the knights to a private audience with the King. They are led to the battlements of the keep, from which King Eifion surveys the lands. He asks the knights whether they are still willing to accept the challenge. If so, he tells them about his first encounter with the ghostly knight.

Vortimer's Doomsaying

Shortly after the spectre began terrorizing the lands around Conisbrough, an old hermit named Vortimer arrived in the village square and started ranting about the return of "the spectre king," before his doomsaying could cause general panic, he was seized by the king's men. King Eifion, with good reason, feared that his subjects would be cowed by the Spectre King and might be incited by their panic to depose "him. Because of this, Eifion secretly banished the her mit and warned Vortimer he would be put to death if he ever returned. Publicly, he issued' a proclamation stating that no one was to speak of the hermit again. Since then, the people of Roestoc have said nothing about him. None even admit ever seeing him.

The only way the player knights will find out about Vortimer is either by forcibly obtaining a confession (quite an unknightly thing to do), locating someone who harbors reasons to confess the secret of the, banished hermit, or by confronting the King with the matter.

Using force would only be per formed by cowardly or evil knights far it would most certainly strain, if not break, the codes of chivalry and hospitality. Locating someone who has reason to divulge the secret of the hermit would be a difficult, but not impossible, task. King Eifion commands the great respect of his people, and only those feeling most betrayed by their king would go against his direct edict. Likely personalities include those who lost a family member or kinsman to, the spectre, or soldiers who fear for their lives. Intrigue rolls are necessary for any success in the matter. Successful rolls may locate someone who hints about a hermit in the woods who has an interesting secret to tell them. Critical successes result in a full divulgement of the hermit's banishment, probably from someone who was an eyewitness to the events.

If the player knights discover evidence or clues regarding the hermit's predictions and his disappearance, or if they bluntly ask about what everyone seems to be hiding, Eifion confesses the matter to them in secrecy. At: the same time, he expressly forbids the knights from mentioning the matter in public until the spectre is laid to rest. He tells the players the general directions to Vortimer's hermitage in Roestoc forest, if they wish to speak to him, but forbids them to tell any one of their mission. See the section "Vortimer the Hermit" below for more details.

The First Encounter

"The spectre came to us upon such a day as this. The glorious sun had set, and all were feasting in the hall below. A villager came unto us and spake of the dreaded black knight with a crowned helm; he who frighted all and now stood boldly beyond our castle gates. Sir Siggus, one of my trusted bachelors, rode out to parley with the man. Yet the black knight would have none of it. Indeed, he said no word but lowered his lance and charged Siggus. Were it not for Siggus' prowess, the black knight would have felled him where he stood. Yet he knocked aside the lance point, and with his drawn sword, struck a fell blow to the black knight's horse. The black knight leaped clear from his falling steed, and came again and again at Siggus. Both struck the other with mortal blows, but when each withdrew their blades from the other's side, only Siggus cried out and expired. The black knight stood tall whilst my best knight breathed his last. Then he faced towards the torch light and we who witnessed. It was at that time I first beheld his horrible visage, and knew that he was not of the living."

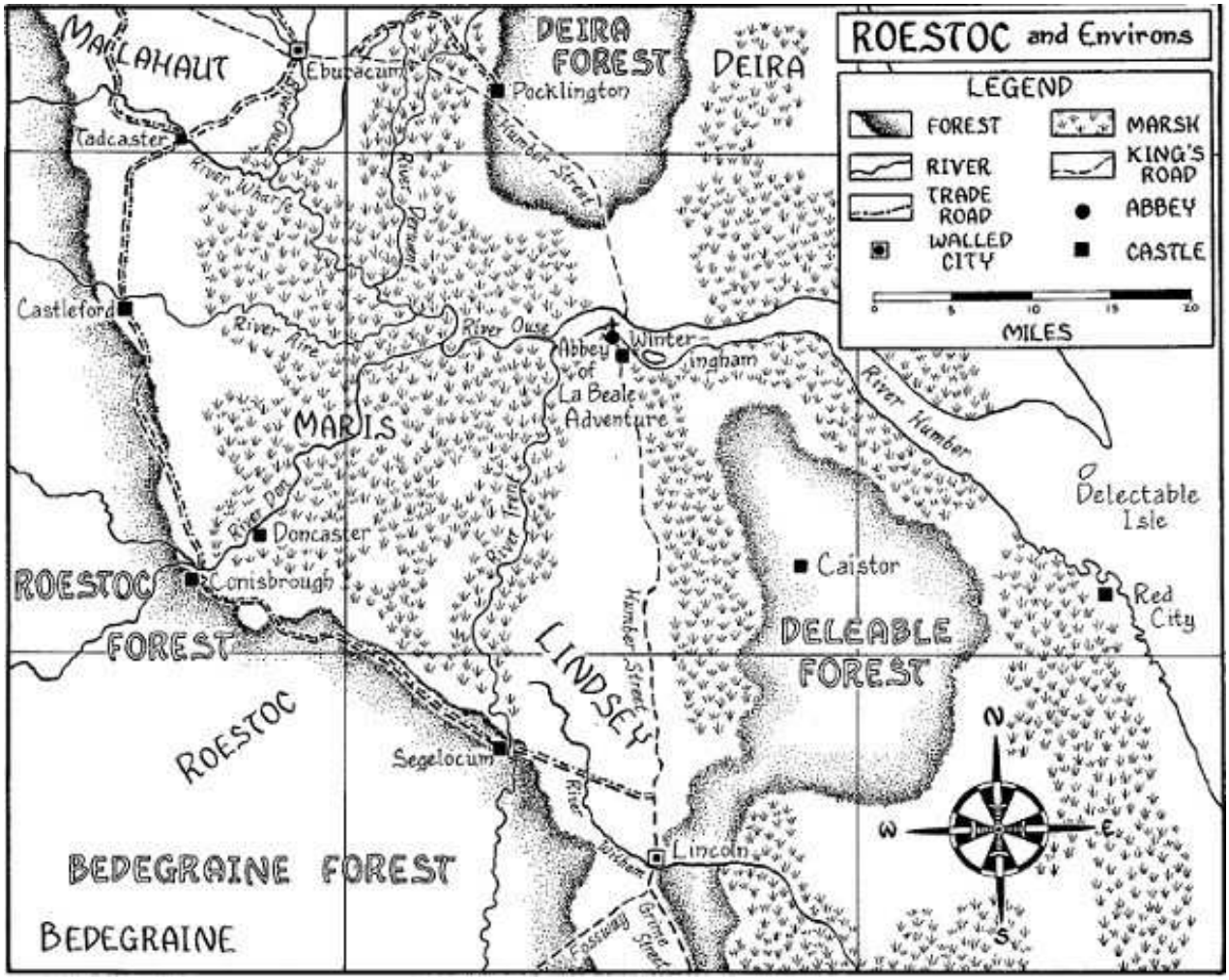
King Eifion offers all of the information that he has about the black knight. He knows it attacks only on Wednesdays long after sunset and withdraws well before dawn. The spectre always dresses from foot to crowned helmet in black iron, leather and cloth. He wears a coat of mail, carries a shield, sword and lance. He is always alone and always rides a charger. His horse is a normal warhorse; he has lost many of them in battle.

The King also explains how he tried to stop the spectre in the past. Many knights died in the first months when they challenged the black knight to single combat week after week. The King soon ordered the castle to be shut up on Wednesday nights instead. The King and many of his counselors hoped that it would stop returning if its challenge was not answered. Instead, when the gates were barred, the spectre harried the people of Conisbrough village and the surrounding countryside. The King could not stand by while his subjects perished undefended, so he posted knights and men-of-arms to guard the village and country houses. Either singly or in groups the black knight defeated the king's men, although they saved the lives of much of the peasantry. Still, month after month, no sword or axe blow, torch flame or falling stone could harm the spectre. On the few occasions when the spectre was unhorsed, hounds and men pursued it into the woods, but they lost his scent and track mysteriously in the dark forest.

Six weeks ago, monks from the Abbey of La Beale Adventure were summoned for aid, but they were not able to lay the spirit to rest. Two stone crosses now stand in the spot where the priests were butchered. Most recently, the King's son, Rifling, was killed defending the lives of four farm children.

The black knight does not kill everyone he encounters. If beset by many warriors, he fights until at least one or more are killed, then may leave the others wounded, maimed or terrified before escaping silently into the darkness. He does not discriminate in his killing, whether the person is armed or unarmed, man or woman, aged or child, Cymric or Saxon, pagan or Christian.

The questioning is ended by the ringing of the chapel bell, calling the King and his Christian subjects to Sunday prayers. Player knights of the Christian faith are gladly invited to participate.



Interviews and Investigations

The player knights have a few days before the spectre returns on Wednesday. During that time, they can question many of the castle's inhabitants. Sunday afternoon, the King suggests interviewing Prince Ennor, Sir Colbert, and Father Gahoric. Eventually the player knights investigations lead to the Abbey of La Beale Adventure (to discover the nature of the Spectre King) and from there to the abode of Vortimer the Hermit (to recover a special sword). Let the player knights decide who they will interview first. Allow them freedom in their investigations, but be prepared to ad-lib some responses. Remember that the following encounters may take place out of sequence. Feel free to tailor the interview details to suit your campaign.

Prince Ennor

After Sunday mass, the player knights are invited to ride with Prince Ennor. Riding rolls are required to keep up with his brisk pace, and to jump a steep-banked narrow stream. After another mile of riding, the Prince dismounts. Standing in the sun-streaked forest, the Prince imparts his knowledge of the spectre.

Ennor personally led his father's knights, and remembers more of the martial details than his father. He knows many stratagems that have failed: "We tried to encircle him with riders and hounds, to drive him up against the River Don, but to no avail. You can only drive an animal that fears you. But this knight fears no man or beast. Instead he always flees south, breaking through our ranks, and back into the woods from whence he approaches.

"We also tried to pin him with boulders dropped from the castle gate. One stone was so great it took two horses to hoist it in place. When it landed squarely on his pate, it broke his horse's back and pinned him underneath. I stood watch until his body moved no more. To be sure, we piled wood on his corpse, and put it to torch. Yet the next morning, after searching through the embers, no sight of his armor or weapons remained. The next week, as regular as the tides or the moon, he returned to haunt us once again."

"Not long afterwards, my father sent to the Abbot of La Beale Adventure for guidance. The Abbot responded by dispatching two monks. They spent many weeks gathering information for the abbot, and returned many posts to him. But one day, they ventured forth too close to sunset. They had some purpose that I could not fathom. That night, they were slain by the black knight. Sir Colbert, the young knight charged with safeguarding them, was blinded in one eye trying to protect them. I am sure he knows much more about the events of that day than I do. Our priest, Father Gahoric, collected some of the monks' possessions after their death. You may want to seek him out too."

Ennor doesn't know why the spectre returned from the dead. He is not sure of the events on the night of the monks' deaths. Also, he knows about the doomsaying of the hermit Vortimer, but will not say anything about him. If player knights ask about what may have occurred around the time of the spectre's first appearance, those that make successful Suspicious or Intrigue rolls will notice that the Prince acts as if he's hiding something. He vociferously denies that anything happened a year or so ago, to cover his father's actions (see the sidebar on "Vortimer's Doom-saying" for details).

Sir Colbert

After returning from their ride, Price Ennor takes the knights to see Sir Colbert. They find him strolling along a gallery. He is a young household knight, but since losing his eye has become generally distant. After introducing the player knights, Ennor excuses himself. Once the Prince has departed, Colbert relaxes visibly. He speaks freely about himself to the player knights: "I am the knight Our Majesty King Eifion bid escort the monks from. the Abbey of La Beale Adventure. There names were Echa and Nothelm, and both proud men of Lindsey. I discharged my duties faithfully, riding with them at all times, even until their very last. They spent much of their time interviewing soldiers and villagers alike regarding their encounters with the spectre.

"We also spent many days riding over the wooded hills and vales within bow shot of the town, but only during the daylight hours. Because I was always sure to keep them safe from harm, and never allowed them to get near the weekly melees against the monster, the other knights mocked me as a coward."

"Then one Wednesday afternoon the monks rode out later than usual. I followed close by as always, fully armed. They picked a place to rest, south of the castle by a tall shady elm. Beneath its boughs, they read from the scriptures and conversed with each other in Latin. When I remarked at the setting sun and noted they had not packed their belongings they did not stir. I begged them to hurry, and yet they remained seated. I know not why they acted thusly, and there was no time to debate. My duty prevented me from abandoning them, but neither could I force them to give up their folly. Immediately, I dispatched my squire to the castle to fetch aid."

"The gloom of night surrounded us quickly. Silently, we awaited the arrival of the spectre. Not long thereafter, the black rider emerged from the forest. He dismounted, drew his blade, and slowly stalked towards us. I stood betwixt him and my charges, sword drawn. Then the monks began a canticle in Latin. I was astounded, for the words had stopped the black knight in his tracks!"

"He stood motionless at the sounds of the chanting. I moved to strike him while he was transfixed so, but the monks held me back. Even though they had halted the black knight, I knew their words were not swords and they had not yet defeated him. Soon he began to stir. The canticle no longer affected him, although the monks still sang it strongly. The spectre straightened his back, and hefted his sword once again. Like lightning he moved to strike the monks. I rushed forward and parried the blow. Although I fought better than I ever have before or since, the black knight was in a frenzy. He smashed me with blow after blow, numbing my arms and putting out my eye. Dazed and blinded by my own blood, I could fight no longer. Yet with my ears I heard the cries of the poor monks as the spectre laid into them. He left me helpless by the broken bodies of the two monks."

"That is where Prince Ennor and the King's knights found me. Gahoric, our priest, took to cure my wounds, and instructed the King to erect two stone crosses by the elm to mark the spot where they died. You may want to talk to him as well."

"As for myself, I curse the days I languished in my youth and ignored learning the tongue of Rome. If I could only have understood what the monks had chanted that night, we could at least forestall the dreaded knight for a while..."

Sir Colbert's Anguish

The monks' deaths haunt this poor young knight they represents his failure as a protector. His maiming will forever remind and hamper him. When telling his story, put true anguish and emotion into his speech. Gamemasters interested in combining this adventure into their ongoing campaign may note that Colbert is young. Someday, when his emotional scars heal, he will remember the player knights' treatment of him. Those that treat this melancholy youth with honor and pity earn his loyal and everlasting friendship. Those that treat him with scorn or intolerance earn his enmity. He can therefore re-enter the campaign years later as an unexpected ally or enemy of the player knights.

One additional point: Colbert does not know what happened a year ago regarding Vortimer. He was away from Conisbrough when the incident occurred. He does not even know about the King's censure regarding the subject. In fact, his ignorance of the conspiracy is yet another reason why the other knights have been distant from him.



Sir Colbert

A young household knight in the service of King Eifion, Colbert lost an eye to the Spectre King, and therefore suffers a -5 penalty to any Awareness skill rolls involving sight. He is not native to Roestoc (he was born in Tribruit), and subequently his fashionable courtly dress is atypical for this northern kingdom.

Age 23 Honor 1194 Level 9
Body 35 Fat 28 Armor 9
STR 15
DEX 14
CON 17
INT 12
WIS 10
BAV 12
APP 10

Father Gahoric

Father Gahoric is a tall and thin Celtic priest a few years past his prime. The player knights find him in his refectory. He has become care-worn and frail since the advent of the spectre, but still maintains a little of his good spirit, showing a weak smile on occasion. He possesses a few of the monks' personal effects, including their prayer book and a pair of wooden rosaries. He speaks in a thin yet still lyrical voice:

"Here are the few articles those poor monks had upon them. Theft names were Echa and Notheim. I knew little about them, really. Would that they had told me what they had planned, I may have been able to prevent their doom. But they spoke to me rarely and never for long... I guess they considered me an old fool!"

He raises his eyes heavenward and extols the Lord take pity on the young and prideful, then looks scrutinizingly at the player knights. After a pause, he continues in a hushed tone, "Abbot Whitrood himself would be the only man who knows what those poor monks were up to. If I were you, I would seek his counsel. They had sent him dispatches on occasions, and received some replies, although I know not what became of them."

The Prayerbook

The prayer book is in Latin. Those that can read the script discover it is a translation of an old Hebraic testament (the Book of Samuel to be precise). It is not specially marked in any way. The player knights can only discern its importance by talking to Abbot Whitrood.

Father Gahoric, being a holy man, knows much of what happened over the past year. He performed funerals for scores of his parishioners cut down by the spectre, and has been the councilor of the king on many issues, including the banishment of Vortimer the hermit. Because of his religious leanings he is a particularly bad liar. Even player knights with little or no intrigue skill will be able to tell that he is hiding something from them. Still, his great loyalty to his liege forbids him from disobeying his lord's command to keep silent on the subject. No matter how hard the player knights press him, he will refuse to tell them anything about Vortimer.

Queen Fridda

Because of her emotional fragility, the player knights must take great care in interviewing the Queen. Also, King Eifion will stand by his wife during the interview with a gentle hand on his lady's shoulder and a watchful eye on the player knights. The queen is totally forlorn. Her mood is such that should anything else ill befall her family, she would surely die of a broken heart. Any ungentle questions regarding her son's death result in her weeping and subject the player knights to the king's wrath!

If asked what may have happened a year ago to invoke the wrath of the spirit, she shakes her head and says she knows nothing. However, like Father Gahoric, she is a poor liar when it comes to the cover-up of the hermit's banishment. Even if she lies poorly, she maintains the fiction that nothing happened around the appearance of the spectre. Her ragged-edged emotions and the careful watch of the king should prevent the player knights from prying to carefully, however.

A Provocation

At this point, the player knights have several courses to pursue. One direction is to ride to the Abbey of La Beale Adventure and inquire of Abbot Whitrood regarding the monks' canticle and other information he may have. The next is to venture into Roestoc Forest to locate Vortimer and what he may know. Another is to wait until the spectre returns Wednesday to face it in combat. This last course would only be chosen by foolhardy, headstrong knights. Unfortunately, many knights are foolhardy and head-strong. An incident Sunday evening highlights the problem, possibly provoking the player knights into staying and fighting (the "wrong choice"), rather than riding off to talk with the abbot or the hermit (the "right choice").

That evening at supper, King Eifion asks the player knights what they have learned, and what plans they have. This is an opportunity for the player knights to orate before the assembled hall. If any successfully tell of Sir Colbert's bravery defending the monks, award the knight with 10 Honor

points. It seems Sir Colbert had never told anyone of the fateful events of that evening. The player knight's action gives everyone in the hall a deeper appreciation for the scarred young knight.

If the player knights announce their desire to ride to the Abbey, or to search the forest of Roestoc, most of the hall will nod and murmur in approval. (Remember the knights' pledge to say nothing about the hermit in public! Have the king clear his throat loudly if they steer too close to the topic.) Yet Sir Guieth, another of the King's house-hold knights, snorts his derision loudly. He stands and addresses the hall.

The Challenge

"Good my liege and his lady! Good my Prince! Ere this day you thought us brave enough in your service. Did we not stand by you and fight, and die for you? Have these, your poor servants, abandoned you? No, my lord. Yet we are chastised and sorely treated."

"And yet before you are these foreign knights, who you praise and do honor in your hall. They have never shielded you or your kin from its wrath, and yet they are held to your bosom as sons and protectors. They have never seen this apparition of death, and yet they are to ride off in search of mere words with which they plan to defeat it. I say the braver knight is he who stays on when his fears are greatest. I say the braver knight is he who stands by his word to his lord at the dark hour!"

"These knights do you dishonor by riding away with no vouchsafe that they shall honor your challenge. How shall we know that they will return? What proof do we have that they are men of quality, fit to challenge the spectre? Nothing but their words!"

"I say let them be men of action who would stop this fiend. And in such manner as to prove my worth to your lordship, let me test the deeds of these foreign knights. Woulds't thou ride away so quickly from a battle you know thou cans't win, sir knights? Or woulds't thou stand with me when next it comes this Wednesday? I shall have their answer, good my King!"

The hall is filled with surprised murmurs at the boldness of Guieth's manner. The king is silent for a moment, and then asks the players for their reply. Their response is crucial. Give them a few minutes before they have to reply. Only tell them the more time they take to confer, the more restless the crowd becomes.

If they reply that they will stay to fight the spectre, Guieth is satisfied. This is a doomed challenge, and at least one or more knights will die in the vain effort.

However, the player knights may attempt to sway Guieth and the rest of the hall by debate. In this case, make the player knights devise a suitable argument against Guieth, and force them to make an opposed roll against Guieth's orate of 12. If they win the debate, Guieth will recant his challenge to the player knights, and they are free to proceed as they deem fit. The player knights may also bargain with Guieth, stating that one or more knights will remain behind while the rest ride out to investigate. If they critically succeed in the debate, then Guieth volunteers to join the player knights on the ride to the Abbey.

Alternately, one or more player knights may challenge Guieth's accusations by single combat. In this case, treat him as an ordinary knight. If the player knights choose one of their number to challenge Guieth, he will request of the King that the results of the duel will be binding on the rest of the group. If the players concur, the King pronounces the duel to be fought as a joust. The victor is the first knight to unseat his opponent three times.

If more than one player knight challenges Guieth, then a similar number of King Eifion's local knights will stand by Guieth. The King declares that the multiple knight challenge will be fought as a melee. He states the conditions of the melee:

- The challengers will use rebated weapons and jousting lances only, since Eifion cannot afford to lose the service of any more knights.
- To prevent the loss of precious time, as well as further reduce the risk of injury and excessive fatigue, the melee will consist of the Opening* Charge followed by just a short (3 melee rounds) combat.
- If the player knights defeat Guieth and all of his fellow knights, they are free to proceed as they see fit.
- If all of the player knights are defeated, they must remain at Conisbrough until they face the spectre knight on the coming Wednesday before they can proceed with their investigations.
- If some player knights have yielded while others still stand by the end of the melee, and one or more of Guieth's team also stands, then those who have yielded must remain while those who are still standing are free to proceed as they wish.

After stating the terms, King Eifion bids all the knights retire for the evening, so that the challenge may be fought early on the next morning.

Staging the Melee

At daybreak of the following morning (Monday), the player knights are escorted to the green beyond the castle's walls. Some of the townsfolk have turned out for the hastily assembled tourney, and a large silk canopy has been raised, under which sits the King, his family and a few of his advisors.

A herald announces the terms of the melee, as well as the names of the challenging and challenged knights.

Any knight unseated in the Opening Charge must fight with sword from foot for the remainder of the melee with the standard disadvantage for unmounted opponents.

Since the knights are using rebated weapons, no real damage is done unless a critical success is scored. However, score damage as normal. Also note that knights who strike an opponent's horse (possible only by a fumbled roll or by a spiteful knight) are automatically disqualified and are considered yielded.

Knights may also voluntarily yield at any time. If one side or another becomes unbalanced in numbers, the extra knights on one side can either withdraw voluntarily, or help by "double-teaming" their opponents. Knights who voluntarily withdraw cannot re-enter the melee, but are considered "still standing" at the end of the tournament.

The King's Pronouncement

After the melee, the King declares the winners. The contest may have a number of results, including a tie, which must be resolved by a test of champions. Use the following as a guideline for the King's pronouncement. For particularly spectacular or dastardly behavior, he may assess additional penalties or bonuses, at your option.

If all of the player knights have yielded (which means that at least one or more of Guieth's team remains standing), the player knights are all losers and must remain in Conisbrough until Wednesday. Each scores only 5 Honor points.

If some of the player knights have yielded and some are standing, and at least one of Guieth's team still stands, the melee is a split. Those player knights still standing score 10 Honor points and are free to travel as they wish. Those who have yielded score 5 Honor points and must remain to face the spectre.

In the unlikely event that none of the player knights or Guieth's knights have yielded, then the melee is a tie. Each knight who participated receives 10 Honor points in the hard-fought contest. However, the melee must still be decided by a joust between team champions. Guieth will represent his team. The players may decide amongst themselves who they want as their champion. The first knight to unhorse his opponent three times wins the contest. The winning champion receives 10 additional Honor points. If the player knight champion wins, all of the player knights have their freedom. If Guieth wins, then all of the player knights are restricted to Conisbrough until Wednesday eve.

If one or more of the player knights still stands and all of Guieth's knights have yielded, the player knights have won the melee. They may all travel as they see fit to investigate the spectre king. Those who yielded score 10 Honor points, and those who are still standing score 15.

If none of the player knights have yielded and any of Guieth's knights have yielded, the player knights have won. Each of the player knights scores 20 Honor points, and they may all travel where and when they wish.

If none of the player knights have yielded, and all of Guieth's team has yielded the player knights have accomplished a complete victory and are free to proceed with their investigations. Each player knight scores 30 Honor points. Also, Guieth will give a complete apology, volunteer his services to the player knights, and offer to accompany them on their investigations. (King Eifion thinks it is a generous offer, and adds his approval to the idea.)

If one or more of the player knights have succeeded at the tourney, proceed to the sections for "The Abbey of La Beale Adventure," or "Vortimer the Hermit," depending on where the knights choose to go next.

If all of the player knights have failed at the tourney, and they all remain at Conisbrough until Wednesday evening, proceed to the section "On Wotan's Day." All knights remaining at Conisbrough are kept under the watchful eye of Guieth, who will allow local investigations to continue, as long as he participates fully in the findings. If the player knights split

up, he accompanies the largest group, and assigns a pair of men-of-arms as "escorts" for each other player knights — an obvious insult to the pride of the affected knights.

On Wotan's Day

Without the special knowledge that the player knights can only obtain from the hermit Vortimer and Abbot Whitrood, their encounter with the Spectre King on Wednesday evening results only in pain and mortal peril. See the section below, "Death of the Spectre King," for a description of the Spectre King and his abilities, but note that the player knights cannot defeat him.

Also take the time to familiarize yourself with the background of the Spectre King (located in the section "The Spectre King's Origin"), as well as the details of the final battle, then modify the details to fit the plans and circumstances the player knights devise. Here are a number of points to remember in their encounter:

- The spectre appears after sunset, and departs before dawn.
- The spectre's horse is mortal. They may unhorse him by downing his steed.
- The spectre is unaffected by normal blows, except for critical hits, which result in no damage, but the spectre receiving a -25% modifier for the next round.
- The spectre will kill at least one person before leaving. It kills and maims wantonly. It may kill only one person, or twenty. It may slay the person on the left, maim the one on the right, but leave the person in the center alone.
- The spectre is unaffected by normal weapons and regular holy artifacts (we trust the player knights in your campaign do not possess the True Cross, the Holy Grail, or Thor's hammer...). Water, fire, and heavy objects can be used to trap or destroy the body of the monster, but even if somehow destroyed or dismembered it will return intact the next week.
- Seeing the spectre king in person is a horrifying experience. All who see the spectre make Valorous rolls a FER CR to be able to meet it in battle. Those failing stand dumb, run away, or faint.
- Unlike the dramatic final battle, which takes place at the monk's crosses, on this night the spectre appears randomly, according to the following table:

1d20	Appearance
1-5	Encounter with patrol of men-of-arms
6-10	Encounter with patrol of King's knights 11-14 Marauding outlying farms
15-18	Attacking Conisbrough village
19-20	Menacing Conisbrough castle

The player knights can respond to the spectre's appearance as their circumstances fit. They may be at the rolled location, or at some other site. As soon as word of the spectre reaches them, Guieth, Prince Ennor, or King Eifion spur the player knights to intercept the spectre.

King Eifion remains at Conisbrough castle always, leading its defense. He will not personally engage the creature, instead leading the defenses from the castle wall.

Prince Ennor rides with the patrolling knights. He may appear anywhere necessary shouting orders and inquiries, or may be sadly missing at inopportune moments. Sir Guieth and his companion knights disburse themselves amongst the player knights as best they can.

If the spectre is spotted before Conisbrough castle, he presents no immediate danger to its inhabitants, who remain smartly locked up behind its walls. Roll again to see where the spectre next appears that night.

The most important result of the evening's events are the casualties. This dramatically important issue is left up to the gamemaster, with the following provisions. First, King Eifion is safeguarded by his knights, men-at-arms, and even his pageboys. He is also safely protected behind the walls of Conisbrough castle, which the spectre cannot overcome except by accident or misfortune. Therefore it is highly unlikely for Eifion to die. Ennor, on the other hand, has often fought face-to-face with the spectre, as has Sir Guieth. Either of them may be killed by the spectre, although Prince Ennor's death would surely cause the mourning Queen to die of grief. Be aware of the ramifications of Ennor's death: it leaves the King without a son, and a Queen on the verge of suicide. Guieth's death, on the other hand, may serve as a great moral lesson about fool-hardiness as well as poetic justice.

Alternately, one or more of the player knights may fall prey to the spectre's indiscriminating butchery. If so, it may occur due to the sacrifice of the player knight to protect another person. Such a sacrifice should be rewarded with the honor and glory for a heroic death. For example, you may posthumously reward a player knight with up to 1000 Honor points for taking a mortal blow aimed at prince Ennor. Sacrificing oneself for lesser personalities should reward in the killed knight receiving a lesser reward such as 100 Honor points or so for taking the blow for a fellow knight or a defenseless lady.

You should safeguard such characters as Sir Colbert, Prince Ennor, and Father Gahoric from death at the hands of the Spectre King until the player knights have learned what they needed to from these characters.

This encounter occurs every week the player knights delay. Each week, the resolve of the survivors wanes. As mentioned before, if Prince Ennor dies, Queen Fridda dies shortly after of heartbreak. If most of King Eifion's army is decimated by the spectre, his regional enemies smell blood and begin to slowly erode his kingdom. If all of the player knights die at the hands of the spectre, future parties of knights may encounter an even sadder, more desperate kingdom.

After encountering the spectre king and proving the futility of using normal means to destroy the spectre, the King gives carte blanche to the player knights to proceed with their investigations as they see fit. Sir Guieth, if he still lives, puts aside his pride and offers his services to aid the player knights. Depending on the player knight's decision, proceed to the sections on the Abbey of La Beale Adventure or Vortimer the Hermit.

The Spectre King's Origin

South of Conisbrough, and west off Ermine Street, is a field about a mile and a half wide. It is surrounded mostly by the Roestoc Forest and its west side is flanked by a low hill. Before the days of the Pendragon, this field was called "Maisbeli." For many years, dried white bones lay scattered across the field as thick as crops. Even today, after clearing the field for plowing again the bones, swords, speartips, arrow-heads, shields, and shattered armor of thousands of men can be found in the rough clay.

Maisbeli was the site of Aurelius Ambrosius' defeat of the Saxon King Hengest. It took place just before Merlin instructed Aurelius to bring the Irish ring to Stonehenge (around the year 470). During the battle, Duke Eldol of Gloucester vowed to kill the Saxon King in revenge for Hengest's treacherous murder of hundreds of unarmed Britons at a peace parley. In the melee Eldol seized Hengest by the nasal of his helm and dragged him back behind the Britons' battle line. Leaderless, the Saxon army was savaged by Aurelius' Britons. After the battle Eldadus, Bishop of Gloucester and

Eldol's brother, condemned Hengest thusly:

"Even if you all were doing your level best to have this man set free, I would hack him in pieces myself. In this, I would be following the prophet Samuel, who, when he held in his power Agag, King of Amalek, hewed him in pieces, saying: 'As thy sword hath made women childless, so shall thy mother be childless among women.' Do, therefore, the same with this man, who is clearly a second Agag."

With that, Eldol beheaded Hengest with his sword. Aurelius was respectful enough of the Saxon to have his body buried in the pagan fashion, and ordered his men inter the body under a barrow of earth. Such was the end of King Hengest. That is, until recently.

After the Battle of the Plains of Joy and the Enchantment of Britain, many other-worldly events occurred. The reanimation of King Hengest is one such manifestation of the enchantment. The Spectre King now awakens every Wednesday — Odin's Day — when the power of the pagan god is strongest, seeking to fulfill the Bishop of Gloucester's curse by making all women childless.

The Abbey of La Beale Adventure

If the player knights investigate the mission of the two dead monks, their search leads directly to the Abbey of La Beale Adventure in Lindsey.

La Abbey of La Beale Adventure was founded by Arthur in rememberance of the Pendragon's defeat of five Saxon kings. Friar Whitrood of Devon was appointed to the Abbacy by the High King because of his great loyalty, as well as his disposition against Saxons. As Abbot, Whitrood over-sees the monestary's three primary functions: the everyday religious duties of the monks, operation of the ferry across the River Humber, and maintenance of fortifications against further Saxon incursions. Because of his martial prowess (which belies his portly stature and typical leisurely behaviour) he has gained the nickname "The Fighting Monk." He also makes strict provisions for his monks to receive training in the use of arms.

The abbey is just over 30 miles from Conisbrough as the crow flies, but there are no direct roads to it through the swamp of Marls. The best route is south from Conisbrough down Ermine Street to where it joins Humber Street a few miles north of Lincoln, and from there north along Humber Street to Winteringham. The Abbey of La Beale Adventure is a few miles west of Winteringham along the banks of the Humber. This entire

ride can be made (one way) in three days' time if the knights ride at a normal pace, or in two days' time if traveling at a hurried pace. The only natural obstacle of significance is the River Trent, which the knights cross near the small hamlet of Segelocum. The ford is of Roman construction: a causeway over 18 feet wide, held up by wooden pilings along either side, and paved with rough, square stones. Water rushes over the ford, but the well-built causeway is surprisingly easy to cross.

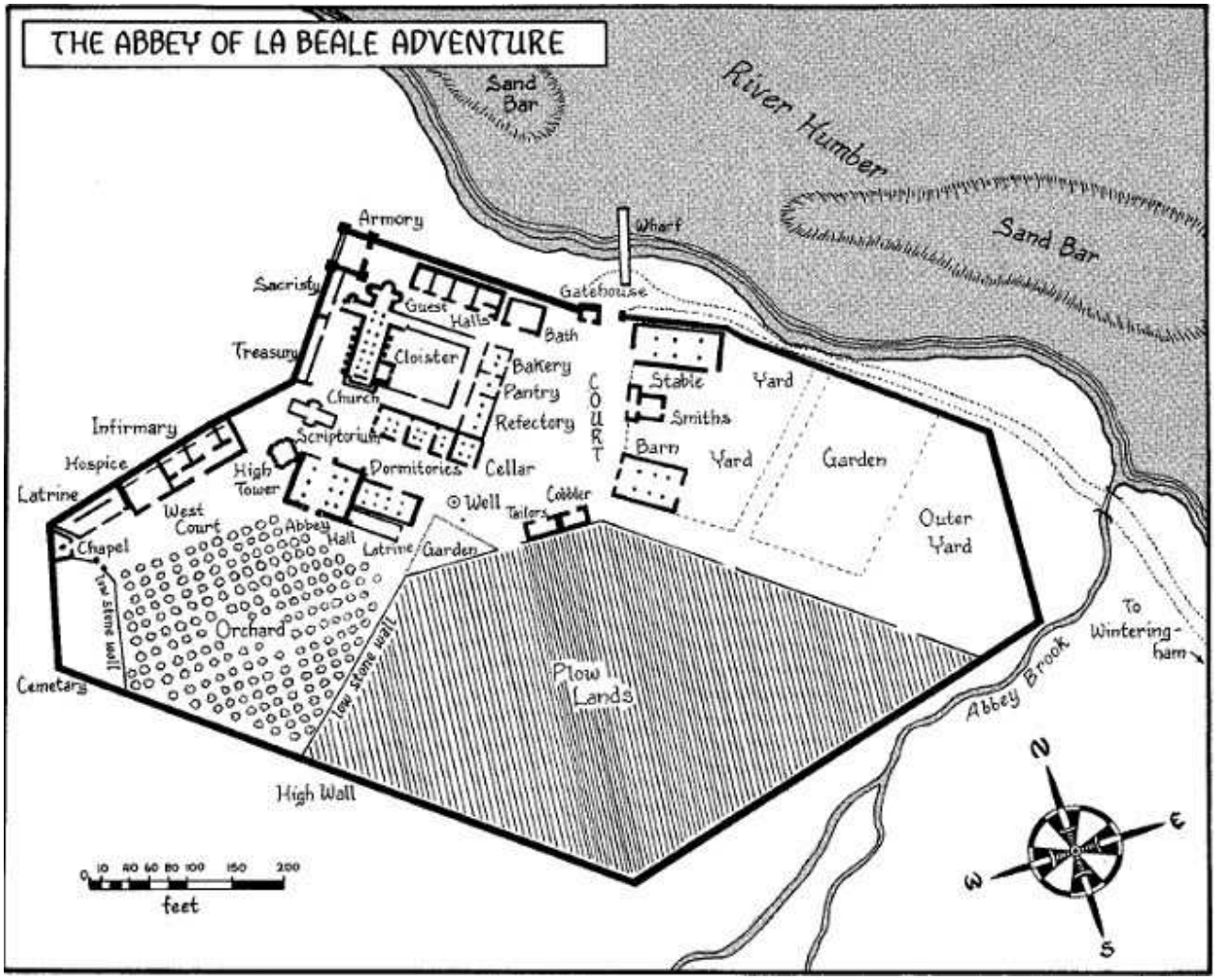
Winteringham is a prosperous town in Lindsey, known for the ferry across the wide estuary of the River Humber. The ferry is operated year-round by the monks of the nearby abbey for any who wish to travel to Eburacum along the King's Road, rather than take the more hazardous route through Roestoc Forest and the marshes of Maris.

The Abbey of La Beale Adventure is located a few miles west of Winteringham, founded by Arthur in the year 516 after the Battle of Humber, as a memorial to the Pendragon's victory over five Saxon kings. By this period of Arthur's reign, the Abbey also serves as a stronghold against the incursions of Gunnhild of Sorestan and other Saxon raiders that venture up the River Humber. Because the Pendragon is the benefactor of the abbey, it is richly provided for.

The abbey is enclosed on all sides by a ten foot high stone wall, especially along the river bank. The enclosure is large enough to surround the abbey as well as a few acres of pasture and tilled cropland. The riverside wall is broken only by the gate that opens onto the trail east to Winteringham, and also onto a long stone wharf that juts out over the waters of the Humber. The monks keep spare boats moored at the abbey. The great hall of the abbey is located in the northwest corner of the enclosure, a large two-story wooden building with a single tall stone tower on the east side. (See the map of the Abbey, below.)

The monks welcome the knights graciously, and accommodations are prepared for them. Baths are available at the knights' discretion. Abbot Whitrood greets the knights once they have had a chance to recover from their ride. Although he is cheerful at first, he becomes quiet and dark when asked about the slain monks or the spectre. He avoids answering any direct questions in general company and delays further questions by quoting the opening of Ecclesiastes Chapter 3, "For everything there is a season, and a time for every matter under heaven. A time to keep silence, and a time to speak — And my sons, this matter should wait until another time! Come with me."

He leads them to the tall tower. A narrow staircase spirals up the inside of the tower, leading to a cramped study. The room is filled with racks of scrolls and a few books. The Abbey plays a great role in spreading Christianity and the check of paganism, and the Abbot personally has accumulated a great treasury of works of history and myth. This magnificent personal collection is how the Abbot discovered the history and secrets of the Spectre King. When all of the knights have entered into the tower room after him, he closes the trap door and speaks to them.



Of the Spectre King

"There is an evil which I have seen under the sun, and it lies heavy upon men... For it comes into vanity and goes into darkness, and in darkness its name is covered; more-over, it has not seen the sun or known anything... I speak of the Spectre King."

He then asks the knights to relate any news they have about Conisbrough. He already knew of the two monks' deaths, but hadn't heard of the death of the young princeling. He lowers his head and makes the sign of the cross at mention of their deaths. During the conversation, Abbot Whitrood relates what he knows about the Spectre King. (See the "The Spectre King's Origin.") Here are some key point in Abbot Whitrood's knowledge:

He tells the knights what he had in mind when he sent the two monks. They had read the passage from Samuel to the spectre king at the same site where the Saxon was beheaded after the battle. He thought the Biblical words alone would be sufficient to put the spectre to rest, but now realizes that the holy scriptures are not enough.

He learned much about the battle from the chronicles of

Aurelius Ambrosius's reign, but knows that Vortimer the Hermit knows a great deal more. He had interviewed the hermit, and discovered the hermit was an eyewitness to the battle.

King Hengest, the Spectre King

Hengest was one of the two Saxon Kings (the other was Horsa) that began the Saxon invasion of Britain. He was renown as a cruel and savage man, often slaughtering innocents and unarmed men. After being captured at the Battle of Maisbeli, he was made to pay for his barbarism by the brothers Eldol and Eldadus of Gloucester. Beheaded as a prisoner, his hands and feet bound, Hengest was not allowed the honor of dying in battle as was sacred to his culture.

When the enchantment of Britain began, his uneasy spirit began to stir. Over the past year, his reanimated corpse donned its armor, emerged from underneath its long barrow, and began a reign of terror throughout Roestoc. The Spectre King's sole purpose is to redeem itself by being felled in battle by the same sword and the same words that were used to put it to death so ignominiously long ago. This way, the Saxon King's spirit can rest, knowing that he will be accepted into the Halls of Valhalla.

Honor 21,000 Level 19 Superior Knight

Body 40 Fat - Armor 10

STR 22
DEX 11
CON 21
INT 12
WIS 10
BAV 0
APP 0

Note: Any critical blow by the Duke of Gloucester's sword that does at least 20 points of damage kills the Spectre King. Normal hits from the Duke of Gloucester's sword or any other weapons do not affect him. Critical hits from any weapon cause the Spectre King to suffer a -25% skill modifier on his next action.



The Spectre King's Secret

At this point, the Abbot has enough information to tell the player knights what they must do to stop the Spectre King. They must recreate the circumstances of his death. This includes luring the Spectre King to the same site as his original beheading (under the old elm tree by the monks' crosses). There they must chant the words of Bishop Eldadus and at the same time strike a beheading blow from the Duke of Gloucester's sword. The Abbot also knows what became of the Duke of Gloucester's sword, and tells the player knights to seek out Vortimer the Hermit, who has it in his possession. If the player knights have already met the hermit, they now have the sword and the words of the prayer in their possession, and can return to Conisbrough for the fmal encounter with the Spectre King. If they have not yet interviewed the hermit, their next mission is to seek him out in the forest of Roestoc.

After learning all they can, the Abbot gives the player knights a scroll (written in Latin) with the passage from Samuel they must read when delivering the beheading blow. In the likely event that none of the knights can read, he helps them commit the Latin to memory. [INT CR. Success = the knight memorizes the Latin phrase.] He also prays for them, sending them off with the following benediction from Psalm 45.

"You are the fairest sons of men; grace is poured upon your rips; therefore God has dressed you for ever. Gird your sword upon your thigh, O mighty ones, in your glory and majesty!"

"In your majesty ride forth victoriously for the cause of truth and to defend the right; let your right hand teach you dread deeds!"

"In the name of Our God and ping Arthur we beseech blessings and grace. Amen."

Vortimer the Hermit

No one is really sure where Vortimer's hermitage is located. The closest anyone knows, though, it is somewhere southeast of town. After searching the forest (exactly how many days it takes is up to gamemaster's discretion), the knights locate a farmhouse surrounded by a herd of swine. The swineherd is a peasant woman who says the hermit lives in a cave nearby. He ventures rarely from his cave or the wooded glade nearby, except to trade works of iron for salted pork and other foods.

The swineherd dispatches her young boy to lead the knights to the hermit's glade. At the glade they find Vortimer chopping wood with an old Saxon battle axe. He is very old. Exactly how old depends on what period the adventure you stage the adventure in. He was born in 460 A.D., about ten years prior to the battle at Maisbeli. Therefore, he can be anywhere between 65 and 105 years old depending on when you choose to stage this adventure

Ever since the traumatic battle that left him without a family or farm, Vortimer has lived in the dark refuge of Roestoc Forest. Although the events of that day are long past, Vortimer still suffers from nightmares and bouts of madness. Because of this, he lives a very cautious lifestyle. Although others have mocked him for his cowardice and seclusion, it cannot be doubted his behavior has saved him from the many rampages of war, famine and disease he has witnessed over his long life. Besides the horror of Maisbeli, Vortimer retains one other fragmented memory from his childhood: it is of his strong and beautiful mother, who told him the story about how his family could trace their lineage back to the blood of Odin.

Vortimer's Story

Vortimer was a Saxon peasant's son, and was at work in the fields when the two armies drew upon each other the fatal morning of Maisbeli. He tried to flee the field, but battle had already been joined. His only hope for survival was to climb a tall tree to avoid being slain and trampled by the soldiers. From his vantage point, he watched the entire battle enfold. He witnessed and remembers every detail as if it had happened yesterday. One detail he re-members specifically was the look of hate in Hengest's eyes just before he was beheaded. It was as if the Saxon King saw the young lad in the trees and looked right into his soul just as the killing blow landed. This vision has tortured Vortimer ever since, visiting him with horrible nightmares. He came to believe that Hengest would return again one day. After the battle, Vortimer, along with all of the other villagers of Conisbrough, pitched in to clear the field. The dreams continued, and along with the tremendous horror of removing the broken bodies and weapons, drove him completely mad. He ran away from the village in his youth, and remained a hermit for many years.

The visions still obsessed him. They dealt with warrior maidens, crows, and the broken bodies of men. Vortimer returned often to Maisbeli at night, digging up the soil for its martial treasures. Eventually he filled his cave with ancient war relics: shields and armor, swords, axes and spears. After some years passed, his madness abated. He learned the craft of smithing, and used his large collection of iron, copper and other metals to create tools and other works for nearby farmers and villagers. Still, he kept to himself, always fearing the return of Hengest. One of his most prized relics is the Duke of Gloucester's sword — found years later driven into the ground to mark the location of the Saxon King's spilt blood. He took it back to his cave, cleaned it, and now saves it to protect himself from Hengest.

When the player knights come upon the hermit chop-ping wood,

Vortimer panics, drop his axe and flees back into his cave. His mind and vision are blurred with age. He knows Hengest has returned and believes the player knights are the Spectre King and other ghosts of warriors come to murder him.

If the player knights follow Vortimer into his cave they find the huge armory he has accumulated, as well as a number of skulls. They can hear Vortimer at the rear end of his cave, shouting curses and oaths while gasping for air, and in the dim light see him brandishing a sword.

The player knights can eventually convince him that they are not spectres or ghosts. Eventually he calms down and begins crying. He sags to the floor of the cave, and mutters quietly before falling into fitful sleep, clutching his sword the whole time. The knights may make awareness roles to note the fine workmanship of the blade, even though the leather hilt needs some work. Knights who have already visited the Abbot may correctly assume that this is the Duke of Gloucester's sword.

When Vortimer awakens an hour or so later he is much improved. He inquires kindly about the knights and why they have come. After boiling some tubers as a rude stew, he tells the knights everything he knows (see the section "The Spectre King's Origin" above), including his inter-view with the Abbot of La Beale Adventure. He also tells the player knights that he has been able to interpret his dreams, and how they reveal the way the Spectre King can be defeated.



Duke Eldol's Sword

"The Spectre King was not killed in battle, but beheaded as a prisoner. Since he did not die as a true Saxon warrior should, his spirit cannot be let into Valhalla. So it roams the land every evening on Wotan's day, searching to do battle with the wielder of the sword who laid him low. But the old Duke is long dead. Therefore, he seeks to challenge the knight who now carries the Duke's blade — returning again and again to the scene of his execution to find a warrior's death at the hands of a worthy opponent. Since I was banished from the King's sight, and was never able to give him Duke Eldol's sword, I knew that tragedy would strike the kingdom."

"Therefore, you must take Eldol's sword and smite the Spectre King with it. Even more. You must speak the holy words of the Bishop. I speak no Latin, so they were as meaningless to me as a child as they are today. But I know they are powerful. Therefore, seek the Abbot of La Beale Adventure. He showed them to me as they were written in the chronicles. With the blow of the sword and the words of the bishop, you will free the restless spirit and send him to sleep for ever!"

With that, he hands the knights the sword of the Duke of Gloucester. It is an especially fine blade, and adds 1D6 damage to the wielder's damage statistic. Vortimer also explains how to find and recognize the king's barrow, overgrown with trees but recognizable on the forest's edge after all these years. He bids the player knights re-bury the body of the Spectre King to prevent it from awakening again. After relating all he knows over hours of conversation, Vortimer bids the knights farewell, and eventually weakens and falls into another fitful bout of sleep.

Death of the Spectre King

Every Wednesday the Spectre King returns to do battle. This time, however, the player knights are prepared for him. When the knights return with the scroll and sword to Conisbrough, Eifion lifts the edict against Vortimer, and swears to make restitution for his rash banishment of the hermit. He is joyous at the prospect of finally stopping the Spectre King's reign of terror. Allow the player knights to make any preparations they wish — they'll need them. The king gladly lends the service of his 50 archers, 80 men-of-arms and 40 knights, as well as whatever labor they need from his peasants.

Wednesday evening, the player knights meet the Spectre King at the two crosses that mark the site of his original execution and the monks' deaths. Out of the night, the dark-robed figure appears riding a giant black destrier. The spectre's steed snorts, shakes its head, and rolls its eyes madly, frightened just as much by its rider as everyone else. The rider maintains control of the animal with a strong, unyielding grip on the reins. The Spectre King wears blackened iron chainmail, a spiked-crown atop a peaked helmet, and a round Saxon shield. He bears a long black lance and a great sword. His skin is the dull black of coal, not the dark brown of Saracens or Ethiopians. Where his eyes should be are even darker pits sunken into his face. His beard is a long black bristle of knotted hair. The natural sounds of the evening are silent. Other than the nervous whinnying of the horse and the jingle of armor, there is no noise whatsoever.

All knights viewing the Spectre King's horrible visage must immediately make valorous rolls or panic. Do not roll for each of the King's men, but figure 50% of the archers and men-of-arms flee, as well as 25% of the King's knights. For each of the remaining knights (including the player knights), make horsemanship rolls to keep their steeds from bolting. King's men who flee will not return to the fight, but player knights can attempt each round to make their valorous or horsemanship rolls to return to the fray.

The spectre seeks the bearer of Eldol's sword through the gloom. Once his glare lands upon that knight, he rears his horse and spurs it to battle. The remaining archers and men-of-arms each have a chance to make a single volley of arrows and spears against the Spectre King and his steed before it smashes into the line of awaiting defenders. If, for whatever reason, the Spectre King cannot reach the wielder of the sword (for example, if a stockade has been raised), the spectre king takes its wrath out on whatever is available — butchering fleeing men-of-arms and archers, beheading people across the town and country, etc. It may even ride into the forest to kill the lonely hermit for revealing its secrets after all these years. Whatever it can devise to force a battle with the sword's wielder, it will try. The prayer, rather than stopping it, only seems to drive it further into frenzy.

Defeating the Spectre King

The only way to stop the Spectre is to meet it in melee with Eidol's sword. Ask players with applicable passions, especially the wielder of Eldol's sword, if they wish to become inspired. To defeat the Spectre King, in game terms, requires that one or more people recite the prayer from Samuel while the wielder of Duke Eldol's sword achieves a critical success using his sword skill. If such a strong blow is struck, Hengest is beheaded as long as the Spectre King does not likewise succeed to parry the blow. Lesser blows from Duke Eldol's sword have no effect on him.

The Spectre King only strikes at one opponent in any round. By preference it is the bearer of Eldol's sword. If the bearer of the sword is not within range, the spectre strikes at anyone blocking him from the wielder of the sword. He is steady, calm and lethal — he uses no special tactics, but makes quick work of his opponents.

The Spectre King is considered inspired by his hatred of Eldol, giving him a +25% to his sword skill. Opponents other than the wielder of Eldol's sword have no effect on his actions, with the exception that scores of a critical success with a normal weapon cause the Spectre King to suffer a -25% skill modifier (cumulative) for being off balance in his next action. See his statistics for the Spectre King's other abilities. Note that only two opponents can engage the Spectre King while everyone is mounted, or three opponents can attack him if either they or the Spectre King are unhorsed. The Spectre King suffers and benefits from the -25/+25% modifier against mounted opponents like any mortal, so a good strategy would be to unmount him quickly.

If the Knight is Killed First

If the Spectre King kills the wielder of the Duke's sword, he immediately stops his assault, and waits for the next person to pick up the weapon. If struck at while waiting, the Spectre King fights defensively, receiving another +50% to its sword skill. If no one picks up the sword after one round, the Spectre King moves to pick up the weapon itself. If no one knocks it off balance (by striking a critical success), or grabs for it first (by succeeding in an opposed DEX roll against the Spectre), the dead Saxon King grasps the weapon of its long dead foe. At that point, the Spectre King goes berserk, and takes the complete offensive. If the melee comes to this, the player knights are all but doomed.

If the knight wielding Eldol's sword manages to strike the final mortal blow, the Spectre King falls dead immediately with a clatter of bones. The nasalled and crowned helmet lands with a loud thud revealing a skull as its contents. The armor then crumples with loud, hollow sounds. His horse, if still alive, immediately calms. The Spectre King has been laid to rest for good.

Words of Thanks and Praise

When the player knights return to Conisbrough Castle, word of their victory spreads quickly. Regardless of the time of year or other events, King Eifion declares a day of holiday in order to throw a celebration in the knights' honor.

The knight's wounds are tended, and servants are always by their sides. Even the knight's squires are treated with utmost respect. By the time of the celebration, people have gathered from all over Roestoc and beyond to pay their respects to the knights. The Abbot and Vortimer are sent for, and both are received with similar honor. Vortimer personally seems almost distraught at the courtesy shown to him. As before, minstrels play and women dance, but this time the hall is filled with genuine affection and celebration. As well, the fare is decidedly better — it is a regal feast indeed!

After the feast has subsided (sometime after course nine or ten if anyone is keeping track) the King raises a toast, and offers to grant any boon that the player knights have. At this point, it may be necessary for various player knights to make Generous/Selfish personality trait rolls to determine how ambitious to be with their requests.

The player knights may ask for all sorts of outlandish things. In general, here are the types of rewards they might ask for, and the response they receive from the King:

Money: A pretty straight-forward request. Any knight who asks for this boon receives 40 GP in furs, precious metals, and gems.

Land: Another easily-granted boon. Any knight who asks for land will be granted a small manor (18 GP per year income) in Roestoc. King Eifion has many fiefs that have reverted to his control when vassal knights that held them were killed in battle with the Spectre King. He grants these fiefs to the player knights in perpetuity — they may be inherited by the relatives of the knights. However, the knights will now be vassals of Lord Eifion, and he will expect the grantee to fulfill his 40 days service per year.

The hand of a Lady: Possibly a bit more difficult. If the players ask for the hand of one of Eifion's three youngest daughters, who are all unmarried, he gladly heeds their request. He also presents a dower of 40 GP. He can also intercede to help sway the heart of any another woman the asking knight wishes to marry. He also offers to pay for the wedding, and provide an additional 40 GP dower for the lady, regardless of her current station and other dowers.

Horses, armor, weapons, squires, men-of-arms, etc.: The King has all of these things in abundance. Player knights who ask for martial equipment or attendants will be granted them with little hesitation. A pair of fine destriers, an equipped squire with 8£ to help retain the lad for a few years, or a suit of finest partial plate (14 points protection) with a matching shield and helmet are typical gifts.

Other similar requests will be granted to the best of the King's ability, and using the above examples as guidelines. If player knights ask for more outlandish things (like the equivalent of a king's ransom, or to be named the inheritor to the throne) King Eifion will actually do everything in his power to keep his word. Note that this may cause some tremendous repercussions for your game. The player knights may find that they can create instant enemies by asking for too much. For example, if a player did ask to be named inheritor to the throne of Roestoc, many of Eifion's kin, most especially his son and wife, may have some serious objections, and may challenge the player knights to a fight to the death over the issue. Or possibly a strongly armed neighbor might take advantage of the situation to make war on the knight-who-would-be-king. If the player knight asks for the King's ransom, they may find them-selves hunted down by hundreds of hate-filled peasants and vassal knights forced to cough up heavy taxes for the ransom.

These and other situations could actually turn out to be an interesting turn of events for your campaign, but always give the player knight a second chance to accept a gift more appropriate to their current station.

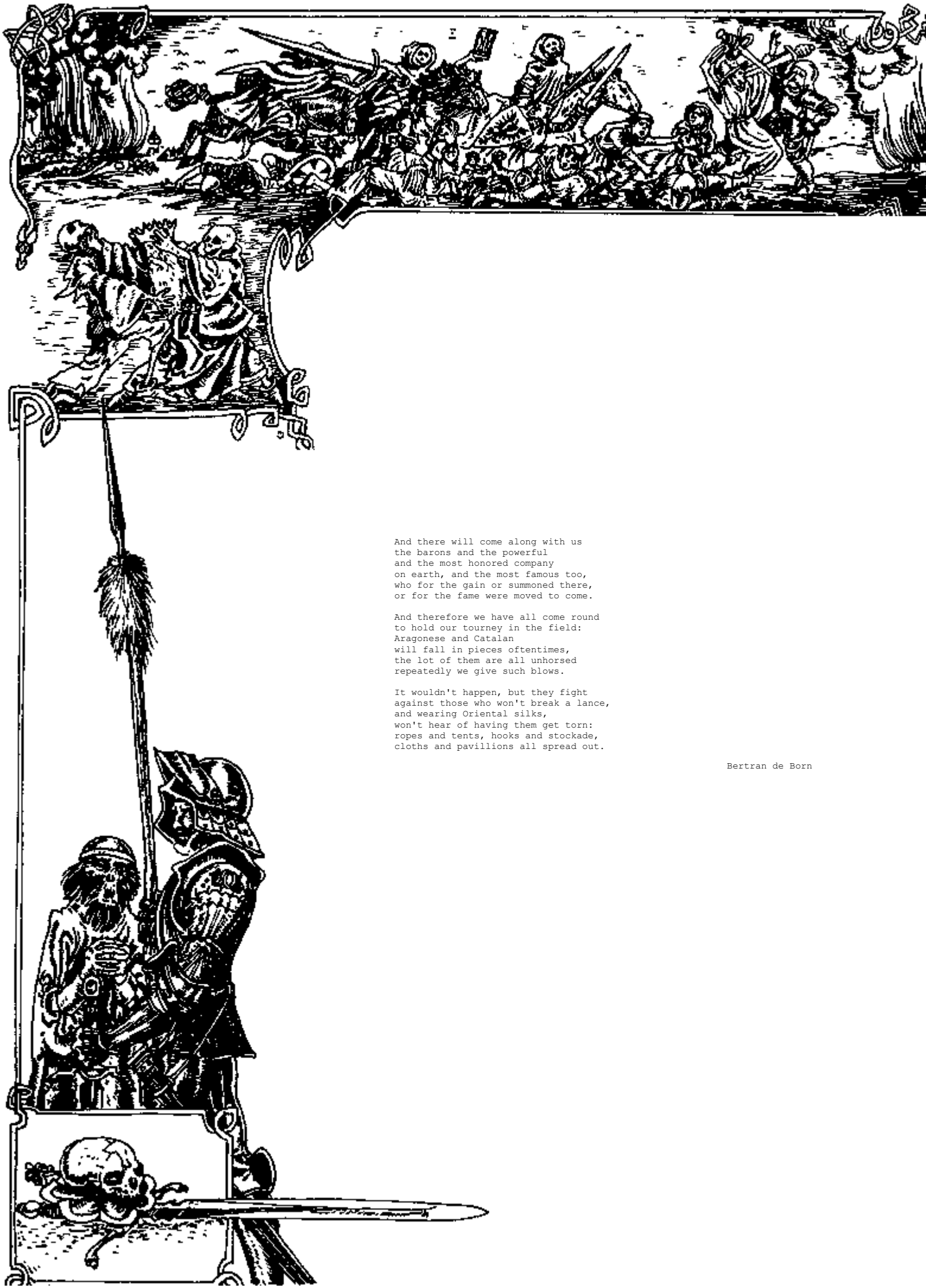
Honor

For participating in the Adventure of the Spectre King, each knight receives 300 Honor points. The knight who struck the beheading blow receives an additional 100 Honor points. Knights who exemplified any particular trait or passion (Generous, Modest, Indulgent or Selfish) when selecting their gifts may receive an additional 20 Honor points.

Rest in Peace?

One last note about the Spectre King: as long as his body and weapons remain interred under the long barrow that Ambrosius Aurelius had constructed for him, he will remain at rest. However, there is always the possibility that the king's remains or weapons have not been properly returned to their rightful place or may be disturbed by others. In that case, the Spectre King could always rise to haunt the lands of Roestoc again...





And there will come along with us
the barons and the powerful
and the most honored company
on earth, and the most famous too,
who for the gain or summoned there,
or for the fame were moved to come.

And therefore we have all come round
to hold our tourney in the field:
Aragonese and Catalan
will fall in pieces oftentimes,
the lot of them are all unhorsed
repeatedly we give such blows.

It wouldn't happen, but they fight
against those who won't break a lance,
and wearing Oriental silks,
won't hear of having them get torn:
ropes and tents, hooks and stockade,
cloths and pavillions all spread out.

Bertran de Born

Book 9

Saurians

Dedicated to Albert 'Rusty' Young



Chivalry and Sorcery

Contents

Saurians....4
Introduction....5
The Primaeval World of Saurians....5
A Campaign World for Dinosaurs....6
The 'Big Ice'....7
Combining Saurian and Ice Age Worlds....8
Some Observations on Dinosaurs....8
The Dinosaurs....10
The Great Carnosaurs....10
The Lesser Carnosaurs....11
The Flyers....12
Aquatic Life....12
The Armoured Dinosaurs....13
The Ceratopsians....13
The Prey: Herbivorous Dinosaurs....14
Some Observations on Early Mammals....15
The Carnivores....15
The Herbivores....16
The Monster Characteristics Charts....18
Overland Movement....26
Non-Player Characters....28
Encounters....32
The Dragonlords....37
The Hss'Taathian Religion....38
The Hss'Taathi....40
Physical Description....40
Hss'Taathian Social Castes....40
The Hss'Taathi Senses....41
Hss'Taathi Characteristics....41
Language....42
Charisma & Leadership....42
Hss'Taathi Society....43
Rolling the Characters....43
The Character's Ooscope....43
Other Personal Characteristics....45
Fighting "Known" Beasts....46
Hss'Taathi Family Life....46
Hss'Taathi Social Organization....47
Land Area of Holds....47
The Hhk'ss'ssah Hunting Group....47
Income....47
Towns & Cities....48
The Fighting Castes....48
Fighting Mounts....48
The First Hold....49
Challenge for Hold....49
Challenge of Death....51
Inheritance....51
Industry & Prices....51
Merchants & Trade: Stah'Khuihh....52
Haggling & Prices....52
Khuihh Experience....53
Travel....53
Khuihh Ssk'Aar'Lss: Physicians....53
Hss'Taathian Priest & Mages....53
Targeting....54
Ssk'Al'Stah: the "Voices"....54
The Office of "Voice"....54
The "Whispers"....54
Succession to the Office....55
Focus of the "Voice"....55
The Magick of the "Voice"....55
Spells of the Inner Egg....57
Level 1 Inner Egg....57
Level 2 Inner Egg....57
Level 3 Inner Egg....57
Level 6 Inner Egg....57
The Ssk'al'Lugh....57
The Kahaariikha: Oomancers....58
The Focus....58
The Magicks of the Kahaariikha....58
Oomancy....58
Level 1 Oomancy....58
Level 2 Oomancy....58
Level 3 Oomancy....58
Level 4 Oomancy....58
Level 6 Oomancy....58
Basic Fire Magick....58
Basic Water Magick....59
T'KI'T'K: The Metamorphs....59
Focus....59
Kulun'Saatha T'KI'T'K....59
Spells....60
Ukait'Akh: the Magicians....60
Focus....60
Potions....60
The Bath of Ssk....60
Ss'Iss'Khe: the Hunting Caste....61
Ss'Iss'K'Akh: the Hunting Mages....61
Woodcraft....61
The Kulun'Ssaatha....62
Physical Description....62
Social Castes....62
Kulun'Ssaatha Senses....62
Kulun'Ssaathi Characteristics....62
Natural Weapons....63
General comments....63
The Challenges....63
Towns & Cities....63
Fighting Mounts....63
Maritime Activity....63
Warfare....63
The Hss'Taathi....63
The Kulun'Saath....64
Army Strengths....64

Saurians

Most of you who read this introduction will have followed the growth of Chivalry & Sorcery over the past several years and will remember that we had not intended to release an unending stream of supplemental volumes and expansions. Nonetheless, the Chivalry & Sorcery Sourcebook and Swords & Sorcerers were printed and we have heard nothing but anxious requests for information on the release date of the forthcoming Saracen & Crusader.

All of this has served to build a proliferation of expansions for C&S, far beyond the original scope of the rules. Currently in the works are expansions for the Indian cultures of Mesoamerica and for the Far East of the Samurai. At that point, we have placed a definite halt to such expansions to the original medieval framework of C&S.

There will be a second volume to the C&S Sourcebook, but after that there will be no further supplemental or expansions to the C&S world. We will content ourselves with referees aids and with maps and stats from the original C&S campaign. Players will also be able to look forward to similar materials produced under license by the Judges Guild.

Since C&S is not a static game and is constantly growing, we do recognize that some systems and areas of the rules will require modification and expansion. All such expansions or modifications will be published in a new series of books which will deal with all role playing games. This series, the Role Players Guidebook(s), will feature articles by the designers of Chivalry & Sorcery and the members of this ever-expanding design team. The articles will deal with systems and philosophy of interest to all role players, whether those players use C&S or some other role playing system.

Thus, the end is in sight and there is a definite and finite number of books that will relate to Chivalry & Sorcery rules. Those wishing to follow the development of new systems for FRP in general should watch for the Guidebook series, but these books will not be necessary to the play of C&S.

Scott B. Bizar
Editor

Introduction

The following rules arose from the "mythos" or background history we have developed for our Archaeron campaign for C&S. It is not a definitive statement about how the Hss'Taathi are to be played in FRP or even to be understood. It is merely a piece of "background colour" that gives some meaning, purpose and atmosphere to our FRP campaign. Unlike a dungeon, which can exist only as a competitive "arena" in which characters merely make penetrations to see how far they can get, how many enemies they can vanquish, and how much treasure they can discover and carry away, a world needs some history and tradition to bring it to life. This is our explanation of the way things are; each Game Master and playing group will arrive at their own versions of the way their FRP world is, and why.

Thus the story of the Dragonlords should be understood as standing only as a model for such background stories. The rules which follow may be placed in equally original settings by imaginative FRPers, and they are encouraged to develop their own explanations to account for the presence of saurians in a "human" world, or for the ability of characters to pass from one world to an alternate plane of existence,

The concept of a "Gateway" between worlds opens up new possibilities in FRP for "alternate-world play-". From the original mythos of our own campaign we constructed a consistent, reasonable, and yet infinitely flexible mechanism to permit characters from one type of world to enter another which is radically alien, experiencing thereby conditions and tests not easily worked into their native reality.

A journey into the land of the Ss'ait'kaa or Land of the Lords is as fraught with danger as_a deep-level dungeon adventure. Indeed, it can he even more dangerous, for one can encounter the most ferocious of beasts in a natural environment. It will be hard for some FRPers to accept, given their experience with the usual run-of-the-mill fantasy monsters, that the real monsters who actually trod the earth for more than 100,000,000 years as Lords and Masters of creation are in many respects tougher than anything conceived in FRP. Those who have slain FRP "dragons" will discover -- to their horror -- that the real dragons are far worse, and that they abound in profusion in the natural setting of a primeval world.

We have also made provision for excursions into the prehistoric world of more recent times, the time of the Sabre-Tooth and the Mammoths, perhaps slightly more congenial to men but still fraught with natural dangers.

The result has been, in part, a development of a manual of "monsters" with more than 250 monsters, adapted for other FRP games besides Chivalry & Sorcery to permit the widest use and enjoyment by FRPers, whatever the rules they use or the campaign they play.

We have also presented a demonstration of how to develop an entire fantasy culture for totally non-human characters, based on our assessment of how such creatures as intelligent dinosaurs would develop as social creatures. In part, we hoped to provide a model which would serve as an inspiration for FRPers to develop their own fantasy worlds along creative and yet logical and consistent lines. Examination of the various elements of the "social" rules and background materials will reveal the interlocking aspects of the basic nature of any creature, the way it responds to its natural environment, and the type of customs and behaviors it can evolve. In this sense, we hope that Saurians will serve as a guidebook on how to "think as a monster", a skill that every Game Master should develop if he really wishes to role-play his monsters as people, instead of simply serving them up as cannon fodder to be slain by the characters or else to act as their destroyers.

Saurians was also written in response to what we felt were unwarranted and ill-conceived criticisms of the allegedly "limiting" aspects of the original Chivalry & Sorcery. These rules are based on exactly the same concept as C&S, which is not that Fantasy Role Playing should somehow reflect historical feudalism, but that any coherent FANTASY world must have some kind of background tradition to explain it and bring it to life. Saurians is pure Chivalry & Sorcery in every respect. It partakes of the same philosophy, uses the same game systems, and encourages role-play with a vengeance. IT IS NOT NOR EVER COULD HAVE BEEN "HISTORY"!. It is solidly based on hard reality -- the actual facts of paleontology and sociology and anthropology -- but it is a totally fantastic creation of a totally fantastic world. Every "monster" is a creature which actually lived on the earth at one time, not one conceived through the fears of pre-scientific man or by the imagination of a FRP game designer or player. REAL MONSTERS, and we think they are better for their hard realism. We reject the notion that "realism" is the death of fantasy role-playing. As Tolkien once noted, realism is the foundation of true fantasy; the problem is to let our knowledge of reality inform our fantasy, but not dominate it.

For this reason, we take no credit for the 250 monsters and more included in these rules. We have only collected and interpreted in gaming terms the factual data gathered by scientists over more than a century. But the result, we believe, is truly "fantastic".

On a final note, the "Gateway between Worlds" we explain in terms of a Supernova explosion (of: Tihel's reference to a "bright star") which warped the very fabric of the time-space continuum and bridged the dimensions between two worlds. Other explanations could be as easily evolved, we suppose, to explain such cross-over points between worlds. We postulated a number of nexi or Gates came into being, then faded as the time-space continuum healed itself after the Super-nova died down. However, at least one nexus and possibly several still exist in our fantasy world, so the world of Saurians can yet be reached by our characters if they find a Gate. Similarly, we also provide for other Gates into a more recent prehistoric world in which primitive Cave Men and Cro-Magnons as well as early mammalian life abound.

These are only the tools and materials. What you as FRPers do with them is "limited" only by your imaginations.

Ed & Wes

The Primaeval World of Saurians

Fantasy Role Playing (FRP) is squarely in the realm of "What if?" What if magick worked? What if the monsters of legend and fiction actually existed? What if we were actual people living in such a world? What are the customs and laws of the place? How does one make a living? What opportunities exist for adventure?

Yes, indeed. Being fascinated with prehistory for a long time, the designers of Saurians posed the question, "What if our FRP characters had to deal with a real world -- the world of the misty past?" The answer was not entirely unexpected: they would have a hard time of it, a very, very hard time!

In designing the prehistoric worlds which are the gaming arenas for Saurians, we made a number of assumptions and compromises which cannot be called "realistic" in terms of the actual evolution of species. But then, who ever said that FRP had to correspond to hard reality and nothing more? There is a vast difference between "realism" -- the depiction of things in a fairly rational and consistently believable manner -- and "reality", which is the literal thing itself as it actually exists in this world. As C&S designers, we opt for realism at most turns, but we will not be bound to presenting mere reality.

Realism in Saurians is restricted largely to background considerations. The many "monsters" (over 250 variants) are presented with an eye to depicting the authentic beasts in an authentic environment and ecology. Similarly, the intelligent races -- saurians, amphibians, even fish --are all projections of what such creatures might have evolved into if they had acquired a high level of intelligence.

Clearly, where most of our assumptions and compromises were made lies in the deliberate "mixing" of a wide variety of different species belonging to different prehistoric eras. Those players familiar with paleontology will instantly recognize that Saurians includes creatures drawn from more than 100,000,000 years of evolutionary history. That is deliberate. We ignored the facts. Tyrannosaurus and Allosaurus were separated by more than 20 million years, and Dimetrodon predated them both by millions of years more. We mixed the species in order to give FRPers a representative sampling of the more interesting "wild life" of the past. We make no apologies for the "unrealism" of such a decision.

We have not made provision for the usual monsters of FRP already introduced into role gaming. This does not mean that they couldn't be introduced, but we recommend some common sense and an eye to play balance. Some of the truly "exotic" monsters are so far from reality that they properly belong only in a dungeon environment. For example, Trolls could make a go of it in the Pre-Ice Age/ Ice Age world of Saurians but would find the earlier Dinosaurian World too much to handle. Trolls are simply too big to escape the notice of the large carnosaurs, too clumsy to evade, too slow to run, and too lacking in power to combat the more fearsome hunters in the water. In a world of dinosaurs, Trolls would be quickly served up as someone's lunch and would become extinct as a race. Indeed, any Trolls in such an environment would be a haggard and harassed race eager to join anyone who could offer a chance for survival. Again, Giant Slugs, Snails, and all monsters of their ilk would probably have a slim chance of survival as a species. Small but savage predators could easily leap to their backs, etc., to burrow into their dinners, and eventually destroy the beasts by their parasitic feeding.

To be perfectly blunt about it, most FRP monsters were never designed with any idea of fitting them into any kind of natural ecology. The monsters just "get invented". They are conceived only as nasty surprises to be encountered in dungeons. They don't make sense in terms of a world ecology; and thus they won't stand up to the total environmental assault. In a world there is always something which preys on a creature, sooner or later. The FRP monsters properly belong in dungeons -- and dungeons are both fitting and proper even in a saurian world, provided they have some logical explanation for being there.

Undead, for instance, are common only to a few mythic traditions. To understand undead, one has to see them in the light of Western legend and folklore or of Japanese myth, or whatever.

But to the Eskimos and Indians of North America, only "spirits" or "ghosts" make sense. Such monsters are the result of a "belief structure"; they make sense and have substance only if one had a tradition or belief (at least in the past). Thus players and Game Masters will dis-cover that the saurians we have developed for role-play can easily deal with Undead as low-level monsters because they do not believe in their powers, are unfearing when confronted by Undead, and can marshal their own powers to drive away or destroy the "bad dreams". It is all a matter of perspective. Undead are often incorporeal, lacking real substance; their powers are directly related to one's belief in their reality.

One can go on and on. The essential thing to remember is that an FRP monster must occupy a definite place in the environment. They simply don't appear out of thin air at the command of a random dice roll, do their thing, and then dematerialize again. Not, that is, in a world. Either they are viable life forms or they are restricted as to their numbers and types and are placed in some kind of "dungeon" which will isolate and protect them from the

realities of the world outside. That is the only way to maintain a "balanced" and workable campaign in a world setting. Using all of the world's monsters all of the time just doesn't work in the long run.

We have "rated" the various monsters by "Attack Dice" to permit as wide a use as possible in FRP gaming in general, and thus they are not limited to C&S gaming alone. More will be said of this later.



A Campaign World for Dinosaurs

A primordial world can be a tricky thing to design in that one has To follow some kind of a plan that takes into account factors like the geography of the region and the ecology of the lifeforms as they interact with each other and with the environment. The reason that it is "tricky" is obvious: a significant proportion of the natural wildlife is potentially or actually more dangerous than all except the toughest FRP monsters. In a very real sense, living in or travelling across "untamed" regions of a dinosaurian world would he equivalent to spending one's time in a deep level of an FRP dungeon -- day after day, year after year.

Because characters must live in such an environment, a Game Master must be careful with the monsters. There shouldn't be an attack every two or three turns just because "wandering monster dice" call for it or because everyone expects to be "trashing" monsters all of the time. That is a simple dungeon crawl with no other dimensions open for proper and expanded role-play in other areas. Remember that one Tyrannosaurus could wipe out even the most heavily armed party, especially if it had demoralized some of its victims with FEAR -- which it very well ought to do. Similarly, a pack of maniacal Deinonychi could swarm all over a group of adventurers. The question that should be foremost in the Game Master's mind is whether or not such attacks are really called for. 1?e must come to terms with his job as story teller who is managing a long-term cross-country adventure, not simply acting as the God of the Dungeon who sends forth his ravening destroyers in columns of hordes. Serious en-counters should be planned_ as part of the adventure, not left to random dice -- which are mindless and have no heed of what is really happening in a role-game anyway.

The encounter tables provided with these rules should therefore he regarded as guides to assist a Game Master, not as unalterable Divine Will which must be obeyed, however stupid the situation appears. If the Game Master thinks that two Tyrannosaur attacks within the hour is just a bit much, he is not only free but under a duty to the players (out of plain fairness) to alter the situation. It is not fun to the players to have a badly stricken party wiped out just because the Game Master didn't have the experience or the fairness to disregard the "dumb" wandering monster encounter tables. If FRP gaming is a "fun" activity, the enjoyment of the players is always the prime consideration. And one thing they "enjoy" is having a character barely survive a tense encounter. To hit a party repeatedly and put it so far out of its debt that it cannot have a reasonable chance of winning through is plain BAD GAME-MASTERING. It considers nothing except blind obedience to rules which cannot possibly anticipate every circumstance or a "killer instinct" on the part of the Game Master who takes the game as a personal challenge to kill off all of the "weaklings".

Moderation is the key. If one understands that an environment is not always hostile, a lot of countryside can be covered between encounters. The frequency of "safe" encounters (game, etc.) should be significantly higher than "perilous" encounters with carnivores, etc. Remember, in the entire Serengeti Plain of Africa there are about 5,000 estimated carnivores for every several millions of game animals. Typically, when encountered, many of the carnivores are already feeding or have fed and aren't "interested". Of course, in such instances, it is up to the players to initiate action if they want it. For instance, the Hss'Taathi are herders of hadrosaurs and often attempt to reduce the carnivore population out of a simple desire to preserve their herds from predation. Imagine a band of these intelligent saurians on a journey to a neighbouring Hold and encountering a pack of feeding Deinonychi. The vicious little killers are bad for business. Thus, the party halts, opens fire with arrows and spears, and wipes out a number of the little horrors as a matter of policy. Now the feeding Deinonychi would have likely ignored the party, intent on eating, so the sleet of missiles would probably have come as a real surprise. Depending on their numbers and their mood, they would either flee or the survivors would attack the band of hunters.

It is often the players who make decisions as to whether or not they wish an encounter. A timid group of players will receive little experience. An overly aggressive bunch will get killed. A Game Master merely has to place the opportunity in the players' path and let things run their natural course. The idea is to understand the nature of monsters as living creatures. Few beasts have a suicidal impulse, although some carnivores may go berserk with pain or frustration. If they are badly hurt, but still able to flee, they often do so (thereby robbing a party of full experience and often forcing a pursuit and a second encounter when the wounded beast is run down and brought to hay). In this manner, players, have a bit of a say in what is going on, instead of occupying the role of "victim" to have wings pulled off like flies whenever the Game Master decides. Let them choose the moment when it is reasonable to do so, then pull their wings off if they have bitten off more than they could chew.

Turning from general procedures to the environment of a dinosaurian world, the following considerations should prove to be of assistance:

Some regions will be relatively "tame", with few truly serious problems with carnosaurs. This is probably the direct result of previous "hunting" activities like the one described above: intelligent beings will reduce the predators to protect their herds, their livings, and their lives. The closer to the community, the more "safe" it is -- never completely safe, just a lot safer than in the wilderlands. Some regions may also be designated as "hot spots", literally teeming with game and the carnosaurs who prey on them. This satisfies the general desire for suitably perilous encounters without overbalancing the entire world ecology. Such "hot spots" occur in nature, as do places of relative safety. And, continuing with this logic, some regions will be moderately perilous if one is not careful or else deliberately seeks out trouble. Such "players' choice" regions are the most ideal for normal hunts or cross-country journeying to another place where a real series of encounters is desired (say, a distant dungeon).

Dinosaurs, like most creatures, tend to become specialists at making their living in one way or another. Some hunt; others graze or browse. Some prefer shoreline habitats; others prefer forest or "grasslands" or swamps. Many species will be found in several habitats. In virtually all cases, the size, physical equipment, food preferences, etc., of a given dinosaur will all operate to limit its range to certain types of countryside.

The most obvious consideration is climate. Dinosaurs -- even hot-blooded ones, as some may well have been -- would prefer a warmer climate to a cooler one. This is particularly true of the large herbivores who need vast quantities of vegetation on a steady basis to survive. Since the large carnosaurs need a lot of meat, they will stay where the large herbivores are. Since "winter" reduces the food supply (vegetation), large herbivores would never venture into cold climates, not would they survive there, Large carnosaurs would die of starvation, for they would obtain only small "tidbits" in cooler regions, hardly enough to replace the energy needed to catch the speedy and manoeuvrable smaller prey.

This is why we have separated a dinosaurian world from a mammalian world (which was historically "cooler" and even caught in an Ice Age), but we will suggest how to blend the two without causing serious problems. It is perhaps significant that the periods in which dinosaurs reached their greatest size and numbers were tropical/semi-tropical. Diebacks and evolutionary changes occurred in cool periods although other factors may have intervened, like massive geological upheavals bringing the rise of great mountain chains or the sudden draining of swamps.

The climate is clearly tropical, ranging from hot and dry to hot and rainy. The more humid things are, the lusher the vegetation and the more numerous the dinosaurs -- particularly the big ones. The smaller ones might be able to manage in cooler climates, but they would probably find competition with the mammalians to be a losing proposition in the long run. The larger types would find even a mild winter too severe, not only temperature-wise but also in terms of lack of food at a time when even more food is required to maintain body heat. The foregoing assumes "warm-blooded" dinosaurs; if the species is "cold-blooded", it has no hope at all in cold climates; winter will simply kill it.

A second consideration is the nature of the beast and its feeding habits as applied to adaptation to a particular terrain. A giant Brachiosaurus would not be encountered in a highland of any degree of ruggedness. Imagine moving 50 to 60 tons of mass up and down steep hillsides, probably covered with sufficient underbrush if not actual trees to make going impossibly energy-consuming, not to mention providing an ever-present peril of tripping up the brutes at most inopportune moments. Similarly, a Brachiosaur would not venture into arid plains or deserts. The prairies are not for him; his habitat is lush ferns, swamp and light woodland. There he can find adequate vegetation to feed his vast bulk and water to drink or to hide in to escape his carnosaur enemies.

The Gorgosaurus, Allosaurus, or Tyrannosaurus would not venture into the territory which Brachiosaurians would avoid, and for much the same reasons. Their size makes going difficult in hill country. Their level of activity would require supplies of drinking water on a regular basis, impossible in the prairies and certainly unthinkable in desert wasteland. They would avoid dense woodland or jungle because their very bulk acts against them, unlike in more open regions. Above all, the large herbivorous dinosaurs won't be found in such regions, and the carnivores always go where the food hangs out.

And so it goes through every species included in these rules.

What is therefore important is to make interesting adventuring possible. The dinosaurs have all been rated for their habitat (see the Dinosaur Characteristics Charts), so what in fact remains is designing the tropical world of the dinosaurs out so that regions are fairly easily accessible.

This task is very easy, once one understands the unique nature of primeval landforms.

First, most of the land is low-lying. This means that such things as swamps and shallow lakes can be formed quite easily because drainage is much poorer than in a world like our own. And these can be immediately adjacent to wooded regions of various densities.

Second, there are few significant highlands. Hills tend to be rolling. One can make provision for craggy hills, escarpments and very occasional mountain ranges -- although solitary cinder-cone volcanoes are more likely and more "useful" from the gaming point of view rather than mountain chains.

Third, and most important of all, the seas themselves were shallow and most extensive, with long arms of the sea extending far inland. No land mass is continent-sized in the way they are today. The sea cuts the continents into low-lying islands and archipelagoes. Some of the "islands" can be tens of thousands of square miles/kilometers in area, but all will be cut by bays and gulfs stretching far inland. This permits one to easily "isolate" special regions. A "nation" of Hss'Taathi, for instance, could actually clear an island of many thousands of square miles/kilometers of all seriously hostile life forms -- providing a fairly "settled" environment. Meanwhile, a mere three hours sail across the strait is a totally untamed, primeval wilderland where one can experience the sheer horror of a continuous dungeon crawl day after day, week after week, depending upon just how serious one's mission is or how masochistic the player is, Further, a "naval" dimension permits adventurers to travel far and wide with relative speed, and with ease of accessibility to most regions because few are far removed from the sea.

THE GRASSLANDS

"Grasslands" did not exist as such because grasses did not exist; however, there were analogous areas where the ground was covered by hardy ferns, vines and/or small shrubs. There would be occasional stands of trees (though no flowers) and all would be relatively well-watered through-out most if not all of the year. Indeed, such regions may be adjacent to deep arms of the sea, swamps, woodlands, etc., as desired. They can also be quite extensive or limited in area.

THE WOODLANDS

The primeval woods vary from light to dense forest and even thick jungle. Truly large creatures -- especially bipeds -- will find dense forestation a major obstacle to movement. They could bash their way through the trees and underbrush with some effort, but at the expense of considerable speed and energy. Carnivores and herbivores would choose to go around or else hang about the edges of real woods rather than bulldozing their way deep inside. They could do it, but they probably won't. Too hard! In this respect, dinosaurs are little more stupid than people; they know better than to go out of their way making work for themselves.

LIGHT WOODS are typified by the "parkland" regions of North America. The trees and other vegetation are somewhat different, but of about the same size and density.

DENSE WOODS are marked by the presence of large trees. They are well-established and deep, with extensive undergrowth that will slow or even stop large creatures while permitting smaller ones relatively easy passage.

VERY DENSE WOODS are, in fact, quite "open" in that the now giant trees of the rainforest have grown so large that they have "starved out" weaker competitors and have established a zone around their bases which leads to a fair separation between the large trees. Under-growth may be light or dense, depending on the amount of light coming through the leafy top cover and upon the characteristics of the ground-level plants. Ferns, etc., grow quite profusely in relatively shaded areas; other types do not. Thus, "open" or "dense" woods are possible in the rainforests. The option is left to the GM to decide in a given case.

JUNGLE is usually encountered on well-watered slopes and along rivers, lakes or swamps. The vegetation is not especially tall but is very thick. Thus, it can be a haven for smaller creatures (and people) seeking refuge from the large carnosaurs. Here only the "small" carnosaurs need be feared. (Some consolation!)

THE PRAIRIES AND DESERTS

The primeval prairies are dry "grasslands" much like the prairies of the North-American Midwest. These are not particularly scanty in vegetation, but water is scarce outside of the rivers/streams/lakes/sloughs. In short, small dinosaurs can survive and thrive here. Large herbivores may find the going difficult, foodwise; while large carnosaurs will find water to replenish that lost by their exertions at hunting impossible to replace unless they follow water sources like rivers and streams, or make their base of operations a lake or slough. Even this last situation is unsatisfactory because grazing animals roam about, and a carnivore must follow them -- even away from water -- if it wants to eat. This ecologically explains the relative absence of large dinosaurs on the plains.

The desert environment is even more severe, and only the smaller-sized dinosaurs, virtual "lizards" in their habits and physical capacities, will thrive here.

THE SWAMPS

A good portion of a primordial world will be swampy, for the land is very flat and often close to sea level. The resulting poor drainage makes any place which is a depression or which is at the same level as the water table into a swamp. Swamps should be regarded as fairly similar to todays' swamps, with areas of shallow and somewhat deeper water, mounds of dry land at regular intervals on which trees, etc., take root, and extensive vegetation in the shallows and on the shores. One can design in mudflats, quicksand, etc., as required.

THE SHORELINE

The shoreline of lakes, swamps and oceans is itself a sub-environment with features all its own. Many succulent plants grow in the shallows and near the beaches (or on them), attracting life forms which have specialized in such habitats or on the creatures who feed on the plants growing there. Often the water is used by herbivores as a means of escaping predators.

The shoreline is literally the place where life from the land and the sea meet, a sort of common no-man's land. Thus amphibians will be found here as well as land-dwelling creatures. In the primeval past, the division between land-dwellers and amphibians was far less clear, and many dinosaurs spent their time in the water as well as on land. Amphibians (such as the ancestors of the modern alligator and crocodile) similarly spend time on the beach between forways for food.

THE HIGHLANDS

There are few true mountain ranges in a primeval world of dinosaurs. There will be hills, sometimes quite craggy, and there will be cinder-cone volcanoes of various sizes, but regular mountain ranges are rare. If mountains are placed in a tropical dinosaur region, remember that the temperatures drop with altitude and conditions will not favour most dinosaurs by the time 4000' or so is reached (1200 m) because night--time temperatures are too low, vegetation differs considerably from normal diet, and well-watered regions (especially swamps) are rarer.

Hill country could be forested or relatively bare, depending on the rainfall. Solitary vol-canoes could reach 2000' - 10,000' (650 m - 3000 m) and the slopes could be barren to densely forested, depending on the conditions. Lifeforms inhabiting such regions would be appropriate to the vegetation, etc.

THE DESERTS

Desert country ranges from dry prairies (like the North-American Midwest and the Canadian Prairies) to outright desert. Dinosaurs in such regions would tend to be of the small variety, living in much the same way as the lizards of today.

THE WATERS

The large lakes and the oceans are teeming with life. We have included only a few significant species, but, as noted above, one may populate them with a variety of fish and crustaceans because such life forms have not significantly changed over the last 100 million years.

The seas are very important to a primordial campaign. The primeval seas were shallow, with long bays and gulfs stretching far inland, dividing the low land masses into islands and subcontinents, with all marked by numerous peninsulas and such like. This permits a Game Designer to easily "isolate" a region for special treatment. It also introduces the need for

some form of maritime transportation: it makes no sense to march hundreds of miles/kilometers when a one or two days' sea voyage would get one to his destination, saving both time and exposure to grievous perils along the way.



The 'Big Ice'

The World of more recent prehistoric times would resemble ours with regard to climate and vegetation. The animal life is different, but its behavior would correspond to known species today. Similarly, the terrain types would be very similar to today's prairies, swamps, forests, jungles, hill country and mountains. Thus, all one has to do is reproduce the current setting.

An Ice Age simply pushes the climates southwards (or northwards if we are in the southern hemisphere). Truly tropical regions are restricted to a small belt at the equator or on islands in the sea. The ice fields are glaciers, often several thousand feet thick, which overlie all the land except for mountain tons; there the temperatures and conditions are polar all year around and few creatures range there because there is no food for the herbivores (and thus few game animals for the carnivores). Beyond the Great Ice is tundra land and boreal (northern) forest, with appropriate wildlife. And beyond that are the plains and forests similar to southern Canada, the northern U.S., and northern Europe. The tropics resemble the climate and vegetation or southern Europe of the U.S. today. A small "jungle" belt could exist in the equatorial regions. Hot and cold deserts would, of course, exist in regions of low rainfall.

In such a world, a few of the smaller dinosaurs could survive in the tropical regions, but the dominant life would be mammalian. Many of the considerations concerning encounters, "monster" behavior, etc., mentioned for a dinosaurian world would be equally applicable for a world of the Big Ice.

This kind of world is ideal for establishing the "Ancient Civilizations" so beloved of fantasy fiction -- Hyborea, Mu, Atlantis, Melnibone, etc. The environment encourages a large number truly formidable natural creatures as well as making possible the introduction of many FRP monsters (who would be viable life forms in such an environment).

Combining Saurian and Ice Age Worlds

Provided one does some preplanning and designs a world which isolates different environments from one another, it is possible to have the best of all worlds without destroying play balance, ecological balance, or one's belief that the situation could occur.

First, postulate a fantasy planet somewhat larger than Earth, with a slightly lower density so at the gravity remains about the same. This gives the space for a variety of climatic types to co-exist on the same planet.

The oceans and seas are the main isolating factor, barring animal migrations into regions which would provide the Came Master and Players with ecological fallacies to contend with, In short, however fantastic a particular environment is, it would be fitted into the total picture without having to revise one's view of the "natural" scheme of things in general. Usually, the closer the background elements of an FRP world correspond to the world we know, the easier it is for players and Game Masters alike to concentrate on the fantasy elements of the game and to assume that everything else functions in a "normal" predictable manner as it does on this Earth of ours today. Incidentally, the more a Game Master attempts to play God the Creator and modifies the basic Laws of the Universe, instead of creatively using the ones we've got, the more arbitrary his FRP world becomes, In extreme cases, even he can't really make sense of it or consistently present the world so that things that happened earlier in the campaign happen in the same way later on, It's more than enough for players and Game Masters to keep track of the fantasy elements without complicating matters, Besides, characters live in their world all their lives, and if the Game Master refuses to accept some basic principles of reality as governing his world, he unfairly penalizes characters who would know how their world works. Unless he wishes to detail in full the alterations he has made to reality, a Game Master should restrict the "mysteries" to magick and hitherto unencountered monsters and intelligent races.

The isolating ocean permits islands and continents to take on the appropriate character. For instance, a continent around the equator of our mythical world could possess the requisite conditions for dinosaurian life to thrive. Farther north, islands and continents resembling our present conditions could exist, and still farther north would be the lands of the Great Ice. Only intelligent races with naval capability could travel by ship from place to place, the characters sampling a variety of adventures as desired.

At the same time, the oceans are open to the "monsters" of the sea, and the sea monsters of legend can, in fact, be presented in the form of marine dinosaurs, mosasaurs, etc., to harry ships and gobble up careless crewmen -- in true fantasy tradition. The best of all worlds, with each in its place.

An alternative is the "Dimensional Gate" concept which we use in our own C&S campaigns. Readers will learn later of the Cosmic catastrophe (a Supernova) which warped and fractured the very fabric of space and time to bring alternate worlds into contact at certain "Gateways" or nexi, permitting creatures of one world to cross into another. We postulated three worlds in con-tact; an Earthlike world, a Dinosaurian world and an Ice Age world. We even postulated the translation of large regions in several instances, the literal transplanting of sections of an Earthworld to the Dinosaurian alternate world, and vice versa. It just so happened that the transfer occurred in the northern hemisphere, where there is an Ice Age environment now in the Land of the Lords, while a tropical environment (which cooled) was translated to Earthworld, necessitating migrations by dinosaurians to the warmer south. In time, the "Gates" vanished the time-space continuum healing itself, except for a few scattered here and there -- objects of search by adventurers. More of this will be shown later an as example of a "cover story" to justify the fantastic elements of the campaign and put them into a logical light.

Forget the Deus ex Machina. Just imagine the possibilities. Everywhere one could want to go, either by putting everything in isolated environments on one planet (precedents have been set by the "Lost World" stories of Burroughs, Doyle, etc.) or by providing interdimensional "Gates" or journies to the "center of the earth", etc., all there for the asking.

Imagine the expressions on the faces of a band of our Vikings, translated into the Land of the Lords, when the stars suddenly changed in the heavens, and some days later on their southward voyage, they made landfall on a likely looking tropical island for food and water -- only to be chased back to the ship by a rampaging Gorgosaurus! That one was told in the mead halls with much feeling, believe us!

We now turn to the life-forms of these two alternate worlds, providing a new intelligent species and a new "dimension" in FRP.



Some Observations on Dinosaurs

Nearly every ecological niche in the world of Saurians is occupied by some species of dinosaur. The only ones left unfilled are those niches especially suited to very small creatures (under 10 pounds), which are the saurian/amphibian versions of small rodents -- lizards and the like.

COLORATION

The "small" dinosaurs (under two tons) vary widely in coloration. All have some form of skin covering, ranging from sparce hair in the larger species to thick fur;'or feathers in the small types. (This may seem surprising to some readers; see Desmond's Hot-blooded Dinosaurs for a discussion of the subject). This skin covering is assumed to have evolved as diversely in the dinosaurs as it has in mammals. Both herbivores and carnivores have concealing patterns to prevent immediate detection in their characteristic environments; some also have developed striking sex differentiation, with the males being cardinal red, etc., while the females retain a more drab and concealing coloration.

BEHAVIOR

Many of the species of dinosaurs are social creatures, congregating in herds or packs. These have been marked by a "P" (for "pack") on the Dinosaur Characteristics Chart. The size of the herds or packs is given in the encounter charts to give Game Masters an idea of the number ranges likely to be encountered.

The larger herbivores are browsers or grazers who live fairly placid, pacifistic lives. Not much can really hurt a 20 to 50-ton animal, especially when it is one of ten or twenty or so in a herd. These tremendous beasts have almost nothing to fear from most predators, so all such dinosaurs will typically ignore anything which is less than 10% of its weight unless attacked and hurt. (At that point, it could either move off or become "nasty" and try to trample the offender into the mud.) Of course, large carnosaurs like Gorgosaurus, Allosaurus and Tyrannosaurus are always noticed! However, dinosaurs are not so non—parental as to ignore on their young if they are herd animals, so there is a 30% chance that an adult could choose to interfere with the killing of a small member of its species. This is not the act of a parent defending its young at all, but rather a herd member coming to the assistance of the weak amongst the herd.

The carnivores tend to overlook anything less than 0.5% (1/200) of their body weight (2% of body weight if the "victim" is not moving, talking, etc.). Of course, if sufficient numbers of small creatures (say man—sized) are present, even a lordly Tyrannosaur will take notice of the abundance of small meals present and easy for the picking. But if anything else is in the vicinity which is larger and reasonably close, the carnosaur will pass up such a tidbit for a proper lunch.

The tendency of large dinosaurs to ignore small creatures can be dangerous for the creature so ignored! A man could probably walk right up to a Brachiosaurus (50-60 tons), and the huge creature would take no notice of him. He would simply keep grazing. He would also make no effort to avoid stepping on a man on foot or accidentally smashing him with his tail. In similar fashion, a man on foot would be beneath the notice of a Tyrannosaur, but he could get stepped on as the beast thunders past in hot pursuit of proper food.

Game Masters will have to make reasonable "value judgments" in such cases. Remember that a monster has its nature, too, and does not attack everything in sight just because we are playing an FRP game. Players can have a chance to evade danger simply by knowing the nature of a particular dinosaur and acting accordingly so as not to frighten it into attacking out of self-defense or not to attract the hunter to its next meal. Smaller carnosaurs and herbivores will provide less problems; typically, these will react to man-sized creatures.

In the case of settlements in dinosaur country, it is obvious that herds of grazers could prove highly destructive. A roaming herd of Brachiosauri or Triceratopsi, even a herd of small hadrosaurs, could trample and eat entire fields of crops or unintentionally smash down buildings. Carnosaurs are even more of a problem. In general, moats 20' deep and 30' Wide will turn most dinosaurs from their intended path. Another common method for herding large herbirorous dinosaurs is to either release the scent of or else make a sound like a large carnosaur from the direction opposite the one the herd should move. (This method can have the unfortunate

side effect of attracting a highly territorial carnivore to investigate and deal with....) Fire also tends to discourage even the largest dinosaurs if built high and wide enough. Ideally, caves or moated fortresses (medieval style) are the safest places to be when large dinosaurs are roaming or prowling the area.

YOUNG

As a rule of thumb, dinosaurs weighing more than one ton do not lay eggs: the size of the embryo would require an eggshell so thick as to prevent its hatching. Thus, the only "Dinosaur eggs" will be those belonging to types weighing less than one ton: all larger varieties either bear their young alive (viviparous) or in membraneous "eggs" which latch immediately upon birth (ovoviviparous). When not specified, use the above guide to determine a dinosaur's manner of birth.

SOUNDS

Dinosaurs are a vocal lot. The repertoire of sounds range from the almost birdlike calls of the small, bidpedal herbivores to the foghorn honks of the Apatosaurs (brontosaurs), the bellows of the Ceratopsians, the screams and yips of the small carnosaurs, to the unforgettable and utterly blood-chilling roars of the Allosaur and Tyrannosaur. The meanings of the calls can vary from "i'm lookin' for love" to "This is MY turf, Buster, so you better be tougher than you look!"

The expenditure of one language point (saurian characters; humans and non-saurians require three points) and a month of study with an expert in the field can teach a character to learn the difference between the calls of herbivorous and carnivorous dinosaurs. After that, a character may expend an additional language point to learn the cries of a specific species and will be able to distinguish between hunting, mating and challenge calls for that species. Expending yet another language point once the specific calls are learned will enable a character to imitate those cries. Props will probably be necessary and will weigh 5 dr./ton for carnosaurs and 1 dr./ton for herbivorous dinosaurs. If the total weight for props works out to less than 5 dr. total, no props are needed. Such aids could be large horns, etc.

It should be noted that dinosaurs are vocal. Thus a character who has specialized in the "tongue" of a species of dinosaur will know the intentions of the creature. Further, he will likely anticipate the presence of a creature before an encounter occurs, since the hunting dinosaurs tend to advertise their presence once they are hot on the trial of prey. Most are "pack" creatures and hunt with at least one other (a mate). Only solitary hunters tend to be silent until they actually sight their prey and begin the attack.

The most vocal of the dinosaurs are the social ones. Pack hunters tend to communicate with each other as they make a "sweep" for prey, alerting each other the moment prey is sighted. Even solitary carnosaurs give an occasional "challenge" honk because they are exceedingly territorial and regularly mark off their "turf" in this manner to discourage competition. Solitary herbivores and small dinosaurs are relatively silent when anything big is near; they survive by being as innocuous as possible.

SENSES

Some dinosaurs -- most notably the hadrosaurs, whose elaborate crests are housings for nasal receptors -- have very highly developed olfactory senses and can scent the presence of any unpleasantness from a considerable distance if the wind is right. The carnivorous dinosaurs tend to have good eyesight if they are "open country" predators, or moderately good eyesight and hearing if they are typically found in dense forests/swamps, etc. A useful rule for such decisions is for the Game Master to consider the terrestrial mammal which most nearly fills the appropriate dinosaurian niche, and then assume that the species in question will have similar sensory apparatus. The Lycaenops, for instance, is a "dog-like" or "wolf-like" dinosaur which inhabits woodlands and grasslands, is typically nocturnal, and so tends to have excellent hearing and smell, with eyesight being passable but not relied on in and of itself.

POSTURE

The illustrations in Saurians will give Game Masters and players some idea of the way dinosaurs move. The large tails possessed by most dinosaurs are not intended to be dragged along the ground in order to make travel more difficult (compute the coefficient of friction for large appendages) or to be stepped upon in turning around. The dinosaurian tails are balancing mechanisms, normally held out parallel to the ground by exceedingly powerful muscles, This is especially true of the bipedal dinosaurs, which use the tall both as a one-legged stool when resting and as a balance pole when moving.

when on the move, a bipedal dinosaur will hold his body almost parrallel to the ground (see the illustration of Gorgosaurus, a 5-6 ton hunting dinosaur), with the head and tail extended, pivoting on the hips to make surprisingly sharp turns. In the smaller bipeds, this arrangement allows for unexpectedly fast speeds. Even the giants can move terribly fast for a moderate distance if they have to, though they develop a definite waddle as they grow larger.

In the following Dinosaur Characteristic Charts and Descriptions, the heights are given for posture when standing erect for bipeds. when "on the move", the height is about 1/2 the figure given for the length. Quadrapeds do not change height in this fashion, being four—footed. also, smaller bipedal dinosaurs can stand more or less erect when moving, so those under 10' tall have a moving height ranging from 2/3 to their full standing height.

THE CARNOSAURS

The bipedal carnosaurs are usually highly territorial, but only with regard to their own kind, especially in the case of the solitary hunters. An Allosaur and a Gorgosaur will not argue over property rights; they might try to eat each other if_hunting has been very, very bad (dinosaurs are not so stupid as to take on each other if the opponent seems almost as tough as the other, even if he could serve as food). Two Allosaurs, however, will dispute the moment they meet (see illustration). Such carnosaurs draw the boundaries of their hunting territories by their challenge roars, which will echo and re—echo for miles.

The great carnivores tend to follow large Ceratopsian or Brontosaurian herds, waiting for a chance to pick off stragglers, eating whatever else is encountered along the way in between proper meals. Their favorite prey are the hadrosaurs, which are plentiful, not well-protected and often small enough to kill easily while still being large enough for a few good meals.

The solitary quadrupedal carnosaurs are normally not very much of a threat to intelligent races (human, Hss'Taathi, etc.). They tend to be rather shy and not nearly as confident as the great carnivores, who have the sheer size and power to overmatch most opponents, or Deinonychus, which hunt in packs. Although dangerous when surprised, cornered or defending a lair, quadrupedal solitaries seldom seek out and attack parties of humans/Hss'Taathi, etc.

At complete opposites are the pack quadrupeds. These hunting dinosaurs can be compared, point for point, with wolves insofar as behavior is concerned. The packs tend to haunt the edges of herds of smaller herbivores and will attack as a team to pull down strays. The packs will also chase down solitary herbivores. They seldom bother intelligent beings unless the pack

is greatly superior in number or the victims are weak or running away. They are also intelligent enough: to be able to "count losses" when an attack is not going well and the defense is spirited -- again, like wolves. (See the illustration of Cynognathus, which resembles the somewhat larger Lycaenops, examples of these "wolf-like" pack quadrupeds.)

The small bipedal hunters, like Coelophysis, Hesperosuchus, et al, are relatively ill-equipped to deal with prey larger than relatively small creatures. They never attack man-sized creatures since they themselves are often prey to many creatures of that size and larger. They will attempt to run when confronted by aggressive behavior and will fight only to defend a nest from a foe approximately equal in size or when cornered and seemingly doomed.

As in the nature we are used to, a larger carnivore may attempt to challenge a smaller one for its kill. Thus the Tyrannosaur may appear on the scene to drive off a band of hunters of an intelligent race or a smaller carnosaur, content to take possession of the prey if the previous owner is wise enough to abandon it.

THE PREY

Hadrosaurs -- the best known of which is the Duck-Billed Dinosaur (see illustration entitled "At the Beach") -- are the major type of bipedal herbivores. They are herding animals, each herd having a dominant male, several subordinate males, an equal or larger number of females, and a number of moderate-sized juveniles (hatchlings fend for themselves until large enough to travel with the herd). The Hadrosaurs are the primary food of the carnosaurs, especially the giants.

Other herding bipedal herbivores include the astounding Hypsiolphodon, a truly speedy creature comparable to the antelope. It also eats insects and very small animals when it can catch them. The Iguanodon is a significantly larger herd dinosaur and makes up the major component of many carnivores' diet. Like Hadrosaurs, Iguanodons are quite common.

The quadrupedal herbivores are often too large or too-well-armoured to be considered as prey. They occupy much the same position in a dinosaurian ecology as the elephant does in ours. A Tyrannosaur or Allosaur could probably run down and kill a Brachiosaur, but it would be a job comparable to a large tiger killing a moderate-sized elephant. The blamed things take a lot of killing and will be large and strong enough to knock the predator off its feet with a sweep of a tail or to keep plodding toward the water, into which few carnosaurs would wish to go. The presence of such creatures in herds also makes such attempts virtually impossible to bring off. In short, there are easier ways to get one's meals, and carnosaurs are far less stupid than their small brains suggest. Still, it is worthwhile to attempt to bring down a solitary, sick or injured brontosaur.

THE DREADNAUGHTS

The Ankylosaurs are magnificently armoured beasts. Some species reach such sizes that their sheer massiveness prevents even a Tyrannosaurus from flipping them over to get at the soft underbelly. Ankylosauri are very comparable to giant porcupines minus the quills in the way they defend themselves. They just hunker down and cover the weak spots. Small ones are somewhat vulnerable but often not worth the effort. The most advanced of the species also have a club-like spiked tail, powered with mighty muscles, which can be used to good effect on attackers -- even the largest of carnosaurs. Thus Ankylosaurs are more or less left in peace to graze.

The Stegosaurs are quite another matter. Their upper bodies and heads are well-armoured, but c:: s: for their lower sides. Thus larger carnosaurs will attack them with the hope of gaining several substantial meals. Stegosaurs are "grassland" creatures, but stick close to copses of trees, rich often so inhibit the attacks of larger carnosaurs that they give up in disgust.

Smaller carnosaurs have little change against Stegosaurs, who have hides thick enough to prevent serious damage as they trample their tormentors into the dirt with their 10-ton weight. The "dreadnaughts" tend to depend on their armour for protection, but they will "fight back" if cornered and not permitted to retreat. They are, by nature, placid animals who will move c:: whenever they feel threatened.

THE CERATOPSIANS

The Ceratopsi, of which the Tricerotops is the best known, are herd animals with a relatively high degree of organization. Their heads protected by massive "armour plate" of all but impervious bone, they will attempt to face an attacker frontally to protect their far less armoured sides and rear. Being herd creatures, they will "form circle", all facing outward, with their unprotected backs to the center. in which the juveniles gather. Ceratopsians are known to charge when especially irritated, no mean threat considering their triple horns which project out like lances and their 12-ton weights. Giant carnosaurs tend to ignore the large Ceratopsians as potential prey, but may attack a solitary individual in a "weaker ant". Only if it can outmaneuver the Ceratopsian so encountered will even a Tyrannosaur Have a chance of killing it; and the Ceratopsian will do its utmost to prevent a carnosaur from getting behind its horned shield and its "lances".

THE SMALL DINOSAURS

The small quadrupedal and bipedal dinosaurs are herbivores and insectivores for the most part, and correspond to swine and rodents in our world. Their main protection is agility and an ability to go where the larger carnivores cannot follow with ease. However, when they can be cornered, they're meat on the table.

THE FLYERS

The airborne dinosaurs have as much varity as modern birds. The specks circling above a Hss'Taathi or human dying of thirst in the desert are Pteranodons, not vultures. The chirping and trilling which fills the woods is made by various Pterodactyli. The major distinction between Pterodactyli and birds is that the winged dinosaurs have more tendency to glide than do birds. Some of the smaller types can safely flap their wings to become airborne, but the larger types require a slight breeze to get aloft, whereupon all ride on thermal updrafts. As gliders, they enjoy an incredible efficiency and can stay aloft for many, many hours.

The Flyers are not the huge, plunging beasts of prey often depicted in poorly researched F-grade "Cave Man" movies. They are necessarily of very light weight, fragile construction to permit them to glide effortlessly. Pteranodon, for instance, with a wingspread of up to 27' and standing height of almost 7' weighted only 20 to 25 points, with a body 20" long (excluding tail) and a head 45" to 70" long, This is not your typical Terrible Flying Lizard at all! Most Flyers were insectivores and carrion eaters -- like vultures -- but very small ones might also have eaten fruits and seeds.

If one wishes to imbue the largest of these species with Terrible Flying Lizard qualities, beef up the body by 300% to 400% and give it large fang/beak attack (3x WDF) or 2 + ld6 attack die. Thus you have the Fighting Pteranodon, on the prowl for meat -- live meat. But remember, it really wouldn't get off the ground except in FRP!

THE MARINE DINOSAURS AND FISH

A number of marine dinosaurs (as opposed to amphibians) may be encountered once one ventures into the open sea or into large lakes. These might attack ships, but it is doubtful. Small craft and rafts are quite another matter. Also, assume fish like sharks are present in the primordial oceans (seeing as the current models do date back to the Shark of 100,000,000 B.C. and much earlier). Other fish are pretty much the same as today's types, just a bit cruder in design or packing a bit of armour.

One might also put some Giant Crabs and the like in the coastal areas near and on the beaches for variety -- although these did not, in fact, exist in primordial times.

THE INSECTS

The insects have been with us for a long, long time. One can postulate "giant" forms such as dragonflies with 24" wingspans, etc. For the most part, they are the same as the types we know today in general form and behavior. For the Game Master concerned with appropriate monsters, Giant Ants, Spiders, Scorpions and Centipedes can be postulated. These already exist in other rules and can easily be translated into a primordial setting.

REPTILES

Reptilians, as opposed to the dinosaurs and amphibians, are a fairly late development. However, snakes have been found In late Cretaceous and Paleocene formations. Most ancient snakes were non-poisonous, but vipers did exist. Cobras and true vipers were appearing by the Miocene; pit vipers, like rattlesnakes, did not appear until the Pleistocene -- very recently indeed. Game Masters will have to use their judgment in this case. Assume that poisonous snakes are rare, and instead of randomly determining an appearance, plan one to account for the rarity.

Giant snakes, etc., were unlikely in a realistic setting. They'd be excellent targets for the fast-moving, very toothy carnosaurs. However, one hidden in the depths of the swamps is quite acceptable.

By "reptiles" we mean the contemporary, small, cold-blooded types we are familiar with today. Dinosaurs are "reptilian" in the sense that they are the ancestors of today's models, but why confuse the whole thing. Simply talk about "small" or "tiny" dinosaurs when you have little reptiles and lizards in mind. Snakes would be most commonly found in water -- swamps, lakes, streams and the shallow parts of oceans.

TURTLES AND TORTOISES

These most ancient shell-backs have a proper place in any primordial world. Some grew to fairly large size. We have not made provision for small ones, but Game Masters can insert them into the game with ease. They are all placid creatures, even the one-ton varieties, so killing them is only a question of time. Turtle soup is therefore on the menu.

GENERAL COMMENTS

The research for these creatures was undertaken to provide a variety of new monster types which have the dual virtue of providing exciting action for FRP while, at the same time, satisfying the need for any coherent and rationally organized world (yes, even in FRP) to have the various ecological niches filled. To repeat, we have made no attempt to segregate the creatures with regard to the proper era or epoch in which they actually appeared. It should be noted, however, that even if the proper creature has not yet been discovered in the proper geological strata, the niches were still there and were filled by something which probably resembled its earlier or later counterparts.

Our major source for ideas concerning dinosaurian behavior and appearance was Adrian J. Desmond's The Hot-Blooded Dinosaurs, which is recommended for anyone who thinks dinosaurs ruled the earth for over l0O million years by being clumsy, slothful, accidental and stupid. Also of use was the slightly dated but still excellent Fossil Book by C. L. Fenton. Many other works were also used in passing, but the two forementioned works serve as a good introduction to the whole subject.

The conception of the dinosaurs that appears in Saurians is the one presented by Desmond in The Hot-Blooded Dinosaurs. In that book, Desmond brings together compelling arguments from dozens of diverse fields in support of his thesis, reflected throughout these rules, that dinosaurs were active, in many cases surprisingly intelligent despite their deceptively small brains, and -- above all -- warm-bloodalin more than a few instances. we realize that these theories are the subject of controversy in paleontological circles, but they do serve to bring the dinosaurs alive as formidable Lords in the Earth, true Monsters in a real as well as an FRP sense.



The Dinosaurs

The Great Carnosaurs

The dinosaurs provided vast amounts of meat, often in timid and relatively defenseless packages weighing from several hundred to over a 100,000 pounds. Because of this natural bounty, the carnivorous dinosaurs were able to evolve into giants and ruled the earth for scores of millions of years. We have included here four of the mightiest which existed, although each evolved in a separate period of prehistory and were not contemporary with one another.

The Great Carnosaurs were immensely powerful and perhaps not quite as "stupid" as some have made out. One thing is clear; with a " of prey, they would opt for the larger meal and ignore "tidbits" unless nothing better was available Thus man—sized creatures would be relatively "safe" under normal circumstances, as better pickings would lead a Great Carnosaur away. Nevertheless, they could attack; if so, the long pike and very heavy portable missile weapons would be the only defense short of flight on swift mounts or resort to the most powerful of magicks. What is worst is that these creatures were so tenacious of life that they literally had to be hacked down to stop them; no portion of the anatomy was vulnerable to a mortal blow: the heart was buried under slabs of muscle, sinew and bone; the brain was small and protected by a massive skull.

TYRANNOSAURUS REX

All descriptions of the Tyrannosaurs miss the mark. No matter how many superlatives one uses,one gets the distinct idea that there aren't enough in the language to do justice to this incredible engine of destruction. Suffice it to say that Tyrannosaurus is the ultimate land-dwelling carnivore.

A roaming Tyrannosaurus is less an animal than it is an elemental force. Once it notice you or is hot on your trail, it becomes the quintessence of all things that go "bump" in the night. One must save from FEAR whenever confronted by the beast to avoid panic-stricken flight at a flat 50% chance. Panic prevents any rational action whatsoever; all efforts are bent to just getting away. FEAR grips any man-sized creature (or any prey of the Great Carnosaur)

the moment a Tyrannosaur approaches within 300 feet and is, of course, seen by the potential victim(s). Only a Berserk individual has a reasonable chance of standing his ground (80%), if he is foolhardy to want to do so. (Increase save us FEAR by 5% per lower size level from maximum sized Tyrannosaur.)

The typical Tyrannosaur is about 50' long, 20' tall and weights up to 20,000 pounds as a fully mature adult. It is not slow; it can keep up to a speeding horse and rider for a short time! Its teeth are 6" long or more, set into a mighty jaw capable of crushing most lesser creatures with a single bite. Any critical hit on a target weighing 2000 pounds or less means that the victim is dead! The chance of a critical hit is:

140% - 10% per armour class of the target over bare skin.

Shields and other such flimsy defenses simply don't count for intelligent creatures attempting to ward off a Tyrannosaur; only body armour is of any assistance.

In addition to its jaws, the Tyrannosaurus uses its heavily clawed feet to gauge larger prey and to kick over and pin smaller prey. A hit from such claws causes an automatic bash to be delivered to all targets under the Tyrannosaur's weight (excepting quadrupeds 50% or more of the beast's weight). Creatures of 6000° pounds have a 3% chance per 1000 pounds of weight to "save" from being knocked down.

To repeat, intelligent beings will instantly check morale when confronted by Tyrannosaurus as though they had suffered excess casualties in the party. Remaining motionless is perhaps the best defense for man-sized creatures -- or smaller -- as the Tyrannosaurus will notice an individual's presence only 10% of the time if he is not moving (40% of the time if running).

Tyrannosaurus frequents the grassy plains (where its great height gives it a view of the grazing herds in the distance), the shores of lakes and swamps and light woods -- regions which, in short, are the ranges of most of its favorite prey. The monster is a daytime hunter, most active in the morning and early evening, It is viviparous and mates in the early spring. At that time this jealously solitary beast hunts in mated pairs and mates stay together until early summer until the young (usually one) is born, The young stays with the mother until it attains a 25' length.

ALLOSAURUS

Hardly less awesome or terrifying than the Tyrannosaurus, everything said of Rex is equally true for the Allosauri. They literally radiate FEAR for 300 feet round about, and with good reason. The Allosaurus is one of the largest Carnosaurs, almost as large and well equipped as the Tyrannosaurus. Worse, being used to slightly smaller prey, it will notice a running reature under 1000 pounds 50% of the time (still only 10% for standing individuals).

The Allosaurus can reach lengths of 35', heights up to 15' and weights as much as 16,000 pounds. It is a solitary hunter and is exceedingly jealous of its territory, flying into a berserk rage whenever another Allosaurus is seen or heard on its "turf". At such times, it will forego even the choicest meal to hunt down the hated intruder. Only during the mating season (early spring) will it tolerate the presence of even a member of the opposite sex.

Allosauri are nocturnal, hunting through the evening, night and very early morning. Their hearing is excellent and their night-vision is surprisingly good -- especially if the prey is relatively large (1000 pounds or more). These oviparous creatures are highly protective of their nests and their young, and females will savage any intruders with a fury that is utterly indescribable, often pursuing them for miles to vent her wrath.

Allosauri tend to have the same ranges as Tyrannosaurs, but the two creatures rarely come into conflice because of the differences in hunting times. When they confront each other, the smaller beast usually gives way to the larger, and the retreat is accepted as a truce. (Even Tyrannosauri are not suicidal and prefer not to fight powerful opponents if they can avoid it.)

GORGOSAURUS

Smaller than the Tyrannosaurus and the Allosaurus, the Gorgosaurus is "only" 20' in length, 12' tall and weighs up to 10,000 pounds, They are hefty in build, however, and are much more dangerous than the Ceratosauri (see below).

Gorgosaurus specializes in game up to its own body weight (but will tackle larger). It will notice prey under 1000 pounds 20% of the time if it remains motionless, and 65% of the time if it is running. The creature is a noctural hunter, with the Allosaurus' hours, but till switch to daytime activity if an Allosaurus is operating in the same area.

The Gorgosaurus is notable for its ability to maintain a high speed chase for some distance, unlike the Tyrannosaurus or Allosaurus. Also, it can bound for its full length in an attack leap!

Like Allosaurus, Gorgosaurus is terribly jealous of its territory, but it will permit a female to range in its territory and often forms a mated pair hunting team for the spring and summer. Typical ranges are the same as that of the Allosaurus, but Gorgosauri will also enter swamps, sticking to the shallows and to the dry land of the mounds dotting swamps. It will not venture into deep water any more than will Tyrannosauri and Allosauri, all of whom are at a grave disadvantage when in depths over 1/3 their height (kicks are difficult; maneuvering impossible; and bogging down is a real threat).

Gorgosauri are oviparous and females guard their nests with the same ferocity as do Allosauri; however, they will chase intruders out of sight, and no farther. Young remain with the mother.

CERATOSAURUS

The smallest of the Great Carnosaurs, Ceratorsaurus reaches a length of 18', height of 12' and weights up to 6000 pounds. The general behavior of the Ceratosaur is similar to that of the Allosauri and Gorgosauri, except that it hunts during the daytime. It specializes in prey up to its own weight but will attempt larger kills. It notices prey under 1000 pounds 30% of the time if it remains motionless, and 75% of the time if it is running. Like Gorgosaurus, the Ceratosaurus can maintain a good pace for quite a distance and can bound up to two times its length in an attack leap!

Ceratosauri tend to hunt in mated pairs throughout much of the year. They are oviparous and viciously protective of their nests and young, who remain with them until they reach 12' in length. Their range is similar to that of the Allosaurus and Gorgosaurus, but they will also be found in deep woods.

The Lesser Carnosaurs

In addition to the Lords of the Land, there are a number of smaller hunting dinosaurs, many of which are quite dangerous to man-sized creatures.

COELOPHYSIS

The Coelophysis is a tall, ostrich-like carnosaur about 10' long, 8' tall and weighing about 500 pounds; The Coelophysis hunts by day, running down smaller creatures and capturing them with its fine, clawed, manipulative hands. Although primarily carnivorous by nature, the beast will also eat eggs and insects. Its favorite prey are the Ornithosuchus and Psitticosaurus, which it runs to earch, and the Bienotherium, which it digs out of burrows. Coelophysis hunt in mated pairs, are =oviparous, and nest in sand—scrapes where the eggs are so difficult to see that they are in more danger of being stepped upon by maurading carnosaurs than of being eaten. Coelophysi are covered by a coat of very fine, soft hair which is often strikingly coloured in the male and mottled brown in females and young. Ranges in "grasslands".

COELUROSAURUS

A smaller version of the Coelophysis, the Coleurosaurus is about 3' long and 2' tall, weights 20-25 pounds, and has a very similar behavior and habitat as its larger cousin.

CYNOGNATHUS

A wolf—like saurian which is one of the most dangerous of the small carnosaurs, the Cynognathi The creatures have surprisingly canine appearance, with rather thick body hair, floppy wars and long canine teeth jutting over the lower jaw. In the wild, Cynognathi range in packs of from 3 to 20, communicating with high—pitched yips and lower purring sounds. There are several varieties, and some prefer solitary ways. Cynognathi are sometimes domesticated by the intelligent saurian races but do not make the best of domestic animals because their intelligence is lower than the larger Lycaenops (see below). Cynognathi are oviparous and hunt either by day or by night, depending on the species. Generally, they are 5' long, 2' tall and weigh around 100/150 pounds. They range widely in "grasslands", woods and arid desert/ prairies.

DEINONYCHUS

These "little" horrors are considered by the knowledgeable to be amongst the most dangerous of the carnosaurs, including His Imperial Majesty, Tyrannosaurus Rex! Deinonychi hunt in packs of 11-20, and a pack will confidently attack creatures up to twice its combined weight -- the Great Carnosaurs excluded. In addition to being one of the fastest carnosaurs, it is also equipped with a particularly unnerving system of attacking its prey. The entire pack will charge the Victim(s) and, if the victim(s) are notably taller, the Deinonychi will leap onto their prey, clinging with sharp claws and sometimes the fangs (two of the three must score hits to give the little beast proper bracing), and kicking with the back legs, each of which is armed with a wicked 5" long, forward-facing spur of sickle shape. If a Einonychus cannot grapple an opponent, it will still attempt to kick; while others inthe pack attempt to attack the prey from the rear, using similar tactics. When so grappled, a Deinonychus scores automatic hits with its hind legs, but it cannot dodge blows/bites and will itself be automatically hit if within reach. The Deinonychus is oviparous, ranges in "grasslands" and woods in the daytime, and is 8' long, 4' tall, with weight around 150 pounds. The beasts are totally unafraid of intelligent species, though it will rarely attack a group unless the pack clearly outnumbers it. And woe unto the foolish creature who ventures too close to the pack's nest.

DIMETRODON

The Dimetrodon is a fearsome looking beast but is not overly dangerous. It is about 10' long, 8' tall, and weighs about 2000 pounds. It is recognizable by its gigantic high back sail, which accounts for much of its height. This oviparous creature hunts largely by day in swamps, along shorelines and in grasslands adjacent to these areas.

HESPEROSUCHUS

Another small, bipedal carnosaur, Hesperosuchi are solitary hunters who stay in woodlands and swamps, rarely venturing into the open. The species has a coat of mottled fur which allows it to stand absolutely still and undetected until its prey comes within range of a sudden charge. It prefers nighttime activity but is otherwise very similar to Ceratosaurus in behavior. These oviparous dinosaurs are typically about 5' long, 4' tall, and weigh up to 100 pounds.

HYPSILOPHODON

This small, bipedal carnosaur can achieve speeds nothing short of

phenomenal, and, for all its small size, it is the fastest of dinosaurs with its cross-country speed of up to 60 mph. It cannot maintain such a pace for long (like the modern cheetah), but it can also leap 10 feet straight up to catch insects, its favorite prey, or to look for possible pursuers sneaking up on it in the tall grass. In addition to insects, it also preys on small "rodent-like" dinosaurs and fruit. These oviparous creatures roam in flocks of 20 to 60 individuals during the daylight, sticking to the tall grass to avoid the larger carnosaurs' attention.

LYCAENOPS

There are quite a few different types of Lycaenops. Like the Cynognathi, the species are wolf-like in behavior and appearance. The smaller varieties tend to be mated pairs or solitary hunters, while the larger types range in packs of up to 12 in number. The typical Lycaenops is 7' long, 3' tall and weights around 1000 pounds. Lycaenopsi are covered with hair which can have just about any coloration, but with sandy greys and mottled browns predominating for maximum camouflage effects. Their teeth are regular except for the two knife-like upper canines which extend to below the level of the lower jaw. Lycaenopsi are usually nocturnal and range the grasslands and woods for their prey. Most unusual is the fascination of the Lysaenopsi with the intelligent saurians, with whom they seem to identify. The wild packs will shy away from close contact with groups of adventurers, but they often accompany the wayfarers at a "safe" distance for many miles, even in the daylight, almost as if providing an escort and sounding their strange howls whenever any dangerous carnosaur is nearing. When "raised from the egg", Lycaenopsi make superb hunting companions and pets, and their loyalty and devotion of their masters is legendary in the saurian world. In the domesticated form, Lycaenopsi can function equally well in day or night without problems with adjustment.

ORNITHOLESTES

This small, fast dinosaur is a "grassland" creature which depends upon its speed and maneuverability to avoid the large? carnosaurs even as it runs down its own smaller prey. They tend to hunt in pairs, usually during the day, These oviparous creatures average 6' long, 4' tall and weigh up to 200 pounds.

ORNITHOSUCHUS

As the name indicates, this creature is very similar in appearance to Ornitholestes, though much smaller with a length of 4' and a height of 2', with weight a low 10 pounds or so. It prefers life in the underbrush of forests and is an insect—eater for the most part. It can climb trees. This oviparous creature is active during the night.

SPHENACODON

This creature is almost identical to Dimetrodon in most respects except that it has a smaller back sail.

YALEOSAURUS

The Yaleosaur is a bear—like omnivore. It normally walks on all fours but is actually bipedal and will fight standing erect,rending and hugging its prey with its claws while biting at it with fairly powerful jaws. Yaleosaurs reach 8' long, 4' of height, and can mass up to 2000 pounds. They are surprisingly fast even in the woods which is their normal habitat. Yaleosaurs are nocturnal and viviparous.

The Flyers

DIMOROPHODON

Though the names are similar, this flying creature is in no way related to the carnivorous Dimetrodon (see above). Dimorophodon is a hawklike flyer which lives in nearly all climes (there are several varieties). Its food is fish and small land animals. The head appears too large for the body at first, as is the case with most flyers, and the feet are much larger than one might expect in order to permit the creature to cling to the branches of trees or to It is covered by fine hair which is patterned colorfully and which craggy cliff-faces. It is a daytime hunter and is oviparous, nesting like varies from variety to variety. modern birds in a high place.

PTERANODON

The Pteranodon is a great sailing dinosaur which has a wingspread of 25' to 50' across. It is mainly a catcher of fish and frequents lakes and seashores, but it will stoop to eating carrion. The creatures are such efficient gliders that they can ride the thermals until they are driven to nest in a tree or on a crag by stormy weather. The creatures are, like all fliers, very light and fragile for their size; thus they nest high in crags or on barren islands uninhabited by any carnosaurs. In typical flier fashion, they are covered by a coat of fine hair, almost silky in appearance. Nesting takes place only until the eggs hatch, whereupon the youngster clings to its mother for a few weeks until it is old enough to fly on its own. (Only one egg is laid in a clutch.) Some types of Pteranodon have beak pouches, like modern pelicans.

PTERODACTYLS

There are dozens of different types of flying dinosaurs, with 24 major species. The creatures occupy the same ecological niches in a saurian world as do birds in ours -- with fliers ranging from sparrow to large goose sizes. Each species has its own coloration, diet, calls and behaviors. At any time a Pterodactyl-Watcher with proper training and experience, could point out or identify either visually or aurally several different species in the vicinity. Some types form large flocks, while others are solitary. Most are daytime creatures, all are covered with fine hair, and all are oviparous nesting creatures.

RHAMPHORYNCHUS

A small flying dinosaur which is some 2' long, counting the head and tail, Rhamphorynchus is a woodland dweller specializing in insects. It is prized for its brilliant super-soft fur.



Aquatic Life

ELASMOSAURUS

A marine dinosaur, the Elasmosaurus is one of the Pleisosaurs and is a sailor's worst night-mare come true. When floating on the surface the head of the Elasmosaurus can rest some 15' above the water, its sinuous neck permitting the monster to pluck sailors right off the deck of their ship. However, Elasmosaurus is mainly a fish-eater and seldom bothers ships or their crews. They are a decided threat to small boats and rafts, however. Elasmosauri rarely leave the water, but on occasion one can be seen sunning itself on off-shore rocks. The creatures are viviparous.

HENODUS

The Henodus is a very turtle-like creature, so aquatic in its habits that it comes ashore only to lay its eggs on the beach. The creature is eminently comparable to the modern sea-turtle.

MACHAEROPROSOPUS

This swamp-dweller is the archaic crocodilian or alligator, reaching lengths up to 50 feet in extreme cases but more typically of 6 to 20 feet. The Machaeroprosopi are relatively well-armoured, good swimmers, and exhibit much the same behaviors of the crocodilians and alligators of modern times. Their only weapons are their mighty jaws and sharp teeth, which they use to drag prey beneath the water. A parallel version are the MESOSUCHIANS. Because they are so similar, MESOSUCHUS should be regarded about the same as Machaeroprosopus. Both types lay their eggs on the sand of the mounds that dot the swamps, to be left to hatch more or less on their own, although mothers lurk in the vicinity to prevent interference with the egg beds.

MURANEOSAURS

The Muraneosaurus is a smaller version of the Elasmosaurus, even less likely to attack ships but still a threat to small boats and rafts.

NOTHOSAURUS

The Nothosaurus (not to be confused with the Nodosaurus) is a tiny version of the Elasmosaurus. It is often captured and sold as a curiosity or pet. The tiny creature is mostly neck and tail, and it lays its eggs upon the sand of the beach.

PLACODUS

The Placodus is a totally aquatic, turtle-like creature which lacks a full-blown shell. In-stead, it has overlapping bony plates along its back. It is hunted by intelligent saurians, who consider the meat a delicacy.

TYLOSAURUS

One of the most fearsome groups of the Mosasaurs, the Tylosauris is a marine dinosaur which parallels the contemporary dolphin/porpoise/whale family of modern earth. Six different types are given in the Dinosaur Charts. All are fish-eaters. They are not so intelligent as porpoises but otherwise act in much the same manner. The large varieties are the "killer whales" of the primeval oceans. What is surprising is that they rarely bother swimmers of the intelligent saurian races, and even are "friendly", especially the larger varieties of Tylosauri.

SHARKS

Sharks have changed little in form or habits since the Ordovician, and thus the six sizes given in the "Dinosaur" Charts can be regarded as being little different from today's models. (See Tylosaurs.)

FISH

Fish also have changed little except in form. Assume more or less the same types of fish existed in saurian times as today. The

"trout" might look and taste a bit different, but the fish occupying that niche in the ecology will be close enough to make further differentiations unnecessary. Some fish could be "exotics", like the prehistoric Stonefish that still survives on the Great Barrier Reef today; it has highly poisonous spines. In general, though, fish are basically fish.

CRUSTACEANS

Shell-fish, crabs, lobsters, etc., existed in the distant past, so put them in as food. Some "giants" could also be introduced as "monsters", although none really existed in fact.

AMPHIBIANS

Frogs, etc., also existed in prehistoric times, and were much the same as those of today. We also assume a large, intelligent species to reflect the Dragontooth Figures, and one could, we suppose, introduce Giant Killer Frogs as "monsters" -- albeit with somewhat beefed up fighting characteristics and body points/attack dice to reflect the environment.

The Armoured Dinosaurs

One of the defensive measures which evolved for the "prey" of the carnosaurs was heavy armour. This development was the equivalent in primeval times of landgoing "dreadnoughts" which could withstand the attacks of all but the larger carnosaurs,

ANKYLOSAURUS

With his 18' length, 6' width and weight of 10,000 to 14,000 pounds, the lowset Ankylosaurus was able to withstand the attacks of even the mighty Tyrannosaurus. His entire back was covered by AC 12 (equivalent of -2 plate). The creature resembles nothing so much as a 5-7 ton armadillo. It is a slow, grazing, hard-shelled creature which seldom uses the wicked-looking spiked tail except to discourage the occasional curious carnosaur who ventures too close. Even the Allosaur and the Tyrannosaur respect this spiked club, which can deliver a savage blow (20 points of damage). The Ankylosaur is viviparous, and the young (1 or 2 in number) remain with the mother for several years until they are large enough to fend for them-selves. Until that time, they will hide under their parent when any danger threatens. Ankylosaurs are generally nocturnal; during the day, they sleep in shallow scrapes, with head and feet tucked safely beneath the shell, out of harm's way, It should be noted that the adult Ankylosaurus has a mass so large and a center of gravity so low that a Tyrannosaurus has only a 5% chance of flipping it to expose the soft underbelly (with proportionately higher odds for smaller creatures).

DESMATOSUCHUS

The Desmatosuchus is a slow-moving dinosaur with moderately good armour. It depends upon both protective color and its armour for protection. Characteristically, it moves only a limited distance into open "grasslands", tending to stay near the forest edge or else by copses of trees in the grasslands. If forced to fight, it will make for thick woods, flailing at its attacker with its spiked tail as it retreats. Like the Ankylosaurus, it is nocturnal and viviparous, It is much smaller, however, rarely exceeding 4000 pounds.

NODOSAURUS

Nodosaurus is built like a Stegosaur (see below), but it is less well armoured, having only a tough, beaded back armour. However, the Nodosaur is so large that it has only a few enemies, and those can generally eat anyone they wish. The large tail is sufficient for batting away "troublemakers" who annoy this 10,000 pound grazer of the "grasslands". It is viviparous but grazes in daylight, unlike the timid Ankylosaurs and Desmatosuchi.

SCOLOSAURUS

The Scolosaurus is an improved Ankylosaur with a shell 8' wide. It can "hunker down" so that none of its soft parts are vulnerable to attack by any creature. Like the Ankylosaur, it is armed with a spiked, club-tail and has little to fear from any enemy.

SCELIDOSAURUS

If this creature were 50% larger and endowed with the Stegosaurus' armour, the two would be almost indistinguishable. As it is, the Scelidosaurus is basically a slightly smaller but better armoured Nodosaurus. It weighs about 4 tons but can move moderately fast when it has to. It is viviparous and grazes during daylight hours.

STAGNOLEPSIS

Another of the armoured dinosaurs, the Stagnolepsis weighs only about a ton and lacks the complete coverage of Scolosaurus and Ankylosaurus. Instead, it is protected by overlapping bony plates, with two 2 1/2' spikes over each front shoulder to discourage any unwanted attention to its leas, neck or head. It is oviparous and nocturnal, tending to stick close to the woods and venturing only short distances into the "grasslands".

STEGOSAURUS

The Stegosaurs have a very distinctive shape amongst dinosaurs, these 20,000 pound grazers are massive quadrupeds, with the hind legs substantially larger than the front ones, giving them a highly arched back. The back is partially protected by a double row of bony triangular plates (which are temperature-control organs as well as armour). The Stegosaurs are also armed with a hefty morning-star arrangement of tail spikes which easily and efficiently discourage the small carnosaurs. Only the largest of the carnivorous dinosaur give the Stegosaurus any serious problems. But, as so common amongst all of the defense-minded armoured dinosaurs, the Stegosaurus will graze out in the "grass- glands" with an eye to reaching the nearest copse of trees, where the attack of a large carnosaur can be suitably hindered. Like the Scelidosauri and Nodosauri, the Stegosaurs graze in the daytime. They are viviparous, and the Fauna accompany the mother until about half-grown.

The Ceratopsians

All the Ceratopsians are characterized by a heavily armoured head and mantle. The larger species are also armed with three horns, which they use with devastating effect as lances. Damage given for these weapons assumes a charge; merely "hooking" the enemy produces 1/2 damage. Trampling causes full damage as with a charging attack, with an automatic critical hit for the larger species.

MONOCLONIUS

This "moderate-sized" Cerotopsian reached a 15' length, 8' height and a weight of about 4 tons. As do all of its kind, it herds together with others of its species for mutual protection. See Tricerotops below for details.

PROTOCERAPTOPS

A Protoceratops resembles a baby Triceratops; when full grown, this creature is only knee-high and, though it has the bony head covering of the larger Ceratopsians, it lacks the horns. Often hunted by larger carnosaurs, it is a shy creature which flees any larger animals as a matter of policy. It typically seeks out dense undergrowth. Found in herds of 10-30, this nocturnal , oviparous creature has a rich pelt highly prized by the intelligent saurian races.

STYRACOSAURUS

Slightly smaller than the Triceratops, the Styracosaurus has the most elaborate neck frill of the Ceratopsians. There are eight or so 2' to 4' spikes ringing the frill, pointed outward from the body instead of forward like its horns. As in Triceratops, there are also two long horns, one over each eye, plus a shorter horn over the nose. Behavior is exactly like that of Triceratops.

TRICERATOPS

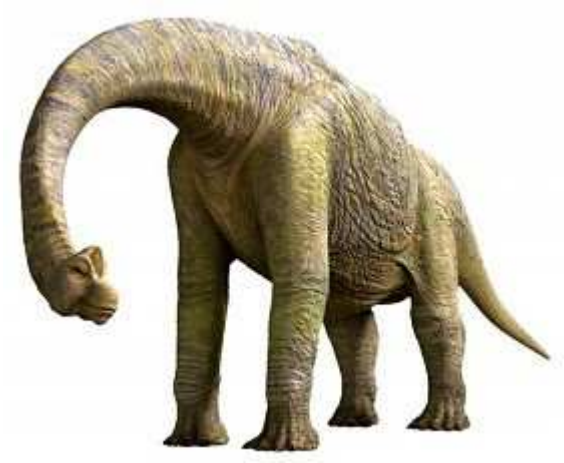
The Triceratops travels in a herd of 10-30. These creatures have the general appearance of modern rhinoceri but are more heavily built. They will charge anything that looks threatening, and they will do so as a herd, without regard for the size of the target until it takes on the form of an Allosaurus or Tyrannosaurus, whereupon the herd will form a defensive circle. The Ceratopsian defensive circle is a tight ring, with the young in the center and the adults facing outwards. The adults will charge small carnosaurs (solitary or pack types) to impale or trample them, making short charges and then returning to the defensive ring. As a rule, any creature weighing more than 1000 pounds and having the general lines of a carnosaur will be suspect the moment it comes within 300 feet of the herd. If it continues, it is in danger of receiving a massed charge.

In a wild herd, once a Ceratopsian begins a charge, the others will drift in and likely follow suit. The charge will carry forward as far as 500 feet, the young running along with the adults, after which the herd will come to a slow stop (assuming there are no suspicious characters around to continue charging), then will sedately return to whence they came from in the first place. If there are a number of targets or if a big carnosaur arrives, the herd may adopt a defensive ring and may remain that way for up to an hour. If there has been no action, the herd will decide that the danger is clearly past and breaks up to continue grazing.

It is clear that these "grasslands" dwellers are no mean proposition for even a Tyrannosaur to handle, and most solitary carnosaurs tend to avoid herds. Allosaurs and Tyrannosaurs may attempt to kill stragglers, however, especially the young and adolescent Ceratopsians.

A Ceratopsian will always attempt to maneuver so that it is facing its enemy with its full armoured defense. The Styracosaurus and the Triceratops are invulnerable to critical injury in this position (a Triceratops' armour is equal to -2 plate frontally). A large Carnosaur will' therefore attempt to maneuver around such a victim or will leap onto its back (1/2 hit probability bonus of success, with a Triceratops, etc., having an impaling blow first). The mated pairs will, of course, double team a straggler, the one discovering the "food" bellowing to its mate and merely holding the Ceratopsian at bay until reinforcements arrive.

Large targets "save" from a bash from a Ceratopsian charge as outlined for Tyrannosaurus "kicks".



The Prey: Herbivorous Dinosaurs

APATOSAURUS

The Apatosaurus (also known as the Brontosaurus) is a smaller version of the Brachiosaurus, so see below:

BRACHIOSAURUS

One of the most awe-inspiring sights a person is ever likely to see is a herd of 50-ton Brachiosauri moving past. With their heads towering some 45' in the air, tails arrow-straight behind them, and their slow, elephantine walk, Brachiosauri (and their smaller cousins the Apatosauri and Camarasauri) seem almost elemental. The herds tend to remain in forested areas, where they move steadily among the trees, browsing upon the leafy top foliage; and just when one thinks he's seen it all, one of these "Brontosaurs" will spot a particularly succulent branch just out of reach and rear up on its hind legs in order to reach it! The huge creatures occasionally push down trees to reach otherwise inaccessible foliage, nature's version of a bulldozer.

The response of such creatures to a non-imminent danger is to move away from it: thus they will move away from an Allosaur's scent or a Tyrannosaur's bellow -- a fact used to good effect by the intelligent saurians to "herd" the beasts in a desired direction. When confronted by immediate and present danger, however, the reaction of the herd is often to stampede towards the threat. Even the lordly Tyrannosaur is in serious danger from such a stampede, for his "modest" 10-ton mass is only a fraction of that possessed by the "Brontosaurians" -- comparable to a six or seven year old child in the path of a charging Guard in football. Being bashed and trampled by 50-ton dinosaurs is simply no joke! On the other hand, a single "Brontosaurian" can be easy pickings for a Great Carnivore if he stays out of reach of the lashing tail that can sweep him off his feet; the killing takes some time, though, because Brachiosaurs and their somewhat smaller cousins are massive and vital creatures, a terrible lot to kill.

BIENOTHERIUM

Seen in a dim light, one might swear that the Bienotherium was a large rat. Its behavior is very rat-like. This scurrying little creature with the comical ears (almost 4" long and often held erect) can live anywhere -- and usually does. No more than 3' long and often smaller, it also shares the rat's ability to enter where it likes to engage in its destructive eating habits. For that reason, the beasts are the bane of cooks. They are nocturnal and may be found in most habitats. The Bienotherium may be used as the "model" for the small dinosaurs occupying the place of "rodents" in a saurian ecological system, it is covered with thick hair.

BRADYSAURUS

The Bradysaurus is a small herding herbivore averaging around 8' in length, 3' in height with weights up to 1000 pounds. Though it congregates in herds up to 50 strong, the shy Bradysaurus stays in the woods and is rarely detected in the thick brush and deep forest it prefers. Clearly, such surroundings discourage the larger predators who might prey on these daytime browsers and grazers.

CAMARASAURUS

The Camarasauri are the small cousins of the Brachiosaur family (one can call them "Brontosaurs" as a general family name for Apatosauri, Brachiosauri and Camarasauri). The "tiny" Camarasauri reach lengths of 40', heights of about 20' and weights up to 30,000 pounds. They are often "domesticated" by the intelligent saurian races.

CAMPTOSAURUS

There are numerous varieties of Camptosauri, but, without exception, all are solitary, daytime grazers and browsers who prefer the woodlands. They depend upon their camouflage markings and, when necessary, their speed to evade the hunters. All the carnosaurs place the Camptosauri high on their list of prey, for the creatures are not too large to kill with ease and also provide a truly satisfactory meal of 1 to 4 tons. The species is also used by the intelligent saurian races as "beasts of burden" and peace-time mounts because of their general tractibility once trained "from the egg". Domesticated Camptrosauri, being hooved, are often shod with iron shoes, like horses.

COTYLORHYNCHUS

At first glance, one might think that the 2000-pound Cotylorhynchus has nothing going for it at all. It is slow, ungainly, virtually unarmoured, and has almost no claws or fangs worth mentioning for combat. However, this dinosaur has a secret weapon: a skunk-like scent which it releases when frightened. The overpowering stench will turn away all but the most desperately hungry carnosaur. To give the Cotylorhynchus credit for fair play, it will give warning to an aggressor by rearing up on its hind legs, stamping its front feet angrily, and making an other-wise comical whuffing sound (ef: modern skunks). If the warning is not heeded and the aggressor continues its advance, the Cotlorhynchus will spew out the contents of one of its several stomachs for a distance of 10 to 20 feet in a dense spray. These partially digested stomach contents and fluids have an indescribably noxious odor. If anyone ever comes across a Gorgosaur or Allosaur pawing at its eyes, rolling about on the ground, and generally taking out its rage and frustration on the surrounding foliage, one may be sure that a chance meeting with a Cotylorhynchus has occurred. Of course, there will be a certain "air" about the place as well to confirm such suspicions.

DIADECTES

This small semi-aquatic beast spends most of its time in the shallow waters of swamps, grazing on pondshore plants. It seldom comes out of the water, preferring to sleep amongst the thick reeds of the shallows. It is mainly nocturnal but always napping between meals. The creature is viviparous.

EDAPHOSAURUS

This creature is almost identical to the Dimetrodon (see above) but is not carnivorous. It relies on protective coloration, especially the sail, which blends in well with the grasses or foliage of its grassland or swamp habitat. It is oviparous and grazes in the daytime.

ENDOTHION

This tiny fur-bearing dinosaur is remarkably like a ground squirrel and lives in woodlands, burowing down amongst the roots of trees for protection. It subsists mainly on nuts and large seeds, which it cracks with its hefty beak. The creature is fur-covered and oviparous.

ERYOPS

The Eryops is actually an amphibian rather than a dinosaur. Its behavior and, to a slight degree, its appearance resembles that of the hippopotamus. It spends most of its time in the waters of swamps and small rivers, where it is relatively safe, It has no significant defenses other than its size. Intellectually, it is rather dim and sluggish. It is oviparous, and its larval stage after hatching it resembles a walking catfish. The creatures are usually nocturnal.

THE HADROSAURS

These dinosaurs are one of the larger "families" of saurians and are all characterized by duck-bills and prominent crests. The three most typical examples follow:

ANATOSAURUS

This 10,000 pound creature is the largest of the hadrosaurs. It browses on the leaves and fruit of low trees and bushes, or grazes in the shallows on water plants. It is a herding creature and may be found in company with up to 17 others of its kind. Anatosauri feed during the day and rest at night, though they are light sleepers. If startled, the creatures will flee, attempting to lose their pursuers in the thick stands of trees which they frequent. The skins of Anatosauri, like most hadrosaurs, tend to be prettily patterned and colored in the males. They are viviparous.

CHENEOSAURUS

The Cheneosaurus weights only about 1000 pounds and is one of the smallest of the many varieties of hadrosaurs. In behavior, it is very similar to its larger cousin, the Anatosaurus.

HYPACROSAURUS

A medium-sized hadrosaur of about 5000-6000 pounds, the Hypacrosaurus is often domesticated by the intelligent saurian races.

IGUANODON

The 6-ton Iguanodon is one of the largest of the herbivorous bipedal dinosaurs. However, though a grazer, the Iguanodon is far from defenseless. It has a nasty bite and, in addition, the thumb on each foreleg has been transformed into a 12" long, braced "knife" capable of slashing at its attackers with often devastating effect. Indeed, due to the very structure of the creature's "hand", blows delivered with that weapon are upward thrusts into the belly and chest of an adversary. Herds of up to 30 Iguanodons are commonly seen grazing in "grasslands", woods, and along shorelines in the daytime. They are viviparous.

LYSTROSAURUS

The 50 pound Lystrosaurus resembles a tiny hippo, and, in the wild, it seldom leaves the waters of its swampy habitat except for brief forays into thick pond-side underbrush to graze on its favorite succulent foliage or fruits. The intelligent saurians use this singular weakness to lure the creatures ashore, capture them, and keep them as food animals. The tiny beasts are nocturnal and viviparous. They run in small herds and often make squealing or grunting noises, reminiscent of modern pigs.

PLATEOSAURUS

The Plateosaurus is a relatively large bipedal herbivore that sometimes reaches a weight of 3 tons or more. It is a woodland dweller which uses its sizable claws to husk fruit and nuts, and to tear strips of edible bark from trees. It is marked by a relatively small head.

PSITTICOSAURUS

A 150-pound bipedal relative of the lordly Triceratops, Psitticosauru has no neck frill or horns, and, though it has the bony head-Covering of the larger Ceratopsians, is lacks horns, It is a shy creature, fleeing any larger animals and hiding in the dense foliage of the deep woods. It retains the characteristic beak of the Ceratopsians, however, and can deliver a nasty nip if cornered. Trappers of the intelligent saurian races set special snares for these creatures, for the downy fur of the Psitticosaurus is one of the most prized of dinosaur pelts. The creatures are nocturnal and oviparous, often herding together.

RUCHNEOSAURUS

The tiny Ruchneosaurus is another forest dweller and would be unremarkable except for the flap of skin between the front and back legs which the creature uses as a sail as it makes prodigious leaps from tree to tree, much as the modern flying squirrel does. Its fur is soft and downy. The creatures feed on fruits and nuts during the day. They are oviparous and make nests in trees, especially in hollows.

SCAPHONYX

The 800-pound Scaphonyx is a pig-like creature found in woodlands and swamps. Like the Lystrosaurus, it is often "domesticated" as a food animal by the intelligent saurians.

TANYSTROPHAESUS

Over half of the 10' length of this creature is taken up by its long, giraffe~like neck. The Tanystrophaesus lives in tall grass, where it eats insects which it captures on its sticky tongue. when endangered it holds its head upright and waves its neck to match the movement of the grass or bushes it is hiding in. The coloration of the creatures and the skill of its camouflaging movements are often so effective that the creature is more often than not overlooked by a carnosaur passing within even a few yards of it. The creatures are oviparous and tend to be active in the day and early evening.

ASSORTED SAURIANS

A large variety of small, “rodent-like” saurians existed in much the same fashion as the mammals of today. These can be “assumed” to exist in the game without special differentiations among the many species. Some can be “fur-bearing” or small food animals.

Some Observations on Early Mammals

The mammals of the Ice Age and the periods immediately before it will be relatively "familiar" to players in that they correspond very closely to contemporary creatures. Indeed, it could not really be otherwise because such creatures had to fit into ecological niches virtually identical to those existing in modern times. Some of these creatures, in primitive form, existed since the Jurassic -- tiny mammals hiding in trees, thickets and burrows to escape the notice of the carnosaurs. Thus they saved their lives, making little progress in a saurian world but surviving the catastrophe that overwhelmed the dinosaurs and so having the opportunity at last to explode into a world vacated of the terrors which hunted them.

With the Laramide Revolution, a period of geological upheaval, climatic change, alteration in vegetation types, and a host of other developments, the dinosaurs wilted away and the mammals emerged from their trees and holes to replace them in the ecological scheme of things. Of this 60,000,000 year era of the Cenozoic, much is left uncovered by these rules, for the evolutionary trend took scores of millions of years before a sufficient number of "interesting" types had emerged for role-playing purposes. Most of the creatures we have chosen come from the Eocene forward to the Ice Ages.

The Carnivores

FELINES

A large variety of feline carnivores evolved, ranging from cat-sized hunters to giants larger than any feline today. A few representative types are given here:

BREA LION

This "dawn" lion stood about 50" at the shoulder, was 7' 6" long (not including tail and weighed around 1200 pounds. It was relatively short-maned. The Brea Lions probably hunted in small "family" prides and likely exhibited many of the same behaviors associated with modern lions. Their hunting range was generally grassland and plains. Also known as Felis or Panthera Atrox, the Brea Lions were active hunters and preyed on horses, camels, bison and most other herbivores. Females were considerably smaller than males, and ranged from jaguar to modern lioness size (treat as Sabre Tooth IIs).

SMILODON

One of the largest of the sabre-tooths, the Smilodon is remarkable for his short tail (similar to that of the bobcat). Smilodon stood about 45" at the shoulder, was 7' long, and attained weights of 750-1000 pounds, making it as large as the biggest tigers of today. Its sabre-canine teeth often reached lengths of 6" or more and were used for stabbing and slashing its prey. The beasts were likely solitary hunters, although mated pairs likely ranged together in the Ice Age forests.

SABRE-TOOTH TIGERS

Smaller sabre-tooths having the general configuration of a modern tiger (but not tiger markings) also developed throughout the Pleistocene. These stood 30"-40" at the shoulder, were 5' - 6 1/2' long, and weighed from 450-700 pounds. Except for their long tails (not included in their lengths), they resembled Smilodon. Most ranged in woodlands and at the edge of the ice, but some were plains dwellers as well.

PUMAS

Smaller than the Great Cats, there were a number of species of pumas as well, more or less resembling contemporary large hunting cats. Weights and dimensions vary, and these are given in the Animal Charts which follow. Hunting ranges varied from grasslands to swamp to woodlands, and a few even ventured onto the ice or into the high mountains.

HUNTING CATS

These represent the "small" hunting felines, again having a wide range and a considerable variation of types, which will be represented in the Animal Tables. Some were no larger than modern cats, lynx and bobcats.

WOLVES & CANINES

Yet again, a considerable variety of canine types evolved in the prehistoric period. The wolves varied in size, none of them in fact exceeding modern timber wolf dimensions. The Dire Wolf (Canis dirus) actually was somewhat smaller than the timber wolf, but to provide some "excitement" to life in the Pleistocene we have provided for several larger and even more fearsome varieties. Other wolf-types correspond to modern species, and several types of wild dogs are also given. All details are presented in the Animal Tables, The wolves and other canines tend to be pack carnivores, operating as teams with a high degree of intelligence and cunning. They will not make "suicide" attacks, preferring to pick off stragglers and overwhelming them by combined assaults. They quickly learn from experience and soon learn the meaning of a drawn bow or a raised spear. If direct assault is not the answer, they will resort to ambush.

The range of the canine carnivores is total; depending on the species that can be found in grassy plains, woodlands, in mountains, or even at the edge of the ice.

VARIED CARNIVORES

Where plant-eating animals are common, carnivores are sure to be found also. A wide range of weasels, skunks, badgers, foxes, etc., existed in prehistoric times. Most were almost the same in size and behavior as present varieties. However, we have made provision for a few "Giant" types for variety and "excitement".

CROCODILIANS

Crocodiles and alligators could be found in the swampy regions of warmer climes and are virtually identical in size and behavior to present species.

BEARS

A large variety of bears evolved in recent geological times, and the varieties included below include both prehistoric and contemporary species to give a range of types:

"CAVE BEAR"

A huge creature 4' 6" tall at the shoulder, 9' - 10' long (rearing up to 12' in height), the Cave Bear weighted from 2000-3000 pounds. Its claws and fangs were frighteningly powerful. Its habitat was woodland, and its lairs were caves -- hence the popular name. Despite its power and ferocity, the Cave Bear appears to have been hunted by Neanderthals, probably as a test of manhood and courage.

TREMARCTO THERIUM

The huge "short-faced" bear of La Brea was about 4' 2" tall at the shoulder, 8' - 9' long (rearing to 10'), and weighed 1500-2000 pounds. Its typical range is along the edge of woods or in large copses of trees in the plains and grasslands. Like the Cave Bear, its natural armaments are powerful and deadly.

BROWN BEAR

This modern bear is representative of the "small" members of the bear clan. It stands about 3' at the shoulder, 5' long (rearing to 5 1/2' - 6 1/2'), and weighs about 450 pounds. It is a woodland animal.

GRIZZLY BEAR

Standing 3 1/2' - 4' at the shoulder, 6 1/2' - 8' long, and weighing 750-1500 pounds, these bears approach the size and power of some of the larger prehistoric ancestors. The largest varieties are the Swan Hills Grizzlies of Alberta and the Alaskan Kodiaks, often rearing to 9' - 10' in height. Smaller varieties rear to 7' - 8'. Typical range is woodland.

Bears are all omnivores and eat everything from berries to prey they either kill or steal from other carnivores. The large bears are more likely to indulge in carnivorous habits than are the smaller species.

POLAR BEAR

If on the ice, one might wish to introduce the Polar Bear, a Grizzly-sized beast with a whitish coat. Unlike the other bears,

the Polar Bear rarely rears up until it actually springs to grasp an opponent, preferring a fast, four-footed charge to close with its prey quickly. It is a powerful swimmer and has been known to make 40-50 miles a day in arctic waters. It is a master of camouflage and is exceedingly speedy. Indeed, pound for pound, it is one of the most dangerous of all the bears because of its intelligence and its armaments. By nature it is a total carnivore, preferring meat to any other diet, but it can revert to an omnivorous mode if necessary.



The Herbivores

THE TITANOTHERES

The rhinoceros-like Titanotheres were herd animals and appear to have been browsers who fed on the foliage of shrubs and low trees, or upon tall, succulent grasses (but not coarse grasses).

BRONTOPS

The largest of the Titanotheres, Brontops reached heights of 8' or more, lengths of 12' - 14' and weights of 4-5 tons. In shape, Brontops resembled the modern rhino quite closely. The body was "armoured" with a thick hide, and the body was broad and deep, supported by massive legs. The head was long, low and concave in shape, like the rhino's, with two large, broad blunt "horns" growing side by side on the nose. The feet had three hoof-bearing toes behind and four in front. The bulls appear to have been very combative, and the horns were dangerous weapons when backed by the beasts' considerable weight. The creatures were not particularly intelligent, but in behavior they resembled the bad-tempered rhinos and will attack potential enemies and irritations individually or as a herd with a characteristic charge once a "threat" approaches within 300'. Their eyesight is not particularly good, but they have good hearing.

BRONTOTHERIUM

A slightly smaller version of Brontops, the Brontotherium is about 4' 4" tall, 10' long and weights 3-4 tons. The beasts are almost identical in shape and behavior to the Brontops.

MANTEOCERAS

A slightly smaller Titanothere, Manteoceras was about 4' tall, 8' - 9' long and weighed 2-3 tons. Its head was significantly different in shape from the previous two species, having a crude equine shape and lacking horns. Its instinct would be to flee enemies in a stampede, but the creature was massive and aggressive enough to use its mass and its stubby feet to knock down enemies. and trample them if it was brought to bay.

PALEOSYOPS

This early development in the Titanothere family stood 38" at the shoulder and was about 5' - 6' long, with weights about 1000-1500 pounds. Like Maneoceras, it had no horns and sought escape in flight.

THE RHINOCERI

The rhinoceros saw a considerable variety of types during its evolution. Unlike the Titanotheres, the creatures were often able to graze on coarse grasses as well as upon leafy foliage.

BALUCHITHERIUM

This giant stood an incredible 18' high at the shoulder and reached lengths of up to 30'! The weight of the beast was 10-12 tons. Baluchitherium was a browser that lived in small herds. By raising his head and neck, he could easily nibble at leaves and twigs 25' above the ground. The beast was probably quite placid in nature, virtually unassailable by any carnivore by virtue of its great size, but it could trample any enemy with ease if it was "bothered" or if its young was threatened.

DICERATHERIUM

The Diceratherium was a common rhino-type about 3' 4" tall, 6' long, and weighing about 300 - 700 pounds -- no more than a hog. It ran in large herds on the early Miocene plains -- herds which some scientists feel might have rivalled those of the contemporary Bison in size. The females were hornless, but the males had two small horns side by side on the nose. The Diceratheruim would be as dangerous as a large wild boar when cornered or defending its young, but the herds probably sought safety in flight. Small herds might have acted more aggressively, in much the same manner as wild pigs, when confronted by a carnivore.

METAMYNODON

This swamp-dwelling early rhinoceros resembled a hippo more than a rhino in both general shape and habits, preferring a watery habitat to dry land. It was about 42" - 72" tall and 8' - 12' long, weighing from 2000 - 7000 pounds. Like modern hippos, it was a herding animal and generally of a size large enough to protect it from prowling crocodiles.

WOOLY RHINOCEROS (Dicerorhinus)

The Wooly Rhinoceros was an Ice Age rhino who tended to live near to the Wooly Mammoth, and, like that creature, had a thick undercoat covered with coarse long hair that was yellowish-red in color. It was about 5' - 6' tall, 10' - 12' long, and weighed 2 1/2 - 3 1/2 tons. The beasts gathered in small herds for protection against carnivores. They were armed with two horns on the nose, the first a long, fearsome spike, followed by a shorter horn farther back on the nose. The Wooly Rhinoceros was as bad-tempered as its modern cousins and charged its enemies, either singly or in a herd.

RHINOCEROS

Slightly larger than the Wooly Rhinoceros and weighing 3-4 tons, the modern rhino is a solitary creature who is a plains grazer. It is armed with a substantial horn for protection and is notoriously bad-tempered, charging anything that appears to be a threat.

DINOHYUS

The so-called "giant pig" was rather stupid, unlike true swine, and as bad-tempered as any Titanothere. It was more than 7' tall at the hump between its shoulders, about 11' long and weighed about 2 tons. In addition to its considerable mass and sharp hooves (used to trample its enemies), the Dinohyus also possessed wicked boar-like tusks. Herding animal.

PROMERCOCHOERUS

A piglike oreodont of the early Miocene, Promercochoerus was about 32" - 42" tall, 5' - 6' long and weighed 500-1000 pounds. It was a dweller of the wood-lands and border grasslands, relying on camouflage and flight for protection as it had no significant defense except its bulk and trampling feet (still toed, not fully hooven). This grazer was again a herding creature.

BOARS AND PIGS

A variety of boars and pigs evolved late in the Pleistoscene which resemble those of modern times. These ranged from about 24" - 40" tall, 3 1/2' - 6 1/2' long, and weights of 125-750 pounds. They are tusked, herd together and range in woodlands or arid wastes (the smallest varieties in the dry regions, like modern piccaries).

GIANT SLOTHS

Ground sloths were plentiful from the Oligocene to the Pleistocene. None were completely toothless, but the teeth were pegs assisted by bony cropping plates which permitted the creatures to browse on leafy foliage, fruits, etc. All tended to walk very slowly, the massively clawed feet twisted at the wrists and ankles so that the beasts walked on the outer knuckles of their forefeet and on the outer sides of the hindfeet. All were placid in temperament but were capable of defending themselves from attack with their powerful fore-paws and large claws.

HAPALOPS

A smallish ground sloth about 24" tall, 4' long (including the tail), and weighing about 200 pounds. The skull was low and relatively long, with a spoutlike projection at the front of its lower jaws which bore plates with which the creature pulled leaves from bushes. The creature can also be used as a model for the typical tree sloth.

MEGATHERIUM

These giant sloths often reached heights of 5' - 6', lengths of 20' and weights of 7500 - 10,000 pounds. They were armed with huge claws on their very powerful forelegs and were more formidable than any living bear when brought to bay and forced to defend themselves. Their standard defense was to sit on their hind legs and swing their forepaws in mighty blows or to catch and "hug" their attackers, raking their backs with their claws even as they crushed them to their chests.

MYLODON

A slightly smaller version of the Megtherium, the Mylodon stood about 4' tall, was 10' - 13' long and weighed about 2000 pounds.

NOTHROTHERIUM

About 3' tall and 7' 6" long, with a weight of 350-600 pounds, the Nothrotherium preferred dry, mountainous regions where it fed on the leaves of yucca and other hardy aridland plants.

MASTODONTS

The ancestors of the modern elephant ranged from very small creatures to truly massive beasts. We have chosen to ignore the earlier varieties, some of which were truly strange types, and will deal only with the large, advanced models.

MAMMOTH IHPERIAL

The Mammoth Imperial reached heights of up to 13' 6" and lengths up to 18', imparting a weight of 7 - 9 tons to the beasts. (These figures are for bulls; females are somewhat smaller.) The tusks

often grew to a huge size -- 7' to 9' long -- and proved to be terrible weapons in the face of attack by carnivores. The creatures were grazers and browsers, using their trunks to pluck fodder and convey it to their mouths. These huge herding beasts ranged in woodlands and grasslands. They were covered by a coat of long hair, but not as dense as that of the Wooly Mammoth.

MAMMOTH (Mammuthus Columbi)

A smaller version of the Imperial Mammoth which reached heights of 10' 6", lengths around 14' and weights of 6 - 7 tons.

WOOLY MAMMOTiH (Mammuthus Primigenius)

9' tall at the shoulder, about 12' - 13' long, and weighing around 5 tons, the Wooly Mammoth was covered with a thick undercoat of grey wool over which lay long, coarse reddish-brown hair. This warm covering permitted the creatures to live within a few miles of the ice during the Ice Ages. Like the other Mammoths, it was a herding animal, was armed with long tusks, and grazed and browsed on leafy foliage.

ELEPHANTS

Modern elephants are 8' to 10' at the shoulder, about 12' - 13' long and weigh from 4 to 5 tons. They are heavily tusked, herding animals usually found on plains/grasslands or in forests and are superior in intelligence to their Mammoth ancestors.

It should be noted that the heights given for these beasts are shoulder heights; the heads could be held 15" - 30" higher.

MASTODONS

The Mastodon predated all of the "elephant" types given above and was smaller. The American Mastodon, for example, was 7' - 9' 6" in height, about 9' 6" - 12' 6" long and weighed 2 1/2 - 4 tons. It was covered with short, thick hair, and, like many mastodons, possessed tusks of considerable size. (The bulls are the larger size, females the smaller.) Smaller mastodons were tapir-like beasts 3' - 4' high, 6' - 8' long, and weighing 1000 - 2000 pounds. Medium-sized versions, tusked and with longer trunks, were 6' high, 8'-9' long, and weighed around 4000 pounds. All were herding animals.

SUPER ARMADILLOS

Several species of Armadillos evolved into veritable giants. Like modern armadillos, their shells are somewhat pliable but include several bony rings that allow the body to bend. The largest living species is about 3' long. Their ancestors sometimes approximated the size of a modern rhinoceros.

DOEDICURUS

A huge armadillo 5' high and 12' - 15' long, weighing up to 4000 pounds, the Doedicurus was armed with a massive spiked tail which it used in the same manner as a porcupine (only no quills are shed) to bash enemies and discourage their continued interest in an armadillo dinner. Indeed, the blows were so powerful that small carnivores could be seriously injured or killed with a single solid whack. The creatures were herbivorous and ate succulent grasses and low foliage on bushes.

GLYPTODON

A huge armadillo approaching the general size of Doedicurus, except that it did not have a clubbed tail. Whereas Doedicurus remarkably resembled the modern armadillo in shape, Glyptodon had a more rigid shell resembling that of a turtle or tortoise, with bony plates cemented together. The creature could draw its head back and curl it down to give it the full protection of its shell, while the tail was armoured with rings of bone or even was completely sheathed in bone.

BEAVERS

Beavers evolved during this period, and while one group largely resembled the modern beaver, another reached giant proportions:

CASTORIDES

The "giant" beaver was as large as a black bear and measured some 8' from tip of nose to tip of tail. Standing erect, it could reach about 4 1/2' - 5'. Weights reached over 500 pounds. The creatures built large dams and houses as those of today (no solid evidence exists for this, but it appears likely), but though they had very large gnawing teeth it is possible that they fed extensively on water plants in preference to bark. The creatures were communal, a "herd" living in a large family group in their artificial ponds.

BEAVERS

The more typical beaver was about 3 1/2' - 4' in length, stood 2 1/3' - 3' when erect, and weighed 40-80 pounds. Its behaviors and feeding habits were likely identical to those of modern beavers.

HORSES

Horses underwent a tremendous evolution from the Eocene to the present, and the following varieties are really a cross-section of that evolution.

EOHIPPUS

This tiny ancestor of all modern horses stood only 9" tall, was 18" long and weighed about 25-30 pounds. It was a grazer and browser, ranging in woodlands and grasslands.

MESOHIPPUS

was about 20" tall, 40" long and weighed about 60-90 pounds. Its skull was slender, rather deep and had a truly horse-like muzzle. The brain was surprisingly large for a mammal of the Oligocene and suggests considerable intelligence. The creature was a grazer and browser, ranging in wood-lands and grasslands.

Both Eohippus and Mesohippus were "toed", not hooved animals. The following species are true hooved horses:

MERYCHIPPUS

This 40" tall (10 "hands"), 65" long horse was about as large as a Shetland pony, with a weight of 500-750 pounds. It was horselike in build and appearance, with almost a straight back. Some of the stocky species were slow runners, but the lighter ones were more slender and swift. They were grazers and ranged largely in grasslands and open woodlands.

PHILOHIPPUS

Fully hooved, the Philohippus was the first "horse" in the fullest sense of the word. It stood about 15 "hands" or 60" at the shoulder, was about 8 1/2' long and weighed about 1000 pounds or more. It was a grazer and ranged largely in grasslands. (Comparable to the modern "light" horse.)

EQUUS

This giant of the prehistoric plains was as large or larger than modern Belgian draft horses. 5 1/2' - 6' tall at the shoulder, 9 1/2' long and weighing 1800 - 2500 pounds. A somewhat smaller version was the size of a good quarterhorse, about 60" - 66" tall, 8 1/2' long, and weighing 1200 - 1500 pounds, with great acceleration and speed over short distances. It was a grazer and ranged largely in grasslands.

DEER

A large number of varieties of deer evolved in prehistoric times. Several varieties are given below, along with modern counterparts (which were more or less represented by equivalent types in prehistoric times):

CERVALCES

A large beast often referred to as an "elk-moose", the Cervalces had divided antlers and very large hooves. It stood about 5' at the shoulder, was about 8' - 8 1/2' long, and reached weights of about 1000 pounds. Its range was woodlands, where it grazed on grasses, shoreline plants, and leaves and twigs of shrubs and low trees.

MEGACEROS

A giant deer which stood 6' at the shoulder, was about 9' long and weighed about 1000 pounds. Its huge antlers spread 7' to 10' and were quite similar in shape to those of modern elk. It was a woodland grazer and browser, like Cervalces.

DEER

Smaller varieties closely resembling modern deer were more typically 3,6" - 54" tall, 4' to 5 1/2' long, and weighed 100-300 pounds. Occasional Great Stags might reach 5' in height, 6 1/2' in length, and weights of 450-500 pounds. The beasts were again dwellers of woodlands.

Deer are both herding and solitary creatures, so they may be found either as individuals or as small herds (especially during mating season) of females with a dominant male,

BISON

Several species of Bison ranged the plains and grasslands, but they were less abundant than in wooded regions. Unlike more recent varieties, prehistoric Bison gathered in small herds.

FIGGINS BISON

This huge Bison stood 6' to the hump, about 9' in length and could weigh up to 3000 pounds. The males had a spread of horns of 6' or more. Females were somewhat smaller. It ranged on the grasslands and plains in respectable-sized herds.

BISON LATIFRONS

Almost identical to Figgins Bison, this species ranged in woodlands. It was slightly smaller, with a height of 5' 6", length of 8' and weight around 2000-2500 pounds. The horns were more curved but otherwise matched those of Figgins Bison. Herds were smaller, probably due to the dense country in which they lived.

Plains Bison tended to stampede when attacked, but individuals and herds might also attack a carnivore or hunter, especially bulls. Woodland Bison are more prone to group up in a defensive circle, if space permits, to defend against carnivores, but individuals (either from the herds or encountered alone) would be prone to charge enemies to trample and gore them.

ANTELOPE

A large variety of antelope could be found in the grasslands and plains. Essentially, modern varieties can be used to represent them, as prehistoric varieties often bear close resemblance to contemporary species.

PRONGHORN-TYPES

These small antelope stand about 20" high, are about 30" long, and weigh 40 - 60 pounds. They graze in herds and are capable of considerable speeds across country. Some are also capable of bounding leaps up to 10' when running at top speed.

MOUNTAIN GOATS

Actually antelope-types, prehistoric mountain goats were hairy beasts that preferred dry barrens and high places where the temperatures ranged from cool to cold. They stood about 30" - 36" at the shoulder, were about 4' - 4 1/2' long, and weighed 150-200

pounds. They are all armed with sharp horns of moderate length and graze in small herds.

CAMELS

The story of camel evolution parellels that of the horses, and camels prospered during pre-historic times but did not reach the numbers attained by horses.

PROTYLOPUS

This camel was little larger than a jack rabbit and stood only 20" at the shoulder, was about 32" long, and weighed 25-30 pounds. It ranged in grasslands in small herds and relied on flight or concealment in tall grasses for protection.

STENOMYLUS

A somewhat larger "dawn" camel, Stenomylus stood 27" at the shoulder, was about 40" long, and weighed around 50 pounds. It was remarkably "gazelle-like" and moved at a good speed. These grazers apparently ranged the grasslands in fairly large herds.

OXYDACTYLUS

A small browser with long, almost giraffe-like legs, Oxydactylus stood 4' 6" at the shoulder but could reach leaves 8' from the ground by stretching its neck, was about 6' long and weighed around 100 - 150 pounds. It preferred light woodlands or large wooded copses in the grass-lands. It gathered in small herds and relied on speed for protection.

ALTICAMELUS

A giraffe-sized camel which stood almost 8' at the shoulder (and could reach up to 12' - 14' when it stretched its neck), about 9' long and weighing about 1000 pounds, Alticamelus was a browser on leaves. It ranged in small herds and relied on flight for protection. Unlike the giraffe, their bodies did not slope to the tail.

PROCAMELUS

This species marked the mainstream direction of camel development. Procamelus was 4' high at the shoulder and about 8' long. It had only a very modest single hump, and the beast weighed about 750 pounds. It ranged widely in small herds, usually preferring grasslands and arid prairies.

CAMELOPES

A beast closely resembling the modern dromedary or one-humped camel, the Camelopes stood 7' at the shoulder, was 10' - 12' long and weighed around 1500-1800 pounds. It was a herding grazer and could do well in grasslands or arid prairies -- even deserts.

PARACAMELUS

The ancestor of the modern camels, this beast approached the Camelopes in size and weight. Apparently both one-humped and two-humped versions developed, with the latter being quite hairy and capable of surviving in cold climates.

RODENTS AND CREODONTS

Many species of rodents would be encountered, most resembling to all intents and purposes the rodents of today.

RABBITS AND HARES

As in the case of rodents, many species of rabbits and hares would be encountered, especially in the period around the Ice Age. These, once more, approximate present species.

BIRDS

Vast numbers of bird species had evolved, most approximating present species. However, a few prehistoric birds are of particular note:

AEPYORNIS

Reaching a height of 8' and a length of 8', this 1000-pound ostrich-like bird of the plains and grasslands was a true giant. (In one variety, the drumstick was 25" long, 18" around its broad upper end, and 6" around near the middle!) Eggs were 12" - 13" in length, and had a capacity of 2 gallons, making them useful as jugs and bowls! Not as speedy as an ostrich, the Aepyornis was eminently capable of defending itself with powerful kicks from its spurred feet. The creatures probably gathered in small flocks.

DIATRYMA

A flightless Eocene bird about 7' tall and 6' long, with weights around 600-750 pounds, the Diatryma possessed a 17" skull with a 9" curved beak. Its jaw was porered by massive muscles. The neck and body were thick, and the legs were heavy and powerful; the creature lived in the grasslands, feeding on a mixed diet of plants and small animals. Like Aepyornis, its powerful legs and also its terrible beak were formidable weapons when it was attacked. A relative of Diatryma, BRONTORNIS, was perhaps 9' tall and 8' long, with a weight around 1000 pounds. Both these types probably hunted alone or in very small flocks.

DINORINTHIFORMES or MOAS

These "terrible birds" were actually peaceful plant-eaters that roamed in small flocks or pairi and had no means of offense of defense except to kick with their powerful legs. Heights ranged from 7' to 10', lengths from 4' to 6', and weights from 300-500 pounds. They probably fed on roots and leafy foliage. Colors ranged from chestnut and brown tipped with white to black and white (like the plumage of a Plymouth Rock hen). The birds ranged in woodlands and grasslands.

PHORORHACOS

This carnivorous, flightless bird stood about 5' tall, was about the same length, and weighed 200-250 pounds. It had fairly powerful legs and spurred feet, a large head with a heavy curved beak powered by strong muscles, and fed on small rodents and lizards.

We have made provision for several "giant" birds which did not, in fact, exist. However, some early condors did reach considerable size, but not the proportions suggested in the Animal Charts.



The Monster Characteristics Charts

The following charts and tables provide a summary of the various characteristics of the animals and dinosaurs used in the game. The beasts can be adapted to FRP using other game systems than C&S, although some adjustment may have to be made for fighting characteristics of the large Carnosaurs (eg: 25HD might have to be reduced when determining fighting ability, but the adjustment should be made with an eye to the actual deadliness of the creature).

L/H or L/W: The length and maximum height (or wingspan) of the creature. Bipedal dinosaurs vary from 1/2 to 3/4 maximum height when moving.

WEIGHT: The weights are given in pounds (C&S dr.) to aid players in judging the masses of the various beasts. When computing "bashes" (C&S combat) between large dinosaurs, either follow the direction as given for combat in the charts or regard weight range differentials in 1000s of dr. instead of 100s as per the basic C&S Combat Tables. Of course, small dinosaur attacks against man-sized creatures, etc., will be in terms of 100s of dr. for "bashes", etc.

BODY: C&S body-point values. These are given for fully-sized adults and sometimes for smaller, younger creatures of the same species. Players of FRP games using variable hit dice to set the amount of damage that a creature will take may be surprised by the static values given here. One can roll the HP as indicated in the body column and add 1/2 the result to 1/2 the maximum body value for variation. However, DO NOT ROLL HD alone; imagine a 50' Tyrannosaurus Rex with 30-50 HP; it is simply ridiculous!

MOVE: Melee movement only, in feet/turn. For longer distances, use the cross-country movement tables following the monster characteristics sections.

ARMOUR: The armour rating of the dinosaurs is in C&S values, which begin with 0 = bare, human-type skin covered with cloth clothing at best.

It should be noted that a shield absorbs damage from smaller creatures but not from large carnosaurs (200% heavier than defender = 1/2 damage absorbed; 201% and up = 1/4 damage absorbed.)

It should be noted that C&S combat systems use the "bash" as an integral part of combat. This takes into account the sheer battering effect of a blow from an adversary larger and more powerful than a defender, with a chance of a stricken defender being knocked backward or even off his feet entirely, sometimes stunning him. When fighting monsters significantly large, this effect should be taken into account to avoid such silliness as a character actually standing up to a Tyrannosaurus and not being knocked flying. As a rule, about a 10% chance of a bash exists for each 100 pounds more weight than the defender possesses. Thus a 2000 pound dinosaur will have a 100% chance of "bashing" a 200 pound human-type if it hits (the weight of the target includes armour and such gear). Players should consult C&S for ideas on how to handle the problem or else devise their own bash systems.

% HIT: C&S percentage bonuses to be added to basic chances to hit using the C&S Natural Weapons Tables. These percentages can also be applied in RuneQuest, likely with some adjustment to take into account the differences in the systems. Note: shield and weapon parries do not work for the truly large dinosaurs: a parry in such a case is an occasion for a "fumbled" weapon or for a "bash" against a shield. One simply cannot stand up against a creature with many times one's own weight and hope to remain standing! D&D players can use the HD ratings given in the charts as a guide to the attack level to be given to the monsters. Note, however, that only if a character is able to defend actively can he use his experience to evade and ward off blows. An attack by several

Deinonychi, for instance, means that one will likely get an attack at good odds. C&S players are encouraged to use the "pack" tactics rules in the C&S Sourcebook as a guide to combined attacks from pack carnosaurs, especially Cynognathi and Lycaenops, who are very wolf-like.

ATTACKS: C&S attack systems are used to rate the effectiveness of a dinosaur attack. The following terms are used:

WDF = weapon damage multiplier, a numerical factor multiplied times the basic strike value of a given weapon, given in brackets immediately afterwards. For example, 6WDF = 6x the damage points following. Numbers of bites, etc., vary. The basic attacks are:

MSB(1/2) = Monster Small Bite, 1/2 pt. damage x WDF: 4 bites per melee round.

MMB(2) = Monster Medium Bite, 2 pts. damage x WDF: 3 bites per melee round.

MLB(4) = Monster Large Bite, 4 pts. damage x WDF: 2 bites per melee round,

MGB(5) = Monster Giant Bite, 5 pts. damage x WDF: 2 bites per melee round.

MSC(1/2) = Monster Small Claws, 1/2 pt. damage x WDF: 4 claws per melee round.

MMC(2 1/2) = Monster Medium Claws, 2 1/2 pts. damage x WDF: 3 claws per melee round.

MLC(3 1/2) = Monster Large Claws, 3 1/2 pts. damage x WDF: 2 blows per melee round.

MLK(2) = Monster Large Kick, 2 pts. damage x WDF: 3 kicks per melee round. This entry is also used to represent blows with the tail by some dinosaurs.

MLH(4) = Monster Large Horns, 4 pts. damage x WDF: 2 blows per melee round.

MSS(1/2) = Monster Small Stinger, 1/2 pt. damage + Poison: 2 stings per melee round.

MLS(l) = Monster Large Stinger, 1 pt. damage + Poison: 2 stings per melee round.

For players used to variable damage for weapons, the static C&S damage systems may not prove suitable. To convert to variable damage, find the total possible damage. Apply half the maximum damage + a percentage of the remainder (roll ld10 for 10% increments) rounded up to the nearest whole number. This still may seem severe, but consider the nature of the monsters being fought! If they hit you, they often hurt you! Also, to adjust character fighting abilities and HP levels, rate all weapons as delivering 1/2 maximum damage + normal die roll. Rate characters as having 1/2 HD maximums + 1/2 HD roll. These adjustments will bring characters into line with the monsters and permits a greater chance of survival. C&S characters, etc., will need no adjustment.

% DODGE: C&S dodge bonus to be applied by monsters attempting to evade blows. All dinosaurs under 500 pounds, all cats, canines and wolves, and small rodents, etc., have free dodges if not leaping. Insects and all larger creatures must expend a blow to dodge.

Players of games not having a "dodge" may simulate an evasion of a blow by doing a "Dexterity Characteristic Roll": A character must roll equal to or lower than his Dex. score (on same dice used to roll characteristics). The basic Dex. score will be reduced by -1 per 3 HD of the monster to a maximum of -5. Such an evasion is "total" and does not permit a counterblow unless a 6 is rolled on ld6 (5 or 6 if dexterity is 17+). This variant may also be used by C&S players. A successful dodge means that the blow has missed completely! Exceptions may exist, however (see tail blows for large dinosaurs).

HABITAT: The environments in which a monster is usually found; exceptions, can occur:

G = "grasslands", with "grasses" 2' - 7'

Sh = shoreline zone of swamp/marsh/lake/ocean

D = arid "grassland" (prairies)/desert

A/O = aquatic, usually ocean

W = woods; LW = light woods

R/L = river/lake

S = swamps/marshes

DIET: The typical feeding habits of the monster:

C = carnivore; P = fish-eating sub-class, often carnivorous in general.

O = omnivore, not fussy about eating plants or meat.

I = insectivore.

H = herbivore, specializing in eating plants.

POS: The characteristic posture of the monster:

B = bipedal

Q = Quadrupedal

Qf = Quadrupedal/fishlike

F = Fishlike or fish; a pure swimmer

Flier = Flying creature

6Ldg = Insectoid

Serp. = Serpent

EXPER.: The amount of experience awarded for a kill. In some instances, the amounts may seem ridiculously low, considering the monster, but only a stupid or foolhardy person would allow himself to actually have to fight such creatures. In the case of characters who survive the attack of a large carnosaur, 5% experience is awarded FOR THE EXPERIENCE! (One doesn't have to kill the beast, either; just survive its attack.)

In addition, if monsters are placed on variable dice, experience should be graded down some-what to reflect the reduction in HPs. One doesn't get full EP for killing a Tyrannosaur at 80% strength!

LEAPS: Some of the monsters -- especially the carnosaurs and carnivores -- are capable of making almost prodigious leaps. These are:

Tyrannosaurus Rex	: 1/2 length
Bienotherium	: full length
Allosaurus	: 1/2 length
Brea Lion	: 4x length
Gorgosaurus	: full length
Smilodon	: 5x length
Ceratosaurus	: 2x length
Sabre-Tooths	: 5x length
Coeleophysis	: 2x length
Pumas	: 6x length
Coelurosaurus	: 3x length
Hunting Cats	: 4x length
Cygnognathus	: 3x length
Wolves & Canines	: 2x length
Deinonychus	: 2x length
Coyote	: 3x length
Hesperosuchus	: full length
Deer	: 3x length
Hypsilophodon	: 6x length
Pronghorns	: 6x length
Lycaenops	: 3x length
Ornitholestes	: 2x length
Horses	: 1 1/2x length
Ornithosuchus	: 2x length
Tiny Horses	: 3x length
Yaelosaurus	: full Length
Giant Birds	: 2x height
Intelligent Saurians	: 3x height

Vertical jumps are typically 1/2 the height of a creature. Some creatures -- notably the smaller quadrupeds -- may be able to jump up several times their height. A cat, for instance, could easily jump 8' - 12' into the air, especially when taking a running jump. In this area, therefore, the Game Master should carefully consider the nature of the beast.

GREAT CARNOSAURS	L/H	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
TYRANNOSAURUS	*15'/12'	4000	100	60/270	2	+25%	3WDF MGB(5) 3 bites	-10%	G/LW/Sh	C	B	7	2500
						+20%	2WDF MGC(4½) 2 kicks						
	*20'/15'	10000	150	60/240	2	+35%	4WDF MGB(5)3 bites	0%	G/LW/Sh	C	B	10	5000
						+25%	3WDF MGC(4½) 2 kicks						
	25'/16'	12000	190	60/240	3	+45%	5WDF MGB(5) 3 bites	0%	G/LW/Sh	C	B	10	6000
						+25%	4WDF MGC(4½) 2 kicks						
	35'/17'	15000	230	60/240	3	+50%	6WDF MGB(5) 4 bites	0%	G/LW/Sh	C	B	11+	7000
						+30%	4WDF MGC(4½) 3 kicks						
	40'/18'	17000	260	60/240	3	+60%	7WDF MGB(5) 4 bites	0%	G/LW/Sh	C	B	11+	9000
						+35%	5WDF MGC(4½) 3 kicks						
	50'/20'	20000	300	60/220	4	+65%	8WDF MGB(5) 4 bites	0%	G/LW/Sh	C	B	11+	10000
						+35%	6WDF MGC(4½) 3 kicks						

*Always in company with parents.

Victims under 2000 pounds: critical hit on 140% - 10% per armour class of the victim (minimum 10%), with a critical indicating the victim is dead! Critical hits on creatures over 2000 pounds: 100% - 10% per armour class of the victim, with a critical causing 6d10% additional damage. Small Tyrannosaurs (15' and 20') cause 3d10% additional damage on a critical.

"Kicks" cause an automatic bash to be delivered to all victims under the Tyrannosaur's weight (excepting quadrupeds 50% of the Tyrannosaur's weight or more). Creatures over 6000 pounds have a 3% chance per 1000 pounds of weight to "save" from being knocked down.

ALLOSAURUS	*12'/9'	2500	90	60/270	2	+25%	2WDF MGB(5) 3 bites	-15%	G/LW/Sh	C	B	7	1750
						+15%	2WDF MGC(4½) 2 kicks						
	*15'/11'	5000	125	60/270	2	+25%	3WDF MGB(5) 3 bites	-10%	G/LW/Sh	C	B	7	2500

						+20%	3WDF MGC(4½) 3 kicks						
	20'/12'	10000	160	60/240	3	+30%	4WDF MGB(5) 3 bites	0%	G/LW/Sh	C	B	10	4000
						+25%	3WDF MGC(4½) 3 kicks						
	25'/13'	12000	190	60/240	3	+35%	4WDF MGB(5) 4 bites	0%	G/LW/Sh	C	B	10	5000
						+25%	3WDF MGC(4½) 3 kicks						
	30'/14'	14000	220	60/240	3	+40%	5WDF MGB(5) 4 bites	0%	G/LW/Sh	C	B	10	6000
						+25%	4WDF MGC(4½) 3 kicks						
	35'/15'	16000	250	60/240	3	+45%	6WDF MGB(5) 4 bites	0%	G/LW/Sh	C	B	11+	7500
						+30%	4WDF MCG(4½) 3 kicks						

*Always in company with parents.
Critical hits and kicks as for Tyrannosaurs.

GREAT CARNOSAURS	L/H	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
GORGOSAURUS	*9'/6'	1000	60	60/270	1	+25%	2WDF MLB(4) 2 bites	-15%	G/W/Sh/S	C	B	5	1500
						+15%	2WDF MLC(3½) 2 kicks						
	*12'/8'	2000	75	60/270	2	+30%	3WDF MLB(4) 2 bites	-10%	G/W/Sh/S	C	B	7	2250
						+20%	3WDF MLC(3½) 2 kicks						
	15'/10'	5000	120	60/240	3	+35%	4WDF MLB(4) 3 bites	-10%	G/W/Sh/S	C	B	7	3750
						+25%	4WDF MLC(3½) 2 kicks						
	18'/11'	8000	160	60/240	3	+45%	5WDF MLB(4) 3 bites	0%	G/W/Sh/S	C	B	9	5000
						+30%	5WDF MLC(3½) 3 kicks						
	20'/12'	10000	200	60/240	3	+55%	5WDF MLB(4) 4 bites	0%	G/W/Sh/S	C	B	11+	6500

*Always in company with parents.

Victims under 1000 pounds: critical hit on 100% - 10% per armour class of the victim (minimum 10%), with a critical indicating the victim is dead! Critical hits on creatures over 1000 pounds: 100% - 10% per armour class of the victim, with a critical causing 5d10% additional damage. Small Gorgosaurs (9' and 12') cause 2d10% additional damage on a critical.

"Kicks" cause an automatic bash to be delivered as for Tyrannosaurs (see above).

CERATUSAURUS	*8'/5'	800	35	60/270	1	+20%	2WDF MLB(4) 2 bites	-15%	G/W/Sh/S	C	B	3	750
						+15%	2WDF MLC(3½) 2 kicks						
	12'/8'	2000	85	60/240	2	+25%	3WDF MLB(4) 2 bites	-10%	G/W/Sh/S	C	B	5	1750
						+15%	3WDF MLC(3½)	2 kicks					
	15'/10'	4500	100	60/240	2	+30%	3WDF MLB(4) 3 bites	0%	G/W/Sh/S	C	B	7	2500
						+25%	3WDF MLC(3½) 2 kicks						
	18'/12'	6000	125	60/240	3	+35%	4WDF MLB(4) 3 bites	0%	G/W/Sh/S	C	B	8	3500
						+25%	3WDF MLC(3½) 3 kicks						

Critical hits and kicks as for Gorgosaurs.

THE "LESSER" CARNOSAURS	L/H	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
Coelophysis	10'/8'	500	45	60/240	2	+30%	3WDF MMB(2) 3 bites	-20%	C	C	B	1	150
						+30%	3WDF MMC(2½) 3 kicks						
Coelurosaurus	3'/2'	20	8	60/300	1	+35%	2WDF MMB(2) 3 bites	-50%	G/W	C/I	B	1	50
						+25%	6WDF MSC(½) 3 kicks						
Cygnognathus(P)	4½'/2'	100	30	60/240	1	+30%	3WDF MMB(2) 4 bites	-30%	G/W/D/S	C	Q	4	150
	5'/2'	150	40	60/240	1	+30%	4WDF MMB(2) 4 bites	-30%	G/W/D/S	C	Q	5	200
Deinonychus(P)	8'/4'	150	25	60/300	1	+15%	1WDF MMB(2) 1 bites	-25%	G/LW	C	B	2	100
						+40%	3WDF MLC(3½) 3 kicks						

This horror leaps at victims and attempts to grapple: 55% chance. If grapple is successful, Deinonychus expends all kicks simultaneously as if on one blow (roll for each kick, however). If grapple fails, then kicks, etc., are conducted normally, in sequence. Dodge bonuses may be applied to counter grapples.

Dimetrodon	10'/8'	2000	85	60/150	2	+30%	3WDF MLB(4) 3 bites	0%	S/Sh/G	C	Q	7	1200
						+20%	3WDF MMC(2½) 2 claws						
Hesperosuchus	5'/4'	100	30	60/240	1	+25%	2WDF MMB(2) 3 bites	-30%	W/S	C	B	2	50
						+35%	6WDF MSC(½) 4 kicks						
Hypsilophodon(P)	5'/4'	100	30	60/360	1	+20%	6WDF MSB(½) 4 bites	-50%	G	I	B	1	50
						+40%	6WDF MSC(½) 4 claws						
Lycaenops(P)	6'/2½'	500	55	60/240	2	+30%	4WDF MMB(2) 4 bites	-25%	G/W	C	Q		200
	7'/3'	750	70	60/240	2	+35%	5WDF MMB(2) 4 bites	-25%	G/W	C	Q	5	250
	72'/3½'	1000	85	60/240	2	+35%	6WDF MMB(2) 4 bites	-25%	G/W	C	Q	5	300
Orintholestes	6'/4'	200	35	60/360	1	+35%	3WDF MMB 2 bites	-20%	G	C	B	3	75
						+35%	2WDF MMC(3½) 2 claws						
Orinthosuchus(P)	4'/2'	10	6	60/240	1	+30%	4WDF MSB(½) 3 bites	-60%	W	C/I	B	1	50
						+35%	6WDF MSC(½) 3 claws						
Sphenacodon	10'/5'	2000	80	60/150	2	+30%	3WDF MLB(4) 2 bites	0%	S/W/G	C	Q	7	1000
						+20%	3WDF MMC(2½) 3 claws						
Yaleosaurus	7'/3½'	1000	75	60/260	2	+25%	4WDF MMB(2) 2 bites	-10%	W	0	B	6	500
						+20%	2WDF MMC(2½) 3 claws						
						+20%	2WDF MMC(2½) 2 kicks						
	8'/4'	1500	90	60/240	3	+25%	5WDF MMB(2) 2 bites	-10%	W	0	B	5	1000
		2000	110			+25%	5WDF MMC(2½) 3 claws						
						+20%	3WDF MMC(2½) 2 kicks						

MARINE AND AMPHIBIOUS DINOSAURS	L/H	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
Elasmosaurus	30/15'	8000	150	10/180s	1	+35%	6WDF MMB(2) 4 bites	0%	O/L/R	P/C	Qf	8	4500
Henodus	8'/1'	1500	75	30/120s	9 shell	+20%	4WDF MMB(2) 3 bites	0%	O/L	P	Q	2	150
					4 belly			0%	S	P/C	Q	2	75
Machaeroprosopus	6'/1½'	150	25	60/100s	2	+10%	2WDF MLB(4) 2 bites						
	10'/2'	500	40	60/110s	2	+15%	2WDF MLB(4) 2 bites	0%	S	P/C	Q	2	150
	15'/3'	1000	60	50/120s	2	+20%	3WDF MLB(4) 3 bites	0%	S	P/C	Q	3	300
	20'/3'	1500	80	50/130s	3	+25%	3WDF MLB(4) 3 bites	0%	S	P/C	Q	3	750
	25'/3½'	2000	100	40/140s	3	+30%	3WDF MLB(4) 3 bites	0%	S	P/C	Q	5	1500
	30'/4'	3000	125	40/150s	4	+35%	4WDF MLB(4) 4 bites	0%	S	P/C	Q	5	2750
	40'/4'	5000	140	40/160s	4	+40%	5WDF MLB(4) 4 bites	0%	S	P/C	Q	7	3500
	50'/4½'	10000	160	40/180s	4	+45%	6WDF MLB(4) 4 bites	0%	S	P/C	Q	7	4000
Mesosuchus	5'/15"	100	20	60/120s	2	+10%	2WDF MLB(4) 2 bites	-10%	S/R	P/C	Q	2	50
	10'/2'	400	35	60/120s	3	+15%	2WDF MLB(4) 2 bites	0%	S/R	P/C	Q	2	75
	15'/3'	1000	50	60/150s	4	+20%	3WDF MLB(4) 3 bites	0%	S/R	P/C	Q	3	300
	20'/3'	1500	65	60/160s	4	+25%	4WDF MLB(4) 3 bites	0%	S/R	P/C	Q	5	500
Muraneosaurus	20'/10'	5000	120	10/180s	1	+30%	4WDF MMB(2) 3 bites	0%	S/L/R	P/C	Qf	7	2500
Nothosaurus	5'/--	40	10	10/90s	0	+20%	4WDF MSB(½) 4 bites	0%	Sh/S/L	P	Qf	1+1	25
Placodus	8'/3'	600	50	30/90s	5 shell	+20%	3WDF MMB(2) 3 bites	0%	O/R	P	Q	2	100
					2 belly			0%	O/L/R	P	F	3	250
Tylosaurus	6'	300	35	200s	2	+20%	1WDF MLB(4) 2 bites						
	10'	600	50	200s	2	+20%	2WDF MLB(4) 2 bites	0%	O/L/R	P	F	3	750
	15'	1200	65	220s	2	+25%	3WDF MLB(4) 3 bites	0%	O/L/R	P	F	5	1500
	20'	2000	100	240s	3	+25%	3WDF MLB(4) 3 bites	0%	O	P	F	5	2500
	25'	300D	125	240s	3	+30%	4WDF MLB(4) 4 bites	0%	O	P	F	7	3500
	30'	7500	150	240s	3	+30%	5WDF MLB(4) 4 bites	0%	O	P	F	7	4500
	35'	10000	175	240s	3	+35%	5WDF MLB(4) 4 bites	0%	O	P	F	9	5000
	40'	20000	225	240s	3	+35%	6WDF MLB(4) 4 bites	0%	O	P	F	9	6500
	45'-50'	30000	275	240s	4	+40%	7WDF MLB(4) 4 bites	0%	O	P	F	11+	7500

Sharks: Same as for 6'-30' Tylosaurs, only hit probability is reduced by -10%; found only in oceans and seas.

THE FLYERS	L/H	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
Dimorphodon	4'/10'	3	5	5/240F	0	none	instant kill on small prey	-35% Flying	C/W	P/C	Flier	--	10
Pteranodon	7'/up to 50'	25-30	15	10/400F	0	none	instant kill on small prey	-25% Flying	Sh/O	P	Flier	--	10
FRP Pteranodon	10'/80'	250	80	10/400F	0	+25% +25%	3WDF MLB(4) 3 bites 3d10 strike 1 talons Flying with talons on plunging dive.	-10%	Sh/O/G	C/P	Flier	5	1000
Pterodactyls	Many and varied, from sparrow-size to goose-size: approximately 24 major species and many minor ones, all with varied colorations, calls and habitats.											--	10
Rhamphorynchus	2'/5 1/2'	2	6	5/300F	0	none	instant kill on insect prey up to 20 hit points!	-60% Flying	G/W	I	Flier	--	10

CERATOPSIANS	L/H	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
Monoclonius	8'/4'	2000	65	60/240	7 head 2 rest	+25% +20%	2WDF MLH(4) 2 horns 2WDF MMB(2) 1 bite	-10%	G	H	Q	4	250
	10/6'	4000	90	60/220	7 head 2 rest	+25% +20%	2WDF MLH(4) 2 horns 2WDF MMB(2) 1 bite	0%	G	H	Q	4	500
	15'/8'	6000	120	60/200	7 head 2 rest	+25% +20%	3WDF MLH(4) 3 horns 3WDF MMB(2) 1 bite	0%	G	H	Q	5	900
Protoceratops(P)	6'/3'	400	40	60/180	4 face 2 rest	+15%	2WDF MMB(2) 4 bites	-40%	W	H	Q	2	50
Styracosaurus(P)	7'/3½'	2000	55	60/240	7 head 2 rest	+20% +10%	2WDF MLH(4) 2 horns 1WDF MMB(2) 1 bite	-20%	G	H	Q	3	500
	9'/4'	4000	80	60/220	8 head 2 rest	+25% +10%	2WDF MLH(4) 2 horns 2WDF MMB(2) 1 bite	0%	G	H	Q	4	750
	12'/5'	8000	120	60/200	9 head 3 rest	+30% +15%	3WDF MLH(4) 3 horns 3WDF NMB(2) 2 bites	0%	G	H	Q	5	1750
	16'/6½'	12000	160	60/200	10 head 3 rest	+35% +20%	3WDF MLH(4) 3 horns 4WDF MMB(2) 2 bites	0%	G	H	Q	7	2500
	20'/8'	16000	200	60/200	10 head 2 rest	+40% +25%	4WDF MLH(4) 3 horns 4WDF MMB(2) 2 bites	0%	G	H	Q	7	3750
Triceratops(P)	7'/3½'	2500	75	60/240	9 head 2 rest	+20% +10%	3WDF MLH(4) 2 horns 1WDF MMB(2) 1 bite	0%	G	H	Q	3	300
	9'/4'	6000	110	60/220	10 head 2 rest	+25% +15%	4WDF MLH(4) 3 horns 2WDF MMB(2)	0% 1 bite	G	H	Q	4	750
	12'/5'	10000	140	60/200	12 head 3 rest	+35% +20%	5WDF MLH(4) 3 horns 3WDF MMB(2) 2 bites	0%	G	H	Q	7	2000
	16'/7½'	15000	180	60/200	12 head 3 rest	+40% +25%	6WDF MLH(4) 3 horns 4WDF MMB(2) 2 bites	0%	G	H	Q	7	3000
	20'/8'	18000	225	60/200	12 head 3 rest	+45% +25%	6WDF MLH(4) 4 horns 4WDF MMB(2) 2 bites	0%	G	H	Q	9	4000
	25'/10'	24000	275	60/200	12 head 3 rest	+55% +30%	7WDF MLH(4) 4 horns 4WDF MMB(2) 2 bites	0%	G	H	Q	9	5000

When charging an enemy at full gallop, Ceratopsian horns do an additional 1/2d6 of damage per 1000 pounds of weight. Bashes will occur if a victim is hit and bashed to the ground by the horns: 5% chance per 300 pounds over the enemy's weight if standing and 10% per 500 pounds if charging. A knockdown brings a 20% chance of trampling, with 1/2d6 damage per 500 pounds of the trampling animal's weight. But if the horns miss by less than 10%, the enemy (if smaller) is "hooked and thrown" for 10' per 500 pounds of difference between its weight and that of the Ceratopsian, with a 25% chance of being "stunned". ("Hooking" won't occur if the enemy is within 75% of the Ceratopsian's weight, however.) Note: "Biting" blows may be exchanged for "horn" attacks -10% hit probability.

ARMOURED DINOSAURS	L/H	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
Ankylosaurus	10'/3½'	8000	120	30/60	12 back	+30%	3WDF MLH(4) 3 tail	0%	G/D/LW	H	Q	5	900
	15'/4'	12000	150	30/60	2 belly	+35%	4WDF MLH(4) 3 tail	0%	G/D/LW	H	Q	5	1500
	18'/4'	14000	175	30/60	for all types	+40%	5WDF MLH(4) 3 tail	0%	G/D/LW	H	Q	7	2500
Desmatosuchus.	10'/4'	4000	80	60/150	6 back 2 rest	+10% +25%	1WDF MLB(4) 1 bite 3WDF MLH(4) 3 tail	0%	G/W	H	Q	4	600
Nodosaurus	18'/12'	10000	140	60/120	6 back 2 rest	+20% +35%	2WDF MLB(4) 1 bite 4WDF MLK(2) 3 tail	0%	G	H	Q	4	1250
Scelidosaurus	15'/8'	8000	120	60/180	8 back 2 rest	+20%	2WDF MLH(4) 4 tail	0%	G	H	Q	3	1000
Scolosaurus	18'/4'	14000	180	30/60	12 back 2 belly	+45%	5WDF MLH(4) 3 tail	0%	G/D/LW	H	Q	7	3250
Stagnolepsis	9'/3'	2000	50	60/120	7 back 2 rest	+25%	6WDF MMB(2) 3 tail	0%	G/W	H	Q	4	500
Stegosaurus	15'/9'	12000	150	60/120	8 back 2 rest	+30%	4WDF MLH(4) 3 tail	0%	G	H	Q	5	2000
	20'/11'	15000	190	60/120	9 back 2 rest	+35%	4WDF MLH(4) 3 tail	0%	G	H	Q	7	3500
	25'/13'	20000	225	60/120	9 back 2 rest	+40%	5WDF MLH(4) 4 tail	0%	G	H	Q	7	4500

Tail blows have a 5% chance per 1000 pounds difference in weight (advantage to attacker) of "bashing" a large enemy; "small" enemies (under 20% of dinosaur's weight) are automatically bashed. If bashed, the creature so felled has a 25% chance of being "stunned" for a melee turn and will not be able to attack; small creatures will be rendered unconscious for 1-6 melee turns.

THE PREY	L/H	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
APATOSAURUS and Smaller	35/15'	10000	150	60/180	2	+20% +10%	6WDF MLK(2) 3 tail 5WDF MLK(2) kicks	0%	LW/Sh/S	H	Q	3	1000
Brachiosaurs(P)	45'/20'	20000	190	60/150	2	+25% +15%	8WDF MLK(2) 3 tail 6WDF MLK(2) kicks	0%	LW/Sh/S	H	Q	4	1500
	55'/25'	40000	350	60/120	2	+30% +20%	1OWDF MLK(2) 3 tail 7WDF MLK(2) kicks	0%	LW/Sh/S	H	Q	5	2500
	65'/27'	60000	550	60/120	2	+35% +25%	12WDF MLK(2) 3 tail 8WDF MLK(2) kicks	0%	LW/Sh/S	H	Q	7	4000
	75'/30'	80000	750	30/120	3	+35% +25%	14WDF MLK(2) 3 tail 9WDF MLK(2) kicks	0%	LW/Sh/S	H	Q	7	5000
BRACHIOSAURUS(P)	85'/45'	100000	850	30/100	3	+35% +30%	16WDF MLK(2) 3 tail 9WDF MLK(2) kicks	0%	LW/Sh/S	H	Q	7	6500
	100'/55'	150000	1000	30/100	3	+35% +30%	2OWDF MLK(2) 3 tail 9WDF MLK(2) kicks	0%	LW/Sh/S	H	Q	7	7500

When one of the "Brontosaurs" begins a "tail sweep" (it always has a chance of striking first in a melee), the target has the choice of attempting to "dodge" and continue into the attack or to attempt full evasion by breaking off the attack at an expense of 1-2 blows. Full evasion has a 15% chance of success for every 10' the target is distant from the Brontosaur (roll ld6 to find the distance in tens of feet when the fleeing target had the tail pass overhead). If the victim has moved more than half the length of the Brontosaur, an automatic save occurs. If evasion fails, a "hit" occurs at 10% - 60% normal damage, and the victim is tossed 10' x ldlO, with a 25% chance of being stunned. If the target merely attempts to dodge, and a hit occurs, full damage is taken. The tail blow is clubbing downward 25% of the time, with 10% - 60% additional damage. Otherwise, it is a horizontal sweep and tosses the victim 10' x ldlO, etc. Beasts within 50% of the Brontosaur's weight are bashed only 1/2 the distance and are not stunned. Beasts over the Brontosaur's weight are not bashed.

Kicks apply only when a relatively "small" creature (up to 8' tall) is close enough to be brushed by the Brontosaurian's legs. 25% of the time, a successful kick = trample, with ldlO additional damage per 10000 pounds of the Brontosaur's weight. Large, prone carnosaurs in the path of a Brontosaur will be subject to trampling. Note: "kicking" and trampling are not deliberate acts; the event merely "happens" if one

is too close, and a chance exists during each blow sequence one is within 10' of the beasts. Any number of "kicks" may be delivered if small creatures are close enough.

Bienotherium	3'/1'	5	4	60/120	0	+20%	4WDF MSB(½) 4 bites	-50%	G/W/D/S	O	Q	1	20
	4'/2'	15	8	60/140	0	+25%	6WDF MSB(½) 4 bites	-45%	G/W/D/S	O	Q	1+1	25
Bradysaurus	8'/3'	1000	40	60/180	1	--	--	-20%	W	H	Q	--	100
Camarasaurus(P)	25/14'	10000	100	60/150	2	+20%	5WDF MLK(2) 3 tail	0%	G/W/S	H	Q	3	500
						+10%	4WDF MLK(2) kicks						
	30'/16'	15000	130	60/120	2	+20%	6WDF MLK(2) 3 tail	0%	G/W/S	H	Q	3	900
						+15%	5WDF MLK(2) kicks						
	35'/17'	20000	180	60/120	2	+25%	7WDF MLK(2) 3 tail	0%	G/W/S	H	Q	4	1500
						+15%	6WDF MLK(2) kicks						
	40'/20'	30000	270	60/120	2	+30%	9WDF MLK(2) 3 tail	0%	G/W/S	H	Q	6	2250
						+20%	7WDF MLK(2) kicks						

Camarasauri use their tails and kick in the manner described for Apatosauri and Brachiosauri (see above).

Camptosaurus	7'/4'	2000	60	60/240	1	+25%	5WDF MSK(1) 2 tail	-20%	W	H	Q	3	100
	10'/6'	4000	85	60/200	1	+30%	8WDF MSK(1) 3 tail	0%	W	H	Q	5	200
	17'/8'	8000	100	60/180	1	+30%	5WDF MLK(2) 3 tail	0%	W	H	Q	6	500
						+10%	4WDF MLK(2) kicks						

Large Camptosauri use their tails and kick in the manner described for Apatosduri and Brachiosaur (see above). Tramples do 1d10 additional damage per 4000 pounds.

Cotylorhynchus	10'/4'	2000	60	40/100	2	+10%	3WDF MMB(2) 3 bites Skunklike splay	0%	G/W	H	Q	2	50
Diadectes	8'/3'	2000	55	60/90/ 100s	1	--	--	0%	S	H	Q	--	50
Edaphosaurus	10'/8'	2000	75	60/160	2	+10%	3WDF MMB(2) 3 bites	-10%	G/W/S	H	Q	1+1	75
Endothiodon	2'/½'	15	6	60/120	1	+10%	4WDF MSB(½) 4 bites	-40%	W	H	Q	1+1	20
Eryops	1094'	6000	90	30/120	3	+20%	3WDF MMB(4) 4 bites	0%	S	P	Q	3	250

HADROSAURS: There are many varieties of hadrosaurs. All have flat, duck-like bills which are especially dintinctive in the largest varieties. Feeding is often done in the shallows of lakes and swamps as well as in the woods. The following three types are only typical of the hadrosaurs, and variations can easily be developed for FRP:

Anatosaurus(P)	30'/18'	10000	140	60/200	2	+40%	4WDF MMC(2½) 3 claws	0%	W/Sh	H	B	6	1000
						+20%	5WDF MLK(2) 2 tail						
						+10%	4WDF MKL(2) kicks						

Anatosaurus is large enough to use its tail or kick in the manner described for Apatosauri and Brachiosauri (see above).

Cheneosaurus(P)	10'/7'	1000	45	60/240	1	+20%	8WDF MSC(½) 4 claws	-10%	W/Sh	H	B	3	75
Hypacrosaurus(P)	20'/14'	6000	100	60/240	1	+25%	4WDF MMC(2½) 3 claws	0%	W/Sh	H	B	5	250
IGUANODON(P)	7'/4'	1000	35	60/220	1	--	--	-20%	C/W/Sh	H	B	--	25
	12'/8'	2500	65	60/220	1	+10%	1WDF MMB(2) 1 bite	0%	G/W/Sh	H	B	2	200
						+20%	3WDF MMC(2½) 4 claws						
	20'/10'	5000	100	60/200	1	+10%	2WDF MMB(2) 1 bite	0%	G/W/Sh	H	B	3	750
						+30%	4WDF MMC(2½) 4 claws						
	30'/15'	12000	165	60/200	1	+10%	3WDF MMB(2) 2 bites	0%	G/W/Sh	H	B	6	1500
						+40%	5WDF MMC(2½) 4 claws						
Lystrosaurus	3'/1'	50	12	60/90s	1	+10%	4WDF MSB(½) 4 bites	0%	S	H	Q	1	25
Plateosaurus(P)	7'/4'	700	25	60/220	1	--	--	-15%	W	H	B	--	25
	12'/8'	2500	65	60/200	2	+20%	2WDF MMC(2½) 3 claws	0%	W	H	B	2	75
	20'/12'	6000	110	60/200	3	+30%	4WDF MMC(2½) 3 claws	0%	W	H	B	4	200
Psitticosaurus(P)	4'/2½'	150	20	60/180	4 head 2 rest	+20%	3WDF MMB(2) 3 bites	-40%	W	H	B	2	25
Ruchneosaurus	3'/½'	5	4	60/240	1	+10%	2WDF MSB(½) 4 bites	-30%	W	I	Q	1	10
Scaphonyx(P)	7'/3'	800	40	60/120	3	+20%	5WDF MMB(2) 3 bites	-20%	W/S	H	Q	3	100
Tanystrophaesus	10'/7'	50-75	15	60/120	1	+15%	6WDF MSB(½) 4 bites	-25%	G	I	Q	2	25

SERPENTS	L/H	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXP ER.
Constrictor	12'-15'	100-150	10-15	30/60	0	--	MGS strike 2d6 constriction	0%	W/S	C	serp.	1	25
Large Constrictor	20'-30'	250-600	20-35	30/60	0	+10%	MGS strike: 5d6 constriction	0%	W/S	C	serp.	2	50
Small Viper	3'-4'	3-10	3-6	30/60	0	+10%	MSS strike: Poison*	0%	W/S/G/D	C	serp.	2	25
Large Viper	5'-9'	15-30	10-15	30/60	0	+10%	MLS strike: Poison*	0%	W/S/G/D	C	serp.	2	25
Giant Serpent	40'	1000	50	60/160	3	+15%	MGS strike: 4d10 constriction +	-10%	W/S	C	serp.	3	700
	50'	1500	65	60/160	3	+35%	MLS strike: Poison* x 1-6 doses	0%	S	C	serp.	6	900

*Poisons are a tricky business. Alternatively, use the poison system currently employed in your campaign, remembering that the size of the victim will significantly affect the efficiency of the poison. A Cobra bite will often put a 165 pound man down in 5-20 minutes; a quart of the venom would be needed to drop a big dinosaur. Simple "save vs. poison" notions don't cover the situation adequately, however, as poison effectiveness has absolutely nothing to do with one's "experience" but one's size, constitution, the amount of poison used, and the type of poison. Further, no "stinging" creature has more than 1 + 1/2 d6 stings' worth of venom.

INSECTS	L/H	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
Giant Ants(P)	12"/4"	2-3	4	60/90	3	--	4WDF MSB(½) 3 bites	-	W/G	O	6Lgd.	1	25
	18'/6"	15	8	60/190	4	+10%	6WDF MSB(½) 3 bites	-	W/G	O	6Lgd.	2	75
	24"/8"	25	12	60/90	5	+10%	2WDF MMB(2) 3 bites	-	W/G	O	6Lgd.	2	125
	36"/9"	50	16	60/90	5	+15%	1WDF MLB(4) 2 bites	-	W/G	O	6Lgd.	3	150
	4'/1'	100	20	60/90	7	+15%	1WDF MGB(4½) 2 bites	-	W	O	6Lgd.	3	175
	5'/1½'	250	25	60/90	8	+15%	2WDF MGB(4½) 2 bites	-	W	O	6Lgd.	3	200
	6'/2'	400	35	60/90	8	+20%	2WDF MGB(4½) 2 bites	-	W	O	6Lgd.	4	225

Giant Ants are communal creatures living in large ant-hills. They tend to be reasonably harmless unless of a predatory species or if forced to defend the nest. In attack they are utterly fearless and will swarm over larger creatures. All the details have been given for Warriors (1 in 10-15); Workers are smaller and have no fighting mandibles. Once an ant scores a hit, it hangs on and does additional damage automatically at the end of each turn its head is in contact with the victim's flesh.

Centipede	2"-6"	--	1/2	10/20	0	--	1WDF MSB(½): bite + Poison*	-	W/S	I	M.Lgd.	1	0
Giant Centipede or Millipede	3'/4"	10-35	20	80/160	2	+10%	1WDF MLB(2) 2 bites + - Poison*	-	W/S	C	M.Lgd.	2	50
	5'/6"	75	30	80/160	2	+15%	1WDF MLB(2) 2 bites + - Poison*	-	W/S	C	M.Lgd.	3	150
	10'/1'	250	50	80/160	3	+20%	1WDF MGB(4½) 2 bites Poison*	-	S	C	M.Lgd.	4	300

Giant Centipedes and Millipedes are fairly rare and tend to prey on small game and insects. Attack is unlikely unless a man surprises on or appears to be an inviting meal (sleeping, sitting, etc.)

*See the note for Poisons in "Snakes", above.

Giant Mosquito(P)	6'-7'	5	10	20/300F	0	+25%	3WDF Lt.Sword(2) + blood drain: 4 blows	-20%	S	Blood Flier	4	100

Giant Mosquitoes will "fence" with an armed man, and, if a hit is scored, fasten on the victim to drain his blood (2d6 drain per turn). Of course, travelling in swarms, more mosquitoes may attack than it is possible for a man to handle.

Giant Mosquitoes can be "discouraged" by a good smudge, which sends them into a "coughing spell" and drives them off. They are uncommon, unlike their normal-sized breathern, and will be encountered only in the deepest swamps. Creatures in good armour tend to be ignored; prey is relatively small (man-sized or under). Attacks occur only at night. Note: Mosquitoes should be considered as 4 HD monsters for fighting purposes, even though they have only 1 HD.

Scorpion	2"-4"	-	1/2	10/20	0	--	1WDF MSS(2) 1 sting	--	D	I	6Lgd	1	0
Giant Scorpion	9'/1'	300	35	60/150	5	+20% +10%	2WDF MGB(5) 3 pincers 1WDF MLS(1) 2 tail stinger + Poison*	--	D	C	6Lgd	4	200

Giant Scorpions are very rare but when encountered they tend to be quite aggressive. Small scorpions are notorious for hiding under rocks, etc., for shade, and will sting when frightened. *Poisons are generally fairly serious but not always deadly in small species: see note for Snakes. Giant Scorpions tend to have very deadly, fast-acting poisons, with effects in 1 turn (effects are 4d6 damage per turn for 1-6 turns, with death if body/fatigue levels exhausted). Poisons tend to bring fever in victims and general incapacity even if death is averted.

Giant Spider	3'/1'	30	10	60/160	0	--	1WDF MLB(2) 3 bites + Poison*	-20%	W/S	C	8Lgd.	1	0
	5'/2½'	75-100	30	60/180	0	+ 5%	1WDF MGB(4½) 3 bites + Poison*	-20%	W/S	C	8Lgd.	3	400
	8'/3½'	200-350	40	60/180	0	+15%	2WDF MGB(4½) 3 bites + Poison*	-20%	W/S	C	8Lgd.	5	500
	15'/6'	600	60	60/180	0	+25%	3WDF MGB(4½) 3 bites+;	-10%	W/S	C	8Lgd.	7	750

Giant spiders may throw sticky lines of silk up to 60' with L5% accuracy, and victims will be reeled in. The "webs" are strong enough to hold most creatures up to 2000 pounds or more for 1-6 turns (game turns or melee turns, depending on the mode of action). Ordinary characters are caught until they are released or cut their way out. Time to cut is variable, but usually lengthy unless a Flaming Sword or a torch is used to burn the bonds.

Few Giant Spiders will deliberately attack man-sized creatures (200 and 600 pound varieties being the exceptions to the rule) unless they feel threatened. They should be regarded as "intelligent".

*See the note for Poisons in "Snakes", above.

Giant Preying	8'/12'	1500	60	60/180	3	+40%	5WDF MGC(4½)2 strikes	--	F	C	6Lgd.	7	500

The Mantis is a tall, green creature which uses camouflage and pounces on its prey with its long, sweeping, spiky arms, conveying its prey to its mouth and beginning to feed immediately. Once it obtains a victim, it will withdraw if attacked (by friends), doing 1/2 damage to its victim each turn it remains in possession of it. Mantises will attack man-sized creatures and smaller for prey.

Giant Wasps and Bees	6'-7'/ 10'	20-50	12	2O/3OOF		+25%	3WDF Lt. Sword(2) + Paralyzing Poison: 3 stings	-20%	W	C Pollen	Fly	4	100

Poison is 35% effective for creatures up to 200 pounds (several stings may be needed). Bees simply do ld6 damage in addition to the thrust from the sting. Bees are bumblebee types but may sting repeatedly.

THE CARNIVORES: MAMMALS

FELINES*	H/L	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
Brea Lion(P)	4'/7½'	1200-1500	90	60/240	2	+35% +40%	3WDF MLC(3½) 4 claws 3WDF MLB(4) 3 bites	-20%	G	C	Q	7	750
Smilodon Sabre-Tooth (P)	4'/7'	750-1000	80	60/240	2	+35% +40%	3WDF MLC(3½) 4 claws 4WDF MLB(4) 3 bites	-20%	W	C	Q	7	750
Sabre-Tooth I	3½'/6'	600	60	60/240	2	+30% +35%	2WDF MLC(3½) 4 claws 3WDF MLB(4) 3 bites	-20%	W/G	C	Q	7	550
Sabre-Tooth II(P)	3'/5'	400	50	60/270	2	+25% +30%	3WDF MLC(3½) 4 claws 3WDF MLB(4) 3 bites	-25%	W/S/G	C	Q	6	400
Sabre-Tooth III	3'/5'	300	45	60/270	2	+20% +30%	2WDF MLC(3½) 4 claws 3WDF MLB(4) 3 bites	-25%	W/S	C	Q	5	250
Puma I	3'/5'	300	40	60/270	2	+30% +25%	4WDF MMC(2½) 4 claws 4WDF MMB(2) 3 bites	-25%	W	C	Q	4	250
Puma II	2½'/4½'	200	35	60/270	2	+25% +25%	3WDF MMC(2½) 4 claws 3WDF MMB(2) 3 bites	-30%	W/S	C	Q	3	175
Puma III	2½'/4½'	150	30	60/300	2	+25% +25%	3WDF MMC(2½) 3 claws 3WDF MMB(2) 3 bites	-35%	G/D	C	Q	3	150
Puma IV	2½'/4'	100	25	60/325	2	+20% +25%	3WDF MMC(2½) 3 claws 3WDF MMB(2) 3 bites	-35%	G/D	C	Q	2	100
Hunting Cat	2'/3½'	50	15	60/240	1	+20% +25%	2WDF MMC(2½) 3 claws 2WDF MMB(2) 2 bites		G/W/S	C	Q	2	50

*Automatic, "free" dodges of adversaries' blows except when leaping.

WOLVES AND CANINES*	H/L	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
Great Dire Wolf(P)	3½'/6'	550	55	60/240	2	+35%	3WDF MLB(4) 5 bites	-25%	W/G	C	Q	6	400
Dire Wolf(P)	3'/5'	400	45	60/240	2	+25%	3WDF MLB(4) 4 bites	-25%	W	C	Q	4	250
Small Dire Wolf(P)	27"/4'	200	25	60/240	2	+25%	5WDF MMB(2) 4 bites	-25%	W/S	C	Q	3	100
Timber Wolf(P)	24"/3½'	125	16	60/240	1	+10%	3WDF MMB(2) 4 bites	-25%	W	C	Q	2	50
Tim. Wolf Leader	27"/4'	200	25	60/240	1	+25%	4WDF MMB(2) 5 bites	-25%	W	C	Q	4	100
Coyote Types	20"/3'	50-75	10	60/300	1	+10%	2WDF MMB(2) 3 bites	-35%	G/D	C	Q	2	25
Large Wild Dog(P)	24"/3½'	75-100	15	60/240	1	+10%	3WDF MMB(2) 3 bites	-25%	G/W/S	C	Q	2	25
Hyena(P)	20"/3'	100-125	15	60/225	1	+15%	3WDF MLB(4) 3 bites	-25%	G/D	C	Q	2	25

*Automatic free dodges of adversaries' blows except when leaping.

VARIED CARNIVORES	H/L	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
Badger	15"/2½'	35-50	10	60/180•	2	+15% + 5%	1WDF MLB(4) 2 bites 1WDF MLC(31) 2 claws	-15%	G/W	C	Q	2	25
Giant Badger	3'/5'	400	50	60/180	3	+25% +15%	2WDF MLB(4) 3 bites 3WDF MLC(3i) 3 claws	-10%	G/W	C	Q	4	300
Fox	12"/2½'	10-15	5	60/240	0	+25%	6WDF MSB(i) 4 bites	-40%	G/W	C	Q	1	10
Skunk	12"/2'	10-15	5	60/120	0	Spray: cone 20' long by 10' wide: incapacitates 25% of time and routs		0%	W	C/I	Q	--	10
Giant Skunk	30"/4'	75-100	35	60/160	0	target at 25-100%. Giants have a range of 60' x 25'. Incapacity lasts 1-10 melee turns.		0%	W	C/I	Q	--	50
Weasel/Ferret	6"/15"	2-5	5	60/120	0	+20%	6WDF MSB() 3 bites	-40%	W	C	Q	1+1	10
Giant Weasel	20"/3½'	75-100	25	60/180	2	+15%	3WDF MMB(2) 3 bites plus blood drain (2d6/melee turn + bite on any subsequent turns.)	-20%	W	C	Q	5	150

Wolverine	15"/3½'	50	25	60/180	3	+25% +25%	3WDF MMB(2) 2 bites 4WDF MMC(2i) 4 claws	-25%	W	C	Q	4	300
Giant Wolverine	2'/5½'	200	60	60/200	4	+25% +25%	3WDF MLB(4) 2 bites 3WDF MLC(4) 4 claws	-20%	W	C	Q	5	600

CROCODILIANS	H/L	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
5' Croc.	15"/5'	100	20	60/120s	2	+10%	2WDF MLB(4) 3 bites	0%	S/R	C	Q	3	75
10' Croc.	2'/10'	300	35	60/120s	3	+15%	2WDF MLB(4) 3 bites	0%	S/R	C	Q	2	100
15' Croc.	3'/15'	500	50	60/150s	4	+20%	3WDF MLB(4) 3 bites	0%	S/R	C	Q	3	125
20' Croc.	3½'/20'	1000	60	60/150s	4	+30%	3WDF MLB(4) 3 bites	0%	S/R	C	Q	4	250

BEARS	H/L	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
Cave Bear	4½'/9'	2000- 3000	100- 125	60/180	3	+30% +25%	5WDF MLC(3½) 4 claws 4WDF MLB(4) 3 bites	-10%	W	C/O	Q/B	7	1250
Tremarctotherium	4'/8'	1500-	80-	60/180	3	+30%	4WDF MLC(3½½) 4 claws	-10%	G	C/O	Q/B	7	1000
("Short Faced" Bear)		2000	100			+25%	3WDF MLB(4) 2 bites						
Brown/Black Bear	3'/5'	450-500	50	60/180	3	+15% +20%	2WDF MLC(3½) 4 claws 2WDF MLB(4) 2 bites	-15%	G/W	C/O	Q/B	4	300
Grizzly Bear I	3½'/6½'	750-800	60	60/180	3	+15% +20%	3WDF MLC(3½) 4 claws 2WDF MLB(4) 2 bites	-15%	W	C/O	Q/B	4	500
Grizzly Bear II	4'/8'	1500	75	60/180	3	+30% +30%	4WDF MLC(3½) 4 claws 3WDF MLB(4) 2 bites	-15%	W	C/O	Q/B	7	750
Polar Bear	3½'/7'	900	60	60/225	3	+25% +30%	4WDF MLC(3½) 4 claws 3WDF MLB(4) 3 bites	-25%	ice/snow	C	Q	7	700

Bears will also attempt to "hug" enemies smaller than themselves, with a 25% chance on scoring a "hit" with their claws. A "hug" does 1d6 of damage per WDF possessed by the claws. Damage is halved for class 6-10 armour. A "hug" costs 1 blow and the bear has a 50% chance of either tossing its victim 5-30 feet (if smaller) and stunning it (25% chance of stun) or continuing the hug and automatically scoring a claw hit on the back, head, etc., on the next blow. When fighting amongst themselves, bears do only 1/2 damage to bears of the same size or larger. Posture "B" = rears up in attack.

THE HERBIVORES: MAMMALS

TITANOTHERES	H/L	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
Brontops(P)	8'/12'	8000	100	60/180	3	+20%	4WDF MLH(4) 3 horns	0%	G	H	Q	5	750
	8½'/14'	10000	120	60/180	3	+20%	4WDF MLH(4) 3 horns	0%	G	H	Q	5	1000
Brontotherium(P)	4'4"/10'	6000	80	60/180	3	+15%	3WDF MLH(4) 3 horns	0%	G	H	Q	4	500
	4'8"/11'	8000	90	60/180	3	+15%	3WDF MLH(4) 3 horns	0%	G	H	Q	4	750
Manteoceras(P)	4'/8'	4000	60	60/200	3	+10%	4WDF MLK(2) 3 kicks	0%	G/LW	H	Q	2	150
	4'4"/9'	6000	70	60/180	2	+10%	5WDF MLK(2) 3 kicks	-10%	G/LW	H	Q	2	250
Paleosyops(P)	38"/6'	1500	50	60/200	2	+ 5%	3WDF MLK(2) 3 kicks	-10%	G/LW	H	Q	1	50
	36"/5'	1000	40	60/200	2	+ 5%	2WDF MLK(2) 3 kicks	-15%	G/LW	H	Q	1	75

When charging an enemy at full gallop, Titanothere horns do an additional 1/2d6 of damage per 1000 pounds of weight. Will occur if a victim is hit and bashed to the ground by the horns: 5% chance per 300 pounds over the enemy's weight if standing and 10% per 500 pounds if charging; a knockdown brings a 20% chance of trampling, with 1/2d6 the damage per 500 pounds of the trampling animal's weight. Kicks will have a 5% chance per 100 pounds over the enemy's weight of bashing the victim to the ground, with a 20% chance of trampling if a knockdown occurs. RHINOS, MASTODONTS, LARGE HORSES, LARGE DEER, LARGE CAMELS and BISON use this rule as well. In certain cases (very large animals) "kicks" represent body gashes rather than actual attacks with hooves, etc.

RHINOCERI	H/L	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
Baluchitherium(P)	18'130'	20000	150	60/180	3	+20%	8WDF MLK(2) 4 kicks	-%	LW	H	Q	5	2000
		24000	180	60/180	3	+20%	10WDF MLH(2) 4 kicks	0%	LW	H	Q	5	3000
Diceratherium(P)	3'/5'	300	30	60/180	1	+10%	3WDF MLK(2) 3 kicks	-10%	G/LW	H	Q	2	100
	3'4"/6'	700	40	60/180	1	+20%	2WDF MLK(2) 3 kicks	-10%	G/LW	H	Q	3	150
Metamynodon(P)	42"/8'	2000	50	60/120s	2	+10%	3WDH MLK(2) 3 kicks	0%	S/R	H	Q	2	150
	72"/12'	7000	75	60/120s	2	+15%	4WDF MLK(2) 3 kicks	0%	S/R	H	Q	3	200
Wooly Rhinoceros (Diceroрhinus)(P)	5'/10'	5000	90	60/180	5	+15% +15%	5WDF MLH(4) 3 horns 5WDF MLK(2) 2 kicks	0%	G/W	H	Q	5	900
	6'/12'	7000	110	60/160	5	+20% +15%	6WDF MLH(4) 4 horns 5WDF MLK(2) 2 kicks	0%	G/W	H	Q	5	1200
Modern Rhinoceros	6'/12'	8000	125	60/160	6	+15% +15%	4WDF MLH(4) 4 horns 5WDF MLK(2) 2 kicks	0%	G	H	Q	5	1500

Treat charging and bashing with the horns or a kick, and trampling, as given above for Titanotheres.

SWINE	H/L	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
Dinohyus(P)	7'/11'	4000	95	60/160	3	+20%	3WDF MLB(4) 4 tusks	-10%	G/LW	H	Q	6	450
Promercochoerus(P)	32"/5'	500	40	60/180	2	+10%	2WDF MLK(2) 3 kicks	-15%	G/W	H	Q	2	100
	42"/6'	1000	60	60/180	2	+10%	3WDF MLK(2) 3 kicks	-15%	G/W	H	Q	3	150
Boars(P)	24"/3½'	125	35	60/180	3	+10%	4WDF MMB(2) 3 tusks	-25%	G/W	H	Q	3	150
	40"/6½'	750	50	60/180	3	+15%	4WDF M B(2) 4 tusks	-20%	G/W	H	Q	4	250

Boars invariably score leg hits against large opponents with their tusks, unless the victim is already down. Except for Promercochoerus, swine all trample fallen victims but do not kick. A trample is 1d6 damage per 2 points of damage the particular type does with its tusks. Victims in metal armour suffer 1/2 damage; those in plate suffer 1/4 damage.

GIANT SLOTHS	H/L	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
Hapalops	2'/4'	200	40	30/90	3	+15%	2WDF MLC(3½) 3 claws	0%	W	H	Q	3	200
Megatherium	5'/17'	7500	120	30/90	4	+20%	5WDF MLC(3½) 4 claws	0%	W	H	Q	4	500
	6'/20'	10000	140	30/90	4	+25%	5WDF MLC(3½) 4 claws	0%	W	H	Q	5	1000
Mylodon	4'/10'	2000	80	30/90	3	+15%	3WDF MLC(3½) 3 claws	0%	W	H	Q	3	300
Nothrotherium	2½'/5½'	350	50	30/90	3	+15%	2WDF MLC(3½) 3 claws	0%	W	H	Q	3	250
	3'/7'	600	65	30/90	3	+15%	3WDF MLC(3½) 3 claws	0%	W	H	Q	3	275

Sloths all attempt to "hug" enemies smaller than they are with a 25% chance on scoring a "hit" with their claws. A "hug" does 1d6 of damage per WDF possessed by the sloth. Damage is halved for class 6-10 armour. A "hug" costs 1 blow, and the sloth has a 25% chance of tossing its victim 5-30 feet (if smaller) and stunning it. If the stun is unsuccessful, the creature is merely pushed away.

MASTODONTS	H/L	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
Mammoth Imperial (P)	11'/15'	14000	175	60/180	4	+20% +10%	6WDF MLH(4) 4 tusks 6WDF MLK(2) 2 kicks	0%	G/W	H	Q	5	2500
	13½'/18'	18000	200	60/180	4	+25% +15%	7WDF MLH(4) 4 tusks 8WDF MLK(2) 2 kicks	0%	G/W	H	Q	7	3000
Mammoth Columbi	10½'/14'	12000	160	60/180	4	+20% +10%	5WDF MLH(4) 4 tusks 6WDF MLK(2) 2 kicks	0%	G/W	H	Q	5	2250
Wooly Mammoth	9'/12½'	10000	150	60/180	4	+20% +10%	5WDF MLH(4) 4 tusks 5WDF MLK(2) 2 kicks	0%	G/W	H	Q	5	2000
Elephant	8'/12'	8000	140	60/180	3	+15% +10%	4WDF MLH(4) 4 tusks 5WDF MLK(2) 2 kicks	0%	G/W	H	Q	5	1750

	10'/13'	10000	150	60/180	3	+20%	5WDF MLH(4) 4 tusks	0%	G/W	H	Q	5	1800
						+10%	6WDF MLK(2) 2 kicks						
Mastodon(P)	7'/9½'	5000	110	60/180	4	+15%	4WDF MLH(4) 4 tusks	0%	G/W	H	Q	5	1000
						+10%	4WDF MLK(2) 2 kicks						
	9½'/12½'	8000	150	60/180	4	+20%	5WDF MLH(4) 4 tusks	0%	G/W	H	Q	5	2000
						+10%	5WDF MLK(2) 2 kicks						
Medium-sized Mastodon(P)	6'/8'	4000	100	60/180	3	+15%	3WDF MLH(4) 3 tusks	0%	G/W	H	Q	5	800
						+10%	4WDF MLK(2) 2 kicks						
Small Mastodon(P)	3'/6'	1000	65	60/180	2	+10%	3WDF MLH(4) 3 tusks	-10%	G/W	H	Q	3	450
						+10%	3WDF MLK(2) 2 kicks						
	4'/8'	2000	85	60/180	2	+15%	3WDF MLH(4) 3 tusks	-10%	G/W	H	Q	3	600
						+10%	3WDF MLK(2) 2 kicks						

Treat bashing with the horns or a kick, and trampling, as given above for Titanotheres. In addition, a mastodont can attempt to seize an enemy and toss him with its trunk. The creature has a 100% chance -- 10% per 200 pounds of weight of the creature/ creature's dodge or 3x Dex. of character (optional) of seizing an enemy within range of its trunk (range equal to height of creature). A successful seizure allows the mastodont to throw the enemy 1' per 100 pounds of its weight, less 10' for every 200 pounds of the victim's weight. There is a 10% chance of being stunned on impact per 10' thrown. The mastodont will, 25% of the time, choose to throw the victim under its trampling feet. Two such attempts may be made in addition to other attacks in a melee round. (Note: A sabre-toothed Smilodon on the back of a mastodont has a 50% chance of "saving" from a successful seizure.)

SUPER ARMADILLOS	H/L	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
Doedicurus	5'/15'	4000	100	40/100	6	+20%	8WDF MLK(2) 3 tail	0%	G	H	Q	4	600
Glyptodon	5'/12'	4000	100	40/80	11	+10%	3WDF MMB(2) 3 bites	0%	G	H	Q	2	200

BEAVERS	H/L	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
Castorides	5'/8'	500	40	40/90*	1	+20%	3WDF MLB(4) 2 bites	0%	S/R/L	H	Q	2	50
Beaver	3'/4'	40-80	10	30/60*	1	+15%	2WDF MMB(2) 3 bites	0%	S/R/L	H	Q	1	10

*120 swimming

HORSES	H/L	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
Eohippus(P)	9"/18"	25-30	6	60/200	0	--	--	-50%	G/W	H	Q	--	10
Mesohippus(P)	20"/40"	60-90	10	60/225	0	--	--	-40%	G/W	H	Q	--	20
Mervchinnns(Pl*	40'/65"	500-750	20/10	60/250	0	+10%	4WDF MSK(1) 4 kicks	-30%	G/W	H	Q	2	50

*Body is 10 + ld10 + ld10 "fatigue" -- the latter can be treated as "body".

Philohippus(P)*	5'/8½'	1000	25/11	60/325	0	+15%	2WDF MLK(2) 4 kicks	-25%	G	H	Q	3	150
Equus(P)*	5'/8½'	1200	30/13	60/300	0	+20%	3WDF MLK(2) 4 kicks	-25%	G	H	Q	4	150
	5½'/8½'	1500	33/15	60/275	0	+20%	4WDF MLK(2) 5 kicks	-20%	G	H	Q	4	150
	5½'/9'	1800	35/18	60/275	0	+25%	4WDF MLK(2) 5 kicks	-20%	G	H	Q	4	150
	6'/9½'	2500	45/28	60/260	0	+30%	5WDF MLK(2) 5 kicks	-20%	G	H	Q	5	150

*1000 horse = 15 + ld10B/1 + ld10F; 1200 horse = 20 + ld10B/3 + ld10F; 1500 horse = 23 + ld10F/5 + ld10F;
1800 horse = 25 + ld10B/8 + ld10F; 2500 horse = 35 + ld10B/18 + ld10F. Maximum*body/fatigue values assumed.

See Titanotheres for effects of kicks.

DEER	H/L	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
Cervalces	5'/8½'	1000	50	60/300	2	+25%	4WDF MLH(4) 3 horns	-25%	W	H	Q	5	275
						+20%	4WDF MLK(2) 3 kicks						
Megaceros	6'/9'	1000	50	60/300	2	+25%	4WDF MLH(4) 4 horns	-25%	W	H	Q	5	275
						+15%	4WDF MLK(2) 3 kicks						
Stag Deer	4½'/5½'	300	25	60/240	1	+ 5%	2WDF MLH(4) 2 horns	-15%	W	H	Q	2	100
						+ 5%	4WDF MSK(1) 4 kicks						
Great Stag	5'/6½'	500	35	60/300	1	+20%	3WDF MLH(4) 3 horns	-25%	W	H	Q	4	200
						+15%	6WDF MSK(1) 4 kicks						
Female Deer	3'/4'	150	15	60/240	1	+ 5%	4WDF MSK(1) 4 kicks	-15%	W	H	Q	1	50

See Titanotheres for effects of horns for Cervalces and Megaceros.

BISON	H/L	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
Figgins Bison(P)	6'/9'	3000	75	60/200	2	+25%	5WDF MLH(4) 4 horns	0%	G	H	Q	5	350
						+10%	5WDF MLK(2) 2 kicks						
Bison Latifrons(P)	5½'/8'	2500	70	60/200	2	+25%	4WDF MLH(4) 4 horns	0%	W	H	Q	5	350
						+10%	5WDF MLK(2) 2 kicks						

See Titanotheres for effects of horns and kicks.

ANTELOPE	H/L	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
Pronghorns(P)	20"/30"	40-60	10	60/350	0	+ 5%	2WDF MSH(1½) 3 horns	-40%	G	H	Q	2	25
Mountain Goats(P)	30"/4'	150	15	60/200	1	+15%	4WDF MSH(1½) 3 horns	-30%	D/Mtn	H	Q	3	25
	3'/4½'	200	20	60/200	1	+20%	5WDFMSH(1½) 3 horns	-30%	D/Mtn	H	Q	4	50
						+10%	5WDF MSK(1)						

CAMELS	H/L	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
Protolopus(P)	20"/32"	30	6	60/180	0	--	--	-45%	G/D	H	Q	--	20
Stenomylus(P)	27"/40"	50	10	60/200	0	--	--	-40%	G/D	H	Q	--	20
Oxydactylus(P)	4½'/6'	150	15	60/220	0	+10%	4WDF MSK(1)	-30%	G/D	H	Q	1	50
Alticamelus(P)*	8'/8'	1000	25/11	60/240	0	+15%	2WDF MLK(2) 3 kicks	-15%	G/D	H	Q	2	75
Procamelus(P)*	4'/8'	750	25/11	60/240	0	+15%	2WDF MLK(2) 3 kicks	-25%	G/D	H	Q	2	75
Camelopes(P)*	7'/10'	1500	33/15	60/260	0	+20%	4WDF MLK(2) 3 kicks	-20%	G/D	H	Q	3	150
	7'/12'	1800	35/18	60/240	0	+20%	4WDF MLK(2) 3 kicks	-20%	C/D	H	Q	3	150
Paracamelus(P)*	7'/11'	1800	35/18	60/240	0	+25%	4WDF MLK(2) 3 kicks	-20%	G/D	H	Q	3	150

*See Titanotheres for effects of kicks. Alticamelus = 15 + ld10B/1 + ld10F; Procamelus = 15 + ld10B/1 + ld10F; Smaller Camelopes = 23 + ld10B/5 + ld10F; Larger Camelopes = 25 + ld10B/8+ld10F; Paracamelus = as L. Camelopes. Body and fatigue values are assumed at maximum.

BIRDS	H/L	WEIGHT	BODY	MOVE	ARMOUR	% HIT	ATTACKS	DODGE	HABITAT	DIET	POS.	HD	EXPER.
Aepyornis(P)	8'/8'	1000	50	60/180	1	+15%	5WDF MMC(2½)4 talons	-10%	G	H	B	3	200
Diatryma	7'/6'	750	45	60/200	1	+10%	3WDF MMC(2½) 4 talons	-15%	G	C	B	3	200
						+15%	4WDF MMB(2) 2 beak						
Moa(P)	7-10'/ 4-6'	300-500	40	60/160	1	+25%	4WDF MMC(2½) 4 talons	-10%	G	H	B	5	200
Phororhacos	5'/5'	200-250	35	60/160	0	+10%	3WDF MMC(2½) 3 talons	-15%	G/D/W	C	B		200
						+20%	4WDF MLB(4) 3 beak						



Overland Movement

When C&S was designed, movement was conceived largely in terms of encounter situations rather than in terms of extended pursuits. With the development of hunting rules and the additional likelihood of extended pursuits of/by enemies overland, more comprehensive rules were required to account for movement.

All creatures are assigned a Fatigue Point (FP) level equal to their Body and Fatigue levels (or body levels, if fatigue levels are not stipulated). The FP total represents the stamina and reserve strength of a creature -- the distance it can go at various speeds before it be-gins to lose Fatigue/Body points.

For each 2.5 minute cross-country/road turn, FPs are deducted from the FP total for movement. When all of the FPs are used up, 1 point/2.5 minute turn is lost from Fatigue/Body levels of the creature:

Run or Max. Speed: FP loss/turn as indicated in the Endurance column.
3/4 Speed: 60% FP loss (50% for wolves, Wolfhounds, Lycaenops, Cynognathi).
1/2 Speed: 30% FP loss (25%) for dogs, wolves, steppe horses, Lycaenops, Cynognathi).
Walks: 10% FP loss (cats 5%).

There are also other impediments:

Partially encumbered (40% to 50% carrying capacity used to bear burden) = double FP loss
Running in chain hauberk (1/2 or 3/4 speed; full is impossible) = double FP loss
Running in combination plate or full plate (1/2 speed only) = triple FP loss
Fully encumbered (50% + carrying capacity used to bear burden) = triple FP loss
Fully fatigued (all fatigue points lost) = lose body points

For example, let us take a man with Body 16 and Fatigue 9. FPM (Fatigue Points for Movement) = 16 + 9 = 25. Here are the possibilities:

Run at 857 yds/turn = 2 FP/turn = 25/2 or 12.5 turns for 6.2 miles.

3/4 speed or 656 yds/turn = 1.2 FP/turn = 25/1.2 = 20.8 turns for 7.75 miles.

1/2 speed or 437 yds/turn = 0.6 FP/turn = 25.06 = 41.7 turns for 10.4 miles.

Walk or 225 yds/turn = .2 FP/turn = 25/.2 = 125 turns for 15.9 miles.

Running in chain hauberk at 1/2 speed, for example, would expend 2 x 0.6 FP or 1.2 FP, giving 20.8 turns for 5.2 miles. If the character was fully encumbered, FP loss = 2 + 3 = 5 x 0.6 or 3 FP/turn, giving 8.3 turns for 2.1 miles.

Clearly, the system offers considerable scope with respect to running down enemies by grinding them literally into the ground.

Wounded men are regarded as being partially encumbered if under 25% body damage, and fully encumbered if over 25% damage. The same is true of animals, monsters, etc.

Cripples begin at slow walk (1/2 walk speed), with 10% FP loss; then 50% for walking speed and 100% for half-speed. Crawling is at 1/4 walk speed at 50% FP loss if injured.

Flying creatures may cruise at 1/2 speed for 5% FP loss, slow cruise at "walk" speed for 1% FP loss.

The FPM levels can be recovered at a rate of 25% per hour of rest. Constitutions of 14-18 add +5%, 10 + 10%, and 20 + 25% to FPM recovery. 10 minute rests/hour are advisable.

Once distances have closed to battle ranges, switch to the individual movement speeds given in C&S or these rules.

	In Open		Undergrowth		Dense Cover		Swamp		Swimming		
CARNOSAURS	Walk	Run	Walk	Run	Walk	Run	Walk	Run	Aver.	Max.	Endurance
Tyrannosaurus	225	1800	100	450	75	350	75	200	75	--	30 FP/turn
Allosaurus	225	1800	100	450	75	375	75	200	75	--	20 FP/turn
Gorgosaurus	225	1900	100	550	75	450	75	250	75	--	15 FP/turn
Ceratosaurus	225	1900	100	600	75	500	75	250	75	--	15 FP/turn
Coeleophysis	225	2700	125	800	75	450	75	150	50	--	5 FP/turn
Coelurosaurus	225	2300	125	800	75	400	50	175	50	--	1 FP/turn
Cygnognathus	275	1800	150	750	100	425	100	400	125	--	1 FP/turn
Deinonychus	225	2300	125	750	75	400	50	200	25	--	3 FP/turn
Dimetrodon	175	800	100	300	75	200	75	200	125	250	8 FP/turn
Hesperosuchus	225	1500	125	700	75	450	75	350	125	--	3 FP/turn
Hysilophodon	225	4400	125	1000	125	600	50	150	50	--	10 FP/turn
Lycaenops	300	2000	150	750	100	450	100	400	150	--	1 FP/turn
Orintholestes	225	3500	150	1000	75	500	75	175	75	--	5 FP/turn
Orinthosuchus	225	1900	150	1000	75	600	100	250	75	--	1 FP/turn
Sphenacodon	175	800	100	300	75	200	75	200	125	250	8 FP/turn
Yaleosaurus	200	2000	125	850	100	600	100	300	100	200	6 FP/turn
AMPHIBIOUS DINOSAURS											
Elasmosaurus	50	150	50	100	--	--	75	150	300	1200	10 FP/turn*
Henodus	50	150	50	100	--	--	75	200	300	1000	5 FP/turn*
Machaeroprosopus	125	600	50	350	--	--	75	300	75	500	10 FP/turn
Mesosuchus	125	650	150	400	--	--	75	250	100	600	5 FP/turn
Muraneosaurus	--	--	--	--	--	--	--	--	300	1250	indefinite*
Nothosaurus	20	50	20	50	--	--	50	100	200	900	2 FP/turn*
Placodus	50	150	50	100	--	--	75	200	300	1000	5 FP/turn*
Tylosaurus	--	--	--	--	--	--	--	--	400	1800	indefinite*
Shark	--	--	--	--	--	--	--	--	400	1800	indefinite*
FLYERS											
On Ground	25	--	25	--	25	--	25	--	--	--	indefinite
Dimorphodon	300	2000	300	800	--	--	300	2000	--	--	8 hours
Pteranodon	300	4000	300	700	--	--	300	4000	--	--	24 hours
FRP Pteranodon	300	3000	300	700	--	--	300	3000	--	--	24 hours
Pterodactyls	300	2000	300	800	--	--	300	2000	--	--	8 hours
Rhamphorynchus	300	3000	300	1200	--	--	300	3000	--	--	8 hours
Ptenodracon	300	2500	300	1000	--	--	300	2500	--	--	8 hours
CERATIOTOPSIANS											
Monoclonius	200	1800	100	700	75	400	75	100	--	--	10 FP/turn
Protoceratops	225	1400	100	500	75	400	75	125	50	--	5 FP/turn
Styracosaurus	200	1600	100	700	75	400	75	100	--	--	15 FP/turn
Triceratops	200	1600	100	700	75	400	75	100	--	--	25 FP/turn
ARMOURED DINOSAURS											
Ankylosaurus	125	600	100	400	100	200	50	100	--	--	30 FP/turn
Desmatosuchus	225	1200	100	550	75	350	50	100	--	--	20 FP/turn
Nodosaurus	225	950	100	500	75	300	50	100	--	--	20 FP/turn
Scelidosaurus	225	1600	100	700	75	400	75	100	--	--	15 FP/turn
Scolosaurus	150	600	100	400	100	200	50	100	--	--	30 FP/turn
Stagnolepsis	225	950	100	500	75	300	50	100	--	--	8 FP/turn

*Only computed on land.

Stegosaurus	225	950	100	500	75	300	50	100	--	--	30 FP/turn
PREY DINOSAURS											
Apatosaurus	225	950	150	700	100	400	100	200	100	--	100 FP/turn
Brachiosaurus	225	950	150	700	100	400	100	200	100	--	100 FP/turn
Bienotherium	225	950	225	950	225	950	50	100	50	--	1 turn at max
Bradysaurus	225	1600	100	800	100	600	100	200	100	--	8 FP/turn
Camarasaurus	225	950	150	400	100	300	100	200	100	--	40 FP/turn
Camptosaurus	225	1500	150	400	100	300	75	150	75	--	20 FP/turn
Cotylorhynchus	225	700	150	300	100	250	50	125	50	--	15 FP/turn
Diadectes	225	600	100	300	100	300	75	200	100	200	8 FP/turn
Edaphosaurus	'225	1300	150	400	100	300	100	200	100	--	15 FP/turn
Endothiodon	225	950	150	500	125	400	75	125	75	--	2 FP/turn
Eryops	150	950	100	350	100	300	100	225	100	--	15 FP/turn
Anatosaurus	225	1600	150	400	100	300	100	200	100	--	20 FP/turn
Cheneosaurus	225	1750	150	400	100	300	100	200	100	--	8 FP/turn
Hiypacrosaurus	225	1700	150	400	100	300	100	200	100	--	15 FP/turn
Iguanodon	225	1700	150	500	100	350	100	200	100	--	20 FP/turn
Lystrosaurus	225	500	150	250	125	175	125	175	125	--	8 FP/turn
Plateosaurus	225	1650	150	500	100	450	100	175	100	--	15 FP/turn
Psitticosaurus	225	1200	200	800	175	350	50	125	75	--	5 FP/turn
Ruchneosaurus	225	1700	200	800	175	400	50	125	75	--	2 FP/turn
Scaphonyx	225	1200	200	800	175	400	75	150	100	--	10 FP/turn
Tanystrophaesus	225	1350	200	900	175	500	75	150	75	--	3 FP/turn
SERPENTS											
Constrictor	15	350	10	75	10	50	25	100	100	--	10 FP/turn*
Large Constrictor	15	400	10	75	10	50	25	100	125	--	10 FP/turn*
Small Viper	25	400	10	100	10	75	50	125	100	--	5 FP/turn*
Large Viper	30	400	10	100	10	75	50	125	100	--	5 FP/turn*
Giant Serpent 40'	35	600	30	200	30	150	75	175	150	--	10 FP/turn*
Giant Serpent 50'	40	650	35	250	30	200	100	225	150	--	10 FP/turn*

*Only computed on land.

GIANT INSECTS											
Giant Ant	200	1000	125	550	75	275	--	--	--	--	4 FP/turn*
Centipede	5	15	5	15	5	15	5	15	5	--	2 turns
Giant Centipede	350	1500	200	750	100	400	75	150	25	--	2 turns
Giant Mosquito	300	1500	Standard Flying Speed; 50 on ground.								1 hour
Scorpion	5	10	5	10	5	10	--	--	--	--	2 turns
Giant Scorpion	150	650	75	300	50	200	--	--	--	--	4 FP/turn
Giant Spider	250	1000	175	600	125	400	50	150	--	--	3 FP/turn
Giant Preying Mantis	225	1000	150	500	125	375	100	250	100	--	10 FP/turn
Giant Wasp/Bee	300	2000	Standard Flying Speed; 50 on ground.								2 hours
FELINES											
Brea Lion	225	2500	125	800	75	500	75	225	75	125	15 FP/turn
Smilodon	225	2400	125	800	100	500	75	225	75	125	10 FP/turn
Sabre-Tooth I	225	2500	125	900	75	500	75	300	75	100	9 FP/turn
Sabre-Tooth II	225	2500	125	950	75	500	75	450	75	100	9 FP/turn
Sabre-Tooth III	225	2600	125	975	75	525	75	325	75	100	9 FP/turn
Puma I	225	2400	125	950	75	525	75	300	75	100	8 FP/turn
Puma II	225	2400	125	975	75	550	75	450	75	125	6 FP/turn
Puma III	225	2700	125	1000	75	500	75	275	75	100	5 FP/turn
Puma IV	225	3500	125	1100	75	600	75	275	75	100	5 FP/turn
Hunting Cat	225	1800	125	900	75	600	75	400	75	--	3 FP/turn
WOLVES AND CANINES											
Great Dire Wolf	225	2000	125	800	75	450	75	200	75	125	1 FP/turn
Dire Wolf	225	2000	125	775	75	450	75	200	75	125	1 FP/turn
Small Dire Wolf	225	2000	125	750	75	425	75	175	75	125	1 FP/turn
Timber Wolf	225	1850	125	700	75	400	75	175	75	125	1 FP/turn
Tim. Wolf Leader	225	1950	125	750	75	450	75	200	75	125	1 FP/turn
Coyote Types	225	2000	125	950	75	550	75	175	75	100	1 FP/turn
Large Wild Dog	225	1850	125	750	75	400	75	175	75	125	1 FP/turn
Hyena	225	1700	125	650	75	375	75	150	75	100	1 FP/turn
VARIED CARNOVORES											
Badger	150	650	125	500	100	300	--	--	--	--	3 FP/turn
Giant Badger	150	700	125	550	100	350	--	--	--	--	10 FP/turn
Skunk	25	550	25	400	25	300	25	75	25	50	2 FP/turn
Giant Skunk	75	600	75	500	50	400	50	125	50	75	10 FP/turn
Weasel/Ferret	150	500	150	500	150	500	25	50	25	75	2 FP/turn
Giant Weasel	225	1500	125	950	125	650	75	150	75	125	6 FP/turn
Wolverine	175	1500	100	675	75	375	75	175	75	125	7 FP/turn
Giant Wolverine	200	1700	125	900	125	450	75	200	75	175	7 FP/turn
Small Rodents	25	450	25	375	25	300	10	50	10	25	1-3 turns
CROCODILIANS											
See Mesosuchians											
BEARS											
Cave Bear	200	1600	125	650	75	450	75	200	75	150	9 FP/turn
Tremarctotherium	200	1800	125	650	75	450	75	175	75	125	8 FP/turn
Brown/Black Bear	200	1600	125	700	75	400	75	150	75	150	6 FP/turn
Grizzly	200	1700	125	700	75	400	75	150	75	150	6 FP/turn
Polar Bear	200	1800	125	750	75	450	75	200	100	250	6 FP/turn
TITANOTHERES											
Brontops	225	1600	125	500	50	250	50	100	50	100	15 FP/turn
Br_ontotherium	225	1650	125	500	50	250	50	100	50	100	15 FP/turn
Mateoceras	225	1700	125	550	75	275	50	100	50	125	12 FP/turn
Paleosyops	225	1750	125	600	75	300	75	125	75	125	8 FP/turn
RHINOCERI											
Baluchitherium	225	1600	125	625	75	450	75	125	75	125	25 FP/turn
Diceratherium	225	1550	125	675	100	525	75	175	75	125	5 FP/turn
Metamynodon	175	1000	100	450	75	375	75	200	100	225	10 FP/turn
Wooly Rhonoceros	225	1600	125	625	75	450	75	125	75	125	20 FP/turn
Modern Rhinoceros	225	1600	125	625	75	450	75	125	75	125	20 FP/turn
SWINE											
Dinohynus	200	1800	150	750	75	400	50	175	50	100	3 FP/turn
Promercochoerus	175	1600	150	725	75	400	50	175	50	100	3 FP/turn
Boars	175	1450	150	725	75	275	25	75	25	75	3 FP/turn
GIANT SLOTHS											
All Sloths	100	500	100	400	75	300	75	300	75	100	20 FP/turn

MASTODONTS											
All Mammoths, Elephants, etc.	225	1600	150	675	100	550	75	200	75	125 small	25 FP/turn 15 FP/turn
SUPER ARMADILLOS											
Doedicurus	125	800	75	500	75	350	75	200	75	--	20 FP/turn
Glyptodon	125	600	75	450	75	300	75	200	100	--	20 FP/turn
BEAVERS											
Castorides	125	750	75	400	75	300	75	400	75	400	5 FP/turn
Beaver	100	700	75	375	75	300	75	400	75	400	1 FP/turn
HORSES											
Eohippus	250	1900	125	800	75	500	75	150	75	100	1 FP/turn
Mesohippus	250	2000	125	800	75	550	75	225	75	125	1 FP/turn
Merychippus	250	2100	125	800	75	550	75	225	75	125	1 FP/turn
Philohippus	250	2200	125	750	75	450	75	225	75	150	2 FP/turn
with rider	250	1900	125	650	75	300	75	150	75	125	4 FP/turn
Equus 1200 lb.	250	2250	125	750	75	450	75	150	75	125	2 FP/turn
with rider	250	1900	125	650	75	300	75	150	75	125	2 FP/turn
Equus 1500 lb.	250	2100	125	750	75	450	75	150	75	125	2 FP/turn
with rider	250	1800	125	625	75	325	75	150	75	125	3 FP/turn
Equus 1800 lb.	250	2000	125	700	75	500	75	175	75	125	2 FP/turn
with rider	250	1750	125	625	75	325	75	150	75	125	3 FP/turn
Equus 2400 lb.	250	1850	125	700	75	500	75	150	75	125	2 FP/turn
with rider	250	1650	125	625	75	325	75	150	75	125	3 FP/turn
DEER											
Cervalces	225	2750	150	825	75	500	25	100	50	125	1 FP/turn
Megaceros	225	2500	150	825	75	475	25	100	50	125	1 FP/turn
Stag Deer	225	2000	150	775	75	425	25	100	50	125	2 FP/turn
Great Stag	225	2500	150	825	75	475	25	100	50	125	1 FP/turn
Female Deer	225	1950	150	750	75	425	25	100	50	125	2 FP/turn
BISON											
Figgins Bison	225	1750	150	650	75	400	50	150	75	125	10 FP/turn
Bison Latifrons	225	1700	150	700	75	425	50	150	75	125	10 FP/turn
ANTELOPE											
Pronghorns	225	3000	125	800	75	500	75	150	75	100	3 FP/turn
Mountain Goats	200	1650	125	700	75	450	75	150	75	100	3 FP/turn
CAMELS											
Protolopus	225	1800	125	800	75	500	75	125	75	100	1 FP/turn
Stenomylus	225	1900	125	800	75	500	75	125	75	100	1 FP/turn
Oxydactylus	225	1950	125	800	75	500	75	200	75	100	1 FP/turn
\Alticamelus	225	2000	125	600	75	400	75	150	75	100	3 FP/turn
Procamelus	225	2000	125	750	75	400	75	150	75	100	3 FP/turn
Camelopes 1500 lb.	250	2000	125	700	75	400	75	150	75	100	2 FP/turn
with rider	250	1750	125	600	75	300	75	150	75	100	3 FP/turn
Camelopes 1800 lb.	250	1900	125	700	75	475	75	150	75	100	2 FP/turn
with rider	250	1650	125	600	75	300	75	150	75	100	3 FP/turn
Paracamelus	250	1850	125	700	75	475	75	150	75	100	2 FP/turn
with rider	250	1600	125	600	75	300	75	150	75	100	3 FP/turn
BIRDS (Flightless)											
Aepyornis	250	1700	125	800	75	500	75	125	75	--	5 FP/turn
with rider	250	1550	125	550	75	375	75	125	75	--	8 FP/turn
Diatryma	250	2000	125	900	75	550	75	125	75	--	5 FP/turn
Moa	250	1450	125	700	75	450	75	125	75	--	5 FP/turn
Phororhacos	250	1500	125	750	75	500	75	100	75	--	5 FP/turn

Non-Player Characters

The following "typical" NPC Hss'Taathi and Kulun'Ssaatha are provided as a guide to the Game Master and should not be regarded as the only NPC types that can appear. (See the Dragonlords.)

For variety, individual characteristics can be re-rolled or preset. For example, the usual IQ of a Hch'ait is 13, but one could as easily adjust that characteristic as one wishes. The fighting characteristics, etc., of such an "adjusted" character could be left the same or they could be raised or lowered slightly. Similarly, body and fatigue levels could be raised or lowered, etc. Nor is it necessary to "roll out" the new NPC; an exact correspondence between the game characteristics and fighting characteristics if not essential. One can "fudge" the whole process a bit, avoiding all the work of developing an NPC like a player-character.

NPCs with super "human" strength have not been provided, but these can be assumed to have PCFs anywhere from 6-12 points higher than the norm, so simply read down the appropriate number of "levels" to find an existing NPC profile that seems to fit the bill. Be sure to remember to add in the extra WDFs for such strength. Also, carrying capacities of such NPCs will be 3.8 to 5.3 times the weight of the character, assuming a Constitution of 13. Some NPCs, like Hch'ait, could carry up to 6 times their weight. Award experience for slaying/vanquishing such types according to the value beside the PCF chosen for the NPC.

Movement in Melee

In melee, the characters have movement as follows:

Hch'ait	120'/turn	T'Kah	120'/turn
Htikkh	120'/turn	Sslissi	120'/turn
Ss'iss'khe	150'/turn	Khuihh	100'/turn
Hss'aikh	120'/turn	Htlaii	120'/turn

If carrying more than 10% of CCAP, reduce speed 10'/turn per 10% carried, with minimum speed at 40% of normal. More than 25% wounds to the body reduces speed as if carrying that percent-age of the CCAP. Damage incurred as a crippling wound (to legs) counts as double damage for the purposes of computing speed, and an overburdened character could be reduced to 0 movement (the minimum 40% rule does not apply in this case).

Normal walking pace is 60'/turn.

	In Open		Undergrowth		Dense Cover		Swamp		Swimming		
CHARACTER RACES	Walk	Run	Walk	Run	Walk	Run	Walk	Run	Aver.	Max.	Endurance
Hss'Taathi											
Hch'ait	225	950	150	550	100	350	75	150	75	100	2 FP/turn
Sslissi	225	925	150	525	100	325	75	150	75	100	2 FP/turn
Hss'aikh	225	925	150	525	100	325	75	150	75	100	2 FP/turn
T'Kah	225	900	150	525	100	325	75	150	75	100	2 FP/turn
Ss'iss'khe	225	1250	175	650	125	400	75	150	75	100	2 FP/turn
Htlaii	225	925	150	525	100	325	75	150	75	100	2 FP/turn
Htikkh	225	900	150	525	100	325	75	150	75	100	2 FP/turn
Khuihh	225	875	125	450	75	300	75	150	75	100	2 FP/turn
Kulun'Ssaatha											
Hch'ait	225	875	125	450	75	300	75	250	100	250	2 FP/turn*
Sslissi	225	875	125	450	75	300	75	250	100	250	2 FP/turn*
Hss'aikh	225	850	125	425	75	275	75	250	100	225	2 FP/turn*
T'Kah	225	825	125	425	75	275	75	250	100	225	2 FP/turn*
Ss'iss'khe	225	1000	125	600	75	350	75	350	100	275	2 FP/turn*
Thlaii	225	850	125	425	75	275	75	250	100	225	2 FP/turn*

Htikkh	225	825	125	425	75	275	75	250	100	225	2 FP/turn*
Khuihh	225	800	125	400	75	250	75	225	100	200	2 FP/turn*

*1 FP in the water.

Saurian Mounts

K'Haasst, armoured	225	1650	125	625	75	325	75	150	75	150	5 FP/turn
K'Haasst, "light"	225	1750	125	650	75	350	75	175	75	200	4 FP/turn
T'Haasst, armoured	225	1600	125	675	75	375	75	175	75	175	5 FP/turn*
T'Haasst, "light"	225	1800	125	700	75	375	75	175	75	200	4 FP/turn
Tricerotops	225	1600	100	700	75	400	75	100	--	--	25 FP/turn
2000 dr. K'sss'sah	225	1900	125	700	100	500	100	250	100	150	4 FP/turn
1500 dr. K'sss'sah	225	2000	125	750	100	500	100	250	100	150	4 FP/turn
Brontosaurian	as given for Brachiosaurs and Apatosaurs, below.										
Hadrosaurian	as given for Hadrosaurs, below.										

*Leather (perhaps with metal studs) only.

NPC CHARACTERS

HCH'AIT

The typical Hch'ait of the Hss'Taathi and Kulun'Ssaathi stands bout 6'9" when fully erect and weights 425 dr. Game characteristics are: Dex 14; Str. 15; Con. 16; App. 21; BV 19; IQ 13; Wis. 13; Char. 21; Alignment variable. Carrying Capacity (CCAP) is 1190 dr. Fighting Characteristics are:

Exper.			LIGHT WEAPONS				HEAVY WEAPONS				Weapon	Shield		Natural		Exper.
Level	Body	Fat.	% Hit	% Parry	Blows	WDF	% Hit	% Parry	Blows	WDF	Skill	Parry	Dodge	Armour	PCF	Bonus
1	33	4	+22%	-18%	+3	4WDF	+16%	-10%	+2	5WDF	--	-20%	-34%	1	20.8	250
2	35	7	+22%	-18%	+3	4WDF	+16%	-10%	+2	5WDF	+2%	-20%	-34%	1	22.8	275
3	37	11	+25%	-20%	+3	4WDF	+18%	-12%	+2	5WDF	+4%	-22%	-35%	1	25.8	375
4	39	14	+28%	-25%	+4	4WDF	+20%	-15%	+3	5WDF	+6%	-25%	-36%	2	27.8	500
5	41	19	+28%	-25%	+4	4WDF	+20%	-15%	+3	5WDF	+8%	-25%	-36%	2	29.8	600
6	43	22	+30%	-28%	+4	5WDF	+22%	-18%	+3	5WDF	+10%	-30%	-38%	2	32.8	750
7	45	25	+32%	-30%	+5	5WDF	+25%	-19%	+4	6WDF	+12%	-32%	-40%	2	34.8	900
8	47	29	+32%	-30%	+5	5WDF	+25%	-19%	+4	6WDF	+14%	-32%	-40%	3	36.8	1000
9	49	30	+35%	-33%	+5	5WDF	+28%	-20%	+4	6WDF	+16%	-35%	-43%	3	39.8	1200
10	51	33	+38%	-35%	+6	6WDF	+30%	-20%	+5	6WDF	+16%	-38%	-45%	3	41.8	1500
11	53	34	+38%	-35%	+6	6WDF	+30%	-20%	+5	6WDF	+16%	-38%	-45%	3	44.8	1750
12	55	36	+40%	-37%	+7	6WDF	+35%	-20%	+6	7WDF	+18%	-40%	-47%	3	46.8	2000
13	57	37	+40%	-37%	+7	6WDF	+35%	-20%	+6	7WDF	+18%	-40%	-47%	3	48.8	2200
14	59	38	+45%	-40%	+8	6WDF	+40%	-20%	+6	8WDF	+18%	-50%	-50%	3	50.8	2500
15	61	39	+45%	-40%	+8	6WDF	+40%	-20%	+6	8WDF	+20%	-50%	-50%	3	53.8	2750
16	63	40	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	+20%	-50%	-50%	4	55.8	3000
17	63	41	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	+20%	-50%	-50%	4	57.8	3250
18	63	42	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	+22%	-50%	-50%	4	59.8	3500
19	63	43	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	+22%	-50%	-50%	4	62.8	3750
20	63	44	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WFD	+22%	-50%	-50%	4	64.8	4000
21	63	44	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	+24%	-50%	-50%	4	66.8	4400
22	63	45	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	+24%	-50%	-50%	4	66.8	4800
23	63	45	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	+24%	-50%	-50%	4	66.8	5200
24	63	46	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	+24%	-50%	-50%	4	66.8	5600
25	63	48	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	+24%	-50%	-50%	4	66.8	6000

Armour worn by Hch'ait is highly variable, but full war gear tends to be a type of superb scale hauberk (armour class 7 or 8) and open-faced helm of metal, with a heavy shield with a -15% defensive value. Add class of armour worn to natural armour when computing the total armour defense of the character.

SSLISSI

The typical Sslissi of the Hss'Taathi and Kulun'Ssaathi stands about 6'10" and weighs 475 dr. Game characteristics are: Dex 9; Str. 15; Con. 15; App. 17; BV 11; IQ 9; Wis. 9; Char, 12; Alignment variable. Carrying Capacity (CCAP) is 1280 dr. Fighting characteristics are:

Exper.			LIGHT WEAPONS				HEAVY WEAPONS				Weapon	Shield		Natural		Exper.
Level	Body	Fat.	% Hit	% Parry	Blows	WDF	% Hit	% Parry	Blows	WDF	Skill	Parry	Dodge	Armour	PCF	Bonus
1	35	4	+20%	-16%	+3	3WDF	+14%	- 8%	+1	4WDF	--	-18%	-32%	1	17.9	200
2	37	7	+20%	-16%	+3	3WDF	+14%	- 8%	+1	4WDF	+ 2%	-18%	-32%	1	19.9	250
3	39	10	+22%	-18%	+3	4WDF	+16%	-10%	+2	5WDF	+ 4%	-20%	-34%	1	21.9	300
4	41	14	+25%	-20%	+3	4WDF	+18%	-12%	+2	5WDF	+ 6%	-22%	-35%	2	23.9	350
5	43	19	+28%	-25%	+4	4WDF	+20%	-15%	+3	5WDF	+ 8%	-25%	-36%	2	25.9	450
6	45	21	+28%	-25%	+4	4WDF	+20%	-15%	+3	5WDF	+10%	-25%	-36%	2	27.9	550
7	47	25	+28%	-25%	+4	4WDF	+20%	-15%	+3	SWDF	+12%	-25%	-36%	2	29.9	650
8	49	27	+30%	-28%	+4	5WDF	+22%	-18%	+3	5WDF	+14%	-30%	-38%	2	31.9	750
9	51	28	+30%	-28%	+4	5WDF	+22%	-18%	+3	5WDF	+16%	-30%	-38%	2	33.9	900
10	53	30	+32%	-30%	+5	5WDF	+25%	-19%	+4	6WDF	+16%	-32%	-40%	3	35.9	1100
11	55	32	+35%	-33%	+5	5WDF	+28%	-20%	+4	6WDF	+16%	-35%	-43%	3	37.9	1250
12	57	33	+35%	-33%	+5	5WDF	+28%	-20%	+4	6WDF	+18%	-35%	-43%	3	39.9	1400
13	59	34	+38%	-35%	+6	6WDF	+30%	-20%	+5	6WDF	+18%	-38%	-45%	3	41.9	1600
14	61	35	+38%	-35%	+6	6WDF	+30%	-20%	+5	6WDF	+18%	-38%	-45%	3	43.9	1800
15	63	36	+40%	-37%	+7	6WDF	+35%	-20%	+6	7WDF	+20%	-40%	-47%	3	45.9	2100
16	65	37	+40%	-37%	+7	6WDF	+30%	-20%	+6	7WDF	+20%	-40%	-47%	4	47.9	2300
17	65	38	+40%	-37%	+7	6WDF	+35%	-20%	+6	7WDF	+20%	-40%	-47%	4	49.9	2500
18	65	39	+45%	-40%	+8	6WDF	+40%	-20%	+6	8WDF	+22%	-50%	-50%	4	51.9	2750
19	65	40	+45%	-40%	+8	6WDF	+40%	-20%	+6	8WDF	+22%	-50%	-50%	4	53.9	3000
20	65	41	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	+22%	-50%	-50%	4	55.9	3500
21	65	41	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	+24%	-40%	-50%	4	57.9	3900
22	65	41	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	+24%	-40%	-50%	4	59.9	4200
23	65	41	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	+24%	-40%	-50%	4	61.9	4500
24	65	42	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	+24%	-40%	-50%	4	63.9	4800
25	65	42	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	+24%	-40%	-50%	4	65.9	5000

Armour worn by Sslissi is as given for Hch'ait, above.

HSS'AIKH

The typical Hss'aikh of the Hss'Taathi and Kulun'Ssaathi stands about 6'3" and weighs about 280 dr. Game characteristics are: Dex 9; Str. 12; Con. 13; App. 14; BV 11; IQ 9, Wis. 9; Char. 11; Alignment variable. Carrying Capacity (CCAP) is 530 dr. Fighting Characteristics are:

Exper.			LIGHT WEAPONS				HEAVY WEAPONS				Weapon	Shield		Natural		Exper.
Level	Body	Fat.	% Hit	% Parry	Blows	WDF	% Hit	% Parry	Blows	WDF	Skill	Parry	Dodge	Armour	PCF	Bonus
1	21	4	+10%	- 8%	--	3WDF	+ 5%	--	--	3WDF	--	- 5%	-15%	1	9.9	150
2	23	7	+12%	-10%	+1	3WDF	+ 8%	--	--	3WDF	+ 2%	- 8%	-20%	1	11.4	175
3	25	11	+15%	-12%	+1	3WDF	+10%	--	--	4WDF	+ 4%	-10%	-25%	1	12.9	200
4	27	14	+18%	-14%	+2	3WDF	+12%	- 5%	+1	4WDF	+ 6%	-15%	-30%	2	14.4	250
5	29	19	+20%	-16%	+3	3WDF	+14%	- 8%	+1	4WDF	+ 8%	-18%	-32%	2	16.4	300
6	31	22	+20%	-16%	+3	3WDF	+14%	- 8%	+1	4WDF	+10%	-18%	-32%	2	17.8	350
7	33	25	+20%	-16%	+3	3WDF	+14%	- 8%	+1	4WDF	+12%	-18%	-32%	2	19.3	400
8	35	26	+22%	-18%	+3	4WDF	+16%	-10%	+1	5WDF	+14%	-20%	-34%	3	20.8	500
9	37	29	+22%	-18%	+3	4WDF	+16%	-10%	+2	5WDF	+16%	-20%	-34%	3	22.3	600
10	39	30	+25%	-20%	+3	4WDF	+18%	-12%	+2	5WDF	+16%	-22%	-35%	3	24.3	700

11	41	31	+28%	-25%	+4	4WDF	+20%	-15%	+3	5WDF	+16%	-25%	-36%	3	25.8	850
12	43	33	+28%	-25%	+4	4WDF	+20%	-15%	+3	5WDF	+18%	-25%	-36%	3	27.3	1000
13	45	34	+28%	-25%	+4	4WDF	+20%	-15%	+3	5WDF	+18%	-25%	-36%	3	28.8	1150
14	47	35	+30%	-28%	+4	5WDF	+22%	-18%	+3	5WDF	+18%	-30%	-38%	3	30.3	1400
15	49	36	+30%	-28%	+4	5WDF	+22%	-18%	+3	5WDF	+20%	-30%	-38%	3	32.3	1600
16	51	37	+32%	-30%	+5	5WDF	+25%	-19%	+4	6WDF	+20%	-32%	-40%	4	34.3	1900
17	51	38	+32%	-30%	+5	5WDF	+25%	-19%	+4	6WDF	+20%	-32%	-40%	4	36.3	2100
18	51	39	+35%	-33%	+5	5WDF	+28%	-20%	+4	6WDF	+22%	-35%	-43%	4	38.3	2500
19	51	40	+38%	-35%	+6	6WDF	+30%	-20%	+5	6WDF	+22%	-38%	-45%	4	40.3	3000
20	51	41	+38%	-35%	+6	6WDF	+30%	-20%	+5	6WDF	+22%	-38%	-45%	4	42.3	3300
21	51	42	+40%	-37%	+7	6WDF	+35%	-20%	+6	7WDF	+24%	-40%	-47%	4	45.3	3750
22	51	43	+40%	-37%	+7	6WDF	+35%	-20%	+6	7WDF	+24%	-40%	-47%	4	48.3	4000
23	51	43	+45%	-40%	+8	6WDF	+40%	-20%	+6	8WDF	+24%	-50%	-50%	4	51.3	4250
24	51	43	+45%	-45%	+8	6WDF	+40%	-20%	+6	8WDF	+24%	-50%	-50%	4	54.3	4500
25	51	44	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	+24%	-50%	-50%	4	57.3	4750

Armour worn by Hss'aikh is highly variable, but full war gear often consists of studded leather (armour class 4) and hardened leather or metal helmet, with a heavy shield of -10% or -15% defensive value. Add class of armour worn to natural armour when computing the total armour defense of the character.

T'KAH

The typical T'Kah of the Hss'Taathi and Kulun'Ssaathi stands about 5'8" and weighs 170 dr. Game characteristics are: Dex. 9; Str. 12; Con. 13; App. 13; BV 11; IQ 9; Wis. 9; Char. 11; Alignment variable. Carrying Capacity (CCAP) is 320 dr. Fighting characteristics are:

Exper.			LIGHT WEAPONS				HEAVY WEAPONS				Weapon			Exper.
Level	Body	Fat.	% Hit	% Parry	Blows	WDF	% Hit	% Parry	Blows	WDF	Skill	Dodge	PCF	Bonus
1	15	4	+ 8%	- 5%	--.	3WDF	+3%	--	--	3WDF	--	-10%	7.5	100
2	17	7	+10%	- 8%	--	3WDF	+5%	--	--	3WDF	± 2%	-15%	9	125
3	19	10	+12%	-10%	--	3WDF	+8%	--	--	3WDF	± 4%	-20%	10.5	150
4	21	13	+15%	-12%	+1	3WDF	+10%	--	--	4WDF	± 6%	-25%	12	175
S	23	17	+18%	-14%	+2	3WDF	+12%	-5%	+1	4WDF	± 8%	-30%	14	200
6	25	22	+18%	-14%	+2	3WDF	+12%	- 5%	+1	4WDF	±10%	-30%	15.5	250
7	27	25	+20%	-16%	+3	3WDF	+14%	- 8%	+1	4WDF	±12%	-32%	17	300
8	29	28	+20%	-16%	+3	3WDF	+14%	- 8%	+1	4WDF	±14%	-32%	19.5	350
9	31	28	+22%	-18%	+3	4WDF	+16%	-10%	+2	SWDF	±16%	-34%	21	400
10	33	30	+25%	-20%	+3	4WDF	+18%	-12%	+2	5WDF	±16%	-35%	23	450
11	35	30	+25%	-20%	+3	4WDF	+18%	-10%	+2	5WDF	±16%	-35%	24.5	500
12	37	30	+28%	-25%	+4	4WDF	+20%	-15%	+2	5WDF	±18%	-36%	26	600
13	39	31	+28%	-25%	+4	4WDF	+20%	-15%	+2	5WDF	±18%	-36%	27.5	700
14	41	32	+28%	-25%	+4	4WDF	+20%	-15%	+2	5WDF	±18%	-36%	29	800
15	43	33	+30%	-28%	+4	5WDF	+22%	-18%	+3	5WDF	±20%	-38%	31	900
16	45	34	+30%	-28%	+4	5WDF	+22%	-18%	+3	5WDF	±20%	-38%	33	1000
17	45	35	+32%	-30%	+5	5WDF	+25%	-19%	+4	6WDF	±20%	-40%	35	1100
18	45	36	+35%	-33%	+5	SWDF	+28%	-20%	+4	6WDF	±22%	-43%	37	1200
19	45	37	+35%	-33%	+5	5WDF	+28%	-20%	+4	6WDF	±22%	-43%	39	1350
20	45	38	+38%	-35%	+6	614DF	+30%	-20%	+5	6WDF	±22%	-45%	41	1500

Armour worn by T'Kah is typically of leather (armour class 2-4) and a hardened leather helmet. Rarely do they carry shields (-10% or-15% defensive value), and may employ them only as a "passive" defense. Add class of armour worn to natural armour when computing the total armour defense of the character. All T'Kah have natural armour of class 2.

SS'ISS'KHE

The typical Ss'iss'khe of the Hss'Taathi and Kulun-Ssaathi stands 6'1" and weighs 235 dr. Game characteristics are: Dex. 16' Str. 12; Con. 13; App. 14; BV 11; IQ 9; Char. 11; Wis, 9; Alignment variable. Carrying Capacity (CCAP) is 450 dr. Fighting characteristics are:

Exper.			LIGHT WEAPONS				HEAVY WEAPONS				Weapon			Exper.
Level	Body	Fat.	% Hit	% Parry	Blows	WDF	% Hit	% Parry	Blows	WDF	Skill	Dodge	PCF	Bonus
1	19	4	+10%	- 8%	--	3WDF	+ 5%	--	--	3WDF	--	-15%	9.2	125
2	21	7	+12%	-10%	+1	3WDF	+ 8%	--	--	3WDF	± 2%	-20%	10.7	150
3	23	10	+15%	-12%	+1	3WDF	+10%	--	--	4WDF	± 4%	-25%	12.2	175
4	25	13	+18%	-14%	+2	3WDF	+12%	- 5%	+1	4WDF	± 6%	-30%	13.7	200
5	27	17	+18%	-14%	+2	3WDF	+12%	- 5%	+1	4WDF	± 8%	-30%	15.2	250
6	29	22	+20%	-16%	+3	3WDF	+14%	- 8%	+1	4WDF	±10%	-32%	16.7	300
7	31	26	+20%	-16%	+3	3WDF	+14%	- 8%	+1	4WDF	±12%	-32%	18.2	350
8	33	28	+20%	-16%	+3	3WDF	+14%	- 8%	+1	4WDF	±14%	-32%	19.7	450
9	35	29	+22%	-18%	+3	4WDF	+16%	-10%	+2	5WDF	±16%	-34%	21.2	550
10	37	30	+22%	-18%	+3	4WDF	+16%	-10%	+2	5WDF	±16%	-34%	22.7	650
11	39	30	+25%	-20%	+3	4WDF	+18%	-12%	+2	5WDF	±16%	-35%	24.2	750
12	41	30	+28%	-25%	+4	4WDF	+20%	-15%	+3	5WDF	±18%	-36%	26.2	850
13	43	31	+28%	-25%	+4	4WDF	+20%	-15%	+3	5WDF	±18%	-36%	28.2	950
14	45	32	+30%	-28%	+4	5WDF	+22%	-18%	+3	5WDF	±18%	-38%	30.2	1100
15	47	33	+30%	-28%	+4	5WDF	+22%	-18%	+3	5WDF	±20%	-38%	32.2	1250
16	49	34	+32%	-30%	+5	5WDF	+25%	-19%	+4	6WDF	±20%	-40%	34.2	1500
17	49	35	+32%	-30%	+5	5WDF	+25%	-18%	+4	6WDF	±20%	-40%	36.2	1750
18	49	36	+35%	-33%	+5	5WDF	+28%	-20%	+4	6WDF	±22%	-43%	38.2	2000
19	49	37	+38%	-35%	+6	6WDF	+30%	-20%	+5	6WDF	±22%	-45%	40.2	2250
20	49	38	+38%	-35%	+6	6WDF	+30%	-20%	+5	6WDF	±22%	-45%	42.2	2500
21	49	39	+38%	-35%	+6	6WDF	+30%	-20%	+5	6WDF	±24%	-45%	44.2	2750
22	49	40	+40%	-37%	+7	6WDF	+35%	-20%	+6	7WDF	±24%	-47%	46.2	3000
23	49	40	+40%	-37%	+7	6WDF	+35%	-20%	+6	7WDF	±24%	-47%	48.2	3250
24	49	40	+45%	-40%	+8	6WDF	+40%	-20%	+6	8WDF	±24%	-50%	50.2	3500
25	49	40	+45%	-40%	+8	6WDF	+40%	-20%	+6	8WDF	±24%	-50%	52.2	3750

All Ss'iss'khe have natural armour of class 3. Ss'iss'khe wear only leathers for armour and cannot employ a shield except for passive defense. Add class of armour worn to natural armour when computing the total armour defense of the character.

HTLAII

The typical Htlaii of the Hss'Taathi and Kulun'Ssaathi stands 6'9" and weighs 400 dr. Game characteristics are: Dex. 9; Str. 12; Con. 13; App. 15; BV 19; IQ 17; Wis. 15; Char. 17; Alignment variable. Carrying Capacity (CCAP) is 760 dr. Fighting characteristics are:

Exper.			LIGHT WEAPONS				HEAVY WEAPONS				Weapon			Exper.
Level	Body	Fat.	% Hit	% Parry	Blows	WDF	% Hit	% Parry	Blows	WDF	Skill	Dodge	PCF	Bonus
1	29	4	+18%	-14%	+2	3WDF	+12%	- 5%	+1	4WDF	--	-30%	1	13.2
2	31	7	+18%	-14%	+2	3WDF	+12%	- 5%	+1	4WDF	± 2%	-30%	1	14.7
3	33	10	+20%	-16%	+3	3WDF	+14%	- 8%	+1	4WDF	± 4%	-32%	1	16.2
4	35	13	+20%	-16%	+3	3WDF	+14%	- 8%	+1	4WDF	± 6%	-32%	2	17.7
5	37	17	+20%	-16%	+3	3WDF	+14%	- 8%	+1	4WDF	± 8%	-32%	2	19.2
6	39	22	+22%	-18%	+3	4WDF	+16%	-10%	+2	5WDF	±10%	-34%	2	20.7
7	41	26	+22%	-18%	+3	4WDF	+16%	-10%	+2	SWDF	±12%	-34%	2	22.2
8	43	28	+25%	-20%	+3	4WDF	+18%	-12%	+2	5WDF	±14%	-35%	2	23.7
9	45	30	+28%	-25%	+4	4WDF	+20%	-15%	+3	5WDF	±16%	-36%	3	25.2
10	47	31	+28%	-25%	+4	4WDF	+20%	-15%	+3	5WDF	±16%	-36%	3	26.7
11	49	31	+28%	-25%	+4	4WDF	+20%	-15%	+3	5WDF	±16%	-36%	3	28.2
12	51	32	+30%	-28%	+4	5WDF	+22%	-18%	+3	5WDF	±18%	-38%	3	30.2
13	53	33	+30%	-28%	+4	5WDF	+22%	-18%	+3	5WDF	±18%	-38%	3	32.2
14	55	34	+32%	-30%	+5	5WDF	+25%	-19%	+4	6WDF	±18%	-40%	3	34.2

15	57	35	+32%	-30%	+5	5WDF	+25%	-19%	+4	6WDF	±20%	-40%	3	36.2
16	59	36	+35%	-33%	+5	5WDF	+28%	-20%	+4	6WDF	±20%	-43%	3	38.2
17	59	37	+38%	-35%	+6	6WDF	+30%	-20%	+5	6WDF	±20%	-45%	3	40.2
18	59	38	+38%	-35%	+6	6WDF	+30%	-20%	+5	6WDF	±22%	-45%	3	42.2
19	59	39	+38%	-35%	+6	6WDF	+30%	-20%	+5	6WDF	±22%	-45%	3	44.2
20	59	40	+40%	-37%	+7	6WDF	+35%	-20%	+6	7WDF	±22%	-47%	3	46.2
21	59	41	+40%	-37%	+7	6WDF	+35%	-20%	+6	7WDF	±24%	_47%	3	48.2
22	59	42	+45%	-40%	+8	6WDF	+40%	-20%	+6	8WDF	±24%	-47%	4	50.2
23	59	42	+45%	-40%	+8	6WDF	+40%	-20%	+6	8WDF	±24%	-47%	4	52.2
24	59	42	+50%	-40%	+9	7WDF	+40%	-25%	+6	9WDF	±24%	-50%	4	54.2
25	59	42	+50%	-40%	+9	7WDF	+40%	-25%	+6	9WDF	±24%	-50%	4	56.2
26	59	43	+50%	-40%	+9	7WDF	+40%	-25%	+6	9WDF	±24%	-50%	4	58.2
27	59	43	+50%	-40%	+9	7WDF	+40%	-25%	+6	9WDF	±24%	-50%	4	60.2
28	59	43	+50%	-40%	+9	7WDF	+40%	-25%	+6	9WDF	±24%	-50%	4	62.2
29	59	43	+50%	-40%	+9	7WDF	+40%	-25%	+6	9WDF	±24%	-50%	4	64.2
30	59	44	+50%	-40%	+9	7WDF	+40%	-25%	+6	9WDF	±24%	-50%	5	66.2
31	59	44	+50%	-40%	+9	7WDF	+40%	-25%	+6	9WDF	±241	-50%	5	68.2
32	59	44	+50%	-40%	+9	7WDF	+40%	-25%	+6	9WDF	±24%	-50%	5	70.2
33	59	45	+50%	-40%	+9	7WDF	+40%	-25%	+6	9WDF	±24%	-50%	5	72.2
34	59	45	+50%	-40%	+9	7WDF	+40%	-25%	+6	9WDF	±24%	-50%	5	72.2
35	59	46	+50%	-40%	+9	7WDF	+40%	-25%	+6	9WDF	±24%	-50%	6	74.2

Htlaii wear only leathers for armour and can employ or shield only in passive defense. Add armour to natural armour.

HTIKKH

The typical Htikkh of the Hss'Taathi and Kulun-Ssaathi stands 6'3" and weighs 265 dr. Game Characteristics are: Dex. 9; Str.12; Con. 13; App. 14; BV 19; IQ 17; Wis. 15; Char. 17; Alignment variable. Carrying Capacity (CCAP) is 510 dr. Fighting characteristics are:

Exper.			LIGHT WEAPONS				HEAVY WEAPONS				Weapon		Natural				Exper.
Level	Body	Fat.	% Hit	% Parry	Blows	WDF	% Hit	% Parry	Blows	WDF	Skill	Dodge	Armour	PCF	PMF	MKL	Bonus
1	21	4	+12%	-10%	+1	3WDF	+ 8%	--	--	3WDF	--	-20%	1	10.8	14	1	300
2	23	7	+15%	-12%	+1	3WDF	+10%	--	--	4WDF	± 2%	-25%	1	12.3	16	1	400
3	25	11	+18%	-14%	+2	3WDF	+12%	- 5%	+1	4WDF	± 4%	-30%	1	13.8	18	1	500
4	27	13	+18%	-12%	+2	3WDF	+12%	- 5%	+1	4WDF	± 6%	-30%	2	15.3	20	1	600
5	29	17	+20%	-16%	+3	3WDF	+14%	- 8%	+1	4WDF	± 8%	-32%	2	16.8	22	1	700
6	31	22	+20%	-16%	+3	3WDF	+14%	- 8%	+1	4WDF	±10%	-32%	2	18.3	24	1	850
7	33	25	+20%	-16%	+3	3WDF	+14%	- 8%	+1	4WDF	±12%	-32%	2	19.8	26	2	1000
8	35	28	+22%	-18%	+3	4WDF	+16%	-10%	+2	5WDF	±14%	-34%	2	21.3	28	3	1250
9	37	30	+22%	-18%	+3	4WDF	+16%	-10%	+2	5WDF	±16%	-34%	3	22.8	30	4	1500
10	39	32	+25%	-20%	+3	4WDF	+18%	-12%	+2	5WDF	±16%	-35%	3	24.3	32	5	2000
11	41	32	+28%	-25%	+4	4WDF	+20%	-15%	+3	5WDF	±16%	-36%	3	26.3	34	6	2500
12	43	34	+28%	-25%	+4	4WDF	+20%	-15%	+3	5WDF	±18%	-36%	3	28.3	36	7	3000
13	45	35	+30%	-28%	+4	5WDF	+22%	-18%	+3	5WDF	±18%	-38%	3	30.3	38	8	3500
14	47	36	+30%	-28%	+4	5WDF	+22%	-18%	+3	5WDF	±18%	-38%	3	32.3	40	9	4000
15	49	37	+32%	-30%	+5	5WDF	+25%	-19%	+4	6WDF	±20%	-40%	3	34.3	42	10	4500
16	51	38	+32%	-30%	+5	5WDF	+25%	-19%	+4	6WDF	±20%	-40%	3	36.3	44	11	5000
17	51	39	+35%	-33%	+5	5WDF	+28%	-20%	+4	6WDF	±20%	-43%	3	38.3	46	12	5500
18	51	40	+38%	-35%	+6	6WDF	+30%	-20%	+5	6WDF	±22%	-45%	3	40.3	48	13	6000
19	51	41	+38%	-35%	+6	6WDF	+30%	-20%	+5	6WDF	±22%	-45%	3	42.3	50	14	6500
20	51	42	+38%	-35%	+6	6WDF	+30%	-20%	+5	6WDF	±22%	-45%	3	44.3	52	15	7000
21	51	43	+40%	-37%	+7	6WDF	+35%	-20%	+6	7WDF	±24%	-47%	3	46.3	54	15	7500
22	51	44	+40%	-37%	+7	6WDF	+35%	-20%	+6	7WDF	±24%	-47%	4	48.3	56	16	8000
23	51	44	+45%	-40%	+8	6WDF	+40%	-20%	+6	8WDF	±24%	-50%	4	50.3	58	16	8500
24	51	44	+45%	-40%	+8	6WDF	+40%	-20%	+6	8WDF	±24%	-50%	4	52.3	60	17	9000
25	51	45	+45%	-40%	+8	6WDF	+40%	-20%	+6	8WDF	±24%	-50%	4	54.3	62	17	9500
26	51	45	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	±24%	-50%	4	56.3	64	18	10000
27	51	45	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	±24%	-50%	4	58.3	66	18	10500
28	51	45	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	±24%	-50%	4	60.3	68	19	11000
29	51	46	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	±24%	-50%	4	62.3	70	19	12000
30	51	46	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	±24%	-50%	5	64.3	72	20	13000
31	51	46	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	±24%	-50%	5	66.3	74	20	14000
32	51	46	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	±24%	-50%	5	68.3	76	21	15000
33	51	46	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	±24%	-50%	5	70.3	78	21	16000
34	51	46	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	±24%	-50%	5	72.3	80	21	18000
35	51	47	+50%	-40%	+9	7WDF	+40%	-25%	+7	9WDF	±24%	-50%	6	74.3	82	22	20000

Htikkh wear only leathers for armour and can employ a shield only in passive defense. Add armour to natural armour.

KHUIHH

The typical Khuihh stands 5'1" and weighs 130 dr. Game characteristics are Dex. 10; Str. 12; Con. 13; App. 10; BV 11; IQ 9; Wis. 9; Char. 7. Carrying Capacity (CCAP) is 250 dr. All NPCs in this category are not typical of the Merchant and the sub-castes, which appear afterward. Fighting characteristics are:

Exper.			LIGHT WEAPONS				HEAVY WEAPONS				Weapon			Natural	Exper.
Level	Body	Fat.	% Hit	% Parry	Blows	WDF	% Hit	% Parry	Blows	WDF	Skill	Dodge	PCF	Armor	Bonus
1	12	4	+ 5%	--	--	3WDF	--	--	--	3WDF	--	- 5%	6.2	1	75
2	14	7	+ 8%	- 5%	--	3WDF	+ 3%	--	--	3WDF	--	-10%	7.7	1	100
3	16	10	+ 8%	- 5%	-- -	3WDF	+ 3%	--	--	3WDF	± 3%	-10%	8.7	1	125
4	18	13	+12%	-10%	+1	3WDF	+ 8%	--	--	3WDF	± 3%	-20%	10.2	2	150
5	20	16	+15%	-12%	+1	3WDF	+10%	--	--	4WDF	± 6%	-25%	11.2	2	175
6	22	20	+15%	-10%	+1	3WDF	+10%	--	--	4WDF	± 6%	-25%	12.7	2	200
7	24	25	+18%	-14%	+2	3WDF	+12%	- 5%	+1	4WDF	± 9%	-30%	13.7	2	250
8	26	28	+18%	-14%	+2	3WDF	+12%	- 5%	+1	4WDF	± 9%	-30%	15.2	2	300
9	28	30	+20%	-16%	+3	3WDF	+14%	- 8%	+1	4WDF	±12%	-32%	16.2	2	350
10	30	32	+20%	-16	+3	3WDF	+14%	- 8%	+1	4WDF	±12%	-32%	17.7	2	400

KHUIHH MERCHANTS AND THIEVES

The typical Khuihh merchant or thief is somewhat more robust than his fellows because of the very nature and hardships of his chosen profession. Height is 5'11" and weight 200 dr. Game characteristics are Dex. 15; Str. 12; Con. 14; App. 11; BV 14; IQ 12; Wis. 12; Char. 12. Fighting characteristics are:

Exper.			LIGHT WEAPONS				HEAVY WEAPONS				Weapon			Selling	Sales	Exper.
Level	Body	Fat.	% Hit	% Parry	Blows	WDF	% Hit	% Parry	Blows	WDF	Skill	Dodge	PCF	Power	Resist.	Bonus
1	17	4	+ 8%	- 5%	--	3WDF	+ 3%	--	--	3WDF	--	-10%	8.5	+29	-28	100
2	19	7	+12%	-10%	+1	3WDF	+ 8%	--	--	3WDF	--	-20%	10	+32	-30	125
3	21	11	+15%	-12%	+1	3WDF	+10%	--	--	4WDF	± 3%	-25%	11	+35	-32	150
4	23	14	+15%	-10%	+1	3WDF	+10%	--	--	4WDF	± 3%	-25%	12.5	+38	-34	175
5	25	17	+18%	-14%	+2	3WDF	+12%	- 5%	+1	4WDF	± 6%	-30%	13.5	+41	-36	200
6	27	22	+18%	-10%	+2	3WDF	+12%	- 5%	+1	4WDF	± 6%	-30%	15	+44	-38	250
7	29	26	+20%	-16%	+3	3WDF	+14%	- 8%	+1	4WDF	± 9%	-32%	16	+47	-40	300
8	31	28	+20%	-16%	+3	3WDF	+14%	- 8%	+1	4WDF	± 9%	-32%	17.5	+50	-42	350
9	33	30	+20%	-16%	+3	3WDF	+14%	- 8%	+1	4WDF	±12%	-32%	18.5	+53	-44	400
10	35	32	+22%	-18%	+3	4WDF	+16%	-10%	+2	5WDF	±12%	-34%	20	+56	-46	450
11	37	33	+22%	-18%	+3	4WDF	+16%	-10%	+2	5WDF	±15%	-34%	21.5	+59	-48	500
12	39	34	+25%	-20%	+3	4WDF	+18%	-12%	+3	5WDF	±15%	-35%	22.5	+62	-50	600
13	41	35	+25%	-20%	+3	4WDF	+18%	-12%	+3	5WDF	±18%	-35%	24	+65	-52	700
14	43	36	+28%	-25%	+4	4WDF	+20%	-15%	+3	5WDF	±18%	-36%	25	+68	-54	800

15 45 37 +28% -25% +4 4WDF +20% -15% +3 5WDF ±18% -36% 26.5 +71 -56 900

Carrying Capacity (CCAP) is 380 dr.



Encounters

Since the major portion of role-playing activities involve encountering some person, monster, or beast, the systems by which encounters are determined will be crucial to the conduct and play balance of any campaign. In a "world" context, the input of the Game Master is vital to the success or failure of any adventure, for it is he who must interpret his world and gauge the probabilities of a particular type of encounter in a given location. All of the encounters which are conceivable are not necessarily all possible or realistic. The nature of the being(s) encountered and the likelihood of being encountered in a given location must be decided in the light of a particular campaign.

Encounters may be planned or they may occur by random chance.

Planned encounters result from the Game Master's deliberately placing certain persons, beasts or monsters in a specific location. If the adventure party chances upon the place in which the being(s) can be encountered, and encounter is highly likely. However, even this is subject to the peculiarities of the particular person or monster, the time of day or night, and so on. An encounter of this type is always subject, of course. to considerations of plain reasonableness and fair play. It is not clever, for instance, to have a monster encounter when a party has been badly battered by previous encounters; in such instances, a "resting period" is only fitting and proper. FRP is a gaming activity, not mayhem.

Planned encounters tend to be part of a carefully conceived and orchestrated FRP senario, under the full control of the Game Master. In short, if the Game Master desires that the "story line" of an adventure should take a certain course then well and fine. However, total responsibility for any foolishness in encounter types is squarely laid at the Game Master's feet.

Chance encounters result from some random probability determination -- the supposed "luck" of the dice. Yet "random" tables are really designed with some deliberation, and thus the very probabilities themselves reflect a degree of intention on the part of the designer. As a general rule, it should be recognized that no universal set of encounter tables can be designed which serve the needs and desires of every Game Master or every campaign. Put another way, a Game Master should always approach random encounters of "wandering monsters" with the following considerations in mind at all times:

1. The dice are not the "master" of the game; the Game Master alone has the final decision. Thus, the appropriateness of an encounter is his decision to make, and he can override the dice any time he likes. Generally, such changes should be made in favor of the players: two Tyrannosaurs in several hours, for instance, might be "justified" in terms of the dice rolls calling for them, but actually bringing about the second encounter is a bit "much" as far as the players might be concerned. Only in the case of "mated pairs" would the likelihood arise in 99% of all encounters of that type.

2. The random tables are only models upon which Game Masters can pattern their decisions or which they can use to develop their own encounter tables. In no way should an encounter table be regarded as so authoritative and absolute that a Game Master will feel it necessary not to deviate from it.

3. Chance encounters should be seen as compromises. They are guides to play in the absence of a definite, planned encounter, and Game Masters should always exercise discretion when rolling on the Infinite Evil Generator. Chance encounters should be understood as potential lines of action which may or may not be acted upon: a pair of marauding Tyrannosaurs, for instance, might be seen several miles away on the open grasslands. (In fact, with heights up to 20' they would be seen some distance away!) What happens after that is for both the Game Master and the players to decide. The situation then becomes more important than the encountered monster as such. If the Tyrannosaurs are stalking some Hadrosaurs, a party might have little to fear. On the other hand, if the party is herding the Hadrosaurs, it is clear that hungry Tyrannosaurs (as opposed to those who have already fed) will make the herd their business! Situation and monster motivation are therefore crucial, not the stupid dice roll.

ENCOUNTERS WITH DINOSAURS

The nature of encounters in a saurian world or near a nexus ("Gate") between such a world and a more "normal" FRP world will be somewhat different from the usual FRP encounter in that creatures from each world might be encountered in the other.

Where there is a nexus or "Gate" between worlds, the chance that an encounter will be with a dinosaur depends upon the distance from the nexus and the period of time that the nexus has been in existence. The following table gives the percentage chance of any given encounter with dinosaurs instead of "normal" creatures and monsters. Distances are given in Land Miles. A mile of open water = 1/4 land mile (reflecting the greater movement of aquatic types).

A mile of mountains (of the Rockies or Alps type, not "old" mountains like the Appalachians) _ 10 land miles. A mile of desert = 5 land miles. A mile of tundra/glacier/permafrost region = 100 land miles.

	# OF YEARS NEXUS HAS BEEN IN EXISTENCE								
LAND MILES FROM NEXUS	LESS THAN ONE	1-2	3-5	6-10	11-20	21-40	41-65	66-100	101+
0-20	01-30	01-60	01-75	01-75	01-75	01-75	01-75	01-75	01-75
21-50	01-10	01-30	01-60	01-75	01-75	01-75	01-75	01-75	01-75
51-100	01	01-10	01-30	01-60	01-75	01-75	01-75	01-75	01-75
101-200	01	01	01-15	01-30	01-60	01-75	01-75	01-75	01-75
201-300	--	01	01-05	01-15	01-30	01-60	01-75	01-75	01-75
301-400	--	01	01	01-05	01-15	01-30	01-60	01-75	01-75
401-500	--	--	01	01	01-05	01-15	01-30	01-60	01-75
501-750	--	--	--	01	01	01-05	01-15	01-30	01-60
750-1000	--	--	--	--	01	01	01-05	01-15	01-30
1000+	--	--	--	--	--	01	01	01-05	01-15

For example, suppose that a nexus had been in existence for 4 years. In ordinary terrain, an encounter with dinosaurs would be 01-30% at 85 miles. In mountains, the distance would be 85/10 = 8.5 miles for a 01-30% probability. In a desert, the distance would be 85/5 = 17 miles for a 01-30% probability. In glacier country, it would be 85/100 = 0.85 miles. At sea, however, it would be 85 x 4 = 340 miles.

Once an encounter is called or, the Game Master will decide which of the following types of encounter might be applied. No specific guide is given because the Game Master is being encouraged to exercise some judgment of his own. What kind of encounter is desired? That is the question.

Also, it is possible to indicate several encounters at the same time -- especially in regions where one can see for some distance. In grasslands, for instance, one might see at various distances a herd of grazing Ceratopsians, a pack of Lycaenopsi pulling down a small Bradysaurus while the remainder of the herd can be seen retiring from the kill, several Hysilophodons tearing along and making prodigious leaps into the air to catch insects, a half-dozen huge Brontosaurians grazing on a copse of trees, and the distant "HONK" of a prowling Gorgosaur. In such a region, one would find as much game (and as many predators) as on the Serengetti Plain in Africa. What happens next depends on the characters and how they approach the problem of getting through the region. (Several predators might not have been seen or other-wise detected, in addition to the above sightings; the same is true of game.)

Forests and swamps might be less yielding of such a wide range and number of creatures, but again, no hard and fast guide is possible. What the Game Master is trying to do with the encounters is of importance. In short, some plan must exist. If the party is out hunting, then game will be provided in some form or other. Of course, where there is game there is also a chance that other intelligent beings or predators are also out hunting: the more numerous the game, the greater the chance. It's all a question of understanding the basics of ecology.

Unless there is considerable cover, some warning of the presence of larger species will be quite likely. It is hard for a Brontosaur or a Camptosaur to hide anywhere, and it will be at least heard if not seen in thicker undergrowth. The same is true for large carnosaurs.

ENCOUNTERING INTELLIGENT SAURIANS

Whenever Hss'Taathi or Kulun'Ssaatha are to be encountered, and no specific planned encounter exists, roll ld100 and refer to the following table to determine the types one has met. The numbers are in the average range and may vary widely in different circumstances. Adjustments should be made by the Game Master on a case-by-case basis:

	Near the Hold Nest		In Hold's Outer Lands	
Type Encountered	By Day	By Night	By Day	By Night
Hhk'ss'ssah Hunting Group	01-09	01-03	01-04	01-02

Ss'iss'khe Hunting Group	10-25	04-21	05-19	03-08
Stah'Khuihh Merchants	26-45	22-26	20-32	09-10
Ss'hss'tah Noble Adventurers	50-55	27-30	33-36	11-12
Khuihh about Hold Business	56-75	31-35	37-39	13
Herds & Herders	76-90	36-50	40-54	14-28
"Animals", etc.	91-00	51-00	55-00	29-00

General Chance of an Encounter:

Near Nest: Day = 01-85
Night = 01-40
Outer Land: Day = 01-40
Night = 01-30

Refer to the separate sections on each of the types of Hss'Taathi or Kulun'Ssaatha for a selection of activities.

HHK'SS'STAH Hunting Group

Roll	Leader
01-45	HCH'AIT
46-55	KHAARIIKHA
56-65	T'KI'T'K
66-75	VOICE OF SSK'AL
76-80	UKAIT'AKH
81-90	SSLISSI
91-00	HSS'AIKH

Note: There is always one "Voice" present, plus one "Whisper" per 15 Khuihh.

Levels for leaders are found by rolling 3 +3d6: all others roll ld20 for experience level. All Ss'hss'tah roll 3 + 3d6 for experience level.

Composition of the Hunting Group:

Roll	Result
01-30	roll again on leader table; there is a subordinate Ss'hss'tah present. Then roll again on this table.
31-00	No additional Ss'hss'tah: go on to next table, below.

Additional Members:

ld2	Sslissi
2 + ld2	Hss'aikh
5 + ld3	T'kah
10 + ld10	Ss'iss'khe
30 + ld20	Khuihh

SS'ISS'KHE Hunting Group

To find the composition of a Ss'iss'khe hunting group, determine the composition of the Hhk'ss'stah hunting group of which it is a part; then divide that Hhk'ss'stah into its component Ss'iss'khe groups and randomly select one as the one met.

SS'HSS'TAH WANDERERS

First, determine the number in the group:

Roll	Die Roll for #
01-20	1
21-45	ld3
46-85	ld6
86-00	ld3 + another roll

then roll separately for the type of each Ss'hss'tah present:

Roll	Type
01-20	Hch'ait
21-40	Sslissi
41-60	Hss'aikh
61-70	Khaariikha
71-80	T'ki't'k
81-90	Ukait'akh
91-00	Voice of Ssk'al

The level of a Ss'hss'tah wanderer is found by rolling 2d6. If the result if 2-11, then that is the Ss'hss'tah's level: if the result if a 12, though, then roll again, on 2d6 and add 6 to the total (giving a maximum possible level of 18)

STAHKHUIHH Merchants

First, roll for the number of Stah'Khuihh present; and to determine whether they have guards:

Roll	Result
01-55	Stah'Khuihh (no guards)
56-75	Stah'Kuihh with guards
76-00	Take two rolls and combine.

Then, if guards are present, determine their number and race...

Roll	# Present
01-50	1/2 d6
51-75	ld6
76-85	ld6 + 2
86-90	2d6
91-00	roll two groups of guards for this Stah'Khuihh

Special: Number of human knights present is rolled on the following table and the result above is ignored:

01-85	One present
86-95	Two present
95-00	1d6 present

Roll	Race
01-60	T'Kah (unmounted)
61-85	T'Kah (mounted)
86-00	Roll again, below
01-04	Human men-at-arms
05-11	Human barbarian (unmounted)
12-13	Human barbarian (mounted)
14-15	Human knights (unmounted)
16	Human knights (mounted)
17-21	Human mage (one only)
22-39	Kobolds
40-57	Goblins
58-75	Hobgoblins
76-92	Ores
93-97	Gnolls
98	Ogres (01-90 = 1; 91-00 = ld4)
99-00	Troll (one only)

INTENTIONS/DUTIES OF ENCOUNTERED INTELLIGENT SAURIANS

HUNTING GROUPS

01-30	Routine/wartime patrolling, depending on situation.
31-40	Looking for poachers.
41-50	Goofing Off.
51-60	Camped/camping/breaking camp.
61-70	Hunting a marauding carnivore (roll for type - 01-95 small, 96-00 large, the group may be looking for assistance).
71-75	Hunting for food.
76-85	Shepherding herbivores.
86-90	Poaching/rustling ("Foreign" Hold).
91-96	In hot pursuit of poacher/enemy/quarry.
97-98	Setting up ambush for someone else.
99-00	Setting up ambush for party.

STAH'KHUIHH

01-15	Selling (determine type of goods for sale).
16-30	Buying (determine goods sought).
31-50	Making a deliver.
51-60	Seeking to hire guards..
61-90	Wheeling and dealing (all of the above)

SS'HSS'STAH WANDERERS

01-07	Camping/making camp/breaking camp.
08-14	Goofing off.
15-21	Ambushing someone.
22-28	Beset by attackers.
29-35	Lost/broke, seeking aid.
36-42	Heading home with prisoners & trophies.
43-49	Hunting.
50-56	Recuperating from recent fight
57-63	Curious.
64-70	Butchering Softskins (human world only).
71-77	Seeking glory.
78-84	Seeking riches.
85-91	Seeking goodwill.
92-00	Looking for an interpreter.

IN "HUMAN-TYPE" WORLDS

When developing encounters in "human-type" worlds, and not in saurian-dominated lands, use the encounter tables given in C&S. Roll normally for encounters in Wilderness areas, "Settled" Forest, and Enchanted forests. A simultaneous check can be made to see if a creature so encountered is a dinosaur, using the Nexus Tables as a measure of the probability. If a dinosaur encounter is indicated, apply the following equivalences:

TRAFFIC	Encounter with Hss'Taathi/Kulun'Ssaatha Tables, "Outer Lands" column.
SMALL ANIMALS:	Small dinosaurs: Herbivorous (01-80) or Carnivorous (81-00).
LARGE ANIMALS:	Large herbivorous dinosaurs.
UNUSUAL ANIMAL:	Large carnosaur (01-80) or Legendary Animal (81-00).
MONSTER	Roll normally for typical Monster.

IN SAURIAN WORLDS

Use the following tables; choice of tables is left to the Game Master.

One may also use the Nexus tables for encounters with Humans/animals/monsters from a human-type world, then refer to the encounters in C&S if such an encounter is required.

Such "encounters" as involve dinosaurs can be rolled in addition to meetings/sightings of intelligent saurians, especially in the case of encounters in the grasslands -- where a number of species could be seen within a radius of two-five miles, depending on the terrain.

SMALL DINOSAURS: usually under 3 tons weight

Roll 1/2 d6 in grasslands for number of sightings, otherwise 1 sighting unless Game Master desires otherwise.

Then roll ld100, with 01-25 = small carnivores also in vicinity.

SMALL HERBIVORES	Near Hold or by/on Highroad		Grasslands & Plains		On Game Trail in Forestland		Off Trails in Forestland		By Pool/Lake/ Stream/River		In Swamps on/ off Trails		Number of Dinosaurs
Type Appearing	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Appearing
Bienotherium	01-02	01-09	01-02	01-09	01	01-02	01	01-02	01-02	01-06	01-06	01-02	1d6
Badysaurus	--	--	--	--	02-05	03	02-05	03	03-06	07	--	--	10 + 2d20
Sm. Camptosaurus	--	--	--	--	06-14	04-05	06-13	04-05	07-11	08-09	07-13	03-04	1d10
Cheneosaurus	--	--	--	--	15-23	06-07	14-21	06-07	12-15	10	--	--	10 + 2d10
Cotylorhynchus	03-11	10-11	03-10	10-11	24	08	22-24	08	16-17	11	--	--	1
Desmatosuchus	12-13	12-20	12-13	12-30	25	09	25	09	18	12	--	--	1
Diadectes	--	--	--	--	--	00	--	--	19	13-16	14-15	05-13	1d6
Edaphosaurus	14-22	21-22	14-22	21-22	--	00	--	--	20	--	--	--	1 + 1/2 d6
Endothiodon	--	--	--	--	26	10	26	10	21	17	--	--	1d6
Eryops	--	--	--	--	--	00	--	--	22	18-24	16-18	14-25	1d6
Hypsilophodon (I)	23-35	23-26	23-35	23-26	--	00	--	--	--	--	--	--	20 + 2d20
Lystrosaurus	--	--	--	--	--	00	--	--	23	25-29	--	--	1/2 d6
Monoclonius	36-40	27	36-40	27	--	00	--	--	24	--	--	--	6 + 2d6
Protoceratops	41-44	28-44	41-44	28-44	27	11-15	27	11-15	23	30-31	--	--	10 + 2d20
Psitticosaurus	--	--	--	--	28-29	16-24	28-29	16-24	24	32-35	19	26-30	3d6
Scaphonyx	--	--	--	--	30-34	25-30	30-39	25-30	25	36-40	20	31-35	2d10
Fliers:													
Pterodactyls	45-60	45-47	45-60	45-47	35-52	31-32	40-59	31-32	26-33	41-42	21-43	36-41	1d20
Rhamphorynchus	61-63	48	61-63	48	53-54	33	60-61	33	34-35	43	44-45	42	1d6
Dimorphodon	64-68	49	64-68	49	55-57	34	62-64	34	36-37	44	46-48	42	1
Pteranodon	69-70	50	69-71	50	58-60	35	65-66	35	38-45	45	49-50	46	1d10
Tracks/Signs	71-80	51-65	72-85	51-60	61-80	36-50	67-80	36-45	46-70	46-55	51-60	47-51	
Sounds	81-90	66-90	86-90	61-90	81-95	51-95	81-99	46-95	71-85	56-85	61-90	52-85	
Roll 1-3 times	91-00	91-00	91-00	91-00	96-00	96-00	00	96-00	86-00	86-00	91-00	86-00	

SMALL CARNOSAURS	Near Hold or by/on Highroad		Grasslands & Plains		On Game Trail in Forestland		Off Trails in Forestland		By Pool/Lake/ Stream/River		In Swamps on/ off Trails		Number of Dinosaurs
Type Appearing	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Appearing
Ceratosaurus 12'-15'	01-05	01	01-04	01	01-08	01-02	01-05	01-02	01-07	01-03	01-05	01-02	2 or 3*
Coelophysis	06-08	02	05-09	02	09	03	06-07	03	08	04	--	--	2
Coelurosaurus	009-16	03	10	03	10	04	08-19	04	09	05	--	--	2
Cynognathi													
Sm. Nocturnal Pack	17	04-10	11	04-18	11	05-13	20	05-16	21	10-19	06	03-16	3d6
Lge. Nocturnal Pack	18	11-15	12	19-25	12	14-19	21	17-22	22	20-25	07	17-25	2d10
Sm. Diurnal Pack	19-21	16	13-18	26	13-22	20	22-31	23	23-32	26	08-19	26	3d6
Lge. Dirunal Pack	22-23	17	19-24	27	23-32	21	32-41	24	33-37	27	20-25	27	2d10
Sm. Solitary	24	18-21	25-28	28-34	33-37	22-25	42-45	25-29	38-40	28-33	26-29	28-33	1/2 d6
Lge. Solitary	25	22-23	29-31	35-39	38-40	26-27	46-48	30-34	41-43	34-37	30-33	34-38	1
Deinonychus	26-31	24-25	32-38	40-41	41-46	28-29	49-53	35	44-49	38-39			10 + 1d10
Dimetrodon	32-33-	26	39-44	42	--	--	--	--	50-52	40	34-39	39-42	1
Hesperosuchus	34	27	45	43	47-52	30-31	54-58	36	53-58	41	40-49	43-46	1
Lycaenopsi													
Small	35-36	28-34	46-49	44-56	53-55	32-45	59-60	37-48	59-60	42-50	50	47-50	2d6
Large	37	35	50-54	55-64	56-58	46-52	61-62	49-58	61-62	51-60	51	51-52	4 + 2d6
Machaeroprosopus	--	--	--	--	--	--	--	--	--	--	52-58	53-59	1/2 d6
Mesosuchus	--	--	--	--	--	--	--	--	63-69	61-67	59-67	60-69	1d6
Ornitholestes	38-47	36-40	55-65	65-68	59	53	63	59	70	68	--	--	2
Ornithosuchus	48	41	66	68	60	54	64	60	71	69	--	--	1/2 d6
Sphenacodon	49	42	67	69	61-63	55	65-69	61	72-74	70	68-70	70-71	1
Yaleosaurus													
Small	50	43-44	68	70-71	64	56-64	70	62-71	75	71-74	71	72-74	1/2 d6
Large	51-52	45	69	72	65-74	65	71-79	72	76-79	75	72-74	75	1/2 d6
Tracks/Signs	53-85	46-65	70-90	73-79	75-85	66-70	80-90	73-80	80-90	76-80	75-80	76-80	
Sounds	86-00	66-00	91-00	80-00	86-00	71-00	91-00	81-00	91-00	81-00	81-00	81-00	

LARGE DINOSAURS

From 1-3 sightings may occur, at Game Master Discretion, Roll ld100, with 0-15 = Large Carnosaurs for each sighting of Herbivores. Add +2% per Large Herbivore over 10 to chance of a Large Carnosaur in the area.

SMALL HERBIVORES	Near Hold or by/on Highroad		Grasslands & Plains		On Game Trail in Forestland		Off Trails in Forestland		By Pool/Lake/ Stream/River		In Swamps on/ off Trails		Number of Dinosaurs
Type Appearing	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Appearing
Anatosaurus	01-03	01-04	01-02	01	01-12	01-05	01-12	01-05	As for adjacent		01-10	01-05	6 + 2d6
Ankylosaurus	04	05-07	03	02-06	13	06-08	13	06-08	terrain		--	--	1 or 2
Apatosaurus	05-06	08-10	04	07-08	14-15	09-11	14-15	09-11			11-16	06-12	6 + 3d6
Brachiosaurus	07	11	05	09	16	12	16	12			17-20	13-15	4 + 2d6
Camarasaurus	08-10	12-17	06-12	10-11	17-20	13-16	17-22	13-16			21-22	16-17	6 + 4d6
Large Camptosaurus	11	18	13	12-16	21-25	17	23-27	17			--	--	1/2 d6
Hypacrosaurus	12-13	19	14-15	17	26-43	18-23	28-45	18-23			23-40	18-40	10 + 2d10
Iguanodon	14-25	20-23	16-27	18-21	44-53	24-26	46-55	24-26			--	--	10 + 1d10
Nodosaurus	26-27	24	28-32	22-23	54	27	56	27			--	--	1
Plateosaurus	28	25-27	33	24-27	55-57	28-42	57-60	28-42			41	41	4 + 2d6
Scelidosaurus	29	28	34-35	28	--	--	--	--			--	--	1/2 d6
Scolosaurus	30	29	36	29-33	58-59	43-46	61-62	43			--	--	1 or 2
Staganolepsis	31	30	37	34-37	60	47-50	63	44-47			--	--	1 or 2
Stegosaurus	32-33	31	38-40	38-41	--	--	--	--			--	--	1 or 2
Styracosaurus	34-39	32	41-44	41-44	--	--	--	--			--	--	10+ 1 20
Triceratops	40-44	33	45-50	45-50	--	--	--	--			--	--	10+ 1d20
Tracks/Signs	45-80	34-50	51-75	51-60	61-80	51-65	64-85	48-60			42-51	42-51	
Sounds	81-97	51-99	76-90	61-95	81-00	66-00	86-00	61-00			52-00	52-00	
Roll Twice	98-00	00	91-00	96-00	--	--	--	--			--	--	
LARGE CARNOSAURS													
Allosaurus	01-04	01-10	01-04	01-10	01-04	01-10	01-02	01-04	As for adjacent		01-02	01-06	1*
Ceratosaurus	05-15	11-14	05-15	11-14	05-15	11-14	03-19	05-06	terrain		03-20	07-08	1*
Gorgosaurus	16-19	15-25	16-19	15-25	16-19	15-25	20-25	07-20			21-24	09-24	1*
Tyrannosaurus	20-25	26	20-25	26	20-25	26	26	21			25	25	1*
Tracks/Signs	26-75	27-50	26-75	27-50	26-60	27-50	27-60	22-45			26-40	26-30	
Sounds	76-99	51-99	76-96	51-99	61-99	51-99	61-96	46-99			41-95	41-95	
Roll Twice	00	00	97-00	00	00	00	97-00	00			96-00	96-00	

*1 - 40% of a mated pair during spring; or 1 - 10% of one young with parent.

MARINE ENCOUNTERS

According to Game Master discretion. Encounters will likely be "planned".

SERPENT & INSECT ENCOUNTERS

According to Game Master discretion. Encounters will not be particularly common, but some areas will be known to characters as having concentrations of serpents and dangerous insects. Refer to typical terrain when placing such encounters.

ENCOUNTERS IN PRE-ICE AGE/ICE AGE WORLDS

For the most part, encounters in an Ice Age world would be little different in kind from those of a more usual FRP world. The tables which follow could be integrated with existing appearance tables for wilderland, etc., to reflect the additional types of creatures. A number of FRP monsters could also be introduced.

No provision has been made for encounters with man, etc. If "Cavemen" are going to be used, don't make the mistake of picturing them as dumb brutes who walked on their knuckles and say "Duh!" alot. From all indications, Neanderthal Man made a successful go of it for 50,000 years and more and was crowded out by Cromagnon Man (our immediate ancestors) only because Cromagnons were a bit smarter and had a superior weapons technology (improved bows, spears, etc.). If introducing "primitives", assume Stone Age men with all of the cunning and woodcraft of any "primitives". Cromagnons could easily be cast in the same light as North American Indians before the coming of the white man -- true warrior cultures with considerable ability to hold their own with pre-gunpowder societies unless overwhelmed by sheer numbers. And what they could not accomplish by frontal assault they would attempt through ambush.

FELINES	Near Hold or by/on Highroad		Grasslands & Plains		On Game Trail in Forestland		Off Trails in Forestland		By Pool/Lake/ Stream/River		In Swamps on/ off Trails		Number of Dinosaurs
Type Appearing	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Appearing
Brea Lion	01-02	01	01-15	01-05	01-04	01	01-03	01	As for adjacent		01-02	01	1 or 2 + 1d6
Smilodon Sabre-Tooth	03-04	02-03	16-17	06	05-20	02-05	04-13	02-03	terrain		03-04	02-03	1 or 1d6
Sabre-Tooth I	05-07	04-07	18-22	07-14	21-30	06-15	14-18	04-13			05-06	04-05	1 or 2
Sabre-Tooth II	08	08-11	23-25	15-22	31-35	16-20	19-25	14-20			07-16	06-17	1 or 1d6
Sabre-Tooth III	09	12-13	26-30	23-24	36-40	21-25	26-30	21-26			17-23	18-27	1 or 2
Puma I	10	14-15	31-32	25	41-45	26-35	31-37	27-33			24-25	28	1 or 2
Puma II	11	16	33	26	46-47	36-40	34-35	34-35			26-35	29-31	1 or 1d6
Puma III	12	17	34-38	27-28	--	--	--	--			--	--	1 or 2
Puma IV	13	18	39-42	29-31	48-50	41-42	36-37	36-37			--	--	1 or 2
Hunting Cat	14	15	43-46	32-39	51-56	43-55	38-43	38-47			36-45	32-49	1 or 2
Tracks/Signs	15-85	16-35	47-85	40-49	57-85	55-64	44-85	48-69			46-55	50-55	
Sounds	86-00	36-00	86-00	50-00	86-00	65-00	86-00	60-00			56-00	56-00	
WOLVES & CANINES													
Great Dire Wolf	01-03	01-07	01-09	01-04	01-07	01-09	01-09	01-09	As for adjacent		--	--	2d6
Dire Wolf	04-05	08-12	10-19	05-09	08-15	10	10-17	10-20	terrain		--	--	2d6
Small Dire Wolf	06	13-20	20-29	10-16	16-25	11-20	18-27	21-33			01-10	01-19	2d6
Timber Wolf	07	21-28	30-32	17-18	26-35	21-30	28-40	34-45			--	--	3d6
Tim. Wolf Leader	as for Timber Wolves.										--	--	1 + pack
Coyote Types	08	29-35	33-45	19-30	--	--	--	--			--	--	1 or 1d6
Large Wild Dog	09-10	36-38	46-54	31-40	36-45	31-40	41-50	46-55			11-30	20-30	3d6
Hyena	11-15	39-41	55-65	41-50	--	--	--	--			--	--	2d6
Tracks/Signs	16-85	42-51	66-90	51-60	46-80	41-50	51-80	56-65			31-40	31-35	
Sounds	86-00	52-00	91-00	61-00	81-00	51-00	81-00	66-00			41-00	36-00	
VARIED CARNIVORES													
Badger	--	01	01-02	01-04	01-02	01-04	01-02	01-04	As for adjacent		--	--	1
Giant Badger	--	02	03-05	05-07	03-04	05-07	03-05	05-09	terrain		--	--	1
Fox	09	06-10	06-07	08-09	05-07	08-11	06-09	10-14			--	--	1 or 2
Skunk	10-15	11-19	08	10-12	08-12	12-16	10-14	15-19			01-03	01-03	1
Giant Skunk	16-17	20-22	09	13	13-14	17-18	15-16	20-22			04-06	04-06	1
Weasel/Ferret	18	23-24	10	14-15	15-16	19-23	17-18	23-26			--	--	1
Giant Weasel	19	25-26	11	16-17	17	24-29	19-21	27-32			--	--	1 or 1/2 d6
Wolverine	20-21	27-32		--	18-23	30-35	22-27	33-38			--	--	1
Giant Wolverine	22-26	33		--	24-30	36-40	28-35	39-45			--	--	1
Crocodiles	--	--	--	--	--	--	--	--			07-20	07-20	2d6
Cave Bear	27	34-37	--	--	31-37	41-47	36-41	46-51			--	--	1 or 1d6
Short-Faced Bear	28	38-40	12-20	18-25	38-39	48	42-43	52			--	--	1 or 1d6
Brown/Black Bear	29-31	41-46	21-25	26-30	40-49	49-58	44-53	53-62			--	--	1 or 3 + 1d6
Grizzly Bear	32-33	47-50	26	31	50-59	59-68	54-65	63-70			--	--	1 or 1d6
Polar	In regions of snow and ice, as "planned" encounters.												
Tracks/Signs/Sounds	34-00	51-00	27-00	32-00	60-00	69-00	66-00	71-00			21-00	21-00	

LARGE MAMMALIAN HERBIVORES	Near Hold or by/on Highroad		Grasslands & Plains		On Game Trail in Forestland		Off Trails in Forestland		By Pool/Lake/ Stream/River		In Swamps on/ off Trails		Number of Dinosaurs
Type Appearing	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Appearing
TTTANOTHERES													
Brontops	01-02	01-02	01-08	01-02	--	--	--	---	As for adjacent		--	--	10 + 4d10
Brontotherium	03-04	03-04	09-16	03-04	--	--	--	--	terrain		--	--	10 + 4d10
Manteoceras	05-08	05-08	17-24	05-06	01-05	01-02	01-05	01-02			--	--	1d10
RHINOCERI													
Baluchitherium	09	09	--	--	01-02	01	01-03	01			--	--	1d6
Metamynodon	--	--	--	--	--	--	--	--	As in Swamps		01-09	01-05	2d6
Wooly Rhinoceros	10-11	10-11	25-29	07-08	03-07	02	04-09	02	As for adjacent		--	--	1d6
Modern Rhinoceros	12-13	12-13	30-31	09-10	--	--	--	--	terrain		--	--	1 or 2
Dinohyus (Swine)	14-15	14-20	32-35	11-16	08-11	03-06	10-15	03-09			10-12	06	2 + 1d6
Megatherium (Sloth)	--	21-22	--	--	12-13	07-10	16-18	10-15			--	--	1
Mylodon (Sloth)	--	23-24	--	--	14-15	11-14	19-24	16-21			--	--	1
MASTODONTS													
Mammoth Imperial	16-17	25-26	36-37	17-18	16-18	15	25-28	22			--	--	1 or 2d6
Mammoth Columbi	18-19	27-28	38-39	19-20	19-21	16	29-31	23			--	--	1 or 2d6
Wooly Mammoth	20-21	29-30	40-43	21-22	22-25	17	32-35	24			--	--	1 or 3d6
Elephant	22-23	31-32	44-45	22-23	26-27	18	36-37	25			--	--	1 or 3d6
Mastodon	24-25	33-34	46-47	24-25	28-30	19	38-40	26			--	--	1 or 3d6
Medium Mastodon	26	35	48-51	26-27	31-33	20	41-44	27			--	--	1 or 3d6
Small Mastodon	27	36	52-55	28-29	34-38	21	45-49	28			--	--	1 or 3d6
SUPER ARMADILLOS													
Doedicurus	28	37	56	30-31	--	--	--	--			--	--	1 or 2
Glyptodon	29	38	57	32-33	--	--	--	--			--	--	1 or 2
HORSES													
Philohippus	30-31	39	58-67	34	39	22	--	--			--	--	3d6
Equus 1200#	32-33	40	68-75	35	40	23	--	--			--	--	3d6
Equus 1500#	34	41	76-79	36	41	24	--	--			--	--	3d6
Equus 1800#	35	42	80-81	37	42	25	--	--			--	--	3d6
Equus 2500#	36	43	82-83	38	43	26	--	--			--	--	3d6
BISON													
Figgins Bison	37-39	44	84-90	39-41	--	--	--	--			--	--	10 + 10d10
Bison Latifrons	41-43	45	--	--	44-49	27-28	50-55	29-30			--	--	10 + 1d10
CAMELS	As for horses in dry plains and grasslands: Alticamelus, Camelopes, Paracamelus												
Signs/Tracks/Sounds	44-00	45-00	91-00	42-00	50-00	29-00	56-00	31-00			13-00	07-00	

SMALL MAMMALIAN HERBIVORES	Near Hold or by/on Highroad		Grasslands & Plains		On Game Trail in Forestland		Off Trails in Forestland		By Pool/Lake/ Stream/River		In Swamps on/ off Trails		Number of Dinosaurs
Type Appearing	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Appearing
Paleosyops (Titanoth)	01-02	01	01-09	01-03	01-05	01	01-05	01	As for Adjacent		--	--	3d6
Diceratherium (Rhino)	03-04	02	10-14	04-05	06-10	02	06-10	02	terrain		--	--	2d6
Promercochoerus	05-06	03-06	15-19	06-09	11-16	03-04	11-16	03-04			--	--	2d6
(Swine)	07-09	20-24	10-15	17-23	05-08	17-23	05-08				--	--	2d6
Boars	07-08												
Hapalops (Sloth)	--	10	--	--	24-27	09-14	24-27	09-14			--	--	1
Nothrotherium (Sloth)	--	11	--	--	28-30	15-18	28-30	15-18			--	--	1
Castorides (Beaver)	--	--	--	--	--	--	--	--	10% chance of Beavers in a				2d6
Beaver	--	--	--	--	--	--	--	--	watery environment				2d6
Eohippus (sm. Horse)	09-12	12	25-33	16-20	31-39	19-24	31-39	19-22			--	--	1d6
Mesohippus (sm.Horse)	13-15	13	34-41	21-23	40-45	25-26	40-45	23-24			--	--	1d6
Merychippus (sm.Horse)	16-17	14	42-50	24-25	46-49	27	46-49	25			--	--	2d6

DEER											
Cervalces	18	15	51-52	--	50-56	28	50-55	26	--	--	1 or 1d6
Megaceros	19	16	53	--	57-61	29	56-60	27	--	--	1 or 1d6
Stag	20	17	54	--	62-64	30	61-63	28	--	--	1
Great Stag	21	18	55	--	65	31	64	29	--	--	1
Female Deer	22-23	19	56	--	66-70	32	65-70	30	--	--	1 or 1/2 d6
Pronghorns (Antelope)	24-29	20	57-60	26-27	--	--	--	--	--	--	6 + 3d6
Mountain Goats	In craggy regions, often above the tree-line.										3 + 3d6
CAMELS	*In dry plains regions only -- displacing horses or else in addition to horses.										
Protolopus	30*	--	61-65*	28	--	--	--	--	--	--	1 or 1d6
Stenomylus	31*	--	66-70*	29	--	--	--	--	--	--	1 or 1d6
Oxydactylus	32*	--	71-75*	30	--	--	--	--	--	--	1 or 1d6
Procamelus	33*	--	76-80*	31	--	--	--	--	--	--	1 or 1d6
Tracks/Signs/Sounds	34-00	21-00	81-00	32-00	71-00	33-00	71-00	31-00	--	--	

In addition to the above animals, those listed in the encounter tables in C&S would also be encountered in pre-Ice Age/Ice Age worlds.



The Dragonlords

It was long, long ago, during the First Age of the world before the Great Ice, that the fierce Dragonlords of Hss'Taath appeared. Indeed, until only recently, the Kindred Races referred to the dinosaurian Hss'Taathi as the Ssmaradgae (singular: Ssmaragdus), a name derived from the Old Teuton "Smaragd" or "emerald", apparently first applied to the saurians when the earliest reports of the race were received from frantic mineworkers at the Kaarloch emerald mines. It was actually believed by many that these strange and terrible creatures had somehow risen from the very essence of the emeralds in the mine.

The Kaarloch mines were closed, the entrances caved in to prevent the escape of the saurian horror into the surrounding countryside. However, tales of the "Dragons in the Earth" were told and retold for a generation, the story eventually becoming more legend than history. Then other reports began to reach the civilized lands of the Ancient Kingdoms, reports of entire clans and nations of strange retilians who kept veritable herds of "Dragons" as food animals and mounts. At first, the travellers who told such stories were counted as liars and fools, amid much laughter. The laughter ceased, however, when the borderlands of Valdusar, the eastermost of the Ancient Kingdoms, began to suffer the ravages of attack by terrible "Dragons" which descended on men, herds and flocks with a ferocity that could not be described.

What happened after that is unclear and can be reconstructed only in part from the pitifully few fragments of the ancient manuscripts which survived the fiery collapse of the nations of the First Age and the time of the Great Ice which followed. Indeed, it was only through the discoveries of our incomparable resident Sage, Anachronus Archimage, that we now possess even a glimmering of the truth. For seven years the worthy Sage sought out the fragmentary remnants of the history of the First Age, travelling to many lands, pondering the most ancient of scrolls, and listening to the old legends of the First Age as remembered by the eldest of the Elvish Kindred. Finally, it was clear to him that he would have to venture to the dread Dragon Isles in the midst of the Boiling, Sea, for it was there that the last of the Dragonlords were believed to dwell.

For three years nothing was heard of the worthy Sage. Even his family and closest friends gave up all hope and believed him lost or worse, whereupon he returned with several awesome companions, mighty saurians that walked on two legs like men -- the legendary Dragonlords who had long ago overthrown the mightiest of the Ancient Kingdoms! In his now famous treatise, Commentary on the Hss'Taathi Dragonlords, Anachronus writes of his arrival in the Dragon Isles:

No sooner had our ship anchored in the bay but we were attacked by a great sea monster with a Zong, sinuous neck on which was a head so terrible that men could not Zook upon it without knowing soul-searing terror. The monster stood so high above the ship that it easily plucked the scurrying crewmen from the deck with its terrible jaws, one after another, swallowing each in a single bite and returning for the next. Our spears and arrows did not seem to do it any harm until one brave archer loosed his shaft into its eye, whereupon the creature went mad with pain, reared out of the churning waters of the bay, and crushed the ship into splintered wreckage with its ponderous bulk....

(Dragonlords, BK I, 217-224)

Of the escape of the Sage and a few crewmen and their perilous adventures ashore, little need be said here, for the tale of their travails is now sung amongst the nations. Finally, the search came to an end:

It was after thirty and seven days of continuous, terror and the loss of nine-teen of the twenty-two survivors to the maniacal attacks of the many and various Dragons that infested the isle that we came upon a party of the Dragon-lords. That they were not mere beasts was clear to us, for they bore weapons of metal and wore cloth about their loins and armour of leather or heavy metal scales, and one rode upon an awesome mount, a four-footed Dragon clad in armour of metal plates and scales like that of its rider. We halted, as did they, a hundred paces separating us. Then one darted forward as if to attack us. Bort, the second mate, brought up his crossbow to shoot but I prevented him and stepped forward. The saurian checked its charge a pace from me and hissed. Clearly, this was speech but I could not respond in kind; where-upon the creature attempted to strike me with its clawed hand. Reflexively, I blocked the blow with my wizard's staff and reposted, giving the beast a mighty blow under its chin which instantly felled it, to the surprise of all who witnessed it. The other saurians started forward, clearly angered, but the one on the ground hissed and snarled at them, and they halted again. Then he whom I had felled rolled to his belly and made motions up and down like that of a knight in practice to push himself up from the earth in full armour. The thing was familiar, and I remembered the bobbing motion of lizards who confront each other and hiss and threaten to establish supremacy. It was as if a light dawned in my mind, and I cast down my staff to assume a similar position, only I did not push up and down but remained parallel to the ground, my arms fully extended. In an instant, all was well, for the saurians approached with friendly demeanor, and the one I had felled got to his feet and gripped my shoulders firmly but gently, raising me up also....

(Dragonlords, BK IV, 429-450)

Thus it was that Anachronus met The Challenge of the Hch'ait Lord Tss'ess'kai and won the admiration and approval of his mighty Hold. The survivors were taken to a place of safety and the Ssk'al'stah (or "Voice") Ssk'Taa'saal, the saurian whom he had felled, undertook to teach him the exceedingly difficult tongue of the Hss'Taathi:

For three long months I laboured mightily to master the sibilant tongue of the Dragonlords, no mean feat as any student of language will know; for the mouths of men are unsuited to the hissing speech of the Hss'Taathi. But I persisted and eventually attained a passing degree of fluency with the language....

(Dragonlords, BK V, 43-46)

Of course, the sheer Mastery with which Anachronus came to speak the Hss'Taathi tongue is known to all students of languages, and his Grammar of the Hss'Taathian Speech and Writings is an indespensible textbook to any translator or herald seeking to learn the Saurian Tongues. Further months passed, during which Anachronus listened to the remembered history of the race and eventually journeyed to their great shrine in the smoking crater of the high volcano that stands in the center of the largest of the isles.

There I was accorded the great honour of being allowed to examine the brittle, yellowed fragments of scrolls so ancient that, I was told, they had been written before the time of the Great Ice, when the Dragon lords had stood in domination of much of the world. And with my ability to read these venerable parchments came a realization that chilled the marrow of my bones. All the legends had been wrong. The Hss'Taathi had not issued forth from emeralds, as superstitious miners and thoughtless men believed. Nor did they come from the Eastern Wastes or the steaming jungles of Arathorn. And those who claimed that the Ssmaragdae had passed from daemonic climes to this world were revealed in their ignorance. No, I, Anachronus, have read the writings. In their own words, they came from "a land of swamps and warm seas and primaeval forests of fens and ancient trees, rich in Sss'Haasst (Dragons), the Hch'ait'Ssk'al'sss'kaa or Land of the Lord Ssk'al." No, this was not in our earth, but another place, a land populated by many and various Dragons not of our world.

(Dragonlords, BK VIII, 586-598)

Thus, it was that all of the clues came together for the Sage. In the days before the Great Ice, according to the ancient historian Tihel of Valakor, a star "shone forth with such a great light that even the full moon was dimmed beside it and the hearts of men were filled with a mighty dread." Soon after that time the "Dragons" of Kaarloch were encountered, and much later the "Dragons" came from the Eastern Wastes to terrorize and pillage Valdusar. And of the Fall of the Ancient Kingdoms much was learned. In the ancient Hss'Taathi fragments the worthy scholar found a particularly cryptic passage:

We Lords of the Ch'aitkhe T'sss'tah entered into the land, and all was strange and unlike any other land in the Realm of Ssk'al. There we met Softskins who knew not the Challenge and stood before Us in open defiance, slaying Our Ssk'al'stah against aZZ custom and usage of Noble Races. These We slew for their impiety; and We found them weak while We were strong in the service of Ssk'al. Yet their Hold-mates were also defiant and would not accept the Submission and came against Us with the wrath of the Hch'ait'kaasst (perhaps the

name of a terrible Dragon?) in bZoodrage, their numbers beyond Our counting. So it was that the Ch'aitkhe T'sss'tah bade the Hssaikh'ai to draw back The Host and We returned to the forestlands and found the Way of Ssk'al and came back again into our own land. The Softskins pursued at a distance, fearing Our might, and they would not approach Us too closely. Thus the Way of Ssk'al We found through the aid of the Khaariikha and the Egg, but the Softskins could not find the Path and so could not come into the Land of the Lords. And We summoned our Hold-Friends and told Them of the impiety of the Softskins and their hatred of the Egg, and We returned with a great Host to destroy the vile servants of the Challenger who had so wrongedBeloved Ssk and Her Egg. We overthrew the Warhost of the Softskins and put the collar on them and made them Khuihh. And the Hssaikh'ai became Ch'aitkhe (overlords) in Their Own Right, and even the common warriors became Sst'taist't (Lords) with Their Own Holds, for the lands were wide and the Softskin Khuihh many, and few Ch'Haasst were in the land to ravage the herds and slay the Faithful. Thus We ruled the lands even to those across the seas....

(Third Hss'Taathian Fragment)

Anachronus notes that it is only in the Third Fragment that there is clear mention of a "Way" or "Path" from the Land of the Lords to this world. Indeed, the scholar has postulated that there was some form of "gate" between the two worlds, somehow linked with vast and unknown forces unleashed by the brilliant star mentioned by Tihel. In any event, the Ancient Kingdoms were cast down and most of Mankind was enslaved, with a few freemen fleeing to the woods and the mountains held as final strongholds by the hard-pressed Elves and Dwarves against the saurian Dragonlords. For more than ten centuries the Dragonlords ruled in the earth, digging their great Holds beneath cities and in rocky hills beneath towers and citadels, governing the lands of men with an iron fist. And the terrible saurians came into the land as well, even those the Dragonlords themselves feared and hated.

Then it passed that a terrible fear overtook the Dragonlords, and the Hss'Taathi began to withdraw to the world from whence they had come. In the Ninth Fragment, Anachronus found the answer to this hitherto mystery:

This was not the Egg of Ssk'al! Lamentation and dread filled the hearts of the Servants of Ssk'al, and We made ready to return to the Egg We had so evilly deserted. Fear was in our hearts, for We had abandoned Ssk'al to the malice of Challenger. Such an Evil is not to be borne. Ssk! Have mercy upon Us, for We did not know. We have failed in Our Faith. Vaa'Nal'Sssst, turn Your wrathful face from Us, Old Watcher, for We are but Egglings ignorant of the Great Truths. Ssk'al, accept Our service again! We grovel before You. We abase Ourselves and crawl upon the earth before You. Mourn, 0 People of the Holds, for We have turned aside from the Guardianship in Our greed and Our foolishness...

Even as the Hss'Taathi began their great retreat to their own world, the free men and their allies amongst the Kindred Races rose up against the Dragonlords. Lead by Arik the Strong, the Elf Lords Baran and Ethionel, and Thorin Bloodaxe of the Dwarves, the Kindred Races stormed the Hss'Taathian stronghold of Vendykaar, beginning the High Crusade to rid all the earth of the Dragonlords. In his great History of the Four Races, the thirty-seven volume definitive study of the history of Archaeron, Anachronus wrote:

The destruction of Ssmaragdae power lay not so much in the strength of the rebels, but seemingly in the very structure of Dragonlord society. No Over-lord would recognize the authority or precedence of any other, and thus the Ssmaragdae were fatally divided amongst themselves by petty jealousies and the desire for personal power. Only too late did the Ssmaragdae realize their doom was upon them. They fled from their Holds and disappeared into the wilderlands, never to be seen again. Others, cut off from retreat, fought with desperate courage against the now overwhelming numbers of the wrathful Kindred Races, but holding after holding fell before the onslaught. The survivors now turned to evil magicks and bred and cross-bred the hitherto limited numbers of monstrous races and creatures -- Goblins and Trolls and Giants --and other nameless horrors that should not be named to augment their dwindling ranks and swell their armies. In this evil they were aided -- to the shame of all Mankind -- by traitorous mages and foul men who had turned on their own people to serve and prosper in the service of the Enemy. All was to no avail. Outraged beyond endurance, the Kindred Races broke the power of the Ssmaragdae and avenged their thousand-year bondage in the blood of the Dragon-lords and their foul servants; and not their fierce warriors and their legions of monsters, not even their terrible War Dragons and Firedrakes could save them.

(History, vol. I, BK. III, Chap. xxiv)

For all his youthful wisdom, Anachronus had not been in possession of all the facts when he wrote the History, and now he wishes to correct his errors. The Hss'Taathi were not, he now asserts, responsible for the monsters that still plague the earth. It appears that the Hss'Taathi had merely captured men and women and made them slaves when they first came into the earth. Naturally, these slaves had offspring. It is an inviable custom for all Hss'Taathi eggs to be "ooscoped" (see below). The Softskins were Khuihh Slaves, possessed of a definite caste in Hss'Taathian society, and thus their offspring had to be scoped like all members of the society. This was a process which taxed the skill and ingenuity of the Khaariika Oomancers to the limit, for the Softskins did not lay eggs. Yet the thing was done, and the human children were divided as to caste. Indeed, some rose to very high rank amongst the Hss'Taathi.

The trouble appears to have begun in the Hold of Aah'sss'kaa, which now lies beneath the Western Sea. Apparently, some of the children of the Softskin Khuihh were kept in the Chamber of the Glowing Rocks, and over the generations they changed. After a time, some of these off-spring became so altered that they could no longer interbreed with ordinary men and women. These changlings evolved in the centuries into the Trolls and Goblins and Ores and Hobgoblins now feared in the earth. Other creatures changed as well, and these, too, were somehow also exposed to the mysterious green light of the Glowing Rocks, producing many of the monsters that now haunt the wilderlands and the subterranean caverns and ancient holds of the long vanished Hss'Taathi. Since these all served the ancient Dragonlords at one time or another, the Dragonlords were blamed for their creation. The Firedrakes, for example, appear to be a terrible mutation of some saurian carnivore that passed through the Gates between the two worlds which once were found in diverse places throughout the earth. The same is true of Wyverns and the Great Serpents that dwell in the sea.

When the Dragonlords were overthrown, the Kindred Races began the task of hunting these monssters down, a task which is still pursued today by intrepid bands of adventurers who venture into the wildernesses and the places of mystery beneath the earth. However, soon after all the Dragonlords had left the earth or else were slain, save for the remnants dwelling in the Dragon Isles, the Time of the Great Ice befell the world. Thus passed the First Age beneath the eternal snows and the great glaciers that covered the glory of the ancient cities and palaces and reduced men to barbarism. The great dinosaurs (Dragons, to the natives of Archaeron) passed away in the savage cold and ice, but some of the monsters survived to plague later generations.

Only the Hold of T'sss'tahke, now ruled by Lord Tss'ess'kai, remained unassailable in the tropical clime of the Dragon Isles by virtue of its location in the Boiling Sea and the terrible might of the dinosaurs and the few remaining Firedrakes which guard the Isles, It appears that the "Gates Between Worlds" have largely disappeared, but travellers still bring rumors of terrible "dragons" encountered in distant lands and regions of almost tropical climate in places where the lands round about were barren and cold. These rumors Anachronus suggests are definite clues that some "Gates" still exist whereby brave adventurers could cross into the Saurian World; and he urges that men seek out such places in the interests of expanding our knowledge.

Now that the worst of the Kindred Races' fears of the Dragonlords have been soothed by the discoveries of Anachronus, from time to time a party of Hss'Taathi leaves the Dragon Isles in search of The Way in response to rumors that reach their ears, hoping to find a "Gateway" back to their kindred and their native world. Fortunately for all, the intervening ages between their domination of the earth have dimmed the memories and the bitterness of those dark times for Men and Hss'Taathi alike; and meetings between the races are not so bloody as they were in the past. Indeed, not a few friendships have sprung up between saurian and human as tolerant and understanding men have discovered the high nobility of the Hss'Taathi. And thus it is that members of the Kindred Races have sometimes joined brave Hss'Taathi in their quest, seeking a Gate to a new and terrible yet fascinating world out of their sheer love of adventure.

As for the Hss'Taathi who remain on the other side of the Gates in the world of Dinosaurs, the memory of the Softskins has long faded to mysterious legends and a painful guilt, deeply buried of a duty once failed. Those of the Softskins who accompanied them to their world were unable to adjust and died out. Thus the Hss'Taathi came to forget all knowledge of the Softskin Humans.



The Hss'Taathian Religion

The Hss'Taathi are oviparous creatures, and thus their religion has many references to eggs and to hatching.

The I'Liss'Ssk'al ("Faith") holds that the Earth is the Egg in which Ssk'al, child of Ssk the Sun, is slowly maturing. Ssk'al's mother, Ssk, created the World-Egg during the time of the Great

Challenge, when the Others attempted to seize her Hold. For a time it appeared that they might succeed, but they were defeated and their stature was reduced so much that today the Others are only points of light wandering through the night sky, trying to find someone from Ssk's Hold who is willing to desert. Occasionally a deserter will be seen streaking through the night sky, either towards or away from one of the Wanderers, but Ssk's Hold is so numerous that their numbers never seem to dwindle.

There are still occasional newcomers who come blustering up to Ssk in Challenge, flaring brightly in the heavens for a time, their tails illuminating the night sky as they charge toward the Hold of Ssk. But always they are unable to gather enough strength through desertions and end up fleeing back into the cold darkness from whence they came, eventually becoming lost in the horde beseiging the mighty Hold of Ssk. Likewise the Wanderers meet occasionally and plot their next Challenge, but always they part without resolving anything.

Thus it is that Ssk's power is uncontested, and all appears calm in her Holding..

But it is not so with the World-Egg. Ssk's Egg was not hatched in its time, due to an evil spell cast on it by one of the Challengers (whose identity is unknown; for if it were, Ssk would surely slay him and all in his Holding]). Yet the Egg still lives. So Ssk set her Ssk'al'stah, the Old Watcher, in the sky near her Egg to tend and protect it in the night's darkness and to report to her periodically. The Old Watcher, Vaa'Nal'Ssst, no mean mage himself, created the Hss'Taathi to serve Ssk'al even as the Old Watcher stood guard above. Even now he tirelessly turns his shining face around and around the heavens, so that he looks at every corner of the sky once a month. Occasionally, he reports to Ssk. At such times he interposes himself between her and her Egg, that she will not in her rage and her frustration break it. Ssk always calms, though, and the Old Watcher removes himself and returns to his great charge.

Sometimes the Old Watcher, staid though he is, becomes suffused with anger as he contemplates the Egg and the evil done to it. At such times, his face is a dull red, his anger terrible to behold. Fortunately, this too passes.

It is the Hss'Taathi's duty to know Ssk'al so that he might be aided whenever the enchantment is ended and he emerges from his Egg. Thus the surface of his Shell is mapped with all possible care and as extensively as possible, though the "Voice" of Ssk'al (who do most of the charting) have successfully mapped only a small portion.

Those who are devout in their service of Ssk'al will become numbered in Ssk'al's Holding after their death. But they will have to wait "in-the-Egg" until Ssk'al hatches.

Ssk'al wants only the best in his Holding. Thus only the Hss'Taathi who excel in their station can hope to be welcomed by Ssk'al. Ssk'al will want no traitors, no caste-junOers, oath-breakers, apostates, or cowards in his Warhost when he greets his mother Ssk. He will want Hss'Taathi who never deserted Hold except during a Challenge, who always fought bravely, who showed proper deference and loyalty to their Hch'Ait Lords-in-Holding, who had large and powerful Holds, who always cared properly for their egglings, who were just and honest in dealing with their subordinates and inferiors. Ssk'al will want Hss'Taathi who died in battle fighting for a just Hch'Ait Lord-in-Holding, who were as brave in battle as those in a Lord's Challenge, who did not desert a Lord without good reason, and never simply for money. He will want those who have earned the respect of his equals and the eye of his betters. He will want Hss'Taathi who served the cause of knowledge and applied their knowledge wisely and only to advance the cause of their Lord and all Hss'Taathi, and never for crass material gain. He will want only those who did not use the powers he gave them foolishly or against one who was a good and loyal vassal and servant of Ssk'al and those whom he placed in Authority in the land.

Those who Ssk'al does not accept into his Holding will be doomed forevermore to find whatever menial positions they can amongst the minor lights, and they will hold puny, poverty-stricken Holds until the Last Days.

Of the Hss'Taathi religion, Anachronus the Sage has written:

There is little wonder that the Kindred Races came into sudden and bloody conflict with the Hss'Taathi. When Prince Maraeth marched forth with his army to defend his realm against the saurians who had suddenly appeared in its midst, he did not understand the meaning of the "Challenge" issued to him by the Ssk'al'stah and had the "Voice of Ssk'al", a Priest acting as a Herald, sacrosanct and beyond injury in Hss'Taathi society, and he slew the Voice. In so doing, he committed a dispicable and cowardly deed that inflamed the wrath of the saurians beyond controlling. But how could the Prince have known that the slaying of the Ssk'al'stah of the Ch'aitkhe T'sss'tah would start a war that would all but destroy Mankind and Civilization?

Thus I argue that it is always better to know your enemies well. The Ssk'al'stah :d not "charge" toward the standard of the Prince to slay him, merely to give a ritual "Challenge" to do battle in much the same fashion as will a human herald. To interpret the ritual as a deadly attack was natural because the customs of Men and Hss'Taathi differ greatly. If such a thing had been done to a human herald, all know the blood that would flow as his comrades avenge the deed. As it is with us, so it is with the Hss'Taathi. To see their revered Priet butchered so murderously before their eyes touched off a conflagration that engulfed our world. But worse, it became a Crusade, with both sides warring for beliefs they thought were just.

(Commentaries, BK X, 895-910)

After destroying the "Softskin" army of Prince Maraeth, the Hss'Taathi questioned some of the survivors who had come into their power. It was a slow process, for communication was very difficult. But the facts finally emerged. Anachronus quotes from the Fourth Fragement:

The Soft Ones (Anachronus notes: Hss'Taathi are exceedingly hard pressed to tell the difference between members of any of the Kindred Races and refer to all as Softskins or Soft Ones!) said that they believed that their God lived in the sky like Ssk, but 'O the shocking and blasphemous admission escaped the lips of one who said that their God had exiled his Worst Enemy into a prison deep within the World Egg! Then We knew that the Soft Ones were not creatures of Ssk at all. These spawn of much and slime were the loyal vassals of the Nameless One, the Challenger who had falsely and basely imprisoned Ssk'al in His Egg! These devils We slew, and the slaying was long and agonizing.

It is clear that the Hss'Taathi suffered a shock that rocked their religious beliefs to the foundations when they first met intelligent creatures not of the saurian race. There was pro-found doubt at first about the whole Hss'Taathi mission. Could it be true that Ssk and the Old Watcher distrusted the Hss'Taathi so much as to think that they needed the help of the pathetically weak Soft Ones to fulfill their mission of protecting Ssk'al? But the doubt vanished in an instant when they discovered that humans believed in a religion which appeared to serve a divinity in direct opposition to Ssk and Her Son, a pure accident born in the difference of two cosmic myths.

The Hss'Taathi eventually reached the conclusion that not all Soft Ones were evil, and that any who could be won over and convinced to "desert" to the Holds of those loyal to Ssk would be spared. But the others who continued to serve the Challenger would have to be slain out of hand. They declared their "Crusade" against the Challenger's Holds on the shell of the World Egg -- even as the Kindred Races declared a "Crusade" against the ravening hordes who tortured priests and their flocks for their beliefs! Thus the Golden Age passed away in a sea of blood.

The fact is that, so long as one is a "servant of Ssk", Hss'Taathi tolerance of religious differences is considerable. There is no belief in "original sin", no organized dogma or creed in which all must believe. The only "heresy" is denial of Ssk'al. Otherwise, when a new thought concerning the "religion" is voiced, it is either tolerated or someone takes umbrage and issues a "Challenge to Death". As for other religions, the Hss'Taathi immediately translate it into terms of his own beliefs, judges whether the new religion is pro-Ssk'al or anti-Ssk'al, and acts accordingly.

The Hss'Taathi also regard asocial creatures with intelligence (like dragons, trolls, etc.) who live in groups no larger than a large family to be no threat, except insofar as they cause loss of life, property damage, or other injury to the Hold or its members. Such being are held to be outside the duty of all social creatures (intelligent beings who live in true societies) to protect the Egg of Ssk'al. Thus such creature cannot be expected to aid or to effectively oppose the eventual birth of Ssk'al. Some of these creatures were mutated Softskins enlisted for the Crusade, but that was of little import. In the end, the choice of how to deal with the asocial creatures was a thing left for individual Hss'Taathi to decide. This tolerance (often reciprocated by the "monsters" with whom the Hss'Taathi were in contact) was sharply contrasted by the determination of the Kindred Races to destroy all nests of Evil wherever they could be found. Clearly, the experiences of the Kindred Races during the Domination left their scars many generations hence, after all knowledge of the time was lost.

It was long after they had won domination over an entire continent that the Hss'Taathi discovered their great error: this new land was not on the Egg of Ssk'al at all! The Softskins had not opposed Ssk'al. They had not aided the Challenger. Stunned by what they had learned, they began their withdrawal back to the Ss'ait'kaa or Land of the Lords, for they had been "led astray" and had deserted their duty to Ssk'al by leaving his Egg to go to another in which an Enemy of the Softskins had indeed been lawfully imprisoned by their Great Lord-Holder. Even as the retreat reached its height, the counter-attack of the Kindred Races began. The whole thing was a total "botch-up" from the paint of view of everyone concerned, once the facts became known to all.

Thus it is that the few Hss'Taathi remaining trapped in the world by the cataclysm of the Great Ice and the disappearance of the last known Gateways have entered into an uneasy truce with many of the Kindred Races. Theirs is the desperation of the "Lost" who long to return to their true home and their duty. As for the Kindred Races, there is a growing eagerness to see them on their way -- just in case...

As a final note on Hss'Taathi religion, the Priests or "Voices of Ssk'al" are the recognized authorities on religious matters; for they do speak directly to Ssk'al and repeat his words to other Hss'Taathi -- or so all believe. However, itis often said that Ssk'al "speaks with many Voices", and it is therefore uncertain as to what is Proper and what is not. It is the belief of the Hss'Taathi that all the "Voices" have a voice in proper activities, that differences will arise as a natural development. This when consensus is reached, all believe that it must be the Will of Ssk'al alone; it is held that the Hss'Taathi are, by their very nature, incapable of doing anything that would be contrary to the wishes of Ssk or the Old Watcher in their protection of Ssk'al and the World Egg. Once agreement is reached, then, any person or race going counter to that view runs grave risks. Now that these things are finally known, the Kindred Races studiously ignore religious discussions with the saurians.

The Hss'Taathi

The Hss'Taathi are a saurian race, warm-blooded descendents of small hunting dinosaurs who somehow survived the general destruction of their kind. They are a highly intelligent and accomplished race, in many ways fully the equals of Mankind; and while they have a distinctly saurian cast to their features and over-all appearance, they are almost as far removed from the lower reptiles as we are.



Physical Description

The appearance of the Hss'Taathi varies considerably from caste to caste and from tribe to tribe. However, all Hss'Taathi do have a coating of short, fine hair which is typically of a slate-grey or greenish-grey color; but both hair and skin will vary dramatically in color from a distinctly greenish hue to green-grey, flesh=color with a tinge of yellow, yellow-brown, and red-brown. There is also the rare individual who is an albino (pure white) or a melanist (solid black). Pebbled skin is sufficiently tough to compare favorably to banded armour.

The Hss'Taathi are bipedal creatures who stand erect on two powerful legs and use their large tails for balancing. When a Hss'Taathi walks or runs, he appears to tilt forward, his tail held out almost horizontally behind the creature to balance him and to provide a sureness of foot quite unexpected by those unfamiliar with the race.

A common characteristic is the crest. Though the size of crests varies, all Hss'Taathi have at least some claim to one. The crest is formed of a chitinous material which grows from the skin, and they are often trimmed, polished, and painted to denote fine gradiations in caste and rank. The crest begins on the crown of the head and extends the length of the spine, with individual triangular spikes the longest on the back of the neck. High-caste Hss'Taathi have access to secret methods of encouraging the growth of their crests, and they may reach as much as 8" in length as a result. Of course, Hss'Taathi clothing and armour are designed to accommodate the crest.

The eyes are especially dintinctive, with the exposed eyeball being of a whitish-blue tint that becomes a vivid red when the creature is aroused. The pupils are yellow or orange and are shaped in the slit characteristic of all reptilians. Most disconcerting is the unblinking stare with which a Hss'Taathi may fix the object of his attention.

All Hss'Taathi have a characteristic throat pouch which is infalted (involuntarily) whenever the creature is extremely angry or frightened. When inflated, the individual hairs on the throat sac are separated to such an extent that the Hss'Taathi appears to have a bright red balloon on his throat with patterns of hair color. Fon special display, the throat sac is shaved, often dyed, and sometimes even tattooed. When deflated, the throat sac seems to be just so much loose skin beneath the Hss'Taathi's chin.

Clothing consists of at least a basic loincloth-like wrapping about the thighs, waist, or base of the tail. This can be complemented by wound leggings, tail-wrappings, and loose tunics.

The higher the caste, of course, the more refined and elaborate the clothing. High-caste Hss'Taathi often wear long flowing robes, usually split up the back to accommodate the tail. Footwear ranges from none at all (everyone goes barefoot in the summer) to wrappings or spiked sandals (to protect the foot from winter snows). In the usual sense of the word, shoes are unknown.

The Hss'Taathi love cosmetics and jewelery. Dye for the fur, paint or tattoos for exposed skin, enamel paints for the nails and crest -- the well-to-do Hss'Taathi is rather a peacock when at ease. Naturally, the lavishness of cosmetics will reflect the wealth and status of a Hss'Taathi. Further, the creatures will often wear•a substantial portion of their wealth in the form of rings, arm bracelets, belts, pendants, necklaces, saches, etc.

The most unusual feature of the Hss'Taathi as a race is the singular lack of distinction between the sexes except for the brief mating season. Physically, males and females are similar in size, general appearance and strength, with only subtle differences in crests, tattoos, and dye and paint patterns signalling the difference to the trained eye.

Hss'Taathian Social Castes

The strata of Hss'Taathian society are clearly defined. There are essentially eight castes of saurians: the Hch'ait, Sslissi, Hssiakh and T'kah warrior castes; the Ss'issike hunting caste; the Htlaii and Htikkh priestly and mage castes; and the Khuihh servant/slave caste.

Characters are born into a given caste and with few exceptions, remain in that caste for their entire lives. Each caste has about the same number of males and females, with no distinction made between the sexes with regard to social roles.

The Hch'ait Warlords

The Hch'ait are born warleaders and can be compared to human Chivalry when speaking of rank and military prowess. As soon as the Khaariikha casts the "Ooscope" of a hatchling's eggshards and discovers it to be a born Hch'ait, the male/female hatchling is carefully isolated from the others and is raised to assume the responsibilities and rigors of military leadership. Every aspect of Hch'ait upbringing aims at producing the skilled warleader, and in both tactics and personal feats of arms the typical Hch'ait outclasses all but an exceptional few in the lower castes.

Like the feudal knight, only Hck'ait are permitted to wear Hch'aissst (Noble Armour) or to bear Hch'Kaasst (Lordly Weapons). None save the Hch'ait may ride the dreaded K'Haasst or War Lizard into battle.

Not all Hch'ait become Lords of Holdings, and many remain "vassals" or lesser nobles in the warhost for their entire lives, functioning as an officer corps for the ruling Hch'ait Lord. To attain overlordship, a Hch'ait must issue a "Challenge" and acquire a following. (See "The First Hold.")

The Sslissi Heroes

The Sslissi are born warriors, and only those born into the caste may call themselves "The Companions of Glory". Sslissi are superior specimens of Hss'Taathi warriorhood, invariably of tall and imposing stature, with massive musculature and great strength. Their ferocity in battle is legendary and compares most favorably with the bloodlust of the Nordic beserk.

Sslissi are permitted to wear the Hch'aissst (Noble Armour) and may bear Hch'Kaasst (Lordly Weapons), clear marks of their high status in Hss'Taathi military society. The designated Ssliss'Hch'ait or "Companions of the Lordly One" -- a rank approximating "Champion" -- are permitted to ride the K'Haasst or War Lizard. Other Sslissi may ride the Tss'Haasst or Hunting Lizards.

The Hssaikh Warriors

The Hssaikh or "Sword-Slayers" are the retinue of the Hch'ait Lord of Holding, the warriors of the household, and they look to their lord for all maintenance and honors. Outwardly, they often resemble in stature and general appearance the noble Hch'ait and a Hssaikh warrior can aspire to Lordly rank if he attains enough honors and deeds of valour,

In a few instances, Hssaikh of superior ability have risen to the highest rank, that of Lord Holder, by virtue of their Hch'Ssliss'a ("Noble Deeds"). Of those chosen few, a number actually achieved Warlord Rank, the greatest being the female Ch'aitkhe T'sss'tah, Conqueror of the Shadow World beyond the Way of Ssk'al, Slayer of Those Who Serve the Challenger of Ssk. Hssaikh so elevated in rank are given a "crash course" in tactics and the use of noble arms so that they may in all ways conduct themselves as befits their high status.

Hssaikh are permitted to wear the Ss'aissst (Warrior's Armour) and bear Ss'Kaasst (Warrior's Weapons). They may also ride the Tss'Haasst Hunting Lizard, but must dismount in formal battle unless given leave to ride by their Hch'ait Lord (who rarely refuses it).

The T'Kah Warriors

The T'Kah or "Spear-Slayers" are the rank-and-file infantry of the Hss'Taathi. Less imposing than the previous three castes, they are allowed to bear only the T'ss'kaasst (Hunting Weapons) and the pike -- the favorite close-order infantry weapon of the saurians. T'Kah may wear the Ss'aissst (Warrior's Armour), but never armour of metal. T'Kah are never permitted to use magical weapons, except by permission of a Hch'ait Lord as a mark of favor, and to draw weapons against a member of the Hch'ait, Sslissi, or Hssaikh castes except in war is punishable by the Kaa'nass'Ssk'al ("Banishment from Those Who Serve Ssk'al") -- virtual outlawry, with an offender being branded and turned free to wander outside the holds, fair game for anyone who can kill him.

As a sign of favor, a T'Kah who distinguishes himself with Hch'Ssliss'a ("Noble Deeds") can hope to be raised to the Hssaikh.

The Htlaii Priest/Mages

The Htlaii or Priestly Caste has no close parallel in human society. The nearest comparison would be a human mage in a religious order or a Cleric with magical training. There are three types of Htlaii, each significantly different in powers and functions:

- Ss'al'stah or "Voices of Ssk'al": Priests of the Egg.

- Khaariikha or "Oomancers": Diviners of the Egg.
- T'Ki't'k or "Those Who Return to the Eggs of the Ancestors": Metamorphs.

There is no priestly hierarchy as such, although the Ssk'al'stah or "Voices of Ssk'al" almost approach the status of a formal hierarchy. Rather, these priest/mages are devoted "Servants of Ssk and her Son Ssk'al" who perform certain religious rites as well as more "normal" magick.

Htlaii rarely use any weapons besides those which Ssk and the Old Watcher have endowed them --•namely Iss't'aa ("fangs") and Iss'thaa" ("claws"), though it is permitted to use Hti'Kaast ("Weapons of the Servant"), a form of combination brass knuckles and steel claws which augment natural weapons. Armour is rarely worn, but leather Ss'aissst (Warrior's Armour) is allowed.

The Htikkh Mages

The Htikkh or Mage Caste again has no close parallel in human society, for the Htikkh are fighters as well as mages:

- Ukait'Akh: "Worker of Magicks": a combination Fighter/Thaumaturgist/Conjuror/Alchemist/ Weapon smith.
- Ss'iss'k'akh: "Worker of Hunting Magicks": a form of Forester/Mage who always arises from the Ss'iss'ke or Hunter Caste and becomes a master of magical practices concerning aspects of forestcraft, hunting, and tracking.

Htikkh are rarely found in armour, but leather Ss'aissst (Warrior's armour) is allowed. They are permitted to bear any weapons they choose.

The Ss'iss'ke Hunters

The Ss'iss'ke are born hunters and closely parallel in their abilities the Forester class of character, except that they have no magical powers unless their Ooscope in "highly auspicious" at birth, whereupon they will receive three "natural talents" upon maturity and entry into the game.

Ssi'iss'ke are allowed only the T'ss'Kaasst or "Hunting Weapons", and they invariably specialize with the bow or the spear as one of their favorite weapon choices. Armour will be limited to the Ss'aissst and is invariably of leather. They are under the ban of the Kaa'nass'Ssk'al (see above).

The Khuihh Servant/Slaves

The Khuihh are equivalent to the "commoners" in a human feudal society and range from fairly will-to-do freeborn Hss'Taathi to slaves (prisoners of war) taken from any other race. Of all the castes, it is this one which provides for the greatest degree of mobility within caste, for Khuihh can be merchants, stock-breeders, craftsmen, even Thieves. Elevation to higher caste is difficult. They may bear Khui'Kaasst or "Permitted Weapons". They are under the ban of the Kaa'nass'Ssk'al (see Tikah, above).



The Hss'Taathi Senses

Because they are a race foreign to usual human experience, it will be instructive for players to have a general idea of the degree of acuteness of the various senses possessed by the Hss'Taathi:

Sight compares very favorably with that of humans. Hss'Taathi eyes are somewhat larger, allowing them a peripheral vision of almost 270°, making it hard to sneak up on one. However, the field of their binocular vision is about the same as in humans. Visual acuity is 20/20, the same as human sharpness of eyesight. Hss'Taathi see in color as well and on the same wavelengths as humans do except for a few angstroms farther into the ultraviolet. Their night vision is little better than human, and definitely is not good enough to make the race nocturnal creatures.

Smell is a sense perhaps slightly duller than that possessed by humans.

Hearing is excellent, despite the absence of exterior ears of any kind. Indeed, Hss'Taathi sensitivity to sound is legendary and extends to noises far too faint for humans to hear. Compared to human hearing, a Hss'Taathi could hear at 20 feet what a man could make out at 10 feet. But this sensitivity is balanced by the totally non-directional nature of the sense. A human is capable of locating the source of a sound within an arc of 5° and can unerringly point at it; Hss'Taathi are exceedingly lucky to come within a 30° arc either side of the sound source. A Hss'Taathi concentrating on listening will be seen moving his head from side to side as he attempts to "zero in" on the direction of the source, and only very loud or continued noises will improve his chance of locating the source. However, the distance to the source can often be judged with startling accuracy. To sum up, Hss'Taathi depend upon other senses confirming what their ears tell them about the environment.

Taste is very undiscerning. Hss'Taathi palates are sensitive enough to tell whether meat is rancid or spoiled, but the finer points of the culinary arts are lost on them. Hss'Taathi are totally carnivorous/insectivorour and will eat meat raw. They enjoy their food best when toasted over a fire, and do have methods of drying and preserving food for journeys, military campaigns, and winter storage. Several delicacies have been discovered by the race since their contact with mankind: heavily spiced meats and "stout" ale. They also have a preference for several species of "tasty" beetles and will pay well for them. Vegetables, fruits, and "sweets" are of no interest to them. It should be noted that this dullness of taste is a very weak spot when it comes to the matter of poisons, a fact often used to good effect by knowledgeable human prisoners.

Touch is not particularly developed in some respects. Hss'Taathi "hands" are hairless and are seldom covered. Because of the rather large claws which often extend from the fingertips to 4" or so in length, Hss'Taathi sense of touch is not particularly delicate. The fingers themselves are very thick in order to support the claws and give them strength. Thus touch is not at all acute as a sense, and dexterity with delicate manipulations is difficult or impossible to achieve. At the same time, the hands are highly sensitive to gradations in temperature and texture. An exception should be noted in the case of the Khuihh Servant/Slave caste, who have very modest claws and therefore considerably more dexterity and sense of touch than the other castes.

Heat Sensing is remarkably acute, for the Hss'Taathi are sensitive to heat sources in much the same fashion as are pit vipers. Consquently, they can sense the presence of warm-blooded creatures from 20 to 30 feet away, conditions permitting; and within 10 feet they can often locate the heat source with considerable accuracy. This sense is less acute in warm temperatures and more acute in cooler temperatures. In dark places, this sense is often used to sense the presence of others and is well-developed enough to permit Hss'Taathi to strike a dog-sized target with great accuracy.



Hss'Taathi Characteristics

The characteristics which a Hss'Taathi player-character or NPC will possess depends to a large degree on the caste into which he/she is born. The following table is presented to give players an idea of what the typical member of each of the various castes is like in terms of gaming characteristics:

Caste	Size	Wt	DEX	STR	CON	APP	BV	IQ	WIS	CHA	BODY	MA	CL	CCAP	PCF
HCH'AIT	6'9"	425	14	15	16	21	19	13	13	21	33	9	5	1190	20.8
SSLISSI	6'10"	475	9	15	15	17	11	9	9	12	35	6	3	1280	17.9
HSS'AIKH	6'3"	280	9	12	13	14	11	9	9	11	21	5	3	530	9.9
T'KAH	5'8"	170	9	12	13	13	11	9	9	11	15	5	3	320	7.5
SS'ISS'KHE	6'1"	235	16	12	13	14	11	9	9	11	19	5	3	450	9.2
HTLAII	6'9"	400	9	12	13	15	19	17	15	17	29	8	4	760	13.2
HTIKKH	6'3"	265	9	12	13	14	19	17	15	17	21	8	4	510	10.8
KHUIHH	5'1"	130	10	12	13	11	11	9	9	7	12	5	3	250	6.2

As each character is discussed, reference will be made to the above table. The castes will themselves be more completely discussed in the sections on the social structure and the character types. (Note: these are first level characteristics; experience will improve such variables as CCAP and PCF.)

Size and Weight: Hss'Taathi tend to be tall and massive as a genus; however, some are notice-ably larger than others. The Hch'ait (Lord) and Sslissi (Heroic Warriors) are huge. The Htlaii (Priest/Mages), though not fighters by choice or inclination, have the mass necessary to bowl over many a smaller opponent, a form of "personal presen-e" which often serves to give them a leg up when contending for power within the society. The Hss'aikh (Warriors) and Ss'iss'khe (Hunters) are less massive and powerful, yet still outclass the typical human. Htikkh(Mages) are not so small as to be unworthy of attention either, T'Kah (Warriors) are relatively small -- man-sized -- and form the bulk of the fighting strength of a Hss'Taathi "Hold". Khuihh (Servant/Slaves) by Hss'Taathi and human standards alike can be classified as "runts".

Dexterity: Most Hss'Taathi castes are not distinguished in their dexterity, especially when attempting some form of manipulative task. The thick fingers, intended more as braces for the fighting claws than as fine manipulative tools, prevent efficient performance of many tasks. Thus, with the exception of the Khuihh caste, Dexterity should be regarded as referring to such tasks as climbing, balancing, and combat related skills. Only the Khuihh have fair manipulative dexterity; all other castes have 1/2 x Dexterity when attempting such tasks as picking locks, etc. It is difficult to conceive of a Hss'Taathi Thief, but very dexterious Khuihh have sometimes succeeded at the trade. If a Khuihh Thief is contemplated Moving Silently and Hiding percentages are modified as follows:

- -10% if weight is between 160-250 dr.;
- -25% if weight is 260-400 dr.;
- -40% if weight is between 410-600 dr.;
- -60% if weight is 610+ dr.
- But, if the weight is under 90 dr. +5%.

Further, any Khiuhh rolling a Dexterity of 16 may roll 1d6: 1 = 16, 2-3 = 17, 4-5 = 18, and 6 = 19 Dexterity.

Constitution: Hss'Taathi are a healthy lot, with constitution scores well above "average", except in the case of the occasional "runt". The Pain Threshold for Hss'Taathi is calculated the same way as outlined for humans in the C&S Sourcebook (3 x Constitution + Strength), so the average for Hch'ait is 63%, and for most others is 51%. This compares with a typical human pain threshold of 42%: Also, Hss'Taathi are not susceptible to most human diseases (colds, pneumonia, rabies, and leprosy of the Tomb excepted), but they have their own ailments which will be dealt with under Hss'Taathi Physicians.

Wisdom: On the whole, Hss'Taathi are no less wise than humans; and Hch'ait, Htlaii, and Htikkh have substantially more, as a matter of fact, which seems to suit their pose as a Lordly Race. However, since the value systems of Hss'Taathi are so alien to human eyes, they are often not respected for their wisdom by the Kindred Races. Rather, it is their knowledge which earns respect. Strangely, the same is true of Hss'Taathi attitudes.

Intelligence: The Htlaii and Htikkh castes are, in general, extremely intelligent, and the greatest may exceed the limits of the best amongst the Kindred Races. The other castes are decidedly less intelligent, averaging slightly below human norms.

Voice: One of the major distinguishing characteristics separating Hss'Taathi and humans is the "bardic voice". Hss'Taathi have no lips; thus, their language consists of a great many sibilants and gutterals. When pronouncing Hss'Taathi words, the human player can achieve a fair approximation (though probably only partially intelligibile to Hss'Taathi) of the sounds by pronouncing the words as written, without moving the lips at all. CH, for example, is pronounced as in the German ach or Scottish loch; to pronounce it as the English church requires the lips to be pursed. KH is similar but more sibilant and less gutteral. Other letters are pronounced as they look, but remember not to move the lips. Moving the lips in any way will change the sounds considerably: for example, the caste name KHUIHH is pronounced just as if one is attempting to say "Kooey" without moving the lips.

Some results of having such a distinctive language are:

1. Few Hss'Taathi are eloquent in any normal sense of the word. They place little stock in the timbre of a voice. The important factor is clarity!
2. There are no "songs , and music tends to be percussive in nature (and surprisingly varied, withal).
3. There are epics and tales, but these are simple recitations rich in imagery but lacking the "musical" quality of verse.
4. Few Hss'Taathi speak human or Kindred tongues and vice versa.

For example, try reading a few sentences on this page without moving your lips at all, and then reflect on the fact that you grew up speaking the language. Human speech requires lip movement for clarity; Hss'Taathi language requires absolutely no lip movement for clarity. Also, Hss'Taathi sound variations are so subtle that it is easy for humans to make mistakes.

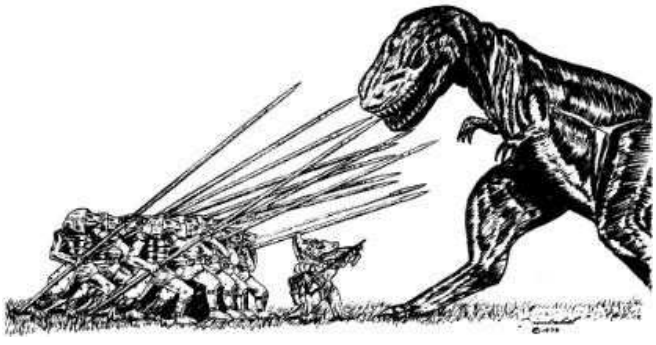
Naturally, since it is so difficult for them to do WELL, the Hss'Taathi have a special regard for one of their number who is a true orator! there is even a very powerful social status (the VOICE) reserved for such personages, whose sole job is to "translate" between two Hss'Taathi even those who speak the same language, whenever a "legal" or "political" matter is involved. It is sometimes said that Anachronus the Sage was the only human to have mastered Hss'Taathi speech to such fluency that he was even offered a position as "Voice" with the first Hold in the Dragon Isles when he went there to negotiate with the Hss'Taathi for his Prince, the King of Arden. Such a case is so exceptional as-to be unrepeatable. Across the races, a Bardic Voice of 1-19 = 5 to the listener of the other race; a 20 = 6.

Personal Appearance: Hss'Taathi standards of "beauty" are highly functional and refer to the imposing of nature of a person; his size, strength, and general fitness. Attractiveness literally relates to one's ability to "throw his weight around" by standing there and looking like he can "lick everyone in the place". Human-types dealing with Hss'Taathi can easily compute their "Appearance" by applying Hss'Taathi standards, as indicated for characteristic determination, with their size compared to Hss'Taathi sizes. Knights in armour can take impressive plate mail and plate into account.

Charisma is entirely a function of Appearance, Voice, Intelligence and Wisdom, with some adjustments made for the caste of Lords and Slaves. Non-saurians have a uniform charisma of 5 unless they have really IMPRESSED the Hss'Taathi. Anachronus the Sage, despite his 5'8" height, scored an impressive 26 because of his oratory skills, based on the Hss'Taathi system of charisma determination!

Fighting Skills: The Hss'Taathi are less accomplished in the final analysis than are high-level human warriors, but the Hch'ait and Sslissi castes are near superhuman on the average and prove to be devastating opponents even when of low level. High level fighters of the highest castes are capable of destroying a room full of typical human fighters, and they are very hard to kill.

Magick: The Hss'Taathi have a very rich and powerful magical heritage. The Voices of Ssk'al, the Khaariikha, and the T'ki'tk'k of the Htlaii caste are both priests and mages in that they serve the World Egg (see "Religion") and practice their magick in the name of Ssk'al. The Htikkh mages are more conventional magick users, the Ukait'akh combining the powers associated with several of the human magical classes, while the Ss'iss'akh is a form of Forest-mage. Except for the Ss'issiakh, all of the magical castes shun the use of weapons (except for natural weaponry), insisting that a mage should rely on naught but his own personal power to defeat his foes. Seeing as most mage castes are exceeded only by the Hch'ait and Sslissi in fighting ability, the Mages are quite capable of self-defense.



Language

Hss'Taathi may learn other languages in the manner outlined in the Complete Role Player's Guidebook. Amongst themselves, however, it requires an expenditure of language points to learn a saurian tongue equal to any human language for a human, and an expenditure of language points equal to those a human requires to learn a saurian tongue whenever a Hss'Taathi wishes to learn a human language.

Charisma & Leadership

Charisma is so important to holding on to followers or to advancing in certain areas of Magick that the Hss'Taathi have made increasing it a fine art.

For every 12 language points expended (as if learning a new language), a Hss'Taathi can increase his Charisma by 1 point. Under no circumstances may he increase his Charisma by more than 33% of his original Charisma score.

Charisma has the same effects on morale (of self and on others subordinate to a Hss'Taathi leader) of anyone who is a member of Hss'Taathi society L- including Softskins who have joined a Hold and have learned the language. Also, 1 point is added to the base Charisma of a Hss'Taathi who has learned a Softskin tongue for every Charisma point learned by perfecting one's speech.

For that is what the Charisma "boost" really is: perfecting one's ability to deliver a message, a skill highly prized by the Hss'Taathi. Mages who spend their time at low levels of experience "perfecting" their language skills ("Voices" and Hunter Mages) will be able to make adjustments to their magical abilities. The whole matter is of prime importance, Everything ultimately depends upon the impression one makes on others in a saurian society.

Hss'Taathi Society

The Hss'Taathi social order is based upon caste. A Hss'Taathi is assigned to a certain caste by his Ooscope, which is performed before he is fully hatched. Any clutch of eggs may contain eggs belonging to any caste, with the result that mothers are not particularly attached to the eggs they lay. However, after the Khaariikha (Oomancer) has Ooscoped the eggs, they are immediately segregated by caste and given to brood-mothers (Oo'soo'sst). Thereafter, she will be the guardian and protector of the clutch of hatchlings, and no other will have any claim on them as family. Significantly, Oo'soo'sst are always of the Khuihh caste, but they bear a special relationship with their "offspring" when they mature and may call upon them for personal favors -- as is only the due of a "mother". Oo'soo'sst are typically the wisest, most intelligent, and most devout of the female Khuihh, and they are much honored amongst the Hss'Taathi.

Given the vast differences between the adults of the various castes, it is surprising to the uninitiated that the Ooscope should be so accurate a determiner of the traits and abilities of a newly hatched Hss'Taathi. However, it should be remembered that the rite has been practiced for thousands of years, and the Khaariikha are very knowledgeable about such matters. They have accumulated lore of Eggs at their disposal, and thus they are most sensitive to even the slightest variations in shell size, shape, and surface speckling which might betray the true nature of the hatchling.

Of course, there are always "grey" areas. For instance, a Hch'ait Lordling who has very low scores in his characteristics will seem much less Hch'ait-like than might a Hssaikh or even a Khuihh who has high scores in his characteristics. Also, there are times when a character feels that he really "belongs" in another caste and may petition for reassignment. However, while the petition may be granted, the Ssk'Aal (Will of Ssk) may have been violated and the character might not prosper in his new caste nearly as much as in his Caste of Birth (Oo'Ssk' Aal). To permit some player "mobility", the complex ritual of reassignment is simplified (see "Determining Player Characteristics"), but it should be understood that the petitioner in fact had to request the Khaariikha and two members of the caste he desires to enter to grant his petition, with many "proofs" and arguments advanced for and against the request. In any event, the character must meet the minimum requirements of the caste he desires to enter:

Hch'ait 6'2" + height, Strength 10, Constitution 11, Dexterity 9, Bardic Voice 11, IQ 5, Wisdom 5, Appearance 11.

Sslissi 6'7" + height, Strength 10, Constitution 10.

Hssaikh 6' + height, Strength 9, Constitution 9.

T'Kah 5'1" height, Strength 8, Constitution 8.

Htlaii Bardic Voice 11, Intelligence 9, Wisdom 10, Alignment 1-12. In addition sub-classes require:

- Ssk'al'stah ("Voices of Ssk'al"): Bardic Voice must be 12.
- Khaariikha (Oomancers): Dexterity must be 9.
- T'ki't'k (Matamorphs): Constitution must be 10.

Htikkh Bardic Voice 11, Intelligence 9, Wisdom 10. In addition, sub-classes require:

- Ukait'Akh (Mages): Intelligence must be 12.
- Ss'iss'k'akh(Hunting Mages): Dexterity must be 12; character must be born into the Ss'iss'ke Hunter caste.

Ss'iss'ke Dexterity 11.

Khuihh Warrior castes cannot join. Sub-castes require:

- Nss'a'Khiuhh (Thief): Dexterity 12.
- Ssk'arr'lss (Physician): Dexterity 10, Intelligence 11, Wisdom 11.
- Stah'Khuihh (Merchant): Bardic Voice 12. Intelligence 12.
- Oo'soo'sst (Brood-Mother): Intelligence 15, Wisdom 15, Alignment 1-6.

There are definite restrictions on caste changes. Hch'ait, for example, may become Htlaii or Htikkh, but cannot enter any other caste. Sslissi never change caste. Hssaikh may become Hch'ait, Slissi, Htlaii, or Htikkh. T'Kah may become Hch'ait, Sslissi, Hssaikh, Htlaii, Htikkh, or Ss'iss'ke. Ss'iss'ke may become any warrior caste or Htikkh. Khuihh may join any other caste.

Promotion in caste requires meeting tests of valour and/or skill. A Khuihh who desire Hch'ait caste, for example, will be designated as T'Kah. If he distinguishes himself and performs the tasks set for him the Game Master (acting as the caste Elders) may promote the character to the Hssaikh. Again, if he distinguishes himself, he could be advanced to either the Sslissi or the Hch'ait. All this assumes, of course, that the character met the minimum requirements of the highest caste to which he aspired, and he would be given the PCF levels of that caste from the start. However, until he proves himself, he fights with the weapons and armour of the T'Kah caste -- then the Hssaikh, and so on. Reassignment to nonwarrior castes is less onerous, for if the Khuihh mentioned above had the prerequisites to enter the Htlaii sub-class of T'ki't'k, he would remain T'ki't'k, for the rest of his life and would merely have to become proficient at his work.

Only one caste change is permitted in a lifetime. Warrior caste is really graded, so T'kah-Hssaikh-Ssliisi-Hch'ait is really one caste, in a sense, and the character is limited only by his ability to meet the requirements of the highest caste he can enter and the need to prove he can handle the duties of lower castes first.

The Hch'ait are the Hss'Taathi equivalent of knights and entry into that caste by one no born to it is a solemn matter requiring great proofs of valour and devotion to duty. Thus "promo Lion" from a lower caste should be made subject to rigorous tests, and such a character should be regarded as being on probation -- a Hch'ait-cadet -- until proven worthy.

Clearly, though, the "fix is in" when reassignment of caste occurs. Usually, a superior specimen of a caste is noticed by or somehow brings himself to the attention of a member of the caste he wishes to join. His Sstah'sss't'sss (Sponsor) then "invites" the dissatisfied character to join the caste and suggests he "petition" the Elders (the Khaariikha and two leading members of the caste desired). Suitable bribes are given -- mere "gifts", mind you --and the reassignment takes place. Every "worthy" Hss'Taathi has the right to Petition (Sstah'sss) and he may invoke the right at any time.

Hss'Taathi recognize differences in caste by carvings on the forwardmost part of the crest. These carvings (Iss'thaaa) are intelligible only to Hss'Taathi and a few non-saurians who know how to speak any Hss'Taathi tongue. The crest carvings are used for verification only; it is usually the case that a Hss'Taathi can instantly recognize the caste of another from other clues, such as posture, attitude, clothing and manner of speech.

Caste markings are placed by the "Voices of Ssk'al", the "Priests", at the annual reception of the Blessing of the World Egg (Oo'ssk'al). The marks are placed after the absolution process and cannot be altered without the intercession of a member of every caste. There has never been a case of any Hss'Taathi successfully altering his own caste mark, or of any Hss'Taathi successfully bribing a member of every caste to intercede for him and change the caste mark without a successful Petition.

One other point should be emphasized. If a Hss'Taathi already accomplished in the skills of his born caste successfully changes to another caste, he will refrain from practicing those skills of the abandoned caste -- no matter what the situation. For instance, if a Htikkh Mage became a warrior, he would never practice magick because his new caste does not engage in the Arts. Caste brings definite role-distinctions which no Hss'Taathi would think if violating, even if such violation of one's caste did not carry the immediate penalty of Kaa'nass' Ssk'al.

Rolling the Characters

The Character's Ooscope

The Khaariikha are Htlaii Priests who specialize in "oomancy" and other magicks dealing with eggs. It is the Khaariikha who casts a hatchling's Ooscope at birth by examining the shards of the birth-egg.

The Ooscope

The Ooscope (Oo'stah'sss't) is a very solemn and far-reaching ceremony which virtually decides the future calling of a Hss'Taathi. Oomancy is a form of divination and results in a "reading of the Will of Ssk", a foretelling of the role the hatchling will play in the protection of Ssk'al in the World Egg. The moment that the egg-tooth pierces the shell, accompanied by the '!chirrup: of the hatchling inside, the Khaariikha crouches carefully over it and marks the exact manner in which the hatching occurs. The Ooscope he casts is vaguely equivalent to a horoscope, except that it has the full weight of religious belief begind it.

All characters will have an Ooscope cast before any die rolls are made to determine the precise details of his gaming characteristics: ld100 is rolled.

D100	Caste of Birth	D100	Caste of Birth
01-10	Hch'ait Lord	61-70	Htlaii Priest/Mage
11-20	Sllissi Warrior/Hero	71-80	Htikkh Mage
21-45	Hssaikh Warrior	81-90	Ss'iss'ke Hunter
46-60	T'Kah Warrior	91-00	Khuihh Servant

The Omens

An Ooscope will also give a foreshadowing of the chances of success

or failure which will mark the career of the young Hss'Taathi. To determine the "Ssk'Aal" (The Will of Ssk), roll 1d100. If a character is not contemplating making a caste change at any time in the future, the result will not be taken as exceeding 75. If a character contemplates making a caste change, add +10 to the result:

D100	Ssk'Aal (Omens)
01-10	Highly Propitious: +25% experience in Caste of Birth,
11-20	Propitious: +15% experience in Caste of Birth; normal experience if caste is changed.
21-35	Favorable: +10% experience in Caste of Birth; normal experience if caste is changed.
36-75	Promising: +5% experience in Caste of Birth; 90% experience if Caste is changed.
76-00	Unfavorable: normal experience in Caste of Birth; 80% experience if caste changed.

Ssk and her Son, Ssk'al, do not look upon "caste-jumpers" with favor. Thus it is that the player who desires t at his character be able to change his Caste later in his career takes risks. .To quote an ancient saying, "TAANSTAAFL!: There ain't no such thing as a free lunch!" In Ssk's world, only those who accept their given roles as protectors of her Son, Ssk'al, are entitled to her favor.

Thus a player can attempt to have his character enter another caste, but he foregoes the experience bonuses awarded the Oo'Hss'Taathi'a (Those Content in the Egg), any may even become Naa'Ssk'Aal'a (Those From Whom Ssk Has Turned Her Countenance), dogmed to receive only a portion of the experience that might have been his. Such is the Will of Ssk, and who is there to deny Her?

Rolling Characteristics

After a player has determined his Caste of Birth and the Omens, he rolls dice as indicated for each of the following sections to determine his gaming characteristics; even if the characteristics do not meet minimums set for a caste, a character born into a caste remains in it. Minimums apply only to "caste-jumpers".

SIZE

Hss'Taathi range widely in height and frame, depending upon the caste into which a saurian is born:

	Height of Hss'Taathi Characters				
Caste	Short	Average	Tall	Very Tall	Giant
HCH'AIT Lord	--	--	--	01-20	--
SSLISSI Warrior	--	--	--	01-14	15-20
HSS'AIKH Warrior	--	--	01-12	13-20	--
T'KAH Warrior	--	01-12	13-20	--	--
SS'ISS'KE Hunter	01-03	04-12	13-16	17-20	--
HTLAII Priest	--	--	--	01-20	--
HTIKKH Mage	--	--	01-20	--	--
KHUIHH Slave	01-10	11-19	20	--	--

Roll 1d20 and read the result which is applicable to the caste of Hss'Taathi to which the character belongs.

	Frame of Hss'Taathi Characters					
Caste	Very Light	Light	Average	Heavy	Very Heavy	Massive
HCH'AIT Lord	--	01-02	03-05	06-14	15-18	19-20
SSLISSI Warrior	--	--	--	01-10	11-17	18-20
HSS'AIKH Warrior	--	01-03	04-08	09-17	18-20	--
T'KAH Warrior	--	01-05	06-12	13-19	20	--
SS'ISS'KE Hunter	01-03	04-09	10-13	14-17	17-18	20
HTLAII Priest	01-02	03-05	06-15	16-17	18-19	20
HTIKKH Mage	01-02	03-08	09-16	17-19	20	--
KHUIHH Slave	01-05	06-10	11-15	16-20	--	--

Roll 1d20.
Very Light frames reduce weight of character by 2 levels.
Light frames reduce weight by 1 level.
Heavy frames increase weight by 1 level.
Very Heavy frames increase weight by 2 levels.
Massive frames increase weight by 3 levels.

Hss'Taathi Height/Weight/Body Table

Short	Height	Weight	Body
01	3'10"	60	6
02	3'11"	65	6
03	4'	70	6
04	4'1"	75	7
05	4'2"	80	7
06	4'3"	85	8
07	4'4"	90	8
08	4'5"	95	8
09	4'6"	100	9
10	4'7"	105	9
11	4'8"	110	10
12-14	4'9"	115	10
15-17	4'10"	120	10
18-19	4'11"	125	11
20	5'	130	11

Average	Height	Weight	Body
01	5'1"	135	11
02	5'2"	140	12
03	5'3"	145	12
04	5'4"	50	12
05	5'5"	155	13
06	5'6"	160	13
07-09	5'7"	165	13
10-13	5'8"	170	14
14-16	5'9"	175	14
17-18	5'10"	185	15
19-20	5'11"	200	16

Tall	Height	Weight	Body
01-03	6'	220	17
04-06	6'1"	235	18
07-09	6'2"	250	19
10-12	6'3"	265	20
13-15	6'4"	280	21
16-18	6'5"	300	22
19-20	6'6"	325	23

Very Tall	Height	Weight	Body
01-04	6'7"	350	24
05-08	6'8"	375	25
09-12	6'9"	400	26
13-16	6'10"	425	27
17-18	6'11"	450	28
19-20	7'	475	29

Giant	Height	Weight	Body
01-07	7'1"	500	30
08-12	7'2"	530	31
13-15	7'3"	560	32
16-18	7'4"	600	33
19	7'5"	650	34
20	7'6"	700	35

Roll 1d20 and read the result which is applicable to the caste of the character. Correct weights according to the character's frame. Massive weights over 700 dr. increase in 30/30/40 dr. steps, giving a maximum weight of 800 dr.

DEXTERITY

Saurian dexterity varies according to caste and frame:

- SS'ISS'KE are bred for high dexterity and roll 1d10 + 10 (range 11-20 Dex.).
- HCH'AIT are bred for combativeness and roll 1d10 + 8 (range 9-18 Dex.).
- All other castes roll 1d10 + 1d6 (range 2-16 Dex.).
- Add +1 Dexterity if Light Frame, and +2 Dexterity if Very Light Frame.

STRENGTH

Saurian strength is truly formidable and also varies according to caste:

- HCH'AIT roll 2d6 + 8 (range 10-20 Str.) and are the only caste capable of super "human" strength on a roll of 20 (roll again 1d20).
- SSLISSI roll 1d10 + 9 (range 10-19 Str.).
- All other castes roll 3d6 + 1 (range 4-19 Str.).

	Strength	Weapon	Opening Doors		Min.	HCH'AIT	SLISSI	Warrior	Other
Roll	Factor	Bonus	Standard	Secret	Con.	Body	Body	Body	Body
04	0.7	-1WDF	1	1	1	--	--	-2	-2
05	0.8	--	1	1	2	--	--	-1	-1
06	0.9	--	1	1	5	--	--	-1	-1
07	1.0	--	1-2	1	6	--	--	--	--
08	1.1	--	1-2	1	7	--	--	--	--
09	1.2	--	1-2	1	7	--	--	--	--
10	1.3	--	1-3	1	8	--	--	--	--
11	1.4	--	1-3	1-2	8	--	--	--	--
12	1.6	--	1-4	1-2	9	--	--	--	--
13	1.8	--	1-5	1-2	10	+2	+1	+1	+1
14	2.0	--	1-5	1-2	11	+3	+3	+2	+1
15	2.2	--	1-6	1-3	12	+4	+4	+3	+2
16	2.5	--	1-7	1-3	12	+5	+5	+4	+3
17	2.7	--	1-7	1-4	13	+6	+6	+5	+4
18	3.0	--	1-8	1-4	13	+7	+8	+6	+5
19	3.3	--	1-8	1-4	13	+8	+10	+8	+6
20	3.5	--	1-8	1-4	14	+10	--	--	--
21(13-16)	4.0	+1WDF	1-9	1-5	15	+10	--	--	--
22(17-19)	4.5	+2WDF	1-9	1-5	16	+10	--	--	--
23(20)	5.0	+3WDF	1-10	1-6	17	+10	--	--	--

CONSTITUTION

All saurians tend to possess exceptional constitutions because of their inherent traits: sturdiness and tenacity of life. Roll 2d6 to find out if the character is typically of sound constitution. If the total is 4 or greater on 2d6, the character is typical of his caste. However, if the character rolls 2 or 3 on 2d6, he is a "runt" and suffers considerable penalties.

- HCH'AIT roll 2d6 + 9 (range 11-21 Con.).
- SSLISSI roll 2d6 + 8 (range 10-20 Con.).
- All other castes roll 3d6 + 2 (range 5-20 Con.).
- "Runts" (all Castes) roll 2d6 - 1 (range 1-11 Con.).

PERSONAL APPEARANCE

Amongst the Hss'Taathi, "attractiveness" is a function of size and fitness. To compute Appearance, add Constitution and Strength, divide by 2, and then add the following bonuses or penalties where applicable:

Short	-1	HCH'AIT	+3	Super "human" Strength	+2
Tall	+1	KHUIHH	-2		
Very Tall	+2	"Runt"	-3		
Giant	+3				

BARDIC VOICE

The Hss'Taathi prize Voice no less than they do physical strength and prowess. This is perhaps only natural, for the sibilant Hss'Taathian tongue requires fineness of control for pleasing clarity and power of speech.

- The HCH'AIT, HTLAII, and HTIKKH are blessed with remarkable powers of speech and roll 3d6 + 8 for Voice (range of 11-26).
- All other Hss'Taathi roll 3d6 for Voice (range 3-18).

If Voice is 3-6, subtract`-2 from Charisma for each point under 7.

If Voice is 18-20, add +1 to Charisma for each point over 17.

If Voice is under 20, Hss'Taathian Voice appears to be a standard 5 to all non-saurian races.

If Voice is 20-26, add +1 point for each Voice point over 19 to the basic non-saurian Voice of 5. (These equivalencies also apply for non-saurians speaking to saurian listeners.

INTELLIGENCE

Again, because of the rigorous breeding program of the Hss'Taathi, there is a considerable range in intelligence, depending upon caste:

- HTLAII and HTIKKH roll 3d6 + 6 for Intelligence (range of 9-24).
- HCH'AIT roll 3d6 + 2 for Intelligence (range of 5-20).
- All other castes roll 2d6 + 3 for Intelligence (range of 5-15).

All Hss'Taathi have a basic chance of detecting hidden things like secret doors. It is an instinctive talent founded on intelligence and perceptiveness. The probability may be ex-tended to include other concealed items, like trap doors.

Detecting traps, like detecting hidden things, is an instinctive talent which shows itself as a foreboding about touching somethings, etc. Hss'Taathi of IQ 15-26 will also tend to perceive the trap itself and recognize its dangerous qualities.

Remembering for Hss'Taathi without magical or priestly abilities refers to their ability to recall a path or track once taken. The probability is used whenever a choice between routes is encountered (such as a fork in the trail, tunnel, etc.). For Hss'Taathi with magical or priestly abilities, remembering also refers to the chance of recalling spells/ incantations/rites.

WISDOM

Hss'Taathi Wisdom varies considerably, according to caste.

- HTLAII and HTIKKH roll 2d6 + 8 for Wisdom (range of 10-20).
- HCH'AIT roll 3d6 + 2 for Wisdom (range of 5-20).
- All other castes roll 2d6 + 3 for Wisdom (range of 5-15).

If IQ is under 7, subtract -1 Wisdom for each IQ point below 7.

If IQ is over 15, minimum Wisdom is 10.

Modifications to IQ due to high or low Wisdom scores are the same as for humans (sge CO) except that there is never more than +2 added to IQ due to high Wisdom.

CHARISMA

Hss'Taathi Charisma is computed by adding together the following characteristics and dividing the total by 4:

Charisma = (Appearance + Voice + Intelligence + Wisdom) / 4

- KHUIHH Slaves subtract -25% from their Charisma.
- HCH'AIT add +10% to their Charisma.

Charisma amongst non-saurians is a uniform 5.

ALIGNMENT

Hss'Taathi Alignment is rolled on 1d20 for all castes. However, no adjustments are made to Wisdom due to Alignment. Of course, since "customs differ", a "good" Hss'Taathi character might do things which a human/elf/ hobbit/dwarf would find "evil" but which would be perfectly acceptable to other saurians. Alignment is a relative measure of character and tendencies towards certain forms of conduct, not an absolute measure of "good" and "evil". See "Hss'Taathian Religion".

Other Personal Characteristics

BODY POINTS

Hss'Taathi begin with the body points assigned for size, strength, and constitution. Two points are added for each experience level attained up to experience level 16 (maximum +30).

FATIGUE POINTS

Hss'Taathi fatigue levels are calculated on the basis of ld6 per experience level. The warrior castes will obtain a maximum of 8d6 (8-48) fatigue points by level 9. The non-warrior castes will obtain a maximum of 7d6 (7-42) fatigue points by level 8. After experience level 12, add +1 point per level attained up to experience level 22.

Fatigue levels are rolled each time a new experience level is reached, and a character takes the new total only if it exceeds the old.

EXPERIENCE

Warrior castes are equivalent to Chivalry (HCH'AIT) and fighters (SSLISSI, HSS'AIKH, and T'KAH). HTIKKH Mages are equivalent to Magick Users, while HTLAII Priests are equivalent to Magick Users/Clerics; but they and SS'ISS'KE receive 80% of Warrior bonuses for "fighting", and full bonuses for slaying animals, etc., in the hunt. KHIUHH slaves receive 50% of Warrior bonuses but full bonuses for Thieving.

Experience Levels are as follows:

					MAGES &			
Exp.	Exp.	HCH'AIT	SSLISSI	WARRIOR	SS'ISS'KE	Non-Fighter	Mage/Priest	
Level	Points	PCF	PCF	PCF	PCF	PCF	MKL	PMF
1	0	var.	var.	var.	var.	var.	1	var.
2	2500	+2	+2	+1.5	+1.5	+1.5	1	+2
3	5000	+3	+2	+1.5	+1.5	+1	1	+2
4	10000	+2	+2	+1.5	+1.5	+1.5	1	+2
5	25000	+2	+2	+2	+1.5	+1	1	+2
6	50000	+3	+2	+1.5	+1.5	+1.5	1	+2
7	75000	+2	+2	+1.5	+1.5	+1	2	+2
8	100000	+2	+2	+1.5	+1.5	+1.5	3	+2
9	150000	+3	+2	+1.5	+1.5	+1	4	+2
10	200000	+2	+2	+2	+1.5	+1.5	5	+2
11	300000	+3	+2	+1.5	+2	+1	6	+2
12	400000	+2	+2	+1.5	+2	+1.5	7	+2
13	550000	+3	+2	+1.5	+2	+1	8	+2
14	700000	+2	+2	+2	+2	+1.5	9	+2
15	850000	+3	+2	++2	+2	+1	10	+2
16	1000000	+2	+2	+2	+2	+1.5	11	+2
17	1200000	+3	+2	+2	+2	+1	12	+2
18	1400000	+2	+2	+2	+2	+1.5	13	+2
19	1600000	+3	+2	+2	+2	+1	14	+2
20	1800000	+2	+2	+3	+2	+1.5	15	+2

Experience levels advance in 200,000 experience point increments thereafter, with the pattern established for PCF, MKL, and PMF bonuses.

PERSONAL COMBAT FACTOR

Class Factors: HCH'AIT = 2.0*
SSLISSI = 1.2*
HSSAIKH = 1.2*
T'KAH = 0.9
SS'ISS'KE = 0.7
HTIKKH = 0.8
KHUIHH = 0.2

*These three classes are "trained fighters" in the full sense of

the word. T'KAH are equivalent to human militia and yeomen and do not learn the shield parry. All other classes are non-fighters.

- SS'ISS'KE with Dexterity over 16 add -5% to dodges for each Dex. point over 16, to a maximum additional bonus of -20%.
- Hss'Taathi with Dexterity under 8 subtract -2% per point under 8 from hit % and add +2% per point to parry and dodge %.

WEAPON SKILL

Hss'Taathi are capable of learning special skills in handling certain favorite weapons:

All Castes except Khuihh: 4 favorite weapons: +2% per experience level to a maximum of +16%. For every 3 experience levels thereafter, +2% is gained, to experience level 21.

Khuihh: 2 favorite weapons: +3% per two experience levels to a maximum of +18%. There is also some distinction between castes as to which weapons may be used:

Hch'Kaasst (Lordly Weapons): any weapon with +5 magical level or better; denied to lesser ranks below Hch'ait Warlord or Sslissi Heroes.

Hch'Kaasst (Lordly Armour): any metal armour with -3 magical level or better; denied to lesser ranks below Hch'ait Warlord or Sslissi Heroes.

Ss'Kaasst (Warrior's Weapons): any weapon with no more than +4 magical level; denied to lesser ranks below Hch'ait, Sslissi, or Hssaikh Sword-Slayers.

Ss'aissst (Warrior's Armour): any armour, but no armour of metal at -3 or better may be worn by Hssaikh Sword Slayers, Htlaii Priests, and Htikkh Mages.

Ss'aissst (Warrior's Armour): any armour of leather may be worn by T'Kah Spear-Slayers, Ss'iss'ke Hunters, and Khuihh Servants.

T'ss'kaassst (Hunting Weapons): any weapon, including all magical types, of the following: spear, bow, crossbow, war axe, dagger, short sword, light sword, halberd. T'Kah and Ss'iss'ke cannot use any other weapon except by special permission of their Lord Holder (as a mark of high favor and reward for noble service), especially magical weapons not in the Hunting Weapon category. All T'Kah specialize in the pike as one of their favorite weapons, and a magical weapon of this type is regarded as a real prize.

Khui'Kaassst (Permitted Weapons): any normal Hunting Weapon, "permitted" to the Servant caste of the Khuihh. Any magical weapon cannot be borne except by the express permission of the Lord Holder.

All Mages may use whatever weapons they want. However, if a Htlaii Mage opts for the Iss't'aa ("fangs") and the Iss'thaa ("claws"), foreswearing the use of any other weapons he receives +_4% hit/parry bonuses per experience level for a maximum of +30% and -5% dodge in addition to his normal dodge bonuses, with free dodges wherever there is room to maneuver. The Iss't'aa and Iss'thaa represent an acceptance of one's "natural being" in Ssk'al and provide considerable advantages in combat. Htikkh Mages may also so specialize, with equivalent bonuses.

NATURAL WEAPONS

All Hss'Taathi not of the Khuihh caste are expected to specialize in at least one natural weapon:

All castes except Ss'iss'ke:

- MMB(2) Medium Fangs; maximum of 8 points damage.*
- MMC(2.5) Medium Claws; maximum of 10 points damage.*

Ss'issike Hunter Caste:

- MMB(2) Medium Fangs; maximum of 10 points damage.**
- MMC(2.5) Medium Claws; maximum of 12 points damage.**

*Mages using the Iss't'aa ("fangs") add +1 WDF to their attacks to a maximum of 16 points damage. *Mages using the Iss'thaa ("claws") wear powerful MLC(3*) claws of metal and may do up to 7WDF damage with them (23 1/2 points).

The Iss't'aa and Iss'thaa require a minimum strength of 11 to be used, and a minimum Dexterity of 7. Only Mages can use them, as they are magical and not "understood" by ordinary beings. The Iss't'aa is a special skill with fangs; the Iss'thaa is an actual weapon and the skill required to use it.

**Ss'iss'ke Mages (Ss'iss'k'akh) use the Hunter caste Fangs and Claws, and may opt for the Iss't'aa and Iss'thaa.

Fighting "Known" Beasts

When a Hss'Taathi has slain a particular creature, he learns the "vital" place in the creature's defenses and is able to direct his weapon there more often. Whenever a "knowledgeable" Hss'Taathi is fighting such a "known" beast, he adds +1d10 to the critical hit probability with a favorite weapon, in addition to any other bonuses. One "known" creature may be added to his prowess for every experience level advanced; a player may elect for a particular creature immediately upon his character's killing it, or he may wait until several have been slain before choosing. The choice must be made before advancing to another experience level, however. Ss'iss'ke Hunters may add two such creatures in the 1st, 3rd, 5th, 7th and 9th experience levels, and one in all others.

Critical hits on large dinosaurs will do 100% + 10% -60% damage (roll ld6 for additional 10%s of damage). Criticals are otherwise ineffectual (do not consult critical hit tables) until 51% of a large dinosaur's hit points have been lost. Large dinosaurs (or other large creatures) are usually at least 1500 pounds to a ton in weight or more.



Hss'Taathi Family Life

There are two sexes of Hss'Taathi, but only the Hss'Taathi can tell them apart. For most of the year, the genitilia are shrunken and hidden within folds of skin between the legs; only in mid-winter do the Hss'Taathi develop a sexual urge.

The Hss'Taathi enjoy sex immensely and male/female couples develop close bonds as a result. Two Hss'Taathi will normally pair up during the early winter and will not separate until the mating season is over -- and in most instances the relationship becomes permanent. Hss'Taathi tend to be monogamous, choose as close to their equal as possible, and form a veritable alliance (Oo'sss't'Kaasst'a, the word for "marriage" has strong military overtones and suggests an arrangement for political and military reasons). There is no formal ceremony; the relation-ship is simply recognized by the community because the pair form a fighting team and usually act in concert in most social, political, and combat situations.

Other than sexual anatomical differences, there is no physical distinction between the sexes. A 7'6", 800dr. Sslissi warrior is just as likely to be male as female. The language itself suggests the stark equality of the sexes. There are only four pronouns which refer to the Hss'Taathi, two singular and two plural:

- N'aaa'sss: That Hss'Taathi
- Oo't'ka: That Hss'Taathi to Whom I am Mated
- N'aaa'ssa: Those Hss'Taathi
- Oo't'kuuh: Those Hss'Taathi Who are Mated

This sort of thing is terribly confusing to all humans, including the authors, who will continue to use the non-personal "he" as a catch-all pronoun to refer to males and females alike.

As observed in the section on Religion, the Hss'Taathi are oviparous or egg-layers. If fertilized during the winter, a Hss'Taathi female will lay a clutch of 1 to 4 eggs in late spring. The eggs are immediately gathered together and, with care taken to keep them warm, are taken to the Hold's Nest (Oo'Hch'aat) to be incubated by a Oo'soo'sst or Khuihh Brood-Mother. When the eggs begin to hatch in early fall, the Khaariikha casts an Ooscope for each hatchling, then returns them to the Oo'soo'sst to be cared for until they are 3 years of age. At that time, the young are sent to their various castes to be educated. They are accounted youths for another 10 years and do not have the full rights of a member of their caste until their maturity. (See: "The First Hold" for a description of a young Ss'hss'tah.)

The bond between the Hss'Taathi and his Oo'soo'sst is rather difficult to explain. The Brood-Mother is charged with the protection and raising of the hatchlings whose eggs she brooded in the Hold's Nest. The hatchlings experience a form of fixation on the person of the Brood-Mother which is similar to that of baby birds toward the first creature with whom they spend the first 15 to 30 minutes of life. This "mother-fixation" has effects which persist throughout the life of a Hss'haathi. Whatever "his" rank, a Hss'Taathi regards his Oo'soo'sst as Someone Special. Often, after a long journey, the first person a Hss'Taathi will seek out in the Nest is his Oo'soo'sst. He will tell of his journey and gives "presents" (if he has any of value or interest to give). The joy of the Oo'soo'sst is to see her brood grow Hch'Ska'al (Strong in the Service of Ssk'al).

The Oo'soo'sst is actually the living manifestation of Ssk, the Great Mother of Ssk'al, and the only real references to females in

the Hss'Taathi language is made to them. On close analysis of Hss'Taathi society, it will be seen that it is actually a matriarchy run by the "Mothers" who exert subtle influence on their brood. They are the "Wise Old Women" who never intrude openly on the affairs of the Hold but who are listened to intently and respectfully whenever they whisper a suggestion, the real political powers behind the throne. What is most significant, they cannot be influenced by others and act in the interests of their brood -- as does Ssk, whose every thought and action is devoted to her "Egg", Ssk'al Who Waits to Be Born. Often, the "Voice of Ssk'al" (Priest) will consult with his Oo'soo'sst on matters of grave import, as will the Hch'ait Lord.

Just as the Oo'sso'sst is the living manifestation of Ssk, the Hch'ait Lord-Holder is somewhat representative of The First Lord-Holder, Ssk'al. The relationship of all Hss'Taathi to their Clutch-Holder is usually very close (unless he acts in an arbitrary manner unappropriate to a Lord-Under-Ska'al) -- similar but by no means identical to a Father-Son relationship.

Hss'Taathi Social Organization

The entirety of Hss'Taathi society is organized into Holds. There are large Holds, consisting of thousand of individuals, and there are small Holds, with as few as one Hss'Taathi in them. Any Hss'Taathi who controls a Hold is called a Lord Holder; a Lord Holder with no Lords Holder in his Hold is called a Ss'tais't; a Lord Holder who is not in any other Lord Holder's Hold is a Ch'aitkhe; all others (with some Lords Holder above and some below them in the heirarchy) are Ssuustkh. A Lord Holder in whose Hold an Hss'Taathi is included is that Hss'taathi's Overlord.

To set up an Hss'Taathi society, work from the top down, by referring to the following tables:

1. The Hold of the Ch'aitkhe (roll ld6)

ROLL	# OF SSUUSTKH*	HCH'AIT	PERSONAL HOUSEHOLD SSLISSI	HSS'AIKH	T'KAH	SS'ISS'KHE	HTLAII	HTIKKH	KHUIHH
1	3	6	10	20	50	125	1	4	200
2	4	8	13	30	65	170	1	5	250
3	5	10	16	40	80	225	1	6	325
4	6	12	19	50	100	280	2	7	410
5	7	15	24	60	120	340	2	9	500
6	9	18	30	75	150	425	2	11	600

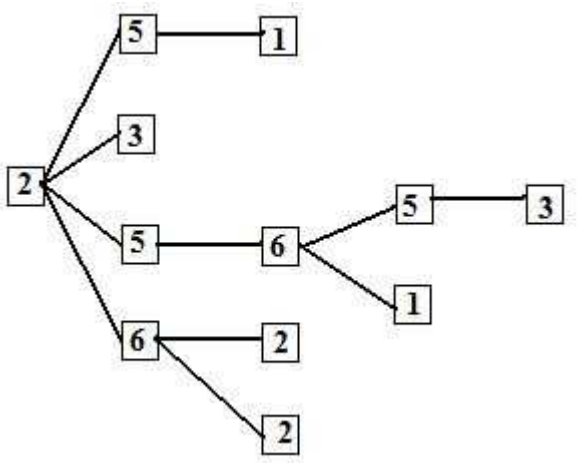
*or Ss'tais't, as the case may be.

2. The Hold of each Ssuustkh (roll ld6): as above

1	0*	1	3	6	15	35	0	1	75
2	0*	2	4	10	23	45	0	1	100
3	0*	3	5	13	27	65	1	2	120
4	0*	4	7	17	35	85	1	2	140
5	1	4	8	20	40	105	1	3	165
6	2	5	8	22	50	135	1	3	200

*a result of 0 Ssusstkh means that this Lord Holder is a Sstais't. On all other results, there is another roll on table 2 to determine the size of additional Holds.

It is recommended that the Game Master keep a "tree diagram" of the society as it evolves, in order to keep the relationships straight: EXAMPLE:



The roll on Table 1 is a 2: thereafter, all rolls are on Table 2, since all remaining Lords Holder were either Ss'tais't or Ssuustkh.

The only Castes which may strive to become Lords Holder are the Hch'ait, Sslissi, Hss'aikh, Htlaii and Htikkh. Collectively, these castes are known as the Ss'hss'tah; they are as near as the Hss'Taathi come to the Human notion of Nobility. Sslissi rarely strike for Lord Holder; they are content to seek glory. For a complete discussion on the manner in which power is gained and passed on, see the sections on the VOICE and THE FIRST HOLD.

Land Area of Holds

To find the land area required to provide a Hold with the necessary food (which takes the form of partially-domesticated or, more correctly, intelligently "managed" wild herds of herbivorous dinosaurs of all types), simply find the total number of Hss'Taathi in the Hold and multiply the total by 1.2 (which accounts for cripples and egglings). Multiply this total x 100 acres to find the total acreage of the holding. There are 640 acres in 1 square mile, so divide by 640 if you want the square mileage as well.

For example, a relatively minor Ch'aitkhe with a mere 3560 souls will have a Hold of 3560 x 1.2 x 100 = 427,200 acres. In square miles, this is 427,200/640 = 670 square miles: No mean area, to say the least.

The Hhk'ss'ssah Hunting Group

The basic sub-division of a Hold is the Hhkxss'ssah or "Hunting Group". The Hhk'ss'ssah consists of a Hch'ait, two Sslissi, 3-4 Hss' ikh, 6-8 T'Kah, 15-25 Ss'iss'khe, and 30-50 Khuihh. A Hunting Group may also be led by Htlaii or Htikkh, or it may simply be accompanied by a member of one of these castes (50% chance for Htikkh, 25% chance for Htlaii).

The Hunting Groups are semi-autonomous, almost "little Holds" in themselves. Characters will all belong to one of these Hunting Groups in order to develop a combined effort. Similarly, the first to desert to a new Lord Holder are those in his own Hunting Group.

The Hunting Groups serve both to patrol the Lord Holder's Lands and to provide early warning of unauthorized intrusion. Their main task, of course, is to hunt and to prevent the herds from wandering onto another Hold and so being lost to the neighbors (finders-keepers on one's own lands). This important task is accomplished by keeping down the predators (a dangerous but exciting task), refreshing salt licks, and driving the herds with scents and horns that simulate the presence of predators.

The members of a Hunting Group camp together, often using a small fortified position on a strategically located rise of land or a small island that has been cleared of predators. Fortifications vary from an earthen wall with a stockade of stout trees to stone forts (towers). Moats are often dug (wet or dry ditches) to further discourage intrusion.

In the field, camps are made in sheltered areas, wherever possible, using thornbush fences if available to discourage predators. A stern watch is kept and the party is always ready to move out if a predator or intelligent enemy seems threatening.

During the day, members of a Hunting Group often split up into several groups for hunts and other duties. Normally the Hch'ait will be with the group containing the best Ss'iss'khe Hunters.

Whenever Hss'Taathi are encountered, it is likely to be in a Hunting Group if they are not at war. For encounters during wartime, see the section on Hss'Taathi military tactics.

Income

The Hold generates 5 SP/day in general income per member of the Holding or 20 GP/day per 100 members. This is clearly insufficient for many reasons, so Hss'Taathi often attempt to find mines or enter into trade.

Each Hold-member makes the following income per day:

Hch'ait: 10 SP Htlaii: 10 SP

Sslissi: 5 SP Htikkh: 10 SP

Hssaikh: 3 SP Khuihh: 1 SP

T'Kah: 2 SP

This amounts, for the sake of argument, to about 1/3 of the total income. The remaining 2/3 remains in the hands of the Lord Holder, who dispenses it as marks of his personal favor and as rewards for valorous deeds of valuable service. Thus, in the end, all things flow from the Lord, and he maintains his Hold over his followers.

Towns & Cities

When Hss'Taathi stay in one area for any length of time they will excavate tunnels in which to live. These tunnel complexes, in the larger Holds, develop into multi-level mazes of interconnecting rooms; but every complex has a few features in common with every other:

THE BROOD ROOM: This is typically the deepest room in the complex since that also tends to be the warmest. In this room, all of the eggs of the Hold (and, after hatching, all of the egglings) are kept and cared for by the Khuihh to whom they are entrusted. There will normally be an average of 1 egg for every 10 adults in the Hold; and the size of the Brood Room will reflect the number of eggs (a rule of thumb is 30 square feet per egg/eggling).

The eggs are kept in carefully marked pens, in addition to being painted according to caste, and the Khuihh are constantly in attendance.

CASTE QUARTERS: Each caste has a single room where its members sleep: the size of the rooms is determined by the size and importance of the caste. Ss'hss'tah nobility have 300 square feet each; T'kah have 100 square feet each; Ss'iss'khe have 100 square feet each; and Khuihh have 25 square feet each. Each of these rooms usually has a single direct access to the sur-face, plus an access to the Hold Room. These rooms are the topmost rooms in the Hold.

HOLD ROOM: This is the "common room" of the Hold. It has 25 square feet for every member of the hold (large Holds often use natural caverns). Meals are usually eaten in the Hold Room; likewise, strategy discussions are often held here. Some of the greatest Hold Rooms are "echo chambers", or rooms so shaped as to provide uncanny amplification to the voices of those within.

STORAGE: On the same level as the Hold Rooms are the storage rooms, where weapons, equip-ment, animals being prepared for slaughter, prisoners, and whatnot are kept. There are as many as needed. Both the Hold Room and the Storage rooms tend to be slightly below the Caste Quarters.

LORD'S ROOMS: Below the Hold Rooms are the Lords Rooms. These can be anything from pits containing fierce carnivores to whom the Lord throws Softskins, to treasure rooms, and there is no common design. Magick-using Lords tend to have libraries and/or labs.

In smaller Holds, several of these rooms will often be combined into one. For instance in very small Holds, the only differentiation between Quarters will be on Khuihh-non-Khuihh basis, and the non-Khuihh quarters will sometimes also double as Hold Rooms.

There are no doors within Hss'Taathi tunnel complexes except for those constructed with a view to inner defense. Any areas that must be protected (and these are rare, because there is very little opportunity to use stolen property in the Hold) are guarded by s-shaped passages with guards at both ends. Also, some rooms are only accessible through a very few, specified other rooms (for instance, the Lord's Rooms are usually accessible only by way of the Caste Quarters). Also, the Hss'taathi are past masters of the design of mazes (perhaps unintentionally; it may be that their tunnels merely seem mazelike to humans) in which the unwary or ignorant can easily become lost.

Hss'Taathi tunnel complexes will always have several, in some cases dozens, of escape/sally routes. In large Holds (which may sprawl for miles to begin with), some of these extensions may surface ten miles from the main entrance. These exits are uncannily well disguised (they are often not completed for the last few feet until the need arises).

The typical Hss'Taathi tunnel is wide enough for four Sslissi to walk abreast (about 12-15') and tall enough for those same Sslissi (10'-15'). Rooms are taller, in general, to allow for the vaulting supports for the roof which are typically used; rooms tend to be about 1/2 as tall as they are wide at the widest point (except in extreme cases, which can be viewed as several separate rooms with very wide doors between them). In large, wealthy Holds, the walls are often faced with stone (often carved); in all Holds the frequently-used passages are well-lit, either by phosphorescent rock or lamps. Human-style tapestries are much valued --especially since few Hss'Taathi can fashion them.

The entire population of the Hold is very seldom within the Hold proper at any one time. During good weather, it is seldom the case that more than 1/4 of the membership of the Hold will be present at any given time. During time of war, however, the Hold members will base them-selves in the Hold, so as to have a safe place to sleep and rearm after raids. The multiplicity of escape/sally tunnels makes besieging a tunnel complex a phenomenally difficult task: usually, the best that can be accomplished is a protracted raid on a Hold, driving off or stealling most of the herds while forcing the patrols to keep a low profile. Storming a Hold is nearly impossible: the defender holds all the cards.

In our own world, there are some places where humans have successfully won areas from the Hss'Taathi and decimated thdir number; however, even in these areas, small numbers of Hss'Taathi still cling to the Holds. Often, the Hold tunnels that a group of Hss'Taathi occupy was built for ten or a hundred times as many as occupy it now, which means that large sections are in disrepair and have often been turned into dens for various wild animals or renegade/solitary monster-types. In some of the battles, entire Holds were wiped out almost to the last Khuihh, so that those who returned to the Hold Tunnels often did not know their own way around through the mazelike passages. But even here, they will cling to the old ways, taiding human/softskin travellers and retreating to their Hold tunnels, and they must, in some cases, be rooted out by expeditions of brave knights. These were, then, the origins of many "dungeons".

In peacetime, the entrance to the Hold is the scene of an active community life: it is near the Hold entrance that whatever buildings the Hss'Taathi build will be erected; also the pens for the beasts, the dyers' vats, the merchants' stalls, and all the other minutae of peacetime life.



The Fighting Castes

Upward mobility is eminently possible within the fightfng castes, as every Fighter is carrying the Hch'Kaasst of a Lord Holder in his pack. It's all a question of how one maneuvers things to come out on top. If one is born within a Fighting caste, rising from T'Kah to Hch'ait Lord is not counted a change of caste, merely promotion (with profound ramifications for one's experience bonuses).

Experience is obtained for defeating enemies, as outlined in Chivalry & Sorcery. However, there being no fair damsels to escort (Hss'Taathi don't go in for that kind of thing!), the same experience is gained for the chosen five who escort a new Htlaii Ssk'al'stah "Voice" on his many journies to enchant his Focus, or those chosen for the Nineteen, the personal guard or Hch'Vaath of the Lord Holder.

Every Challenge for Hold brings experience as in War (use the Mass Battle Algorithm in Swords & Sorcery to determine the personal fortunes of each character). The Victorious Lord Holder receives experience as he would in winning a major battle.

The Fighting Castes are a glory-seeking lot who live for adventure and combat; thus they are always clamouring for "leave" to accompany a likely-looking Mage or a band of Merchant Khuihh on an expedition into the hinterland.

In short, if a player is of the "hack-and-slash" school of role-playing, the Fighting Castes are just what the doctor ordered. Similarly, the budding "politicians" in the playing group will love the intrigues as they "go for Power".

Fighting Mounts

The Hss'Taathi employ a number of excellent fighting mounts, some of which are strictly limited for the use of the highest-ranking nobles.

HCH'SS'AH: This class of specially bred dinosaur is restricted to the Hch'Ait, Sslissi, and Hss'aikh castes. These creatures are fondly referred to as the Hch'ss'ah or "Warriors' Friends", with good reason. The Hch'ss'ah are ridden only by the Great in the Land and those in their personal favor; there are two types:

K'HAASST: The War Lizard is a carnivorous, quadrupedal dinosaur with a massive body, long tail and a large, dangerously toothy mouth. K'Haasst are ridden only by Lords Holder, Hch'ait, and the chosen Nineteen of the Lord Holder's Hch'Vaath. The K'Haasst are fearsome in combat, though not as fast-moving as horses. In melee combat, their movements (per turn of melee) are:

Walking: 60' Galloping: 140'

Trotting: 90' Charging: 180'

The K'Haasst have been bred since time immemorial as war mounts. They have the same basic divisions in quality as warhorses (average, superior, great), but there has never been a truly GREAT K'HAASST. The specifications are:

Body:		Fatigue:	
Average	= 40 + 2d6	Average	= 10 + 1d10
Superior	= 45 + 3d6	Superior	= 12 + 3d6
Great	= 45 + 4d6	Great	= 15 + 4d6

Average = T'Haasst; see below.

The class of mount is determined as for C&S Warhorses, but at increased costs as per the price adjustments in the Industry &

Commerce section of these rules.

Armour: C&S Class 3 + metal and leather barding = class 10.

Weapons*: +25% 4WDF MMC Medium Claws (2 1/2) +1 claw

+25% 3WDF MLB Large Fangs (4)

Dodge: -15% only.

Weight: 4000 dr. (pounds) Dimensions: l = 15'; H = 7'.

*These natural weapons are usable against unmounted figures and monsters

T'HAASST: A lighter version of the K'Haasst, this beast runs about 3000 dr. (pounds) and moves at 200' in the gallop and 240' in the charge (per melee round). It is usually only armoured in leather, at best, giving it AC 5 or 6. Otherwise, it is exactly the same as the K'Haasst, with 3WDF MMC Claws and 2WDF MLB Fangs. Body = average K'Haasst.

The T'Haasst is more commonly taken on a journey than is the K'Haasst, for it is speedier when speed is essential. It is also used in the hunt and for herding "domesticated" herds, thus its name.

THA'SSK'AL'SSA: The "Thunder of Ssk'al" are nothing more than the Triceratopsians bred and trained for war by the Hss'Taathi. The value of these primeval"armoured fighting vehicles" cannot be described, for the only way to acqure them is to capture a youngster from the protection of its highly excitable herd-mates.

The Triceratops weighs 10 tons and is capable of speeds equal to a heavy warhorse. By inclination, it is a belligerant beast; tending to charge anything which seems unfriendly: unlike most war mounts, the problem with Triceratops is not training it to attack, but rather training it to attack only on command. Each Triceratops is usually cared for by its crew and handler, who become very familiar with the beast! it is trained to allow itself to be led while blindfolded. The blindfold is removed only when the beast is pastured, or when the beast is positioned on a battlefield so that the first sight it sees will be the target the handler wishes it to charge. In game terms: the Triceratops has AC 12 on the head, AC 3 everywhere else: it may carry up to six Ssmaragdae in a howdah on its back in addition to the handler, who sits between the bony head frill and the howdah; while blindfolded, the handler is dismounted and guides the Triceratops by gentle tugs on a rope around the creatures front (smallest) horn. Preparing the Triceratops to charge takes two turns: one to mount and one to remove the blind-fold. Thereafter, there is a 5/6 chance each turn that the Triceratops will charge anything that moves within 400' of the Triceratops, if it is within a 30° frontal arc. If the Triceratops does not charge, there is a 25% chance that it will turn 45° (roll for left or right) in a search for the target. When it sees a target, it will charge. Note that the Triceratops does not care who the target is.

The handler may attempt at any time to replace the blindfold. If the Triceratops is standing still, there is a 70% chance of replacing the blindfold; if the Triceratops is turning, there is a 50% chance; if the Triceratops has begun his charge, there is a percentage chance equal to the Handler's dexterity of replacing the blindfold x 1/2 d6.

After a Triceratops has completed a charge, it will stop and turn around, facing the way it came. It will, at this time, attempt to gore or trample anyone within 50'; at the same time, it will bellow in an attempt to find the rest of the herd. If it hears an answering bellow (from a recognized source -- usually a horn to which it has been trained -- and not just another random Triceratops) it will then move at a trot towards the sound. It will still attempt to gore anyone in the way, but it will not stop to melee, nor will it charge again. When it arrives back at the "herd" (or wherever the answering bellow came from -- often, a large pit or corral has been constructed just to recover the Triceratopsi), it will once again stop, and will begin to peer around once more for targets which need charging.

K'SSS'SAHH: This domesticated Yaleosaurus is one of the preferred mounts for journeying and hunting. .Bred by the Ss'iss'khe Hunter caste, it is a particularly nasty customer both in battle and on the hunt or a journey whenever it and its rider are attacked, The amazing thing is that the Yaleosauri so raised "from the egg" are incredibly gentle with their masters. It is said that one could put a K'sss'sahh in the Brood Room and it would starve before it would touch any of the hatchlings or the eggs: Characteristics: exactly as given for the Yaleosaurus in the Dinosaur section. The 2000 dr. (pound) variety is the one preferred by the nobility. The.Ss'iss'khe always choose the lighter version because of its greater speed. In war, however, the "gentle" mount becomes sheer ravening horror to its enemies.

The First Hold

An Hch'ait noble is not born with a Hold, and does not become aLord Holder until he wins a Hold by First Challenge.

Until such time as he wins a Hold, a young Ss'hss'tah is part of the Hold of the Lord Holder in whose Hold he was hatched. This particular Lord Holder is the young Sss'hss'tah Clutch Holder, and the relationship between a young Ss'hss'tah and his Clutch Holder is a very special one. The Clutch Holder protects, supports, and educates the young Ss'hss'tah, in a way very similar to the "nourishment" of a human knight; however, the Clutch Holder is even more: since the young Ss'hss'tah has no family, the Clutch Holder is also the Ss'hss'tah's family. Feelings between the two are likely to be deep and strongly held affection and respect.

When the young Ss'hss'tah feels that he is fully prepared for Lord Holding (usually after consultation with friends, advisors, tutors, and his Clutch Holder) he presents himself to his Clutch Holder's Voice and formally Challenges his Clutch Holder. This is a formal Challenge for Hold, with all that implies. Only experience level 6+ Hch'ait may make first challenge.

Of course, it is usually the case that the "fix" is in -- during the time immediately before battle is joined, a few lesser members of the Clutch Holder's Hold desert to the young Ss'hss'tah, where they will be major members of a minor Hold, rather than minor members of a major Hold (this is often accomplished with the full knowledge and connivance of the Clutch Holder: it is, after all, in his interests to retain a well-trained Sss'hss'tah as a loyal member of his Hold -- and besides, there are always those in any Hold who are disaffected and waiting for an opportunity to desert, regardless of the size of the Challenger's Hold); after the desertions, the young Lord Holder will often ground to his Clutch Holder and accept a position as a Lord in the Clutch Holder's Hold.

In some cases, though, it happend that a majority of the Clutch Holder's Hold will desert to the young Ss'hss'tah (this is highly uncommon in Holds which have Lord Holders subordinate to them, but it is fairly common in those Holds which have no subordinate Holdings); in this case, the young Sss'hss'tah is in somewhat of a dilemma. Depending on his feelings towards his Clutch Holder, the young Sss'hss'tah may carry through with the Challenge (which may also be prearranged if the Clutch Holder is old and losing his capacities and simply wishes to relinquish the reins of power) or he might concede to the Clutch Holder (as in the case of a young Ss'hss'tah who wishes to maintain the good graces of a strong, eloquent, or well-connected Clutch Holder while unobtrusively controlling the true power of the Hold -- note, though, that this procedure does not confer as much status on the members of the Hold -- an unhappy Hold member is a deserter at the next Challenge). Also, if a young Ss'hss'tah successfully Challenges his Clutch Holder he can count on the defeated Clutch Holder deserting at next opportunity.

In some sad cases, it happends that there are no desertions to the Challenger's side during a First Challenge. A Ss'hss'tah must be a truly poor example of Hss'Taathi-hood for such an occurrence to happen (or else be cursed with a Clutch Holder who is so magnificent) as to make the Challenger seem totally insignificant by comparison), but it does happen. When it does, the Ss'hss'tah still becomes a Lord Holder, but his Hold is very small, consisting, as it does, of himself alone. Perhaps later this "Lord Holder" can increase the size of his Hold....

But once a Lord Holder, one is Hch'ait, a Lord indeed!

The size of a newly-beginning Hch'ait noble's First Hold can quickly determined in the following manner:

First, compare the Clutch Holder's alignment with the young Hch'ait's alignment; if they are within 3 points of one another, the Alignment Factor = +1; if they are not within 3, but are within 7, the AF = 0; if they are more than 7 apart, but less than 17, AF = -1; if they are 17. 18, or 19 apart, the AF = -2.

Roll ld10 and add or subtract the AF: consult the following table:

DESERTERS TO CHALLENGE

ROLL	SSLISSI	HSS'AIKH	T'KAH	SS'ISS'KHE	SS'ISS'KHE
-1 or less	0	0	0	0	0
0	0	0	1	1	3
1	0	1	1	2	6
2	0	1	1	3	9
3	1	1	2	5	12
4	1	1	2	7	15
5	1	2	3	9	18
6	1	2	4	11	21
7	1	2	5	13	24
8	2	3	6	15	28
9	2	3	8	18	33
10	2	4	10	21	40
11	3	5	12	25	50

Roll for each caste (5 rolls total), +1 on the 1d10 per 4 points of Charisma in excess of the Clutch Holder; or -1 per 4 points of Charisma the Clutch Holder is higher than the Challenger's Charisma.

If a roll results in more than 50% of the Clutch Holder's Hold deserting, roll one more time (disregarding results of -1 or 0) and take the lesser roll.

A young Hch'ait can increase his chances by spending cash: for every 2000 SP he spends in discrete bribes, he may increase his roll by +1 (this may be done ONLY if the AF is not positive).

This table is used only for determining the outcome of the desertions of a First Challenge. For desertions due to regular Challenges, follow the algorithm below.

Challenge for Hold

A "Challenge for Hold" is conducted in the following manner:

1. Calculate the Military Strength of the Holds involved.

Each Hold will have forces in the following strengths, expressed as a percentage of each class and as strength points per 20 "men"; see the warfare section for troop values.

2. Then figure which members of the Holds desert to the other Hold.

For each Hss'Taathi in the Hold being challenged (or for conveniently-sized groups of un-important members), the Challenger attempts to roll his Charisma or less on ld2O (with a 19 or 20 counting as failure to do so); if he successfully rolls equal to or

less than his Charisma, then there is a chance that the Hss'Taathi being influenced will desert. If the challenged Lord Holder cannot duplicate the challenger's feat by rolling less than or equal to his own Charisma, then the influenced Hss'Taathi does desert

After all Hss'Taathi in the challenged Hold have been rolled for, the challenged Lord Holder repeats the process, this time attempting to tempt the challenger's followers away, with the Challenger attempting to prevent it. (Note that the opposing Lord Holder is not actually present to attempt to prevent his followers from leaving: he is in the other Hold talking with the other Lord Holder's Hss'Taathi.) The "prevention roll" is meant to reflect the tempted Hold Member's memory of his (perhaps-to-be-former) Lord Holder, as compared to the new one.

BRIBES: Before the Challenge starts (but after it is announced), each Lord Holder should write down whatever bribes he is willing to pay to members of his own Hold to retain them. These bribes are entrusted to the Voice and are paid out only to match bribes from the opposing Lord Holder (since such bribes pass through the Voice) when such bribes are offered. Matching a Lord Holder's bribe will cancel its effect (and leave the bribed Hss'Taathi much richer). If a Lord Holder wishes to increase the loyalty of his members, he may give them a bonus (bribe) before the other Lord Holder arrives: but he then has spent the money whether the opposing Lord Holder attempt to bribe the recipient or not.

A Lord Holder can carry as much cash as he wishes to the opposing Hold when he goes to seek desertions, and he may distribute it as he wishes, on a case-by-case basis, Mechanics of Bribery: When a Lord Holder give a Hss'Taathi five times his point value in silver pieces, his (the briber's) Charisma increases by one point in the eyes of the bribed Hss'Taathi. Equal, opposing bribes cancel each other out.

The recent past: if, within the past two months, the Lord Holder has been particularly heroic or extraordinarily generous, the referee may rule that the Lord Holder has a higher than usual Charisma due to Glory. This should be reserved for truly remarkable accomplishments, and should never result in more than +2 to Charisma in any event. (Note that the same is true of uncommonly blatant cowardice or miserliness.)

The Size Modifier: If one Hold is substantially larger than another, that Lord Holder has a Size Modifier of +1 applied to his Charisma with all of the members of his Hold except for a group of Hold members numbering 1/2 his Charisma (it is assumed that a Lord Holder with a large Hold would devote some time to remaining as close as possible to the more important members of his Hold).

3. After all desertions have been figured, recompute the Strength of the two Holds.

Then, use the Strategic Warfare Procedure in Swords & Sorcerers (page 76-77) to determine the winner of the Challenge. No Strategic Advantages/Disadvantages apply. Ignore the casualty results: they only applicable result is who holds the field. The side which holds the field is the side which wins the Challenge, such "battles" are in "mock" form.

If the field is contested, the two sides have fought to exhaustion. The next day, repeat the entire procedure: however, if one side is less than 2/3 the size of the other, the Lord Holder of the smaller side gains +1 to his Charisma for the next day's Desertions only. Repeat the procedure until one side or the other is victorious.

This type of Challenge determines the pecking order of Hss'Taathi society. It is a highly ritualized Challenge, more implied than real, though there are real roots, which may be re-sorted to if the ritual fails.

If the Voices determine that a Challenge for Hold has been delivered, they report such to their respective Masters. The Sss'hss'tah Masters and their allies (including, mostly, subordinate Holders -- lateral allies must be true allies indeed to risk their independence for one who cannot command it by law) will then meet in a designated place, at a set time (usually within a week), and fight a mock battle. In this battle, beasts are muzzled, nails are capped, and weapons blunted or guarded; magick is limited to non-damaging spells. Immediately before battle is joined, the two primary antagonists each spend several hours in the "enemy" camp, attempting, by boast, bluster, or bribe, to get members of the "enemy" camp to desert to the opposing side. A rich Sss'hss'tah can buy an opponent's holding out from under him; a Sss'hss'tah with high Charisma can talk them over by sheer force of personality.

After the various desertions have taken place, there is the final statement of Challenge.

If the Challenger issues this final statement (it might be withdrawn if desertions drastically change the odds) and the Challenged Sss'hss'tah refuses to ground to the Challenger (thus indicating his acceptance of his place as one of the Challenger's Hold) then the combat commences. It ends when all members of one side or another have grounded to the other side, as a result of being bested in combat; or when, if the battle drags on one side or the other concedes.

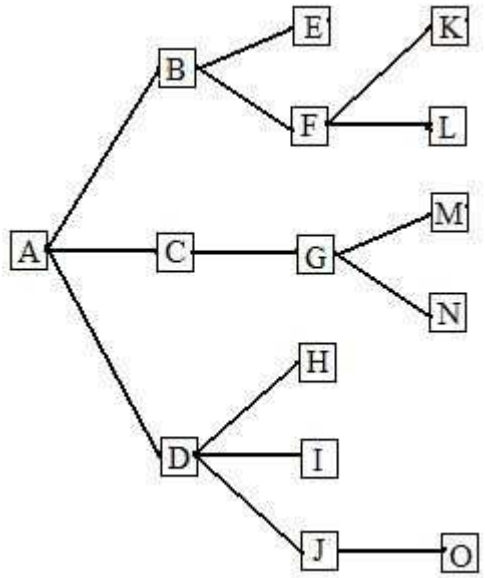
Note, though, that a Sss'hss'tah's Hold is not lost as a result of this Challenge. It is merely transferred, part and parcel, into the winner's Hold, and becomes a part of that Hold. The losing Sss'hss'tah maintains his same status with regard to his personal Hold as before; he is simply now considered a subordinate to the winner.

There are certain restrictions on Challenge for Hold. First and most obvious is that it cannot occur between a subordinate and his Lord Holder, since a subordinate is part of his Lord Holder's Hold and may be commanded to assist in the Challenge (though he can desert when the time comes, and fight against his former Lord Holder). Likewise, it is pointless for a Lord Holder to Challenge for Hold his subordinates, since no change could come about as a result.

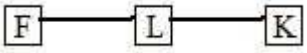
Also, Challenges for Hold among Sss'hss'tah of different Lords is usually a matter in which one should carefully consult one's Lord Holder; though there is no prohibition against such challenges, there is always the possibility that the Challenged Sss'hss'tah's Lord Holder will declare himself an Ally of the Challenged Sss'hss'tah....

Challenges for Hold between two Sss'hss'tah subordinate to the same Lord Holder is the most common state of affairs, then. This type of challenge is followed closely in popularity by the Open Challenge: this is a Challenge for Hold conducted by the immediate subordinates of a recently deceased Lord Holder for the right to be Lord Holder. It is conducted exactly as other Challenges, except there may be any number of sides (and, therefore, a great deal of confusion).

An example of advancement by Challenge: consider a Lord Holder whose Hold can be diagrammed like this:

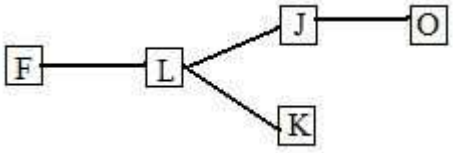


Sss'hss'tah L is ambitious, but it's peacetime, and it looks like F will live forever. So, L challenges K and bribes most of K's hold away from him. Then, when the challenge is resolved, L wins, and the situation becomes:

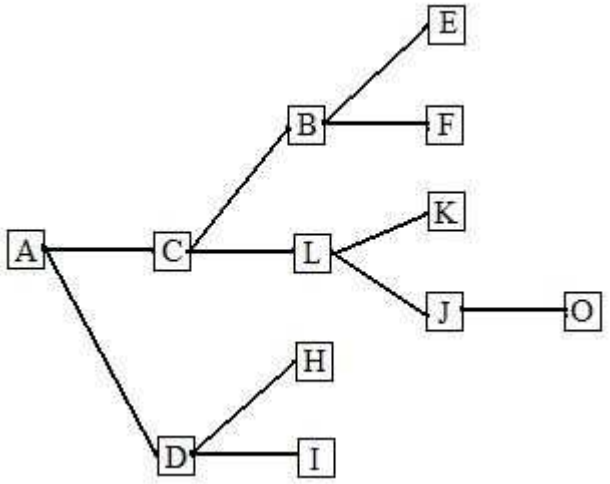


L is now much more powerful than before since he holds K in addition to his own Holds.

L could now Challenge, for instance, J. Assuming he won such a challenge, the situation would be:



L is now a power to be reckoned with. But how can he get out from under F? Assume L approaches C with a deal. If C challenges B, L will desert to C and become part of C's Hold. If this works, the final picture will be:



Note that L has successfully moved up in the heirarchy: by successfully challenging B, he could even gain F, his former Lord Holder, as part of his Hold. Note also that the other branches of the above tree are as unlikely to be as pliant as pictured in this example: there would be other irons on the fire, not to mention newly grown Sss'hss'tah starting off, which would complicate L's life no end...

Note that there is NO stigma whatsoever associated with deserting one's Lord Holder at time of Challenge. In Hss'Taathi society, it is considered a failing of the Lord Holder if he cannot keep his Hold together in the face of outside Challenges.

Note also that many one-sided Challenges are decided as soon as the Challenge is issued; the weaker side recognizes that it hasn't a chance and immediately grounds.

And, finally, remember that, in all of the above examples, where interaction between two Sss'hss'tah is mentioned, it is taken for granted that the reader understands that that interaction took place through the Voices of the involved Sss'hss'tah. (See the Ssk'al'stah "Voices" for details.)

Challenge of Death

When a Sss'hss'tah has been grievously wronged by another Sss'hss'tah (or a member of that Sss'hss'tah's Hold -- the two are interchangeable) then he might gain the permission of his Lord Holder to issue a Challenge to Death against the offending Sss'hss'tah. If the offended one and the offender are of equivalent rank, the Lord Holder will clear the challenge with the Lord Holder of the offender (if they are not the same person, as is often the case) and will, if the offended Sss'hss'tah has a valid complaint permit the Challenge.

A Challenge to Death is resolved in one of 4 ways:

1. The two Sss'hss'tah meet and fight a duel to the death (which usually ends with one or the other incapacitated and unable to fight, and a prisoner of the victor. The victor thenceforward owns the vanquished and any Holdings).

2. The Challenged Sss'hss'tah names a Champion, who fights for him. In this case, the Challenger also may name a Champion if he wishes. The losing Champion becomes property of the victorious Sss'hss'tah, and a part of his Hold. Such champions are always Sslissi or Hch'ait.

3. The Challenged Sss'hss'tah pays restitution to the Challenger. In cases which involve a lesser member of the Challenged Hold and a Major member of the challenging Hold, restitution usually consists of handing over the guilty party. When non-major equals are involved, a cash payment often suffices, though sometimes evidence of punishment is demanded. If a Major member of a Challenged Hold is guilty of transgressions against a minor member of the Challenging Hold, cash payment always settles the matter. Note that "goods" can be substituted for "cash"; a good slave might be more useful than cash on campaign.

4. The Challenged Sss'hss'tah refuses to recognize the Challenge. This always leads to bad feelings, and if the Challenger is strong enough, open warfare. Note that a Challenged Sss'hss'tah with enough powerful friends can usually take this path against weaker Challengers: likewise, he can demand option #1 if he is personally powerful enough, and invoke it continually against weak Holders until they finally refuse him and he can. use option #4. The Challenge to Death system causes a lot of internal politicking.

Inheritance

When a Hss'Taathi dies and makes it clear before he died that he wished to have his personal property divided in a certain way, his wishes are usual* followed, especially if there is a consensus of respect for both the dead Hss'Taathi and his inheritor. If he dies without having expressed a preference of heirs, others of his caste may issue a "Challenge" for his property.

Only personal property may be so "willed" to a beneficiary. Social rank is won. Thus, a Lord-Holder could not bequeath his Holding to a favorite; such matters have to be settled by a challenge.

Industry & Prices

Hss'Taathi are carnivorous/insectivorous folk, and they eat mainly game and fish. There are also several species of beetles which they consider delicacies, but these are rare, and, at any rate, seldom travel beyond the Hss'Taathi who finds them.

Hss'Taathi spend most of their time hunting, fishing, and foraging. They are quite adriot on land, but are awkward though sturdy swimmers. If there is a water source nearby, they will gladly spend time wading in shallow water with fish-spears or seines or in deeper water fishing with pole and line. The Ss'iss'ke Hunters are fully the equals of any human or Elven Foresters, and they often use domesticated dromaeosaurs (Ss'iss'Kaasst) in a manner similar to hunting dogs.

Often, a great Lord-Holder will have a herd of ceratopsians (Aah'Kaasst) for food animals; very great Lords-Holder may have a few brontosauri (Hch'aah'Kaasst).

Precious metals amongst the Hss'Taathi are gold, silver, and copper, just as with the Kindred Races. For simplicity's sake, assume the same system of coinage prevails in Hss'Taathi society as in Human/Dwarvish/Goblin/etc., society. Players are free, of course, to make up whatever rates of exchange they wish, as many products have a different value amongst the Hss'Taathi than in more familiar societies.

As a general guideline to everyday prices, it should be remembered that the Hss'Taathi are a mining race as well as a hunting race. This implies more precious metals in circulation, which makes money somewhat deflated in value and raises prices. It also implies more gems --especially Emeralds, which are highly prized by the Hss'Taathi -- as well as most metals and minerals.

In addition to mining, the Hss'Taathi are woodsmen with vast ranges. However, most plants haven't nearly the importance to the carnivorous Hss'Taathi as they would to an omnivorous race like humans.

The following modifiers may therefore be applied to prices in Hss'Taathi society:

Class of Item	Price Multiplier
Metals/Gems	x 1.0
Woods	x 0.75
Liquids	x 1.0
Essences	x 0.9
Bones	x 0.75
Skins, Leathers, Tissues	x 0.6
Organics	x 2.0
Clothing	x 1.75
Non-Leather Armour	x 2.0
All Weapons	x 2.0
"Dungeon Equipment"	x 1.0
All Manufactured Items	x 2.0

It should be noted that "craftsmen" are decidedly rarer amongst the Hss'Taathi than in the Kindred Races because few saurians have the manual dexterity to perform operations requiring high degrees of skill. Consequently, the cost of "manufactured" items tends to be much higher not only because of the greater amounts of gold and silver in Hss'Taathi society, but also because the goods are harder to come by.

Hss'Taathi keep their wealth in the form of precious metals and jewelry. What they do not carry with them is stored in the Hold's Nest in (usually) a great strongbox in the Lord-Holder's vaults. It is the Hss'Taathi's right to have his valuables any time he desires them; and woe betide the Lord-Holder who either refuses or i$ unable to provide a Hss'Taathi with his protected wealth. Indeed, there have been instances in which entire Holds have deserted with a member who has been welched upon, so as to have communal revenge upon an incontinent Lord-Holder.



Merchants & Trade: Stah'Khuihh

The activity that humans refer to as "commerce" is handled in a very peculiar manner by the Hss'Taathi. The insular Hold system would tend to discourage trade without the adoption of extraordinary methods, yet the Hss'Taathi have a system of trading which works quite well.

All traders are Khuihh by birth. Any Khuihh with an Intelligence of 12 and a Bardic Voice of 12 can become a Stah'Khuihh upon appointment by his Lord-Holder, and is thereafter a sort of "licensed free trader" recognized by all Holds. The Stah'Khuihh is tattooed with the mark of the Hold and has free access to all Holds (except when his Hold is at war with the other), where he is given protection and shelter for himself and his trade goods.

Stah'Khuihh are, in many ways, the most free of all the Hss'Taathi because of their right to go wherever they want "on the business of the Hold". They are almost universally despised by the Warrior castes for their devotion to profit rather than to the pursuit of glory: yet the merchants are necessary, and even the most caste conscious Hch'ait will always allow the Stah'Khuihh into his Hold entrance to peddle their wares.

Stah'Khuihh are expected to return all of the profits they make to the Lords-Holder. In practice, this means that between 50% and 75% of the profits end up in the Lord-Holder's treasure chests; the remainder is kept back by the merchant. Indeed, there seems to be a definite conspiracy amongst the Stah'Khuihh of all the Holds to keep the intricacies of their business dealings a mystifying secret to their Masters. In the "trade", as it is said by the Stah'Khuihh, one is entitled to a "small" return for his efforts on behalf of his "betters". It has been known for Stah'Khuihh to become surprisingly wealthy by a combination of wise investment, sharp trading, double-bookkeeping, and lax supervision of the part of their Lords-Holder. This fact is not lost on some Lords-Holder, but because of the prohibition against tampering with the personal possessions of any Hold-member they are unable to do much to correct the situation.

Most Stah'Khuihh have no political influence and are barred from any political power whatsoever. Few are rich enough to do any successful bribery, and meddling in the power structure of a Hold is grounds for summary execution by the offended Ss'hss'tah. They are, after all, only Khiuhh, and an excuse to kill them is often jumped upon as a method of seizing their wealth. However, high-handed measures are also Naa'Ssk'al (Odorous to Ssk'al), so the much despised merchants in fact enjoy considerable protection from abuse. Indeed, a Lord-Holder will often privately value the income from trade so much that he will even command some of his T'Kah to escort successful Stah'Khuihh to ensure that valuable trade goods (and the profit therefrom) will pass safely through dangerous lands. This kind of protection costs, however -- usually 10% to 15% of the value of the goods, paid in full "up front". For this reason, some Stah'Khuihh have takn to bending together for long trips into a kind of travelling fair. It is not unknown for them even to hire Soft Ones as guards -- both as protection and for their value as curiosities to attract attention to their wares.

Often associated with the Stah'Khuihh are the Nss'a'Khuihh or Thieves. The Nss'a'Khuihh are in fact members of the merchant sub-caste who turn a little side profit for their partners by outright theft. They often pose as assistants and hide amongst the legitimate members of a Stah'Khuihh party. The most intelligent and verbal of the Nss'a'Khuihh also conduct legitimate trade with considerable ability (treat as Stah'Khuihh).

Thieves are regarded with considerable distaste by the Hss'Taathi in general (though they often become popular "heroes" amongst the Khuihh, who secretly enjoy the discomfiture of their "noble" Lords). Theft within the Hold is regarded as a very grave offense, and is punished by 10d6 lashes (each stroke delivering a point of damage to the body). However, Hold-members regard thievery from other Holds or from the Soft Ones as a "reasonable" way of turning a profit. It is not so regarded by the members of the other Holds, who exact 10d6 lashes in punishment and ban the offender from the Hold forever, if he survives. If, however, such a Thief manages to "sell" the stolen goods, usually to an accomplice who is deemed to have bought them in good faith, the original owner can only recover the stolen goods by paying the new (and legitimate) owner 1/2 their fair market value. Clearly, the trick is to steal the goods, hand them over to a Stah'Khuihh accomplice, and get out of thé stranger's Hold before being caught. In one's own Hold, on the other hand, the Thief must restore the goods or their maximum value to the original owner if he wishes to stay living.

Haggling & Prices

Precious metals amongst the Hss'Taathi are gold, silver and copper, just as with the Kindred Races. For the sake of maintaining simplicity, assume the same system of coinage prevalis in Hss'Taathi society as in Human/Dwarvish/Goblin/etc., societies.

As a general guideline to everyday prices, it should be remembered that the Hss'Taathi are a mining race as well as a hunting race. This implies a somewhat larger supply of precious metals, which makes coins worth less than in human society, and prices are higher as a con-sequence. The following modifiers may therefore be applied to prices in Hss'Taathi markets:

Type of Item	Price Multiplier	Profit Level	Maximum Price
Metals/Gems	x 1.0	x 0.6	x 1.5
Emeralds	x 1.5	x 0.6	x 2.0
Woods	x 0.75	x 0.5	x 1.0
Liquids	x 1.0	x 0.6	x 1.5
Essences	x 0.9	x 0.5	x 1.4
Bones	x 0.75	x 0.5	x 1.25
Skins/Leathers/Tissues	x 0.6	x 0.4	x 1.0
Organics	x 2.0	x 1.5	x 2.5
Clothing	x 1.75	x 1.25	x 2.25
Non-Leather Armour	x 2.0	x 1.5	x 2.5
All Weapons	x 2.0	x 1.5	x 2.5
Manufactured Items	x 2.0	x 1.5	x 2.5
Food	x 0.75	x 0.25	x 1.0
Delicacies	x 3.0	x 0.25	x 4.0
Grain/Fodder	x 0.5	x 0.25	x 0.75
"Dungeon Equipment"	x 1.0	x 0.25	x 1.5
Other (also wages)	x 1.0	x 0.6	x 1.5

For example, suppose an item of non-leather (metal) armour cost 10 GP, as given in C&S. In a Hss'Taathi society, it would be normally priced at 20 GP (10 GP x Price Multiplier 2.0). The Profit Level indicates the minimum price required for the maker to break even: here it is 10 GP x 1.5 = 15 GP, yielding an average profit of 5 GP. The Maximum Price is the highest price that an item could be sold at without being regarded as exorbitant: here it is 10 GP x 2.5 = 25 GP, which could yield a profit of 10 GP.

The price of an item is established by "haggling". Haggling is determined in the following manner:

1. Add the Bardic Voice + Intelligence of the Seller + 1% per experience level (+3% per experience level if the Seller is a Stah'Khuihh). This is "Persuasive Power".

2. Add the Bardic Voice + Wisdom of the Purchase + 1% per experience level (+2% per experience level if the Purchaser is a Stah'Khuihh). This is "Sales Resistance".

3. Subtract the Sales Resistance from the Persuasive Power. The result is given as a percentage to be added or subtracted from the standard C&S price multiplier in order to determine the agreed price.

For example, a Stah'Khuihh with BV 14 and Intelligence 15 at experience level 6 offers an item at 2.0 x C&S base price. He has Persuasive Power of +47%, so the price is initially set at C&S price x 2.47. The Purchaser is a Hch'ait with BV 17 and Intelligence 13 at experience level 13, giving him Sales Resistance of -43%. The agreed price is therefore 2.47 - 0.43 = 2.05 x C&S price. The Stah'Khuihh could safely pocket the 0.05 excess profit as personal income without arousing the suspicions of his Lord-Holder.

A Stah'Khuihh could attempt to raise the price beyond the maximum considered to be "reason-able". Suppose he had a BV 14, Intelligence 15, and experience level 14 = +0.71 added to the base price. Suppose that the base price was 2.0, the maximum price was 2.5 and the asking price is 2.71 x CO price. Given the same Purchaser, the price would be haggled down to 2.71 - 0.43 = 2,28 x C&S price. However, the Purchaser has a 43% chance (equal to his Sales Resistance) of resisting the price. If he succeeds, he lowers the price by subtracting his Sales Resistance from the maximum price or 2.5 - 0.43 = 2.07 x CO price, If he fails, he pays the 2.20 x C&S price.

Truly cutthroat bargaining occurs between Stah'Khuihh, who know the real profit margins involved. In this case, the starting price is the Profit Level. Suppose the profit level is 1.5. Our Stah'Khuihh adds +47% to the price, yielding an asking price of 1.97 x C&S price. However, he is facing a tough opponent with BV 16, Intelligence 16, and experience level 14 = Sales Resistance of -60%. If the Seller wants a sale, he either sells at 1.37 x C&S price or he rolls 47 or less on ldloO. If he is successful, he may add 1/2 of his persuasive power to the price, giving a final price of 1.37 + 0.23 = 1.6 x CO price. It's not much, but at least there is some profit in it.

Where Stah'Khuihh really make profits is by dealing with human suppliers at the going price (basic C&S price, that is) + 8d6%. Everybody else assumes that he is paying at least the standard cost, so he makes an initial profit equal to the difference between his actual cost and the Profit Level. For example, if he meets a human with metal armour at C&S price 20 GP, he pays 20 GP + 8d6%. Suppose his added cost is 24%, giving a cost of 24.8 GP. His personal profit (which goes into his pockets) is 20 x 1.5 = 30 - 24.8 = 5.2 GP. This sort of wholesaling can turn a pretty penny for both the human and the Stah'Khuihh.

Stah'Khuihh are expected to make a profit equal to the C&S Price Multiplier - Profit Level cost of the goods. Woe betide the merchant who does not meet his quotas, for the Lord-Holder may suspect he is cheating on the accounting! In such cases, the Stah-Khuihh will request an interview with the Ssk'al'stah ("Voice of Ssk'al"), in which he will Ahh'Stah'Oo'Ssk'al or "Swear by The Egg" that he has not given a false accounting. Then he will go to the Khaariikha and have his Omens told: if he is telling the truth, the Khaariikha will find it is so; if not (he is "holding out" profits), ldlOO are rolled, with a 0-33% chance that the lie is detected. Such a lie brings confiscation of personal goods equal to the profits expected, in addition to the profits already earned, and the Stah'Khuihh is publically whipped (5d6 lashes, with each lash scoring a body point of damage). If he dies under the whip, too bad! However, once he has paid for "The Lie", everything is forgiven and he can go back to his cheating ways.

Khuihh Experience

The Khuihh, being a mercenary lot, obtain experience for making money -- in any way they can.

A Khuihh is therefore going to receive 1 EP/GP or equivalent x experience level for "profits". He also receives 50% of the value of anything he kills.

Travel

In addition to the mounts used by the Fighters and the Ss'iss'khe (and which can be ridden with permission of a Lord Holder by any Htlaii or Htikkh in the case of the Yaleosaurus), the following beasts are used for travel and carrying cargo:

BRONTOSAURI: These unbelievably large creatures (kept in herds by the Great Lords) weigh up to 40 tons, are 70' long and can carry 25% of their weights as cargo on the platforms normally constructed on their backs. When carrying heavy cargo (more than 10% of their weight) they slow to 2/3 normal speed but can go all day. The Ss'iss'ke driver sits atop the head, some 40' above the ground, to guide the creature by means of a system of blinders. The Khuihh merchants and other passengers ride atop the.platform with the cargo, some 12' to 20' above the ground, depending on the size of the beast being used. See the Dinosaur section for details on the Brontosaurs.

CHASMOSAURI: The Chasmosaurus is a small Ceratopsian (the 4000 and 6000 dr./pound Monoclonius is close enough for a description of the beast; see the Dinosaur section for details) which can carry several riders or a rider and up to 500 dr./pounds of cargo. When raised from a very young age, it is moderately tractible and can be restrained from attacking on impulse 90% of the time.

HADROSAURI: Many of the Hadrosaurs are pressed into service as mounts and cargo carriers; these tractible beasts can carry up to 10% of their body weight at 3/4 normal speed without excessive tiring. They are very easy to control -- except when one of the larger carnosaurs appears, whereupon there is a 25% chance of losing control and stampeding in the opposite direction for the nearest stretch of deep water (if visible) or for the horizon (if water isn't visible) until the hadrosaur "exhausts itself" by expending all of its FP.

The Hadrosaurs, along with other herding dinosaurs, are also used as the chief food animals.

Khuihh Ssk'Aar'Lss: Physicians

Khuihh with Dexterity 8+, Intelligence 8+, and Wisdom 8+ may become Physicians or Surgeons. These Hss'Taathi medical people are identical in ability to the Physicians outlined in the C&S Sourcebook, except that they also learn the following diseases and their cures:

THE DRIFT: Epidemic, so named because its victims seem to simply drift away, becoming increasingly lethargic and forgetful. Entire villages starve during outbreaks of the disease simply because no one thinks to eat. Outbreaks last 2d10 weeks; death rate is 10% of the percentage of the population infected: during an outbreak, between 20-70% of the population will have the disease, however, the duration of the disease is shorter when many people have it (if more than 40% -1 week per 5% over). This would seem to indicate that the disease is psychological in nature -- at any rate, there are no known vectors. The season for this disease is late winter, from January through March. A sufferer of the Drift will not do anything (though he will defend himself if attacked with 1/4 normal abilities) which requires any active motivation on his part, and must be fed if he is not to starve. Recovery is instantaneous after ld3 weeks, with no lingering after effect (though there will be no memory of the time one was under the Drift). The disease is rare. "Cure" reduces a character's chance of dying to 5%; if successful, the character is restored in ld6 days.

FEVER: Non-epidemic; occurs during summer; vector: loss of body water due to over exertion on warm days or contact with exposed Hss'Taathi; infection chance: 10% from overwork, 1% from exposure to victims; survival: 100%; incubation: ld6 hours; duration: ld3 days; symptoms: high fever, headaches; recovery time: ld3 days. "cure" permits functioning at 75% capacity during course of the disease; otherwise, the victim is at 25%.

PNEUMONIA: Epidemic, occurs during fall and spring; lasts 3d6 weeks; death rate 1%/week; spread 1-6 miles/week; vector: sudden, severe changes of temperatures and contact with infected Ssmaragdae; infection chance: 10%/exposrue; survival: 75% (95% if "cured"); incubation: ld6 days; duration: 2d6 days: symptoms: shortness of breath, lack of stamina, fever; death caused by drowning due to lungs becoming filled with liquid; recovery time: 3 + ld3 weeks, at 50% normal capabilities. Pnuemonia is very likely (25% - ld6 for constitutions of 16+) in cold climates: check once per week if exposed to snow or slush more than 3 hours per day.

RECURRING FEVER; Non-epidemic; occurs only during spring; vector: small midges which bite during the mating season (spring) -- found only in swamps or near standing water; infection: 5%/exposure; survival: 90% (100% if "cured"); incubation: ld3 weeks; duration: 1 day per attack, 10%/day chance of attack every day for ld6 months (note that the survival chances given above are per attack); symptoms: as for Fever, above, though worse.

SHAKING DISEASE: Epidemic, lasting 2d6 weeks before vanishing. Occurs only between August and November. Death rate: 2%/week; spread: 1-3 miles/week; vector: a certain type of louse carried by birdlike dinosaurs such as the Ptenodracon .-- especially found in older cities where many of these small creatures nest in parts of the buildings; infection chance: 30%/week exposed; survival: 45% (80% if cured); incubation: 1 day; duration: 2 days (roll CN or less on ldl00 or lose consciousness, each hour); symptoms: severe chills, uncontrollable shaking, dehydration, inability to speak clearly (BV = 1/4 normal), unnatural bluish dis-coloration of throat sac and rapid fluttering of same: death is caused by literally working the muscles to death due to the involuntary shakes. Recovery time: as per CN score - character must rest twice as long as it would take him to recover all of his base (first-level) •body points.

WARRIOR'S BANE: Epidemic, lasting 3d6 weeks. Death rate: 1%/week; spread 1-3 miles/week; occurs any time of year; vector: "rats" (actually small, primitive marsupials: but they look like rats and act like rats); infection chance: 10%/week when conditions are right; survival chance 80%, however, 50% of those surviving have disfiguring effects (see the symptoms); incubation: 3 + ld6 days; duration: 2 + ld6 days; symptoms: inflammation of the claws, loss of balance, dizziness, disorientation; if disease is severe enough, claws may drop off (requiring 40 + 2dlO days to grow back), disarming the victim and reducing his dexterity by 1-10 points. Death is caused by the spreading of the inflammation to the heart. Fortunately, this terror occurs but rarely.

RABIES, SEPTICEMIA, PERITONITIS, GANGRENE, LEPROSY OF THE TOMB: All exactly as for humans.

Hss'Taathi are generally a healthy lot, and epidemics are few. Most of a Physicians' work is surgical in nature. Hss'Taathi are not susceptible to most human diseases (and vice versa). Amazingly enough, those Hss'Taathi Physicians who have not seen a Softskin (or even heard of one) have learned the Ancient Lore of Healing, which includes Softskin medicine and dates back to the days of contact with humans.

Physicians advance in experience as outlined in the rules. They also receive 50% experience for hunting and slaying enemies.

Hss'Taathian Priest & Mages

The HTLAII and HTIKKH character classes have no close parallels in human society. Like other castes, priests and mages are determined by the KHAARIIKHA at the character's hatching, when the character's Ooscope is cast.

The second requisites of the various HTLAII sub-castes and the HTIKKH are as follows:

- SSK'AL'STAH Voice of Ssk'al: Bardic Voice
- UKAIT'AKH Mages: Intelligence
- KHAARIIKHA Oomancers: Dexterity
- SS'ISS'K'AKH Mages: Dexterity
- T'KI'T'K Metamorphs : Wisdom

	SECOND REQUISITE FACTORS			
Rolled Score	Voice	Intelligence	Dexterity	Wisdom
2-5	0.5	0.5	0.5	0.5
6-8	1.0	1.0	1.0	1.0
9-11	1.5	2.0	2.0	2.0
12-13	2.0	3.0	3.0	3.0
14 (01-50)	2.5	4.0	4.0	4.0
14+ (51-00)	3.0	5.0	5.0	5.0
15 (01-50)	3.5	6.0	6.0	6.0
15+ (51-00)	4.0	7.0	7.0	7.0
16 (01-50)	5.0	8.0	8.0	8.0
16+ (51-00)	6.0	9.0	9.0	9.0
17 (01-50)	7.0	10.0	10.0	10.0
17+ (51-00)	8.0	11.0	12.0	11.0
18	9.0	12.0	14.0	12.0
19	10.0	13.0	--	13.0
20	11.0	14.0	--	14.0
21	12.0			
22	13.0			
23	14.0			
24	15.0			
25	16.0			
26	18.0			

CL = (IQ + Unfactored Second Requisite)/10 + Experience Factor

PMF = Second Requisite Factor + Ooscope Prophecy + Alignment Factor

Ooscope Prophesy: +2 if calling was prophesied at birth.

Alignment Factor: +2 if Alignment under 10.

Targeting

All Htlaii target as Mystics.

All Htikkh target as Natural Magick Users.

All Saurian races are targeted as if they were "Wood Elves". (Hss'Taathi and Kulun'Ssaathi.)

All small carnosaurs (under 2000 dr./pounds) and all herbivores are targeted as "animals".

All large carnosaurs are targeted as "Griffins".

All Great Carnosaurs are targeted as "Spectres". (And everyone regards them as fully as nasty as Nazgul, too!)

Ssk'Al'Stah: the "Voices"

The Ssk'al'stah or "Voices of Ssk'al" are the nearest thing to a religious hierarchy in Hss'Taathian society. It is to the "Voices" that every Hss'Taathi must go each year in the Oo'chiirrp (the "Hatching") in the spring to receive the Oo'ssk'al or "Blessing of the World-Egg." If a Hss'Taathi does not seek the Blessing, he/she will receive no benefits from Hss'Taathian magicks. In order to receive the Blessing, he/she must tell the attending "Voice" of any transgressions against other Hss'Taathi or the World-Egg. He/she might be required to make restitution in order to obtain absolution from particularly noxious misdeeds. However, there is nothing in the Hss'Taathian ethic which makes mention of transgressions against members of any other race.

An understanding of the office of the Ssk'al'stah is vital, for the "Voices" stand at the heart of Hss'Taathian society and are involved in all issues which arise between Hch'Ait Lords:

1. Translation: The "Voices of Ssk'al" are Master Translators. This function is exercised not only from language to language but more importantly, between and amongst Hss'Taathi. "Translation" to the Hss'Taathian mind is the accurate presentation of the thoughts of another, and the "Voices" are looked to for clarification whenever misunderstanding is encountered.

2. Challenge: It is the function of the "Voices of Ssk'al" to speak for the Hch'Ait Lord of Holding whenever he has dealings with another Hch'Ait Lord. Such dealings always begin with the Haasst'stah (the "Challenge"). The Challenge is closely related to ritual combat, of which more elsewhere.

3. The Haasst'stah is issued whenever members of different Holds meet. The Challenging "Voice" charges the opposing parties "Voice". If the Challenged "Voice" is of a Hold subordinate to the Challenger's, he will immediately "ground himself" in the classic, Soos'ach'ait gesture, squatting down on the tail and plunging the claws of both hands into the ground,-chest and belly low, while keeping the head high. The Dominant "Voice" will immediately stop his charge and grounds himself in the Chi'ach'ait manner, indicating that the other's submission to authority has been accepted.

4. If the Challenger realizes that he is issuing the Haasst'stah to a "Voice" of a superior (a Holding to which he owes allegiance), he will assume the Soos'ach'ait posture, to which the Challenged "Voice" responds with the Chi'ach'ait, accepting the submission and homage of a feudal inferior.

5. If the Challenged "Voice" is of a superior Holding to that of the Challenger or is of a Holding that has not acknowledged the Chi'ait (Overlordship) of the Challenger), the Haasst'stah'khsst ("Challenge for Hold") is issued.

6. Challenge for Hold: If the two "Voices" are equals (that is, neither is subordinate to the other), they will charge each other and exchange blows until each has struck the other once. The "combat" is entirely ritualistic, with much maneuvering and posturing, the whole really a kind of showy "dance" which ends with a simultaneous striking of blows. The "Voices" then separate and the Challenger begins a ritual exchange:

7. CHALLENGER: "You have fought well, stranger. (Challenger's Hch'Ait) invites you to become of his Hold."

8. CHALLENGED: "It cannot be, for (Challenged Hch'ait) is of Hold ....!"

9. CHALLENGER: "Then, perhaps, (Challenged Hch'Ait) has reason to tresspass on the lands of (Challenger's Hch'Ait)?"

10. There are many ritual responses which can be made at this point. Most requests/demands are readily granted; i.e., a desire to camp, to meet with the Hch'Ait Lord, to ask news, to visit with friends in the Holding, etc. The "tresspass on the lands of ...." is mere puffery. By tradition, every Hch'Ait Lord's Holding encompasses all the land he can see, though this is circumscribed somewhat in reality, especially in cities and when on the march. If the two Hch'Ait Lords are on good terms, the Challenge usually dissolves into normal "Voice" functions at this point.

11. However, the Challenged Voice can state that he is presenting a Haasst'stah'khsst or Challenge for Hold or a Haasst'stah'kirr or Challenge for Death. These challenges are dealt with under the section on Ritual Duels.

12. Negotiation: The "Voices of Ssk'al" conduct all negotiations between Hch'Ait Lords. The "Voices" do all of the negotiating, with occasional breaks to confer with their Lords. The Hch'Ait Lords and all other Hss'Taathi present may be physically present, but they make no attempt to follow the highly legalistic and stylized arguments, for until an agreement is reached no words spoken are of any importance. However, once negotiations are completed, all listerners present give rapt attention as each "Voice" states the terms as agreed. At this moment, the "Voices" will use identical wording, pitch, and tone, showing that they are Ssk'al'si ("of one mind in the Egg"). Both of the Hch'Ait Lords will respond with Sss'sst ("It is agreed:"), and the "Voices" present will commit the terms of the agreement to memory.

13. Lawgiving: The "Voices of Ssk'al" are the repositories of all racial law, custom, historical tradition, and treaties between Holdings. All matters under serious dispute which cannot be resolved by the parties involved are referred to the "Voices" for judgment.

14. Messages: One of the duties of the "voices of Ssk'al" is to bear messages between Hch'Ait Lords who are not in immediate contact. Often, a "Voice" will not him/herself carry such a message, but a subordinate Oo'Ssk'al'stah ("Whisper") will bear it.



The Office of "Voice"

The "Voice of Ssk'al" is an office having political, religious, and magical character. The "Voice" is the Regent of a Holding whenever the Hch'Ait Lord is absent. As Ssk'al'stah, he literally speaks with the "Voice" of the Lord of Holding and may bind the Holding to certain agreements in the absence of the Lord. He is the chief advisor to the Lord on all political and legal matters not involving the conduct of a battle or other military action. He is the chief magistrate of the Holding, and even the Hch'Ait Lord of the Holding will bow to his judgment. In short, the "Voice" is the power be ind the throne and is a major factor in all decisions affecting the daily life of the Holding. At the same time; Ssk'al'stah are ethically committed to act always in the interest of the Hch'Ait Lord and will put aside per-sonal considerations in such service.

A "Voice" is also the intermediary between the Hss'Taathi and the Ssk'al or World-Egg. As will be seen, his powers when dealing with the forces in the Earth are vast indeed. His "magick" is theurgic in that he draws upon his special relationship with the World-Egg to perform thaumaturgical "spells".

The "Whispers"

There can be only one "Voice" in a holding, but subordinate to him may be a number of apprentices called Oo'ssk'al'stah ("Whispers of the Voice") who are learning to become "Voices" or who have become proficient but have not had the opportunity to attain the office of "Voice" in a Holding. The "Whispers" are used by the "Voice" as stand-ins, messengers and general assistants.

One of the duties of "Whispers" is to accompany Hch'Ait officers sent on detached duties and to interpret and issue challenges on behalf of the warleaders. Although the position of "Voice" is a

very constraining position for a player-character Hss'Taathi, the "Whisper" has considerably more freedom of action and opportunity for adventure when he is not under the eye of his "Voice" or his Hch'Ait Lord. Such opportunities arise frequently because the "Whisper" is often sent out on information-gathering expeditions or to deliver messages.

Succession to the Office

Once he becomes a "Voice", a Ssk'al'stah will remain in office until his death or until he voluntarily steps down in favor of a younger Hss'Taathi protege. Whenever the office is vacated, there is a Haasst'Ssk'al'stah or "Challenge of Voices" to determine the best amongst the "Whispers" to succeed to the office of "Voice".

A new "Voice" is named by the Hch'Ait Lord of Holding after listening to a Stah ("Oration") by the various candidates who step forward from the ranks of the "Whispers". The Stah is simply a retelling of any story (legend, present news, or boast), after which the Hch'Ait Lord of Holding selects the one he liked the best, His decision is final.

In game terms, a Haasst'Ssk'al'stah is decided in the following manner:

1. Each candidate finds his Stah'koh or Power of Oratory by adding together 2 x Bardic Voice + Wisdom + Charisma + MKL, then dividing the sum by 2.

2. If one candidate enjoys an advantage of 15 or more over the competition, he is declared the new Ssk'al'stah.

3. If no clear superiority is obvious, those candidates whose Stah'koh is within 15 of the highest's Stah'koh will deliver their Stah.

4. Each candidate rolls 1d100 in each round of the competition, and the result is compared to his Stah'koh. If the result is below or equal to the Stah'koh, he remains in the competition. If the result is above the Stah'koh, he is eliminated if any other candidates succeed in remaining in the competition. His die roll may be modified:

   -1 for each non-native Hss'Taathi language spoken.

   -2 for each Hss'Taathi language written.

   -4 for each non-saurian language spoken (-6 if possible to write as well).

   -8 for being able to speak Auld Wormish (Hch'Ait'Stah).

5. A score of 00 (100) automatically eliminates a candidate, no matter what his other qualifications might be. He "stuttered", and thus is eliminated.

For example, a "Whisper" has the ability to speak 5 Hss:Taathi languages besides his native tongue (-5), can write his own language (-2) and speaks two non-saurian tongues (-8) _ -15 from the 1d100. He has Bardic Voice of 19 (+36), Wisdom of 17, Charisma of 19, and MKL 8 = 70/2 = 35. With the modifier, he will survive any die roll up to 50, but will always be eliminated on 00.

If no worthy successor can be found, the Hch'Ait Lord can apply to the Lord of another Holding for a suitable replacement, and a Haasst'Ssk'al'stah will be conducted for the new applicants.

Focus of the "Voice"

The Focus of a "Voice" (or "Whisper") of Ssk'al is a geode into which a tiny hole has been drilled and 1/10 dr. of each of the follows materials has been poured: water from a geyser, dirt taken from a fault-line within 12 hours of an earthquake pumice captured before it touches the ground after having been expelled from an active volcano, lava]. from a volcano which has not cooled for more than 3 days, and dirt from the hatching bed of the "Voice". (The latter item will be saved for the future "Voice" as soon as his Ooscope reveals his destiny at his hatching, but the other items must be found;)

Geodes are volcanic materials which look like simple rocks from the oustide but which have hollow, crystalline interiors. The "Voices" at the Temple of the Voice will usually know where a "Whisper" might go to find a Geode. Such a journey could take a considerable time. Once at the general area , the "Whisper" must cast his Speak-With-World-Egg spell to discover the presence of a geode within range of the spell. The chance that one is present is 1/2 of the "Whisper's" PMF, expressed as a percentage. If no geode is present, the "Whisper" must move to a new position and try again. Eventually, he will find a geode.

Geysers and their locations are known by the "Voices" of the Temple, who will direct the "Whisper".

Earthquake faults are also known to the "Voices" of the Temple, who will direct the "Whisper" to the most likely fault. At such faults, there is a 5% chance per day (cumulative) of a tremor.

Active volcanoes are of special interest to the Temple. The "Voices" at the Temple retain directions from ancient times to these points, constantly updating them in their continual effort to know the surface of the World-Egg, Volcanoes to which a "Whisper" is directed will be erupting (mildly), but 90% of the time the young "Whisper" will have to enter the crater in order to obtain the needed lava. In the remaining 10% of the cases, there will be a lava flow when the "Whisper" reaches the volcano. At the same time, there will be pumice available, with 20% chance per day of obtaining pumice in keeping with his needs.

Although these quests often involve long journeys through inhospitable lands, the way there and back is usually mapped with extreme precision. Likewise, the young "Whisper" is well-schooled in the fine art of crater-climbing and other requisite skills, so that the endpoint presents few dangers to him. Unfortunately, the inhabitants of the lands twixt Temple and target are often hungry, violent or otherwise dangerous. Fortunately, young Hch'Ait nobles and Sslissi, Hssiakh and T'Kah warriors are eager for adventure and glory, so a suitably strong escort can be obtained.

The Focus need not be enchanted, merely assembled, Once every 12 years, the ingredients must be replenished, and not from the same source used 12 years previously (though they can be replenished with materials from a source last used 24 years ago or more).

The "Temple of Ssk'al" is not a literal ediface of stone or brick. Rather, it is the name of the "guild/religious order" of "Voices of Ssk'al". Since everything is the World-Egg, then everywhere is the Ssk'al present. In some regions the Presence Within is more evident, but these are immobile phenomena. What few truly permanent structures the Temple has are all completely underground (often very far underground) and are completely concealed by Move Earth spells from prying strangers.

Thus, when a "Whisper" consults the "Temple of Ssk'al" for directions, he merely asks any "Voice".

The Magick of the "Voice"

A "voice" of Ssk'al has magical powers deriving from the World-Egg itself, and thus he enjoys advantages equalled by few mages.

Speak-With-The-World-Egg

Before he can begin the practice of any magick, the "Whisper" must first expend 18 language points to learn the language of the World-Egg. Only when he has mastered the secret tongue of the Earth itself will he acquire magical powers. Once he achieves the power to "Speak", his MKL rises by 1 level.

Speak-With-The-World-Egg is a casting level 1/BMR 8 spell. It is a general-purpose Detect spell which can serve as any of the listed Detect spells. However, there are a number of drawbacks:

1. There is a flat 25% fatigue level drain.

2. The "Voice" must spend a number of 5-minute turns equal to the equivalent Detection spell's casting level speaking the "Question" to the World-Egg and receiving an answer.

3. There is a percentage chance of misspeaking the "Question" = (21 = Bardic Voice) x 5. Thus, a "Voice" with a BV score of 18 would have a (21 - 18) x 5 = 15% chance of making a mistake. If an error is made, the World-Egg would ignore the question = 100 - error chance (in this example, 85% of the time). However, there is a chance that it will respond to the question = error percentage (15% in this example) because the error would have been subtle enough not to seem pure gibberish. When the World-Egg responds to an erroneous "Question", some other Detection spell will be cast instead. Thus the "Voice" might have attempted to detect Old Tracks but instead cast unknowingly a Detect Metal spell.

4. The World-Egg must be in physical contact with the target of a Detect spell. For instance:

   - Detect Invisible Presence will fail if the invisible being is not touching the ground or is not surrounded by or touching rock (living or quarried). The World-Egg perceives the presence only of those creatures of things in direct contact with it or structures made from it or else located within its depths.

   - Detect Poison will fail if the suspected poison is not touching the ground, etc.

   - Detect ESP, Detect Life, See the Invisible, Detect Observation are not possible because they do not depend upon contact exerted on the World-Egg as such.

On the other hand, some magnificent advantages are obtained:

1. Range of the spell is tripled above ground and quadrupled below ground (intervening rock, etc., does not affect the spell's range).

2. Magical circles will not prevent the spell from detecting so long as the creatures or objects within the circle remain in contact with the body of the World-Egg (earth, rock, etc.).

3. Targeting is unnecessary because contact is already effected with the desired objects or creatures.

4. Duration of the spell is tripled above ground and quadrupled below ground. After the initial detection is made, the "Voice" can move on, touching the ground or rock with his Focus whenever he wishes to check on the status of the object/creatures he had detected earlier. Further, other spells can be cast through the focus in the meantime without disturbing the detection spell until its duration has expired.

Basic Earth Magick Spells

A "Voice" may learn the Create spells for Dust, Sand Porous Rock and Dense Rock at -1 casting level and -1 BMR by expending language points to master the language of the World-Egg which influences such things:

Dust = 4 language points Porous Rock = 18 language points

Sand = 7 language points Dense Rock = 24 language points

Learning the language of the Create spell in each of these four categories of Earth Magick is part of learning the handling of such magical spells, and one cannot undertake to learn a spell of any type if the requisite language points were not stored up first.

Once a Create spell is learned, a "Voice" can "speak" with the material involved and so influence it (-1 casting level/-1 BMR to learn subsequent Basic Magick spells).

A Proficiency Bonus may be obtained in spell language. For every multiple of the basic language points required to learn a Create Earth spell, the "Voice" will be able to drop the casting level and the BMR of subsequent spells by an additional -1 level. Further, he acquires +1 EDF, 50% increase in his range (current PCF), and +50% additional volumes,

For example, if a "Voice" learns Create Porous Rock (cost 18 L.P.), he can expend an additional 12 L.P. to acquire -2 casting levels and -2 BMR as well as +1 EDF, +50% range, and +50% more volume when casting Porous Rock Missiles or working with Porous Rock Material. If his was 34 at MKL 8, his effective range would be 150% of 120 feet = 180 feet; his EDF would be 4 + 1 = 5 when casting missiles of 3 + 1.5 = 4.5 volumes; and he could work with 10 + 5 = 15 volumes of porous rock material.

Expenditure of language points for this sort of work brings 100 experience points x MKL x number of language points expended. In the above example, 100 x 8 x 18 = 15800 e.p. would be earned. The bonus can be earned only once for a particular Create spell and requires study equal to the language points expended in weeks. Proficiency bonuses bring no added experience.

Words of Power

The "Voice" of Ssk'al also gains Words of Power as he advances. Only 2 Words of Power may be learned per experience level gained by a "Voice".

The cost of learning a Word of Power in language points is (21 - Bardic Voice score). Thus a "Voice" with a BV of 18 would have to expend 3 L.P. to learn a Word of Power.

The time required to learn a Word of Power is 22 weeks - 1 week per Bardic Voice point which the "Voice" possesses, Words are learned in the order printed below.

Words of Power are cast like spells, with a 5% fatigue drain per casting. However, there is a chance that the spell will fail if the "Voice" is not properly attuned to the World-Egg. This chance of failure is +5% per Alignment point over 1. Thus, a character with an Align-ment of 7 has a 5 x 7 = 35% chance of the spell failing to work, while a character with Alignment of 1 has a 100% chance of success. Especially glib "Voices" may succeed where piety fails: subtract -1% from the chance of failure per Bardic Voice point over 13.

Failure of a Word of Power means that the "Voice" suffers fatigue and nothing else happens.

Additional language points cannot be expended to make one's chances with Words of Power more effective.

The Words of Power are:

1. S'aasst'Kor: "Cure Minor Wound" (as for the Clerical Miracle).

2. S'aasst'thaal/S'aasst'virrr: "Purify Food/Water" (as for the Clerical Miracle).

3. S'aasst'Nass: "Cure Disease" (as for the Clerical Miracle).

4. Ssk'al'Sshan: "Shake, O' World-Egg"; The ground becomes unsteady beneath the feet of a single opponent, lowering his hit probability by -15% +•-1% per MKL of the "Voice" and also lowering his dodge/parrying capability by -15% + -1% per MKL of the "Voice".

5. Sslissa'Maath: "To Me Stength of the Holy"; (as for the Clerical Miracle, except it may be used against anyone who is not a "Voice" of Ssk'al,

6. S'aasst'Nass'Kor: "Cure Serious Wound" (as for the Clerical Miracle).

7. T'ss'iss'kerra: "Find the Path" (as for the Clerical Miracle "Find the Open Way"). Note that this spell will not be able to lead the "Voice" over water, bridges, through towers, etc.

8. Ssk'al'Sslissa'Nass: "Tremble Mightily, O' World-Egg": A spell identical to the #4 "Shake O' World-Egg", except that it affects 1 opponent per MKL of the "Voice".

9. Niss'tass't: "Slowly Thou Movest": The ground beneath the feet of the target becomes exceedingly soft beneath the feet, slowing movement to 1/2 normal. Dodges are also reduced to 1/2 normal effectiveness, but fighting ability is otherwise unimpaired. Duration as per the PMF of the "Voice". Number of targets = 1. Range = 40'/MKL.

10. S'aasst'Nassa'Korath: "Cure Grievous Wound" (as for the Clerical Miracle).

11. Vu'ul'tass't: "Halt Thou:" The ground beneath the feet of the target becomes of watery consistency for a fraction of a second, then returns to normal consistency. Any creature standing upright will find itself stuck about 1 1/2 to 2 feet deep in the ground. Note that the earth does not "swallow up" the target;,:the ground merely loses its consistency for 1 1/2 to 2 feet. A prone, conscious figure would be able to stand up, since he will make a sort of "trough" in the ground which will not imprison his extremities. However, a standing figure will be quite immobilized. Figures so pinned cannot move, have no dodge ability, and cannot turn to defend from attacks from the rear. The spell is an area effect (targeting at 60% + 3% per MKL of the "Voice"), with all in the area affected. Area of effect = 5' x 5' per MKL of the "Voice". Range as per PMF. Imprisoned figures can break free by rolling less than their strength on 1d100. Superhuman strengths add +5% per superhuman strength level. Animals have a 1% chance per 100 pounds weight (maximum 95%).

12. Ssurr'Hss't'Ssk'al: "The Fires Within!" Upon learning this Word of Power the "Voice" may begin to research the Language of the Fires of the World-Egg. With the expenditure of 10 language points, he acquires Create Heat/Cold (no flame or magick fire, however). See Khaariikha Fire Spells for details. The advantage of the Heat/Cold spells is that a "Voice" may convert 1 volume of Dense Rock, 2 Volumes of Porous Rock 4 volumes of Sand into lava or vice versa by applying 1 volume of Heat/Cold. The effect will, of course, be increased by application of additional volumes of Heat/Cold.

13. Oo'stah'Ssk'al: "Whispers in the World-Egg": Any two "Voices" who have this Word of Power may communicate across vast distances. Range = 10 miles x MEL of the two Voices combined. Communication is strictly person-to-person, for the World-Egg respects the privacy of its "Voices" and will not permit evesdropping. A "Voice" so called will hear the whisper of his name issuing from the earth and, upon putting his ear to the ground or living rock will hear the message. In order to send a message, a "Voice" must lie upon the ground or press his length against living rock and speak softly to it. Any attempt to "call" another "Voice" counts as a use of the Word, and if the other "Voice" is currently using the Word to talk to another, the caller will know it. (He will receive a resonance through the earth which signifies a "busy signal".) Duration of the spell: 3 minutes of real time = 3 minutes of game time. Additional time = -5% fatigue per minute.

14. S'aasst'Ssk'al: "The Great Cure:" (as for the Clerical Miracle).

15. tah'iss'tass't: "Quickly Thou Movest": The ground beneath the feet of the target becomes seemingly so firm and smooth that he is able to move at twice normal speed. Dodges are increased by -15%. Duration as per the PMF of the "Voice". Number of targets = 1. Range = 40'/MKL.

16. Hiss't'Ssk'al'Liss't: "Move, O' World-Egg": This spell is the equivalent of the Ancient Lore spell Move Earth, except that no disbelief is possible. The earth literally moves under the command of the "Voice". To employ this magick, the "Voice" must have mastered all of the spells of Basic Earth Magick.

17. Oo'sshal'Ssk'al: "Into the Vault of the World-Egg": Use of this Word allows the "Voice" to entomb himself in solid rock beneath the surface of the earth. He appears to sink beneath the ground like a sounding whale and may remain there for 6 months per MKL, after which time he will be returned to the surface. The duration of the entombment may be shortened as much as the "Voice" desires, to a minimum of 1 year. During his entombment, the "Voice" is unharmed by his experience and receives 10 experience points per day x his experience level for direct "communion" with the World-Egg. The Vault will drift in a direction set by the "Voice" at a rate equal to the square of the number of years (or part thereof) that the Vault is in existence x 100-600% (roll 1d6). Thus, in 1 year the Vault will drift 1 mile (minimum), in 2 years 4 miles, in 3 years 9 miles, etc. The Vault is totally undetectable by any means, whether magical, religious, or mundane; thus it is an excellent escape route of last resort. The "Voice" ages normally in the Vault but otherwise runs no risks. However, in his absence, his place will be taken by another Ssk'al'stah, and when he emerges he will be a Saa'Ssk'al'shah or "One Who Speaks in Silences", and he will join the first new Lord Holder as his "Voice".

18. Ssk'al'Va'tiss: "Arise from Thy Sleep!" This spell is equivalent to the Clerical Miracle of Resurrection and is used to raise only those who have fallen in battle (but never those fallen in Challenge Duels). Any Hss'Taathi who has been dead less than 121 days can be Raised. To do so, the "Voice" commits the body to the World-Egg by Vaulting it (see #17). This is the only time that a "Voice" can Vault anyone other than his own person. In a number of weeks equal to the number of days that the body has been dead, the deceased Hss'Taathi will return to the surface, restored to life. The Vault will have drifted in a random direction in the meantime, but this drift will normally be quite small and never will be more than about 5 miles. Cost of Vaulting: 100% fatigue levels for 9 days.

19. Va'al'Ssk'al: "Quake, O' World-Egg": This spell causes the earth within 10' x MKL of the "Voice" to shake with

such intensity that all creatures within the area except "Voices" of Ssk'al are bashed to the ground 50% of the time. The Quake lasts 1 turn (5 minutes) per MKL of the "Voice", and any creatures which are left standing are subject to being bashed every 5 minutes. There is no effect on structures, except that those standing on walls, etc., might be shaken from them if they are near the edge.

20. Ka'al'Ssk'al: "Split, O' World-Egg": This spell causes the same effects as "Quake" (#19, above), except that structures will be damaged. A crack in the earth 1' wide per MKL and 10' deep per MKL of the "Voice" may open up 10% of the time + 3% per MKL of the "Voice". If the ground opens up, small structures within 10' x range of the "Voice" (as per PMF) will be destroyed, while stone walls of castles and other fortifications will be weakened by 10% x 1d6. Cost of spell = 50% of fatigue levels. The length of the crack in the earth will equal the "Voice's" range (as per PMF).

The experience gained for learning Words of Power = 100 x (22 + MKL) / time required to learn.

Other "Voice of Ssk'al" Spells

In addition to the above "clerical" spells, the following spells may be learned by the "Voice":

- Command Spells to the Eighth Circle.
- Ancient Lore Spells.
- Fire Spells of Basic Magick (Heat/Cold only) upon learning Word of Power #12.
- Spells of the Inner Egg (see below).
- Summon Ssk'al'Lugh (see below).

These spells are acquired in the same fashion as any magical spells are learned.

Spells of the Inner Egg

Level 1 Inner Egg

The Oo'sss'Ssk'al or Spells of the Inner Egg are: Spell Level 1/BMR 1

Identify Ore: There are 10 Identify spells, all of casting level 1 and BMR 1. The spell allows a "Voice" to assay a sample of ore brought to him with 100% accuracy. The possible spells are for Gold, Silver, Platinum, Copper, Iron, Mithril, Lead, Bismuth, Mercury, and other metals.

Mine I: While more of an ability than it is a "spell", Mining is learned like a spell. Once learned, the "Voice" is so in tune with the World-Egg that he is the equivalent of an engineer for purposes of tunneling and mining.

Conceal Tracks: The spell allows the "Voice" to "soothe" the earth after his passage and the passage of 2 companions per MKL. The spell obliterates all evidence of tracks in the earth (though it does not mend broken twigs, blot odors, or the like), thus making tracking virtually impossible in areas where there is no vegetation covering the ground and making the probabilities of following a trail 1/2 normal chances otherwise. Tracking dogs or their equivalent are not affected.

Level 2 Inner Egg

All spells in this section are at casting Level 2 and BMR 2.

Identify Gems: The spell allows a "Voice" to assay a sample of gemstone brought to him with 100% accuracy.

Locate Object: The spell allows a "Voice" to locate any object being sought if it is known to the "Voice" and is within 1 mile per MKL and is in contact with ground or living rock. The "Voice" will know the exact distance and direction at a percentage chance equal to 3 x Bardic Voice + 3% per MKL. If successful in locating an object, the "Voice" will be given a +15% bonus on his next attempt to find the object's location.

Mine II: This is an extension of the study begun with Mine I and cannot be learned until Mine I is mastered. Once Mine II is learned, mines dug under his supervision will cave in only 50% as often as normal (see CO for Mining under "Seigecraft").

Level 3 Inner Egg

All spells in this section are at casting Level 3 and BMR 3.

Mine III: This is an extension of Mine I and II and cannot be learned until the previous spells are mastered. Once Mine III is learned, mines dug under his supervision will cave in only 25% as often as normal. Also, speed of mining is increased to twice that possible for Dwarves. Mining IV prerequisites are obtained.

Level 6 Inner Egg

All spells in this section are at casting Level 6 and BMR 9.

Mine IV: This is the culmination of a "Voice's" study of mining techniques. Once mastered mines will cave in only 5% as often as normal (minimum chance = 1%). Mines dug under his supervision will proceed at triple the rate possible for Dwarves.



The Ssk'al'Lugh

Once a "Voice" has assembled his Focus and learned "Speak with World-Egg", he has the ability to summon an earth-spirit to his aid:

1. The "Voice" places his Focus on the ground and casts his "Speak with World-Egg" spell at a 50% fatigue loss.
2. In 1-3 turns (5 to 15 minutes) the Ssk'al'Lugh will appear, engulfing the Focus and thereby becoming attuned to the "Voice" who summoned it. The abilities and attributes of the Ssk'al'Lugh are closely related to the attributes of the "Voice":

   Body Points = (PMF of the "Voice" + Body of the "Voice" + MKL of the "Voice") x 2.

   Weight = Weight of the "Voice" x (1/2 MKL + 1).

   # of Blows = 1/2 MKL of the "Voice".

   Damage Done = 1/100 Carrying Capacity per blow,

   Hit % = 10% + 3% per MKL of the "Voice" (no distinction as to armour of defense).

   Parry/Dodge = -3% x 1/2 MKL of the "Voice" (round fractions up).

   CC = 5 x Weight.

   Armour Class = 9.

   Movement = 3' per min x.

The Ssk'al'Lugh resembles a column of earth 8 feet high, from which extend two thick arms which hit like great flails (basic hit chance = 10% against all armour classes). Critical hits are scored at a basic 20% chance. Bash is as for H Weapons. The Ssk'al'Lugh is liter-ally part of the ground and moves by gliding along the surface of the earth, moulding the ground beneath it into a useful shape.

The Ssk'al'Lugh has a number of unique features:

1. It can move only in areas in which it is in contact with the "living" earth.
2. It is impervious to ordinary weapons and all missiles (arrows, etc.) and to ordinary fire.
3. It cannot be harmed by its "Brothers" (i.e.: rock or any other material of the World-Egg).
4. It will grow in anger if faced by an Elemental of Water or Air and becomes 2-7 times as powerful. However, it will not be opposed by an Elemental of Fire or Earth, who regards it as "Kindred" and lets it pass. (Such an Elemental will not attack the "Voice" either, or any with him.)
5. The effects of Fire (magically created) are halved against it. Ssk'al'Lugh is angered.
6. The effects of Air (magically created) are quartered against it. Ssk'al'Lugh is angered.
7. The effects of Water are at full strength against it. Ssk'al'Lugh is angered.
8. A Remove Dense Rock scores the casting mage's PMF in damage against the Ssk'al'Lugh. A Remove Porous Rock

scores 3/4 the casting mage's PMF in damage. Remove Sand scores 1/2 the casting mage's PMF. Remove Dust scores 1/4 the casting mage's PMF. No matter what the PMF of the casting mage, targeting percentages are always as against a Superior Natural MkU. No other Earth spells will have any effect,

9. The Ssk'al'Lugh can Detect anyone or anything in contact with the earth or with living or quarried rock, Illusions and Commands do not affect it.

10. The Ssk'al'Lugh can tunnel at a rate of 1' per minute x MKL of the "Voice" in solid (dense) rock, 2' per minute x MKL in porous rock, 10' per minute x MKL in ground (dirt). There is no chance of a cave-in.

11. The Ssk'al'Lugh will not attack any who are obedient to the World-Egg but will "restrain" them (damage renders them unconscious only) to prevent shedding of blood or Brothers-in-the-Egg. Ssk'al'Lugh judges one's obedience to the'World-Egg according to one's Alignment. Roll for any opponent Ssk'al'Lu•h faces: if a ld2O roll is equal to or lower than the opponent's Alignment, then Ssk'al'Lugh considers the opponent a "Brother-in-the-Egg". (Note, that any alignment orientation is acceptable, so long as it is low: pious Softskins may be "Brothers" of Ssk'al'Lugh without suspecting it. Also, note that the roll is repeated whenever Ssk'al'Lugh is summoned anew.)

The Ssk'al'Lugh will remain and serve the "Voice" who summoned it for a number of turns equal to twice the Time Factor of the summoner. If the Ssk'al'Lugh is "killed" (all body points are removed), the spirit returns to the World-Egg and the Focus the "Voice" who summoned it is utterly- destroyed! It may also be "dismissed" at any time by the summoner.

When it batters doors, it does the damage of a heavy battering ram, with damage done to the door equal to its damage per blow x number of blows delivered per turn (5 minutes when attacking doors).

The Kahaariikha: Oomancers

The Khaariikha is a Htlaii who specializes in divination, particularly Oomancy and magicks dealing with eggs. The Khaariikha casts the hatchling's Ooscope at birth by examining the shards of the birth-egg. This function alone is enough to make him indispensible in the Holding.

The Focus

The Focus of the Khaariikha is his own birth-egg, The shards of all birth-eggs are carefully gathered together and kept to make a charm for the Hss'Taathi. The Khaariikha enchants his birth-egg from BMR 4 to BMR 0 at 100%, whereupon it is made whole again! It is strong as the hardest steel, yet it can be readily opened by the owning Khaariikha.

The Oo'Khaar ("Egg of My Birth") is used to store the Khaariikha's Power. First, the Egg is filled with a finely ground powder made of 22 other types of eggshells (each of which take the Khaariikha 11 days to gather). The whole thing is re-enchanted again in a private ceremony attended only by the Hch'Khaariikha who is the teacher of the young Oomancer, After 11 more days, the thing is complete, and the powder inside the shell disappears into the wall of the shell, endowing the Oo'Khaar with magical properties.

The Oo'Khaar is no bigger than a Hss'Taathi's fist -- yet it can hold up to 2000 dr. of material (or up to 20 cubic feet of volume)! If the weight limit is not exceeded, the egg seems as if it is empty. If the weight is exceeded, the excess weight is noticeable. Only unliving things can be stored in the Oo'Khaar, however, as living creatures would soon suffocate.

The Oo'Khaar has the remarkable property of being unnoticeable (it casts an Illusion of the same level of Adeptness as the Khaariikha) whenever the Khaariikha is not using it to perform magick. Thus it is that captured Khaariikha often do not lose their Oo'Khaar even under the most diligent searches.

The Magicks of the Kahaariikha

The Khaariikha learns only the following types of spells:

- Illusion (he may advance to the Innermost Circle if he has the requisite IQ).
- Basic Magick Fire Spells (see below).
- Ancient Lore.
- Oomancy (see below).

Oomancy

Oomancy is the preferred magick of the Khaariikha. With his OoKhaar he can perform some miraculous feats of divination:

Level 1 Oomancy

All spells in this section are at casting Level 1 and BMR 1.

Detect Illusion: By placing his Egg to his eye and looking through it, the Khaariikha can detect the presence of any Illusion which he knows how to perform. Duration: 1 turn.

Observe Person: By placing a portion of a Hss'Taathi's birth shell against his Egg, the Khaariikha can look into his Egg and see the subject and his immediate surroundings. Two Khaariikha can use this spell to communicate by means of hand-signals or, if both can read and write, by holding up written messages. Range: 5 miles per MKL; duration: 1 minute per MKL. When used to communicate between two Khaariikha, the range is that of both mages added together.

Level 2 Oomancy

All spells in this section are at casting Level 2 and BMR 2.

Dispell Illusion: By touching an Illusion with his Egg, the Khaariikha can cause the Illusion to be dispelled (as per the C&S spell).

Track: If the Khaariikha has ever touched a person with his Egg, he can use this spell to track that person. The Egg will glow dimly when the subject is far away, brightly when the subject is nearby and not at all if the subject is dead or "vaulted". The spell can also be used to track inanimate objects. The range is unlimited so long as the subject is in con-tact with the ground or living rock. The Khaariikha can attune his Egg to a number of items or creatures equal to his MKL. Note that when an 'item or creature is far away, the Khaariikha must travel some distance to notice a change in the intensity of the glow. The closer he is to the subject, the less he must travel to bring about a change in intensity. Duration: 24 hours, after which the spell must be renewed. Cost: 25% fatigue. Other spells may be cast through the Egg while it is glowing for a Track spell, but only 1 Track spell may be operating at one time.

Level 3 Oomancy

All spells in this section are at casting Level 3 and BMR 3.

Ooscope: By looking through his Egg, the Khaariikha can cast the Ooscope of a hatchling. When he can cast this spell, he becomes a Hch'Khaariikha (Priest of the Egg).

Read Languages/Magick: By looking through the Egg at a written page in any language, Hss'Taathian or otherwise, the Khaariikha is able to read itat his Read Well percentage -10%. He must be able to read at least one language, however, since the spell works by changing the written symbols into the language he knows. Further, there will be concepts in another language which have no Hss'Taathian equivalent, producing a degree of confusion over some passages. (Games Masters will have to judge the degree of untranslatability.) As a rule of thumb, the more intelligent and wise the Khaariikha, the better his chances of understanding. Duration: as per PMF.

Level 4 Oomancy

All spells in this section are at casting Level 4 and BMR 4.

Trace: As for the Diviner spell, except that instead of handling the object in question, the Khaariikha must touch the object with his Egg then gaze inside the Egg to divine the results.

Level 6 Oomancy

All spells in this section are at casting Level 6 and BMR 6.

Absorb Illusion: By touching his Egg to any Illusion at his level of Adeptness or below, whether or not he has learned the spell fully, the Egg will absorb the Illusion and hold it to be cast at a later time. The Khaariikha must successfully "dispell" the Illusion on his first attempt in order to absorb it into his Egg. The Egg can hold only 11 levels of Illusion spells, as, for example, a level 4, a level 2, and a level 5 spell. Note that the absorbed Illusion will have the same power as the original when it is recast. Range: Touch; then Khaariika's range for re-casting.

Basic Fire Magick

The Khaariikha may learn the Create spells for Normal Fire, Heat/Cold, Smoke, Light/Dark, Flame, and Magick Fire at -1 casting level and -1 BMR by expending language points to master the language of the World-Egg which influences such things:

Normal Fire = 4 language points

Smoke = 4 language points

Light/Dark = 6 language points

Flame = 15 language points

Heat/Cold = 18 language points

Magick Fire = 24 language points

The different aspects of Fire Magick must be mastered in the order given. For example, Smoke cannot be learned until Normal Fire has been learned (all spells), etc, Knowing the Create spell for a particular form of fire permits the Khaariikha to discover all of the other spells. When his study of a particular form of fire is complete, he may proceed to the next on his list. One cannot undertake to learn a Create spell of any type if the requisite language points are not stored up first.

Once a Create spell is learned, the Khaariikha can "speak" with the material involved and so influence it (-1 casting level/-1 BMR to learn subsequent spells).

A Proficiency Bonus may be obtained in spell language. For every multiple of the basic language points required to learn a Create Fire spell, the Khaariikha will be able to drop the casting level and the BMR of subsequent spells by an additional -1 level. Further, he acquires +1 EDF, 50% increase in his range (current PCF), and +50% additional volumes.

Expenditure of language points for this sort of work brings 100 experience points x MKL x number of language points expended. The bonus can be earned only once for a particular Creat spell, and requires study equal to the language points expended in weeks before the Create spell can be learned. Proficiency bonuses do not bring added experience.

Basic Water Magick

Khaariikha of the Kalun'Saatha, being descended from amphibians (see the section on the Kalun' Saatha later in these rules) may expend language points to learn the water spells of creation:

Fog and Mist = 3 language points

Rain and Spray = 4 language points

Liquid Water = 6 language points

Ice = 12 language points

The spells must be mastered in the order given. The benefits are similar to those which a Hss'Taathi Khaariika obtains for learning the words to master Fire. Note: A Kalun-Saatha can master both Fire and Water: a Hss'Taathi cannot learn water spells unless instructed by a Kulun-Saatha and also expending 150% of the language points required.



T'KI'T'K: The Metamorphs

The T'ki't'k' is a type of mage who concentrates on the study and emulation of the Ancestors who have Returned to the Egg. As a T'ki't'k gains ability, he gains the power to more closely emulate the powers and/or shape of the various Ancestors.

Focus

The focus of the T'ki't'k is a cloak, made entirely of butterflies' wings, sewn together with spider silk, all of which is enchanted to BMR 0 at 100% (Butterfly wings: BMR 3; Spider silk; BMR 2; both have a minimum quantity of 1/20 dr., availability of 20%, and cost of 3 GP); the T'ki't'k must use 11 basic quantities of each material, Powers of the Focus: the Cloak allows the T'ki't'k to metamorphose. This is accomplished by the MkU wrapping himself in his Cloak: in a number of turns, the Cloak will open, revealing the metamorphosed MkU.

The speed of the change, and the result of the change, are determined by the number of MKLs which the MkU has had possession of his Focus (NOT the MKL of the MkU):

TSS'TAATHI SHAPE CHANGES

Length of Maximum Possession of Focus	Time Needed for Change	Change into	Duration of Change
1-2 MKL	6 hours	PTENODRACON	6 hours
3-4 MKL	4 hours	DROMICCIOMIMUS	12 hours
5-7 MKL	2 hours	DEINONYCHUS	18 hours
8-10 MKL	1 hour	IGUANODON	24 hours
11-13 MKL	6 turns	PTERANODON	2 days
14-16 MKL	4 turns	CHASMOSAURUS	4 days
17-19 MKL	2 turns	BRONTOSAUR	6 days
20 + MKL	1 turn	TYRANNOSAUR	7 days

PTENODRACON: This tiny creature, approximately the size of a sparrow, is able to fly just like the bird it so resembles. It has hair instead of feathers, and no manipulative fingers. Body points = 9, AC = 1, no attacks possible: see dinosaur charts.

DROMICEIOMIMUS: A dinosaur resembling an ostrich: this dinosaur has manipulative hands (thus the MkU may use weapons, pick locks, etc., while in this form) and stands 7' tall and is 12' long from the tip of the toothless beak to the stiff tail (which is used, in all of these creatures, as a balancing aid). The Dromiceiomimus is capable of speeds equivalent to a cheetah. Body points = 20, AC = 1, attacks/parry/dodge determined by PCF of MkU (gains -15% bonus to dodge, though, for inherent agility of the form); natural weaponry: two claws, MMC type, with WDF x 4; MMB fangs, WDF x 3. Move: 60/400 (one turn at max.).

DEINONYCHUS: This vicious little beast stands about 5' high and 8' long. It is fast, but not as fast as the Dromoceiomimus. The Deinonychus has manipulative hands (with MSC claws which are used mainly to hold an opponent while the main weapon is brought into play. The feet of this dinosaur have a 5" long sickle-shaped claw which is used to rip open prey.

Whenever a chance of a body bash exists in melee, a MkU in Einonychus form may elect to grapple with the opponent (or he may do so by successfully grappline -- and he has a +25% chance of doing so, in addition to normal chances due to PCF); while grappled with an opponent, a Mage/Deinonychus may KICK (with a +30% chance to hit added to normal hit probabilities and a 1 - 15 indicating a critical hit to the legs or body). Body points = 35; see Dinosaur Charts for details. WDF +1 and +2 blows in addition to those normally possessed by the little horror.

IGUANODON: Fully as vicious as the Deinonychus, this one has the mass to back it up. The creature stands 15' high and weights 4 tons, and has two main modes of attack: a bite, and 12" long thumbnails which are highly developed gutting knives. This over development of the thumb has removed it from use as an opposable digit, so the Iguanodon can perform no manipulative tasks, nor may he use weapons (other than the natural ones). Body is 50% of a 30' long Iguanodon (83 MP); all other characteristics as for the beast as given in the dinosaur charts.

PTERANODON: This is a stupendously large flying creature. The wingspan of a Pteranodon is 50 feet (!); however, the body only weighs about 25 dr. This is lighter than the real creature, to allow the MkU to carry up to 10 dr. of cargo. The Pteranodon is a glider, and needs a light breeze (about 15 mph) in order to take off from level ground: however, once airborne, it need rarely alight, since it can ride thermals indefinitely. Thus, it need not rest during a trip, and can travel, literally, as fast as the wind;' and as far. Like the Ptenodracon and other small dinosaurs (up to the Chasmosaurus in size), the Pteranodon is covered by a coat of very fine hair. The Pteranodon also has a magical power due to being a shadow of the T'ki't'k who transmuted into it: to wit, the Pteranodon has a continually functioning Far-sight spell (which, coupled with the high-altitude capabilities of the Pteranodon, make it useful for aerial reconnaissance). Body points = 15; fatigue points = 15; AC = 1; parry/ dodge = 0%; no attacks; move 20/turn when on ground, about 35 mph airspeed maximum (note that by facing into a headwind of 15 mph or more, the Pteranodon can appear to hover in one place). No weapon use. When at MKL 16, the "FRP" model may be used,. See the dinosaur charts under Fliers, for details.

CHASMOSAURUS: This creature most closely resembles a miniature Triceratops; it is approximately the size and speed of a rhinocerous. It cannot use its limbs for anything but walking and has no manipulative hands. However, a Chasmosaurus can carry twice as much as a Heavy War-horse at speeds equivalent thereto. Refer to the 6000-pound Monoclonuis for details. How-ever, the cloak only imparts 90 body points.

BRONTOSAUR: One of the biggest of the dinosaurs, the Brontosaur is about 70' long, weights about 40 tons, and moves only 100'/turn; relatively slowly. However, it can keep this pace all day long. The tiny head at the end of the long neck is about 40' above the ground. The massive tail is held off of the ground (as if the case with all dinosaurs) to assist in balance. When rearing up on its hind legs, the head can reach almost 55' into the air. A Brontosaur can carry 10 tons of cargo on its arched back; howdahs and cargo platforms being used. Body points = 200. See dinosaur charts for other details.

TYRANNOSAURUS: Probably the most efficient killing machine ever to exist, the Tyrannosaurus weights 8 tons, stands 20' high, and is 40' long. Its jaws are 4 feet long, and filled with individual teeth each six inches long. The tiny forelimbs (only 2 1/2 feet long) are used only to brace the creature when he stands up from slumbering. It walks in an ungainly sinuous waddle, but is capable of speeds equal to heavy horse. Body points = 150; see dinosaur charts for other details.

Kulun'Saatha T'KI'T'K

Unlike the Hss'Taathi Metamorphs, the Kulun'Saatha T'ki't'k' makes the following transformations:

Length of Maximum Possession of Focus	Time Needed for Change	Change into	Duration of Change
1 MKL	6 hours	Mesosuchus 10' long	6 hours
2 MKL	4 hours	Mesosuchus 15' long	6 hours
3-4 MKL	4 hours	Jesosuchus 20' long	8 hours
5-6 MKL	2 hours	Machaeroprosopus 25' long	12 hours
7-9 MKL	1 hours	Pteranodon/Henodus	18 hours
10 MKL	6 turns	FRP Pteranodon	24 hours
11-13 MKL	4 turns	Elasmosaurus	2 days
14-16 MKL	2 turns	Tylosaurus 20' long	4 days
17-19 MKL	1 tarns	Triceratops (24000 dr.)	6 days
20+ MKL	1 turns	Tylosaurus 50' long	7 days

All creatures named above are at 75% body levels printed in the Dinosaur section but are other-wise like the real beasts.

The T'ki't'k's Cloak becomes a part of the creature into which he is changing, and is damaged by attacks upon the creature. When the T'ki't'k changes back into Hss'Taathi form, the Cloak will have been damaged according to the number of points suffered by the

form: for every point done to the form, the Cloak is 1% destroyed. Thus, if a MkU in Iguanodon form lost all his body points in a melee, the cloak would be 83% destroyed when the change reversed. This damage may be repaired (if not, it remains with the cloak -- and if it ever equals 100% or more, the cloak is destroyed) by the T'ki't'k. To do so, the T'ki't'k must have 1/20 dr. of spider-silk and 1/20 dr. of butterfly wings available for patching work (these need not be enchanted) for every 10% of damage done to the Cloak (in the above case, then, he would need 4/10 dr. of each). The T'ki't'k then begins the repair: to do so, he simply rolls 1dl00; if the roll is less than the amount of damage remaining on the Cloak, then ONE POINT of damage is removed. The T'ki't'k may not undertake any other activities on a day in which he is involved in repairing his Cloak. He may only make one repair roll per day.

It can be seen that completely repairing one's cloak can be a long process: those last few subtle flaws are very difficult to find, and the last one is impossible (since it is not possible to roll less than 01). Note, that the cloak is not damaged by hits which result only in fatigue loss by the form, but only by body point loss.

However, as long as the Cloak is undestroyed, IT takes the damage done to the form, when the T'ki't'k is metamorphosed. When he Changes beck into Hss'Taathi form, the MkU is always undamaged, though his Cloak may be in tatters. If the Cloak is destroyed (due to taking damage while the T'ki't'k is metamorphosed), then the metamorphosis is immediately reversed, and the T'ki't'k is rendered unconscious for 4d6 turns.

Spells

The T'ki't'k will learn all spells except Illusion, concentrating on Command spells. Note that the T'ki't'k's spell-casting ability is not hampered in any way whatsoever by any metamorphosis; also, the saurian tongues can still be spoken by any of these forms. However, only those forms with manipulative hands can employ devices or weapons. Also, when a T'ki't'k metamorphoses, he may change into any form which he has learned previously, not just the one corresponding to his level. Thus, a 10th level T'ki't'k could metamorphose into anyting from a Ptenodracon to an Iguanodon the change would tike one hour and would last up to 24 hours. Fatigue loss would be 25% of the MkU's fatigue: this loss would not appear until the MkU changed BACK into Hss'Taathi form.

When casting spells in metamorphosed form, the fatigue loss is based on the fatigue of the casters normal form, but fatigue loss is 10% because the cloak/focus is otherwise fully occupied.

A T'ki't'k may make a new focus if the old one is destroyed, but his metamorphosing capabilities are reduced by 1 MKL for every time that the T'ki't'k must reconstruct his cloak. Thus, if an MKL 5 T'ki't'k's cloak was destroyed, he could make another, but could only perform metamorphoses at the MKL 4 level, and his metamorphosing capacity would forevermore lag 1 behind his "magick-casting" MKL. If the cloak had to be replaced twice, the lag would be 2, and so forth: the moral, obviously, is to protect the cloak.

Ukait'Akh: the Magicians

The Ukait'akh subclass specialize in magical elixers, potions and powders. They are also the main providers of magical weapons for Hss'Taathi fighters. Ukait'akh may learn any spell type, but they may never cast the spells dirëctly; instead, they must use their potions or powders or devices.

Focus

The focus of an Ukait'akh is a waterskin made of the skins of 11 different animals and treated in a mix of 11 essences, all enchanted to BMR 0 at 100%. This focus has the remarkable property of being able to carry 11 different potions (up to 7 doses of each) without the potions getting mixed; and the Ukait'akh is able to drink any potion from the skin he desires, without any danger of getting the wrong potion.

Potions

Most of the potions that an Ukait'akh makes are very dangerous for Hss'Taathi who have not spent their adult lives under the strict dietary discipline of the Ukait'akh: thus, if a Hss'Taathi who is not an Ukait'akh uses a potion not specifically made for non-Ukait'akh use, there is a 10% chance/casting level of the spell that the user will be rendered comatose for 1-10 days, and a 1% chance per casting level of the spell of outright death by poisoning. If a non-Hss'Taathi drinks an Hss'Taathi potion (or, for that matter, vice versa), the user will become comatose for 1-10 days, and the chance of death by poisoning will be 10% per casting level of the spell.

An Ukait'akh can make "general" potions usable by any Hss'Taathi simply by following the guidelines set down under simple magical devices.

When making potions for his own use, however, the Ukait'akh simply assembles the formula for the spell (the cost of ingredients should increase as the level of the spell increases) a simple guideline is to assume that the ingredients cost about 5 sp times the square of the casting level of the spell. The character's player and his referee should collaborate on exactly what goes into each spell potion, and then spend 1 week per casting level of the spell cooking up the potion. At the end of this time, the Ukait'akh will have 1-6 doses of the spell in question. Basic magick spells can be combined (in which case the time spent is the sum of CLs of the spells involved), but other spell types cannot.

In order to make a potion or philter containing a spell, the Ukait'akh must first learn the spell, just like any other magick user; after learning the spell, the Ukait'akh may place it in potions or powders at will.

Any potion may be placed by the Ukait'akh in his focus: however, he does not receive the bonuses due to him for using his focus when ue uses the contents unless the potion has been in the focus for 11 weeks. Until this span has passed, treat potions from the focus as regular potions. Note that some potions may be eligible for focus bonuses, while others in the same waterskin may not.

The Bath of Ssk

Ukait'akh also have the ability to prepare the Bath of Ssk. To do so, they first must fashion the Basin, a 8' x 4' x 2' deep bowl-like structure, in which the Great Potion is held. The Great Potion is a potion containing 11 crushed emeralds, 11 other minerals, and 11 flowers, all enchanted to BMR 0 at 100%. 50 + 1dl00 "doses" of the Great Potion result from this enchantment, and all are kept in the Basin. (The Great Potion can never be removed from the Basin except under very special circumstances listed below; if moved under other circumstances, it dries into a powder and loses all magical properties.) Once every 11 lunar months during the new moon, the Ukait'akh must replenish the Great Potion with 1 dose of each of 11 different potions of the Ukait'akh's casting level (or within 2 CLs of Ukait'akh's CL) or the Great Potion loses its potency until the requisite potions are added.

Normally the Basin cannot be moved while filled with the Great Potion. If it must be moved, though, up to 33 doses of the Great Potion can be transported in the Ukait'akh's focus. The rest is lost.

The Ukait'akh must keep careful track of how much of the Great Potion remains in the Basin, for he will need to re-enchant some more once he runs out. However, this additional enchantment will take only 1/2 the time normally required to enchant the material, since the Ukait'akh is experienced in producing the special formula of the Great Potion. However, he only gains this bonus if he has 11 doses of Great Potion to add to the other ingredients to act as a catalyst.

Using the Bath of Ssk, the Ukait'akh can cause weapons and armour to become enchanted. The level of enchantment is determined by the number of MKLs that the Ukait'akh has had his

Bath of Ssk, the amount of time he spends tending the Bath, and Intelligence of the Ukait'akh.

Item	# of exp. With bath of Ssk	Doses of Great Potion consumed by enchantment	Time Item must remain in bath (weeks)	Minimum IQ to perform enchantment
+1 Weapon	2	5	5	14
-1 Armour	2	5	5	14
-1 Shield	2	4	4	14
+2 Weapon	3	11	11	15
-2 Armour	4	11	11	15
-2 Shield	5	7	7	16
+3 Weapon	6	21	21	17
-3 Armour	7	21	21	17
-3 Shield	8	15	15	18
+4 Weapon	9	63	42	19
-4 armour	10	63	42	19
-4 Shield	11	31	31	20
Flaming weapon*	12	+63	21	21
-5 Armour	14	126	85	21
-5 Shield	15	63	63	22
Hero's weapon*	17	+84	42	23

*These weapons are made by immersing an already-created magical weapon in the Bath of Ssk for the listed time. A flaming weapon or a Hero's weapon always makes the user become Berserk when he draws the weapon.

The Ukait'akh spends only one day every four weeks actually tending to the Bath when an en-enchantment is being performed (at the beginning and end of enchantments less than 8 weeks long) when he must reach into the Bath and align the item being enchanted into the best relationship with the currents of the Bath; the rest of the time, he may do whatever he wishes. However, he must spend the seven days immediately preceding this one day of work in contemplating the currents of the bath or there is a 30% - (# of levels of experience with the Bath) chance of ruining the enchantment. In effect, then, this leaves the Ukait'akh with one week on and three weeks off.

Note that the Great Bath can be replenished while an enchantment is ongoing (indeed, in cases, it must be); the consumption of the Great Potion by the enchantment takes place at a steady rate throughout the enchantment.

Weapons developed by this method never develop Egos.



Ss'Iss'Khe: the Hunting Caste

The Ss'iss'khe Hunting Caste is virtually identical to the Foresters with respect to their Woodcraft and Survival Lore. While only some become Mages, they are all regarded with respect (and some awe) for their skill in the wild.

The Ss'iss'khe are the trackers and the scouts of the Hold. In this role, they lead the hunt to prey and mount watch on the frontiers for intruders from potentially hostile Holds.

The Ss'iss'khe are also the chief animal trainers and handlers of the Hold. They are entrusted with the very important tasks of securing young animals, training them, and even driving the huge Brontosauri and the fierce Triceratopsi. In this they become highly proficient.

The Ss'iss'khe are also the "cowboys" of the Hold, riding the fierce but tractible light K'sss'sahh or Domestic Yaleosaurus to herd the food animals. These Yaleosaurian mounts are also used for scouting and practically any other long-range work the Hunting caste is engaged in doing. The K'sss'sahh is the most prized possession of a Ss'iss'khe and he will ride it anywhere if he has the chance.

The Ss'iss'khe also capture small Lycaenops and Cynognathi to train as pets and as hunting "dogs". If players wish, a number of related species can also be introduced by using various Hunting Dog types presented in the C&S Sourcebook and casting them as small quadrupedal versions of the Lycaenops and Cynognathi -- evidencing the characteristics of the Talbot or whatever in a dinosaurian form.

Experience is gained for hunting, fighting, etc., as outlined for Foresters.

Ss'Iss'K'Akh: the Hunting Mages

The Ss'iss'k'akh are "Natural Talent" magick users virtually identical to the Elvish Forester Mages with respect to their Forester Magick. They have a 2% chance per IQ point of obtaining a spell every 10,000 experience points, to a maximum of 22 Forester-related spells. Dexterity must be 12 or higher to qualify for this magical sub-caste.

Those Ss'iss'k'akh having a Charisma of 15 may also practice Shamanistic Magick.

Experience is granted for the practice of magick and for hunting of animals. Slaying enemies brings 80% of normal experience.

Spells of Detection: Altitude, Life, Small Traps, Traps, Distance, Observation, Find the Path, Sense the Hidden. Small Traps, Traps, and Sense the Hidden are effective only in an outdoors setting, for the Magick works because of the Forester's sensitivity to and affinity for his surroundings.

Spells of communication and Transportation: Animal Messenger.

Spells of Command: Foresters acquire a rapport with animals and are able to cast spells of Command against them as if adepts of a particular Circle of Command once they acquire the spell (they need not know other spells of that Circle to be proficient against animals). Thus, a Forester knowing only Charm Small Animals would be an adept of the Second Circle for that purpose. Spells which can be acquired are: Charm Small Animals, Hold Small Animals, Command Small Animals, Hold Large Animals*,Command Large Animals*,Summon Animals.

*Not applicable to Great Carnosaurs; nothing "holds" or "commands" them!

Woodcraft

Being born to the countryside, all classes of Hunters acquire various talents and skills related to their vocation:

Stealth: Hunters have a basic 10% chance of moving stealthily through undergrowth when proceeding at normal speed. This probability is modified by 2% per level of experience attained. The resultant % is subtracted from the % chance of being heard by anyone in a 100-foot radius. If a Hunter is more than partially encumbered (carrying 41-50% of his carrying capacity), he subtracts 5% for every 25 Dr. of excess weight. All Hunters add an extra 10% to the above probabilities.

Hearing: Like Thieves, Hunters have keenly developed hearing. Hunters enjoy the same hearing percentages as Elves and Hobbits.

Blending with the Surroundings: Hunters have a basic 10% chance of blending with a forested background, modified by the same bonus percentages as given for Thieves' Hiding in Shadows. Hunter Mages have an extra 10% chance of blending.

Covering Tracks: A Hunter can cover his own tracks when required. They have a basic 90% chance -10% per two extra persons with him not of the Hunter class (-30% per two mounted persons or pack animals). If a Hunter is tracking a Hunter who successfully covered the trail, he has a basic 10% chance +5% per level of experience above that of the quarry of finding the trail anyway. Hunters of a lower experience level than the one he is following will subtract 2% per level of difference from the basic 10% chance. Covering tracks requires slowing down to a cross-country speed of 1 mph or less.

Holding Large and Small Animals: Hunters possess this almost "magical" ability because of their knowledge of animal behavior. The confidence shown by a Hunter when facing an animal causes the beast to hesitate and will forestall an attack (if that was the animal's original intention). The animal will be "held" or frozen in place 20% + 5% per experience level to a maximum of 90%, checked each turn. Only one animal may be affected at a time, with an effective range of 30 feet + 5 feet per two experience levels to a maximum of 75 feet. The Hunter must meet the animal's eyes to be effective, and the animal must not have been charging when the gaze was leveled.

Should the Hunter move forward whilst holding the animal, the animal will resume its original intention 75% of the time or choose the opposite action 76-100% of the time. However, in the case of animals with which the Hunter enjoys rapport, he will be able to approach the animal and still "hold" it motionless. Rapport eliminates all hostility unless the animal is serving another Forester at the time. Should the Hunter back away slowly whilst holding the animal, he has a 90% chance of getting away from a hostile beast.

Finding Direction: Hunters have the natural ability to find True North whenever they are above ground, without fail, unless Magick is being used to muddle a Hunter's senses. This deliberate confusion he can detect 10% of the time + 2% per experience level.

Intentions of Animals: Hunters are able to discern the intentions of animals by their behavior in his presence. For each level of experience, a Hunter learns to "read" the intentions of two animals. In melee, this gives him a 20% chance + 3% per experience level of correctly guessing the tactic (dodge, parry, strike or TAC choices) chosen by an animal bent on attacking him. This "tactical reading" is made after the animal's tactics are chosen, and the Forester may then choose his own counter-tactics accordingly.

Premonition: Hunters have a highly developed "Sixth Sense" and will be able to forewarn the people he is with (or sense for his own benefit, if alone) any imminent danger in the wilderness. By his heightened awaresness, he will either bear of sense something ahead or he will notice unnatural alterations to the surrounding vegetation (bent grasses, broken twig, etc.) suggesting a possible ambush. An encounter has a 50% chance -3% per experience level of the Hunter of evading his notice before it happens. However, if a Hunter is preparing an ambush, add +3% per experience level to the chance of the encounter being unnoticed (less the minus percentages of any Hunter in the party to be ambushed). The "premonition" does not reveal the nature of the peril, only its presence within 100 feet.

Trapping with the Snare: Snares are used to catch small dinosaurs, being set on "runs" which the creatures use regularly. Snares must be set in areas frequented by small game, such as copses and thickets. Non-hunters have a 30% chance of setting a snare correctly. Hunters have a 50% chance + 5% per two levels of experience. Once the snare has been successfully set and sprung, there is a 30% chance of the plug securing the snare having filed. This is modified for Hunters by -2% per two levels of experience. This allows for the prey to pull the plug free. If the snare is not checked once per day, there is a 50% chance +10% per day thereafter that the catch, if any, was stolen by some other animal.

Catching Fish: The snare used to catch fish is made from a willow stick tied back upon it-self in a "running noose". (Willow is remarkably pliant when green.) Once a fish is located, the Hunter slips the noose, set for the size of fish, into the water some 3 or 5 yards up-stream of the fish's head. The noose is slowly moved downstream until it slips over the fish's head and about 1/3 of the distance along its body. Once in position, the willow is given a sharp jerk up and towards the bank, pulling the fish from the water. However, the noose will not hold the fish once the tension is released, and the fish must be grabbed before it can wriggle free and fall back into the water. Amphibians, however, simply dive in and catch fish with their teeth.

Fish Encounter %	Approach %	Pull %	Secured %	Time Factor
6oz - 1 Dr. 01-60%	80%	50%	50%	1 encounter/10 min.
1 - Dr. 61-75%	65%	80%	55%	1 encounter/10 min.
2 - Dr. 76-90%	45%	60%	60%	1 encounter/15 min.
3 - Dr. 91-95%	30%	40%	75%	1 encounter/20 min.
5 - Dr. 96-00%	15%	25%	80%	1 encounter/20 min.

If the dexterity of the Hunter is 14+, add +10% to percentage

chance of success. If a non-Hunter is fishing, subtract -20% from all percentages.

Tracking: After long hours spent in the woods and surrounding countryside, the Hunter has developed an excellence in the Art of Tracking:

- Soft Earth/Soft Cover: 10% per level to max. 100%, but -7% per day of age of track.
- Hard Earth: 7% per level to max. 70%, but -7% per day of age of track.
- Rock: 2% per level to max. 20%, but -7% per day of age of track.

Bad weather (rain, etc., which obscures tracks) reduces maximum percentages by 25%. Cross trails, doubling back, etc., by animal reduces maximum percentages by 1-20%.

A check is made once every 15 minutes or whenever new terrain is encountered or the quarry changes direction. If the trail is lost by failing the modified probability of keeping on the trail, there is an initial chance of 5% per level of the Hunter to a maximum of 30% of finding it again within 15 minutes. If this attempt fails, there is a 10% chance per hour of rediscovering the trail, checked hourly so long as daylight persists. Once the trail is found again, resume tracking. Tracking percentages may be applied to any quarry, beast, monster, or man, which leaves a track.

Should the weather or evasive action reduce the percentage chance of tracking to 0%, the trail is considered to be totally obscured to normal observation and may be found again only by the use of magick.

Climbing: Not only Hunters are able to climb trees, cliffs, and the like, but they are most proficient at it. The climbing abilities of different character classes are:

```
Foresters: 80%/10 feet climbed + 2% per Dexterity point above 12.
Thieves  : 75%/10 feet climbed + 2% per Dexterity point above 12.
Elves    : 85%/10 feet climbed + 2% per Dexterity point above 12.
Others   : 80%/10 feet climbed + 2% per Dexterity point above 14.
```

```
Few handholds :                                    -1 to -20%
Partially encumbered (40-50% carrying capacity):   -10%
In full armour:                                    -15%
Fully encumbered (50 + X carrying capacity):       -25%
Using rope:                                        +1 to +20%
Dexterity under 12:                                -3% per DEX point
Carrying Pack:                                     -5%
Fear of heights:                                   -50%
```

If a character fails in a climbing attempt, he has a chance of saving himself equal to the following:

```
Fighters:          10% + 5% per Dexterity point above 10.
Thieves:           10% + 4% per Dexterity point above 10.
Hunters:           10% + 4% per Dexterity point.
Others:            10% + 2% per Dexterity point above 10.

DEX under 10:      10% - 2% per Dexterity point below 10.
Fear of falling:   no save possible (25% of all saurians have this
                   fear).
Secured by rope:   +25%, if rope is secured above.
Failure = rope breaks.
```

If a character fails to save from a fall, he runs the risk of injury:

```
01-50 = No effect           +10% per 10' from the ground.
51-80 = Stunned 1-6 turns   +10% if wearing pack.
81-90 = Sprained limb       +10% if wearing armour class 6-10.
91-00 = Broken bone         + 1% per foot fallen to rocky ground.
                            + 1% per 3 feet fallen to hard ground.
                            -20% if falling to soft cover (thicket,
                            water).
```

A sprain signifies injury to the arm 1-20% (50-50 chance of left or right), causing it to be useless for 1-6 days. On 21-00, an ankle is sprained, reducing movement, dodge, and bash by 50%. Roll 1d6 per 10 feet fallen, with damage to fatigue then body.

A broken bone signifies severe injuries. There is a 10% chance of critical injury if the fall is over 20 feet, with +10% per 10 feet above that, Falling to rocky ground adds an additional 10% chance of critical injury. Critical damage is equally divided between the body and fatigue levels, with ld6 of damage per 10 feet fallen +3 damage points per 10 feet fallen. Non-critical falls cause ld6 of damage per 10 feet fallen, assessed against fatigue then the body, and if the body is untouched it is a sprain.

Broken bone damage may be determined by rolling on the Critical Damage Table, provided in the Physician Rules.

Archery: In addition to "Favorite Weapon" skill, the following hit probability bonuses apply:

- Hss'Taathi: +10% with the long bow
- Kulun'Saatha: +15% with the crossbow

SPECIAL EXPERIENCE BONUSES

```
Being a Hunter:      1 pt/day x experience level
On expedition:       3 pt/day x experience level
Successful Kill:     150% of animal experience bonus
Following Trail:     3 pt/day x experience level
Supplying Party:     10 pt/person fed per day
Vanquishing/Slaying: As for Fighter when defeating enemies by force
                     of arms
```

The Kulun'Ssaatha

The Kulun'Ssaatha are a crocodilian race descended from a small species of Mesosuchians. Like the Hss'Taathi, they are a warm-blooded race, highly intelligent and remarkably accomplished.

Physical Description

The Kulun'Ssaatha have a decidedly crocodilian cast to their features, with long snouts, a well-armoured hide, and a characteristic green or greenish-grey coloration.

The Kulun'Ssaatha are bipedal creatures who stand erect on two strong hind legs, using their tails for balance; and their appearance when running is similar to that of the Hss'Taathi. However, their Mesosuchian ancestry is still strong, and they can revert to quadrupedal move-ment in the swamps, giving them remarkable speed on mucky ground. They are also superb swimmers.

Everything about their appearance suggests a crocodilian with an erect stance. Like all of their racial type, they prefer tropical climates and do not appreciate cold weather.

They have the Hss'Taathi weakness for jewelery and rich attire, but the Kulun'Ssaatha use no body dyes, paints, or tattoos. Also, like the Hss'Taathi, there is no significant distinction between the sexes except during the mating season.



Social Castes

The strata of Kulun'Ssaatha society are virtually identical to those of the Hss'Taathi. How-ever, Khuihh are not in any way despised but are accorded the same rights and status as the T'Kah (including the same weapons, armour and right to enter into "political" affairs). This signal difference is due to the fact that the Khuihh are most accomplished as mariners, and the Kulun'Ssaatha are a sea-faring people.

Kulun'Ssaatha Senses

The senses of the Kulun'Ssaatha differ somewhat from those of the Hss'Taathi:

Sight is somewhat sharper than that of humans. The field of vision is almost identical to that of the Hss'Taathi, but the night-vision of the Kulun'Ssaatha is remarkably acute up to 50'.

Smell is somewhat dull, definitely inferior to that of humans and Hss'Taathi alike.

Hearing is fair, somewhat duller than that of humans; however to compensate for that, the Kulun'Ssaatha are quite sensitive to vibrations in the ground, especially when lying supine (on the belly) in the characteristic resting position.

Taste is highly developed, and the Kulun'Ssaatha have developed the enjoyment of fine cuisine to a true Art.

Touch is almost as well developed as that of humans and, inthe case of the Khuihh, often is the equal of man's. This had led to a fairly high level of pre-scientific technology and craftsmanship which makes Kulun'Ssaatha products desired throughout the saurian world.

Heat sensing capacity is virtually non-existent -- about the level of man's.

Kulun'Ssaathi Characteristics

The characteristics of a Kulun'Ssaatha are very similar to those of their dry-land cousins, the Hss'Taathi. Indeed, when rolling characters the same tables are used, except that no crocodilian will reach"Giant" heights. All characteristics, then are virtually the same.

Natural Weapons

The Kulun'Ssaatha differ from the Hss'Taathi in that the only natural weapons worth mentioning are the powerful jaws. All castes specialize in the fangs as a matter of course:

All castes: MMB(2) Medium Fangs; maximum of 12 points damage.

The Mages use the Iss't'aa ("fangs") and Iss'thaa ("Claws") as do Hss'Taathi Mages.

General comments

Virtually all of the sections on Hss'Taathi characteristic determination, weapon-skill, language, charisma enhancement, religion, family life, social organization, commerce, etc., apply to the Kulun'Saatha.

The Challenges

The Challenges are practiced by the Kulun'Ssaatha in much the same manner as do the Hss'Taathi. The only difference of note comes in the Challenge for First Hold.

The Kulun'Ssaatha are a maritime folk, a reasonable development considering their origins in the waters of the swamps. Their ships are powerful galleys similar to the types used in the Mediterranean in the later middle ages. Normally, no Challenges for Hold will be entertained until there are sufficient surplus populations in the various Holds of a Kulun Ch'aitkhe, whereupon he and his vassal Lords make sure that the "fix" is in order to provide for the 250-350 followers.needed to man a vessel to set up a "colony". Challenges for Hold are then issued in each of the Holds to gather men, the leaders gather, and a Great Challenge for First Hold is conducted in a manner similar to that employed for the choosing of a new "Voice" to determine the most charismatic leader, who becomes the new Lord, with the other Hch'ait his chief lieutenants. (The Game Master will thus determine the moment that such an event takes place, the number of the NPC Hch'ait Challengers and their important characteristics, and conducts the Challenge ceremony to determine who becomes the Lord; hopefully, a player-character is successful.) To simplify the process assume 250 + ld100 followers have been gathered, and that there are 2 + ld6 Challengers for First Hold. In the event that a First Lord dies, the second in the Challenge becomes Lord, and so on, until all of the Challengers are accounted for. This is a signal difference from the Hss'Taathi practice, as the Kulun'Ssaatha recognize a definite chain of command and inheritance of leadership amongst the original Challengers for First Hold. Only after all the Lords and Lieutenants are dead is a general Challenge for the Hold possible.

Towns & Cities

The Kulun'Ssaatha prefer life above ground and build powerful stone towers and tall castles in the swamps, building on islands or on rocky crags along the seashores, where they maintain their fortified harbors. Hch'Ait and Mages each have separate quarters for themselves, with their immediate followers and Khuihh housed in Caste Quarters nearby. Otherwise, the internal layout of castles and towers is not dissimilar to that of many mediaeval constructions.

Cities are nothing more than extensive castle-type fortifications, usually superbly constructed.

A common feature of all these establishments is the liberal provision for Nch'Kuhh or Bathing Pools -- large, shallow "baths" for lounging in leisure moments in quarters -- and they will be found throughout a Hold. Most social activities are conducted in and around the Nch'Kuhh, and a great pool occupies the center of the Hold Room, with "basking stones" along the edges. Often, favorite varieties of fish are maintained in the pools to provide a tasty, wriggling snack for the owner of a Nch'Kuhh or his guests. The love of bathing is a definite crocodilian trait.

Fighting Mounts

In addition to the mounts maintained by the Hss'Taathi for war, the Kulun'Ssaatha also use large Machaeroprosopi and Mesosuchians for travel and warfare in the swamps. They will have nothing to do with Triceratopsi, however, viewing the huge horned dinosaurs as a bit too tempermental for their taste.

Maritime Activity

The Kulun'Ssaatha engage in extensive maritime trade. For traffic on the rivers or on lakes they use vessels similar to Viking longships because of the ease with which the maneuverable vessels can be beached or moved across stretches of land between rivers/lakes (on rollers). On the seas they use galleys of various types of sailing ships -- many designs being similar to those of earth's history.

The Hss'Taathi, being land dwellers totally mystified by the art of sailing, engage the Kulun'Ssaathi for voyages to other lands or along the seacoasts, up and down rivers, etc. Since relations between the two races are generally good, such adventures often turn a mutual profit. Similarly, the Hss'Taathi are far more accomplished at managing beasts for land travel, and the Kulun'Ssaatha engage them to haul goods overland and even to tow their long-ships between water-ways with the mighty brontosaurians.



Warfare

The Hss'Taathi

Wars are fought between the saurians for many reasons, as many as there are for war among the Softskins. Past Hss'Taathi wars have been fought to avenge gambling debts, lost love, and insults. They have been fought to gain land, to destroy enemy lands, to force the hand of a rival, or to reaffirm an alliance. However, the main reasons for fighting are:

1. to obtain glory and power, pure and simple;
2. to bring the Softskins under Hss'Taathi dominion simply because they are Softskins and do not "know" Ssk'al;
3. to wipe out the insult of a "bad" Challenge when the challenged Lord either refuses to recognize the Challenge or refuses to abide by the results of a Challenge;
4. to take advantage of a golden opportunity to smash a rival by a quick attack when he is unprepared. Whatever the reason, wars tend to be conducted along similar lines.

First, the Lord Holder calls together all of his Ssuustkh and tells them of the plan. He will delegate certain tasks to the various Ssuustkh according to their abilities and his opinion of them. The Ssusstkh have considerable latitude with regard to the execution of their duties, the level of independence of action approximately equal to that of Softskin barons in the army of a great feudal Lord. The results can be similar, too: honor in battle is as important to the Ss'hss'tah as it is to any Softskin Lord.

Once it begins to move, an Hss'Taathi army travels rapidly. With the Ss'iss'khe leading the way and scouting for miles to the front and to both flanks, the members of the Hold, travelling light, pass easily through apparently trackless wilderness. Often, large pack animals are taken along and are eaten on the way. The typical Hss'Taathi army travels about 1 1/2 times as fast as a human infantry army of equivelent size; cavalry forces are comparable to human units of light cavalry.

When the enemy has been located, the favorite Hss'Taathi tactic is the Kaa'Haasst'Ssk'al or "Hammer of Ssk'al." About 75% of the army attacks and engages the enemy, with pike-armed infantry massed in a block in the center and cavalry on the flanks. The remaining 25% of the army makes a wide sweep to one flank: if all goes well, this Hammer will strike the enemy at the crucial moment, suddenly appearing on the flank or rear to destroy the enemy formation. The Hammer almost invariably consists of Triceratopsian cavalry, "regular" cavalry, and a picked force of pike troops.

The Hammer of Ssk'al has been questioned as a tactic by Hss'Taathi who have remained in the Softskin world because it has been overused: most Softskins now make special efforts to keep the Hss'Taathi forces located, if possible, and do not fall into the old trap so readily. Some Hss'Taathi Ch'aitkh are now of the opinion that the Hammer of Ssk'al is no longer of use. They point out that there is nothing in the Softskin arsenal which can stand up to the charge of Triceratopsi, unreliable and cantankerous though they may be, especially when the beasts are closely supported. When using the Hammer of Ssk'al, they argue, that close support sometimes is hard to assure, and many a valuable Triceratops have been chopped into Khuihh food after becoming separated at the completion of its charge because the rest of the army has failed to move rapidly enough to exploit the inevitable gaps. The Softskins have, furthermore, learned not to "joust" against Triceratospi because that is merely a glorious way to a sure death.

In a purely saurian world, however, the Hammer. is still a favored

tactic in the open grass-lands, and one can expect to encounter it whenever a large army is in the field.

When the enemy forces have been located, the Hss'Taathi army gathers its forces from their lines of march and tactical orders are given, On the march, Hss'Taathi armies march in several columns often separated by some miles but in communication at all times. On the day following the concentration of forces, the army engages the enemy on convenient terrain, refusing battle in cases where the enemy enjoys a clear terrain advantage unless a victory is essential at that time. The Lords Holder exhort their Holds to bravery, and the Ss'issikhe hunters dart forward and begin peppering the opposing lines with arrows. Soon, the signal for the attack is given by means of the omnipresent Ssk'Thuum'ah (Drums of Ssk), which are capable of communicating any order by means of an elaborate code.

Once launched, an Hss'Taathi charge cannot be halted by the Commander, and the battle degenerates into the usual "feudal" mass melee. However, when hard-pressed, an Hss'Taathi unit will form a pike square -- similar to the Scottish Schillitron -- and will stand firm in the face of any attack until the square is "broken" by repeated assault.

The main weakness in the Hss'Taathi command system is the leader. If a Lord Holder dies, there is no recognized commander for the Hold. In such cases, the entire Hold usually just withdraws from the battle, bearing the dead Lord for proper ceremonials, after which it determines by Open Challenge who will become its next Lord Holder. In some cases, a Lord Holder will allow an Open Challenge before a battle to determine his successor should he die in the field, but this course of action can prove dangerous: the "successor", if ambitous and underhanded enough, might be tempted to provide a "self-fullfilling" death for the Lord Holder. As long as a Lord Holder is alive, though even mortally wounded, the Hold will continue to fight for him and remain in the field. Also, there is a 25% chance that the Hold members have so much respect for their Lord Holder's Ch'aitkhe that they will continue to fight for him when the Lord Holder is slain, postponing the Open Challenge until the battle is resolved.

Amongst themselves, the Hss'Taathi regard surrender as an honorable and accepted way of meeting defeat. It is accomplished simply by dropping one's weapons and "grounding" oneself, where-upon the victor will either accompany the captive back to the captor's personal Khuihh or else will simply withdraw from the battle with his captive. When the captor is of higher caste than the captive, it is sufficient to order the captive to tell his name and to wait for the captor to collect him after the battle. Once the Softskin Knights realize that this practice is very similar to their own concepts of chivalric capture and granting of oath-parole, far less "messy" battles will occur.

If a captive is not ransomed by his Lord Holder within a month (longer periods may be granted in cases involving large ransoms or considerable distances between Holds as a matter of course), he becomes a member of the captor's Hold and is forbidden to desert for two years.

When a Lord Holder is forced to surrender, all of his personal household also surrender. Ransom is set only for the Lord Holder; his Hold merely accompanies him, as part of all deals.

The only caste for non-combatants is Khuihh; thus all who choose not to fight (except younglings) are deemed to be Khuihh belonging to some Lord Holder. Captured Softskin Khuihh are ransomed back to their Lords Holder if the Lord is not himself captured. If he was captured, all of his Khiuhh are delegated to him, as is his right and duty, and lit is up to him to care for their needs while awaiting ransom.

In many instances, captives are released on "parole" -- the giving of an oath to pay the ransom promptly and to refrain from fighting against the captor and his Hold until the ransom is paid. This oath is invariably followed, and not one instance of its being broken can be remembered in the long history of the Hss'Taathi.

The Kulun'Saath

Being swamp-dwellers, the Kulun'Saatha are not seriously hampered by marshy terrain and prefer not to engage in battle on dry land any distance from the swamps -- particularly when engaged in open warfare with the Hss'Taathi. The Kulun'Saatha are no fools; they know that they have nothing to match the devastating charge of the Triceratopsi. Thus they prefer to draw their enemies into their own environment, where "heavy" cavalry is virtually useless and becomes "bogged down" in the mud, where their mobility cannot be matched by most other adversaries, and where massed infantry and pike formations lose all benefit of charge impetus.

When forced to march in the open grasslands, the Kulun-Ssaatha often call upon allies amongst the Hss'Taathi to provide scouts and cavalry escorts, for they are not at all at home in the "drylands". When caught in the open, they adopt a defensive square formation, pikes and spears facing out, with archers, crossbowmen and light artillery in the center. They carry 8' - 10' sharpened stakes with them which they drive into the ground before their lines to discourage cavalry assault (even the Triceratops is not immune to this form of defense and will often "refuse" to attack across stakes). No tactic, however inviting, will draw them into a precipitate charge, each soldier holding firm in line despite the most grievous of insults and provocations offered by enemies.

In the swamps, the favorite tactic of the Kulun'Saatha is the N'ssk'ah, A "roadblock" is set across the path or trail, barricaded and heavily defended, with amphibious "cavalry" mounted on mesosuchians and other amphibious mounts in the waters on eitside to "discourage" flanking attacks. Hard-hitting skirmishing forces then attack the column all down the line, usually from ambush, killing a few enemies with arrows and spears before withdrawing back into the swamps to escape the inevitable counterattack. Thus a "dry-land" army is often worn down long before it reaches a Kulun'Saatha Hold.

When facing other amphibious races warfare takes on the more traditional battle-line style, for all of the amphibious races are able to cope with the watery environment enough to employ standard tactics. Where possible, the ground chosen is marshy but not deeply overlain by water. Indeed, so superior are the Kulun'Ssaatha to their -amphibious enemies on dry land, that they will prefer to engage on dry terrain where possible, where their advantage is almost as great as that of the Hss'Taathi when facing such adversaries.

However, it is at seigecraft and fortification-building that the Kulun'Ssaatha truly shine. They are masters of seige warfare and have developed the full panoply of seige engines needed to reduce strong walls. They also have designed the crossbow to a fine standard, and half of their missile troops are armed with superb heavy crossbows with remarkable hitting power. As noted earlier, their fortifications rival those of the feudal period of Europe, and in the field they build strongly fortified camps, especially in the "dry lands".

Being amphibians, the Kulun'Ssaatha have developed the naval arm of their military to a high degree. Their armies will often travel by sea on their powerful galleys and sailing ships or by river on their "longships" and river galleys. These vessels are often used as mobile bases of operations and as final refuges if a disaster is suffered in a land battle.

Army Strengths

The following strengths may be used to compute the fighting power of each army when using either the Mass Combat rules.

For small armies, the values can be taken as applying per man. Large armies can be computed on the basis of the point values being assigned per 10 men or multiples thereof to reduce the number of computations.

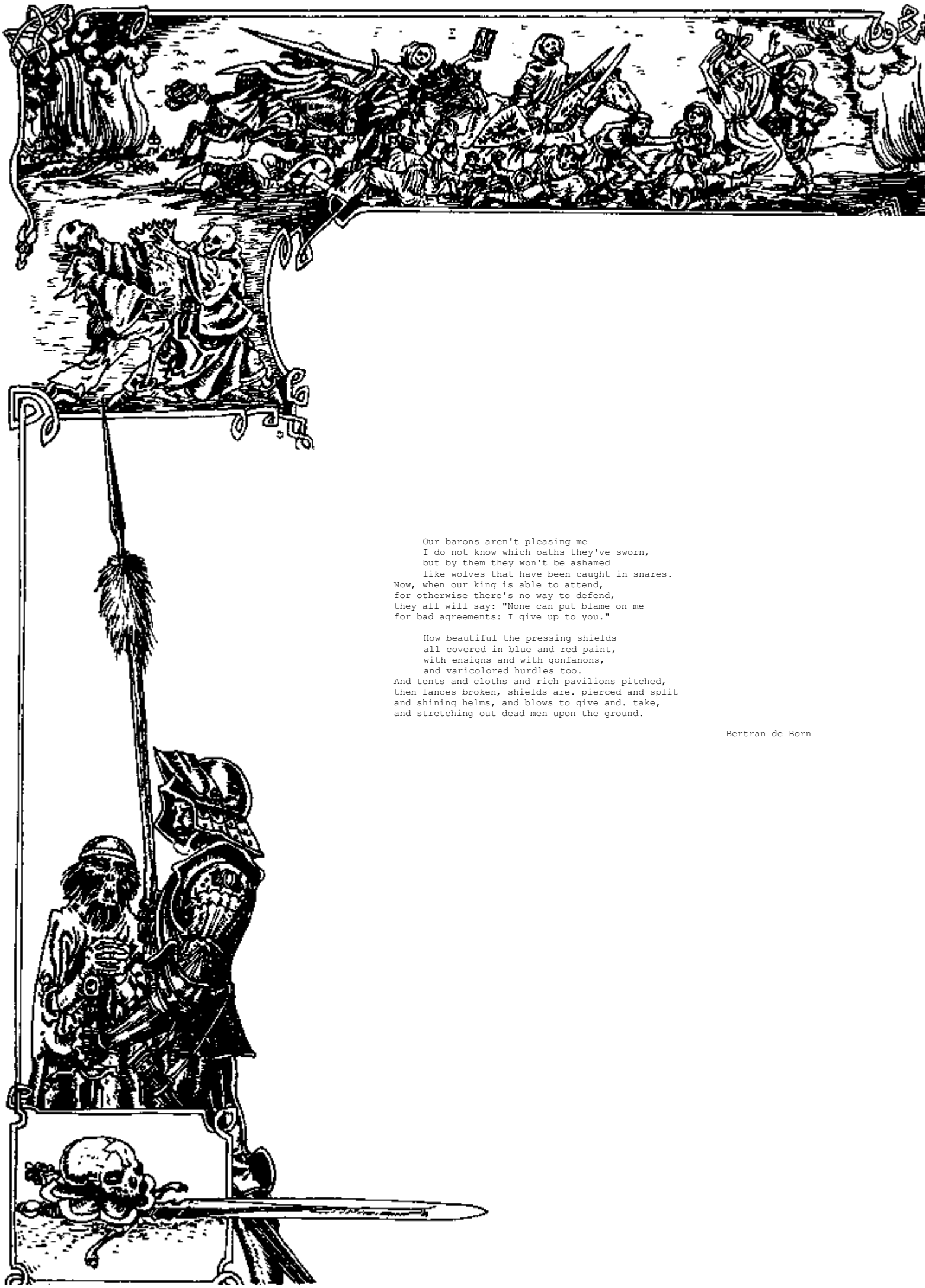
Hss'Taathi Troop Type	Morale Level	Class	Value	Class	Value	Class	Value	Class	Value	Class	Value
Hch'ait	A	HAI	40	HI	35	SHAC*	75	AC*	60	MC*	50
Hch'ait	B	HAI	35	HI	30	SHAC*	65	AC*	50	MC*	40
Hch'ait	C	HAI	30	HI	25	SHAC*	50	AC*	40	MC*	35
Sslissi	A	HAI	35	HI	30	SHAC*	70	AC*	55	MC*	45
Sslissi	B	HAI	30	HI	25	SHAC*	55	AC*	40	MC*	35
Sslissi	C	HAI	25	HI	20	SHAC*	45	AC*	35	MC*	30
Hssaikh	A	HAI	30	HI	25	--	--	AC*	40	MC*	35
Hssaikh	B	HAI	25	HI	20	--	--	AC*	35	MC*	30
Hssaikh	C	--	--	HI	15	--	--	AC*	30	MC*	20
T'Kah	A	--	--	HI	15	--	--	--	--	--	--
T'Kah	B	--	--	MI	12	--	--	--	--	--	--
T'Kah	C	--	--	MI	10	--	--	--	--	--	--
Ss'iss'khe	B	--	--	MI	15	--	--	--	--	MC*	30
Ss'iss'khe	B	--	--	LI	10	--	--	--	--	LC*	18
Khuihh	C	--	--	MI	8	--	--	--	--	--	--
Khuihh	C	--	--	LI	5	--	--	--	--	--	--

*SHAC = armoured K'Haasst.
*AC = unarmoured K'Haasst or armoured T'Haasst.
*MC = unarmoured light T'Haasst.
*LC = unarmoured light T'Haasst ridden by warrior in LI gear.

Triceratops are ML A units ridden by Hch'ait A and rate as 5 SHAC at 150 points per figure.
In swamps, Hss'Taathi troop values are reduced by 1/5, and all cavalry by 1/4. Triceratopsians cannot function in swamps.

Kulun'Saatha troop values are identical to Hss'Taathi troop values so long as they are fighting in swamps, but are reduced by 1/5 in "dry lands". Cavalry remains constant, as the Kulun'Saatha use appropriate mounts in swamp and "dry land" regions. They do not ride the armoured or unarmoured K'Haasst, however, preferring the K'sss'sah Yaleosaurs of the swamps as mounts.





Our barons aren't pleasing me
I do not know which oaths they've sworn,
but by them they won't be ashamed
like wolves that have been caught in snares.
Now, when our king is able to attend,
for otherwise there's no way to defend,
they all will say: "None can put blame on me
for bad agreements: I give up to you."

How beautiful the pressing shields
all covered in blue and red paint,
with ensigns and with gonfanons,
and varicolored hurdles too.
And tents and cloths and rich pavilions pitched,
then lances broken, shields are. pierced and split
and shining helms, and blows to give and. take,
and stretching out dead men upon the ground.

Bertran de Born

Book 10

The Campaign Book

Dedicated to the memory of John Andrew Keith who passed away in august of 1999



Chivalry and Sorcery

Contents

Archaeron....4
Arden....6
The maps....6
Movement....6
Historical background....7
The current political situation....7
Administering a political/military campaign....8
The military forces of Arden....9
The Imperials legions of Archaeron....11
The 'English' character of Arden....12
Religion in Arden....12
Summary of major Lords & Barons of the Realm....12
The Map Summary Tables....14
Map of Archaeron....26
Map of Arden....27
Map of Arden: Tregaron Marches....28
Map of Arden: The North Coast....29
Map of Arden: The North Coast....30
Map of Arden: The Channel Island....31
Map of Arden: The Channel Islands....32
Map of Arden: The Channel Islands....33
Map of Arden: The Lake Country....34
Map of Arden: Falworth Shire....35
Map of Arden: The Wolf Hills....36
Map of Arden: Valdor Shire....37
Map of Arden: Andover Shire....38
Map of Arden: Thorien Marches....39
Map of Arden: South Tregaron Marches....40
Map of Arden: Richmond Shire....41
Map of Arden: Berkley Shire....42
Map of Arden: Pembrooke Shire....43
Map of Arden: Warwick Shire....44
Map of Arden: Arden Shire....45
Map of Arden: Radnor....46
Map of Arden: Powys....47
Map of Arden: East Powys....48
Map of Arden: War Shire....49
Map of Arden: South March....50
Map of Arden: East March....51
The Dragon Lord....52
Introduction....52
Characters....52
Beginning the Adventure....53
The Coming of the Dragon....53
The Duke's Pledge....53
The Quest Begins....53
Preparations....53
Rumors....54
The Wizard....54
The Wizard's Plan....55
Into the Wilderness....55
In The Wild....55
General Guidelines....55
Random Encounters....55
Mandated Encounters....55
The Wandering Elves....55
The Dying Dwarf....56
Sir Roger's Rest....56
The Goblin Band....56
The Shade of Landor....56
The Elven Lord....57
The Final Confrontation....57
Journey to the Tower....57
Temptations....57
The Dragon....58
After the Battle....58
The End of the Quest....58
The Princess....58
The Wizard....58
The Book of Spells....59
The Dragon....59
Other Considerations....59
NPC Profiles....59
The Tower....59
The Dragon....59
Magical Items....60
The Sword....60
The Shield....60
The Amulet of Power....60
Landor's Book of Spells....61
Encounters....61
....62
Travel in the Unknown....62
Background....62
An Overview....63
The North Kingdom....63
The Songsmith....67
Introduction....67
Characters....67
Beginning The Adventure....67
The Wandering Minstrel....68
Ranalf The Songsmith....68
The Wizard....68
The Wizard's Story....69
The Quest....69
Voyage to Dwarvendale....69
The Ship....69
Sailing....70
Random Encounters....70
The Crew....71
Search for the Gates....71
Dwarvendale....71
The Endless Stairs....71
The Gates of Khalezheer....72
The Lost Realm....72
The City....72
Mapping....72
Events....72
Event Descriptions....73
The Hall of Heroes....73
The Trap....74
Death and Life....74
The Necromancer's Triumph....74
The Restless Dead....75
The Armory....75
The Final Confrontation....76
After The Battle....76
The End of the Quest....76
The Talismans....76
The Necromancer....76
The Wizard....76
The Lost city....76
Other Considerations....76
NPC Profiles....76
Artifacts of Power....77
The Talismans....77
The Shields of Light....77
Background....77
An Overview....78
The North Kingdom....78



Archaeron

Where does one begin to describe a world with a designed area of more than 10,000,000 square miles, containing several dozen nations and some thousands of towns, cities, manors, and castles, with cultures ranging from Neo-Classical to Dark Ages and High Chivalric feudalism, with purely Barbarian societies mixed in for seasoning? Such a world is Archaeron, and it never stops growing.

Some thousand years ago, the world was largely united under the tyrannical rule of the Dragon Kings, who possessed great Magicks and many Firedrakes to ensure their dominion. However, led by Oberon, Lord of the High Elves, Thorsald Iron Shield, King of the Dwarves, and many lesser lords of the race of Men, the oppressed subject races rose up to cast down their masters. Outnumbered thousands to one, the hard-pressed Dragon Lords augmented the strength of their Dragon steeds with legions of monstrous Goblinoids and Trolls, which they bred in their foul laboratories. However, their powers had grown less over the many centuries of their rule, and their power was broken. Driven to a final refuge on the Dragon Isles in the middle of the Western Sea. The remaining Dragon Lords managed to survive but so few were the numbers of this long-lived but slow-breeding race that they could not hope to recover their lost power for many generations. The terrible war fractured the fabric of civilisation, with the Empire collapsing into a number of tiny nations and large expanses of barbarous wilder-land between. Relations between mankind and the less numerous races of the Elves and Dwarves became strained, and the Elves retreated into the woodlands, the Dwarves into the mountains. Where men were able to maintain some elements of the former Empire, fairly civilised nations emerged (neo-Classical, on the Ancient Egyptian, Greek, or Roman model). Others were reduced to pure barbarism (Steppe Nomads, Nordics, Celtics) or feudalism (basic *Chivalry* & Sorcery' pattern). In the regions most dominated by men, the monsters were decimated but beyond these regions in the vast wilderlands they remained in considerable numbers.

I manage the feudal states and the steppe barbarians. This region consists of 9 feudal nations located along the shores and slightly inland of the Western Sea, which separates the two principal continents currently known in the world. To the east are expanses of forested wilderness, mountains, and, in the Southwest, desert. Beyond that is the vast grassy steppeland of the "Horse Peoples."

To set up these regions, I employed the economic/military/social systems con tamed in *Chivalry & Sorcery*, the *Sourcebook*, *Swords &Sorcerers*, and *Bireme & Galley*. To speed up the design of such an extensive region, I evolved an "instant" feudal holdings system (in *Swords & Sorcerers)*, while economics systems were developed (in the *Sourcebook)* to give a more detailed picture of the resources available to both nations and individual characters. When determining the locations of castles, towns, etc., I took into account the effects of the presence of rivers, overland trade routes, and natural terrain when deciding upon the size or strength of a particular population centre or fortification. I also left large expanses of wilderness around and within the national boundaries to permit characters room to expand and also to adventure outside the strict limitations of the social and legal patterns in the "civilised" areas.

It is impossible for a Game Master to develop every detail beforehand when conducting a campaign on this scope, so many specific elements of play are left untended until shortly before the action is proceeding into an area. When the action can be expected to move into a new area, I then develop the principal NPCs in the region, detailed maps of the countryside, etc., which are necessary to carry the role play. To assist in this, I designed a number of lists of standardised" NPCs, several "model" villages, towns, and castles, and a few other elements of local 'colour' - which I can activate at need. I have not randomised these elements, however, as I prefer to have a largely *preplanned* region available to permit me more time to develop atmosphere and attend to the role-play of the participants. Randomisation is used only where I deem a sudden and unplanned encounter, etc., to be appropriate to the story-line I and my players are evolving though our moment-to-moment interactions

Of course, once an NPC does appear on the scene, he becomes part of the on-going campaign, and characters often choose at later dates to seek them out. For instance, one character always makes it a point to call upon several of his NPC "friends" when he is in the area. Not only is this "in character," an expected courtesy, but it often provides food and lodging for the night and a source of much needed intelligence about what has happened in the region while the character was absent. (Such meetings permit me to brief players on current conditions without disturbing the atmosphere we are trying to create and maintain. It also limits significantly the kind and amount of information that the characters could know, which affects role-play significantly.) I often make notes of such encounters to maintain later continuity of my NPCs own personalities and roles in actions that develop in the future.

Needless to say, I have brought a lot of bookkeeping upon myself because I have chosen to run a campaign of large scope. One could just as easily keep the action in a fairly small region. Design is solely a reflection of the Game Master's preferences and the availability of time.

We aim at developing "local colour" out of the conviction that atmosphere is essential to role-playing *in character*. This conditions the "feel" of Archaeron.

For example, the religious life of the feudal regions is highly varied, with two basic religions predominating. One is loosely modelled on Christianity, but while its outer trappings resemble "Christianity." the Faith involves worship of the High One who sent his Prophet to give men the Word. Believers are somewhat intolerant of variant beliefs, and members of different sects often become embroiled in most unseemly shouting matches and brawls over an article of faith. Further, to provide variety, one region has no priestly class as such; only monastics, who live somewhat cloistered lives and who provide some of their number to perform "priestly" tasks amongst the general population, as well as to minister to their medical needs because they are also the local physicians. Another nation has a priestly hierarchy right up to Primate, but no monastics. One of the nations has a "Pope" or spiritual head of the church, who lays claim to the obedience of all true believers-but that authority is not recognised in many of the other nations. Or again, in several states, the separation of Church and State is complete, with clerics subject to canon law and immune from the laws and courts of the temporal ruler. In others, the clergy are clearly under the authority of the monarch or the local lords.

Several of the feudal states are devoted to the worship of the Dark Lord, a religion dating back to the Empire of the Dragon Kings. The priests of the Dark Lord are really Mages, Hex Masters or Necromancers, who perform no "miracles" in the *C&S* sense, but rather rely upon magical spells and Demonology for their power. To escape European connotations, the names and some of the abilities of Demons have been altered, and specific rites have been evolved to invoke and control them, which do not appear in the basic *Chivalry & Sorcery.* Local colour is thus served, and I can escape the fundamentally mediaeval European flavour of *Chivalry & Sorcery* to create the "feel" of another "reality."

In short, I "meddle" with my own rules to produce the environments I desire. The monastic priest/physicians of the Marches, for instance, have no miraculous curative powers but rather rely on the medical skills as outlined in the Physician rules in the *Sourcebook,* while ordinary "brothers" have chirurgeon skills. They are also total pacifists in that they will learn no use of arms and depend upon the highly warlike Holy Fighting Orders (whose members have no clerical powers) to defend them. In Artegon, the seat of the - Pope," the physician arts are forbidden and all medical treatment is performed by the Priests. And so on. In this way, each "class" of player character is modified according to locality and so becomes a sub-class. All one has to do is disconnect some of the modules governing his class or add others to it, or to prohibit certain character types from arising in a particular locality because of the nature of the religion. Paladins, for instance, some only from the Holy Land and may practise only three miracles per day (a deliberate limiting of their powers as outlined in *Chivalry & Sorcery).*

The same "meddling" is even more present in the matter of the practise of Magick. Primitive Talents may arise anywhere, but the learned arts are restricted according to locality. If a character has a calling to a branch of the Arcane, which is not a subject of specialisation in his region, he can advance only to MKL 7, after which he must journey to a centre in which his Art is practised to a high degree. In Archaeron, for instance, Necromancy, Alchemy, Astrology, and Witchcraft (Hex Mastery) are high arts. In the Marches, Forestry and Weaponcraft is the speciality. In Artegon, practise of Magick of any kind is a burning offence, but Shaman may be found in the wild hills of the region, where the people still hold to many of the Old Ways despite the power of the Church. In Kargard, Mages specialise in Cabbalism and the Magick Square. Furthermore, there may be internal specialisation as well, for in Erewhon the practise of Enchantment emphasises Illusion, while in the city of Delgon in Archaeron (the only centre for the study of Enchantment Magick in the land) it is Command, which is emphasised. I have also limited the numbers and kinds of spells readily accessible, which requires characters to go out and find ancient scrolls and books or else managed to "influence" a Great Master to accept them as apprentices or students.

Social rank has different meanings in different regions. In Archeron, it is the Mages who occupy the positions of - 'nobility." with status being determined by magical proficiency and political power. Their "underground" rule extends far beyond the borders of their land through the Kingdom of Hwicca. In Artegon, only Priests hold rank worth mentioning. I have developed, therefore, a number

of tables to determine social ranks, which are variations of those in *Chivalry & Sorcery*. In the Marches, for instance, one may be a knight, but all command ranks are held by Knights of the Fighting Orders. The social determination table for this region is therefore significantly different than it is for Artegon. Systems are, to repeat what I said earlier, nothing but the instruments to produce desired results and must be modified accordingly. The Only True Way is the one a Game Master requires to create *his* world. There is not now, nor will there ever be a universal set of rules which will meet all the needs of all players.

Within the "civilised" - lands I control are a number of places of mystery-often ruined towers or even deserted cities abandoned since the collapse of the Empire. These serve as local sources of legend and sometimes of horror, which require exploration by intrepid bands of characters. Such places are even more common in the wilderlands beyond the boundaries of the settled regions. I have about 20 "dungeons" which I use in the campaign, some of which are decidedly low key and are suited for penetration by low-level characters. We have an understanding that such penetrations will not be made by high-level characters, nor will exceptional magicks be employed during the adventures-and that means on both sides, This gives the beginners to the game and the low-level characters a chance. On the other hand, there are places so hostile and magical that even the Great amongst us approach with extreme caution. In any event, the amount of magick, treasure and monsters located in such places of mystery are limited and finite. They can, in short, be totally exhausted and thereby rendered "safe." In this way I avoid the inbred practise of adding and adding and adding to an existing - 'dungeon" or breeding countless monsters simply to provide further opposition to the characters. I like something new, too, and putting all my eggs in one basket is too limiting. Furthermore. by providing "mini-dungeons' - which are easily drawn up and which can be encountered by wayfarers quite unexpectedly as they journey along on an overland adventure, all of us have a wider range of options.

For example, in one expedition, a band of characters remarked a dark tower outlined against the sky on a distant ridge; and though they could not investigate because of other pressing business, on a later date several returned with other characters to discover its secrets. The fact is that I was prepared for an immediate penetration on the first occasion, but the adventure scenario could be played around it. The players so opted, but noted the tower's existence for future adventuring.

Again, many of our characters have designed their own residences, which always have the capability of been becoming mini-dungeons to be invaded by others. In such cases, the player of that character becomes the Game Master for that portion of the adventure-often with excellent results. Nor do such places have to belong to Mages, as we often have adventures in which no magick is practised.

The wilderland is a region in which almost "anything goes." Unexplored and untamed. It is the natural place to allow encounters of dangerous beasts and "wandering" monsters, and the random tables we developed are printed in the *Sourcebook*. Whether it is only a group of characters out on an afternoon's hunt or a full-scale expedition being mounted- to reach a distant destination, the outdoors becomes an exciting arena in which players can practise woodcraft and take into account the problems of outdoors survival, as well as confront murderous ambushes, legendary beasts, and unexpected places of mystery.

In one section of my wilderland is a great valley surrounded by a high range of mountains cut by only a few treacherous passes. Inside is a small region populated by rugged frontiersmen and intrepid settlers, an outlaw band, and a tribe of dwarves. This is the 'settled" region, and it is wilder than most. Beyond the Black River to the east is a great forest. The Enchanted Forest, for so it is, has been transformed over the centuries by an Enchanter reputed to have lived even in the days of the Empire and who, apparently, is still alive! Once inside the forest, subtle Illusion spells begin to work on members of any party venturing there. Thus all is not as it seems. I have the actual map of the region as it *is*, but by the time a party is several miles within the forest, my map and theirs are significantly different. Physical details are altered by spells creating illusory landscapes, and sense of distance and time are lost so that even the illusions are not placed where they in fact occurred, if someone is mapping.

One party, which penetrated this strange forest, included my own Alchemist, Anhydrous Distillatus, a Necromancer by the unlikely name of Gravely Headstone, and an assortment of other characters including a squire of ducal rank (his Knight and sergeants had been poisoned by Anhydrous when the squire converted to the Dark Lord and was about to be returned by his Knight to the fury of his Crusader father), a female High Elf studying medicine with Anhydrous, her two NPC Wood Elf guards, a drug-using Sergeant, three dwarves, and a thief. One by one the characters succumbed to the illusions of the forest. Anhydrous, who resisted again and again, kept falling asleep, utterly fatigued because of the strain of his resistance. That something was amiss became apparent early in the adventure when one of the dwarves suddenly attacked a stand of fir trees, shouting a battle cry and calling upon his companions to aid him in slaying the fell trolls!

Soon afterward, the party met five trolls feeding upon the body of a hapless wayfarer. The fighters insisted on attacking but the Mages merely drew an enchanted circle of protection and waited for events to unfold, amusing themselves in the meantime with highly erudite discussions of fine points involved in the enchantments of magical foci. Only grudgingly did they break off this fascinating talk when the cries of their companions for assistance broke their concentration, and a few fireballs were loosed to drive off the pesky trolls and get things down to a point where a "man could think." Subsequently, while exploring the mysteries of a magical pool whose contents kept changing their magical qualities each time they were tested, the party was surprised by a huge band of trolls and goblinoids. Taking cover, all except the Alchemist and the Necromancer prepared an ambush, while those two worthies took position in the open to confront their foes and try to play a huge bluff. As soon as the trolls appeared with their goblinoid subordinates, the Mages challenged them and demanded that they give an account of themselves. Expending a few of his precious flasks of magick fire to create an awesome aspect. Anhydrous played the part of a powerful Mage (far beyond his MKL 9), while MKL I Necromancer Gravely Headstone had his only undead, a skeleton in armour, remove his helm and stare at the assembled band of monsters with vacant eyesockets. Several warning shots loosed from the surrounding woods, an arrow deflected by the Circle of Protection back into the throat of the Uruk Hai who shot it at Anhydrous (Gravely's luck is phenomenal; it was the most spectacular randomised critical hit I've vet seen!), and another gout of flame at the feet of the Chief Troll (the second last of Anhydrous' flasks of magick fire), and the whole mob broke and ran. It was a superb piece of role-playing.

Incidentally, during this adventure, Anhydrous was NPCed by Wilf Backhaus, who knew my character's personality well enough to anticipate what I would have had him do.

Subsequent adventures included a meeting with the incomparable Arrgh Ruffluk, the canniest troll in the region, who asked the party to bear messages to his brother and his family, a sojourn in a vale of flowers as the guest of a beautiful maid (MKL 20 Conjurer) whose proffered drinks of greeting converted one member of the party into a frog and another into a 2-inch midget, a bridge defended by a Brazen Bull which sustained 200 points of damage from thrown rocks without being slowed down), and a score of other encounters ranging from pure fun to deadly seriousness.

Much of the success of this and other adventures arose from the character play. Anhydrous and his apprentice, for instance, have a continual struggle for supremacy. Deathly afraid of spiders, Anhydrous is constantly afflicted by the appearance of these hateful creatures -- which his apprentice studiously captures and releases whenever he is irritated at the treatment he is accorded. The apprentice, in turn, is afraid of running water and sunlight, which Anhydrous exploits to good results. Anhydrous and the drug-user are partners, running an Apocathery and Alchemy Shop in the city of Archaeron between adventures. Gravely Headstone met the trio at an inn, discovered their mutual interest in magick and soon became fast friends. Falling into the company of a beautiful female Elf while journeying to Grimsdale (the mountain-fast valley), Gravely and Anhydrous discovered her interest in medicine and shared with her some of their knowledge of anatomy - Finding that she was journeying to visit relatives who live in the forest beyond Grimsdale, they invited her and her guards to join the party. Further on, at an inn, they met a Knight, a squire, and two sergeants in company with three dwarves who were leading them to their home in Grimsdale. And thus the plot unfolds, the party is made up, and alliances are formed.

Indeed, it was only because Anhydrous is an adherent of Morgoth that he poisoned the wrathful guardian Knight to protect the squire, who had been converted by Gravely's persuasive tongue to the worship of Morgoth. (One could not count his - 'worldliness' - and his eagerness to find a rich patron as motives, for Anhydrous is a "devout" man.)

In short, many of the developments in the adventure came from the players as they reacted to the situations, and after a time I was responding to *their* lead.

Archaeron is the product of several minds, not just my own. This appears repeatedly in role-play. It also appears in campaign design. Trevor Clarke is developing his own region as Game Master. Riyad Jones controls the - "Arab" lands and uses them to play test the systems he is developing for *Saracen & Crusader-a* delightful mixture of history and the Arabian Nights. Robbie Greenhill controls the Holy Land, wherein all our Crusades occur. Because we have been playing together for some time, and because we simply enjoy each other's company, our tastes and procedures are similar. Thus we find no difficulty in cross-play and can bring characters from one region into another without difficulty. Indeed, we are Game Masters together and, even in the middle of a scenario, can step out of character momentarily to solve a problem to mutual satisfaction.

Our youngest player, Rick Nickel, has developed the Nordic lands across the Western Sea, and threatens us constantly with raids and pillage. Of real interest are two large islands he has designed which contain a troll culture and a goblinoid culture-actual *nations* of monsters. Woe betide any ship lost in the perpetual fog which surrounds these dread isles, for mariners cast ashore there by shipwreck are hard pressed to survive. Rick is 15, a veteran of one year in *Chivalry & Sorcery,* and has ruthlessly mastered the rules to such a point that we are learning from him now.)

The key to success, we have found, is *knowledge* of the rules because that knowledge not only permits us to apply those systems appropriate to the situation, but also allows us to understand when to ignore certain provisions when their application would interfere with the role-play. Second, we function as a team and arrive at common policies so that there is consistency between the various parts of the world we Game Master. I don't have to be present to know what the other Game Masters have done, and I cannot think of an occasion when their approach to application of the rules did not parallel mine. Third, we are *friends* who enjoy each other's company and contributions, and who have a common stake in creating an ongoing fantasy world in which we all feel comfortable. This last consideration, overrides any personal drive to "win" at any cost and smoothes over situations, which could otherwise become tense.

We have developed several hundred player characters, and thus we all help to populate the world in addition to the NPCs. Because we have provision for character advancement in between expeditions, and because we can compute character experience in wars (miniatures battles) or by enchanting and learning spells, it is not necessary to play the same character week by week to get somewhere. Our playing group itself never numbers more than 10 and often a meeting has only 5 or 6 players, so communication is effective and team

effort is possible in a way that is difficult to attain in larger groups. Of most significance, everyone has a chance to contribute, thereby taking a large portion of the load from the Game Master's shoulders.

Arden

Welcome to Arden! Arden is one of the nations in the Archaeron campaign of the designers of Chivalry & Sorcery. It encompasses some 136,000 square miles, roughly equal to the area of the British Isles or about sixty percent of the area of France, Arden's total population is about 3.5 million, but only 2,909,1 10 have been counted by the census conducted every ten years. The population density is about 1/22 that of modern Britain, which means that there are large expanses of trackless wilderness between the settled regions.

Only the bare outlines of Arden are presented here. Players have the basic geography: in a set of 24 maps in a scale of 1" = 12 miles (1 cm = 7.6km) depicting the major towns, castles, and Knight's fees, mountains, hills, rivers, and lakes - in short, the general physical environment. The major feudal holdings are delineated with respect lo such factors as their military strength, populations, and economics. A number of aspects of the society, history, and political situation are also presented. However, it is the 'World Master' (the game referee) who must breathe life into the region by providing the local color.

Arden should not be regarded as a scenario booklet or a 'dungeon module's Rather, it is a 'World' environment, a campaign guide which a World Master can use to introduce his own scenarios. Arden is the 'stage' on which all of the adventures of the player characters are enacted. It is an environment designed to facilitate role-playing on many levels.

The maps

Arden contains a set of 24 maps which are numbered so that 'they may be laid out in four rows of six maps to depict the entire nation. This format was chosen instead of the usual 17 by 22 or larger maps to permit a tighter scale and to eliminate the nuisance of unfolding large maps all over the table already covered by notes, rule books, dice, f inures, coffee cups, pop bottles, and the like. Storage can be easily effected with a three-ring binder. Single sheets can be taken out for easy reference.

Each map is printed in 8 1/2 x 11 size and represents a region of Arden approximately 90 miles by 126 miles (145 km by 203 km.) The scale is 1" = 12 miles. A scale of one inch equalling three miles was originals: contemplated, but this would have required a much greater number of map sections which would have forced a correspondingly higher price to the gamer, So this was rejected.

When laying out the maps or attempting to visualise the position of a particular map with reference to the others, use the following guide chart:

TREGARON MARCHES 1	THE NORTH COAST 2	THE NORTH COAST 3	THE CHANNEL ISLANDS 4	THE CHANNEL ISLANDS 5	THE CHANNEL ISLANDS 6
THE LAKE COUNTRY 7	FALWORTH-SHIRE 8	THE WOLF HILLS 9	VALDOR-SHIRE 10	ANDOVER-SHIRE 11	THORIEN MARCHES 12
SOUTH TREGARON MARCHES 13	RICHMOND-SHIRE 14	BERKLEY-SHIRE 15	PEMBROOKE-SHIRE 16	WARWICK-SHIRE 17	ARDENSHIRE (VALE OF ARDEN) 18
RADNOR 19	POWYS 20	EAST POWYS 21	WARSHIRE 22	SOUTH-MARCH 23	EAST-MARCH 24

It Should be noted that towns are not drawn exactly to scale. an actuality, not town would begin to fill even a single hex. 'Towns' drawn on the map represent the general area around the walls or built up region which is under control of the town. The location of the town itself is at the approximate center of the map symbol.

Castles are indicated by black triangles. Named castles represent major fortresses, the Seats of the Bannerettes, Barons, and great Lords of the realm. Smaller, unnamed triangles represent strong Shell keeps and tower keeps of strongly fortified manors. These are held by Knights or Royal Constables.

Knights' fees (the small holdings of individual knights) are represented by rectangular areas which remind one of the lots on a city map. These regions average 6-10 square miles in area. A small black square or dot represents the manor house and its village.

Roads are represented by Solid black lines (metalled, all-weather roads) or as double lines (fair-weather, dirt roads.) These are the major highways. I t should be assumed that there are many paths, lanes, and the like which are not drawn on the map.

Streams, rivers, lakes and the ocean are the blacked in areas or heavy lines. Bridges are discernable across streams and rivers. Where no bridges are visible, assume a moderately Shallow ford or a ferry that provides for a crossing. As in the case of the roads, the water features represented are the most prominent ones. Many small streams, ponds, etc. are not drawn on the map.

Forested regions represent areas of moderate to dense woodland. Clear areas should be regarded as having occasional Small copses and groves of trees.

Clear areas tend to be fairly Settled and will have secondary roads. Forested regions have trails (either man-made or game trails,) but these are vastly inferior routes when compared to the highways.

Movement

Standard travelling pace on foot is about 3 miles or one hex per hour. After fifteen miles, the average man will find a journey quite wearing, and 25 miles is about the maximum distance most travellers would attempt in a day. Off roads (ie. in forests, hill country, or mountains,) speeds will be reduced to one or two miler per hour, depending upon local conditions.

Standard travelling pace on horseback is about six miles or two hexes per hour. After thirty miles, the average rider or horse will find the journey wearing. A hard day's ride would take one 50-55 miles. The pace in forests, hill country, or mountains when off roads is comparable to the speeds for foot (see above.)

Movement of armies can be computed by referring to the C&S Sourcebook, 'Feudal Mobilisation and logistics Armies Should be moved according to the rules outlined in that article with the followings modifications: reduce speed by 5% per 1000 infantry for infantry or combined infantry/cavalry forces, with the speed being computed on the basis of the slowest. In the case of all cavalry forces, reduce cavalry speeds by 5% per 1000 cavalry, with the speed being computed on the basis of the Slowest cavalry. Speeds will never drop below 50% due to numbers alone, but rains or snow can bring any movement to 1/2 of what it would be in dry conditions

after 24 hours of precipitation except on all-weather roads. Swamps reduce speeds to 25%, and any other factors need not be considered.



Historical background

The Empire of Archaeron is the most powerful nation in the campaign. It is ruled by the Dark Lords, thirteen mighty warlocks and Necromancers. Even as the Empire reached its height in the late 10th century A.E., it was torn asunder by a titanic power struggle between the warlock Lord Telashaar and the necromancer Lord Morqaathis. As the civil war intensified, the frontier legions charged with securing the provinces of the Empire were increasingly deprived of their usual reinforcements from the interior of the Empire. Indeed, troops were withdrawn from the provinces to join in the civil war raging in Achaeron itself, and revolts occurred among the oppressed peoples of the Imperial Provinces. In this way, Arden, Artegon, Thorien, Kargaad, Argos, and the Eastern Marches all won their independence in the period between 1003 and 1058 A.E.

993: Lord Telashaar and Morgaathis vie for the Black Throne. The thirteen Archaeons divide into two camps and civil war breaks out in the Empire.

995: Lord Thaaris, the Military Governor on the Northern Marches (present Arden) murders the Lords of Warwick, Arden, and Pembrooke when they refuse to send troops to the armies of Lord Telashaar, declares their lands forfeit to the Empire, and sends in occupation troops. Richard, the Son of the murdered Duke of Arden, raises the banner of revolt and is joined by the sons of Earl Warwick and Earl Pembrooke.

996: Imperial Legions under Lord Thaaris defeat Richard at the Battle of Shepperton, and the young Duke retreats into neighbouring Warwickshire. Thaaris summons the barons and lords of the province to destroy the rebels. The two rebel Lords are forced to retreat into the lands of Pembrooke after a series of running battles,

997: Lord Thwarts orders the general destruction of Pembrookshire as an 'object lesson' and descends upon the region with four of his six crack legions and over 90,000 feudal levies. A third of the total population of the Shire is put to the sword. The remnants of the hard-pressed rebel army withdraws into the wonderland of the Richmond Forest.

998-1004: The Wilderlands Campaign: Lord Thaaris finds that the rebels will not stand before him in battle; they simply melt into the forest whenever Imperial forces seem to have them trapped. The rebels are joined by the stalwart yeomanry of Richmond, whose clothyard arrows and powerful longbows quickly prove that even Imperial armor is not defense. Imperial casualties grow to frightful levels as the campaign grinds on, and baron after baron finds some excuse to withdraw from the conflict or to withhold reinforcements. Meanwhile, the civil war in Archaeron has reached such intensity that Lord Telashaar is unable to send any reinforcements to Thaaris. Indeed, the Imperial XII Legion is recalled. By 1103, Falworthshire, the Lake Country, and the Soutb Tregaron Marches have joined the revolt. Thaaris attempts to withdraw into Berkleyshire, still somewhat loyal to the' Empire, but the legions are caught in column of march and the Imperial XXV and XVI Legions are destroyed in ambush along the wonderland road leading east to Shrewsbury. Following behind with his two remaining legions and about 15,000 feudal levies, Thaaris finds that his retreat is cut off by a strong rebel army and he is forced to march south ingot he Black Mountains. At that point, Prince Owain ap Rhys, the fiercely independent War Chief of the mountain clans of Powys, denies passage to the Imperial forces. Caught between two powerful armies, the Imperials are annihilated.

1005-1009: With three field armies totalling over 100,000 men, Richard Systematically reduces the remaining I special garrisons and baronies still loyal to the Empire, liberates Pembrookeshire, Warwickshire, and Ardenshire, and, in 1009, lays beige to the last Stronghold of Imperial power at Warminster. The XVII and XIX Legions, rushed north to relieve the siege, are denied passage across the Argath River by a strong force commanded by Prince Owain, and Warminster falls after a five month siege.

1010-1029: Richard I: At the age of 29, Richard is proclaimed King, and for the next 19 years he consolidates his rule over the southern shires. The northern shires still remain fiercely independent, now that the Imperials have been cast out, and do not acknowledge the King. For his great accomplishments, Richard I is remembered as 'Richard the Great.'

1030-1051: William I: Following in his father's footsteps, William strengthens royal power in Arden and, by a series of lightning campaigns, reduces the northern lords and barons to vassalage big 1048. During his reign, no serious threats appear from Archaeron for the adversaries in the civil war cannot spare the effort.

1052-1076: William II: With the victory of Lord Morgaathis over his rival, I special attention is turned toward the lost provinces in 1055. A savage attack is launched against the Five Kingdoms of Thorien by eight legions of the imperial Army, an invasion force or more than 160,000 legionaries and auxiliaries. Despite savage counter attacks through the eastern shires of Arden by William, the Imperials win several stunning victories and obtain the surrender of the Five Kings at the Battle of Silver Springs in 1058. Turning westward, the legions are repulsed by the chivalry of Arden at Tarnston in 1059. For the next five years, Imperial fortunes wane in the north once more as William carries the war back into Thorien and liberates the Five Kingdoms. The fury of Lord Morgaathis cannot be described, but his is powerless to react as his is now embroiled in a bloody campaign with Kargaad and cannot spare the troops for a new offensive. The last year of William's reign is spent in peace.

1077-1132: Robert I ('The Unready'): Succeeding to the throne at the age of 14, Robert proves to be weak-minded and is easily manipulated by the barons who surround him. Royal authority is seriously eroded, and the nation becomes fragmented into semi-autonomous baronies which admit only nominal allegiance to the Crown. In 1083, the Sea Wolves begin a series of annual raids against the North Coast from Tregaron to Andovershire, and the weakness of the Kingdom favors their penetrations deep into the interior along the wide navigable rivers. By 1092 the Sea Wolves are in control of the Channel Islands, and the invasion of Valdorshire and the Wolf Hills Country is progressing. Resistance by the local barons is disunified, with each lord seeing to his own demesne and ignoring the fate of his neighbours. Finally, in 1095, a powerful fleet of longships rows up the River Arden to threaten the capital at Arden Town itself. Robert offers lands in Valdorshire and the Wolf Hills and tribute of 400,000 gold crowns, about 4000 pounds of gold. Rolf Redbeard, leader of the Northmen, accepts and becomes Duke of the wolves Coast. His daughter, Astrid the Fair, is married to William, the eldest son of Robert I, to seal the bargain. However, with the death of Rolf in 1109, the northmen repudiate all allegiance to the crown and renew their depredations. In 1132 Robert dies as ignominiously as he lived, choking to death on a cherry pit.

1133-1155: William II ('The Hammer'): Succeeding to the throne at the age of 54, the son of Robert the Unready provides a shock to the barons and the Northmen alike; for the mild-mannered, scholarly King casts aside his meek ways to show his true mettle. Supported by the ever loyal earls of Warwick and Pembrooke. William conducts a series of campaigns that crush the Sea Wolves and expels them from Valdorshire and the Wolf Hills, then turns his attention to the arrogantly independent barons who defy Royal Authority. By the end of his reign, the realm is well on the way to becoming Strongly unified by a powerful central government.

1156-1179: William III: After the death of the seemingly eternal Lord Morgaathis in 1141 , Arden is left in comparative peace by the Empire. Then, in 1158, another campaign is launched by the Dark Lord Klee to reconquer Arden. William organises the Knights of the Silver Cross (a crusading Order of Chivalry to be placed under the direct command of the Archbishop of Warminster, the Primate of the Realm) to defend Eastmarch, the most exposed of all the outlying shires of Arden. The entire reign is spent defending the southern borders against steady imperial pressure. Archaeron makes few inroads, except for the capture of several baronies in Southmarch.

1180-1191: Richard II: Richard's reign proves disastrous. His obsessive preoccupation with the Imperial threat leads him to ignore the internal affairs of the realm as he wars constantly against the I special troops who have a foothold in Southmarch. Royal authority is eroded as the barons assert claims for their 'traditional rights' in return for troops and monies required by Richard to continue his crusade. Despite all of his efforts, Richard dies without achieving a victory against the Empire.

1191-1196: The Succession Crisis: Dying without a male heir, Richard II leaves Arden with a major political crisis. Two claimants to the Throne emerge: Richard III, son of Richard II's daughter, Alicia, and 'the Duke of Albion, Thomas; and Edward, Earl of Falworth, the great, great grandson of William II and the closest male heir who can trace his descent through a patrilineal line to the throne (inheritance in Arden is through the father, not through the mother.)



The current political situation

Arden is a Mate torn by internal division and political factions. Thus, the nation is in the throes of one form of civil disturbance or another, often encouraged by Archaeron to the south. Civil war looms large as the supporters of Richard III and the 'Pretender' Edward of Falworth gather to decide the issue of the succession. Richard has been crowned King, but more than two thirds of the lords and barons have not given homage and fealty to the new monarch.

Those players desiring a 'total' campaign should organise Arden on political/military lines. Battles and campaigns may be fought with either miniatures (table-top battles) or with the strategic warfare system (paper and pencil battles) as outlined in Swords & Sorcerers. The membership of the various factions in the designer's own campaign is given below. However, Game Masters may prefer to organise their own factions and are encouraged to do so.

The Royalists: These staunch supporters of Richard III have accepted the idea of strong central government. Royal policy is essentially that of William II (curtailment of baronial power and privilege, abolition of the 'right to a private wary restriction of Church authority to strictly spiritual matters, establishment of a system of Royal Justice throughout the realm to replace the Baronial courts, and institution of a tax to provide for a standing army 'to defend the realm against invasion. The members are:

Royal Demesne: lands held directly by H.R.H. Richard III.

- Earl Huntingdon (Map 8)
- Earl Andover (Map 11)
- Earl Blackmoor (Map 11)
- Duke of Albion (Map 12)
- Earl Stoneburv (Map 10)
- Earl Pembrooke (Map 16)
- Baron Storm (Map 16)
- Earl Morgan (Map 21)

The symbol of the Royalist Party is a Red Lion on a Gold Field, the arms of the Order of the Companions of the Golden Spear, The King's own order of Chivalry (see Chivalry & Sorcery for details.)

The Loyalists: Refusing to accept the suzerainty of Richard III , the Loyalists support the claim of the Earl of Falworth to the Throne. That claim is not entirely unfounded, as inheritance is patrilineal and Edward of Falworth is the closest male heir to the Throne, while Richard's claim is based upon inheritance through Princess Alicia, the daughter of Richard II and wife of Earl Blackmoor. Technically, it can be well argued that Richard could not inherit, but Edward's claim is four generations removed. In any event, the real issue is one concerning who is in positions of influence in the Royal Government, and Edward's supporters tend to be Marcher Barons and Lords closed out of political office. The members are:

- Earl Falworth (Map 8) the 'Pretender'
- Baron Aberayton (Map 1)
- Earl Roxburgh (Map 2)
- Earl Richmond (Map 14)
- Baron Bristol (Map 9)
- Baron Ponsenby (Map 9)
- Baron Ripon (Map 9)
- Baron Tanworth (Map 9)
- Baron Romley (Map 9)
- Baron Hambleton (Map 9)
- Baron Timbridge (Map 9)
- Earl Hull (Map 3)
- Baron Aycliffe (Map 10)
- Baron Afton (Map 13)
- Baron Rockingham (Map 13)
- Baron Durham (Map 13)

Edward's policies do not differ significantly from those of Richard. Thus, the only issue which faces the non-aligned Barons and Lords is the question of who has the best claim to the Throne. The symbol of the Loyalists is the Black Eagle of Falworth on a Red Field.

The Baronial Party: Opposed to strong central government by the King, the Baronial Party is the (not always loyal) opposition. The Barons are determined to resist erosion of their traditional rights and regard the King as nothing more nor less than the 'highest noble in the realm's However, with two claimants to the throne, the Barons are undecided as to which one to back and it is likely that they will split into factions over the issue when the time comes to commit to one side or the other. To complicate matters, Earl Warwick also has a claim to the Throne only slightly weaker than that of Edward of Falworth, and it is not clear whether Earl Geoffrey: will press his own claim or whether he will obtain a large following among his fellow Barons, The members are:

- Earl of Warwick (Map 17) leader of the Baronial Party
- Baron Bude (Map 1)
- Earl Attenborough (Map 1)
- Baron Milton (Map 21)
- Baron Kettering (Map 2)
- Earl Wendover (Map 7)
- Baron Antrim (Map 7)
- Earl Berkley (Map 15)
- Baron Delburne (Map 15)
- Baron Royston (Map 16)
- Baron Hillbro (Map 15)
- Baron Hawarden (Map 17)
- Earl Arundel (Map 18)
- Baron Alderson (Map 18)

The Baronial Party is symbolised by the Iron Gauntlet - quite fittingly, for it is a symbol of defiance and challenge to be flung a: the feet of those who oppress one or who deny one's rights.

The Crusaders: The Crusaders are those Lords and Barons in the south of Arden who have sworn to carry f ire and sword 'to the 'foul spawn of Archaeron.' They are fanatically devoted to the cause and spare no effort to embroil the entire nation in their unceasing war against the devil Worshippers' and 'Witchlords' whose very presence under the same skies seems to inflame the Crusaders to uncontrollable fury. The members are:

- Duke of Warminster (Map 22)
- Earl Hawkston (Map 23)
- Baron Lion (Map 24)
- Knights of the Silver Cross (Map 24)

The leader of the Crusaders is Archbishop Paul of Warminster, a warrior Primate of the Realm who sees a crusade against Archaeron as a means of both striking down the Godless and, at the same time, averting the civil war which surely will come in the near future. A civil war would fracture Arden to the core and destroy its military strength in senseless fratricidal warfare.

The Lords of the Black Mountains: These fiercely independent 'Celtic' Lords (modelled closely upon the Welsh) are nominally vassals of the King of Arden (whoever he may be) through the oaths sworn by the Prince of Rhys. However, they feel little or no personal loyalty do the Crown and tolerate the situation only because 'their prince, Llewellyn ap Rhys, continues to do so. The 'Fellowship' is marred by serious internal squabbles, but 'the men of Powys and Radnor are quick to bury their differences whenever the land is threatened by invasion. Rays is generally regarded by the people as THEIR Prince, and the King of Arden is seen as a foreign Prince. The Lords are:

- Glamorgan (Map 19)
- Radnor (Map 19)
- Pendragon (Map 19)
- Rhys (Map 20)
- Talgarth (Map 21)

The men of Powys and Radnor are woefully short of Chivalry, but their infantry is superb and their longbowmen without parallel outside of Richmondshire. Earl Morgan, the neighbor of Earl Talgarth, is regarded as a 'turncoat' and a base 'hound at the feet of the Foreign Prince' because je rempimced jos a??egoamce to Rhys and swore fealty and homage to Richard II and his successors. The symbol of the Mountain Lords is St. David's Cross, a diagonal White Cross on a Blue Field.

The Sea Wolves: The Barons of the Channel Isles and their vassals are descendants of the raiders who came from the Northlands beyond the Sea of Storms in the early 11th Century A.E. an addition to the regular inhabitants of the Isles, anywhere from 10 to 30 longships and their piratical Nordic crews may be found in the region, for the raiders have a most congenial relationship with their 'cousins' and use the Isles as bases from which to prey upon shipping and to raid the North Coast regions of Arden.

The Barons of the Isles have formed a loose alliance under Baron Hyde, and their naval strength has been combined to form a powerful fleet to defend the islands from attack by Arden's naval squadrons. Members of the Brotherhood of the Coast are:

- Baron Hyde (Map 3)
- Baron Alton (Map 4)
- Baron Grace Map 4)

- Baron Midway (Map 4)

The early raiders settled in the Isles and intermarried with the local inhabitants, adopting, in time, many of the customs of the region. However, many still bear their Nordic names and exhibit the berserker ferocity of 'their ancestors, and the 'civilization' is only skin deep. They still maintain close ties with those of Nordic blood who settled in the Wolf Hills region and remained there; this has led to faint leanings toward the cause of Edward of Falworth, for the men of the Wolf H ills support his claim to the of Arden.

The Dwarves of the Black Mountains: A powerful nation of Dwarves inhabits the mountains of Powys. King Arn Hammerhand is the mortal enemy of the Celtic mountaineer, who have repeatedly oppressed his people, and woe betide the man of Powys who falls into the hands of the Dwarves. Politically, he is neutral, except for Celts and Archaeronese legionaries. Symbol of the Dwarves of the Black Mountains is a Mailed Fist clutching a Warhammer of a Black Field.

The Elves of Tregaron: The proud Elves of the Wilderland of Tregaron number some 2500 fighters. They have resisted Archaeron Since it first extended the tendrils of its power into the north in the nth Century A.E. The Elf Lords have maintained an easy truce with the men of the Western Marches and, on occasion, have combined with them to make war on the tribes of Goblins that abound in the hills of the Wilderland (off maps) and raid the lands of the Elves and the Marches. They have little interest in the affairs of men and do not intervene in the affairs of the 'mortals.' Their King, Erelinor, enjoys a personal friendship with the Earl of Falworth, who spent much time in the Tregaron Wilderland campaigning against the Goblins and Trolls when he was a Squire under h is uncle, Baron Aberayton.



Administering a political/military campaign

First, the World Master should not feel under any constraint to use the political situation outlined here, and the memberships of the various factions can readily be altered. One can easily make up new factions to replace those given. The intent here is only to provide a useful model which might be used for a campaign.

Secondly, the World Master should not feel that he alone is responsible for operating all of the baronies. Players can be assigned to the various regions and will act as the 'Lords' or those regions for the purpose of conducting the political/military campaign. They need not have actual characters in positions of leadership, but rather may administer NPCS (non-player characters.) If they do receive noble characters who are born into a particular title (see C&S for inheriting sons,) those characters will be assumed to be of level 6 automatically and a minimum of 18 years of age. Characters born into noble families will have to wait for father to die (10% chance per year plus 2% per experience level) to succeed to the title.

When a player is put in charge of a region, his chivalric and noble characters should all be born in that region to prevent conflict of interests The political/military campaign is an adversary style of play, with each player or group of players attempting to outmaneuver the others. Emphasis is clearly placed on winningly The object is to defeat one's enemies in battle, to woo barons away from their factions and to increase one's feudal holdings by outright conquest. This function may conflict with straight adventuring and Should, therefore, be divorced from it with regard to those noble characters and those chivalric characters who will be under a feudal obligation to take sides.

The membership of factions can change. Whenever an NPC member of a faction suffers a campaign defeat in a given year (the conditions for this can vary, but usually it means being crushed in several battles or else losing significant holdings,) the NPC Lord will seriously consider withdrawing from the f ray. At the end of the campaign season (usually October) the NPC Lord will waver in his loyalties to the causes Roll 1d100 with 1-25 signifying that the NPC Lord becomes neutral; 26-100 signifies that he will fight on but another campaign defeat will increase the chance of neutrality by 25%. (In four years of losses, he will thus withdraw from the factions.) In the beginning of the next campaign season (April) 1d100 will be rolled for the neutral NPC Lord to see if he is prepared to accept the blandishnnents of the various factions vying for his support. If 1-25 turns up, he is receptive. Each player then rolls 1d6 to see who has won the support of the receptive NPC Lord. The highest roll wins. However, if 26-100 turns up on the 1d100 roll, the NPC Lord remains neutral for the next campaign Season, and +25% is added to his chances of becoming receptive in the following Spring.

This system is optional only, and the World Master and his players can adopt any other System the: choose to decide the variable membership of factions. See also the 'Making Alliances' procedures in Chivalry & Sorcery (under 'Influence') for further ideas.

Battles can be fought with miniatures and/or with the pencil-and-paper system given in Swords & Sorcerers, which makes provision for the prowess of individual characters as well as the outcome of entire battles. Thus, warfare can be used by characters as a means of personal advancement.

If adventuring is also being carried on, which is most likely, the political/military campaign should not be allowed to dominate too much time at the expense of the individual role-play, Ideally, the grand events should be used as a backdrop for individual characters' adventures. Many scenarios can be generated at the local level. For example, a Knight character and his f bends (other player-characters) might have to defend the manor against raids by foragers from and invading army; messages might have to be carried great distances to allies, with numerous possibilities for dangerous encounters during the journey; or 'freebooters' might join one army or another as mercenaries, with expectation of plenty of fighting, loot, had possible honors and promotion. Defeated characters might be forced to hide out in the forests in traditional Robin Hood style, waging guerilla war on the occupiers of their lands and the oppressors of their people.

The military forces of Arden

Summaries of the numbers and types of troops available to each baron are provided in the data tables which follow later in this booklet. Players would do well to consult the mass-action and strategic warfare rules in Chivalry & Sorcery and the Swords & Sorcerers expansion book for details not presented here.

Each holding will have troops in the following proportions and with the following characteristics, where applicable:



Troop Type	Composition	Morale	Class	Strategic Points	Casualty Points
Pure Chivalry	50% Kts./50% Sqrs.	A	SHAC	50	50
Chivalric 'Spear'	25% Kts./25% Sqrs./50% Sgts. or P. Sgts.	A	HAC	40	40
Scratch Cavalry	80% Sgts. or P. Sgt. plus Kts. and Sqrs.	B	AC	35	37
Sergeantry	90%+ Sgts. or P. Sgts. plus Kts. and Sqrs.	B	AC	30	32
Pure Sergeantry	95%+ Sgts. or P. Sgts. plus Kts. and Sqrs.	B	AC	25	32
Scout Cavalry	Sgt. or P. Sgts.	B	HC	20	27
Men-at-Arms (1) in most of Arden	Pike/Halberd Infantry (50% of total)	A	HI	10	25
	Heavy Crossbowmen (25% of total)	A	HI	13	25
	Light Crossbowmen (25% of total)	B	HI	9	22
Men-at-Arms (1) in Richmond, S. Tregaron, & Celtic Regions.	Halberd Infantry (25% of total)	A	HI	10	25
	Longbowmen (25% of total)	A	HI	13	25
	Longbowmen (50% of total)	B	HI	10	22
Yeomanry in most of Arden	Light Crossbowmen (25% of total)	B	MI	8	22
	Infantry (25% of total)	B	MI	7	22
	Infantry (50% of total)	C	MI	5	20
Yeomanry (1) in Richmond, S. Tregaron, & Celtic Regions.	Longbowmen (10% of total)	A	MI	13	25
	Longbowmen (30% of total)	B	MI	10	22
	Infantry (10% of total)	B	MI	7	22
	Infantry (50% of total)	C	MI	5	20
Militia	Pike Infantry (25% of total)	A	HI	10	25
	Light Crossbowmen (25% of total)	B	HI	9	22
	Pike Infantry (25% of total)	B	HI	8	22
	Pike Infantry (25% of total)	C	HI	5	20
Peasantry	Infantry (100% of total)	D	LI	2	20
Nordic Raiders (2)	Berserker Infantry (10% of total)	A	HAI (MI)	25	30
	Infantry (40% of unit)	A	HI	13	25
	Infantry (50% of unit)	B	HI	11	22
Mercenaries	Pike/Halberd Infantry (50% of total)	B	HI	10	22
	Light Crossbowmen (50% of total)	B	HI	11	22
Regular Free company (3)	Cavalry (20% of company)	B	AC	30	32
	Military Artificers (10% of company)	B	HI	14	22
	Mounted Pike Infantry (40% of company)	B	HI	14	22
	Mounted Heavy Crossbowmen (30%) + Assorted Siege Engines & Equipment	B	HI	15	22
Elite Free Company (3)	Cavalry (30% of company)	A	HAC	40	40
	Military Artificers (10% of company)	A	HI	16	25
	Mounted Pike Infantry (30% of company)	A	HAI	16	30
	Mounted Heavy Crossbowmen (30%)	A	HI	17	25
Dwarves (4)	Elite Infantry (30% of total)	A	HAI	18	35
	Regular Infantry (60% of total)	B	HAI	16	32
	Military Artificers (10% of total)	A	HAI	22	35
Elves (5)	Elite (Noble) Infantry (10% of total)	A	HAI	28	30
	Heavy Infantry (20% of total)	A	HI	23	25
	'Light' Infantry (70% of total)	B	MI (LI)	16	22

Strategic Points: per man in small armies; per ten men in large armies.

Casualty Points: per man in small armies; per f inure (20 men) in large armies.

1. Missile troops will function as shock troops in addition to usual skirmishing or missile firing duties. Add +6 to initial attacks from ambush when operating in woodlands or hill/mountain country in the case of Men-at-Arms and Yeomanry from Richmond, Tregaron, and Celtic regions if the territory is familiar to the commanders, as these troops are specialists in such styles of warfare.

2. Nordic raiders have 1/3 archery (short bow) and 2/3 short-range fire with spears and axes.

3. Mercenary Free Companies are 100% mounted, with infantry and artificers dismounting to do battle ('they have no cavalry training to speak of, but may be rated as 'B' class HC, like Scout Cavalry: in battles of maneuver requiring fast movement over considerable distances. Artificers and missile troops will function as shock troops in addition to their usual duties, if required.

4. Dwarves are Nordic in character, and thus have 1/3 archery (heavy crossbow) and 2/3 short-range archery fire with spears and axes built into every unit.

5. All Elves are armed with Elvish Long Bows and ever: unit has 100% missile fire. Movement of heavy troops is at Medium Infantry speeds, and woods do not slow them down. Light troops move at 150% Light Infantry speeds on the march. Elite and heavy infantry units are sometimes mounted for distance marches, but dismount for battle.

The Imperials legions of Archaeron

While Archaeron itself is off the maps, it is highly conceivable that clashes will occur between Imperial troops and the armies of Arden. For the moment, assume that only 6 Imperial Legions are available for operations against the southern frontier of Arden.

Legion XX: Frontier Duty. Elements of this unit may be found in the frontier fortresses from map 22 to 24. The numbers of troops in each fortification are not given in the tables to represent variable garrisoning, but from 1 -5 cohorts may be placed in any fortress.

Legion XXI : Frontier Duty. Elements of this unit are based in a line of fortresses to the south of Map 19 to 21.

Legions XXII and XXV are on strategic reserve to the south of the mapped region, an average of 6 days' march from any point on the southern edge of the map.

Legions XXIII and XIV are presently quartered in the captured town of Castlebridge (map 23) to cover the 1 special bridgehead over the River Argath.

The Imperial Legions are remarkably similar in general organisation, tactics, discipline, and equipment to the forces found in the late Roman Empire, and especially in the Byzantium of Belisarius. They are trained to fight in units (unlike Knights, who tend to fight as undisciplined and unmanageable individuals, as do

most feudal troops.) Each 10,000 man legion is divided into sweet: cohorts of 500 men each. Five cohorts are the cavalry force of the legion, although each infantry cohort contains twenty cavalry for scouting and screening purposes.

Troop Type	Composition	Morale	Class	Strategic Points	Casualty Points
Cataphract	Super Heavy Armored Cavalry	A	SHAC	50	50
	Heavily Armored Cavalry	A	HAC	45	40
	Heavily Armored Cavalry	B	HAC	40	37
'Heavy' Cavalry	Armored Cavalry	A	AC	40	35
	Armored Cavalry	B	AC	35	32
	Armored Cavalry	C	AC	30	30
'Medium' Cavalry	Heavy Cavalry	B	HC	30	27
	Heavy Cavalry	C	HC	25	25
'Light' Cavalry	Medium Horse Archers	B	MC	25	27
	Medium Horse Archers	C	MC	20	25
Sagitarii	Light Horse Archers	B	LC	22	27
	Light Horse Archers	C	LC	18	25
Legionary	Heavy Infantry (Pike or javelin-armed)	A	HI	16	25
	Heavy Infantry (Pike or javelin-armed)	B	HI	13	22
	Heavy Infantry (Pike or javelin-armed)	C	HI	9	20
Auxiliary	Medium Infantry (javelin-armed)	B	MI	10	22
	Medium Infantry (javelin-armed)	C	MI	8	20
Auxiliary Archer	Medium Archer (composite bow)	A	MI	13	25
	Medium Archer (composite bow)	B	MI	11	25
	Medium Archer (composite bow)	C	MI	7	22
Combat Artificer	Heavily Armored Infantry (mounted)	A	HAI	20	30
	Heavily Armored Infantry (mounted)	B	HAI	16	27

A typical Imperial Legion would have the following composition:

Cohort Type	Composition	Number per Legion
Cataphract	500 SHAC or HAC	3
Heavy Cavalry	300 AC 100 HC 100 MC/Horse Archers	1
Scout Cavalry	100 HC 200 MC/Horse Archers 200 LC Sagitarii	1
Legion Cohort	500 HI 20 HC, MC or LC (Scout Cavalry)	1
Auxiliary Cohort	200 MI 300 MI (Archers)	1
Assault Cohort	500 HAI/combat Artificers	1
Total	10,200 men	20 cohorts

The chances of a crack imperial Legion being stationed on such an unimportant border as the Arden Frontier is rather small. Of typical Legion would be about 25% class A, 50% class B, and 25% class C- The World Master can, of course, choose whatever composition he wants for the Imperials. In our campaign, the Legion XXIII is 40% class A and 60% class B, a truly effective unit. Legion XXV is a 100% class A unit, with two extra cohorts of Cataphracts attached - the 'Fire Brigade' of the Northern Front. Legions XX, XXI and XIV are standard as given above. Legion XXII is a 'green' unit with 10% class A, 30% class B and 70% class C.

The Imperial Legions should be regarded as 'professionals' who will not charge unless ordered to do so. They engage in combat and check morale like mercenaries, and when broken a Legion will either form square or cut its way through anyone who opposes its exit from the battlefield.



The 'English' character of Arden

Arden was conceived as a fantasy analogue of 'Merrie Olde England' as one might readily conclude from just the place names. This was done to assists players in making an easy transition into a fantasy world which was somewhat familiar and so eliminating some of the problems which arise in role-play because of a player': local unfamiliarity with the manner in which a fantasy world works on a day-to-day basis. Other nations to be published in this Series will have marked differences to the 'English' quality of Arden and thus, will provide useful contrasts for role-play activities.

All characters born in Arden will be assumed to know the customer laws, etc. of the nation. World Masters should instruct players on their interpretations of Arden's society and customs when the question arises to avoid the silly confusions and mistakes that occur when players act in ignorance of what is accepted or frowned upon. All this need not be done at once, but World Masters should remember 'that characters live in the fantasy world and are not ignorant of many of its features. Arden should be seen as 'English' in quality; this gives players a good idea of what is proper or importer.

Religion in Arden

The Archaeron campaign has no religious denominations comparable to Christianity, but in Arden the organisation of the clerical institutions is similar to that of the Christian Church. Thus, the titles used in Chivalry & Sorcery are also used in Arden.

There are a number of Deities:

Artal: The 'Great god's Lord of the Universe and chief of all the deities. Only servants of Artal are 'ordained' as priests in the full sense of the word. Priests of Artal are devoted to learning, and some become Monks and retire to the Abbeys to pursue knowledge and learning. Many become community priests, however, and are permitted to marry, Priests of Artal go unarmed and do not believe in shedding the blood of any living thing. (Their Sole weapon is the Staff of Artal, an iron-shod quarterstaff which delivers 114 points of damage per WDF, has a 50% chance of rendering a 'victim' of roughly man-size unconscious upon scoring a critical hit, is targeted as a scimitar for hit and critical hit determination, and which can be 'sanctified' to +5 by the priest. The Archpriest of Warminster (Archbishop) is the head of the 'Church' of Arden, but his authority is moral and spiritual. Bishops may be found in each of the fortified towns in the nation. Symbol: Five-pointed Star of silver on a black field. Clothing: priestly robes of brown, black or red.

Mara: The 'All-Mother' wife of Artal and the Goddess of Women. The Cult of Mara is very popular among the womenfolk of Arden for She represents all of the womanly virtues. She is the Mother of All, and therefore, her priestesses will take no part in any matters involving violence. Priestesses of Mara are permitted to marry (usually choosing Priests of Artal or Priests of boreal,) and work in the general community to reduce Suffering and to aid the poor and unfortunate. They perform miracles, but are also accomplished physicians. Symbol: A Circle of Gold subtended by a Cross (universal symbol of femininity) on an azure field.

Torval: The God of War and Judge of Princes. All fighting men are devoted to Torval the Wolf, for from him comes as! strength and courage in battle. In Arden, trial by combat is the only judgement accepted by accused Knights, over which Torval presides. War is merely the extension of the trial by combat to determine a wide variety of issues under dispute. Priests of Torval are all fighting men who have taken holy vows to serve the God of War. They can perform no miracles except to turn Undead, and all become surgeons. Priests of Torval wear full armor, are accorded Chivalric rank, and often fight in war. Their function is to act as advisors of their Lords and the Princes, to enforce the Code of Lawful War and the Laws of Chivalric Trial by Combat, and lo provide the medical aid required by all those stricken on the field of battle. The: have a remarkable effect on animals, and usual: can be seen with a dog,

cat, or other such creature in attendance. One group of the Servants of Torval has formed a Holy Fighting Order, the Knights of the Silver Cross, composed largely of lay Knights and officered a: Priests of Torval. The Order is opposed to the 'barbaric' religion of Archaeron and might be regarded as a crusading Order. Symbol: A Grey Wolf on a red field. (Fighting Order: a Silver Cross with the head of the Grey Wolf in the canter.) Clothing: Chivalric, usually with a while or red surcoat emblazoned with the Wolf of Torval.

Faral: The God of Gambling and Fortune. Faral has no priests but numerous followers.

Lysistris: The fickle Goddess of Weather. Lysistris has no priests, but sailors and soldiers devote much attention to exhorting her to 'improve' conditions.

Thavia: The Goddess of Harvests and daughter of Artal and Mara. Thavia is married to Torval, and is the goddess most prayed lo by farmers. She has no organised priesthood.

Val: The God of Thieves. Val has no priesthood but is venerated big all those devoted to increasing their fortunes in less than legal Ways.

Morgaath: The God of Evil. Morgaath has a very few adherents in Arden, for he is the patron god of the arch-enemy, Archaeron. Thus, Morgaath has been converted by the people of Arden into a devil's along with the many other deities believed in by the Archaeronese. His only adherents might be the occasional Hex-Master or Covenist. Symbol: The Pentagram of silver on a black field.

In general, religion is practiced with tolerance in Arden. Only the followers of Morgaath run the risk of burning at the stake for their beliefs.

Summary of major Lords & Barons of the Realm

The following tables summarise the essential features of the great holdings of Arden; the entries are as follows:

Lord: The noble holding the particular demesne.

Rank: The feudal rank of the lord or Baron.

Lvl.: The experience level of the current Lord or Baron. (These can change as they die and are replaced by their heirs.)

BIF: The Basic Influence Factor of the Lord or Baron who has the demesne. The BIF is not only reflects the birth and title of the noble, but also the number of men he commands (1 BIF per 1000 men in his demesne eligible for military service.)

TIF: The Total Influence Factor of the Lord or Baron. The TIF is a representation of the over-all influence the Lord possesses. It is a combination of the BI F, twice the CL, and the 'honours' won by the Lord, as well as his experience level. The TIF can be seen as a measure of the status of a ford in the eyes of his peers. It does not measure approval, merely the power of the lord as others see him.

CL: The command level of the Lord or Baron, used in C&S mass-actions with miniatures or with the strategic battle System. It is a measure of leadership in the field.

Kts. & Total Fighters: The number of knights and fighters in the demesne.

Yearly Levy: The number of fighters owed be the Lord or Baron to his overlord (usually the King.) These may not be called for by the King, and the: may not necessarily be provided in any case - depending on the Lord's current relationship to the King. A Lord may count on 50 + 1/2d100% Service by his own vassals.

Scutage: The amount owing in Gp/Fighter not provided as requested by the King. Again, a Lord might prefer to Send money to the King rather than troops in a given year, or might cut down on the number of troops requested in a given year, The money is supposed to pay for replacements. In some instances, where a Lord is on bad terms with the King, neither money nor troops might be sent.

Political Office: The office (if any) held by the Lord or Baron in the Royal Government. I re most cases, holding high office indicates the loyalty of the Lord to the Crown and/or the trust placed in him by the King.



Lord	Rank	Map	Level	BIF	TIF	CL	Total Knights.	Fighters	Total Levy	Yearly Scutage	Income	Political Office
Royal demesne	King	8	-	-	-	-	17	1614	50/800	5	9240	-
Royal demesne	King	10	-	-	-	-	60	4647	40/1860	5	68496	-
Royal demesne	King	12	-	-	-	-	10	4860	50/2430	5	37440	-
Royal demesne	King	15	-	-	-	-	46	577	40/2230	5	31800	-
Royal demesne	King	16	-	-	-	-	60	4455	50/2225	5	22320	-
Royal demesne	King	17	-	-	-	-	81	6214	50/3105	5	33408	-
Royal demesne	King	18	-	-	-	-	206	26570	50/13285	5	235776	-
Royal demesne	King	22	-	-	-	-	73	6870	50/3435	5	78240	-
Royal demesne	King	23	-	-	-	-	56	4632	50/2180	5	39300	-
Royal demesne	King	24	-	-	-	-	60	6620	50/3310	5	62580	-
All Royal Holdings	King	-	10	147	167	4	669	72059	48/34860	-	618600	King
Attenborough	Earl	1	17	54	83	5	84	6622	20/1300	3		-
Bude	Baron	1	22	32	63	3	36	2753	10/275	3		-
Aberayton	Baron	1	16	38	78	6	15	8325	10/830	3		Admiral of Tregaron Coast
Roxburgh	Earl	2	16	58	95	3	108	10929	20/1300	5		Admiral of the North Coast
Milton	Baron	2	11	34	57	4	60	4325	05/215	5		-
Kettering	Baron	2	19	34	74	5	60	4612	05/230	5		-
Hull	Earl	3	9	56	91	5	52	8093	05/400	5		Admiral of the Two Ports
Hyde	Baron	3	21	44	96	6	36	4047	-	-		(Admiral of the isles)
Alton	Baron	4	12	47	70	3	36	7440	-	-		-
Grace	Baron	4	15	43	78	5	15	3465	-	-		-
Medway	Baron	4-5	8	43	62	4	21	3972	-	-		-
Wendover	Earl	7	7	73	82	3	160	13009	05/650	5		-
Antrim	Baron	7	14	36	68	5	76	6162	05/310	5		-
Falworth	Earl	8	10	76	112	6	166	16920	05/846	5		Pretender
Huntingdon	Earl	8	19	54	104	5	85	6892	05/340	5		Privy Council
Bristol	Baron	9	14	32	56	5	30	2665	-	-		-
Ponsenby	Baron	9	12	26	43	2	14	1168	-	-	7200	-
Ripon	Baron	9	18	26	52	3	15	1275	-	-	7740	-
Tamworth	Baron	9	12	25	41	2	7	886	-	-	5640	-
Romley	Baron	9	7	26	37	3	24	1832	-	-	10332	-
Hambleton	Baron	9	10	26	42	3	7	1806	-	-	16260	-
Timbridge	Baron	10	17	26	52	3	15	1225	-	-	7716	-
Stonebury	Earl	10	23	55	97	4	99	7590	-	-	27768	-
Aycliffe	Baron	10	12	33	59	4	39	3333	-	-	11496	-
Andover	Earl	11	12	61	100	4	181	13426	20/2685	5	40752	Privy Council
Blackmoor	Earl	11	15	62	121	5	147	14555	10/1455	5	67167	Lord Admiral of Arden
Albion	Duke	12	28	76	159	4	227	16998	10/1700	5	48228	Chancellor of the Realm
Afton	Baron	13	9	32	55	3	36	2635	05/130	8	10356	-
Rockingham	Baron	13	13	35	58	3	53	5166	05/260	8	24756	-
Durham	Baron	13	11	33	57	5	56	3953	05/200	5	17004	-
Richmond	Earl	14	8	56	79	6	94	8843	—	36036	-	-
Berkley	Earl	15	10	65	89	5	201	17451	05/870	5	65652	-
Delburne	Baron	15	13	32	65	3	37	2649	-	7	14520	-
Royston	Baron	15	11	33	51	2	49	3573	05/180	5	17580	-
Hillbro	Baron	15	8	31	50	4	15	1237	—	—	6960	-
Pembrooke	Earl	16	20	71	149	6	302	23526	40/9400	5	75564	Earl Marshal of the Realm
Blatchtord	Baron	16	10	32	47	2	37	2769	05/140	5	12240	-
Storm	Baron	16	14	32	84	4	27	2164	05/11	10	12504	Keeper of the Privy Seal
Warwick	Earl	17	20	70	143	6	259	22812	05/1140	7	51048	-
Hawarden	Baron	17	11	35	52	3	70	5165	05/260	5	21960	-
Alderson	Baron	18	16	50	76	3	75	5475	05/275	5	25920	-
Arundel	Earl	18	10	60	99	4	153	12000	05/600	7	31980	-
Glamorgan	Baron	19	15	33	78	4	42	3634	(50/1820)	(4)	32400	-
Radnor	Earl	19	11	56	87	4	64	8356	(50/4180)	(4)	49176	-
Pendragon	Earl	19	18	56	116	5	30	8075	(50/4040)	(3)	50460	-
Rhys	Prince	20	16	90	153	5	149	37733	10/2100	5	196020	Prince of the South
Talgarth	Earl	21	10	53	86	4	49	5275	(30/1580)	(4)	45720	-
Morgan	Earl	21	14	58	121	5	77	10630	10/1060	5	101880	Chancellor of Exchequer
Warminster	Duke	22	10	84	134	5	309	24880	10/2500	7	135900	—
Hawkston	Earl	23	12	62	85	3	158	14492	10/1450	7	81792	-
Lion	Baron	24	8	33	47	3	36	3872	-	-	38340	-
Knights Of Silver Cross	Seneshal	24	20	79	140	5	606	19592	-	-	123840	-

The Map Summary Tables

The following tables summarize the most important aspects of each of the holdings of the major lords and barons and their chief vassals. The entries are as follows:

Demesne/Town: The name of the holding (and the title by which the Lord/Baron/Bannerette is known.) Towns marked with an asterisk (*) or listed as Free Towns are under Royal Charter and enjoy their own government, When listed under the Demesne of the Lord, a tree town has given its allegiance to that Lord but retains internal autonomy.

Lord: The Lord or Baron who controls the named demesne. It should he noted that subinteudated demesnes have solid lines drawn part way across the page to separate subinfeudated lands whose lords owe allegiance and service as vassals to the Lord of the broad demesne.

Also, the following abbreviations are used: Bn. = Baron; Bt. = Bannerette; Kt. = Knight (of superior ranks Overlord: The Lord of the demesne to which a particular holder owes allegiance as a vassal.

Type: The class of the major fortifications in the demesne. C1, C2, etc., refers to Castle Type 1, Castle Type 2, etc. SK = strong shell keep. Town = unwalled settlement. F. Town = strongly fortified settlement with walls at least 25 feet tall and five feet thick. Many of the walled towns are almost as well fortified as Strong castles, especially the frontier towns.

Kt., Sqr., Sgt., Men, P. Sgt., Yeomen, Serfs, Militia, mercen.: A listing of all the various classes of troops and their numbers which will be available from a particular demesne. These are summarised at the bottom of each Great Lord's section.

Households: The number of households or families in the region.

Total Pop.: The total population of the region; generally households x 10.

Fief Revenue: The revenues received to a particular Lord from his demesne (essentially the result of crop sales, etc.) after his household and personal troops have been taken care of.

Tax/Rents: The amount received by a Lord and by his Overlord from other Sources of income besides his personal holdings. These are usually feudal fees and the like paid a: vassal to Lord. Note: both the Lord and his Overlord obtain a like amount; the vassal does not Simply pass the monies to his Superior. In the case of the King, he can expect to receive monies of this type only from his Royal Demesne. Arden men all hate paying taxes and avoid them with an eagerness that should be applauded. Thus, the Royal taxes amount to only 10% of the taxes indicated in those areas solidly loyal to the King.

MAP 1: THE TREGARON MARCHES

Demesne/Town	Lord	Overlord	Type	Kt.	Sqr.	Sgt.	Men	P.Sgt.	Yeomen	Serfs	Militia	Mercen.	Households	Total_ Pop.	Fief Revenue	Tax/ Rents
EARL of ATTENBOROUGH		H.R.H.														
Attenborough Castle	Earl	H.R.H.	C5	40	40	120	400	120	600	1200	-	200	1470	14700	735	368
Market Basen		Attenbro.	F.Town	-	-	-	-	-	-	-	215	-	160	1600	160	-
Cromer		Attenbro.	town	-	-	-	-	-	-	-	160	-	120	1200	120	-
Saffron Walden		Attenbro.	F.Town	-	-	-	-	-	-	-	190	-	140	1400	140	-
Belton Castle	Bt.	Attenbro.	C2	12	12	36	120	36	180	360	-	-	441	4410	221	110
Belton		Belton	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Rotheringham Castle	Bt.	Attenbro.	C3	20	20	60	200	60	300	600	-	100	735	7350	368	184
Knotty Green		Roth.	town	-	-	-	-	-	-	-	175	-	130	1300	130	-
Penn Castle	Kt.	Attenbro.	C1	7	7	21	70	21	105	210	-	-	257	2570	129	65
Penn		Penn	town	-	-	-	-	-	-	-	80	-	60	600	30	15
Beaconsfield Castle	Kt.	Attenbro.	C1	5	5	15	50	15	75	150	-	-	172	1720	86	43
Beaconsfield		Beacon.	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Totals				84	84	252	840	252	1260	2520	1030	300	3845	38450	2279	785
BARON BUDE		H.R.H.														
Bode Castle	Bn.	H.R.H.	C4	26	26	78	260	78	390	780	-	80	956	9560	478	239
Bude		Bude	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Nark		Bude	town	-	-	-	-	-	-	-	120	-	90	900	90	-
Nantes Castle	Bt.	Bode	C1	10	10	30	100	30	150	300	-	20	368	3680	184	92
King's Hill*		Bode	F.Town	-	-	-	-	-	-	-	160	-	120	1200	120	-
Totals				36	36	108	360	108	540	1080	385	100	1614	16140	952	331
BARON ABEBAYTON																
White Castle	Bn.	H.R.H.	C4	31	31	93	310	93	465	930	-	100	1139	11390	570	285
Tewksbury		Aberayton	town	-	-	-	-	-	-	-	175	—	130	1300	130	—
Folkstone		Aberayton	town	-	-	-	-	-	-	-	120	—	90	900	90	—
Aberayton (Port)*	Bn.	H.R.H.	F.Town	-	-	-	-	-	-	-	2700	250	2000	20000	2000	-
St. Austell's Castle	Bn.	H.R.H.	C1	7	7	21	70	21	105	210	-	-	257	2570	129	65
Rosebury (Port)		Aberayton	town	-	-	-	-	-	-	-	225	-	170	1700	170	-
Porthcawl (Port)		Aberayton	town	-	-	-	-	-	-	-	215	—	160	1600	160	—
Auldford Castle	Kt.	Aberayton	C1	8	8	24	80	24	120	240	—	—	294	2940	147	74
Wisbech		Auldford	town	-	-	-	-	-	-	-	150	-	110	1100	110	—
Girvan Castle	Bt.	Aberayton	C2	12	12	36	120	36	180	360	—	-	441	4410	221	110
Girvan		Girvan	town	-	-	-	-	-	-	-	160	—	120	1200	120	-
Alderson Castle	Kt.	Aberayton	C1	7	7	21	70	21	105	210	-	-	257	2570	129	65
Alderson		Alderson	town	-	-	-	-	-	-	-	135	-	100	1000	100	-
Totals				65	65	195	650	195	975	1950	3880	350	5268	52680	4076	599

MAP 2: THE NORTH COAST

Demesne/Town	Lord	Overlord	Type	Kt.	Sqr.	Sgt.	Men	P.Sgt.	Yeomen	Serfs	Militia	Mercen.	Households	Total_ Pop.	Fief Revenue	Tax/ Rents
EARL of ROXBURGH		H.R.H.														
Roxburgh Castle	Earl	H.R.H.	C6	40	40	120	400	120	600	1200	—	120	1470	14700	735	368
Roxburgh		Roxburgh	town	-	-	-	-	-	-	-	215	—	160	1600	160	-
Bywater		Roxburgh	town	-	-	-	-	-	-	-	110	-	80	800	80	-
Ashbourne		Roxburgh	town	-	-	-	-	-	-	-	190	-	140	1400	140	-
Princeton*		Roxburgh	F.Town	-	-	-	-	-	-	-	1300	130	1000	10000	1000	-
Romsey Castle	Bt.	Roxburgh	C2	15	15	45	120	45	225	450	-	-	550	5500	275	140
Romsey		Romsey	town	-	-	-	-	-	-	-	120	-	90	900	90	-
Rye (Port)		Romsey	town	-	-	-	-	-	-	-	140	-	100	1000	100	-
Maldon Castle	Bt.	Roxburgh	C3	20	20	60	160	60	300	600	-	60	735	7350	370	185
Missenden (Port)		Maldon	town	—	-	-					160	-	120	1200	120	-
Holmer Castle	Kt.	Roxburgh	C1	5	5	15	40	15	75	150	-	—	180	1800	90	45
Holmer Green		Holmer	town	-	-	-	-	-	-	-	110	—	80	800	80	-
Port Ta|bot*	Earl	H.R.H.	F.Town	-	-	-	-	-	-	-	1300	200	1000	10000	1000	-
Talbot Citadel	Earl	H.R.H.	C5	15	15	60	200	-	-	-	-	-	-	-	-	-
Andover Castle	Kt.	Roxburgh	C1	8	8	24	64	24	120	250	—	-	402	4020	201	100
Woburn Green		Andover	town	-	-	-	-	-	-	-	90	-	70	700	70	-
Aylesbury	Duke	H.R.H.	F.Town	-	-	-	-	-	-	-	1100	100	800	8000	800	—
Totals				108	108	324	984	324	1320	2640	4835	610	6977	69770	5311	798
BARON MILTON																
Milton Hall	Bn.	H.R.H.	C5	44	44	132	355	132	660	1320	—	150	2156	21560	1078	539
Waton		Milton	town	-	-	-	-	-	-	-	175	—	130	1300	130	-
Tetbury		Milton	town	-	-	-	-	-	-	-	190	—	140	1400	140	-
Reading Castle	Bt.	Milton	C2	16	16	48	130	48	240	500	—	-	600	6000	300	150
Brixton Green		Reading	town	-	-	-	-	-	-	-	80	-	60	600	60	-
Reading		Reading	town	-	-	-	-	-	-	-	225	-	170	1700	170	-
Totals				60	60	180	485	180	900	1820	670	150	3256	32560	1878	689
BARON KETTERING		H.R.H.														
Kettering Castle	Bn.	H.R.H.	C4	33	33	100	265	100	500	1000	-	100	1225	12250	613	307
Ketterington		Ketter.	town	-	-	-	-	-	-	-	215	-	160	1600	160	-
Wrexham Castle	Kt.	Ketter.	C1	8	8	24	64	24	120	250	-	-	402	4020	201	100
Wrexham		Wrexham	town	-	-	-	-	-	-	-	200	-	150	1500	150	-
Tavistock Castle	Kt.	Ketter.	C2	14	14	45	115	45	210	420	-	-	516	5160	258	129
Creston		Tavis.	town	-	-	-	-	-	-	-	120	-	90	900	90	-
Rushton Abbey	Abbot	Ketter.	C1	5	5	15	50	15	50	200	—	-	200	2000	100	50
Rushton		Abbey	town	-	-	-	-	-	-	-	135	-	100	1000	100	-
Totals				60	60	184	494	184	880	1880	770	100	2753	27530	1672	586

MAP 3: THE NORTH COAST

Demesne/Town	Lord	Overlord	Type	Kt.	Sqr.	Sgt.	Men	P.Sgt.	Yeomen	Serfs	Militia	Mercen.	Households	Total_ Pop.	Fief Revenue	Tax/ Rents
EARL of HULL		H.R.H.														
Whitley Castle	Earl	H.R.H.	C4	27	27	81	216	81	400	800	-	100	980	9800	490	245
Whitley		Hull	town	-	-	-	-	-	-	-	130	-	130	1300	130	-
Hampden		Hull	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Faulness Castle		Hull	SK	3	3	10	30	10	15	50	-	-	60	600	30	15
Faulness (Port)		Hull	town	-	-	-	-	-	-	-	95	-	70	700	70	-
Iffly		Hull	town	-	-	-	-	-	-	-	130	-	100	1000	100	-
Cope Shroves (Port)*		Hull	F.Town	-	-	-	-	-	-	-	150	-	110	1100	110	-
Stonehaven Castle	Bt.	Hull	C2	16	16	48	130	48	240	500	-	-	600	6000	300	150
Stonehaven(Port)		Stonehvn.	town	-	-	-	-	-	-	-	120	-	90	900	90	-
Sark(Port)		Stonehvn.	town	-	-	-	-	-	-	-	110	-	80	800	80	-
Roxly		Stonehvn.	town	-	-	-	-	-	-	-	150	-	110	1100	110	-

Dunton Castle		Hull	SK	3	3	10	30	10	15	50	–	–	60	600	30	15
Barton Tower		Hull	SK	3	3	10	30	10	15	50	–	–	60	600	30	15
Dunton		Hull	town	–	–	–	–	–	–	–	250	–	190	1900	190	–
Hull (Port)*		Hull	F.Town	–	–	–	–	–	–	–	1900	200	1400	14000	1400	–
Totals				52	52	159	436	159	685	1450	4650	450	5260	52600	4380	440
BARON HYDE (Isle of Hyde)																
Hyde Castle	Bn.	-	C3	18	18	60	160	60	500	1000	—	100	1185	11850	593	297
Hyde		Hyde	town	–	–	–	–	–	–	–	120	—	90	900	90	–
Whitby (Port)		Hyde	town	–	–	–	–	–	–	–	105	100	80	800	80	–
Witton		Hyde	town	–	–	–	–	–	–	–	105	—	80	800	80	–
Wye (Port)		Hyde	town	–	–	–	–	–	–	–	105	100	80	800	80	–
Marr Castle		Hyde	SK	3	3	10	30	10	15	50	–	–	60	600	30	15
Gram Tower		Hyde	SK	6	6	20	60	10	15	50	–	–	63	630	30	15
Gram (Port)		Hyde	town	–	–	–	–	–	–	–	95	100	70	700	70	—
Montfort Castle	Kt.	Hyde	SK	3	3	10	50	10	75	75	–	–	125	1250	65	35
Montfort (Port)		Montft.	town	–	–	–	–	–	–	–	105	100	80	800	80	–
Dark Tower	Kt.	Hyde	SK	6	6	20	60	10	200	50	–	–	200	2000	100	50
Darkpool (Port)		Dark.	town	–	–	–	–	–	–	–	130	100	100	1000	100	–
Totals				36	36	120	360	100	805	1225	765	600	2213	22130	1390	412

MAPS 4-6: THE CHANNEL ISLANDS

Demesne/Town	**Lord**	**Overlord**	**Type**	**Kt.**	**Sqr.**	**Sgt.**	**Men**	**P.Sgt.**	**Yeomen**	**Serfs**	**Militia**	**Mercen.**	**Households**	**Total Pop.**	**Fief Revenue**	**Tax/ Rents**
BARON ALTON (Isle of Alton)																
Alton Castle	Bn.	-	C3	13	13	40	110	40	250	400	–	100	527	5270	264	132
Del (Port)		Alton	town	–	–	–	–	–	–	–	95	–	70	700	70	–
Bel (Port)		Alton	town	–	–	–	–	–	–	–	130	–	100	1000	100	–
Mindee (Port)		Alton	town	–	–	–	–	–	–	–	160	–	120	1200	120	–
St. Helier (Port)		Alton	F.Town	–	–	–	–	–	–	–	1300	500	970	9700	970	–
Sand (Port)		Alton	town	–	–	–	–	–	–	–	130	–	100	1000	100	–
Marlinton (Port)		Alton	F.Town	–	–	–	–	–	–	–	1000	500	720	7200	720	–
Malt		Alton	town	–	–	–	–	–	–	–	160	–	120	1200	120	–
Marsden Tower	Kt.	Alton	SK	8	8	24	80	24	160	250	–	–	331	3310	166	83
Marsden		Marsden	town	–	–	–	–	–	–	–	120	–	90	900	90	—
Black Tower	Kt.	Alton	SK	8	8	24	80	24	160	250	–	–	330	3300	165	83
Torney (Port)		Black	town	–	–	–	–	–	–	–	250	–	190	1900	190	–
Fogr (Port)		Black	town	–	–	–	–	–	–	–	95	–	70	700	70	–
Kelt (Port)		Black	town	–	–	–	–	–	–	–	80	–	60	600	60	–
Van (Port)		Black	town	–	–	–	–	–	–	–	65	–	50	500	50	–
Or (Port)		Black	town	–	–	–	–	–	–	–	40	–	30	300	30	–
Bleakness Castle	Kt.	Alton	SK	7	7	21	70	21	105	210	–	–	260	2600	130	65
Bleakness (Port)		Bleakness	town	–	–	–	–	–	–	–	200	–	150	1500	150	–
Totals				36	36	109	340	109	775	1110	3825	1100	4138	41380	3565	363
BARON GRACE (Isle of Grace)																
Harbour Grace (Port)	Bn.	-	F.Town	–	–	–	–	–	–	–	1400	500	1040	10400	1040	–
Castle Grace		Grace	C3	15	15	50	250	50	225	500	–	100	593	5930	297	149
Sunk (Port)		Grace	town	–	–	–	–	–	–	–	55	—	40	400	40	–
Tiff Cove (Port)		Grace	town	–	–	–	–	–	–	–	65	—	50	500	50	–
Black Cove (Port)		Grace	town	–	–	–	–	–	–	–	120	—	90	900	90	–
Brack (Port)		Grace	town	–	–	–	–	–	–	–	65	–	50	500	50	–
Isly (port)		Grace	town	–	–	–	–	–	–	–	55	–	40	500	40	–
Totals				15	15	50	250	50	225	500	1760	200	1903	19030	1607	149
BARON MEDWAY (Isles of Medway and KirK)																
Medway Castle	Bn.	-	C4	16	16	60	250	50	300	650	–	200	765	7650	383	192
Sinton (port)		Medway	town	–	–	–	–	–	–	–	105	–	80	800	80	–
Scoby (port)		Medway	town	–	–	–	–	–	–	–	105	–	80	800	80	–
Dun (port)		Medway	town	–	–	–	–	–	–	–	105	—	80	800	80	–
Ralston (Port)		Medway	town	–	–	–	–	–	–	–	175	—	130	1300	130	–
Middleport (Port)	Kt.	Medway	F.town	5	5	15	60	20	100	200	925	400	695	6950	695	–
Kirk (Port)		Middlept.	town	–	–	–	–	–	–	–	65	–	50	500	50	–
Kettleby		Middleot.	town	–	–	–	–	–	–	–	80	–	60	600	60	–
Seaton (Port)		Middlept.	town	–	–	–	–	–	–	–	65	–	50	500	50	–
Totals				21	21	75	310	70	400	850	1625	600	1990	19900	1608	192

MAP 7: THE LAKE COUNTRY

Demesne/Town	**Lord**	**Overlord**	**Type**	**Kt.**	**Sqr.**	**Sgt.**	**Men**	**P.Sgt.**	**Yeomen**	**Serfs**	**Militia**	**Mercen.**	**Households**	**Total Pop.**	**Fief Revenue**	**Tax/ Rents**
EARL of WENDOVER		H.R.H.														
Wendover Castle	Earl	H.R.H.	C6	71	71	250	700	200	1100	2200	–	250	2678	26780	1339	670
Wendover		Wendover	town	–	–	–	–	–	–	–	105	–	80	800	80	–
Lowestoft		Wendover	town	–	–	–	–	–	–	–	240	–	180	1800	180	—
Nickerson		Wendover	town	–	–	–	–	–	–	–	55	–	40	400	40	–
Canby		Wendover	town	–	–	–	–	–	–	–	65	–	50	500	50	–
Alan Tower	Kt.	Wendover	SK	5	5	15	60	15	50	150	–	–	220	2200	110	55
Sudby		Alan	town	–	–	–	–	–	–	–	105	–	80	800	80	–
Corin		Alan	town	–	–	–	–	–	–	–	105	–	80	800	80	–
Wolverton Manor	Bt.	Wendover	C2	12	12	36	120	36	180	360	–	–	440	4400	220	110
Wolverton		Wolver.	town	–	–	–	–	–	–	–	80	–	60	600	60	—
Sedgemor Castle	Bt.	Wendover	C4	25	25	75	200	75	400	1000	–	60	1125	11250	563	282
Olney		Sedge.	town	–	–	–	–	–	–	–	180	–	130	1300	130	–
Foxby		Sedge.	town	–	–	–	–	–	–	–	95	–	70	700	70	–
New Hope		Sedge.	F.Town	–	–	–	–	–	–	–	580	60	430	4300	430	
Ellersby Manor	Bt.	Wendover	C2	14	14	45	115	45	210	420	–	–	516	5160	258	129
Ellersby		Ellersby	town	–	–	–	–	–	–	–	65	–	50	500	50	–
Alton		Ellersby	town	–	–	–	–	–	–	–	120	–	90	900	90	—
Brixton Manor	Kt.	Wendover	C1	7	7	21	70	21	105	210	–	–	260	2600	130	65
Brixly		Brixton	town	–	–	–	–	–	–	–	105	–	80	800	80	–
Kilrae Castle	Bt.	Wendover	C3	26	26	80	210	80	400	800	–	60	980	9800	490	245
Lowe		Kilrae	town	–	–	–	–	–	–	–	65	–	50	500	50	–
Kilrae		Kilrae	town	–	–	–	–	–	–	–	65	–	50	500	50	—
Litle		Kilrae	town	–	–	–	–	–	–	–	65	60	50	500	50	–
Totals				160	160	522	1475	522	2445	5140	2095	490	7789	77890	4680	1556
BARON ANTRIM		H.R.H.														
Antrim Castle	Bn.	H.R.H.	C5	36	36	108	300	108	540	1100	–	150	1338	13380	669	335
Ternsby		Antrim	town	–	–	–	–	–	–	–	95	–	70	700	70	–
Ambleside		Antrim	town	–	–	–	–	–	–	–	160	–	120	1200	120	—
The Red Tower	Bt.	Antrim	C2	12	12	36	120	36	180	360	–	–	440	4400	220	110
Red Tower Town		Red Tower	town	–	–	–	–	–	–	–	105	–	80	800	80	–
Talamore Castle	Bt.	Antrim	C3	16	16	60	250	50	300	650	—	60	765	7650	383	192
Marlowe		Talamore	town	–	–	–	–	–	–	–	105	–	80	800	80	–
Ree		Talamore	town	–	–	–	–	–	–	–	130	–	100	1000	100	–
Flindon		Talamore	town	–	–	–	–	–	–	–	105	–	80	800	80	–
Clarecastle	Bt.	Antrim	C1	12	12	36	120	36	180	360	–	–	440	4400	220	110
Clarecastle Town		Clarecas.	town	–	–	–	–	–	–	–	160	–	120	1200	120	–
Totals				76	76	240	790	240	1200	2470	860	210	3633	36330	2142	747

MAP 8: FALWORTHSHIRE

Demesne/Town	Lord	Overlord	Type	Kt.	Sqr.	Sgt.	Men	P.Sgt.	Yeomen	Serfs	Militia	Mercen.	Households	Total Pop.	Fief Revenue	Tax/ Rents
EARL of FALWORTH		H.R.H.														
Falworth Castle	Earl	H.R.H.	C6+	50	50	150	600	150	1000	1500	-	250	2025	20250	1013	507
Cambridge Town*		Falworth	F.Town	-	-	-	-	-	-	-	1300	100	975	9750	975	-
Leiston		Falworth	town	-	-	-	-	-	-	-	130	-	100	1000	100	—
Evesham		Falworth	town	-	-	-	-	-	-	-	130	-	100	1000	100	-
St.Neots		Falworth	town	-	-	-	-	-	-	-	130	-	100	1000	100	-
Southby		Falworth	town	-	-	-	-	-	-	-	150	-	110	1100	110	-
Bexhill Tower	Kt.	Falworth	C1	7	7	21	70	40	150	300	-	-	375	3750	188	94
Bexhill		Bexhill	town	-	-	-	-	-	-	-	130	-	100	1000	100	-
Kinsal		Bexhill	town	-	-	-	-	-	-	-	80	-	60	600	60	-
Hilton Manor	Kt.	Falworth	C1	9	9	27	80	27	180	300	-	-	387	3870	194	97
Hilton		Hilton	town	-	—	-	-	-	-	-	130	-	100	1000	100	-
Sherburne Castle	Bt.	Falworth	C1	17	17	51	140	51	260	525	-	80	640	6400	320	160
Tiverton		Sherbrne.	town	-	-	-	-	-	-	-	120	-	90	900	90	-
Ridgely		Sherbrne.	town	—	-	-	-	-	-	-	120	-	90	900	90	-
Wells Manor	Kt.	Falworth	SK	5	5	15	50	15	100	150	-	-	203	2030	102	51
Wells		Wells	town	-	-	-	-	-	-	-	95	-	70	700	70	-
Buckdon Manor	Kt.	Falworth	C1	8	8	24	80	24	160	250	-	-	331	3310	166	83
Bolton Manor	Bt.	Falworth	C3	27	27	81	220	81	420	850	-	100	1025	10250	513	257
Bolton		Bolton	town	-	-	-	-	-	-	-	150	-	110	1100	110	
Leekston		Bolton	town	-	-	-	-	-	-	-	65	-	50	500	50	—
Kendall Castle	Duke	H.R.H.	C4	43	43	140	360	140	660	1300	-	250	1607	16070	804	402
Brill		Falworth	town	-	-	-	-	-	-	-	130	-	100	1000	100	—
Tinton		Falworth	town	-	-	-	-	-	-	-	130	-	100	1000	100	-
Hendon		Falworth	town	-	-	-	-	-	-	-	150	-	110	1100	110	-
Totals				166	166	509	1600	529	2930	5175	5065	780	8958	89580	5665	1651
EARL of HUNTINGDON		H.R.H.														
Huntingdon Castle	Earl	H.R.H.	C4	37	37	112	300	112	560	1110	-	150	1365	13650	683	342
Huntingdon		Hunting.	F.Town	-	-	-	-	-	-	-	200	-	150	1500	150	-
St. Ives		Hunting.	town	-	-	-	-	-	-	-	340	-	250	2500	250	-
Millend		Hunting.	town	-	-	-	-	-	-	-	65	-	50	500	50	-
Foxham		Hunting.	town	-	-	-	-	-	-	-	130	-	100	1000	100	-
Tengly Green		Hunting.	town	-	-	-	-	-	-	-	95	-	70	700	70	-
Moxly		Hunting.	town	-	-	-	-	-	-	-	55	-	40	400	40	-
Tifton Manor	Kt.	Hunting.	C1	8	8	24	80	24	120	240	-	-	294	2940	147	74
Tifton		Tifton	town	-	-	-	-	-	-	-	120	-	90	900	90	-
Stratton Manor	Kt.	Hunting.	C1	10	10	30	80	30	150	300	-	-	368	3680	184	92
Stratton		Stratton	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Ramsey Manor	Kt.	Hunting.	C1	9	9	27	80	27	120	250	-	-	807	8070	404	202
Ramsey		Ramsey	town	-	-	-	-	-	-	-	80	-	60	600	60	-
Bourne Manor	Kt.	Hunting.	C1	10	10	30	80	30	150	300	—	-	368	3680	184	92
Bourne		Bourne	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Corby Manor	Kt.	Hunting.	C1	11	11	33	90	33	350	300	-	-	520	5200	260	130
Corby		Corby	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Totals				85	85	256	710	256	1450	2500	1400	150	4772	47720	2912	932
ROYAL DEMESNE		H.R.H.														
Dunstable Castle	Cons.	H.R.H.	C3	17	17	60	140	60	260	500	-	60	025	6250	313	157
Dunstable*		H.R.H.	F.Town						»		400	100	300	3000	300	-

MAP 9: THE WOLF HILLS COUNTRY

Demesne/Town	Lord	Overlord	Type	Kt.	Sqr.	Sgt.	Men	P.Sgt.	Yeomen	Serfs	Militia	Mercen.	Households	Total Pop.	Fief Revenue	Tax/ Rents
BARON BRISTOL		H.R.H.														
Bristol Castle	Bn.	H.R.H.	C2	30	30	90	300	90	500	900	-	150	1140	11400	570	285
Larchmont		Bristol	town	-	-	-	-	-	-	-	175	-	130	1300	130	-
Buckleston		Bristol	town	-	-	-	-	-	-	-	150	-	110	1100	110	-
Lakeview Village		Bristol	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Village-Across-Lake		Bristol	town	-	-	-	-	-	-	-	80	-	60	600	60	-
Tuck's Hamlet		Bristol	town	-	-	-	-	-	-	-	65	-	50	500	50	-
Totals				30	30	90	300	90	500	900	575	150	1570	15700	1000	285
BARON PONSENBY		H.R.H.														
Ponsenby Hall	Bn.	H.R.H.	C2	14	14	45	115	45	300	420	-	-	585	5850	293	147
Ponsenby Town		Ponsenby	town	-	-	-	-	-	-	-	215	-	160	1600	160	-
Totals				14	14	45	115	45	300	420	215	-	745	7450	453	147
BARON RIPON		H.R.H.														
Ripon Castle	Bn.	H.R.H.	C2	15	15	45	120	45	400	475	—	-	701	7010	350	175
Ripon Town		Ripon	town	-	-	-	-	-	-	-	160	-	120	1200	120	-
Totals				15	15	45	120	45	400	475	160	-	821	8210	470	175
BARON TAMWORTH		H.R.H.														
Tamworth Castle	Bn.	H.R.H.	SK	7	7	21	70	21	400	210	-	-	480	4800	240	120
Woodvale Village		Tamworth	town	-	-	-	-	-	-	-	150	-	110	1100	110	-
Totals				7	7	21	70	21	400	210	150	-	590	5900	350	120
BARON ROMLEY		H.R.H.														
Romley Castle	Bn.	H.R.H.	C2	24	24	72	200	72	360	720	—	100	882	8820	441	220
Romley		Romley	town	-	-	-	-	-	-	-	130	-	100	1000	100	-
Malton		Romley	town	-	-	-	-	-	-	-	130	-	100	1000	100	-
Totals				24	24	72	200	72	360	720	260	100	1082	10820	641	220
BARON HAMBLETON		H.R.H.														
Hawk's Hold	Bn.	H.R.H.	SK	7	7	21	70	21	800	250	-	-	845	8450	423	222
Hambleton		Hambleton	town	-	-	-	-	-	-	-	160	-	120	1200	120	-
Mary's Port (Port)		Hambleton	town	-	-	-	-	-	-	-	175	-	130	1300	130	-
Smuggler's Point (Port)		Hambleton	town	-	-	-	-	-	-	-	80	-	30	300	300	-
Blackport (Port)		Hambleton	town	-	-	-	-	-	-	-	215	-	160	1600	160	-
Totals				7	7	21	70	21	800	250	630	-	1285	12850	1133	222

MAP 10: VALDORSHIRE

Demesne/Town	Lord	Overlord	Type	Kt.	Sqr.	Sgt.	Men	P.Sgt.	Yeomen	Serfs	Militia	Mercen.	Households	Total Pop.	Fief Revenue	Tax/ Rents
ROYAL DEMESNE		H.R.H.														
Valdor Castle	Cons.	H.R.H.	C6+	52	52	160	520	160	360	2080	-	200	1990	19900	995	498
Valdor Town (Port)	Sher.	H.R.H.	F.Town	-	-	-	-	-	-	-	4600	200	3450	34500	3450	-
Hemsley		H.R.H.	town	-	-	-	-	-	-	-	200	-	140	1400	140	-
Skipton Hall	Cons.	H.R.H.	C1	8	8	24	80	24	120	300	—	-	340	3400	170	85
Skipton		H.R.H.	town	-	-	-	-	-	-	-	175	-	130	1300	130	-
Blackport (Port)		H.R.H.	F.Town	-	-	-	-	-	-	-	320	-	240	2400	240	-
Totals				60	60	184	600	184	480	2380	5295	400	6290	62900	5125	583
BARON TIMBRIDGE		H.R.H.														
Timbridge Manor	Bn.	H.R,H.	C2	15	15	45	120	45	225	500	-	-	590	5900	295	148
Tirnbridge		Timbr.	town	-	-	-	-	-	-	-	130	-	100	1000	100	-

Tipley		Timbr.	town	-	-	-	-	-	-	-	130	-	100	1000	100	-
Totals				15	15	45	120	45	225	500	260	-	790	7900	495	148
BARON TIMBRIDGE		H.R.H.														
Stonebury Castle	Earl	H.R.H.	C4	15	15	45	120	45	225	500	-	100	580	5800	290	145
Scalby		Stone.	town	-	-	-	-	-	-	-	130	—	100	1000	100	-
Pickering		Stone.	town	-	-	-	-	-	-	-	95	—	70	700	70	-
Rede Castle	Earl	H.R.H.	C4	21	21	70	170	70	150	630	-	100	650	6500	325	163
Belliston		Stone.	town	-	-	-	-	-	-	-	80	-	60	600	60	-
Rosser		Stone.	town	-	-	-	-	-	-	-	120	-	90	900	90	-
Rothbury Castle	Bt.	Stone.	C1	15	15	45	120	45	225	500	—	-	590	5900	295	148
Rothbury		Rothbury	town	-	-	-	-	-	-	-	210	-	160	1600	160	-
Midgely		Rothbury	town	-	-	-	-	-	-	-	130	-	100	1000	100	-
Bridlington Manor	Bt.	Stone.	C1	12	12	36	120	36	180	360	-	-	441	4410	221	110
Bridlington		Bridling.	town	-	-	-	-	-	-	-	120	-	90	900	90	-
Belford		Bridling.	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Tyne Castle	Earl	H.R.H.	C3	22	22	70	180	70	150	650	—	100	665	6650	333	167
Otterburn		Stone.	town	-	-	-	-	-	-	-	120	-	90	900	90	-
Foxcheap		Stone.	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Thurston Manor	Bt.	Stone.	C1	14	14	45	120	45	225	450	-	-	570	5700	285	143
Thurston		Thurston	town	-	-	-	-	-	-	-	180	-	140	1400	140	-
Totals				99	99	311	830	311	1155	3090	1395	300	4556	45560	2809	876
BARON AYCLIFFE		H.R.H.														
Aycliffe Castle	Bn.	H.R.H.	C3	21	21	70	180	70	320	650	-	100	760	7600	380	190
Aycliffe		Aycliffe	town	-	-	-	-	-	-	-	150	-	110	1100	110	-
Eston (Port)		Aycllffe	town	-	-	-	-	-	-	-	160	-	120	1200	120	-
Blyth Tower	Bt.	Aycliffe	C2	18	18	60	150	60	270	500	-	-	630	6300	315	158
Morpeth		Blyth	town	-	-	-	-	-	-	-	230	-	170	1700	170	-
Amble (Port)		Blyth	town	-	-	-	-	-	-	-	65	-	50	500	50	-
Hollyvale		Blyth	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Mosley		Blyth	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Totals				39	39	130	320	150	590	1150	815	100	2000	20000	1305	348

MAP 11: ANDOVERSHIRE

Demesne/Town	Lord	Overlord	Type	Kt.	Sqr.	Sgt.	Men	P.Sgt.	Yeomen	Serfs	Militia	Mercen.	Households	Total_ Pop.	Fief Revenue	Tax/ Rents
EARL of ANOVER		H.R.H.														
Andover Castle	Earl	H.R.H.	C6	66	66	200	540	200	1000	2000	-	200	2450	24500	1225	613
Andover Town		Andover	town	-	-	-	-	-	-	-	300	-	220	2200	220	-
Flackwell Heath		Andover	town	-	-	-	-	-	-	-	150	-	110	1100	110	-
Ayreton		Andover	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Tudwell		Andover	town	-	-	-	-	-	-	-	120	-	90	900	90	-
Trent Castle	Kt.	Andover	C1	9	9	27	80	27	140	300	-	-	355	3550	178	89
Byton		Trent	town	-	-	-	-	-	-	-	130	-	100	1000	100	-
Wycombe Castle	Earl	Andover	C5	56	56	170	460	170	840	1700	-	160	2075	20750	1038	519
Dynchurch		Wycombe	town	-	-	-	-	-	-	-	310	-	230	2300	230	-
Blakeslee		Wycombe	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Hughenden Vale		Wycombe	town	-	-	-	-	-	-	-	160	-	120	1200	120	-
Ravenshold Castle	Bt.	Andover	C2	25	25	75	200	75	380	720	-	60	900	9000	450	225
Ravensbury		Ravens.	town	-	-	-	-	-	-	-	230	-	170	1700	170	-
Sutton		Ravens.	town	-	-	-	-	-	-	-	130	-	100	1000	100	-
Cullen Castle	Bt.	Andover	C2	25	25	75	200	75	380	720	-	60	900	9000	450	225
Cullen Town		Cullen	town	-	-	-	-	-	-	-	130	-	100	1000	100	-
Totals				181	181	547	1480	547	2700	5440	1870	480	8080	80800	4741	1671
EARL of BLACKMOOR		H.R.H.														
Eastport Town (Port)	Earl	H.R.H.	F.Town	-	-	-	-	-	-	-	3200	500	2375	23750	2375	-
Eastport Castle	Earl	H.R.H.	C4	41	41	130	340	130	620	1200	—	100	1490	14900	745	373
Blackmoor Castle	Earl	H.R.H.	C4	31	31	93	310	93	465	930	-	100	1139	11390	570	285
Lymington (Port)		Blackmoor	town	-	-	-	-	-	-	-	200	-	140	1400	140	-
Newport Castle	Earl	H.R.H.	SK	5	5	15	50	15	80	200	-	60	225	2250	113	57
Newport (Port)		Blackmoor	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Ryde Castle	Earl	H.R.H.	SK	5	5	15	50	15	80	200	-	-	225	2250	113	57
Ryde (Port)		Blackmoor	town	-	-	-	-	-	-	-	120	-	90	900	90	-
Fleetwood Castle	Bt.	Blackmoor	C2	15	15	45	120	45	225	450	-	-	550	5500	275	138
Fleetwood Town		Fleetwood	town	-	-	-	-	-	-	-	280	-	200	2000	200	—
Chumley Manor	Bt.	Blackmoor	SK	15	15	45	120	45	225	450	-	-	550	5500	275	138
Chumton	Chumley	town	-	-	-	-	-	-	-	-	150	-	110	1100	110	-
Huntley	Chumley	town	-	-	-	-	-	-	-	-	120	-	90	900	90	-
Rexton Manor	Kt.	Blackmoor	SK	7	7	21	70	21	105	210	-	—	257	2570	129	65
Rexton	Rexton	town	-	-	-	-	-	-	-	-	80	-	60	600	60	-
Berwick Manor	Bt.	Blackmoor	C3	28	28	84	230	84	420	840	-	80	1030	10200	515	258
Berwick	Berwick	town	-	-	-	-	-	-	-	-	280	—	200	2000	200	-
Totals				147	147	448	1290	448	2220	4480	4535	840	8811	88110	6080	1371

MAP 12: THE THORIEN MARCHES

Demesne/Town	Lord	Overlord	Type	Kt.	Sqr.	Sgt.	Men	P.Sgt.	Yeomen	Serfs	Militia	Mercen.	Households	Total_ Pop.	Fief Revenue	Tax/ Rents
DUKE OF ALBION		H.R.H.														
Albion Castle	Duke	H.R.H.	C6*	80	80	240	640	240	1200	2500	-	300	3000	30000	1500	750
Brenharn		Albion	town	-	-	-	-	-	-	-	160	-	120	1200	120	-
Cherry Hill		Albion	town	-	-	-	-	-	-	-	120	-	90	900	90	-
Elmdale		Albion	town	-	-	-	-	-	-	-	150	-	110	1100	110	-
Edgemoor Castle	Bt.	Albion	C2	21	21	63	180	21	100	800	-	40	700	7000	350	175
Leesville		Edgemoor	town	-	-	-	-	-	-	-	120	-	90	900	90	-
Ransom Castle	Bt.	Albion	C1	11	11	33	90	33	180	330	-	-	420	4200	210	105
Somerset Castle	Bt.	Albion	C1	13	13	40	105	40	200	400	—	-	490	4900	245	123
Cliffton		Somerset	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Brinton		Somerset	town	-	-	-	-	-	-	-	95	-	70	700	70	-
Carleton Hall	Bt.	Albion	C1	11	11	33	90	33	180	330	-	-	4200	210	105	-
Edgewood		Carleton	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Auburn Castle	Bt.	Albion	C4	31	31	93	310	93	465	930	-	100	1490	14900	745	373
Brewton		Auburn	town	-	-	-	-	-	-	-	120	-	90	900	90	-
Ravenscroft		Auburn	town	-	-	-	-	-	-	-	130	-	100	1000	100	-
Alford		Auburn	town	-	-	-	-	-	-	-	120	-	90	900	90	-
Kenwood Castle	Bt.	Albion	C1	24	24	72	200	72	360	720	-	100	882	8820	441	220
Kenwood Town		Kenwood	town	-	-	-	-	-	-	-	130	-	100	1000	100	-
Fordwich		Kenwood	town	-	-	-	-	-	-	-	80	-	60	600	60	-
Castle Rising	Bt.	Albion	C5	16	16	50	130	50	240	500	-	60	600	6000	300	150
Maybank		Rising	town	-	-	-	-	-	-	-	120	-	90	900	90	-
Hampden		Rising	town	-	-	-	-	-	-	-	190	-	140	1400	140	-
Oak Hill		Rising	town	-	-	-	-	-	-	-	130	-	100	1000	100	-
Red Oaks		Rising	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Tennant Castle	Bt.	Albion	C1	12	12	36	100	36	200	400	—	-	480	4800	240	120
Sturgess Castle	Kt.	Albion	C1	8	8	24	64	24	130	260	—	-	315	3150	158	79
Arkham		Sturgess	town	-	-	-	-	-	-	-	130	-	100	1000	100	—
Wisford (Port)		Sturgess	town	-	-	-	-	-	-	-	175	-	130	1300	130	—
Totals				227	227	684	1909	641	3255	7170	2285	600	10517	105170	6119	2199

ROYAL DEMESNE		H.R.H.													
Tarnston	Sher.	H.R.H.	C1	10	10	40	100	-	-	-	4200	500	3120	31200	3120	-

MAP 13: SOUTH TREGARON MARCHES

Demesne/Town	Lord	Overlord	Type	Kt.	Sqr.	Sgt.	Men	P.Sgt.	Yeomen	Serfs	Militia	Mercen.	Households	Total Pop.	Fief Revenue	Tax/ Rents
BARON AFTON		H.R.H.														
Afton Castle	Bn.	H.R.H.	C2	20	20	60	160	60	400	300	-	100	580	5800	290	145
St. Alban's		Afton	F.Town	-	-	-	-	-	-	-	265	-	200	2000	200	-
Bloomfield		Afton	town	-	-	-	-	-	-	-	120	-	90	900	90	-
Blain Castle	Bt.	Afton	C1	12	12	36	100	36	240	240	-	-	400	4000	200	100
Deer Run		Blain	town	-	-	-	-	-	-	-	130	-	100	1000	100	-
Lakeridge Manor	Kt.	Afton	SK	4	4	12	40	12	80	120	-	-	150	1500	75	38
Lakeridge		Lakeridg.	town	-	-	-	-	-	-	-	160	-	120	1200	120	-
Totals				36	36	108	300	108	720	660	675	100	1640	16400	1075	283
BARON ROCKINGHAM		H.R.H.														
Rockingham Castle	Bn.	H.R.H.	C3	40	40	120	320	120	1000	1200	-	200	1770	17700	885	443
Philburgh		Rocking.	F.Town	-	-	-	-	-	-	-	460	60	340	3400	340	-
Westborough		Rocking.	F.Town	-	-	-	-	-	-	-	420	60	310	3100	310	-
Ashford Manor	Bt.	Rocking.	C1	13	13	40	110	40	260	240	-	-	340	3400	170	85
Keswick		Ashford	F.Town	-	-	-	-	-	-	-	400	-	290	2900	290	-
Totals				53	53	160	440	160	1260	1440	1280	320	3050	30500	1995	528
BARON DURHAM		H.R.H.														
Durham Castle	Bn.	H.R.H.	C4	34	34	105	275	105	700	700	-	160	1155	11550	578	289
Durham Town		Durham	F.Town	-	-	-	-	-	-	-	340	60	250	2500	250	-
Morefield Manor	Bt.	Durham	C1	14	14	42	115	42	280	300	-	-	477	4770	239	120
Amesbury Manor	Kt.	Durham	SK	8	8	24	64	24	200	200	-	-	320	3200	160	80
Amesbury		Amesbury	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Totals				56	56	171	454	171	1180	1200	445	220	2282	22820	1307	589

MAP 14: THE RICHMOND FOREST (RICHMONDSHIRE)

Demesne/Town	Lord	Overlord	Type	Kt.	Sqr.	Sgt.	Men	P.Sgt.	Yeomen	Serfs	Militia	Mercen.	Households	Total Pop.	Fief Revenue	Tax/ Rents
EARL of RICHMOND		H.R.H.														
Richmond Castle	Earl	H.R.H.	C6	40	40	120	320	120	1000	1200	-	250	2500	25000	1250	625
Rockston		Richmond	town	-	-	-	-	-	-	-	160	-	120	1200	120	-
Oakdale		Richmond	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Stafford Castle	Bn.	Richmond	C3	37	37	120	300	100	900	1200	-	200	1670	16700	835	418
Evensham		Stafford	town	-	-	-	-	-	-	-	160	-	120	1200	120	-
Yorkdale		Stafford	F.Town	-	-	-	-	-	-	-	240	-	180	1800	180	-
Kingston	Duke	H.R.H.	F.Town	-	-	-	-	-	-	-	440	80	330	3300	330	-
Lee Manor	Bt.	Richmond	C2	17	17	55	140	55	400	500	-	100	720	7200	180	180
Goldville		Lee	F.Town	-	-	-	-	-	-	-	150	100	110	1100	110	-
Rocheford		Lee	F.Town	-	-	-	-	-	-	-	120	-	90	900	90	-
Totals				94	94	295	760	295	2300	2900	1375	730	5920	50200	3295	1223

MAP 15: BERKLEYSHIRE

Demesne/Town	Lord	Overlord	Type	Kt.	Sqr.	Sgt.	Men	P.Sgt.	Yeomen	Serfs	Militia	Mercen.	Households	Total Pop.	Fief Revenue	Tax/ Rents
EARL of BERKLEY		H.R.H.														
Berkley Castle	Earl	H.R.H.	C6+	100	100	400	1000	400	1500	3000	-	500	3750	37500	1875	938
Berkley Town*	Earl	H.B.H.	F.Town	-	-	-	-	-	-	-	2000	200	1475	14750	1475	-
Old Berkley		Berkley	town	-	-	-	-	-	-	-	175	-	130	1300	130	-
Rockhampton		Berkley	town	-	-	-	-	-	-	-	130	-	100	1000	100	-
Thomas' Tower	Bt.	Berkley	C2	14	14	42	120	42	210	420	—	-	510	5100	255	128
Nigelton		Thomas	F.Town	-	-	-	-	-	-	-	175	-	130	1300	130	
Trevorton Castle	Bn.	Berkley	C4	44	44	140	360	140	660	1320	—	160	1620	16200	810	405
Halesham		Trevor.	town	-	-	-	-	-	-	-	130	-	100	1000	100	-
Trevorton		Trevor.	F.Town	-	-	-	-	-	-	-	220	-	160	1600	160	-
Risborough		Trevor.	town	-	-	-	-	-	-	-	130	-	100	1000	100	-
Spinneymoor		Trevor.	town	-	-	-	-	-	-	-	95	-	70	700	70	-
Tipton		Trevor.	town	-	-	-	-	-	-	-	80	-	60	600	60	-
Belston Manor	Bt.	Berkley	C1	13	13	40	120	40	200	400	—	-	485	4850	243	122
Belston		Belston	town	-	-	-	-	-	-	-	130	-	100	1000	100	—
Marston Castle	Bn.	Berkley	C2	30	30	100	240	100	460	1000	-	120	1190	11900	595	298
Marston		Marston	town	-	-	-	-	-	-	-	150	-	110	1100	110	-
Leyhill		Marston	town	-	-	-	-	-	-	-	80	—	60	600	60	-
Mulbury		Marston	town	-	-	-	-	-	-	-	120	-	90	900	90	-
Totals				201	201	722	1840	722	3030	6140	3615	980	10240	102400	6463	1891
BARON DELBUBNE		H.R.H.														
Delburne Castle	Bn.	H.R.H.	C3	37	37	120	300	120	560	1100	-	120	1360	13600	680	340
Shady Grove		Delburne	town	-	-	-	-	-	-	-	150	-	110	1100	110	—
Enderby		Delburne	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Totals				37	37	120	300	120	560	1100	255	120	1550	15500	870	340
ROYAL DEMESNE		H.R.H.														
Dunston Castle	Cons.	H.B.H.	C4	36	36	120	360	120	540	1200	—	100	1400	14000	700	350
Donston	Sher.	H.R.H.	F.Town	-	-	-	-	-	-	-	1500	500	1125	11250	1125	-
Roxbro Castle	Cons.	H.B.H.	C1	10	10	30	80	30	170	300	-	80	380	3800	190	95
Deerbourne		H.R.H.	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Wing		H.R.H.	town	-	-	-	-	-	-	-	150	-	110	1100	110	-
Totals				46	46	150	440	150	810	1500	1755	680	3095	30950	2205	445
BARON ROYSTON		H.R.H.														
Royston Castle	Bn.	H.R.H.	C3	32	32	100	260	100	480	960	—	100	1180	11800	590	295
Pine Grove		Royston	town	-	-	-	-	-	-	-	150	—	110	1100	110	-
Shrewsbury Manor	Bt.	Royston	C2	17	17	60	140	60	260	500	-	60	625	6250	313	157
Shrewsbury		Shrews.	town	-	-	-	-	-	-	-	150	-	110	1100	110	-
Foxton		Shrews.	town	-	-	-	-	-	-	-	95	-	70	700	70	-
Totals				49	49	160	400	160	740	1460	395	160	2085	20850	1193	452
BARON HILLSBRO		H.R.H.														
Hillsbro Manor	Bn.	H.R.H.	C2	16	16	50	130	50	240	500	-	60	600	6000	300	150
Hillsbro		Hillsbro	town	-	-	-	-	-	-	-	175	-	130	1300	130	-
Totals				16	16	50	130	50	240	500	175	60	730	7300	430	150

MAP 16: PEMBROOKSHIRE

Demesne/Town	Lord	Overlord	Type	Kt.	Sqr.	Sgt.	Men	P.Sgt.	Yeomen	Serfs	Militia	Mercen.	Households	Total Pop.	Fief Revenue	Tax/ Rents
EARL of PEMBROOKE		H.R.H.														
Pembrooke Castle	Earl	H.R.H.	C5	93	93	375	740	300	1400	2800	-	300	3200	32000	1600	800
Rixton		Pembrooke	town	-	-	-	-	-	-	-	150	-	110	1100	110	-
North Ewing		Pembrooke	town	-	-	-	-	-	-	-	80	-	60	600	60	-
Fairdale		Pembrooke	town	-	-	-	-	-	-	-	120	-	90	900	90	-
Castleview		Pembrooke	town	-	-	-	-	-	-	-	190	-	140	1400	140	-
South Ewing		Pembrooke	town	-	-	-	-	-	-	-	130	-	100	1000	100	-

Wolverton Manor	Bt.	Pembrooke	C1	10	10	30	80	30	150	300	–	–	360	3600	180	90
Huxley		Wolver.	town	–	–	–	–	–	–	–	105	–	80	800	80	–
Stamford Manor	Kt.	Pembrooke	SK	6	6	20	35	20	90	200	–	–	220	2200	110	55
Stamford		Stamford	town	–	–	–	–	–	–	–	95	–	70	700	70	–
Westridge Manor	Bt.	Pembrooke	SK	11	11	35	90	35	180	340	–	–	425	4250	213	107
Westridge		Westridge	town	–	–	–	–	–	–	–	95	–	70	700	70	–
Battleford Manor	Bt.	Pembrooke	C3	16	16	50	130	50	240	500	–	–	600	6000	300	150
Battleford		Battlefd.	town	–	–	–	–	–	–	–	130	–	100	1000	100	–
Bainbridge Manor	Bt.	Pembrooke	C2	14	14	45	115	45	220	440	–	–	540	5400	270	135
Bainbridge		Bainbdge.	town	–	–	–	–	–	–	–	105	–	80	800	80	–
Poltarth Manor	Bt.	Pembrooke	C1	11	11	35	90	35	180	340	–	–	425	4250	213	107
Stonybrook Manor	Bt.	Pembrooke	C2	12	12	36	100	36	180	360	–	–	435	4350	218	109
Stonybrook		Stonybrk.	F.Town	–	–	–	–	–	–	–	280	100	210	2100	210	–
Fairfax Manor	Bn.	Pembrooke	C2	27	27	90	220	80	400	800	–	100	975	9750	488	244
Exeter Castle	Bn.	Pembrooke	C1	25	25	80	200	80	380	800	–	100	960	9600	480	240
Oxbridge		Exeter	F.Town	–	–	–	–	–	–	–	240	—	170	1700	170	–
By-Water Castle	Earl	H.R.H.	C4	52	52	160	420	160	780	1600	–	300	2000	20000	1000	500
Waterfrod		Pembrooke	F.Town	–	–	–	–	–	–	–	320	100	240	2400	240	–
Scofield		Pembrooke	F.Town	–	–	–	–	–	–	–	220	60	160	1600	160	–
Banebridge		Pembrooke	town	–	–	–	–	–	–	–	120	–	90	900	90	–
Bisham		Pembrooke	town	–	–	–	–	–	–	–	120	—	90	900	90	–
Haven		Pembrooke	town	–	–	–	–	–	–	–	105	–	80	800	80	–
Austerley Castle	Bn,	Pembrooke	C3	25	25	80	200	80	380	800	–	100	960	9600	480	240
Austerley		Austerley	F.Town	–	–	–	–	–	–	–	330	100	250	2500	250	–
Bridgeview		Austerley	F.Town	–	–	–	–	–	–	–	170	60	130	1300	130	–
Bayton		Austerley	town	–	–	–	–	–	–	–	170	–	130	1300	130	–
Ashby		Austerley	town	–	–	–	–	–	–	–	120	–	90	900	90	–
Totals				302	302	1036	2220	1036	4580	9280	3450	1320	15840	158400	8132	2537
BARON BLATCHFORD		H.R.H.														
Blatchford Castle	Bn.	H.R.H.	C4	37	37	120	300	120	560	1100	–	120	1360	13600	680	340
Crewe		Blatchfd.	town	–	–	–	–	–	–	–	130	–	100	1000	100	–
Lakeview		Blatchfd.	town	–	–	–	–	–	–	–	95	–	70	700	70	–
Henley		Blatchfd.	town	–	–	–	–	–	–	–	150	–	110	1100	110	–
Totals				37	37	120	300	120	560	1100	375	120	1360	13600	680	340
BARON STORM		H.R.H.														
Stormgate Castle	Bn.	H.R.H.	C2	27	27	90	220	80	400	800	—	100	975	9750	488	244
Stormgate Town		Storm	town	–	–	–	–	–	–	–	150	–	110	1100	110	–
Hambleton		Storm	F.Town	–	–	–	–	–	–	–	150	–	110	1100	110	–
Loftsbourough		Storm	town	–	–	–	–	–	–	–	120	–	90	900	90	–
Totals				27	27	90	220	80	400	800	420	100	1285	13150	798	244
ROYAL DEMESNE		H.R.H.														
Severn Castle	Cons.	H.R.H.	C2	17	17	60	140	60	260	500	–	60	625	6250	313	157
Carbury		H.R.H.	F.Town	–	–	–	–	–	–	–	150	–	110	1100	110	–
Minster		H.R.H.	town	–	–	–	–	–	–	–	120	–	90	900	90	–
Norcross Manor	Cons.	H.R.H.	C1	11	11	35	90	35	180	340	–	–	425	4250	213	107
Norcross		H.R.H.	town	–	–	–	–	–	–	–	105	–	80	800	80	–
Hellstrom Castle	Cons.	H.R.H.	C4	32	32	100	260	100	480	960	—	100	1180	11800	590	295
Colby		H.R.H.	town	–	–	–	–	–	–	–	95	—	70	700	70	–
Lenox		H.R.H.	town	–	–	–	–	–	–	–	105	–	80	800	80	–
Totals				60	60	195	490	195	920	1800	575	160	2660	26600	1546	559
FREETOWNS																
Casterbridge*	H.R.H.	F.Town	–	–	–	–	–	–	–	–	2000	200	1240	12400	1240	620

MAP 17: WARWICKSHIRE

Demesne/Town	**Lord**	**Overlord**	**Type**	**Kt.**	**Sqr.**	**Sgt.**	**Men**	**P.Sgt.**	**Yeomen**	**Serfs**	**Militia**	**Mercen.**	**Households**	**Total Pop.**	**Fief Revenue**	**Tax/ Rents**
EARL of WARWICK		H.R.H.														
Warwick Castle	Earl	H.R.H.	C5	54	54	165	440	165	820	1640	–	200	2000	20000	1000	500
Warwick		Warwick	F.Town	–	–	–	–	–	–	–	1140	300	850	8500	850	–
Blackston		Warwick	town	–	–	–	–	–	–	–	105	–	80	800	80	–
Flood Castle	Bt.	Warwick	C2	21	21	63	180	63	100	800	—	100	730	7300	365	183
Lane End		Flood	town	–	–	–	–	–	–	–	120	–	90	900	90	—
Brewe		Flood	town	–	–	–	–	–	–	–	105	–	80	800	80	–
Old Castle	Bt.	Warwick	C2	16	16	50	130	50	240	500	—	–	600	6000	300	150
Oldham		Oldcastle	town	–	–	–	–	–	–	–	160	–	120	1200	120	–
Cheapstowe		Oldcastle	town	–	–	–	–	–	–	–	105	–	80	800	80	–
Chigley		Oldcastle	town	–	–	–	–	–	–	–	160	–	120	1200	120	–
Brecon Castle	Bn.	Warwick	C3	44	44	140	380	140	700	1400	–	200	1360	13600	680	340
Dram		Brecon	town	–	–	–	–	–	–	–	120	–	100	1000	100	–
Fulham		Brecon	town	—	–	–	–	–	–	–	120	–	100	1000	100	–
Putney		Brecon	town	–	—	–	–	–	–	–	150	–	110	1100	110	–
Buie		Brecon	town	–	–	–	–	–	–	–	160	–	120	1200	120	–
Dolbardan Castle	Bn.	Warwick	C3	26	26	90	220	80	400	800	–	100	975	9750	488	244
Alesbury		Dolbard.	town	–	–	–	–	–	–	–	95	–	70	700	70	–
Dolbardan		Dolbard.	town	–	–	–	–	–	–	–	95	–	70	700	70	–
Camden		Dolbard.	town	–	–	–	–	–	–	–	105	–	80	800	80	–
Midtown		Dolbard.	town	–	–	–	–	–	–	–	130	–	100	1000	100	–
Candleston Castle	Bt.	Warwick	C2	14	14	45	115	45	220	440	–	–	540	5400	270	135
Alesford		Candles.	town	–	–	–	–	–	–	–	240	–	170	1700	170	–
Flint Castle	Bn.	Warwick	C5	46	46	140	380	140	700	1400	–	200	1700	17000	850	425
Highgate		Flint	town	–	–	–	–	–	–	–	130	–	100	1000	100	–
Flint		Flint	F.Town	–	–	–	–	–	–	–	280	100	210	2100	210	–
Southwater		Flint	F.Town	–	–	–	–	–	–	–	350	100	260	2600	260	–
Finchley		Flint	town	–	–	–	–	–	–	–	190	–	140	1400	140	–
Camberwick Green		Flint	town	–	–	–	–	–	–	–	120	—	90	900	90	–
Armdale Castle	Earl	H.R.H.	C3	18	18	52	150	54	270	540	–	100	660	6600	330	165
Armsdale		Warwick	town	–	–	–	–	–	–	–	105	—	80	800	80	–
Hurley		Warwick	town	–	–	–	–	–	–	–	120	–	90	900	90	–
Whitecastle	Bn.	Warwick	C3	20	20	60	200	60	300	600	–	100	725	7250	363	182
Whitecastle		Whitcas.	F.Town	–	–	–	–	–	–	–	220	100	160	1600	160	–
Bourne End		Whitecas.	town	–	–	–	–	–	–	–	130	–	100	1000	100	–
Naphill		Whitecas.	town	–	–	–	–	–	–	–	150	–	110	1100	110	–
Weston		Whitecas.	town	–	–	–	–	–	–	–	120	–	90	900	90	–
Totals				259	259	807	2195	797	3750	8120	5025	1600	11580	115800	8916	2324
BARON HAWARDEN		H.R.H.														
Hawarden Castle	Bn.	H.R.H.	C4	46	46	140	380	140	700	1400	–	160	1700	17000	850	425
Norton		Hawarden	town	–	–	–	–	–	–	–	130	–	100	1000	100	–
Walthamstowe		Hawarden	town	–	–	–	–	–	–	–	150	–	110	1100	110	–
Uston		Hawarden	town	–	–	–	–	–	–	–	95	–	70	700	70	–
Frome		Hawarden	town	–	–	–	–	–	–	–	65	–	50	500	50	–
Dunbar Manor	Bt.	Hawarden	C2	14	14	45	115	45	220	440	–	–	540	5400	270	135
Dunbar		Dunbar	town	–	–	–	–	–	–	–	80	–	60	600	60	–
Blair Manor	Bt.	Hawarden	C1	10	10	30	80	30	150	300	–	–	360	3600	180	90
Islington		Blair	town	–	–	–	–	–	–	–	130	–	100	1000	100	–
Totals				70	70	215	575	215	1070	2140	650	160	3090	30900	1790	650

ROYAL DEMESNE		H.R.H.													
Dunraven Castle	Cons.	H.R.H.	C6+	36	36	120	300	120	540	1100	-	200	1350	13500	675	338
Dunraven Town		H.R.H.	F.Town	-	-	-	-	-	-	-	300	100	230	2300	230	-
King's Cross		H.R.H.	town	-	-	-	-	-	-	-	150	-	110	1100	110	-
Rye		H.R.H.	F.Town	-	-	-	-	-	-	-	200	-	150	1500	150	-
Bothwell Manor	Cons.	H.R.H.	C1	9	9	27	72	27	150	270	-	40	350	3500	175	88
Bothwell		H.R.H.	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Norton Manor	Cons.	H.R.H.	C1	11	11	33	90	33	180	330	-	40	400	4000	200	100
Knighton Castle	Cons.	H.R.H.	C3	25	25	75	200	25	375	750	-	100	850	8500	425	213
Totals				81	81	255	662	205	1245	2450	755	480	3250	32500	2045	739
FREETOWNS																
Knightsbridge*		H.R.H.	F.Town	-	-	-	-	-	-	-	3600	500	2675	26750	2675	1500
Edmonton*		H.R.H.	F.Town	-	-	-	-	-	-	-	1350	250	995	9950	995	500
FREETOWNS																
Knightsbridge*		H.R.H.	F.Town	-	-	-	-	-	-	-	3600	500	2675	26750	2675	1500
Edmonton*		H.R.H.	F.Town	-	-	-	-	-	-	-	1350	250	995	9950	995	500

MAP 18: ARDENSHIRE (VALE OF ARDEN)

Demesne/Town	Lord	Overlord	Type	Kt.	Sqr.	Sgt.	Men	P.Sgt.	Yeomen	Serfs	Militia	Mercen.	Households	Total Pop.	Fief Revenue	Tax/ Rents
Arden Town*		H.R.H.	F.Town	-	-	-	-	-	-	-	2640	400	1980	19800	1980	990
Arden Castle		H.R.H.	C5	72	72	220	600	220	1100	2200	-	500	2700	27000	1350	675
Moreton		H.R.H.	town	-	-	-	-	-	-	-	105	-	80	800	80	40
Upper Wallop		H.R.H.	town	-	-	-	-	-	-	-	105	-	80	800	80	40
Middle Wallop		H.R.H.	town	-	-	-	-	-	-	-	105	-	80	800	80	40
Lyton		H.R.H.	town	-	-	-	-	-	-	-	80	-	60	600	60	30
Ipswich		H.R.H.	town	-	-	-	-	-	-	-	105	-	80	800	80	40
Midgely		H.R.H.	town	-	-	-	-	-	-	-	70	-	50	500	50	25
Theakston		H.R.H.	town	-	-	-	-	-	-	-	200	-	150	1500	150	75
Pollaw		H.R.H.	town	-	-	-	-	-	-	-	80	-	60	600	60	30
Turville		H.R.H.	town	-	-	-	-	-	-	-	105	-	80	800	80	40
Long Shot		H.R.H.	town	-	-	-	-	-	-	-	70	-	50	500	50	25
Whitehall Village		H.R.H.	town	-	-	-	-	-	-	-	220	-	160	1600	160	80
Lower Wallop		H.R.H.	town	-	-	-	-	-	-	-	360	-	270	2700	270	135
Shepperton*		H.R.H.	F.Town	-	-	-	-	-	-	-	960	100	720	7200	720	360
Whitehall*		H.R.H.	F.Town	-	-	-	-	-	-	-	3700	400	2750	27500	2750	1375
Westminster*		H.R.H.	F.Town	-	-	-	-	-	-	-	800	100	680	6800	680	340
Winchmore Castle	Cons.	H.R.H.	C5	52	52	160	420	160	800	1600	-	200	1950	19500	975	488
Crick		H.R.H.	town	-	-	-	-	-	-	-	190	-	140	1400	140	70
North Drayton		H.R.H.	town	-	-	-	-	-	-	-	80	-	60	600	60	30
West Drayton		H.R.H.	town	-	-	-	-	-	-	-	150	-	110	1100	110	55
Winchmore Hill		H.R.H.	town	-	-	-	-	-	-	-	120	-	90	900	90	45
Uxbridge*		H.R.H.	F.Town	-	-	-	-	-	-	-	500	160	835	8350	835	420
Fox Castle	Cons.	H.R.H.	C2	11	11	33	90	33	180	330	-	60	400	4000	200	100
Olney		H.R.H.	town	-	-	-	-	-	-	-	130	-	100	1000	100	50
Grimsby Dale		H.R.H.	town	-	-	-	-	-	-	-	120	-	90	900	90	45
Dark Tower	Cons.	H.R.H.	SK	5	5	15	40	15	75	150	-	20	180	1800	90	45
Chilton Castle	Cons.	H.R.H.	C4	24	24	70	180	70	360	740	-	100	890	8900	445	223
Soho Town		H.R.H.	town	-	-	-	-	-	-	-	200	-	150	1500	150	75
Marlston Castle	Cons.	H.R.H.	C2	17	17	60	140	60	260	500	-	60	625	6250	313	157
Prestwood Manor	Cons.	H.R.H.	C1	8	8	24	64	24	120	240	-	20	290	2900	145	73
Prestwood		H.R.H.	town	-	-	-	-	-	-	-	150	-	110	1100	110	55
Hornsby Manor	Cons.	H.R.H.	C2	17	17	60	140	60	260	500	-	60	625	6250	313	157
Hornsbridge		H.R.H.	town	-	-	-	-	-	-	-	130	-	110	1100	110	55
Ringwood		H.R.H.	town	-	-	-	-	-	-	-	130	-	110	1100	110	55
Totals				206	206	642	1674	642	3155	6260	11605	2180	16895	168950	13066	6538
BARON ALDERSON		H.R.H.														
Alderson Castle	Bn.	H.R.H.	C5	65	65	200	600	200	1000	2000	-	200	2400	24000	1200	600
Aldershot		Alderson	town	-	-	-	-	-	-	-	160	-	120	1200	120	-
Bagshot		Alderson	town	-	-	-	-	-	-	-	105	—	80	800	80	-
Wynne		Alderson	town	-	-	-	-	-	-	-	95	-	70	700	70	—
Leadbury Manor	Bt.	Alderson	C1	10	10	30	80	30	150	300	-	-	360	3600	180	90
Tye		Leadbury	town	-	-	-	-	-	-	-	70	-	50	500	50	-
Lewes		Leadbury	town	-	-	-	-	-	-	-	105	-	80	800	80	—
Totals				75	75	230	680	230	1150	2300	535	200	3160	31600	1780	690
EARL of ARUNDEL		H.R.H.														
Arundel Castle	Earl	H.R.H.	C4	60	60	200	500	200	900	1800	-	200	1900	19000	950	475
Amersham		Arundel	town	-	-	-	-	-	-	-	160	-	120	1200	120	-
Buckston		Arundel	town	-	-	-	-	-	-	-	70	-	50	500	50	-
Billingsgate		Arundel	town	-	-	-	-	-	-	-	105	—	80	800	80	-
Bushy		Arundel	town	-	-	-	-	-	-	-	130	-	100	1000	100	-
Greenstead Manor	Bn.	Arundel	C1	16	16	50	140	50	240	480	-	60	580	5800	290	145
Smithfield		Greenstd.	town	-	-	-	-	-	-	-	105	-	80	800	80	-
Lands End		Greenstd.	town	-	-	-	-	-	-	-	70	-	50	500	50	-
Richmond Manor	Bt.	Arundel	C1	13	13	40	120	40	200	400	-	-	480	4800	240	120
Norbury		Richmond	town	-	-	-	-	-	-	-	160	-	120	1200	120	-
Richmond		Richmond	town	-	-	-	-	-	-	-	340	100	250	2500	250	-
Gillingham		Richmond	town	-	-	-	-	-	-	-	130	-	100	1000	100	-
Cross Manor	Bt.	Arundel	C1	12	12	36	100	36	180	360	-	-	440	4400	220	110
Alcester		Cross	town	-	-	-	-	-	-	-	105	-	80	800	80	
Woolwich Manor	Bt.	Arundel	C1	12	12	36	100	36	180	360	105	-	440	4400	220	110
Woolwich		Woolwich	town	-	-	-	-	-	-	-	240	-	175	1750	175	-
Woolbury		Woolwich	town	-	-	-	-	-	-	-	120	-	90	900	90	-
Chesham Manor	Bt.	Arundel	C1	13	13	40	120	40	200	400	-	-	480	4800	2400	120
Thorien Gate	Bn.	Arundel	C3	27	27	85	220	85	600	820	-	100	1140	11400	570	285
Totals				153	153	487	1300	487	2500	4620	1840	460	6755	67550	4025	1365

MAP 19: RADNOR

Demesne/Town	Lord	Overlord	Type	Kt.	Sqr.	Sgt.	Men	P.Sgt.	Yeomen	Serfs	Militia	Mercen.	Households	Total Pop.	Fief Revenue	Tax/ Rents
'BARON' GLAMORGAN		Rhys														
Glamorgan Castle	Bn.	Rhys	C6	42	42	130	420	-	1260	640	-	-	1200	12000	1200	600
Glamorgan		Glamorgan	F.Town	-	-	-	-	-	300	-	600	200	600	6000	600	300
Totals				42	42	130	420	-	1560	640	600	200	1800	18000	1800	900
'EARL' of RADNOR		Rhys														
Radnor Castle	Earl	Rhys	C5	27	27	81	300	-	1200	400	-	-	980	9800	980	490
Radnor		Radnor	F.Town	-	-	-	-	-	440	-	1000	300	960	9600	960	480
Llandover Castle	Bn.	Radnor	C4	16	16	48	160	-	480	240	-	-	440	4400	440	220
Llandover		Llandover	F.Town	-	-	-	-	-	110	-	220	100	220	2200	220	110
TalgarthCastle	Bn.	Radnor	C4	21	21	63	220	-	800	320	-	-	685	6850	685	343
Talgarth		Talgarth	F.Town	-	-	-	-	-	300	-	525	100	550	5500	550	275
Llanfair		Talgarth	F.Town	-	-	-	-	-	260	-	460	100	480	4800	480	240
Totals				64	64	193	680	-	3590	960	2205	600	4315	43150	4315	2158

'EARL' PENDRAGON		Rhys														
Pendragon Castle	Earl	Rhys	C6	30	30	90	300	-	1800	600	-	-	1460	14600	1460	730
Garth		Pendragon	F.Town	-	-	-	-	-	600	-	975	200	1050	10500	1050	525
Totals				30	30	90	300	-	2400	600	975	200	2510	25100	2510	1255
MOUNTAIN CLANS																
Pendennis	Chief.	Pendragon	10	-	-	-	300	-	1500	-	-	-	500	7710	210	21
Glendovver	Chief.	Pendragon	9	-	-	-	200	-	750	-	-	-	250	3810	105	10
Jones	Chief.	Pendragon	7	-	-	-	100	-	600	-	-	-	200	2890	85	9
Totals				-	-	-	600	-	2850	-	-	—	950	14400	400	40

MAP 20: POWYS

Demesne/Town	Lord	Overlord	Type	Kt.	Sqr.	Sgt.	Men	P.Sgt.	Yeomen	Serfs	Militia	Mercen.	Households	Total_ Pop.	Fief Revenue	Tax/ Rents
PRINCE RHYS		H.R.H.														
Rhuddlan Castle	Pr.	H.R.H.	C6	38	38	114	400	-	1750	700	—	200	1490	14900	1490	745
Rhuddlan		Rhys	F.Town	-	-	-	-	-	500	-	715	100	810	8100	810	405
Powys		Rhys	F.Town	-	-	-	-	-	500	-	745	100	830	8300	830	415
Powys Citadel		Rhys	C4	-	-	-	-	-	-	-	-	200	-	-	-	-
Conwy Castle		Rhys	C5	29	29	87	300	-	1450	580	-	200	1240	12400	1240	620
Conwy		Rhys	F.Town	-	-	-	-	-	500	-	640	100	760	7600	760	380
Denbigh Castle		Rhys	C6+	82	82	244	820	-	4100	1640	-	200	3500	35000	3500	1750
Denbigh		Rhys	F.Town	-	-	-	-	-	800	-	1140	200	1290	12900	1290	645
Ruthin		Rhys	F.Town	-	-	-	-	-	500	-	640	100	760	7600	760	380
Ruthin Citadel	Rhys	C3	C3	-	-	-	-	-	—	-	-	200	-	-	-	-
Deganwy		Rhys	town	-	-	-	-	-	100	-	220	—	210	2100	210	105
Totals				149	149	445	1520	-	10200	2920	4100	1600	10890	108900	10890	5445
MOUNTAIN CLANS		Rhys														
Pendennis	Chief.	Rhys	10	-	-	-	300	-	1500	-	-	-	500	7710	210	21
Glendower	Chief.	Rhys	9	-	-	-	200	-	750	-	-	-	250	3810	105	10
Jones	Chief.	Rhys	10	-	-	-	300	-	1500	-	-	-	500	7710	210	21
Jonew	Chief	Rhys	8	-	-	-	175	-	675	-	-	-	225	3365	95	10
Rhys (Devil's Gate)	Chief.	Rhys	10/C2	-	-	-	300	-	1500	-	-	-	500	7710	210	21
Rhys	Chief.	Rhys	9	-	-	-	200	-	750	-	-	-	250	3810	105	10
Rhys	Chief.	Rhys	8	-	-	-	175	-	675	-	-	-	225	3365	95	10
Rhys	Chief.	Rhys	7	-	-	-	100	-	600	-	-	-	200	2890	85	9
Totals				-	-	-	1750	-	7950	-	-	-	2650	40280	1115	112
DWARVES OF THE BLACK MOUNTAINS																
Black Mountain	D.King		C6+	-	-	-	5000	-	-	-	-	-	1250	12500	12500	6250
Iron Ridge	D.King		C6+	-	-	-	3000	-	-	-	-	-	750	7500	7500	3750
Totals				-	-	-	8000	-	-	-	-	-	2000	20000	20000	10000

MAP 21: EAST POWYS

Demesne/Town	Lord	Overlord	Type	Kt.	Sqr.	Sgt.	Men	P.Sgt.	Yeomen	Serfs	Militia	Mercen.	Households	Total_ Pop.	Fief Revenue	Tax/ Rents
'EARL' of TALGARTH		Rhys														
Talgarth Castle	Earl	Rhys	C5	32	32	96	360	-	1000	640	-	200	1000	10000	1000	500
Abervale Castle	Earl	Rhys	C3	17	17	51	200	-	800	340	-	200	680	6800	680	340
Abervale	Earl	Rhys	F.Town	-	-	-	-	-	480	-	810	-	860	8600	430	430
Totals				49	49	147	560	-	2280	980	810	400	2540	25400	2540	1270
'EARL' MORGAN		H.R.H.														
Morgan Castle	Earl	H.R.H.	C5	40	40	120	400	-	2000	1000	-	300	2060	20600	2060	1030
MorganT own	Earl	H.R.H.	town	-	-	-	-	-	40	-	95	-	90	900	90	45
Abergele	Earl	H.R.H.	F.T0wn	-	-	-	-	-	400	-	755	300	770	7700	770	385
Aberdare Castle	Earl	H.R.H.	C3	37	37	111	370	-	1850	900	-	200	1670	16700	1670	835
Aberdare	Earl	H,R.H.	F.Town	-	-	-	-	-	600	-	1005	—	1070	10700	1070	535
Totals				77	77	231	770	-	4890	1900	1855	800	5660	56600	5660	2830
BARON MAWR		Rhys														
St. David's Castle	Bn.	Rhys	C2	16	16	48	160	-	600	320	-	100	560	5600	560	280
St. David's	Bn.	Rhys	F.Town	-	-	-	-	-	500	-	565	-	710	7100	710	355
Totals				16	16	48	160	-	1100	320	565	100	1270	12700	1270	635
MOUNTAIN CLANS		Rhys														
West Morgans	Chief.	Rhys	10	-	-	-	300	-	1500	-	-	-	500	7710	210	21
South Morgans	Chief.	Rhys	9	-	-	-	200	-	750	-	-	-	250	3810	105	10
East Morgans	Chief.	Rhys	9	-	-	-	200	-	750	-	-	-	250	3810	105	10
Jonew	Chief	Rhys	8	-	-	-	175	·	675	-	-	-	225	3365	95	10
Owens	Chief	Rhys	10	-	-	-	300	-	1500	-	-	-	500	7710	210	21
Owens	Chief.	Rhys	6	-	-	-	75	-	525	-	-	-	175	2375	73	8
Totals				-	-	-	1250	-	5700	-	-	-	1900	28780	798	80

MAP 22: WARSHIRE

Demesne/Town	Lord	Overlord	Type	Kt.	Sqr.	Sgt.	Men	P.Sgt.	Yeomen	Serfs	Militia	Mercen.	Households	Total_ Pop.	Fief Revenue	Tax/ Rents
DUKE of WARMINSTER		H.R.H.														
Castle War	Duke	H.R.H.	C6+	167	167	670	1340	670	2500	5000	-	300	5400	54000	4050	2025
Warminster	Duke	H.R.H.	F.Town	-	-	-	-	-	-	-	700	200	460	4600	460	230
St. John's	Duke	H.R.H.	F.Town	-	-	-	-	-	-	-	600	100	390	3900	390	195
Axminster*	Duke	H.R.H.	F.Town	-	-	-	-	-	-	-	1300	500	850	8500	850	425
Harwell	Duke	H.R.H.	town	-	-	-	-	-	-	-	200	-	130	1300	130	65
Blackley Castle	Bn.	Warmin.	C5	40	40	160	320	160	600	1200	-	300	1300	13000	1300	650
Blackley		Blackley	F.Town	-	-	-	-	-	-	-	620	200	410	4100	410	205
IronTower	Bt.	Warmin.	C2	16	16	64	140	64	320	480	—	60	570	5700	570	285
Westhall Castle	Bt.	Warmin.	C1	14	14	60	120	60	220	440	-	60	470	4700	470	235
Redding Castle	Bt.	Warmin.	C3	20	20	80	160	80	300	600	—	100	650	6500	650	325
Sevenoaks		Redding	town	-	-	-	-	-	-	-	160	-	110	1100	110	55
Richford Castle	Bt.	Warmin.	C3	13	13	52	110	52	200	400	-	60	430	4300	430	215
Greystoke Castle	Bn.	Warmin.	C6	20	20	80	120	60	220	440	-	60	470	4700	470	235
BarryCastle	Bn.	Greystoke	C4	19	19	80	120	60	400	440	-	60	600	6000	600	300
Totals				309	309	1246	2430	1246	4760	9000	3580	2000	12240	122400	10890	5445
ROYAL DEMESNE		H.R.H.														
Wycombe Castle	Cons.	H.R.H.	C6+	30	30	120	240	120	450	900	-	200	975	9750	975	490
Wycombe*	Sher.	H.R.H.	F.Town	-	-	-	-	-	-	-	360	100	560	5600	560	280
Chiffe		H.R.H.	town	-	-	-	-	-	-	-	180	-	120	1200	120	60
Woodstock*		H.R.H.	F.Town	-	-	-	-	-	-	-	520	100	350	3500	350	175
Burnham Castle	Cons.	H.R.H.	C2	16	16	64	140	64	320	480	-	60	470	4700	470	235
Alton Castle	Cons.	H.R.H.	C1	11	11	44	100	44	160	300	-	60	330	3300	330	165
Alton		H.R.H.	town	-	-	-	-	-	-	-	200	—	130	1300	130	65
Royston Castle	Cons.	H.R.H.	C3	16	16	64	140	64	500	480	-	100	690	6900	690	345
Totals				73	73	312	620	312	1140	2160	1260	620	4705	47050	4705	1815

ARCHAERON BORDER FORTRESSES

Fortress	Type	Armored Cav.(HAC)	Heavy Cav.	Heavy Infant.	Medium Infant.
Tal'Set	C1	60	60	220	100
Tal'Morgaath	C4	120	120	440	200

Totals			180		180		660		300						

MAP 23: SOUTHMARCH

Demesne/Town	Lord	Overlord	Type	Kt.	Sqr.	Sgt.	Men	P.Sgt.	Yeomen	Serfs	Militia	Mercen.	Households	Total Pop.	Fief Revenue	Tax/ Rents
EARL of HAWKSTON		H.R.H.														
Hawkston	Earl	H.R.H.	F.Town	-	-	-	-	-	-	-	1320	500	880	8800	880	440
Hawkston Castle	Earl	H.R.H.	C4	38	38	160	310	160	600	1140	-	200	1260	12600	1260	630
Hartwell Castle	Bn.	Hawkston	C2	40	40	160	320	160	660	1200	-	200	1340	13400	1340	670
Uppingham		Hartwell	town	-	-	-	-	-	-	-	200	60	235	2350	235	118
Castleguard	Bt.	Hawkston	C2	14	14	56	120	56	240	420	-	60	475	4750	475	238
Darnford Castle	Bt.	Hawkston	C2	19	19	80	160	80	300	600	-	100	650	6500	650	325
Durban		Darnford	town	-	-	-	-	-	-	-	200	60	130	1300	130	65
New Tower	Bn.	Hawkston	C3	29	29	120	240	120	600	870	-	160	1050	10500	1050	525
Austen Keep	Earl	H.R.H.	SK	18	18	72	160	72	540	540	-	160	760	7600	760	380
Norbury	Earl	H.R.H.	F.Town	-	-	-	-	-	-	-	540	100	350	3500	350	175
Totals				158	158	648	1310	648	2940	4770	2260	1600	7130	71300	7130	3566
ROYAL DEMESNE		H.R.H.														
Barham Castle	Cons.	H.R.H.	C4	46	46	200	400	200	1500	1380	-	500	2030	20300	2030	1015
Barham*		H.R.H.	F.Town	-	-	-	-	-	-	-	330	100	220	2200	220	110
Trent's Pass SK1		H.R.H.	SK	5	5	20	100	-	-	-	-	60	-	-	-	-
Trent's Pass SK2		H.R.H.	SK	5	5	20	100	-	-	-	-	60	-	-	-	-
Totals				56	56	240	600	200	1500	1380	330	720	2250	22500	2250	1025
REBEL BARONS		Archaeron														
High Tower Castle	Bt.	(H.R.H.)	C3	13	13	52	120	52	200	400	-	200	430	4300	430	215
East Tower	Bt.	(H.R.H.)	C2	11	11	44	100	44	160	330	-	200	350	3500	350	175
Castlebridge*		H.R.H.	F.Town	-	-	-	-	-	-	-	(1100)	1000	710	7100	710	355
Totals				24	24	96	220	96	360	730	(1100)	1400	1490	14900	1490	745

ARCHAERON BORDER FORTRESSES

Fortress	Type	Armored Cav.(HAC)	Heavy Cav.	Heavy Infant.	Medium Infant.
Tal'Lis	C4	120	120	440	200
Tal'Vaakar	C2	60	60	200	100
Tal'Sondreth	C3	60	60	220	100
Tal'Istha	C6	600	600	1100	500
Totals		840	840	1980	900

MAP 24: EASTMARCH

Demesne/Town	Lord	Overlord	Type	Kt.	Sqr.	Sgt.	Men	P.Sgt.	Yeomen	Serfs	Militia	Mercen.	Households	Total Pop.	Fief Revenue	Tax/ Rents
ROYAL DEMESNE		H.R.H.														
Hawkhurst Castle	Cons.	H.R.H.	C2	20	20	80	160	80	600	600	—	100	845	8450	845	425
Easton Castle	Cons.	H.R.H.	C1	15	15	60	120	60	450	450	—	60	630	6300	630	315
Easton		H.R.H.	town	-	-	-	-	-	-	-	200	-	130	1300	130	65
Mors		H.R.H.	town	-	-	-	-	-	-	-	180	-	120	1200	120	60
North Keep	Cons.	H.R.H.	C3	25	25	100	200	100	750	750	—	120	1040	10400	1040	520
Kingston*		H.R.H.	F.Town	-	-	-	-	-	-	-	900	200	590	5900	590	295
St. Martin's		H.R.H.	town	-	-	-	-	-	-	-	180	-	120	1200	120	60
Totals				60	60	240	480	240	1800	1800	1460	480	3475	34750	3475	1740
THE MOST HOLY ORDER OF THE			Primate													
KNIGHTS OF THE SILVER CROSS																
Castlevale	Grand Master		C6	100	-	400	300	-	-	-	-	-	-	800	-	-
				35	35	140	280	140	900	900	-	-	1280	12800	1280	640
Kingscastle	Knight Cmdr.		C1	50	-	200	150	—	—	-	-	-	-	400	—	-
				6	6	24	48	24	300	180	-	-	330	3300	330	165
BattleSt.Leo's	Knight Cmdr.		F.Town	50	-	200	150	-	-	—	240	-	150	1500	150	75
St.Leo'sCastle	Knight Cmdr.		C3	50	-	200	150	—	-	-	—	-	-	400	-	—
				18	18	72	150	72	720	540	-	-	870	8700	870	340
Griffin'sTower	Knight Cmdr.		C3	50	-	200	150	—	-	-	240	-	-	400	-	-
				20	20	80	160	80	400	600	-	-	715	7150	715	360
Knight'sTower	Knight Cmdr.		C4	50	—	200	150	-	-	-	-	-	-	400	-	-
				50	50	200	400	200	750	1500	-	-	1625	16250	1625	815
Burford			F.Town	-	-	-	-	-	-	-	700	300	470	4700	470	235
Dragon'sEyrie	Knight Cmdr.		C4	50	50	200	150	-	-	-	-	-	-	400	-	-
				27	27	120	220	120	1350	810	-	-	1500	15000	1500	750
Totals	Knights of the Order			400	50	1600	1200	-	-	-	-	-	-	3200	-	-
	Vassals			206	206	636	1258	636	4420	4530	1180	300	6940	69400	6940	3380
BARON LION		H.R.H.														
Lion's Tower	Bn.	H.R.H.	C3	36	36	160	200	120	1800	1080	—	100	1970	19700	1970	985
High Cross		Lion	town	-	-	-	-	-	-	-	240	100	160	1600	160	80
Totals				36	36	160	200	120	1800	1080	240	200	2130	21300	2130	1065

ARCHAERON BORDER FORTRESSES

Fortress	Type	Armored Cav.(HAC)	Heavy Cav.	Heavy Infant.	Medium Infant.
Tal'Naarth	C1	60	60	220	100
Tal'Merkad	C4	120	120	440	200
Totals		180	180	660	300

TREGARON (Map 1) Maritime Dimension

1. Customs Duties: All cargoes into the region must be landed at Aberayton. Smuggling is punishable by up to five years in the galleys and confiscation of cargo and vessel or by severe fines. Baron Aberayton holds the right to collect customs duties in return for providing naval protection for the region. Duties: 3 GP/ton of cargo landed.

2. Capacity of Port Aberayton: 6000-15000 tons annually (roll 1d10 x 1000 + 5000) for an average annual customs revenue of thirty thousand GP. By royal decree, 75% of customs duties must be applied to naval defense.

3. Aberayton Naval Squadron (lord Aberayton):

Type	No.	ID	Quality	Cost/Ship	Seamen	Officers	Soldiers	Rowers	Annual Maintenance & Operation Cost/Ship	Cost of Laying Up 'in ordinary'
Galea Sotilla	5	31	elite	10500 GP	150/VE	45/V	500/V	600/R	4125 GP	525 GP
Vachettes	5	34	elite	1200 GP	50/VE	15/V	45/E	100/R	845 GP	60 GP
Galea Sagitta	3	33	elite	2100 GP	100/VE	18/VE	150/V	300/R	1910 GP	105 GP
Coast Guard	7	26	regular	1000 GP	42/E	42/E	175/E	308/R	638 GP	50 GP

The cost of operating the entire fleet for a year is 37,590 GP. Often, a number of vessels are decommissioned, the crews are paid off, and the ships are laid up 'in ordinary' on the beach, thereby reducing costs. 'Recommissioning' a ship requires 20% of annual maintenance costs plus a period of 10-60 days (crews must be recruited and 'pressed'.) Rowers are generally convicts and slaves.

4. Merchant Ships Out of Aberayton:

Type	Tonnage	No.	ID	Cargo	Quality	Cost/Ship	Crew/Ship	Annual Maintenance & Operation Cost/Ship	Average Yearly Profit per Ship (based on cargo tonnage)
Large Cog	1000t	1	48	700t	elite	30,000 GP	100/VE	7500 GP	10500 GP (15 GP/Cargo ton)
Large Cog	750t	1	48	500t	elite	24,000 GP	85/VE	6300 GP	5000 GP (10 GP/Cargo ton)
Medium Cog	400t	5	47	300t	regular	8000 GP	50/R	1660 GP	2100 GP (7 GP/Cargo ton)
Small Cog	100t	14	46	60t	regular	2000 GP	30/R	960 GP	420 GP (7 GP/Cargo ton)
Small Cog	50t	20	46	30t	regular	1000 GP	15/R	428 GP	180 GP (6 GP/Cargo ton)

Fishing	10t	35	46	7t	regular	150 GP	5/R	136 GP	35 GP (5 GP/Cargo ton)

NORTH COAST (Map 2) Maritime Dimension

1. Customs Duties: All cargoes into the region must be landed at Port Talbot. Smuggling is punishable by up to five years in the galleys and confiscation of the cargo and vessel or by severe fines. The Earl of Roxburgh holds the right to collect customs duties in return for providing naval protection for the region. Duties: 3 GP/ton of cargo landed.

2. Capacity of Port Talbot: 4000-13000 tons annually (roll 1d10 x 1000 + 3000) for an average annual customs revenue of 30,000 GP annually. By royal decree, 75% of customs duties must be applied to naval defense.

3. Port Talbot Naval Squadron (Earl Roxburgh):

Type	No.	ID	Quality	Cost/Ship	Seamen	Officers	Soldiers	Rowers	Annual Maintenance & Operation Cost/Ship	Cost of Laying Up 'in ordinary'
Galea Sotilla	5	31	elite	10500 GP	150/VE	45/V	500/V	600/R	4125 GP	525 GP
Vachettes	5	34	elite	1200 GP	50/VE	15/V	45/E	100/R	845 GP	60 GP
Galea Sagitta	3	33	elite	2100 GP	100/VE	18/V	150/V	300/R	1910 GP	105 GP
Coast Guard	3	26	regular	1000 GP	18/E	18/E	75/E	132/R	638 GP	50 GP

The cost of operating the entire fleet for a year is 32,494 GP. Ships may be decommissioned and laid up in ordinary as outlined for the Aberayton Naval Squadrons.

4. Merchant Ships Out of Port Talbot:

Type	Tonnage	No.	ID	Cargo	Quality	Cost/Ship	Crew/Ship	Annual Maintenance & Operation Cost/Ship	Average Yearly Profit per Ship (based on cargo tonnage)
Large Cog	750t	2	48	500t	elite	24,000 GP	85/VE	6300 GP	5500 GP (11 GP/Cargo ton)
Large Cog	400t	6	48	300t	regular	8000 GP	50/R	1660 GP	2400 GP (8 GP/Cargo ton)
Medium Cog	250t	9	47	180t	regular	5000 GP	40/R	1390 GP	1260 GP (7 GP/Cargo ton)
Small Cog	100t	12	46	60t	regular	2000 GP	30/R	960 GP	420 GP (7 GP/Cargo ton)
Small Cog	50t	17	46	30t	regular	1000 GP	15/R	428 GP	180 GP (6 GP/Cargo ton)
Fishing	10t	30	46	7t	regular	150 GP	5/R	136 GP	35 GP (5 GP/Cargo ton)

NORTH COAST (Map 3) Maritime Dimension

1. Customs Duties: All cargoes into the region must be landed at Hull or Cope Shroves. Smuggling is punishable by up to five years in the galleys and confiscation of cargo and vessel or by severe fines. The Earl of Hull holds the right to collect customs duties in return for providing naval protection for the region, Duties: 4 GP/ton of cargo landed.

2. Capacity of Hull: 2000-7000 tons annually (roll 1d6 x 1000 + 1000) for an average annual customs revenue of 16000 GP.
Capacity of Cope Shroves: 1000-6000 tons annually (roll 1d6 x 1000) for an average annual customs revenue of 12000 GP.
By royal decree, 80% of customs revenues must be applied to naval defense.

3. Hull Naval Squadron (Earl of Hull):

Type	No.	ID	Quality	Cost/Ship	Seamen	Officers	Soldiers	Rowers	Annual Maintenance & Operation Cost/Ship	Cost of Laying Up 'in ordinary'
Galea Sotilla	4	31	elite	10500 GP	120/VE	36/V	400/V	480/R	4125 GP	525 GP
Vachettes	4	34	elite	1200 GP	40/VE	12/VE	36/V	80/R	845 GP	60 GP
Galea Sagitta	2	33	elite	2100 GP	66/VE	12/VE	100/V	200/R	1910 GP	105 GP
Coast Guard	2	26	regular	1000 GP	12/E	12/E	50/E	88/R	638 GP	50 GP

Cope Shroves Squadron (Earl of Hull):

Galea Sagitta	2	33	elite	2100 GP	66/VE	10/V	100/V	200/R	1910 GP	105 GP

The cost of operating the entire fleet for a year is 28790 GP. Ships may be decommissioned and laid up in ordinary as outlined for the Aberayton Naval Squadron.

4. Merchant Ships Out of Hull and Cope Shroves:

Type	Tonnage	No.	ID	Cargo	Quality	Cost/Ship	Crew/Ship	Annual Maintenance & Operation Cost/Ship	Average Yearly Profit per Ship (based on cargo tonnage)
Medium Cog	400t	8	47	300t	regular	8000 GP	50/R	1660 GP	2400 GP (8 GP/Cargo ton)
Medium Cog	250t	12	47	180t	regular	5000 GP	50/R	1390 GP	1260 GP (7 GP/Cargo ton)
Small Cog	100t	16	46	60t	regular	2000 GP	40/R	960 GP	420 GP (7 GP/Cargo ton)
Small Cog	50t	22	46	30t	regular	1000 GP	30/R	428 GP	180 GP (6 GP/Cargo ton)
Fishing	10t	30	46	7t	regular	150 GP	15/R	136 GP	42 GP (6 GP/Cargo ton)

THE CHANNEL ISLANDS (Maps 3,4,5,6) Maritime Dimension

1. Customs Duties: These 'robber barons' charge non-subjects 5 GP/ton of cargo landed. Subjects can land cargo duty-free. Duty will be levied whether or not cargo is off-loaded; it is tribute, plain and simple.

2. Capacity of Darkpool: 300-800 tons annually (roll 1d6 x 100 + 200) for an annual 'customs' revenue of 3000 GP.
Capacity of Whitney: 600-1100 tons annually (roll 1d6 x 100 + 500) for an annual 'customs' revenue of 4500 GP.
Capacity of Harbor Grace: 400-900 tons annually (roll 1d6 x 100 + 300) for an annual 'customs' revenue of 3500 GP.
Capacity of St. Helier: 900-1400 tons annually (roll 1d6 x 100 + 800) for an annual 'customs' revenue of 6000 GP.
Capacity of Marlinton: 700-1200 tons annually (roll 1d6 x 100 + 600) for an annual 'customs' revenue of 5000 GP.
Capacity of Middleport: 400-900 tons annually (roll 1dG x 100 + 300) for an annual 'customs' revenue of 3500 GP.
Capacity of Ralston: 200-700 tons annually (roll 1d6 x 100 + 100) for an annual customs revenue of 2500 GP.

In effect, the 'customs' duties charges against most vessels tend to arise when a ship takes shelter in an island harbor to escape the severe storms that sometimes sweep up the bay.

3. Channel Islands Naval Squadron (Grand Admiral Hyde)
The Barons of the Channel Islands have united to build a powerful naval squadron charged with the protection of all the independent baronies from invasion by the King of Arden, who bitterly resents their 'piratical' activities. Baron Alton is the 'Grand Admiral of the Channel Fleet,' and the squadron is based on Marlinton, a superb anchorage, centrally placed to provide rapid coverage of the Channel. All crewmen are fighters.

Type	No.	ID	Quality	Cost/Ship	Seamen	Officers	Soldiers	Rowers	Annual Maintenance & Operation Cost/Ship	Cost of Laying Up 'in ordinary'
Galea Sotilla	5	31	elite	10500 GP	150/VE	45/VE	500/VE	600/VE	3500 GP	525 GP
Vachettes	5	34	elite	1200 GP	50/VE	15/VE	45/VE	100/VE	750 GP	60 GP
Monoes (Galea)*	18	27	elite	2250 GP	108/VE	108/VE	540/VE	1080/VE	1600 GP	115 GP

*These shallow-draft vessels are used extensively inshore and in the shallow channels between some of the islands. With lateen rigs, they are capable of 1.5 knots higher speeds under sail than the speeds given in Bireme & Galley (plus elite bonuses.) The moneres are most often employed as 'privateers' operating under letters of marque issued by the barons. Cost of operating the entire fleet is 50050 GP per year. Note that this cost is somewhat lower than in most 'navies' because the crews share in prize money.

4. Merchant Ships Out of the Channel Islands:

Type	Tonnage	No.	ID	Cargo	Quality	Cost/Ship	Crew/Ship	Annual Maintenance & Operation Cost/Ship	Average Yearly Profit per Ship (based on cargo tonnage)
Caravel	100t	10	49	60t	regular	3000 GP	30/V	925 GP	2400 GP (40 GP/Cargo ton)
Caravel*	60t	20	49	36t	elite	1800 GP	15/VE	600 GP	1080 GP (30 GP/Cargo ton)
Fishing	10t	40	46	7t	regular	150 GP	5/R	136 GP	35 GP (5 GP/Cargo ton)
Medium Cog	400t	19	47	300t	regular	8000 GP	50/V	1660 GP	3600 GP (12 GP/Cargo ton)
Large Cog	750t	8	47	500t	regular	18000 GP	85/V	5800 GP	6000 GP (12 GP/Cargo ton)

*Typical smuggler craft.

VALDORSHIRE/ANDOVERSHIRE (Maps 10 & 11) Maritime Dimension

1. Customs Duties: All cargoes into the region must be landed at Valdor Town or Eastport Town. Smuggling is punishable by life in the galleys with confiscation of cargo and ship (the King takes smuggling in his personal sphere of influence as highly offensive.) All customs revenues are collected by the King's officers to maintain the Royal Fleet. Duties are 5 GP/ton of cargo landed.

2. Capacity of Valdor Town: 16000-25000 tons annually (roll 1d10 + 15000) for an average annual customs revenue of 105,000 GP.
Capacity of Eastport Town: 11000-20000 tons annually (roll 1 d10 + 10000) for an average annual customs revenue of 80,000 GP.

3. Valdor Naval Squadron (Earl Blackmoor, Lord Admiral of Arden)

Type	No.	ID	Quality	Cost/Ship	Seamen	Officers	Soldiers	Rowers	Annual Maintenance & Operation Cost/Ship	Cost of Laying Up 'in ordinary'
Galea Sotilla	5	31	regular	7000 GP	150/R	75/R	500/R	600/R	3480 GP	350 GP
Vachettes	5	34	regular	800 GP	50/R	15/R	45/R	100/R	650 GP	40 GP
Galea Sagitta	6	33	regular	1400 GP	200/R	36/R	300/R	600/R	1700 GP	70 GP
Galea Sotilla*	5	31	reserve	6300 GP	150/res	75/R	500/res	600/R	1450 GP	315 GP
Vachettes*	5	34	reserve	700 GP	50/res	15/R	45/res	100/R	380 GP	35 GP
Galea Sotilla*	5	31	poor	5600 GP	150/res	75/res	500/res	600/R	1400 GP	280 GP
Vachettes*	5	31	poor	600 GP	50/res	45/res	45/res	600/R	120 GP	30 GP
Eastport Naval Squadron (Earl Blackmoor)										
Galea Sotilla	5	31	elite	10500 GP	150/VE	75/V	500/V	600/V	4175 GP	525 GP
Vachettes	5	31	regular	800 GP	50/R	15/R	45/R	100/R	650 GP	40 GP
Galea Sagitta	3	31	elite	2100 GP	100/VE	18/VE	150/V	300/V	1935 GP	105 GP
Galea Tarida (800t)	5	32	regular	20000 GP	150/R	75/V	300/V	750/R	3150 GP	1000 GP
Usciere (2000t)	3	38	regular	50000 GP	270/R	30/V	120/V		4500 GP	2500 GP

*Cost of operation is based on seven months. Usually, these ships are laid up in ordinary.

4. Merchant Galleys

Type	No.	ID	Quality	Tonnage	Cargo	Cost/Ship	Seamen	Officers	Soldiers	Rowers	Annual Maintenance & Operation Cost/Ship
Galeedi Mercanzia	5	35	elite	800	500	36000 GP	200/VE	80/VE	150/VE	400/VE	16000 GP

Merchant galleys produce a profit of 30 GP + 1d20 GP/ton of cargo or an average annual profit of 32,000 GP. Cost of 'laying up' (which is done in the 'off season' for about six months) is 1800 GP. Typically, a squadron of galleys is dispatched as an escort for these valuable ships. In addition to the owner's profit, the Royal Monopoly brings 50% of the value of the profit to the King's treasury.

5. Merchant Ships out of Valdor and Eastport

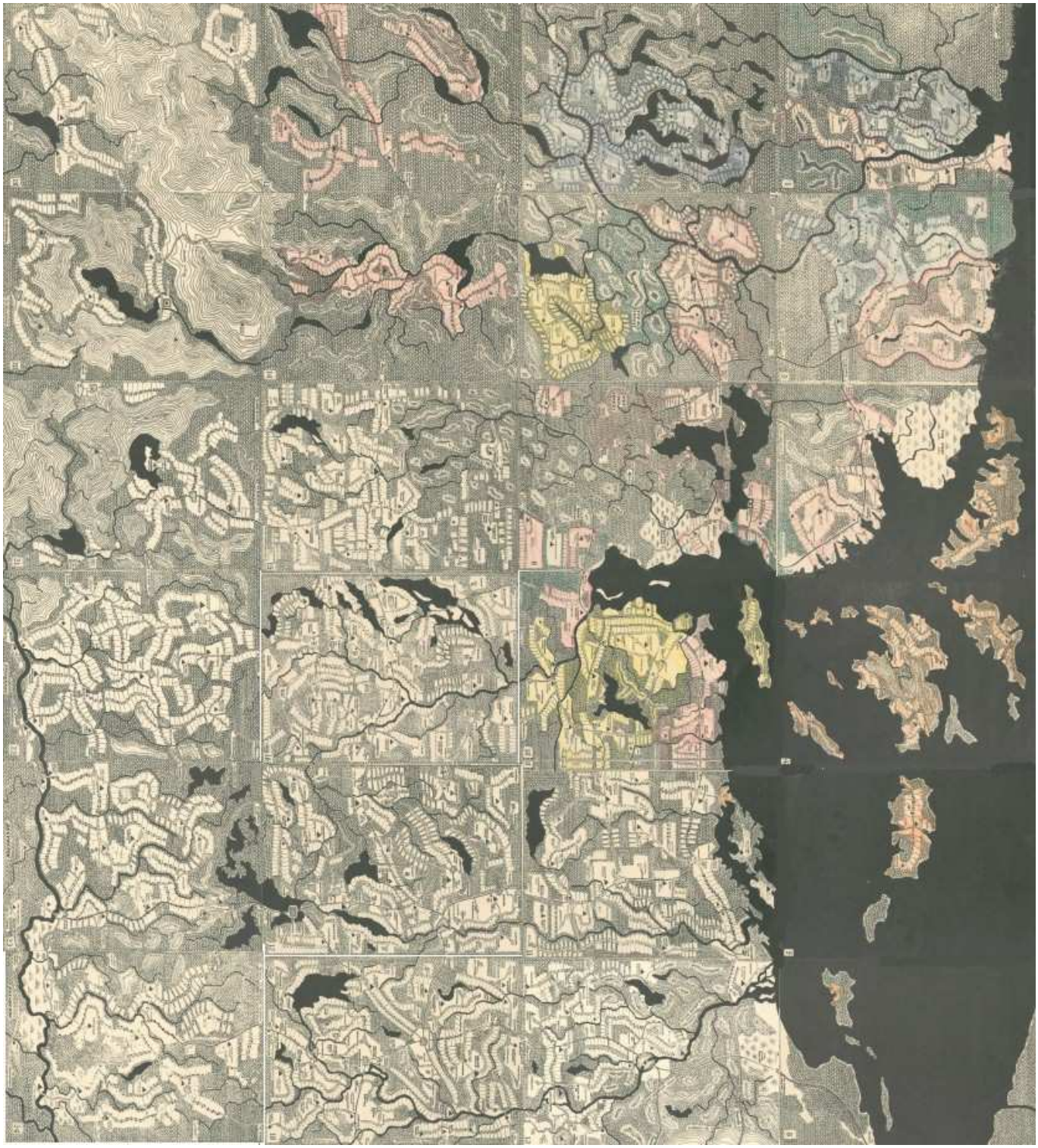
Type	Tonnage	No.	ID	Cargo	Quality	Cost/Ship	Crew/Ship	Annual Maintenance & Operation Cost/Ship	Average Yearly Profit per Ship (based on cargo tonnage)
Large Cog	1000t	3	48	700t	elite	30000 GP	100/VE	7500 GP	10500 GP (15 GP/Cargo ton)
Medium Cog	400t	10	47	300t	regular	8000 GP	50/R	1660 GP	3600 GP (12 GP/Cargo ton)
Small Cog	100t	20	47	60t	regular	2000 GP	30/R	960 GP	600 GP (10 GP/Cargo ton)
Small Cog	50t	40	47	30t	regular	1000 GP	15/R	428 GP	240 GP (8 GP/Cargo ton)
Fishing	10t	60	47	7t	regular	150 GP	5/R	136 GP	49 GP (7 GP/Cargo ton)



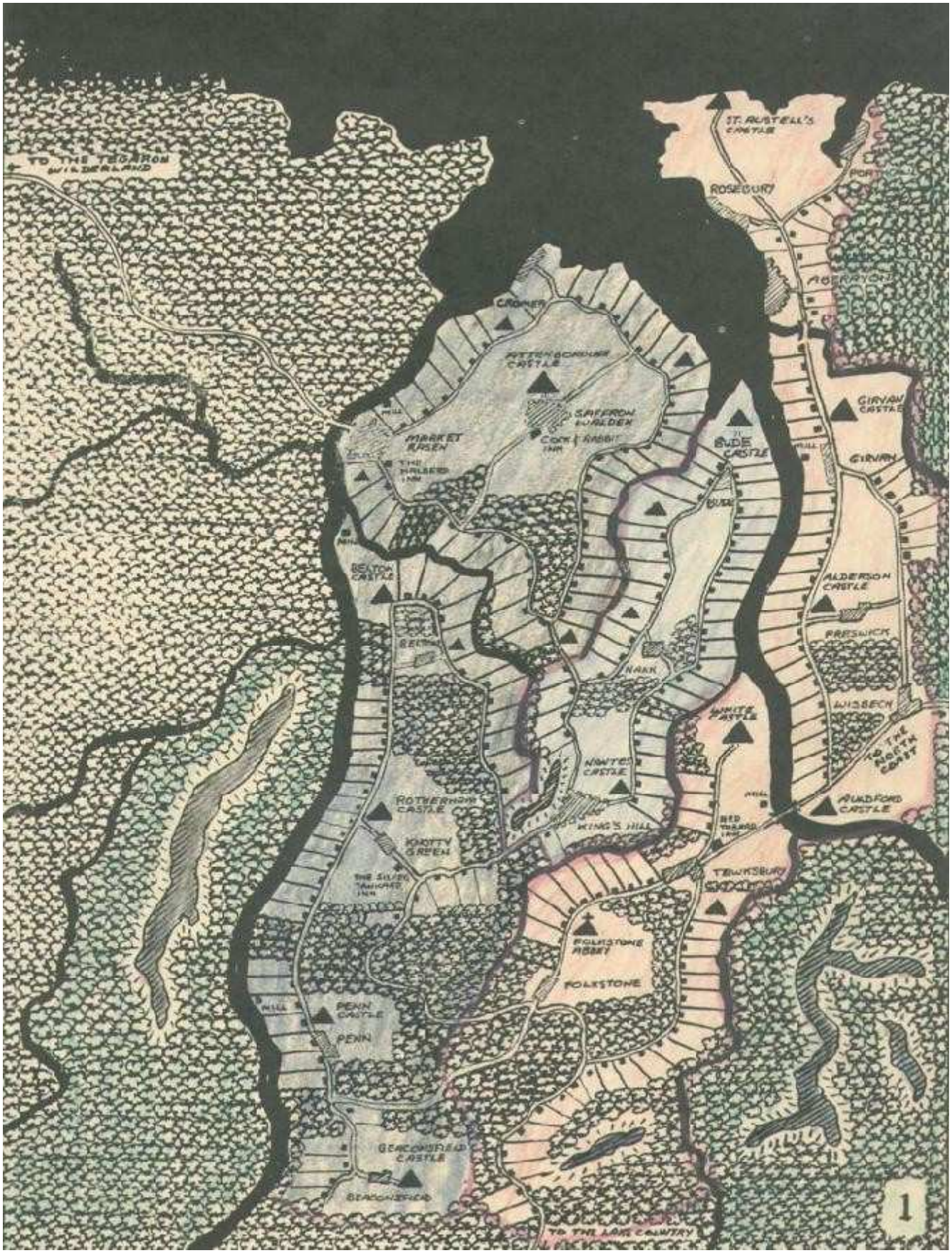
Map of Archaeron



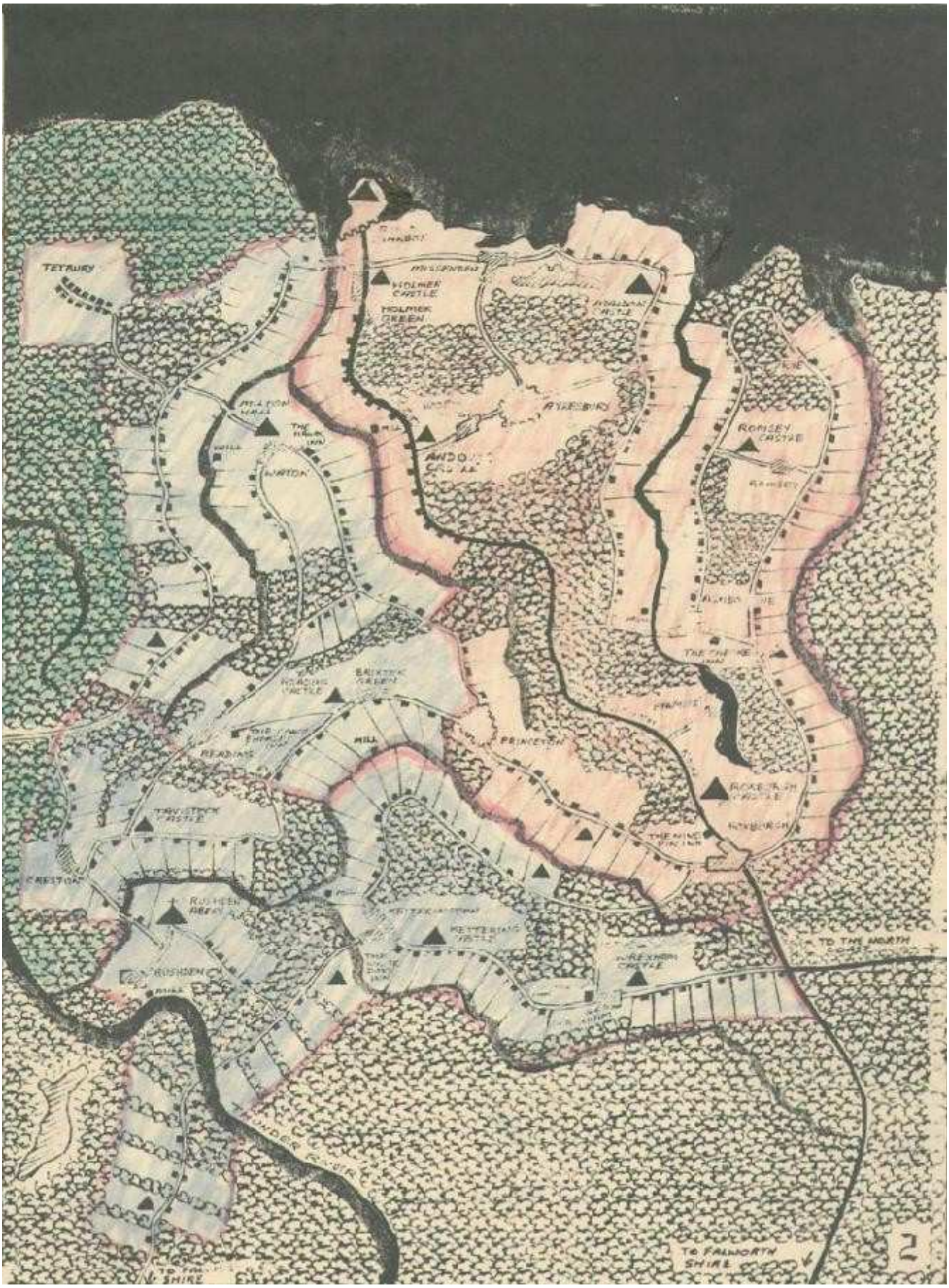
Map of Arden



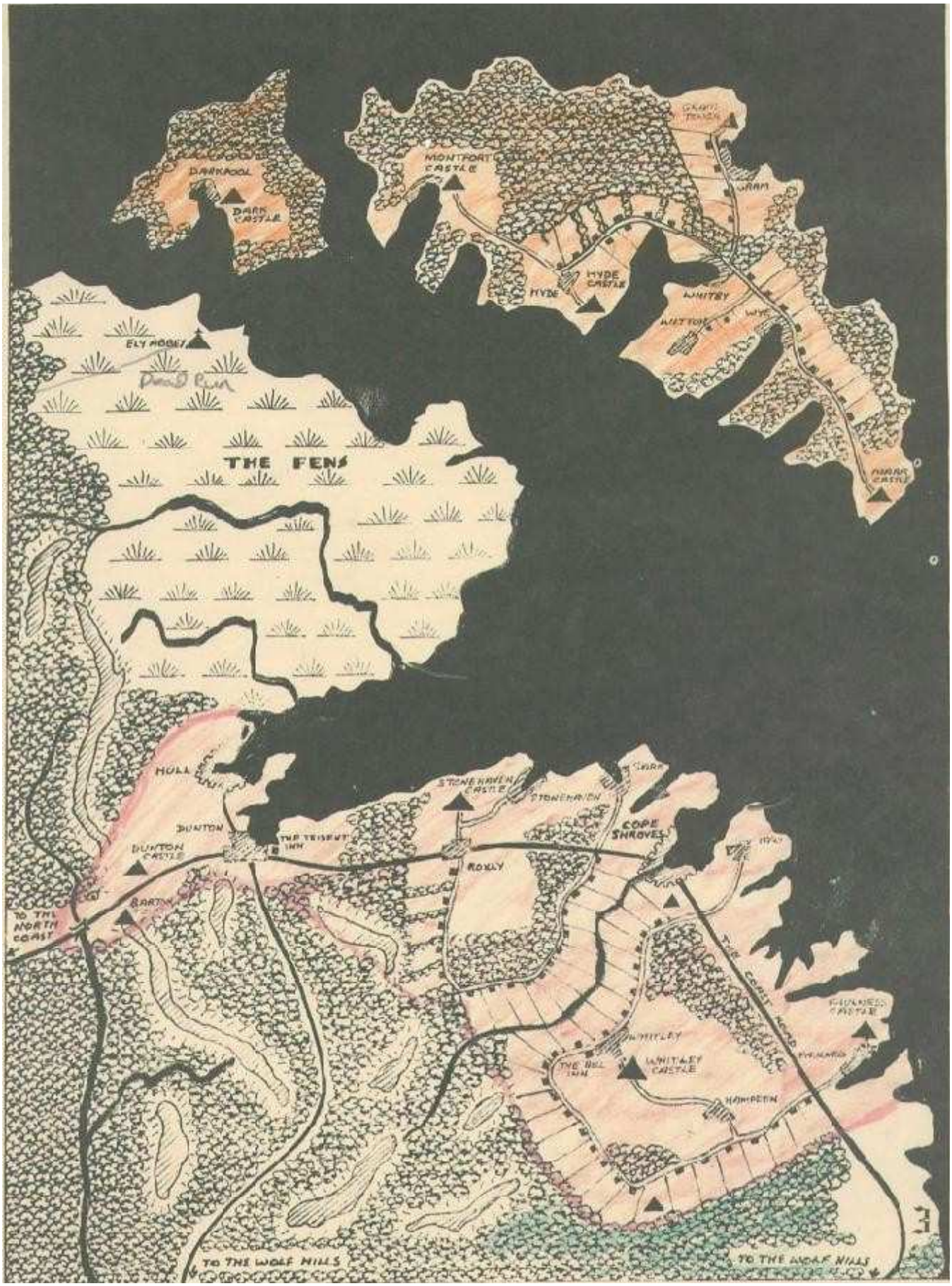
Map of Arden: Tregaron Marches



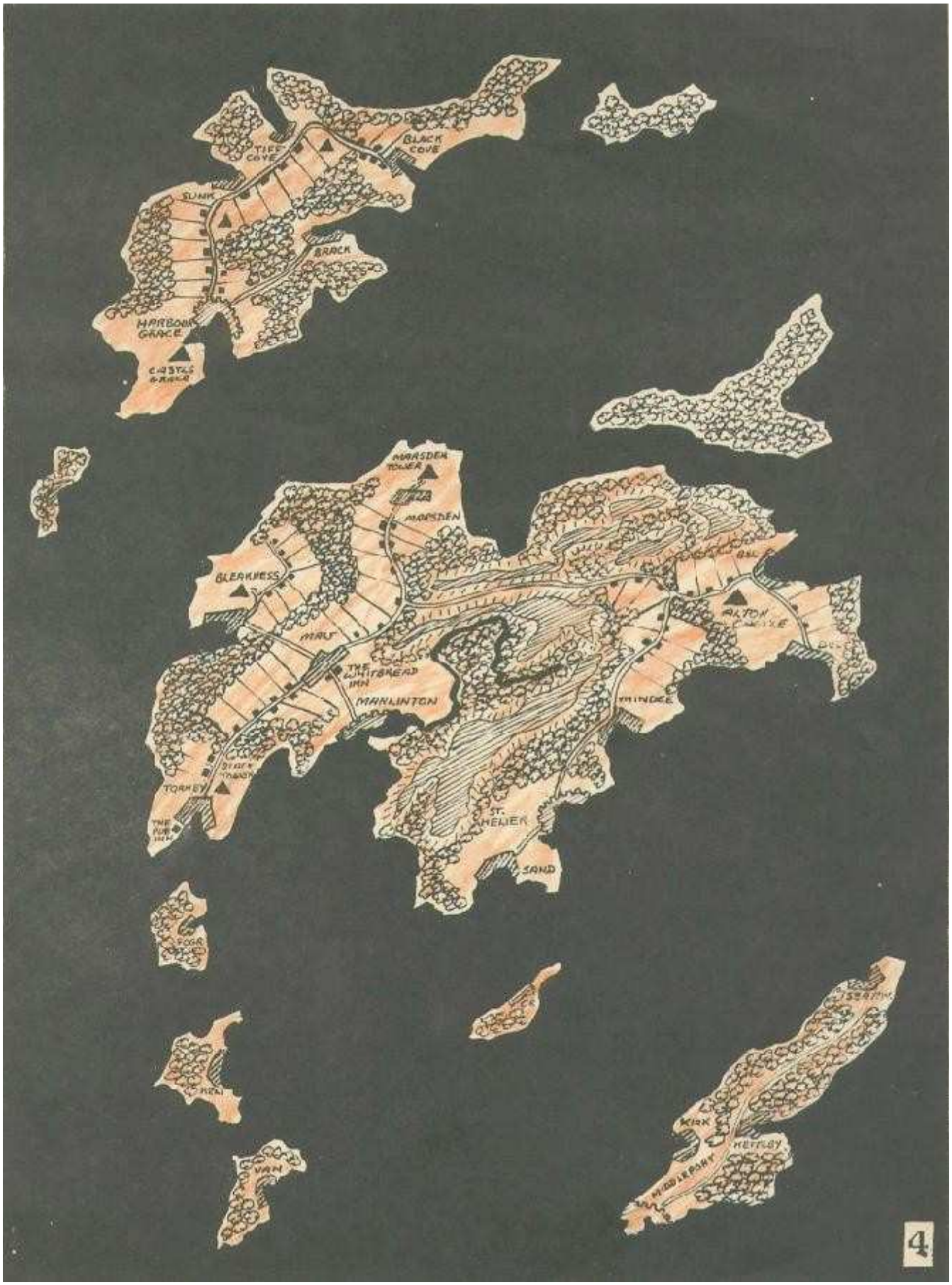
Map of Arden: The North Coast



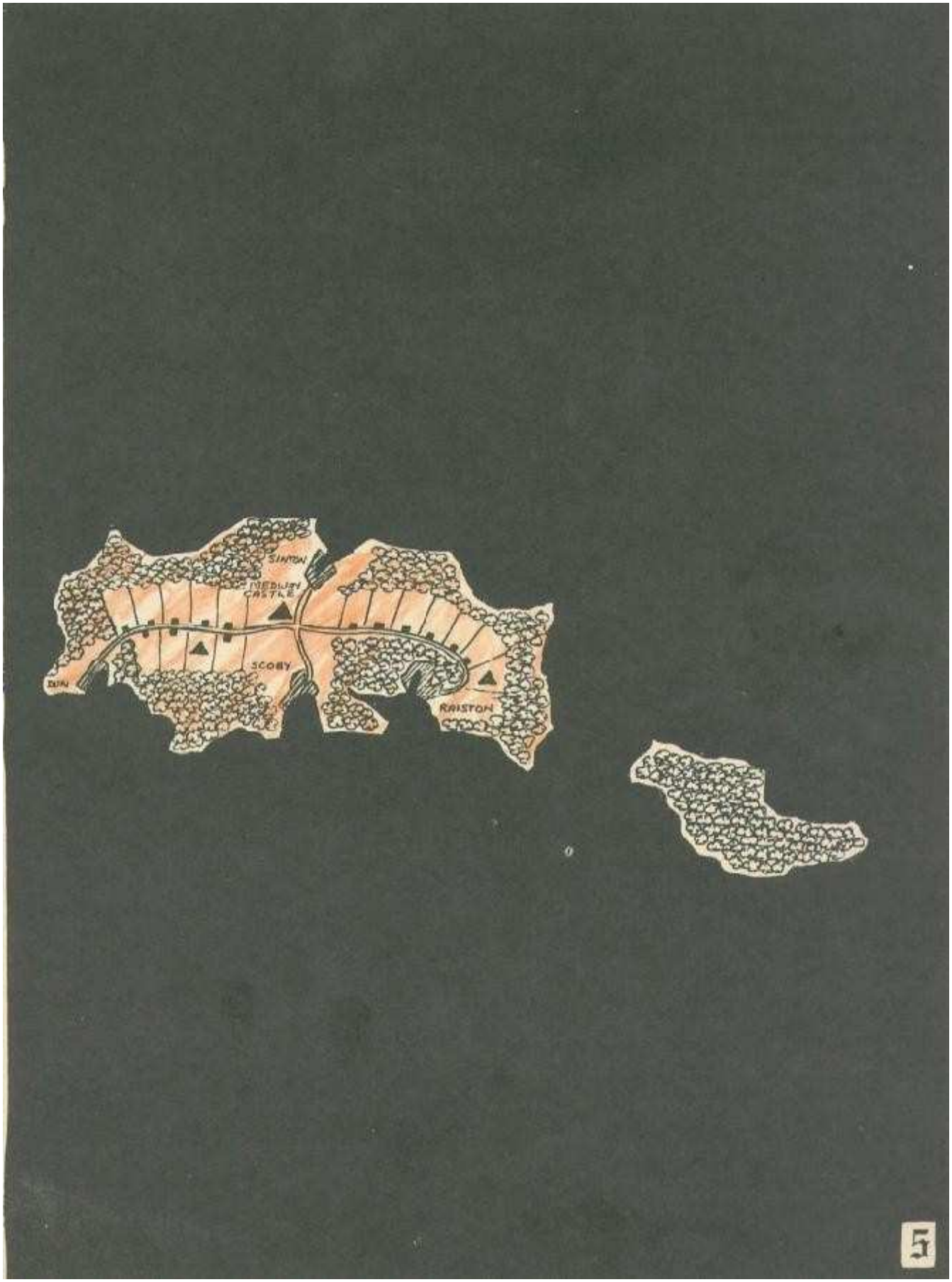
Map of Arden: The North Coast



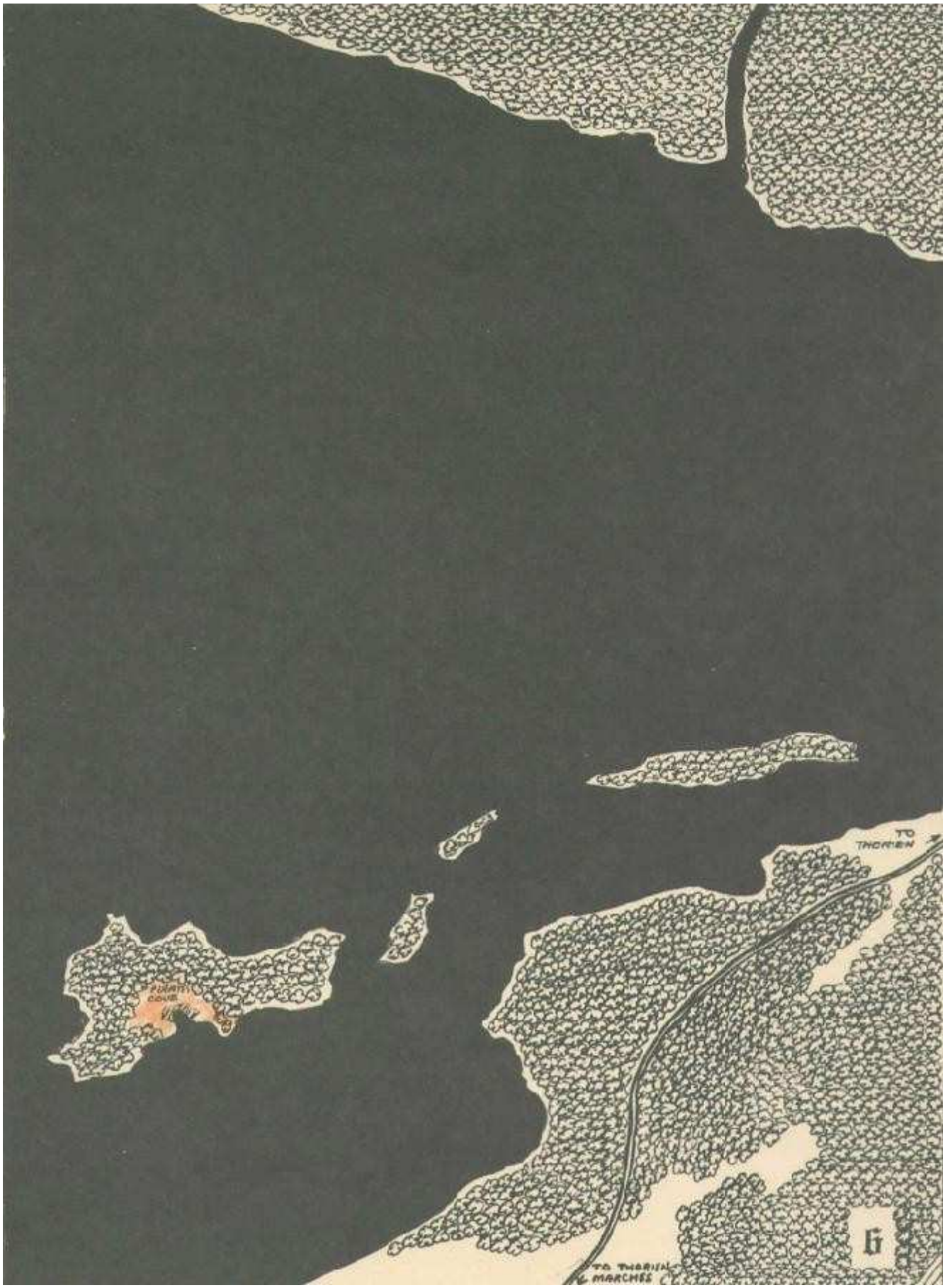
Map of Arden: The Channel Island



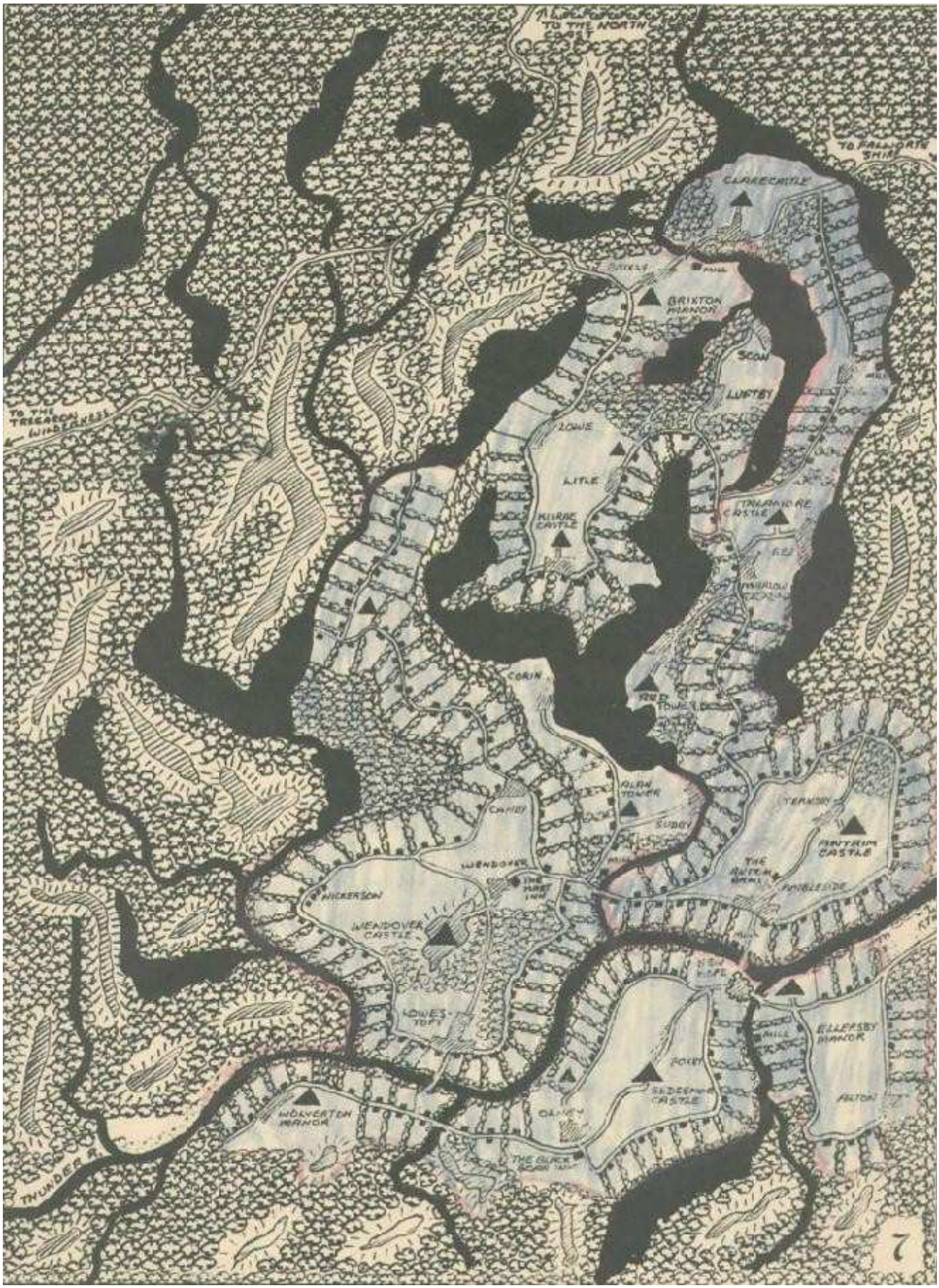
Map of Arden: The Channel Islands



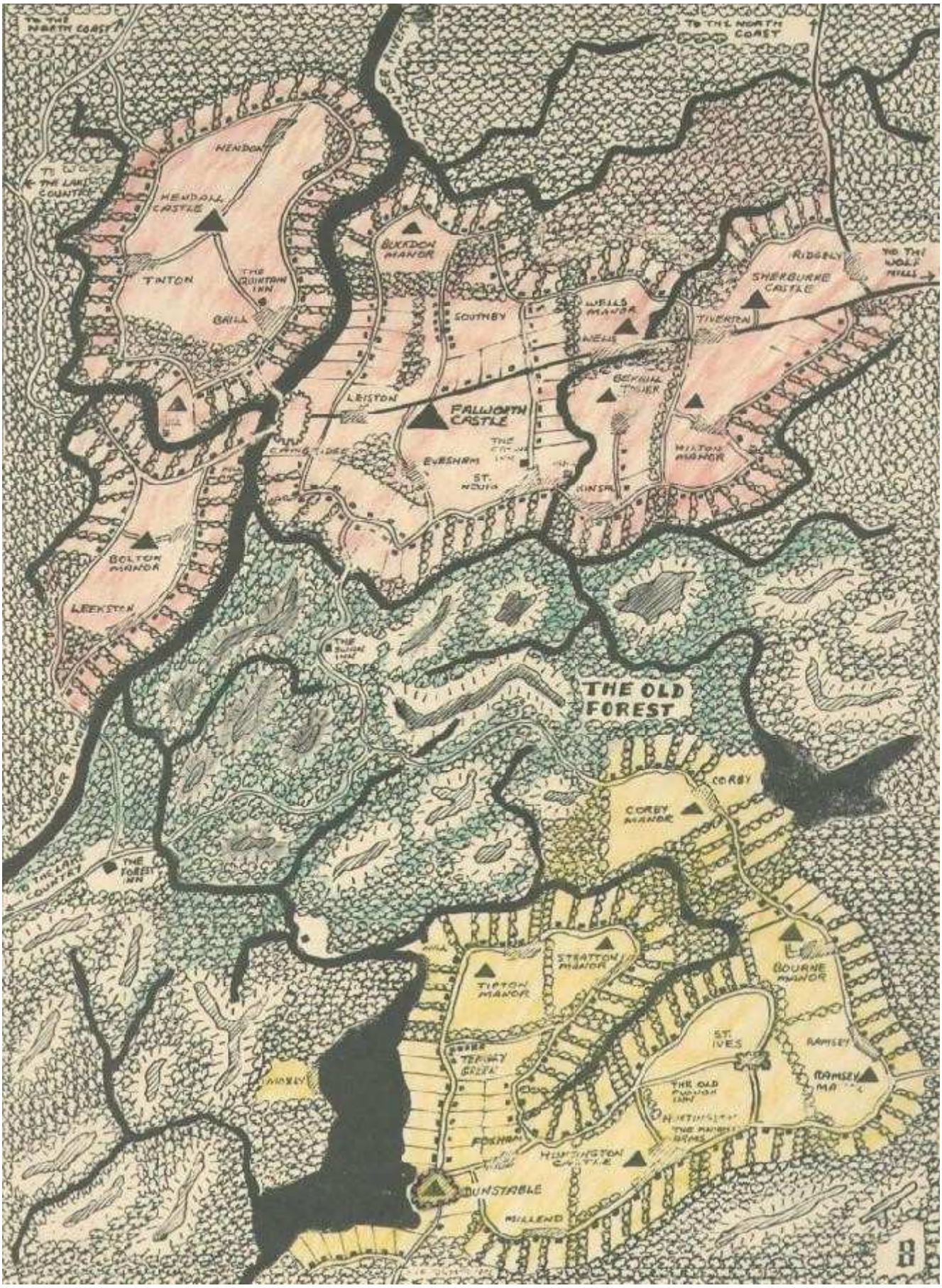
Map of Arden: The Channel Islands



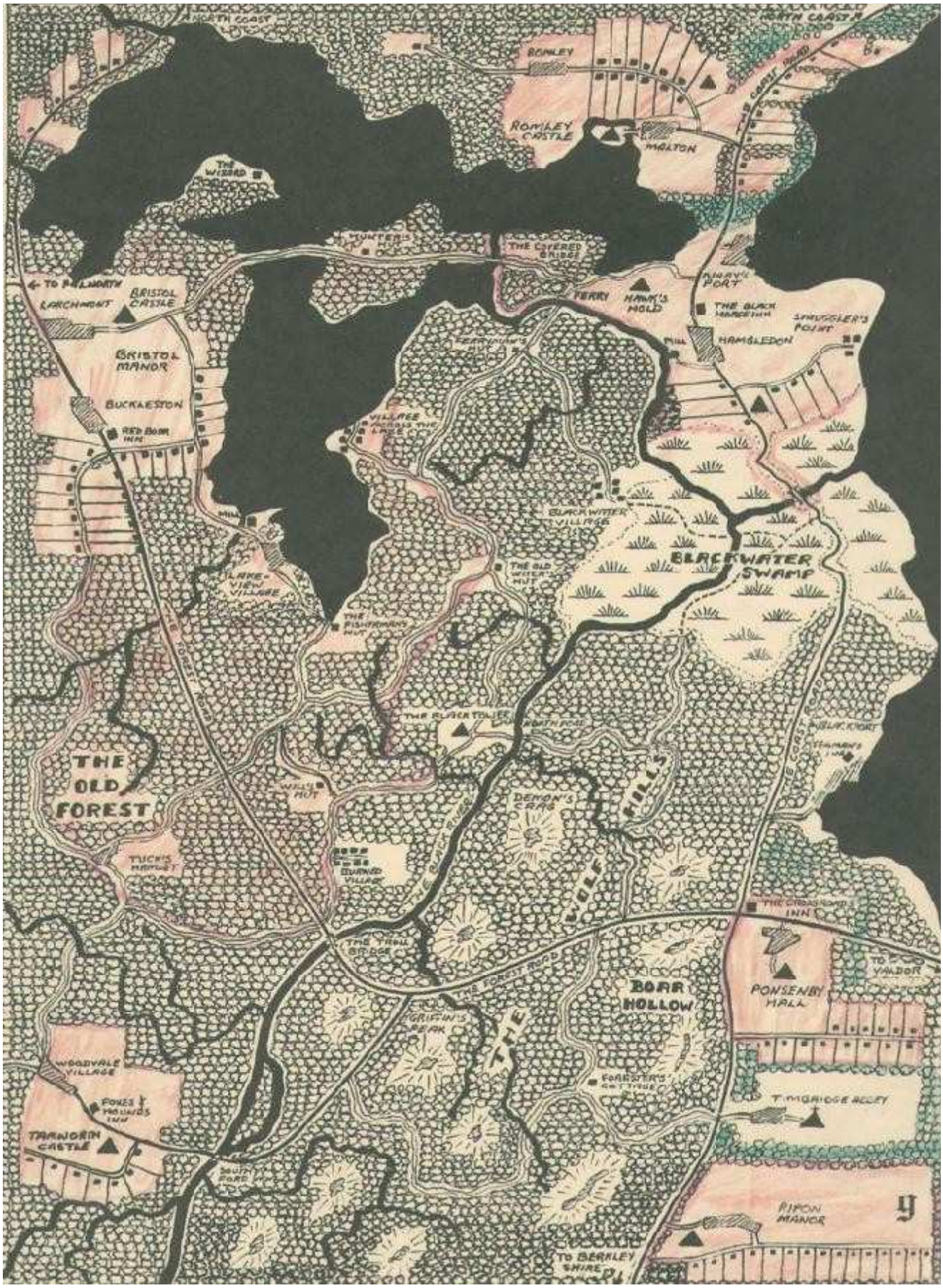
Map of Arden: The Lake Country



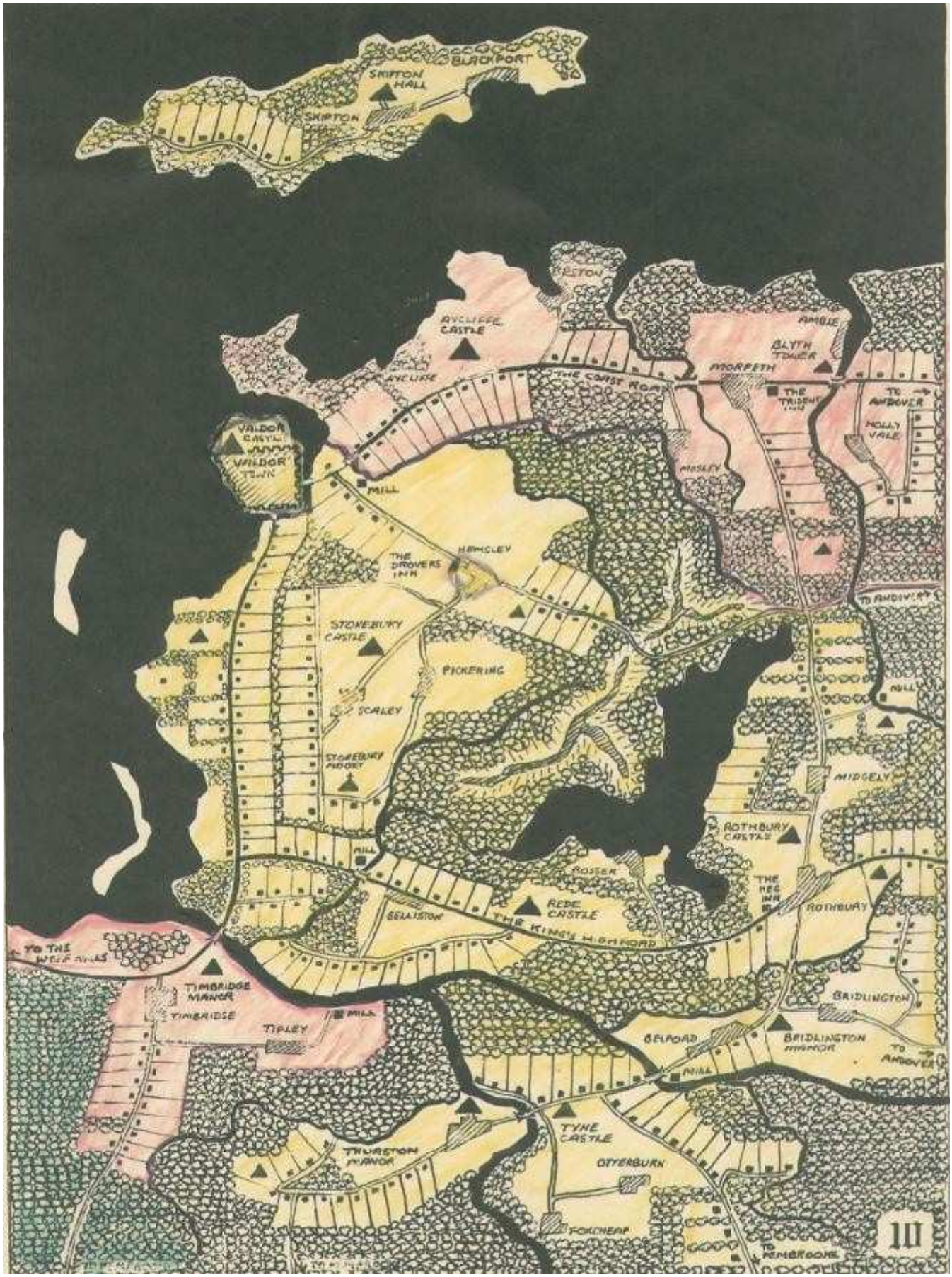
Map of Arden: Falworth Shire



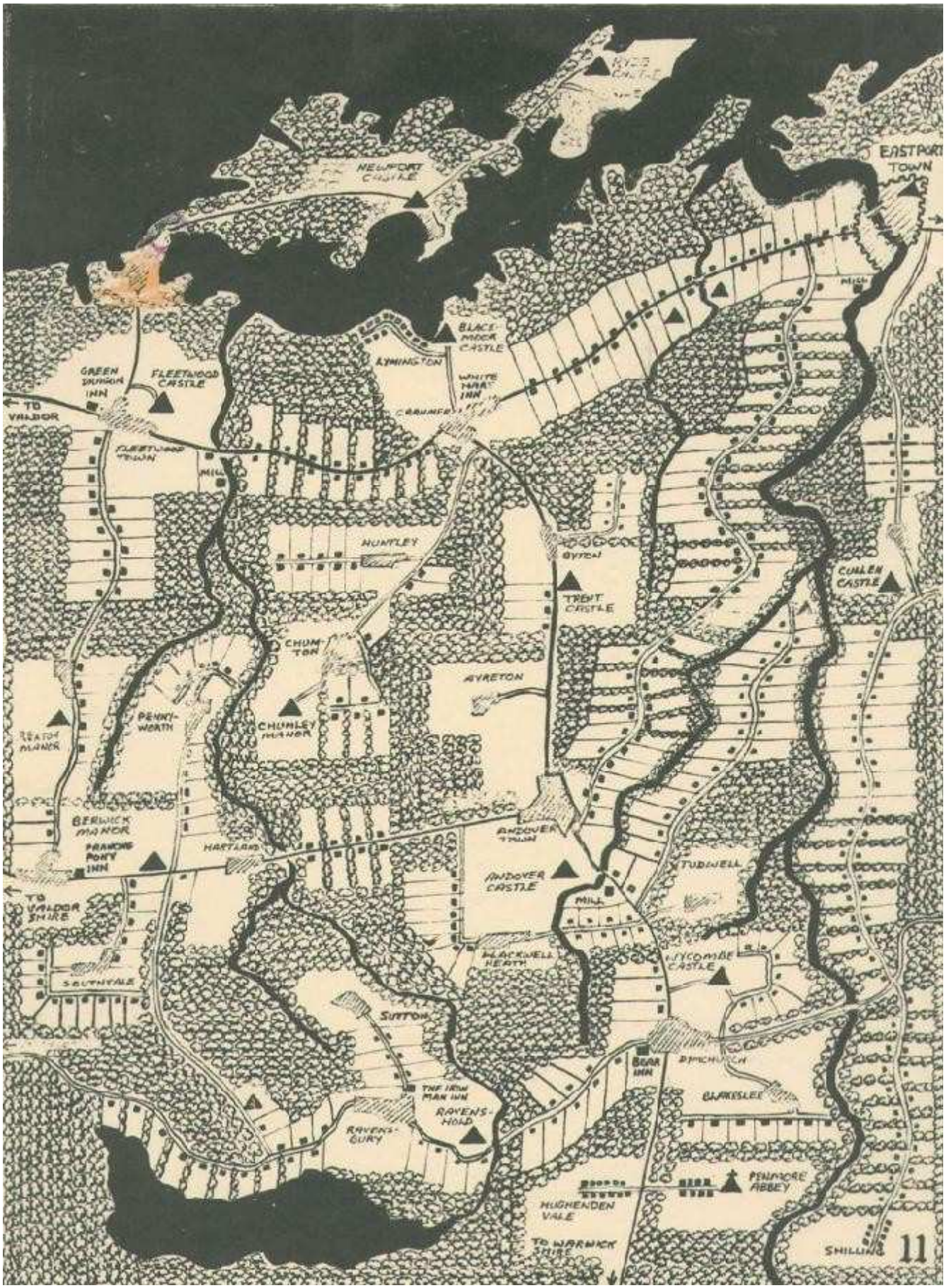
Map of Arden: The Wolf Hills



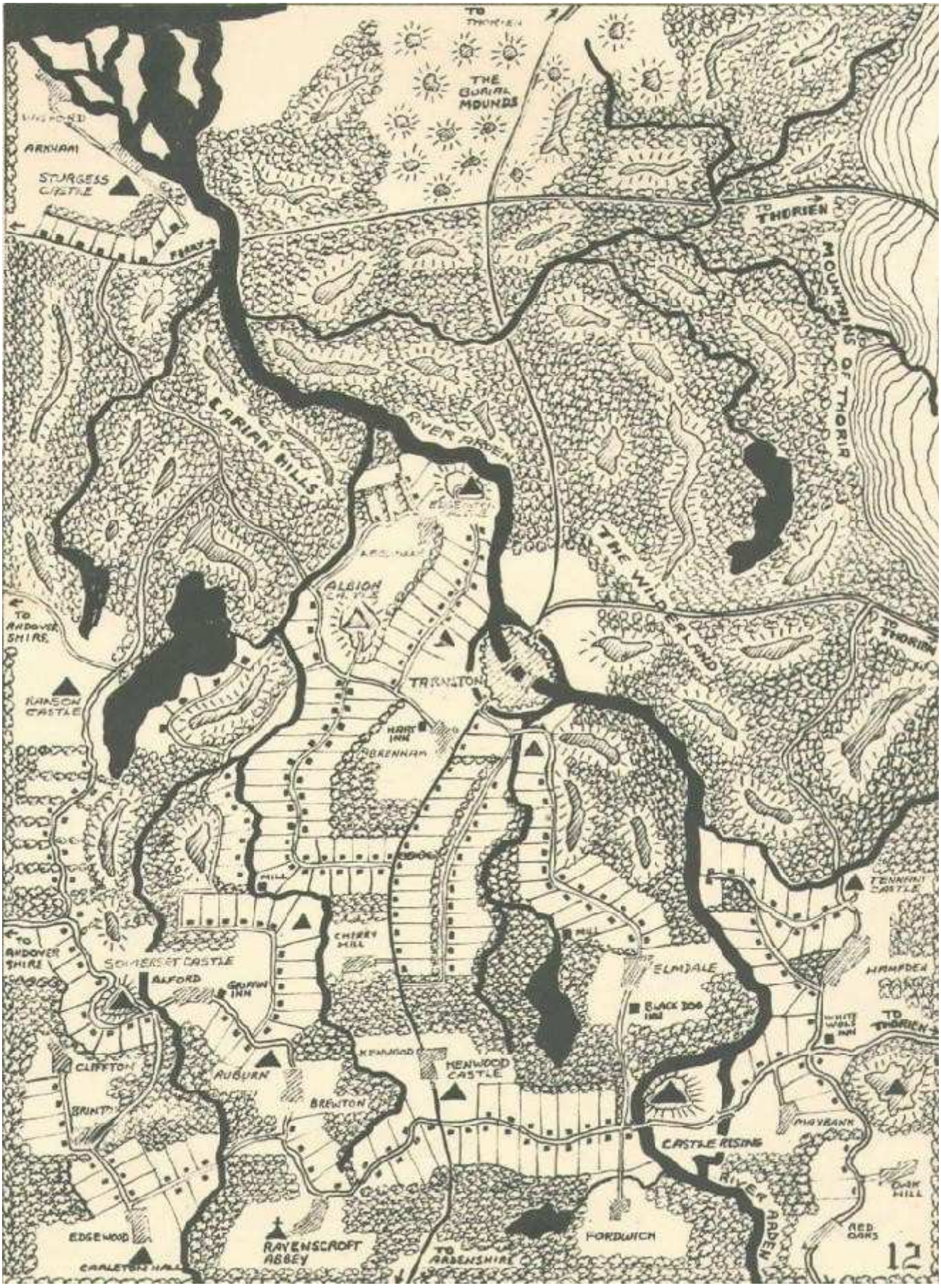
Map of Arden: Valdor Shire



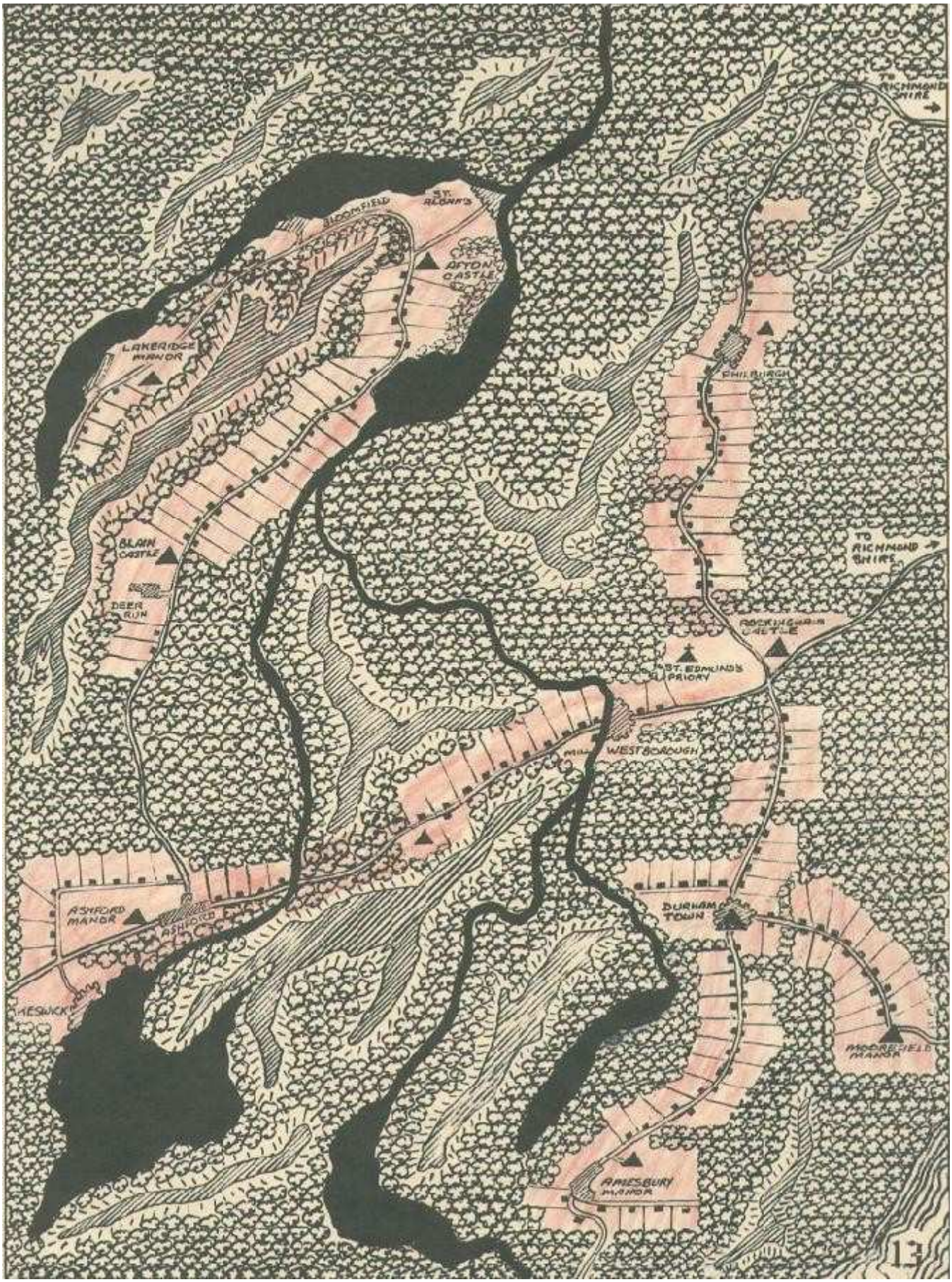
Map of Arden: Andover Shire



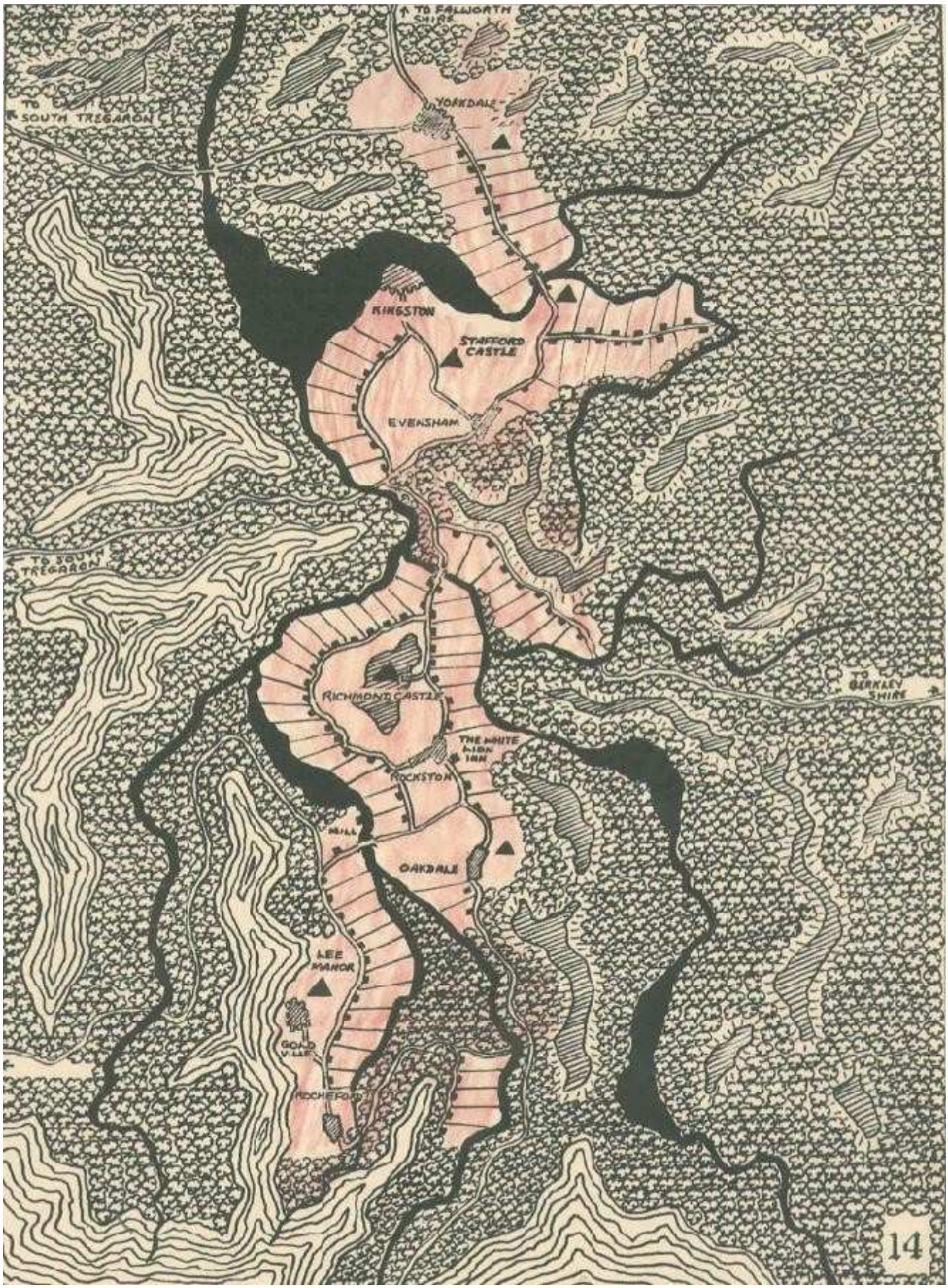
Map of Arden: Thorien Marches



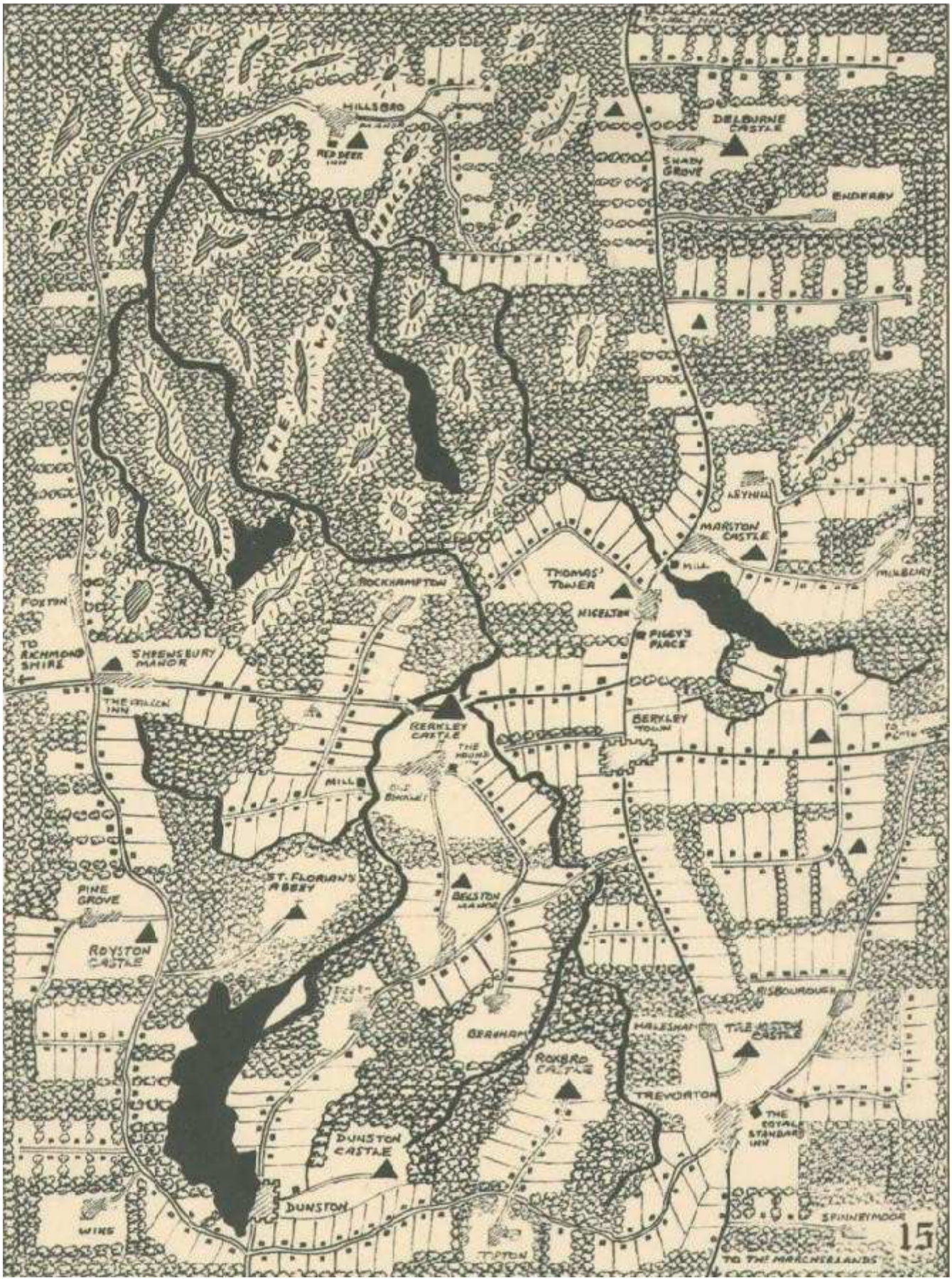
Map of Arden: South Tregaron Marches



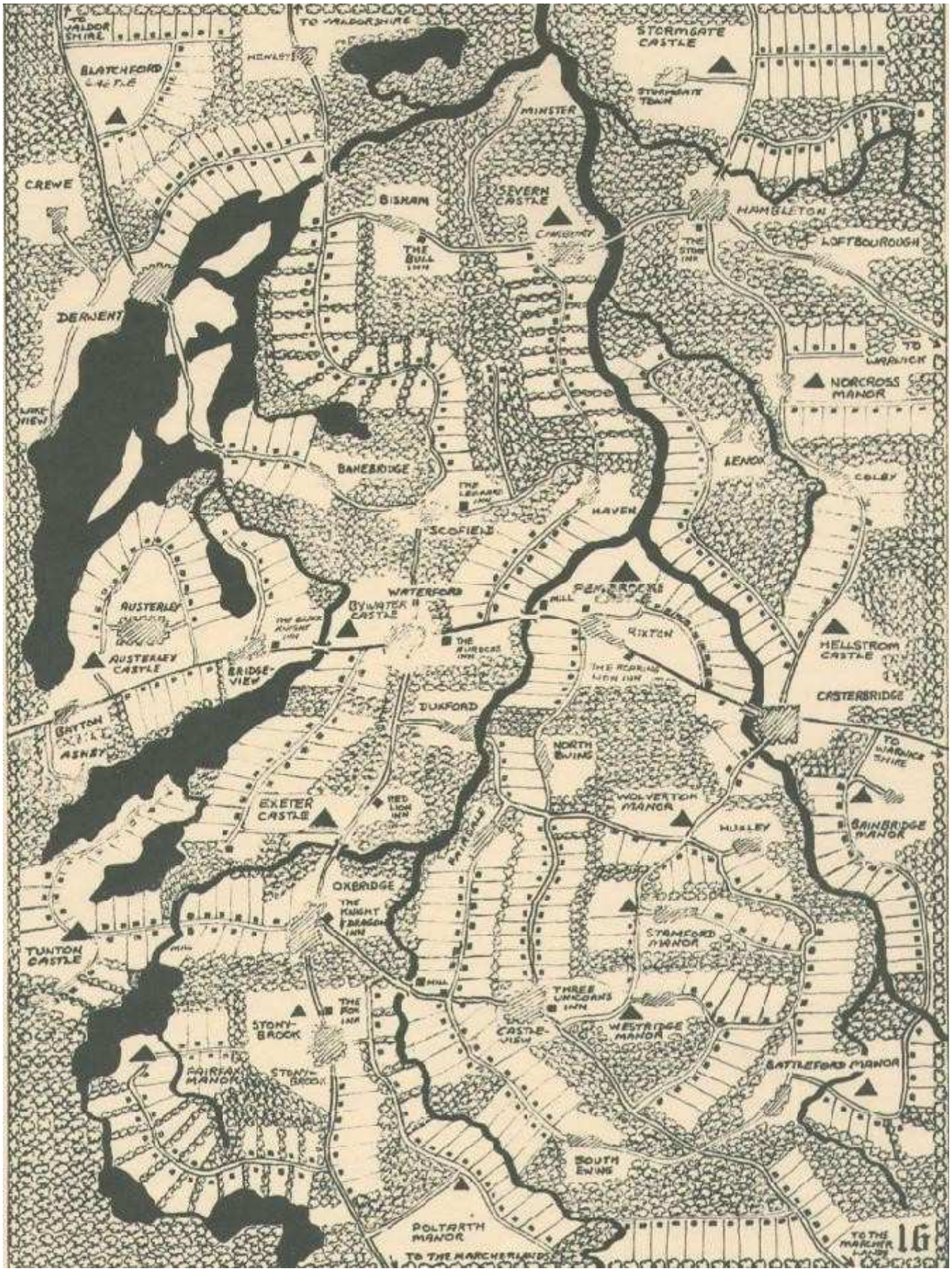
Map of Arden: Richmond Shire



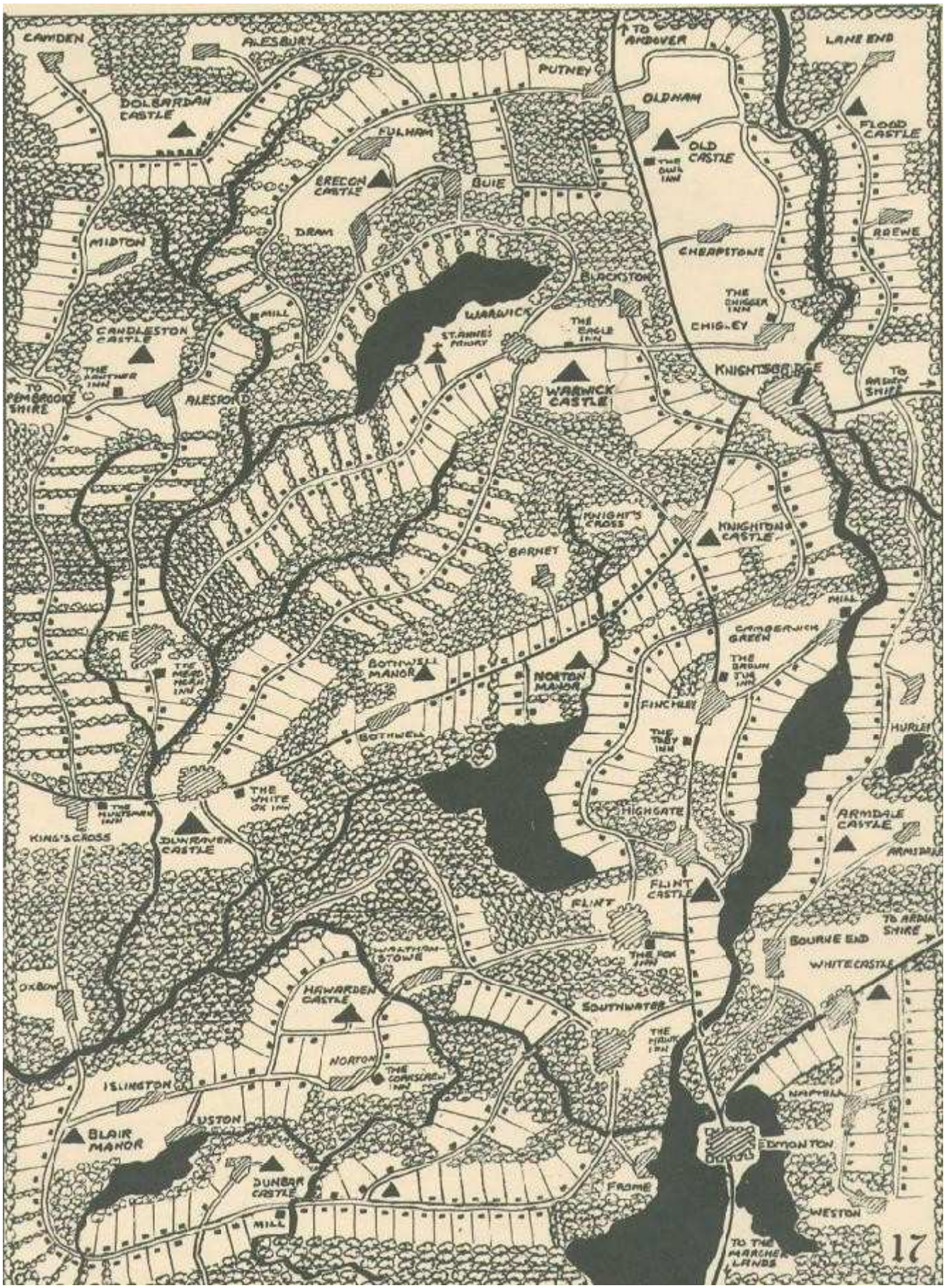
Map of Arden: Berkley Shire



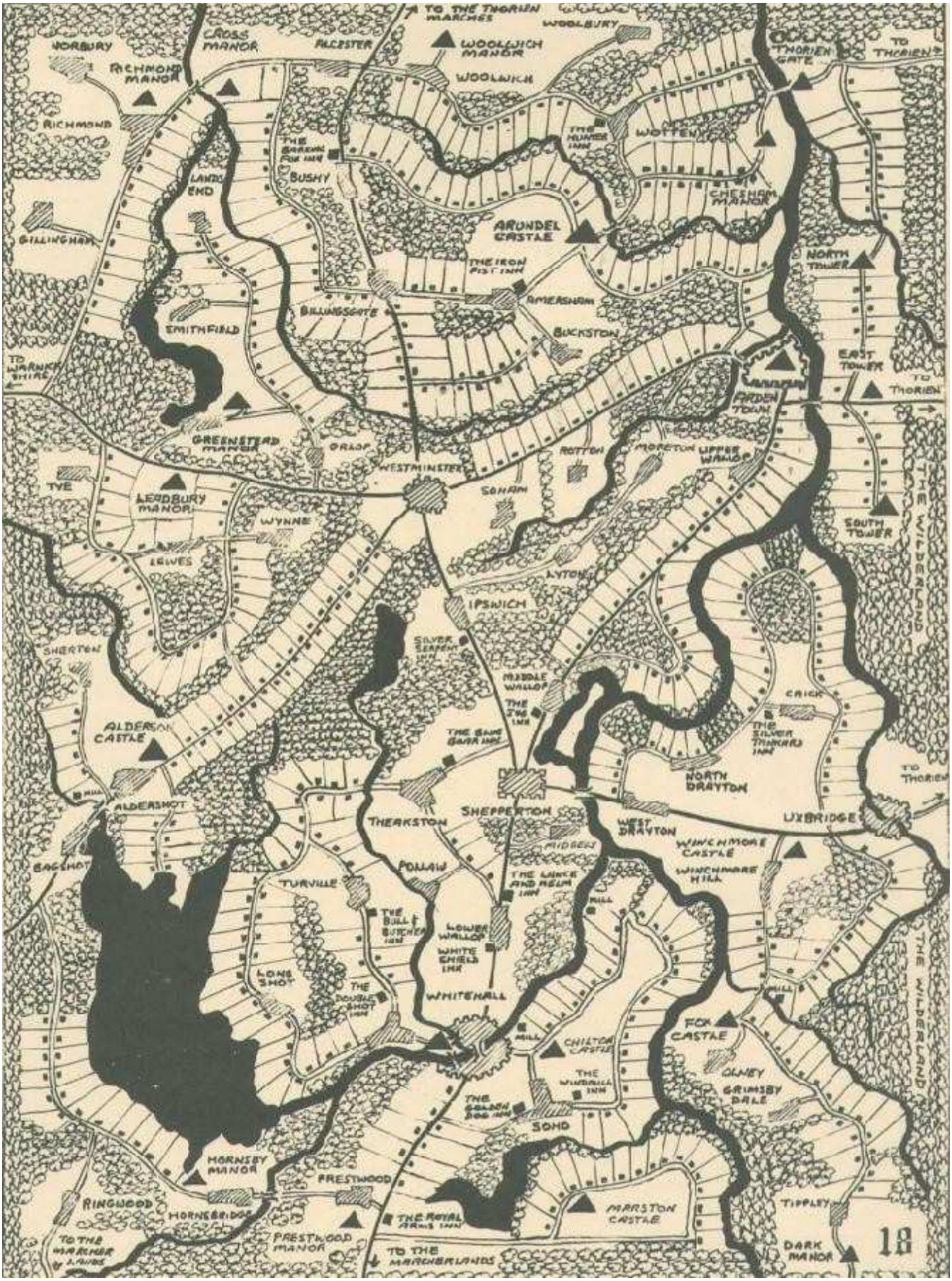
Map of Arden: Pembrooke Shire



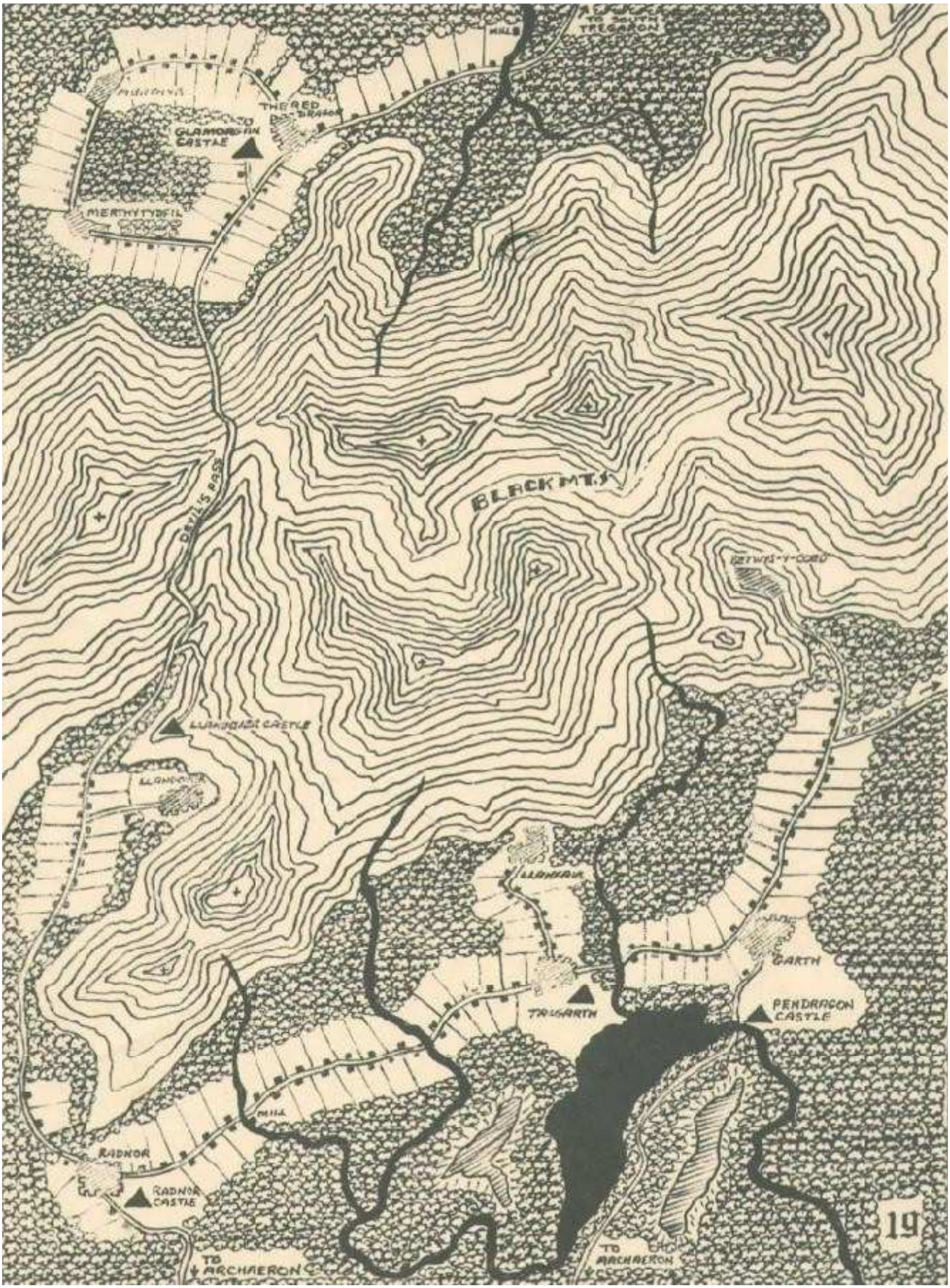
Map of Arden: Warwick Shire



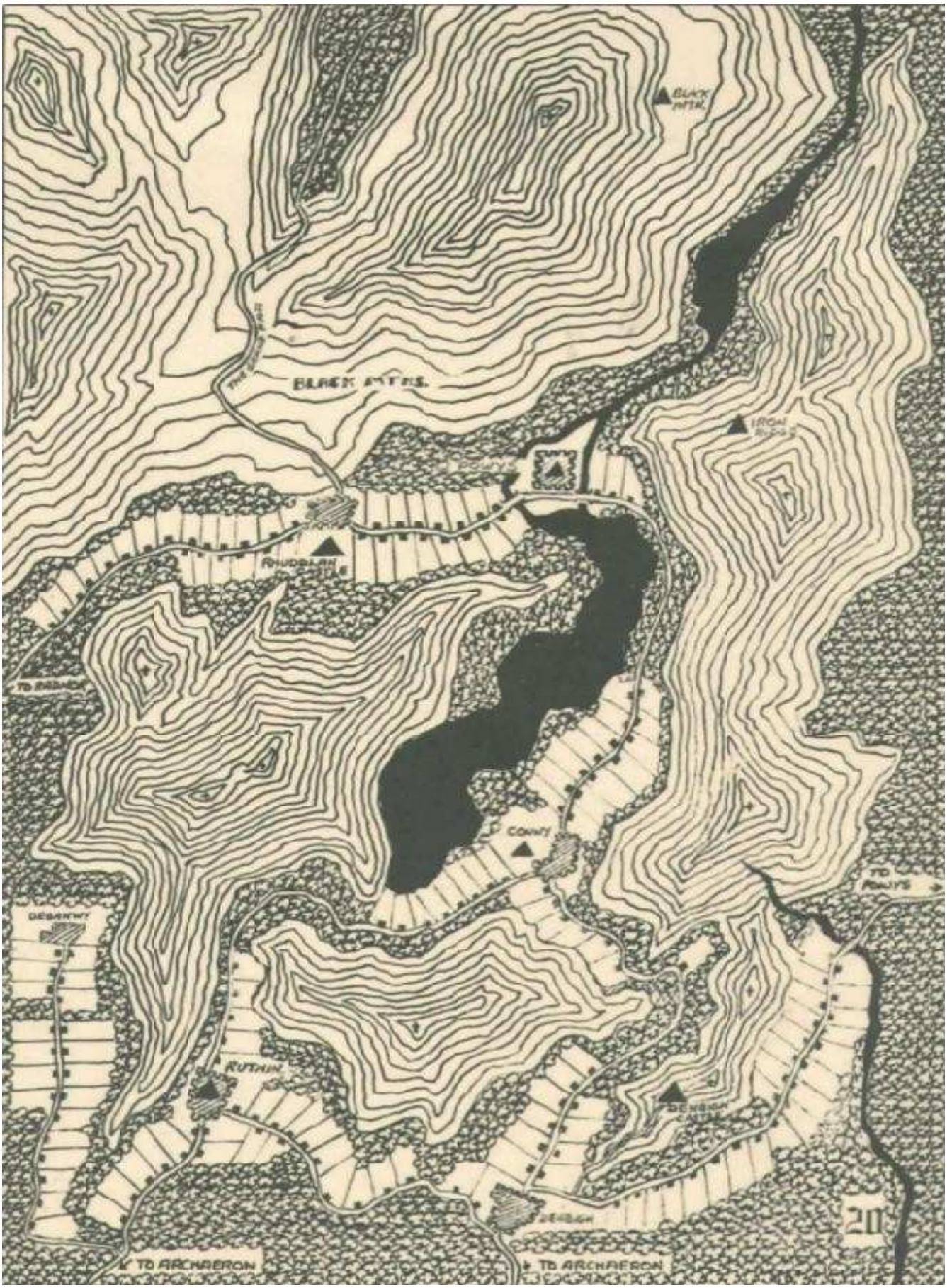
Map of Arden: Arden Shire



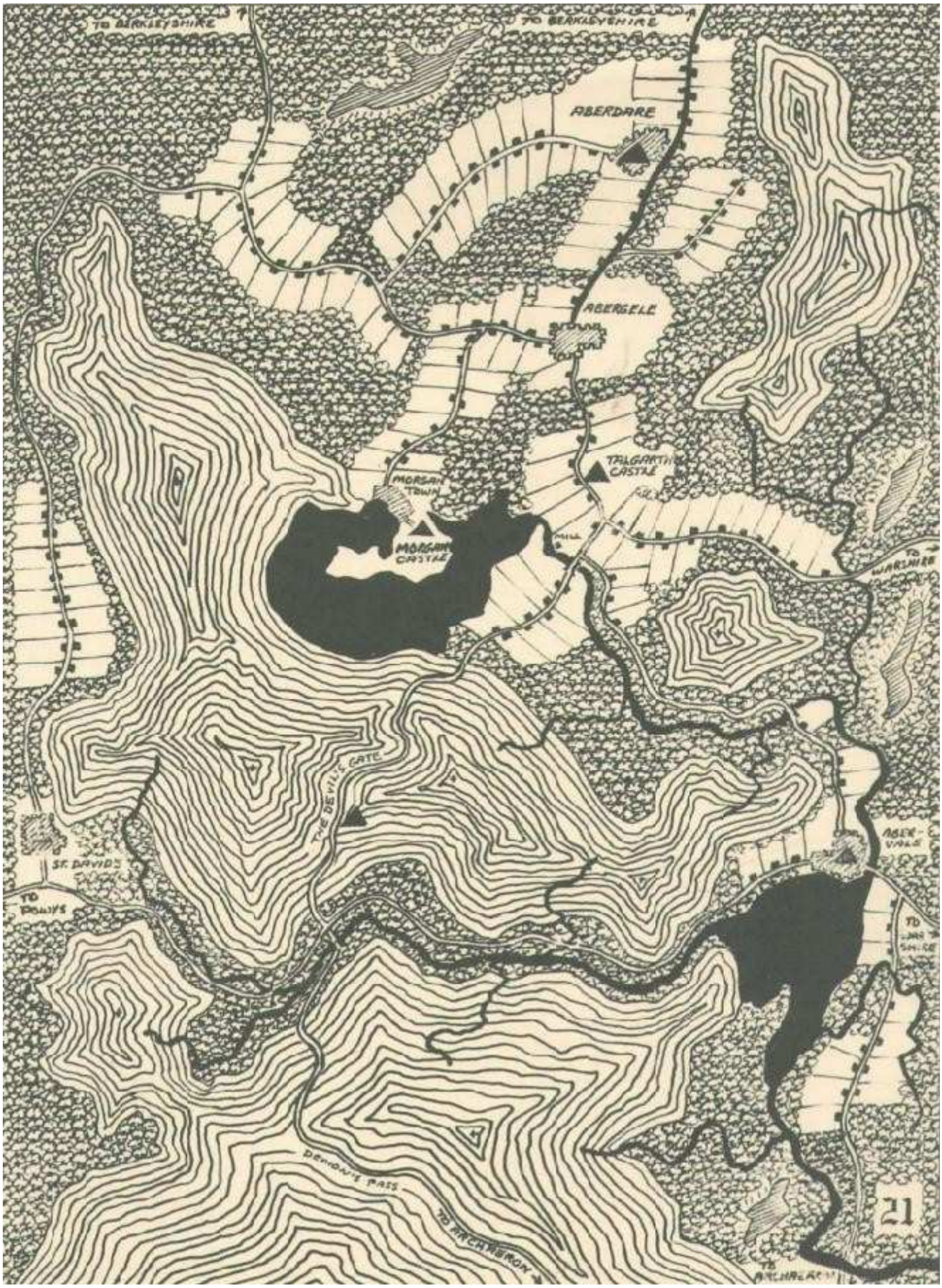
Map of Arden: Radnor



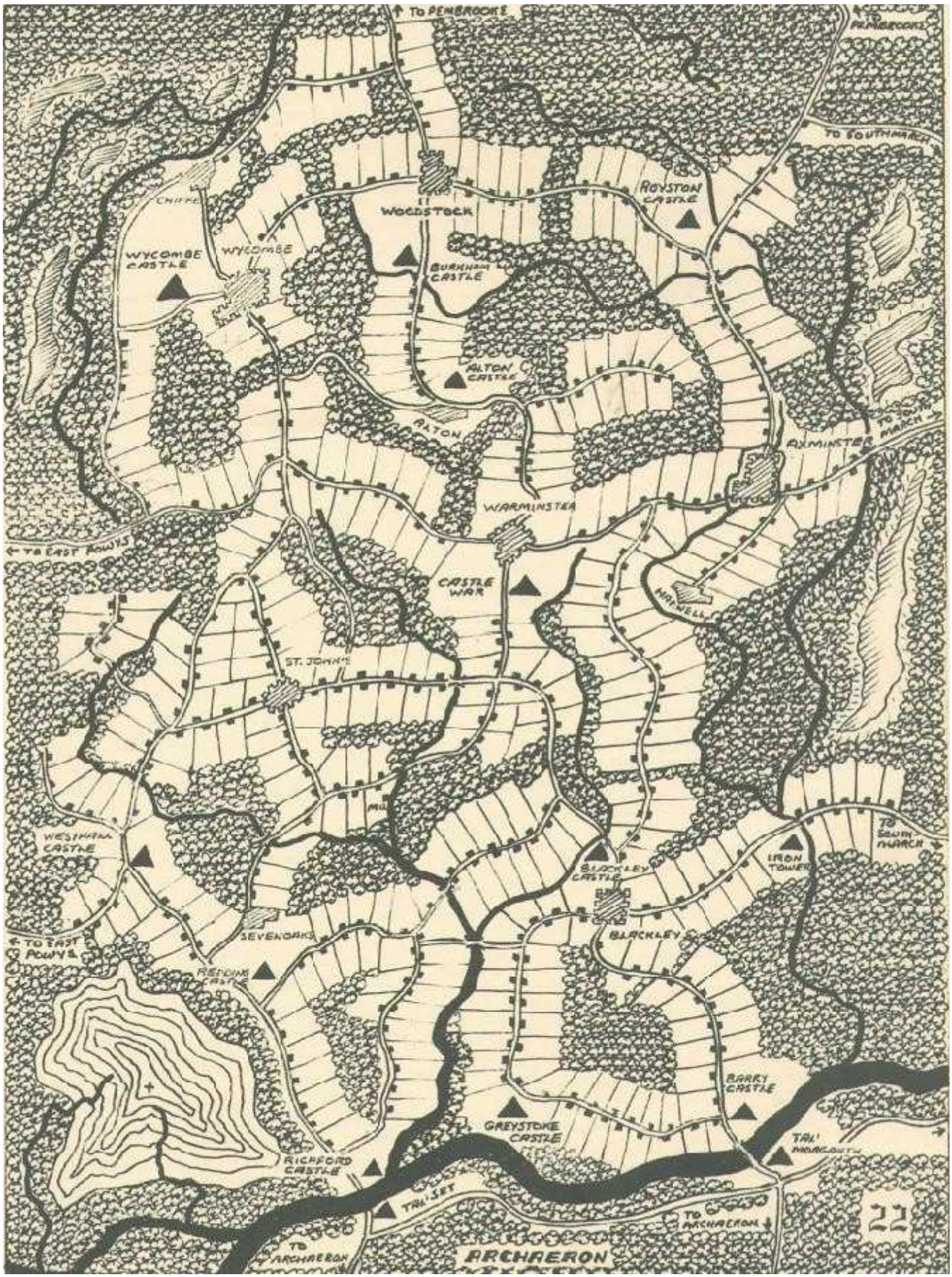
Map of Arden: Powys



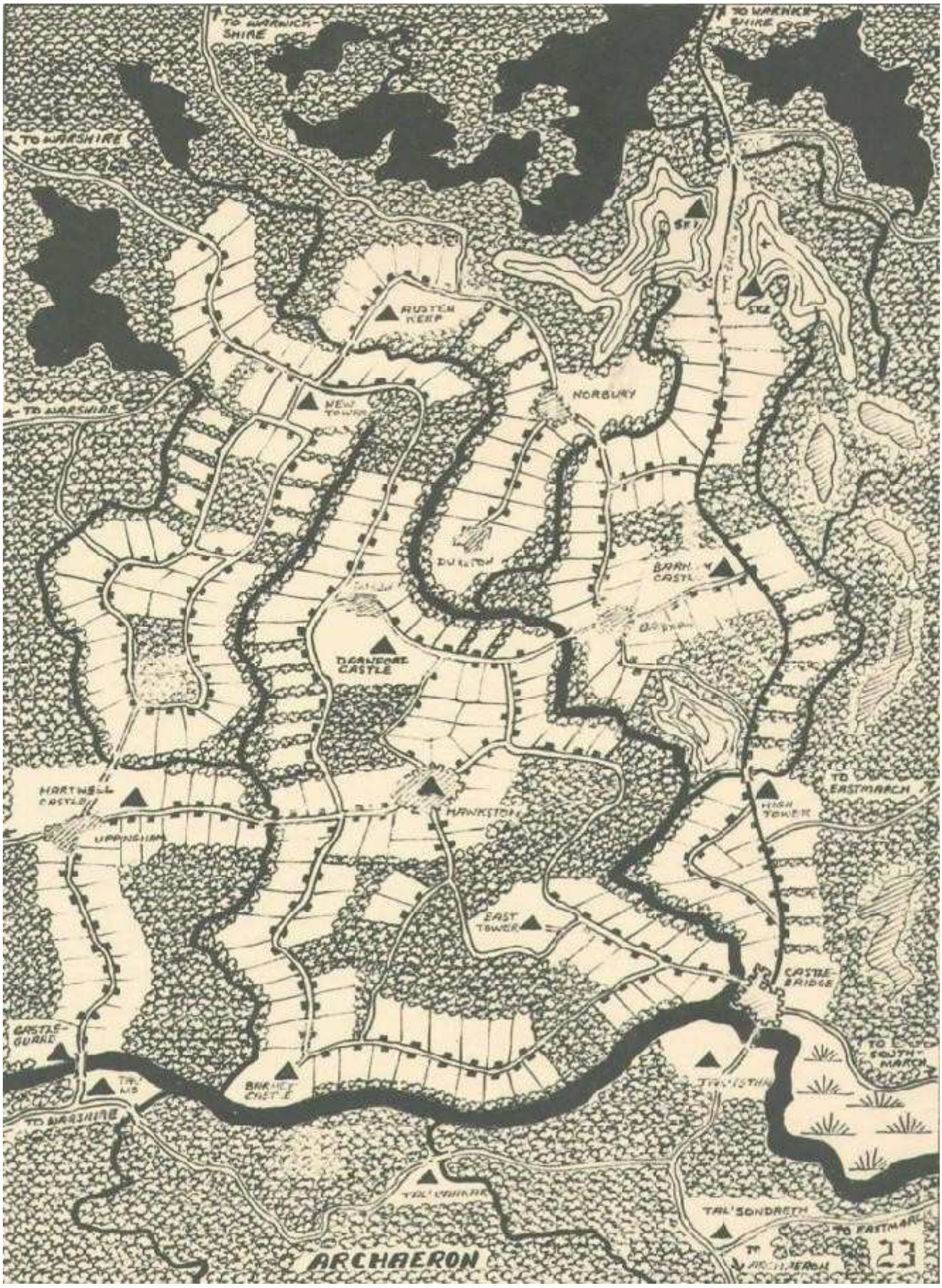
Map of Arden: East Powys



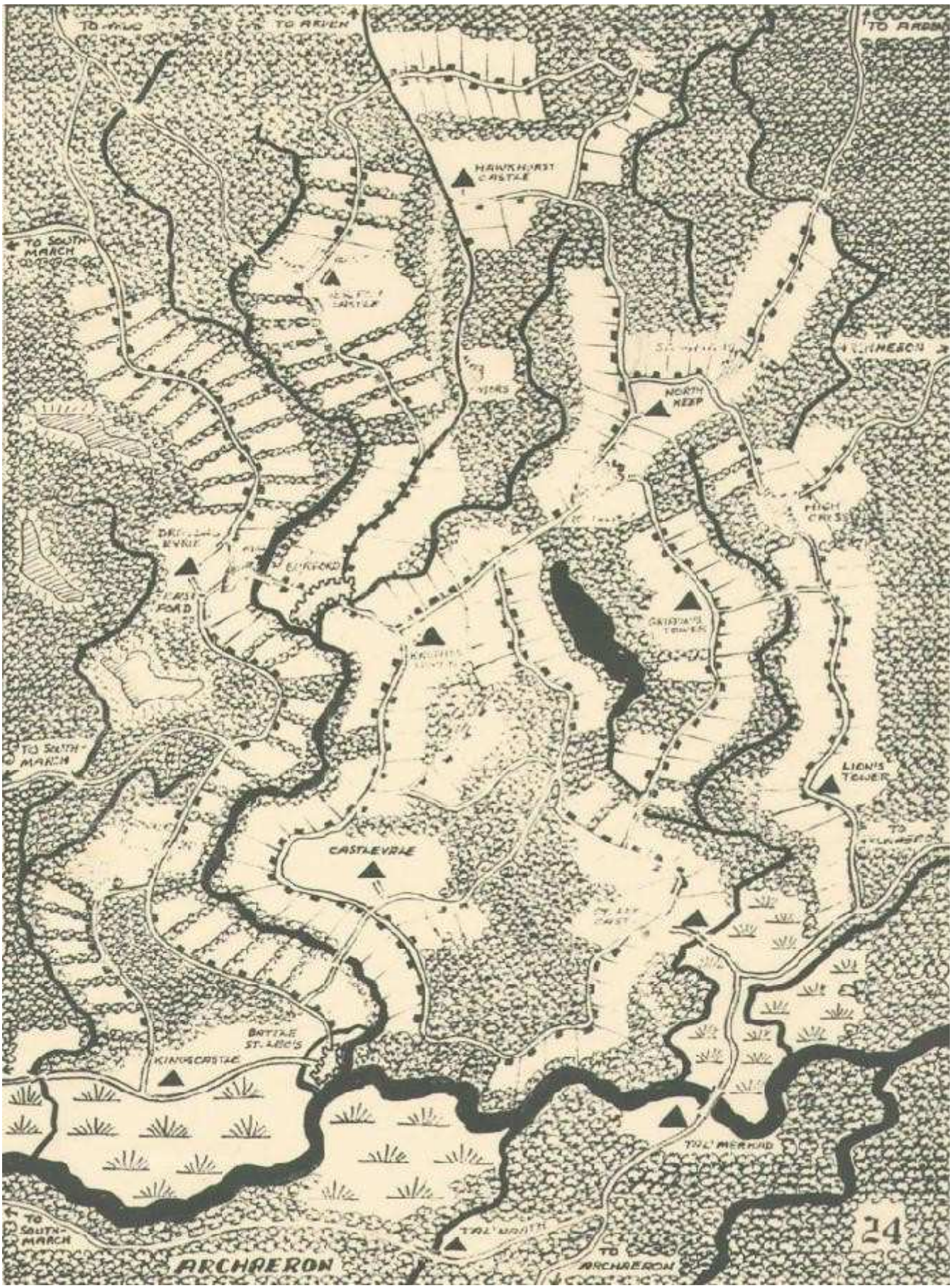
Map of Arden: War Shire



Map of Arden: South March



Map of Arden: East March





The Dragon Lord

The Dragon Lord is an adventure pack for use with the C&S game system. It is intended for a group of four to eight players who control characters of various types and a Gamemaster. This package also includes enough background information to create an ongoing campaign based in the world in which The Dragon Lord takes place. This adventure can also be used as an isolated adventure or within an already existing campaign.

The setting is the area of Barrisglen and the wilderness beyond the human settled area of the Glen. The player-characters begin a quest to rescue a kidnapped princess and to end the depradations of a dragon that has the region at its mercy. Of course, all is not as it appears on the surface and the characters must deal with a variety of events and encounters on the way to their final confrontation with the dragon.

What of the mysterious wizard Malichtharn? Can they satisfy the requests of the shade of Landor? The quest is perilous but the potential rewards are great. Can the characters successfully conclude the quest?

Introduction

The Dragon Lord is an adventure for Chivalry & Sorcery, FGU's fantasy role-playing system. It is intended for play by a group of players (from three to eight players is ideal) under the supervision of a Gamemaster who administers and interprets the rules and the flow of play. The players, and especially the Gamemaster, should be familiar with the basic rules to Chivalry & Sorcery; this adventure is based upon the Second Edition rules to the game, but those rules differ for the most part in polish and format, rather than in content, from the first edition, and only a few minor problems will be experienced by those who wish to use the first edition rules set with the situation outlined here.

Various other Chivalry & Sorcery products are available, and almost any could be used in conjunction with this adventure. None, however, are essential; only the basic rules set is required for play. Some may find the C&S Sourcebook a useful addition, as it deals with a variety of interesting topics which can enhance the realism and excitement of this, or almost any other, adventure.

The Gamemaster should familiarize himself fully with the contents of this booklet prior to introducing the situation to the players. This adventure is laid out to permit the simplest possible development. After this introductory material, the situation at the start of play is fully described in a short section of narrative, which may be summarized, read aloud, or passed around to the players for them to read to themselves. From here, the material is set down in a logical sequence of possible events and actions, building to a climax and resolution. The remainder of the booklet is devoted to supplementary material of various types — rules and rules clarifications, descriptions of non-player characters, beasts, and similar encounters, maps, background, and so forth.

Because of the nature of role-playing, the Gamemaster may be called upon to deal with situations outside the scope of the material provided here. It is impossible for one booklet to thoroughly explore every alternative, every possible course of action, which may be at-tempted by a group of players. Indeed, the better the gaming group, the more likely they are to hit upon unusual solutions or approaches not anticipated by the original adventure description. This is where the Gamemaster must take the concepts presented here (the nature of the situation, the motivations of the NPCs, and the events that the player-characters do not necessarily know anything about) and interpret the effect and impact these may have on the player-characters who are engaged in activities not allowed for in this material. The Gamemaster must remain ready to change, create, or ignore anything if in doing so the adventure can be made more exciting or more interesting to the group of players participating in a particular situation. Since the attitudes and interests of each group of players will be unique to that group, this flexibility is an important tool for the Gamemaster. In effect, he must take the guidelines and suggestions provided on these pages and transform them into a complete adventure which may, or may not, be similar to what has been created here. Nothing on these pages need be regarded as gospel!

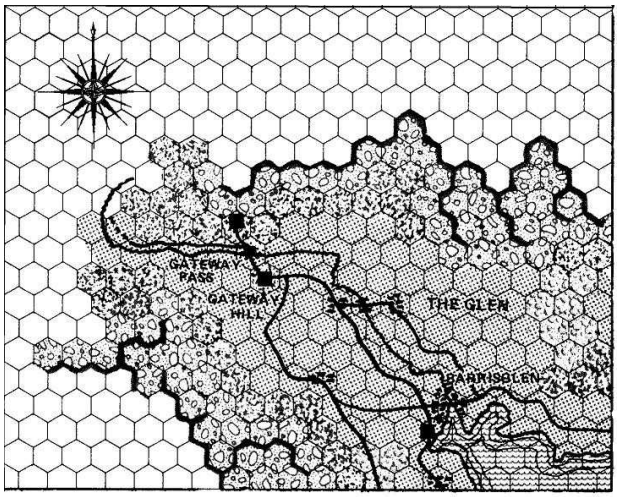
Characters

The system for creating characters for Chivalry & Sorcery is complex, and is intended to provide characters tailor-made to suit a particular player's taste and interest. Because of the complexity and individuality of the system, it is not possible to provide complete pre-generated characters for the use of the players.

Prior to any use of this adventure, the Gamemaster should ensure that the players each have suitable characters. Such characters may be drawn from several sources; if the Gamemaster already has an ongoing campaign in progress, for example, this adventure may (with whatever modifications are necessary for continuity and campaign development) be made a part of the campaign, using the player-characters and back-grounds already established. But it is equally permissable for the players to create completely new characters for this adventure. (It may even become the starting point for an ongoing campaign in its own right.)

The composition of the player character group is fairly open to this adventure. It is strongly suggested that a number of character types be involved, including chivalric or warrior types, thievish types, and also magick users — the talents of each of these character types are likely to be of use in the course of the game. Race and sex are up to the players, as are specific elements of character development.

It is also advised that the characters in the game be put through the prorating process, if they are created from scratch. The main foe in this adventure is an old and powerful mage with an experience level of 19. This opponent is an extremely powerful one, and even experienced adventurers will be hard-pressed to defeat him. Thus, it is advisable for characters to be created with sufficient skill to at least have a chance to cope.



KEY (SCALE = 1 HEX IS 3 MILES)

- Castle or Tower
- Town
- Open with Road
- River with Trail leading to Bridge
- River with Ford
- Woods
- Rugged or Hilly
- Mountain with Ridge Hex-side
- Sea/Ocean

Beginning the Adventure

Once characters are created and pro-rated, the background material beginning in the chapter which follows may be presented to the characters. Once this has been done, play proceeds. The adventurers may decide upon the course of action they wish to follow, and may undertake whatever activities seem appropriate. The Gamemaster uses the later sections of the adventure to lead them, subtly, on a path which will bring them to the extended climax and resolution — if they are able to successfully reach that point through the experience, skills and abilities which their characters command.

The Coming of the Dragon

Barrisglen was a quiet town, located in a deep mountain valley where the Barrisburn flowed into the sea. It has long been a part of the fief belonging to Lord Montbairn, whose castle sits atop a high hill dominating the landward end of the valley. The baron is a vassal of the Duke of Dunmarrow, who owns wide holdings throughout the Kingdom; for the most part, however, the fief is rarely aware of the world beyond the confines of the valley and the rugged wilderness beyond.

Like many towns and holdings of the North Kingdom, Barrisglen is but a foothold in a strange and wild land. The vast majority of Men live within twenty miles of the sea; the interior is home for beasts, a few seldom-seen members of the Elder Races, and awesome and fearsom monsters or servants of evil. Beyond Gateway Hill and the protective bulk of the castle lies the unknown, and though bands of elves or dwarves have sometimes been known to come out of the hills beyond to trade or to extend their friendship to the men of Barrisglen, the Wilds are generally held to be lands of danger or evil.

A seaport town, Barrisglen attracted an occasional merchant cog, calling to trade spices and silks from the Westron Lands for produce, tar, and sturdy timbers of the glen. Otherwise, the town had little contact with the outside world, the populace minding their own business, secure within the valley fastness under the protection of the Baron's castle and soldiery.

But then the Dragon came.

It was a fearsome worm, flying out of the northern mountains, in a cloud of fire and smoke. Fully forty-eight and a half feet it measured from head to scaled, barbed tail, with a vast wingspan that darkened the sky when the beast passed above. The dragon first appeared on a calm, clear midsummer's morning, swooping low over the water to bring death and destruction to a cog bound inward towards the port. Save for a handful who escaped overboard, the crew and passengers were killed, and some devoured on the spot, and the great worm then snatched a chest of gold and gems from the burning wreckage and carried it off, flying northwards over the mountains into the mysterious Wilds.

The survivors from the ship were taken in by the Baron, who questioned them at length and provided them with lodgings within the castle. Rumors of their story soon filtered down to the town, where it was said that a ship, carrying the Princess Rowena to her wedding in the Kingdom of Starn, was soon to put in to Barrisglen for supplies and provisions. If so, there could be no risking a repeat of the dragon's fierce attack. As if in confirmation, one of the Baron's most trusted vassals, Sir Roger of Glensmouth, set out into the wild the very next day, accompanied by an entourage of yeomen and men-at-arms.

But Sir Roger did not fare so well, either, and only a single terrified yeoman escaped to tell the story of the awful confrontation between the knight and the dragon, who fell upon Sir Roger's band in the dark of night. Sir Roger put up a noble fight, wielding his mighty sword Glandorian, but even that famous dragon s bane blade was not a match. The knight died under the dragon's talons, as did the fighting men with him. The dragon spared only the one man, fixing him with a baleful stare and commanding him to take a message to the Baron. Barrisglen is mine now, and mine alone, the dragon told him. *'You and yours can bow down to the name of Tersonius Vintrix, Lord of Dragons.'*

The terrified yeoman delivered his message, and was sentenced to punishment in the castle dungeons by the enraged Baron for cowardice and desertion. The dragon had proven more than a match for the best of the Barons fighting men, and there were few in Barrisglen who did not realize that they were powerless before the dragon s Might.

Twice again the dragon came. The first of these visits saw him land on the Abbey of the Four Saints, above the town, where he burned, destroyed, and killed all within reach. The Baron s archers and fighting men gathered to fight the beast, but no arrow found its mark, and the fighters scattered before the monsters fiery breath and lashing tail. Yet the dragon did little more, seeming content with the destruction it had caused. It was as if the Dragon Lord wanted only to demonstrate his power and invulnerability.

When the dragon came again, though, it was with a different purpose. The ship carrying the Princess Rowena, escorted by her uncle, the Duke of Havensea, arrived at the port early in the morning. An escort of the Baron's best soldiers and knights met the party to escort them to the castle. But, with uncanny accuracy, the dragon came too, sweeping over the town and spreading terror. Flames engulfed the docks and the anchored ship. And then the great dragon swooped low over the escort, killing fighters and scattering retainers. The Duke was grievously wounded by the monster's raking talons; worse, the dragon snatched up the Princess and carried her, crying for aid, off into the wilds beyond the valley.

It was a stunning disaster, a story inspiring terror and despair. The King's favorite daughter stolen away even as she set forth to marry and seal the breach with the realm's most powerful foe... the King's youngest brother injured to the point of death... the finest knights and men-at-arms in the fief humbled by the power of the dragon... it was clear to one and all that the dragon's coming was an omen of doom.

The Duke's Pledge

Though barely able to stand, the King's injured brother was concerned far more with the safety of the Princess than for his own terrible wounds. From his sickbed he issued a proclamation — the man or men who rescued the Princess, if she still lived, would receive what-ever boon they desired which lay within the power of the King. And, should the Princess be dead, the person or persons who avenged her by killing the dragon (and proving such a claim) would win a great reward. This did the Duke pledge, in the King's name.

The dragon's reign of terror had nearly broken the will of the townspeople and the populace in the fief around it. Already the Baron was a broken man, terrified by the monster and unwilling to stir from the protection, such as it was, of the castle walls. The best men in his service had already been slain. So the Duke's offer was of little effect.

But the adventurers, a band of comrades who had already bravedmany perils, were in Barrisglen; they had seen the dragon's depradations and heard the offer of reward. What man of spirit could allow the Princess to be carried off by a beast?

It was a dangerous task, but if they did not make an attempt, they were unworthy and without honor. And so it was that their quest began... a quest in search of the Dragon Lord.

The Quest Begins

Once the players have been briefed on the situation described in the preceding 'chapter, the adventure proper begins. Players should be given complete freedom to decide their course of action. This leads to considerable flexibility in the flow of events, and it is up to the Gamemaster to weave these events into a coherent whole.

Preparations

The adventurers would not be particularly wise to set out post-haste to seek out the dragon; some advance preparation will almost certainly be required. Preparations might include the acquisition of equipment or supplies, attempts to hire additional (NPC) party members, or the gathering of information to assist in the quest.

Equipment and supplies are handled according to the normal C&S rules. Almost any sort of normal equipment can be acquired in town, along with animals, supplies and so forth. Magical items are not generally available; only such items as are already in the hands of player-characters will be acceptable as the adventure begins.

Hirelings are also scarce — no one in Barrisglen is likely to be too fond of the idea of going after a dragon. If the party is deficient in particular character types (Fighters — Squires/Knights, Sergeants-atarms, Men-at-arms, Yeomen-at-arms, Petit Sergeants, Town Militiamen, or Merchant Adventurers — Mages, Thief/Assassins, or Clerics, with Foresters and other characters from various C&S supplements avail-able if these supplements are in use), the Gamemaster may wish to introduce an NPC of the appropriate type. He is not required to do so, but it is a good idea to have a balance of at least one fighter, mage, thief, and cleric available, plus additional characters as required. If an NPC is introduced in this way, there should be a 75% chance that the individual is not human — on a 01—20 it is a dwarf, 21—75 an elf, 76+ indicates a man. Such a non-human character would have some knowledge of the Wild, which knowledge could prove useful in the course of the adventure.

The introduction of an NPC into the adventure allows the Game-master a certain degree of influence over the course of action adopted by the players (especially in the case of an elvish or dwarvish native guide). This can give the Gamemaster a voice in some decisions, an easy means of advising or suggesting various actions, and even a way of causing trouble (if the NPC should prove treacherous, rash, or just plain clumsy) if such is needed to spice up the adventure.

No specific NPC descriptions are given here, since the exact nature of the optimum NPC type will vary with the composition of the group. The NPC should be created as a normal player-character, following all of the standard procedures. The Gamemaster is advised to take steps to see to it that the NPC thus created is not particularly powerful or unusually experienced; any NPC introduced in the party as a hireling or companion should be clearly subject to the player-characters, and not in a position of pre-eminence or dominance. Once created, the NPC should be endowed with a complete and reasonable personality and background, to permit the Gamemaster to interact with the other characters in a consistent fashion. It little matters what this personality may be, just so long as the Gamemaster makes proper use of it in regulating the behavior and character of the specific NPC

As far as rumors go, all witnesses agree that the dragon comes from the north. Beyond that, the townsmen can offer little of interest.

However, for each day spent in seeking rumors and information, the Gamemaster should roll once on the Rumor Table, below, and then consult the indicated result. A DM+2 (die modifier of +2) is applied for each day after the first spent in the search, with the modifier applied cumulatively. Roll 1d20.

RUMOR TABLE

Die Roll	Result
01—03	No Rumor
04—08	The Stream of Fog
09—11	The Tower on the Moor
12—15	The Yeoman's Story
16—18	The Wizard
19+	Sir Williar1 s Quest

Rumors

No Rumor

If anyone questioned knows anything of value, they are not talking. No information is gained.

The Stream of Fog

A party of dwarves, in town selling weapons and other goods from their mountain kingdom of Nizakh in the north, grow suddenly grim when asked about the dragon Tersonius Vintrix. The dragon was once a terrible scourge throughout the world, over 200 years ago; he was then just in his prime, but already a fearsome opponent. A powerful wizard, Landor of Enskeep, came to the region in search of a hidden cache of Ancient Lore reputed to be in the region, but turned aside in his quest to help the dwarves and elves suffering from the depradations of the dragon. The wizard, an adept in the spells of command, located the dragon in his lair and placed him under an enchanted sleep, supposedly to be broken only by a spell of the Great Command. He then sealed the lair and departed. Landor is reputed to have been so devoted to the sacredness of life as to have been incapable of killing, or being the instrument of death for even the least of insects or vermin, and he never revealed the location of the dragon's lair. The eccentric wizard took up residence in an ancient tower, built by men in an earlier age and since abandoned; from there he continued to search for, but never found, the Ancient Lore, until his death under the claws of a treacherous werewolf who ambushed him as he befriended (as he thought) a wandering traveler in need.

To this day, dwarves have always been taught that a particular stream, which winds down from the mountains to join the Barrisburn in a quiet vale, flows from the location of the sleeping dragon s lair. This stream, called the Kheziradh in their secret tongue (the name means Stream of Fog), was so named because, in the days of the dragon, it was shrouded in a steamy fog thought to be caused by the heat of the dragon. Despite his fabled horde, no dwarf has ever chosen to search for the hidden lair, choosing instead to follow the wisdom of Landor in leaving well enough alone.

If Tersonius Vintrix is indeed free of his sleep, the dwarves say, it is a matter for grave concern indeed. Even at the age of 200, the dragon was well-nigh invincible. They must clearly get word of the danger back to their kingdom, which lies in a secret fastness never entered by men. No persuasion can avail in an attempt to join them on their journey, but the dwarves will grant three gifts: first, a map which shows the location of the Stream of Fog; second they will provide the leader of the party with a shield, forged from mithril and steel, which was to be a present for the Baron, but which is now seen as essential for the success of the quest; and finally, they recite a scrap of verse from the traditional story of the dragon, which may be of value to the party.

The fearsome Worm, in armored skin,
Against him none a fight could win.
But though a foe of all we ken,
of Dwarf, and Elf, and mortal Men,
Still Wisdom lit his awesome eyes,
His speech was heavy with command,
Yet to the One whose heart is wise,
'Tis said his promise Aer will stand.

The dwarves offer no interpretation of these words, but credit them to Landor himself, who is said to have seen deep into the hearts of men and beasts alike.

The Tower on the Moor

Questions on the dragon and on the Wilds in general elicit a response from a small party of wood-elves visiting the town. They know nothing of the dragon — though the Elder Lords may — but they do know the Wilds well. One of them remarks on having seen, several months ago, a mysterious light in the midst of the Withered Moor during the hours of darkness. This young elf saw that the light came from a crumbling, ruined tower set in the midst of the lonely heath, a tower he had seen before but always thought abandoned. The companions with him at the time were unwilling to go any closer, saying that 'Death hangs heavy over the Werewolf's Towel', and adding that, though it had once been a place of light and learning, none had dared visit it for many score years on account of its rumored occupation by a murderous lycanthrope a long, long time ago. Places like that, haunts of evil, dot the Wilds, and the adventurers are urged to be careful. If, however, they come to a place where the oak, ash, and thron trees grow together, they will be on the edges of an elvish realm. These wood-elves sympathize with the adventurers and their goals, and give them a ritual greeting, 'Elnora Evehante,' which will ensure their welcome should they stray into an elf-kingdom or meet elves in the Wild.

The Yeoman's Story

The party comes across a commoner whose daughter is in the Baron's service as a scullery maid. The girl overheard parts of the story told by the single survivor of Sir Roger's expedition against the dragon. The yeoman described in detail the place where the dragon attacked, near the confluence of a winding stream with the Barrisburn. (The description will tally with the dwarven map of the Stream of Fog, if the adventurers have this already.) The dragon apparently came from the north, attacked the party, and, after delivering his message to the yeoman, flew upstream, to the southwest of the battle site. Also, the yeoman is sure that Sir Roger fell on top of his sword, Glandorian, and that the dragon did not pick it up.

The Wizard

The party encounters the wizard Malichtharn. Details of this encounter and its results are discussed later in this chapter.

Sir William's Quest

The adventurers learn that another of the Baron's knights, the brave Sir William of Gateway Pass, has persuaded the Baron to allow him to search for the dragon and the lost princess. It is generally felt that, if anyone can defeat the dragon after all that has happened, it is Sir William, though the knight has neither the magical weapons nor the experience of the dead Sir Roger.



The Wizard

At some point in the early stages of the adventure, the wizard Malichtharn (see the NPC profiles) makes an appearance. The wizard may be encountered as a result of a search for rumors and information, before the party has even left town; otherwise, he is encountered as the group begins their journey into the Wilds.

Malichtharn is a power word magician clad in robes of a deep, somewhat sinister scarlet. An elderly man, the wizard appears to be about sixty years of age, but could well be even older. He carries a staff as a focus, and appears as a kindly, wise mentor interested in aiding the adventurers in their quest.

When first encountered, Malichtharn is aware of the nature of their business, and claims to have been awaiting their coming. Through his magick, he tells them, he has learned that the Princess is still alive and unharmed, though at the mercy of the dragon. The wizard, a master of many spells, is the only one who can defeat the dragon and rescue her. But he needs the strong arms of the adventurers to help him achieve his goal. With their aid, he will find and conquer the dragon, and the Princess will be saved. Then, on their return, each will have a share in the Duke's promised reward

GAMEMASTER'S NOTES

As discussed in the NPC profiles and elsewhere, Malichtharn' s motives and intentions are quite unlike the ones he gives to the adventurers; he is, in fact, the group's real enemy. However, he is a master of Command, with an extremely persuasive voice and the ability to charm his listeners. The Gamemaster should do his best to persuade the characters that the wizard is their friend, a valuable ally in their fight against the dragon. It is best to avoid conveying any thought that they are being forced, through the wizard's magick, to accept him (although it would not hurt to say

'He could persuade you, whether you believe him or not...). But it is best from the standpoint of good role-playing that the players truly believe they have had a stroke of luck, and have no doubts about the wizard, until such time as it suits the purpose of the adventure.

Once the group has joined Malichtharn, he will insist on making haste to proceed with the quest as quickly as possible. Thus, if he is encountered in town, he will not permit the group to gather further information or waste another day; if encountered on the road, he will take the lead in urging the party in the direction of the Withered Moor. He will not permit side trips of any kind, and will be manifestly impatient at encounters with other wayfarers on the road.

The Wizard's Plan

Malichtharn is an evil wizard, an unscrupulous mage who has sought to amass the greatest possible knowledge of the Arcane Arts with no concern for his methods or the injuries he might do to others in so doing. Much of his work has duplicated that of dead Landor, and indeed Malichtharn has inhabited the old wizards tower, unearthed the book of spells Landor left behind, and attempted to follow the dead wizard s researches, all with great success. It was from Landor's book of spells that Malichtharn learned the secret of the dragon s resting place, many years ago. Only recently, the wizard unearthed an important new discovery, and began to think of the dragon as a means to exploit that discovery.

The evil wizard has uncovered the secret, which even Landor never learned, of the resting place of a powerful cache of The Ancient Lore, lost secrets of Arcane power left beind by Men of great magical power in a previous Age. Landor searched for this cache through most of his life, never knowing that the cache was buried in the stone vaults beneath the ruins that stood, in his day, on Gateway Hill.

Since Landor's time, men of the North Kingdom settled in Barrisglen, and the newcomers built Montbairn Castle over the ruins of the older structure. Now, the Ancient Lore lies unnoticed and safe beneath the castle, and only Malichtharn is aware of its presence there.

Malichtharn wishes to gain access to the cache without attracting special notice to the value of the hidden Lore, and so decided upon a destructive, treacherous plan. With Landor's spells and his own arcane knowledge, the wizard decided that the time had come to find and awaken the Great Worm who slept at the spring of Kheziradh, The Great Command could awaken the beast from his sleep... and the Great Command could bind the awesome dragon to the wizard s bidding.

At first, Malichtharn intended that the dragon should merely destroy the Baron's castle and terrorize the neighborhood, so that the wizard could later visit the site unmolested by the valley folk. But, after two visitations by the dragon to determine the force and power of his Command, the wizard learned of the impending arrival of the Princess, and evolved a new, more elaborate plan. He anticipated that the kidnapping of the King's favorite daughter would set the stage for him to gain control of the castle intact, with the blessing of the King, so that he could carry out his researches in comfort and at leisure.

Malichtharn's plan is to pose as a benevolent protector to the valley, rescuing the town and the Princess from the depredations of the dragon. With the dragon under his control, it will be a simple task for him to destroy it with his magick. Then, having proven himself a more able protector than the Baron and all his knights, the wizard will ask as his boon the ownership of the castle and the right to continue protecting Barrisglen from the mysteries of the Wild.

The Princess he has imprisoned within Landor's Tower on the moor; prior to the final confrontation he will mesmerize her into telling a convincing tale of her captivity in the power of the dragon. The adventurers he needs to further substantiate his claims; he intends them as witnesses to his final confrontation with the dragon, to put the final seal on the convincing tale he has thus woven. He has a very low opinion of the abilities and intelligence of the adventurers (and a correspondingly high opinion of his own talents), and, by manipulating events in this manner, hopes to become one of the most powerful mages of all time.

There are certain factors, however, that he has failed to allow for, and therein lie the means by which the adventurers might hope to foil the wizard's evil plans. Naturally, little if any of this information will be revealed to the adventurers, except as they acquire it by the encounters along the way, but the material should be used by the Gamemaster to shape his play of Malichtharn and to mold specific aspects of the flow of the adventure as needed.

Into the Wilderness

Sooner or later, the preparations will be ended — information gathered, equipment and supplies prepared, the wizard encountered and joined. When all is in readiness, the Quest must truly begin, as the adventurers wend their way beneath the towering bulk of the castle on Gateway Hill and into the forbidding, untamed lands that lie beyond.

The course of events for this phase of the adventure is covered in the next chapter, In the Wild.

In The Wild

Once the Quest is underway, the adventurers will set forth into the wilderness. The exact flow of events will depend largely upon the decisions of the players (as influenced by the Gamemaster — acting through the wizard and other NPCs) and by encounters which may take place along the way.

General Guidelines

The party sets out from Barrisglen and will travel overland from there in search of the fulfilment of their Quest. Movement will be conducted according to the Gamemaster's map, which shows the region of the quest at a scale of one hex equalling three miles. The players will not have access to this map, only to such information as they can learn or see for themselves along the way. It therefore falls to the Gamemaster to administer movement and activities accordingly.

Movement on foot is set at roughly 3 miles (1 hex) per hour on roads and trails or other reasonably open country; 2 miles per hour (2 hexes in three hours) in forested or hilly regions, and 1 mile per hour (1 hex in 3 hours) in mountainous areas. Speeds are doubled for parties on horseback.

For every hour that characters travel, each character loses one stamina point. When no stamina points remain, that character must rest. For resting characters, one stamina point is regained per hour. Sleeping characters recover stamina points equal to 1% of their Constitution per hour. Naturally, stamina points can never exceed the character's normal fatigue level. Characters who fight after a hard march will find stamina reduced as a result of their travels.

Characters on horseback halve normal stamina point loss. The horse is assumed to have stamina equal to the rider for all purposes.

Within the Glen (the human-settled region sheltered by the Gate-way Pass), there are villages in which a party of wayfarers might find shelters or, if preferred, the party can camp out. Once outside the valley, shelter is scarce and available only as discussed later in this chapter.

Random Encounters

Every four hours, there is a chance that a random encounter will occur. The procedures for developing such an encounter are discussed in a separate chapter in this booklet. Such encounters may be altered or arranged by the Gamemaster, instead of at random, if he so desires. Resolution of all such random encounters is completely in the hands of the Gamemaster as well.

Mandated Encounters

A number of specific encounters will always take place, without resorting to the uncertainties of the random encounter process. The timing of these encounters is up to the Gamemaster; they may occur in almost any order (except as otherwise indicated), and at virtually any stage of the adventure. The Gamemaster is urged, however, to blend these mandated encounters smoothly into the flow of events, in such a way as to obscure their importance.

To do this, mandated encounters should be substituted for random encounters in some fashion. One possibility is to implement a mandated encounter during some period of time in which a 'No Encounter' result occurred; another is to implement the encounter instead of rolling up a random one. Dice should still be rolled, for effect, so that the players have no idea whether the encounter in question has come up completely at random or as a result of necessary plot development.

Another important consideration that the Gamemaster should keep in mind is that players should never be able to spot a mandated en-counter from its relative detail and development. Random encounters, when rolled up, should be sketched out in considerable detail, so that the non-random ones do not stand out by being more fully worked out. The Gamemaster should be no more glib in delivering a mandated en-counter description than he is working out a random encounter, for this, again, will give away much. In all situations, the object is for the players to be uncertain as to what encounters are yielding important clues, and which are merely coincidences, false leads, and other distractions from the flow of events.

Most mandated encounters can happen anywhere. One is tied to a specific locality. Each is described in a separate section, beginning with the section which follows.

The Wandering Elves

This encounter should occur only if the group did not encounter the elves outlined in the Rumor and Information material on The Tower in the Moor. If this information was not acquired in town, implement the encounter at some point fairly early in the adventure.

The adventurers encounter a party of elves riding south towards the

glen to trade spices and herbs for various goods. If the adventurers hail them in a friendly manner, these wood-elves will make them welcome, and will share some provisions (of exceptional flavor and quantity) with the party. In the course of the meal, talk will turn to the Wild and to the reasons for the group s journey here where Men rarely venture. As the conversation continues, these elves will give the party the same information provided in the town encounter.

Of course, if the adventurers choose not to be friendly, they will miss out on both the meal and the information. The elves are heading in the opposite direction, and thus cannot join with the adventurers in their Quest.

The Dying Dwarf

This encounter should occur somewhere in the Wild, before most of the other encounters. Also, it should take place only if the group did not learn the story of the Stream of Fog from dwarves in the town during the early stages of the adventure. If the information there was not uncovered, the encounter takes place.

The party reaches a clearing, and is immediately overwhelmed by the smells of death and burning. A number of bodies are scattered about amidst blackened vegetation, many of them horribly burned. They are dwarves, their arms and armor blackened and partially melted, obviously overcome by a horrible disaster.

Amid the bodies lies one which stands out plainly from the others. This body draws attention because it lies partially under a shield... a shield strangely free of the blackened, melted appearance of the other weaponry and armor in the clearing. The dwarf beneath it shows fewer signs of injury than the others, and, when examined, proves to be the only one left alive. He is still horribly wounded, and clearly on the verge of death, but he retains the strength to tell what happened

His party was on the way to the Glen to trade weapons and other metalwork in Barrisglen. As they entered this clearing, a shadow suddenly passed overhead — the shadow of the dragon. It attacked the party without warning, and most were killed almost immediately. The leader of the party carried a shield proof against dragon-fire, but the shield was slung over his back, and the leader was cut down before he even knew what was happening. So, too, were most of the others. This one survivor was badly burned in the first attack, but managed to recover the leader's shield and take refuge under it. This saved him from the dragon's second pass; strangely, there was no third attack, and the dragon made no effort to plunder the party or even make sure there were no survivors. It was as if the dragon were more concerned with wanton destruction and terror than with anything else.

The dwarf then goes on to reveal the same information that was discussed in the rumor on the Stream of Fog concerning the history of the dragon, the story of Landor, and the verse Landor left behind.

The dwarf demands that the adventurers see to the burial of him and his people, and bades them take the magick shield which almost saved him. Soon after, he expires. (lf any of the adventurers have the ability to heal the dwarf's grievous wounds — through magick or clerical powers — this may be done, and the dwarf added as an NPC to the party. It is not advised, however, and the Gamemaster should feel free to manipulate events to make this impossible.

Again, this encounter only takes place if the party did not discover the history of Landor and the dragon while in town. Burial of the dwarves takes two hours time.



Sir Roger's Rest

If the adventurers visit the site of the fight between Sir Roger and the dragon (the hex where the Stream of Fog flows into the burn), Sir Roger and his men will be found... but not as expected. Someone has been here before the party — probably goblins, by the signs - stripping the bodies of arms and weapons and mutilating the corpses, Glandorian, the dragon-bane sword of Sir Roger, is gone.

A cleric in the party will most certainly want to properly bury Sir Roger and his people, if they are found; this again will take about two hours.

The Goblin Band

If the players wish to seek out the lost sword, or if the Gamemaster wishes to deliver it into their hands, they should eventually encounter the band of goblins who stole it in the first place.

The wizard will not wish to waste time seeking out the lost sword, insisting that his magick will be sufficient. If the adventurers insist, he may grudgingly allow them some short period of time — perhaps a day or two — in which to seek the goblin band. At the end of the given time, he will insist upon resuming the quest.

The trail left by the roving goblins is easy enough to follow. It leads straight towards the Darkling Glades, an ill-omened forest which is the home of many evil things. The goblin lair is in the mountains behind the woods. In all likelihood, however, the party will be attacked before they would need to investigate the caves.

If the Gamemaster prefers a random encounter, they will be attacked some time during the night when they are camped near the Darkling Glades. The attacking band is a small one — 10-15 goblins, led by a single hobgoblin (uruk). They will be fairly well equipped, carrying plundered weapons, shields, and some pieces of armor taken from the bodies of Sir Roger's fighting men. The leader carries the sword Glandorian.

The battle should be hard-fought, but staged in such a way as to enable the party to win if they are at all competent. (This is only a bit of preliminary action to keep the players interested... the real test will come later!)

Glandorian may be recovered if the leader of the attacking goblins/brigands can be slain in the course of the battle. In resolving the battle, use the typical profiles for goblin/hobgoblin intelligent monsters, with suitable weaponry drawn from typical human fighting men.

The Shade of Landor

This encounter should come fairly late — probably the wizard leads the group past the elven-woods of Galatar (see map) towards the Withered Moor. It is a very important encounter, and should be carefully implemented by the Gamemaster. Play for mystery, terror, and maximum impact; it represents a key turning point in the adventure, and should be handled as such.

One night, as the company camps in the wild and their campfire begins to burn low, a chill descends over each of the player-characters. Characters with certain magical Detection Spells may, if they cast them at this time, detect a presence among them, (The specific spells which might notice this presence are Detect Magick, Detect Good, Detect Invisible Presence, Detect Observation, or See the Invisible. The latter spell allows the individual casting it to see what is described below before it becomes visible to all.)

As this presence makes itself felt, and the chill becomes stronger, a faint sound of howling (as by a wolf) is heard, seemingly from all around and yet somehow insubstantial and indescribably distant, as well. Finally, very slowly, an image seems to gather substance in the dying fire of the camp.

The image that forms is an old man, robed in shining white, but with wounds showing on his chest and throat from claws and tearing fangs. He carries a staff, and his eyes are filled with knowledge, power, and a deep sadness.

The wizard Malichtharn, when he sees this image gathering, will spring back in fear, his hissing word 'Landor!' the only sound in the clearing. None of the other characters are affected by this feeling of fear; they find themselves unable to move, but otherwise surprisingly free of any feelings of any kind.

At last the image speaks, his voice old but still commanding. *'I was Landor,'* he says. *'By my hand and voice was the dragon's sleep imposed. But by his voice,' (and here he points to Malichtharn), 'the good I did was turned to evil, and the dragon awakened. He is the Dragon's Lord; the beast but does his bidding, that he may succeed where I failed.*

'Malichtharn, you have used the knowledge I left behind for your own advancement, without regard for the lives of the innocent. You have turned my works against the people I sought to preserve. My spirit cannot rest. Give up your path, or that which you command will be your undoing...'

The image turns to the adventurers. *'This wizard has clouded your minds, has made you his tools. Do not listen to him; see him for what he really is. The dragon is not at fault for the evil which has been done... my own magick, the spells I set down before death, these he has used to wake the dragon and bind him to his service.*

'Stop his evil. Destroy the book of spells, before they may be used for further death and destruction. Bow not to the will of this Dragon Lord...'

The image, the ghost of Landor, seems to dissolve in a gust of cold wind. Malichtharn springs forward and attempts to regain control of

the situation, openly seeking to cast a spell of command to control the members of the party. For the moment, however, his commands have no effect (protection bestowed, at least for the moment, by dead Landor); when he realizes this, Malichtharn gathers his robes about him, utters a spell of teleportation, and vanishes from sight.

After the Encounter

Once the encounter with Landor's ghost is completed, the adventurers will realize for the first time the true nature of their quest, if not all the details as to what is happening. If they have been exposed to all the right clues — the history of the dragon and of Landor, the odd behavior of the dragon (for all his depradations, he has not done much to gather any treasure), and the words of the ghost — they. should now realize that their primary enemy is the wizard, Malichtharn, and they should be beginning to make plans against him, rather than solely against the dragon.

The problem is that the wizard has been their guide up until now. The ghost of Landor should probably confront them near the woods of Galatar; but at this point, the adventurers may have no real way of tracking Malichtharn to his lair. They will waste a certain amount of time trying to decide what to do next. The Gamemaster should permit them to make up their own minds as to their next course of action.

However, at some convenient point before too much time goes by, a new encounter should be implemented to provide them with some guidance.

The Elven Lord

This last mandated encounter is with a proud, noble figure, riding a horse without bridle or saddle and accompanied by several companions on foot, armed with bows. It is a party of wood-elves, led by a High Elf, Galindril, son of Galatar, ruler of the nearby elven-wood. The High Elf and his band are out searching for goblin raiders, who have been desecrating the countryside (possibly the same raiders who had Sir Roger's sword); spying the adventurers from afar, he has ridden down to discover who they are and what has brought Men so far from the shelter of the Glen.

The previous encounter with wood-elves will have given the adventurers the formal greeting which will make them welcome in the woods, and, if they request shelter or discuss their quest, the adventurers will be made welcome. Galindril will lead them into the woods, where they will find the first comfortable rest, in an underground palace below the eastern hills, that they have had since leaving the Glen several days before. The elf-lord introduces them to his father, Galatar, who is a wise and powerful king who has acquired a deep knowledge of magick over the centuries.

Galatar will want to know details of their quest, and will seek to aid the adventurers once he has heard the story they can tell. He will not send his people outside the protection of the wood (where powerful Magick protects them from incursions by the dragon and other dangerous foes), but he can give the group material aid of a different form.

Malichtharn's power comes from his ability to cast spells of Command. The ordinary spells in his arsenal are limited to his spell casting level of 7. After the appearance of Landor's shade, the group was temporarily protected from these spells of command, which enabled them to remain free of the wizard s spell. Galatar does not believe they will be so lucky again, particularly if the wizard has access to his book of higher level spells on their next meeting.

But Galatar can give the party a gift — an Amulet of Power that was fashioned ages ago as an ultimate protection against spells of Command. This amulet was fashioned with some of the Ancient Lore, now forgotten by even the Elder Races. It is said, however, that it sets up a complete Circle of Protection at any time when a Command Spell is targeted on the bearer... and can even break previously created Command Spells if it comes in contact with the individual under that Command. The Amulet has a spell of Ancient Lore Level 7, BMR 8, Dispell Commands, range is touch and if it Targets it will Dispell all Commands affecting the Target. Unlike ordinary amulets of protection, the Amulet of Power sets up a Circle of Protection identical to that produced by the enchanter’s lyre of Apollo; unlike ordinary circles, the amulet requires no delay and no preparation.

It is not a gift that he would ordinarily give, says Galatar, but ‘the true power of my gift is in the giving’. He who shares his power with a worthy ally increases his own strength tenforld; by aiding your Quest thus I ensure the safety of my own people as well as yours.

The elves can also pinpoint the location of the wizard's tower, so that the adventurers may set out for a final confrontation. Before they go, Galatar warns them not to be overconfident. The Amulet of Power will protect them from Spells of Command, but not from other Magick... and certainly not from the dragon. Moreover, they are reminded that they are now instruments of Landor, and should think twice before doing any deed that Landor would deplore... for he is capable of a prolonged and terrifying haunting if not satisfied with their conduct. With this final advice, Galatar wishes them well and speeds them on their way. The final stage of their quest is now begun.

The Gamemaster should encourage the player-characters to return the Amulet of Power to the elves of Galatar if and when their quest is successfully concluded. That will earn them high favor amongst these Elder Folk and demonstrate their honesty and trustworthiness. In game terms, Magick items of such power may not be in the Gamemaster's plans for the party's future adventuring.

The Final Confrontation

The last portion of the adventure must necessarily be left fairly open-ended, since characters will have a wide range of options in their approach to the basic problem. This chapter merely provides some basic guidelines as to what the group might be able to accomplish, and what might happen to them along the way.

Journey to the Tower

From the elves of Galatar the party has learned the site of their destination, a ruined tower standing in the midst of the Withered Moor. The elves know it as Haldin Ator, the Guardian's Tower, a relic of the Age of Chaos and the wars with the Necromancers of Zingrod to the North. In Landor's time, it was known as the Wizard's Tower, and was the site of his researches into the Magical Arts. After his death, a werewolf clan inhabited the place, and it was called the Were-Wolf's Tower, and was known as a place of evil and danger. By any name, it is now a dreaded place, never visited, rarely even approached.

The journey to the Wizard's Tower is not a long one, and may be conducted in much the same manner as for the previous journey overland. Encounters are rolled at random, as previously. There is no sign of Malichtharn or the dragon until they have already entered the moor and are within sight of the tower itself.

Temptations

As they cross the plain, one of the party will suddenly become aware of a shadow overhead — the shadow of the great dragon. It does not attack just yet; attacks against it with archery are turned away by magical protection (arrows consumed by fireballs, etc.) as the dragon sweeps overhead and lands in their path. Then, and only then, the group realizes that Malichtharn is riding the great beast like a mahout. When the dragon lands, Malichtharn steps to the ground. The party hears him utter a command to the dragon to remain still until told otherwise; they see the beast give him an evil, malignant look, but otherwise make no move.

Malichtharn will step forward, hands upraised in a gesture of truce. He will call for a parley; chivalrous characters would naturally respect this parley and refrain from attack. The wizard begins to speak; though he is doing his best to be persuasive and charming, there are no magical overtones able to get past the protection of the amulet. Thus, the characters are perfectly free to listen or to ignore the wizard, as they desire.

Malichtharn will admit to his scheme freely, claiming that it is the only way that he can unearth a trove of Ancient Lore which, in the long run, will do more to protect the humans of the Glen than any of the Lords or Knights now pledged to that protection. He is willing, he says, to spare the party and give them valuable rewards if they will aid him in his task (by acting as additional witnesses to his story). To a magick user in the group, he offers access to the spells he, Malichtharn, has learned and recorded. To a warrior he promises that the story which is ultimately told will tell how Malichtharn's magick was instrumental in finding and tracking the dragon and the lost Princess, but it was the bold warrior who actually dispatched it... which would earn him vast honor, experience, and social advancement. And the wizard promises all access to the dragon's horde, with all the wealth they could dream of, if they will cooperate with him. All they must do is to take a solemn oath to obey only Malichtharn, and turn over the Amulet of Power that makes it impossible for him to be sure of their loyalty to his cause.

Hopefully the characters are made of stern enough stuff to resist the wizard's offer (or they are afraid he will prove treacherous, or that the shade of Landor will haunt them). If they decide to follow the wizard, they should be allowed to profit for a time, but the stage will be set for later adventure situations in which they should learn the dangers of betraying the faith in this fashion! More likely, though, the characters will refuse the offer.

Malichtharn's offer will be made in full hearing of the dragon, and the wizard will make it plain that Tersonius Vintrix is but a tool which he will cast aside when he is ready; he leaves no doubt that he will have the beast killed. The dragon is plainly infuriated and raging, but to no avail. He is under a spell of The Great Command which makes resistance impossible.

If and when the adventurers refuse Malichtharn's offer, the wizard will spring back with surprising quickness, with parting words of *'The choice is yours... and you have chosen death!'* Then he speaks simple orders to the dragon. *'They are yours. Get rid of them. Then return to the tower.'* Again he utters a teleportation spell, and vanishes.

The Dragon

The adventurers have two choices in dealing with their outsized opponent. The obvious way is to play Beowulf, and kill the beast (Beowulf died in that fight too, but you cannot make an omlette...). They have the shield and the

sword, and the Amulet protecting them from the dragon's stock of Commands. The battle would be a fierce one, but they might win.

A much more enlightened approach, however, is to treat the dragon as a potential ally, not a victim. Though bound by the wizard's Command, the dragon's mind is still resisting, and his plight is fairly plain. And the Amulet of Protection is capable of breaking a victim free of such a command. The snatch of verse composed by Landor and passed on by a dwarf earlier in the adventure points up the fact that the dragon, in its own fashion, is honorable. If Tersonius Vintrix makes a promise, the dragon will keep that promise faithfully.

Thus the adventurers might choose to make a deal with the dragon. They can give him the amulet, freeing him from the wizard's power and giving him a chance to seek vengeance on Malichtharn. But of course they must get some guarantees in return. (At a minimum, they should persuade the dragon not to incinerate them out of sheer, pent-up frustration, not to make a snatch for the captive princess, and, hopefully, to leave Barrisglen alone. Other terms, such as access to treasure or permanent departure by the dragon from the neighborhood might also be extracted).

The dragon wants to be free of Malichtharn (and certain death) very badly — badly enough to meet almost any terms. Giving up even a scrap of treasure might be a bit much even under these circumstances... he might be willing to risk incinerating the Amulet by accident, thinking that, with luck, he could get rid of these nuisances and still acquire the protection to deal with the wizard — the dragon is no fool! But if fairly dealt with, he will deal fairly in return.

Now the problem with all this is that negotiations of this sort take time... And Tersonius Vintrix is under orders to take care of the party. That means that the adventurers may have to negotiate while doing their level best not be be barbecued. To conduct this type of negotiations, there are certain limits which must be observed for a degree of realism. The characters' efforts to converse with the dragon during a fight will reduce that character's efficiency in combat if too much attention is focused on talking instead of fighting.

A character may speak or listen to five sentences in a combat turn without ill effect. For example, a character may say two sentences, and listen to a reply of up to three sentences, and still fight at full capacity. A 'sentence' is a reasonably fixed concept, which the Gamemaster is responsible for setting limits on. It represents a single coherent thought or idea. One word sentences — Yes, Now, What? and so forth — should not count. Otherwise, it is up to the Game-master to rule when a character has used up his quota of speech for a given round.

Additional conversation in a given round is possible, but each sentence spoken or listened to reduces a character's allotment of Blows by one. This makes the character less efficient on attack and defense. The dragon is not governed by these rules, he may speak and listen as much as desired without ill effects.

It should be emphasized that listening is as important as speaking. If the dragon replies to a speech made by one of the characters, the Gamemaster should say as much as he feel the characters can listen to without penalty. Then he pauses and says *'He is still talking, but it is hard to hear what he is saying. You will have to concentrate in order to hear any more... '* If the characters indicate that this is done, further sentences may be spoken, reducing blows available. If not, the characters will have to ask the dragon to repeat himself on the next round.

The Gamemaster should not be too literal or strict in imposing the procedure; make it seem as natural as possible. The point of the operation is to keep the characters in a certain amount of danger, and to force them to think fast on their feet while negotiating.

Once an agreement is reached, the Amulet of Power must be given to the dragon somehow — not an easy task. The most effective way to do this is to throw it so that it lands on one of the dragon's bony back ridges or so it can be caught by his talons; a soon as his skin comes in contact with the Amulet, one saving throw can be made each turn against the spell of command, using the dragon's normal resistance against The Great Command. These throws are made until the spell is broken or the Amulet is no longer in contact with the dragon. Until the spell ends, the dragon continues to attack. Once it is broken, the dragon is free, and will abide by whatever agreement was made with the characters thereafter. (The dragon will abide by the letter of the agreement, exactly... that is why it is very important that the group carefully establish, in advance, the terms of the deal. Once the dragon is on his own, there is no further negotiating, and a flaw in the deal could be costly to the adventurers!

After the Battle

If the adventurers have been smart, the dragon will be able to do the dirty work of cleaning out the wizard for them. In this way, they set the two really dangerous enemies against one another; this is the only way that characters of low or average experience can hope to complete the quest successfully (since either foe outclasses most characters by quite a bit).

In such a case, the dragon will take off in pursuit of his vengeance right away. If he has promised to spare the Princess (or help the party get her out of the tower), he will avoid an immediate rampage, since his full destructive powers would certainly destroy wizard, tower, and Princess alike. (If the adventurers failed to exact any promises about the Princess, her chances are not too good...).

If the dragon was slain rather than won over, the adventurers must confront Malichtharn on their own. While the Amulet does protect them from all Command spells, it is of no value against the rest of the wizard's magical arsenal — fireballs, detection spells, illusions, etc. This means that a final assault on the tower will still be quite dangerous. Luckily, the wizard will not wish to harm the Princess (she is still the key to his successful completion of his scheme); he has no such compunctions about the adventurers, however.

Because the exact situation is so vague, creation of the actual resolution is largely up to the Gamemaster. Virtually any reasonable solution may be used, from rescue of the Princess by the dragon prior to an all-out duel with the wizard to a desperate raid on the tower by the adventurers to set her free. The Gamemaster may make the resolution as simple or as complicated as he sees fit.

The End of the Quest

The adventurers must accomplish certain key goals to end the adventure successfully. As has been indicated, the methods used can vary widely, but these specific achievements should be met.



The Princess

Princess Rowena, when freed, will be in the grip of a spell of mesmerization which must be lifted, for she truly believes that Malichtharn has saved her from the dragon, and that the wizard is her only ally. The spell can be ended by a character who also knows mesmerism, or by contact with the Amulet of Power (if the adventurers still have it -- the dragon is unlikely to give it back!). If need be, Galatar's elves can be sought out, for Galatar can lift the spell even if none of the adventurers can.

All characters (not just knights) should receive experience points and honor for the rescue of the Princess.

Princess Rowena must, of course, be escorted back to Gateway Hill; travel and encounters are handled as before, with further opportunities for distinction along the way. The Gamemaster may wish to create further interesting situations for future campaigning by having the lady fall in love with one of her rescuers. Since she is betrothed to a prince in distant Starn, this love is doomed (in the classic tradition of Lancelot and Guinivere), but could be the basis of other adventures and incidents.

The Wizard

Malichtharn should not be actually seen to die. He is a useful villain, and return engagements could be very interesting. If the dragon is in hot pursuit, the wizard will at least be neutralized for awhile, but could return some day when the problem of the angry dragon lord is settled. If the Gamemaster prefers a clean ending, well and good, but a trace of doubt about the fate of the evil wizard is a good thing, especially if an ongoing campaign is undertaken.

The Book of Spells

Somewhere in the tower is Landor's ancient book. Landor bound it to the Tower with an obscure spell which will cause it to disintegrate if removed from the confines of the tower for more than a day. Thus, Malichtharn cannot take it with him if he escapes. The adventurers should see to it that the book is destroyed if they are to satisfy the shade of Landor. If they carry out his wishes — and this includes results such as complete destruction of the tower by the dragon or the taking of the book by Malichtharn in his flight regardless of the spell — Landor will return the next night to express his satisfaction with their help.

Should they fail to carry out the task, he will return to remind them of it.

The Dragon

Tersonius Vintrix should be left unable to cause trouble for Barrisglen ever again, either through a solemn promise as part of the deal to free him from the wizard s power, or through the more permanent solution of slaying him. If the adventurers fail to accomplish either, they will find his depradations worse than ever within a short time of their return to the Glen.

If the dragon should be persuaded to leave the region land this might well happen if the wizard escapes, for the dragon will continue to seek him out until the wizard or the dragon is dead), the adventurers might be in a position to launch a later quest for his lair and the horde it contains. Because of the dragon s enchanted sleep, the horde is only that of a Mature Dragon — but this is still a great deal of wealth! Of course, if the dragon some day returns to his lair, there will certainly be trouble...

Other Considerations

The Gamemaster may devise other rewards as he sees fit, keeping in mind the need to steer a course between excessive generosity and disappointing stinginess. The rewards offered by the Duke for the return of the Princess should be kept within reason, and are subject to later ratification by the King. (Indeed, further adventures might involve a visit to the capital, political intrigue, and similar situations.)

The Dragon Lord should be treated not only as an adventure in itself, but as a springboard to further adventures as well. If this is done, Gamemaster and Players alike will find the background and other information contained here to be of great value in supporting many sessions of interesting C&S play.

NPC Profiles

The following profiles give information on the most important NPCs who might be encountered actively during the adventure.

THE WIZARD MALICHTHARN, Malichtharn is a Power Word Magick User.

EXPER LVL	EXPER AWARD	EXPER FACTOR	BODY LVL	FAT. LVL	PCF	MKL	PMF
19	4500	72.5	21	22	24	14	59

General Characteristics:

DODGE: 05/26	DEX/20 = CR/19
CON/10 = CR/10	STR/10 = CR/08
WIS/16 = CR/13	IQ/25 = CR/18
BV/26 = CR/19	APP/16 = CR/13
FER/21 = CR/20	CHA/31 = CR/19
PIETY: 06	Height: 6 feet
Weight: 148 pounds	Carrying Cap.: 118 pounds

Spells:

Malichtharn, at age 66, has earned 780,000 experience points in the course of 19,710 days. He is MKL 14, Spell Casting Level 7, and Experience Factor 725, at Experience Level 19. His PMF is 59. As can be seen from these figures, the wizard s powers are great, for even after taking time to enchant his Focus, Malichtharn has had time to learn a large number of spells.

Definitely required spells are all Commands up to the Seventh Circle, and Teleportation. Virtually any other spell can be introduced at the behest of the Gamemaster, so long as it falls within his Spell Casting Level.

THE PRINCESS ROWENA

The Princess is a typical female NPC, as described in the NPC profiles of the basic game. She has an Experience Level of 5.

SIR WILLIAM

If the Gamemaster so desires, the knight Sir William of Gateway Pass might be introduced into the game. The rumor concerning his Quest for the dragon is intended more as a spur to the players than for anything else, and it would be easy to ignore him. (He never set out, he turned back after a fruitless search, he and his party shared the fate of Sir Roger, etc.).

However, he might be brought into play, too. Sir William could be introduced to save the day if the dragon got to be too much, riding in with lance at the ready to challenge the beast. Or the Gamemaster might introduce him after the party has enlisted the dragon's aid as a complicating factor. He might even be an innocent dupe of Malichtharn, after the player-characters are no longer under his influence. The chances and choices are entirely up to the Gamemaster.

Sir William is an Average Knight of Experience Lvl. 15, as per the basic NPC profiles. He is accompanied by a force of one Squire, two Sergeants, ten Men-at-Arms, and ten Yeomen-at-Arms. Their intervention could have a major impact, one way another, and the Gamemaster should only use them if he feels they are definitely necessary.

The Tower

First Floor

The entry level to the tower is actually where a normal second floor would be found. The first eight feet of height of the tower are made up of solid rock and the entry level is reached by an outer stair-way to the doorway. The ground level is also surrounded by a plinth. Note that stairways are indicated by shading, as is the unusable area above a stairway which is the opening in the floor above to allow entry by use of the stairs.

There is a reliable well and ample stores of various foodstuffs kept on the first floor of the tower. It is apparent from the state of repair to the stairways and relative cleanliness of the tower as a whole (inside) that the wizard has prepared his hideaway with care and an eye to comfort while in the wilds.

Second Floor

It is here that the wizard makes his living quarters. The furnishings are simple and utilitarian. A simple platform covered with rugs to serve as a bed, a good-sized table surrounded by comfortable cushions, and shelves along the walls for storage of both personal belongings and books and scrolls. A search here will not reveal Landor's Book of Spells as this volume, along with those materials used in the research of Malichtharn are ready for reference on the floor above.

Third Floor

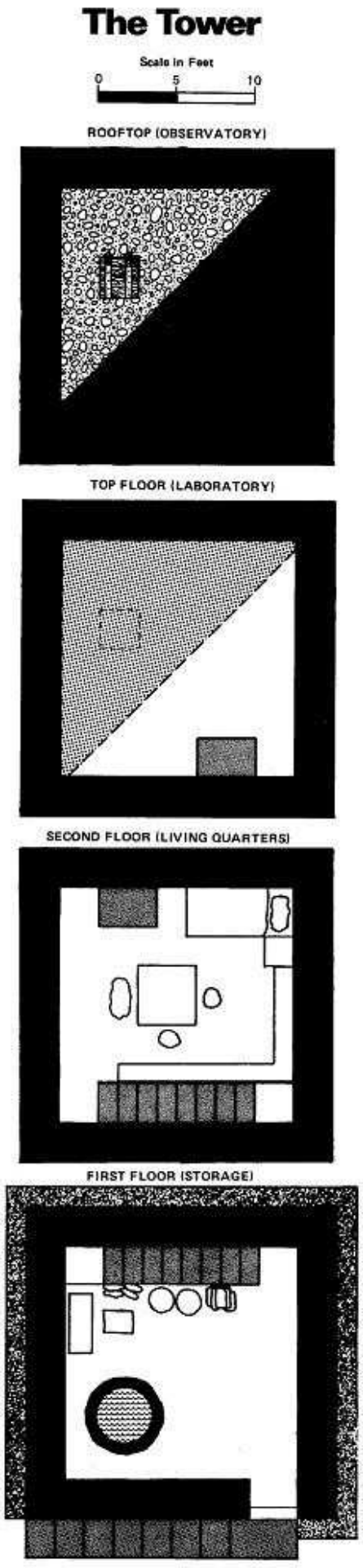
This is the typical wizard's laboratory or inner sanctum. It is here that Malichtharn indulges in his researches in the arcane arts. This level of the tower is equipped as one would expect of the most important lair of a major delver into magick. Near some recent research materials will be found, open, the book of spells which is of such concern to the shade of Landor.

The laboratory is actually some two stories tall for an area of half of its floor space. The lower part of the ceiling is indicated by light shading. In the lower ceiling is a trapdoor (indicated by the dashed line) which leads to the rooftop balcony which has been used by both Landor and Malichtharn as observatory for consulting the astrological signs in the heavens. A simple ladder leads from the third floor to the rooftop trapdoor and the door itself cannot be locked.

What, if any, spells or traps the wizard has prepared is left to the Gamemaster. It should be remembered that Malichtharn will not expect the heroes to survive their encounter with the Dragon so that there is no reason for him to have prepared any special welcome. He relies upon the reputation of the tower to maintain his privacy.

The Dragon

Tersonius Vintrix is an Old Dragon, now 470 years old. Statistics are given below.



Age: 470 years IQ/18 = CR/15

Length: 48 1/2 feet WIS/16 = CR/13
Weight: 14,550 Dr. FER/20+ = CR/20
Damage: 296 points Spells: 3 levels of Command Spells
Experience Factor: 49

Hit Values	Weapons	Blows
+09/+45%	5 x WDF MGC Giant Claws	5/turn
+09/+45%	5 x WDF MGB Giant Fangs	2/turn
07/35%	Tail Bash 'H': 2d10 points of damage plus automatic bash for 10 + 5d6 feet.	2/turn
12/60%	Fiery Breath: Cone sixty feet by ten feet, with 10 + 7d6 points of damage; with Dodge possible. Maximum of ten blasts are possible.	
15/75%	Acid Venom: If bitten, a 15%75% chance exists (-01/-05% per AC of victim) of sustaining ld10 points of burn damage.	

Armor Class and Vulnerability

AC/12. Vulnerable spot over the heart at AC/7. In each turn in which the dragon is using his claws/fangs, or is flying overhead, there is a 05% chance plus 02% per Experience level of his chief opponent that he will expose his vulnerable belly once. A Critical Hit = a mortal blow if struck with a stabbing/thrusting weapon or a slashing sword. The dragon will take one to ten turns to die, and cannot move more than seventy-five feet per turn, but is still able to fight until death.

See also section Dragons and Dragon Lore, in the basic rules in Book Three.

The dragon's attitudes and probable behavior are covered in several sections of this adventure.

Magical Items

There are four key magical items in this adventure. Information on each is presented below.

The Sword

Glandorian is a Bane Sword forged a hundred years ago by dwarves outfitting the expedition of Sir James of Glensmouth, who set out on a Quest to overcome the dragon Salandius Marex, who was preying on the distant colony of Cairnmount. Sir James covered himself and his sword with glory, but was later slain in battle with the water-troll Krarg. His son recovered the blade, and it has remained in the family ever since. It has a distinguished history, and is frequently considered the masterwork of the dwarf weaponsmith Harald Hammersword; one of the greatest of the dwarf artificers of his day.

The sword has the following information for game use:

Type: +10 Dragon's-bane sword
IQ/10 = CR/07
WIS/8 = CR/05
PIETY/18

Spells

DETECT ALIGNMENT, DETECT INFLUENCE, DETECT OBSERVATION, DETECT ENEMIES, DETECT INVISIBLE, DETECT DRAGONS*

* This new 'spell' causes the sword to leap from its sheath on its own accord when a dragon is detected. The PMF of the artificer, 50, is used to determine the range for this and all other spells.

The sword will instantly slay a dragon on obtaining a Critical Hit, with no thrashing around afterwards on the part of the slain beast. It has a 10% chance of melting away from the blood of the Dragon in 1dlO turns.

See also Section Weaponsmith Artificers, for additional information on this and other swords. Glandorian is treated as a Knight's Broadsword for all ordinary purposes.

The Shield

The dwarven shield obtained in the course of the adventure is treated as a Type I Shield. (Its size is actually rather small when used by a human, but its construction makes up for this.) It is a +5 Magick Shield. It completely stops the fled, breath of a dragon, but, being small, may not provide full protection; when the breath weapon is used, there is a +05/+25% chance that 1/4 the usual damage will leak through the defense.

The Amulet of Power

The Amulet is an ancient talisman which will completely protect the wearer and others within ten feet of him from all spells of Command. The exact nature and function of the amulet is discussed in appropriate sections of this adventure, which should be referred to as needed.

Landor's Book of Spells

In addition to his own arsenal of spells, Malichtharn controls the ancient, enchanted book which holds the spells of Landor, the wizard. Because of a powerful spell placed upon it, the book cannot be re-moved from the Wizard's Tower for more than a single day without being utterly destroyed. Therefore, Malichtharn cannot carry it with him for extended periods of time, and is not quite so powerful away from his tower as when he is in it, with the Book near at hand.

The spells Landor has collected include all spells of Command up to the 10th Circle, all spells of Detection, Communication, and Transportation, and Illusions to the 8th Circle, and Ancient Lore to Level 2. All of these are available to Malichtharn or any other magick user who can read the spells in the book. As the book will almost certainly be destroyed in the course of the adventure, more information is not really needed.

Encounters

There is a constant chance that encounters will take place in the course of the party's journey. Encounters should be checked six times each day (once every four hours), for the following time periods: Early Morning, Late Morning, Early Afternoon, Evening, and Night.

The chances of an encounter taking place depend upon the terrain being travelled through. The first step in the encounter process is to determine that terrain, using the terrain of the hex currently being passed through or occupied as a basis. A percentile dice throw on the Terrain Table, cross-indexed with the hex terrain type, will yield the exact nature of the terrain being passed through. This may be done as often as once per hex entered, or as infrequently as once per four-hour period, depending upon the Gamemaster's desire for detail. (When several hexes are entered over the course of a four-hour time frame, and terrain types vary, the Gamemaster may determine the nature of the terrain to use when making this roll.) The terrain roll is useful in adding additional color and variety to the flow of the game, and for this reason frequent rolls are encouraged.

Once the terrain type is known, the chance of an actual encounter is determined. The Encounter Chance table is consulted for this information. Cross-index the time of day with the terrain type already derived. The numeric range gives the roll on percentile dice for an encounter to occur during that portion of the day.

The next step determines the nature of the encounter. In this step, the terrain type is cross-indexed with the general category of being which might be encountered — people (including Men, Elves, and Dwarves), Small Animals, Large Animals, and Monsters If an event is to occur, percentile dice are thrown and the result is read across for the terrain type.

The entries are subdivided according to general time of day — daylight (Late Morning, Early Afternoon, Late Afternoon) and darkness (Evening, Night, and Early Morning); read the numbers which correspond to the appropriate time of day, as shown.

Once the nature of the encounter is known, it is up to the Gamemaster to go further in defining the specific details of the encounter. Listings are provided which list specific people, animals, or monsters which might be used, but no die rolls are listed. The Gamemaster should choose an appropriate entry from the list, determine what the circumstances of the encounter are, and proceed from there.

It should be noted that not every monster and legendary beast or being discussed in Chivalry & Sorcery appears on these lists. They reflect the nature of the world as envisioned by the author for this particular C&S setting, rather than the broader game listings intended to cover the widest spectrum of available beasties possible. However, individual Gamemasters should feel free to throw in other types of encounters to suit their own campaigns.

When an encounter occurs, it does not automatically indicate an attack or battle situation. An encounter may only mean that tracks are found, or that sounds are heard in the distance (a howling wolf, or a snarling bear, for instance). Even an encounter of a normally hostile sort (a roving band of goblins, for example) might turn out to lead to negotiation rather than to instant combat, as the Gamemaster sees fit. For a discussion of this, the Gamemaster is strongly advised to see the essay Monsters Are People Too, by Edward E Simbalist.

TERRAIN TABLE

Present	Hex Terrain Type								
Terrain	Road	Trail	River	Glen	Open	Waste	Rough	Forest	Mountain
Farmland	—	—	—	01-45	—	—	—	—	—
Meadow	01-15	01-15	01-45	46-55	01-50	—	01-25	01-10	01-05
Hills	16-25	16-25	—	56-70	51-60	01-15	26-55	11-15	—
Orchard	—	—	46-47	71-75	—	—	—	—	—
Grove	26-35	26-40	48-60	76-77	61-70	—	56-65	—	06-10
Light Woods	36-40	41-50	61-75	78-90	71-80		66-75	16-45	11-20
Dense Woods	—	51-55	76-80	91	81-85		76-80	46-85	21-25
Ford	—	—	81	—	—	—	—	—	—
Pool	41-42	56-58	82-84	92-93	86-88	16-20	81-82	86-87	26-30
Lake	43-44	59-62	85-88	94	89-93	21-25	83-84	88-90	31-35
Stream	45	63-65	89-90	95-96	94-95	26-30	85-88	91-95	36-40
Barren	—	—	—	—	—	31-90	—	—	41-60
Trail	—	—	91-95	97-00	96-00	91-00	89-00	96-00	61-70
Impassable	—	—	—	—	—	—	—	—	71-00
Other	46-00	66-00	96-00	—	—	—	—	—	—

How to Use the Table:

Find the basic hex terrain type. (When more than one is appropriate, use the listing furthest to the left.) Roll percentile dice, and read the numbers down through that column. The specific terrain type is listed across from the percentile roll. 'Trait as a result indicates a trail not shown on the map is present; this may be anything from an animal track to a dirt track, at the Gamemaster's option. 'Other` indicates that another terrain type present in the hex should govern; roll again on the next appropriate column. A ford is automatically present where indicated on the Gamemaster's version of the map: rolls in other hexes may yield an unmapped ford which can be noted for later use.

ENCOUNTER CHANCE TABLE

Present	TIME OF DAY					
Terrain	Early Morn.	Late Morn.	Early Aft.	Late Aft.	Evening	Night
Farmland	01-20	01-45	01-55	01-50	01-25	01-20
Meadow	01-30	01-40	01-50	01-40	01-40	01-30
Hills	01-25	01-30	01-30	01-30	01-30	01-25
Orchard	01-15	01-45	01-55	01-50	01-20	01-15
Grove	01-30	01-35	01-40	01-40	01-35	01-30
Light Woods	01-40	01-45	01-45	01-45	01-40	01-40
Dense Woods	01-50	01-50	01-55	01-55	01-50	01-50
Ford	01-25	01-30	01-35	01-35	01-30	01-25
Pool	01-45	01-40	01-40	01-40	01-50	01-45
Lake	01-40	01-35	01-35	01-35	01-45	01-40
Stream	01-35	01-35	01-40	01-40	01-40	01-35
Barren	01-50	01-20	01-15	01-15	01-20	01-50
Trail	01-20	01-30	01-40	01-40	01-30	01-20
Impassable	01-10	01-10	01-10	01-10	01-10	01-10
On Road	01-30	01-40	01-50	01-50	01-40	01-30

NATURE OF ENCOUNTER TABLE

Present	People		Small Animals		Large Animals		Monsters	
Terrain	Day	Dark	Day	Dark	Day	Dark	Day	Dark
Farmland	01-75	01-10	76-90	11-75	91-00	76-00		
Meadow	01-25	01-05	26-75	06-75	76-95	76-95	96-00	96-00
Hills	01-10	01-05	11-75	06-70	76-95	71-90	96-00	91-00
Orchard	01-75	01-10	76-90	11-75	91-99	76-95	00	96-00
Grove	01-10	01-05	11-75	06-70	76-95	71-90	96-00	91-00
Light Woods	01-10	01-05	11-75	06-70	76-95	71-90	96-00	91-00
Dense Woods	01-05	01-02	06-70	03-60	71-90	61-85	91-00	86-00
Ford	01-10	01-05	11-75	06-70	76-95	71-90	96-00	91-00
Pool	01-10	01-05	11-75	06-70	76-95	71-90	96-00	91-00
Lake	01-10	01-05	11-75	06-70	76-95	71-90	96-00	91-00
Stream	01-10	01-05	11-75	06-70	76-95	71-90	96-00	91-00
Barren	01-05	01	06-70	02-60	71-90	61-85	91-00	86-00
Trail	01-50	01-10	51-85	11-75	86-99	76-95	00	96-00
Impassable	01-03	01	06-70	02-60	71-90	61-85	91-00	86-00
On Road	01-60	01-15	61-90	11-75	91-99	76-97	00	98-00
Elven Woods	01-30	01-20	31-85	21-75	86-00	76-99		00

Any land within the Glen other than Farmland undergoes a DM—5 on all rolls.

'Elven Wood' is used for any encounter in any terrain within an area indicated as an Elven Wood on the Gamemaster's Map.

ENCOUNTER LISTS

PEOPLE
In the Glen
Men: almost any specific types may be encountered, according to the circumstances of the encounter.

Beyond the Glen
Men (rarely)
Dwarves
Elves
Gnomes

In Elven Woods
Elves (only)

SMALL ANIMALS
In the Glen (only)
Domesticated Cats
Domesticated Dogs
Domesticated Falcon or Hawk

Anywhere
Badger
Bats
Birds (any) Fox
Hare/Rabbit
Hedgehog
Lizards
Otters
Porcupine
Rat
Skunk
Squirrel
Vipers (small)
Weasel
Wild Dogs

LARGE ANIMALS
In the Glen
Domesticated Boar
Domesticated Cattle
Deer
Horses
Female Deer

Beyond the Glen
Black Boars
Brown Bears
Grizzly Bear (1)
Great Boar

Wild Boar
Wild Pigs
Wild Cattle
Deer
Stag Deer
Great White Stag
Female Deer
Great Stag
Great Dire Wolves
Dire Wolves
Small Dire Wolves
Timber Wolves

MONSTERS & LEGENDARY BEASTS
Great Eagle
Roc
Mammoth (treat as Indian Elephant)
Giant Spider
Lycanthropes
- Werebear
- Wereboar
- Werewolf Wyvern

Unicorn
Trolls
- Mountain Trolls (mountains only)
- Wood Trolls (forests only)
- Water Trolls

Goblins
- Kobolds
- Goblins
- Hobgoblins
- Gnolls

Ogre
Undead
- Ghouls
- Vampires
- Wights
- Wraiths
- Ghosts



Travel in the Unknown

The Gamemaster in The Dragon Lord is provided with a complete map governing the terrain over which the Quest takes place, and knows exactly where everything is at all times. The adventurers are unlikely to have such a wide knowledge; it is rare for a group of humans to venture out of the Glen, and knowledge of the land beyond is sparse.

To simulate this, a separate map is provided for the use of the players. It is recommended that the Gamemaster obtain photocopies or other duplicates of the map before play begins, so that players can be permitted to draw on their map without marring the original for future use. The Players map shows only those portions of the region that are known... i.e. the Glen, up to the region just beyond Gateway Pass. The remainder of the map has been left completely blank.

Some portions of the map can be filled in as a result of gaining information from those who are familiar with the region. If an NPC guide is available, the Gamemaster should fill in some salient points — perhaps the course of the river or major landmarks in a specific area. If information on the dragon's lair is given by dwarves encountered in the course of play, an approximation of the Stream of Fog, from origin to the point where it flows into the river, may be penciled in. These second-hand bits of information need not be accurate, however.

The only way to be certain about anything is to see it in person. When the party is in any particular hex, they may see up to three hexes (about nine miles) away. However, they must make clear that they are looking before giving any firm information, and the Gamemaster should do nothing more than describe terrain within three hexes (—There is a forest off to the northwest — for example), unless the group is actually going to take time out for mapmaking.

Mapmaking takes an hour's time (counting various elements of setup and preparation). It permits the characters to sketch in terrain detail on the map, as indicated by the Gamemaster, up to three hexes away in every direction.

Observation can be limited by the nature of the terrain; it is hard to see across something of higher elevation. Terrain features occur in the following descending order of elevation:

- Mountain ridge line
- Mountain hexes
- Hill hexes
- Forest hexes
- Open and Waste hexes

In most cases, a character can see over all hexes of equal or lesser elevation. Characters in forest, however, cannot see over adjacent forest. A character may see up to the blocking terrain type, but no further than the first hex. A character can see something of higher elevation behind an obstacle (hills beyond forest, mountains beyond hills, etc.).

The range of observation is one hex further in hill terrain, and two hexes further in mountain terrain. In forest terrain, the maximum range of observation is into the next hex, regardless of elevation.

Characters may always record the terrain types of hexes actually passed through, without actual mapmaking steps.

Fords, structures, and other points of interest are recorded only as they would logically be discovered. Thus, a ford would not be noticed unless it was discovered by characters attempting to cross a river or stream. If characters wish to cross, they must find a ford (the rivers are high-banked and swift-running, generally); they may proceed up or down river until they discover a suitable ford.

Forests

Forests in the wild are generally treated with some caution. There are mysterious stories told by wayfarers of the terrors to be found in some forests. These terrors are quite real in the Darkling Glades, a haunt of evil; the two Elven woods on the map are protected by, among other things, various spells of illusion which can cause uninvited strangers equal confusion or terror. The nature of woods will not be readily apparent, and adventurers should be advised against venturing into any wooded area unless they are actively looking for trouble. Should they stray into elf country, an Intelligence CR will allow notice of the oak, ash, and thron which are planted in clumps of three to mark the boundaries of the area. Encounters are rolled on the standard woods encounter tables, and almost inevitably result in dangerous encounters (DM+50); such encounters are phantom monsters produced by the illusion spells. If at any time the adventurers call out the correct words of greeting under such circumstances, the encounter will end immediately and the characters will be brought before the High Elf Lords of the wood for examination.

The maps may be retained and used for later quests into the unknown of the Gamemaster's creation, allowing a gradual acquisition of knowledge of the region as an ongoing campaign progresses.

Background

The information provided in this chapter is not actually essential to play of The Dragon Lord, but is highly useful in putting the adventure into perspective and establishing the foundations for an on-going campaign.



An Overview

The history of the world in which The Dragon Lord is set can be divided into four great Ages — the Age of the elders, the Age of the Heroes, the Age of Chaos, and the Age of Men.

In the Age of the Elders, the Elder Races — primarily the Elves and the Dwarves — held sway. It was a happy time, a blissful era of freedom, white magick, and eternal Spring. The Age came to an end, however, when an Elven Mage, Lastirinal, delved too deeply into the workings of his Arcane Arts. In the course of his research, which had already been condemned by the Elven Lords he accidentally burst the bonds which kept Horthmar, the Demon Prince, locked out of this world. Suddenly freed, the Demon Prince brought chaos and destruction into the world, and unleashed the darker side of the magical arts.

In a tumultuous conflict, Horthmar was banished from the world once more, but this time only temporarily. The interplay of magick and power changed the face of the world, and brought about the creation of many new races and beings, including Men, but also including the giants, trolls, goblins, and other brutish or evil beings of the world. Dragons, too, and even some of the lesser demons of Horthmar were set loose into the world.

The Age of Heroes saw the rise of Men. With the Demon Prince checked, the Elder Races and their human partners set out to restore something of the beauty and innocence of the previous age. Heroes set forth in the hope of vanquishing the creatures of evil that roamed the world, and it was an era of great deeds and valiant warriors. The Elders shared their ancient wisdom and power freely with Men, and it was discovered that some men could go far beyond their teachers in the practice of the Arcane Arts. Mighty wizards from all the major branches of magick sprang up, compiling their lore and constantly expanding their search for the secrets of the magical arts.

But, unlike the Elder Races, Man was the product of the inter-play of positive and negative forces, of white and black magick acting together. Most men partook more of the good, and were worthy partners to elves and dwarves in the fight against evil. Some, however, were cursed with a darker nature, and these fell prey to the evil of Horthmar, who, though he remained in the Nether Regions to which he had been banished, was now plotting vengeance on the world which had vanquished him before. The Age of Heroes came to an end as Evil awakened throughout the world; the black wizards, the evil sorcerers, the covens of witches, the necromancers and other users of dark magick arose to lead Horthmar's creatures — fallen Men as well as armies of goblins and other fell beings — in war against the Light.

The Age of Chaos resulted. Over a thousand years the wars lasted, with triumphs and tragedies on both sides. Horthmar was incapable of remaining incarnate in the world long enough to triumph completely... but, contrariwise, the forces of Light could only banish, but never totally destroy, the most powerful demons ranged against them.

The age-long war exhausted all the dwellers within the world. The Elder Races declined; the creatures of pure evil, too, seemed incapable of expanding their hold on the world. Men — flawed, mortal, dual-natured Men — adapted best, and where other creatures of the past age waned, men alone waxed stronger and more numerous. As the Age of Chaos drew to a close (more by fatigue than through any other cause), mankind was left in sole possession of much of the world, with only a few vestiges of the Elder Races and the other symbols of past ages still to be found within the kingdoms of Man.

A few regions, however, were havens for the legendary people, beasts, and monsters of the elder days. To these lands men traveled but rarely, and always in fear. Most memories of the Chaos were forgotten, but there was a lingering dread of the unknown, and a faint echo of the power and majesty of the Past. The new age, the Age of Man, was unlike its predecessors in many ways. Magick, once common, was now a rare and often feared practice. Men were far more concerned with the ordinary struggles of this world — the basic needs of survival, the political disputes between leaders and peoples, rivalries of faith — than with the age — old wars between Good and Evil.

The power of Evil had been broken again in the Age of Chaos, but only for the moment. The Demon Prince was only biding his time before again asserting his dominion, and his creatures could still be found — even among Men...

The North Kingdom

From before the dawn of the Age, Men have inhabited the island realm known commonly as the North Kingdom. Myth and legend recount the presence of men here during the Age of Heroes and the Age of Chaos, and it is known that caches of the Ancient Lore have been found by the mages who dwell in the realm.

The records of the Kingdom go back fifteen hundred years, to the beginnings of civilization on the island. In the early days, there were still monsters and creatures of evil in the land, but these were driven out as the people grew stronger and better organized. The nature of the island and the need for local protection and strength made feudalism inevitable, and even today, the King's power is far less than that of the Barons and other feudal Lords who hold lands throughout the island.

Three hundred years ago, men of the North Kingdom began to widen their horizons. Seafarers travelled to the west, where the mystical lands of the Silk Islands were discovered. Men also began to settle on the coasts of the grim, foreboding lands of Inzikar. In these mysterious lands, the men of the North Kingdom came face to face with the realities of the ancient tales of monsters and strange peoples, and, though the settlements remained, men did not venture far into the wilderness that lay beyond their seacoast holdings.

To the south were other lands of men; the Duchies, controlling the gateway into another mysterious stronghold of the Elder Days, the powerful and warlike Kingdom of LaFrere; the piratical sea-kings of Starn. Safe from immediate peril, the people of the North Kingdom were nonetheless a hardy breed, inured to hardship, strong in Faith, and bold in combat. For the most part, they recalled the Heroes of old, and, though they distrusted all that was strange, they won the grudging trust of the Elves and Dwarves who lingered near their settlements. Unlike hostile LaFrere and the frequently dangerous kings of Starn, the North Kingdom was a bastion of the Light returned to the world.

MAGICK AND FAITH IN THE WORLD OF THE NORTH KINGDOM

Within the North Kingdom, some knowledge of magick yet remains, though practitioners of the Arcane Arts are rare. Specific types of magick users to be found within the North Kingdom include most of those discussed in C&S, with the following specific exceptions:

Evil Priest*	Dance/Chant Magick
Covens*	Shaman
Necromancy*	

* These magical arts are practiced, but not openly; the other types of magick listed here are not practiced at all.

The Faith of the North Kingdom is fairly close to Christianity in nature, though it is more tolerant of some forms of magick. Horthmar, the Demon Prince, replaces Lucifer as the chief of demons (since his powers are the same... indeed, Horthmar, may well be Lucifer, known by that name only in the alternate reality of the

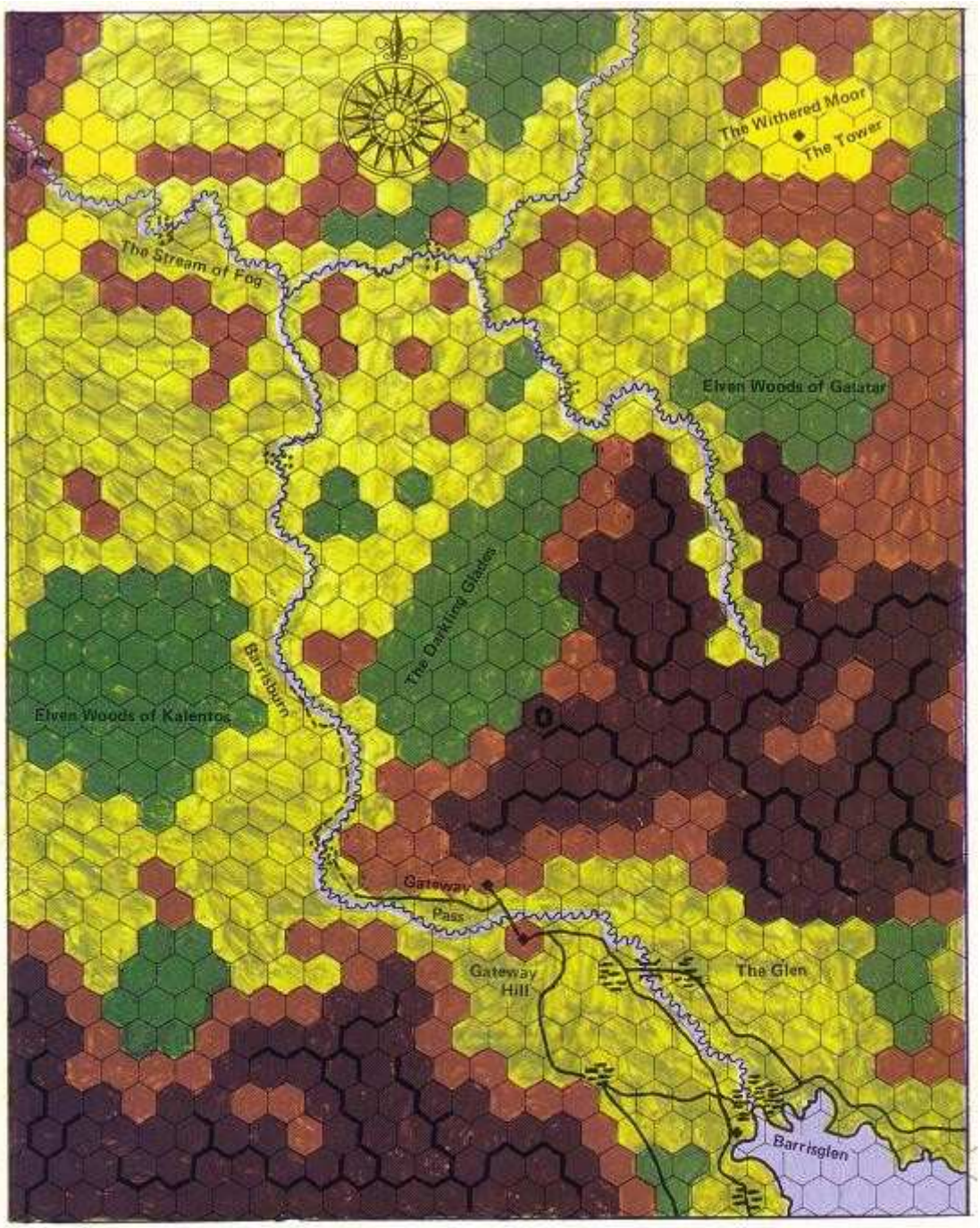
North Kingdom). Certainly the various lesser demons correspond closely to those discussed in Chivalry & Sorcery.

GAME MECHANICS

The North Kingdom can be assumed to be in the era of 'High Chivalry' and weapons and armor from this era are used. All other aspects of society are as discussed in the game rules. Within human-settled regions, monsters, legendary beasts, and intelligent non-human beings are rarely, if ever, found. Encounters with such beings are exceedingly rare. In settlements such as Barrisglen, there is regular contact with the Elder Races, though most folk can still live a life-time without ever meeting such strange remnants of past ages.

As far as Hobbits go, the author has chosen to deliberately omit them from this setting. Those who feel a desperate need to include such 'Tolkienesque' creatures are invited to restore them as desired. As a rule, the author has attempted to visualize the world of the North Kingdom as an independent entity, with obvious intrusions from fiction or non-feudal (i.e. Greek mythology and such) omitted. This does not, however, mean that individual Gamemasters cannot introduce these omitted items at their own discretion.



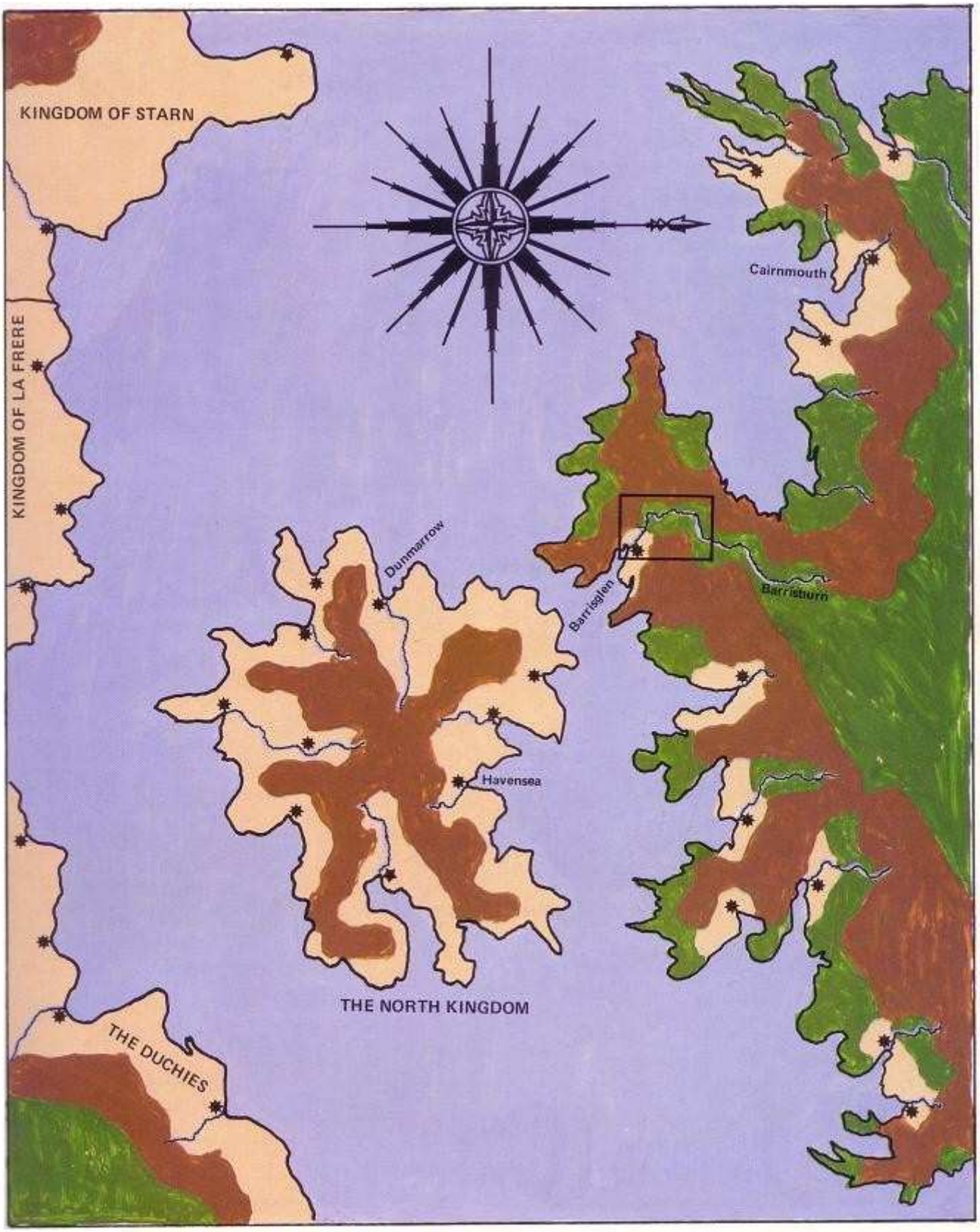


Ocean/Sea
Tower or Castle in Open Terrain
Town in Open Terrain
River with Bridge
River with Ford
Road through Open Terrain
Trail through Wastes
Rugged or Hilly Terrain
Mountains with Ridge Hex-side
Forest/Woods

Entrance to the Goblin Caves
The Dragon's Lair

GAMEMASTER'S MAP

One Hex Represents Three (3) Miles



THE WORLD OF THE NORTH KINGDOM



The Songsmith

The Songsmith is an adventure pack for use with the C&S game system. It is intended for a group of four to eight players who control characters of various types and a Gamemaster. This package also includes enough background to create an ongoing campaign based in the world of the North Kingdom, in which The Songsmith takes place, as does the previous C&S adventure, The Dragon Lord. This adventure can be used as an isolated adventure or within an already existing campaign.

The setting is the more recently settled lands, north of the North Kingdom itself. Beginning in Barrisglen, where The Dragon Lord left off, the adventure takes the characters by sea to Dwarvendale in search of the long-lost city of the Drarves, Khalezheer. Powerful help is available in this quest which requires knowledge of the hidden secrets of Khalezheer from the time-shrouded depths of the past.

Can the party reach Dwarvendale? Is the wizard Thuvalae all that he seems, and what dangers will be faced in the Lost City? It is a truly perilous quest, but the overall rewards make it worth all risks!

Introduction

The Songsmith is an adventure for Chivalry and Sorcery, FGU's role-playing game system. It is intended for play by a group of players (from 3 to 8 is ideal) under the supervision of a Gamemaster, who administers and interprets the rules and the flow of play. The players, and especially the Gamemaster, should be familiar with the basic rules to Chivalry and Sorcery; this adventure is based on the Second Edition rules to the game, but those rules differ for the most part in polish and format, rather than in content, from the first edition. Only a few minor problems will be experienced by those who use this adventure with the first edition rules set.

Various other Chivalry and Sorcery products are available, and almost any could be used in conjunction with this adventure. None, however, are essential; only the basic rules set is required for play. But some may find the C&S Sourcebook a useful addition, as it deals with a variety of interesting topics which can enhance the realism and excitement of this (or almost any other) adventure. Another potentially useful product is Bireme & Galley, which deals in detail with maritime activities and can be used to lend additional detail to the sea voyage which is part of this adventure. Finally, the Gamemaster may be interested in previous Chivalry and Sorcery adventure, The Dragon Lord, which, like this situation, takes place against the backdrop of the world of the North Kingdom. All of these products, as well as many other additions to the overall Chivalry and Sorcery collection, have a great deal of potential value to Gamemasters and players alike.

The Gamemaster should familiarize himself fully with the contents of this booklet prior to introducing the situation to the players. The adventure is laid out to permit the simplest possible development. After this initial section of general introductory material, the situation at the start of play is fully described in a short section of narrative, which may be summarized, read aloud, or passed around to the players so they can read it for themselves. From here, the material is set down in a logical sequence of possible events and actions, building to a climax and resolution. The remainder of the booklet is devoted to supplementary material of various types — rules and rules clarifications, descriptions of non-players characters, beasts, and similar items of interest, encounter tables, maps, background information, and so forth.

Because of the nature of role-playing, the Gamemaster may be called upon deal with situations outside the scope of the material provided here. It is impossible for one booklet to thoroughly explore every alternative, every possible course of action, which may be attempted by a group of players. Indeed, the better the gaming group, the more likely they are to hit upon unusual solutions or approaches not anticipated in the adventure description provided in the text. This is where the Gamemaster becomes an essential part of the role-playing process, taking the concepts presented here (the nature of the situation, the motivations of the NPC's, and the events that the player-characters do not necessarily know anything about) and interpreting the effect and the impact these may have on the player-characters who are engaged in activities not allowed for in this booklet. The Gamemaster must remain ready to change, create, or ignore anything here if in doing so the adventure can be made more exciting or more interesting to the group of players participating in a particular game or campaign session. Since the attitudes and interests of each group of players will be unique, this flexibility is an important tool for the Gamemaster. In effect, it is his responsibility to take the guidelines and suggestions outlined on these pages and transform them into a complete adventure which may, or may not, be similar to what has been created here. Nothing on these pages need be regarded as gospel!

Characters

The system for creating characters for Chivalry and Sorcery is complex, and is intended to provide characters tailor-made to suit a particular player's taste and interest. Because of the complexity and individuality of the system, it is not possible to provide complete pregenerated characters for the use of the players.

Prior to any use of the adventure, then, the Gamemaster should ensure that each player has a suitable character or characters. Such characters may be drawn from any of several sources. If the Gamemaster already has an ongoing campaign in progress, for example, this adventure may (with whatever modifications are necessary for continuity and campaign development) be made a part of the campaign, using the campaign, using the player-characters and backgrounds already established. But it is equally permissible for the players to create completely new characters for this adventure. It may even become the starting point for an ongoing campaign in its own right.

The composition of the player-character group is fairly open in this adventure. It is strongly suggested that a number of character types be involved, including fighters, thieves, and magick users — the talents of each of these character types are likely to be of use in the course of the game. Race and sex are up to the players, as are specific elements of character development.

It is also advised that the characters in the game be put through the prorating process, if they are created from scratch. The chief opponent in this adventure is a mage of great power and experience; this opponent will pose a challenge even to experienced adventurers. Pro-rating makes it at least possible to defeat this evil sorceror.

Beginning The Adventure

Once the characters have been crated and prorated, the background material in the chapter that follows may be presented to the players. Once this has been done, the adventure begins. The adventurers may decide upon the course of action they wish to follow, and may undertake whatever activities seem appropriate. The Gamemaster uses the later sections of the booklet to lend them, subtly, on a path which will bring them to the ultimate climax and resolution — if they are able to successfully reach that point through the use of the experience, skills, and abilities which the individual characters have at their command.



The Wandering Minstrel

He was a small man, shabby and unkempt, painfully thin and haggard from an uncertain living and the poverty of the songsmith's life. The minstrel had not shaved in several days, and his clothing was tattered and worn. A lute nearly as decrepit as the man himself was clutched in one hand, as the troubadour stood uncertainly near the door to the inn.

But it was his eyes that were most noticeable. They were the eyes of one who has seen wonders and horrors alike without measure ... the eyes of a man only barely sane, questing yet hunted, trapped but unfettered, capable of almost anything.

The minstrel shambled to the bar awkwardly, asking the innkeeper for a glass in exchange for songs to entertain the guests. But the innkeeper drove him off with cuffs and curses, and the ragged man recoiled, cringing, back towards the door. But as he stumbled away, the songsmith's muttered words where plain to those nearby.

'Gold... dwarven gold... why did I not take it when I had the chance? A mountain of gold, and all mine for the taking... they couldn't stop me... no one could stop me... no one would treat me this way... Gold... '

For the band of restless adventurers at the table against which the old man had stumbled, the words were intriguing. This ragged wanderer looked like a madman... but what if he had seen something, some sign of dwarven gold free for the taking? In the wilds there were many abandoned dwarfholds, given up as the Elder Races slowly died out or were displaced by the fell remnants of the Demon Prince's armies of the Darkness. Had this half-mad wanderer discovered such a place? Only by speaking with the songsmith could they learn the truth behind his words.

Ranalf The Songsmith

The ragged old man was pathetically happy to have strangers take an interest in him. Addressing the adventurers as if they were lords of the kingdom, rather than chance acquaintances at a rundown inn, he was more than happy to talk in exchange for food and drink, the first he had tasted in the two days since his arrival at the Barrisglen docks aboard a cramped merchant cog.

His name was Ranalf of Dwarvendale, a town located far to the north and east. Despite his wild and disturbing looks, he sounded sane enough, except for an intensity and passion in his voice as he spoke of Dwarvendale. The minstrel's home was built on the seacoast, between the water and the sheer cliff of Dwarvenspire Wall, a barrier ridge which divided the coastal lowlands where the Men lived from the high plateau of the inland wilds. Popular legend held that the wall was once, in the Elder Days, the site of a vast dwarvenhold, the renowned city of Khalezheer, where the dwarf lords withstood the ten-year siege of the Demon Lord Arzuraht and his evil hosts long before Men came to these ancient shores.

Few in Dwarvendale believed these ancient tales; many had searched, but none had ever found the Gates of Khalezheer or discovered a way into the reputed dwarfhold. There were relics of ancient habitation, such as the Endless Stairs which led from the base of the cliff to the top of the plateau, but these were now credited to be the work of men, not dwarves, and those who spoke of the old legends were scorned as dreamers or fools.

But the old legends were real for Ranalf the Songsmith. As a young apprentice, he had learned the words of the ancient tales of Khalezheer at the feet of his aged master; the Wall seemed to call for him, beckoning to learn its secrets, day by day and night after night, until the mysteries of the dwarnhold filled Ranalf's thoughts and dreams.

The Master Songsmith had died only a year ago, aged over a hundred winters, but still as wise and as strong in song as when Ranalf apprenticed to him years before. On his deathbed the Master taught Ranalf one last song, a part of the epic cycle of Khalezheer, the Song of Gateways.

'When the moonlight Stones are gleaming,
'In the Darkness Stars there seeming,
'Shine forth power of Light unending,
'Haven for the dwarves unbending,
'Speak the words at battle's end,
'Khanekheer ekh Zalethekhzend.'

Ranalf, as was the way of the songsmiths, memorized this last song of his Master, understanding little"of its meaning and wondering at the old man's reasons for repeating it now, as his life drew to a close. But it was a song of the dwarvenhold, and it gnawed at Ranalf. At last, one moonlit night, he found himself drawn to explore once again the Endless Stairs and the sheer rock walls of the great cliff.

Climbing the ancient stairs, Ranalf began to feel as if he were caught up in a dream. Everything seemed remote, distant, somehow unreal. And there ahead of him, as the Endless Stairs made one of their interminable turns at a narrow platform hundreds of feet above the dale below, Ranalf saw something. The stones there seemed to shine with a faint silvery light of their own, as if the moon above had somehow been imprisoned in them and allowed to faintly illuminate the ground. And there, as if by a miracle, Ranalf saw the shape of a vast doorway of silvery light, surmounted by nine starshaped, glowing rock beacon. Falling to his knees, Ranalf says, he spoke the words of the poem aloud in awe... and, suddenly, the rock between the silvery lines seemed to fade into mist, leaving a doorway into the side of the ancient cliff wall.

Ranalf's story is entrancing, compelling... and the adventurers want to know more. But the Songsmith stops his tale, an agony of doubt shading his face, and the questions of the band seem to fall on deaf ears. When he speaks again, his voice is a deadly monotone — the words those of a man in the grip of a nightmare.

It was Khalezheer, as he had always known it would be; dark tunnels faintly illuminated by the silvery gleam of glowing stones. Ranalf remembers corridors twisting and turning off into the darkness, stairs crumbling with age, and he has a memory of a vast hall filled with treasures of incalculable age and value. He also has memories of cold and fear, terror in the dark. Yet he cannot remember any details; the images are a confused jumble of scenes and events with no order, and much of what happened in those dark halls is, he knows, irretrievably lost. His next clear memory is of awakening from his life, presumably spent wandering the caverns; Ranalf cannot even remember how he got out. And no one in Dwarvendale would believe his tale; they looked upon him as a man gone mad, babbling of doors in the cliffside and treasure filled tunnels. Twice he took disbelieving townspeople up the stairs to the place where he had seen the door, once in daylight, and later (thinking that the snatch of song indicated that the doors could be found only in darkness) at night. In neither case could he find a trace of the door, and the story of his madness grew with each of these failures.

Ridiculed and losing faith in his own memory — could it all have been an evil dream? — Ranalf fled at last, spending his last few pieces of silver to take passage on a merchant cog. His money has brought him to Barrisglen, but his fortune has not changed. He is a desperate man, torn between the memories of wonder and a cold fear that makes him afraid that his sanity is gone and that the nightmare now has consumed him.

The Wizard

As Ranalf, in despair, finishes his story, one of the adventurers has a thought. Only a few days before, another strange wanderer entered the city, walking alone out of the heart of the Wilderness beyond the glen. Aged and worn with care, clad in robes of a deep sea blue, the figure had been familiar to everyone in Barrisglen, though none had seen him for a decade or more. He is Thuvalae, and he was known to be a great scholar and wizard, a master of the words of power and a relentless seeker of ancient knowledge. Thuvalae is known to have made a particular study of the Elder Races and their works in the course of his long quest in pursuit of the Ancient Lore. Could he not divine the truth in the Songsmith's confused memories, and help unlock the secrets of Khalezheer?

Ranalf is eager to seek out the wizard; as soon as Thuvalae's name is spoken, and his reputation as a scholar and magick described, the Songsmith fixes on this as the one way to help him solve his dilemna, to the exclusion of all other ideas or suggestions. The minstrel is eager to speak to the wizard, and insists that he be sought out at once.

Thuvalae is reclusive, and reluctant to speak to the band, but his attitude changes with a reference to Khalezheer. At once he invites his visitors to join him in his temporary lodgings, and listens to the Songsmith's story with rapt attention. As elements of the story come out, he nods silently, and begins to finger a milk-white, egg-shaped gemstone attached to a chain around his neck, which at his touch seems to glow with a light of its own.

Ranalf, in the midst of his story, seems suddenly to become aware of the gemstone. He breaks off in the middle of the tale, his eyes

locked on the oval, glowing shape. *'That stone — it was there. There in the dwarvenholdl You have been there!'*

The wizard holds up a restraining, calming hand. *'No... but this stone comes from the depths of Khalezheer, and if you have seen one like it, you have walked where no follower of the Light has trod since the Elder Days. And you shall walk there again, for Khalezheer holds a power that must be brought to light again — a power that can bring great good, or great harm, according to the use to which it is put. It is our task to find it, to bring the light again a power lost since the Elder Days that can change this Earth forever.'*

The Wizard's Story

The lost realm of Khalezheer was one of the greatest realms of the dwarves in the Elder Days. Within the caverns of Khalezheer, the dwarves reached the height of their power as artificers and smiths, forging magickal weapons and talismans of power for use in the war against the Powers of Darkness. The city reached the peak of its fame in the Age of Heroes, when it was, with Elven Leiliali and Solhan, capital of the realm of Men, one of the three Bastions of Light against Horthmar's evil. Not only dwarves, but also elves and men, lived in Kalizheer to study the arcane arts of the artificers, and it was from this collaboration of the free peoples that the greatest of all works of the realm was undertaken.

This was the forging of the three Talismans of Light. Conceived by an elven-sage, fashioned by the dwarensmiths, and consecrated by the greatest sorceror of Men of the Age, each talisman was created as a powerful symbol and tool of healing and good, to help the peoples of the Light heal the ills done by the Darkness.

Into each talisman were placed numerous spells of the Ancient Lore, now lost to all other knowledge. These spells, used by a wizard of sufficient knowledge and power, grant the user great powers of regeneration of people, animals, even plants. A single talisman can heal a mortally wounded being of his wounds. Used together, their powers are far greater, and it is theoretically possible that whole lands could be restored to beauty and life even after the most devastating disaster. The regenerative powers of these talismans, wielded together, are almost beyond imagination.

The stones were divided between the three peoples of the Light, as a symbol of the alliance between them; they were to be used after the powers of Darkness were banished to heal the wounds of war. But before the war ended, the talismans were dispersed in a manner none could put right.

The Elven talisman was consumed in dragon-fire, one of the only two ways known to destroy the talismans. (The other is to use a single stone for The Great Regeneration, which can bring a person back to life. The single talisman is destroyed by such an act, though two or more could restore life without damage to the talismans themselves). The fall of Leiliali to the Dragon Host of Verstis Turastalus resulted in the destruction of everything there, including the talisman — worn to the very end by the elven-lord Galanor Dragonslayer.

The Stone of Men was hidden by its last owner in a cache of the Ancient Lore; in his wanderings, Thuvalae recovered it, and now wears the talisman around his neck. He is slowly mastering its secrets. Soon he will be able to use the power of the talisman for its original purpose.

The Talisman of Khalezheer has been lost since the Great Siege. As the triumph of Darkness seemed imminent, the dwarves of Khalezheer sealed themselves within their underground city, concealing the entrances with magickal means. These doors could still be used, by those who invoked the dwarven name of God (Khanekheer); through these hidden doors, sallies against the armies of Darkness could be launched But only in the moonlight can the doors be seen, except by adepts of the spells of Illusion.

Khalezheer held out for ten years as the Age of Chaos drew to an end. But the dwarves could not escape, and none could come to their aid. And the evil outside the gates swelled; the defenders grew steadily weaker in the face of the spells and powers directed against them. At last the dwarves made a momentous decision; they sealed the secret doors for the last time, gathered in a single great chamber, and together drank a deadly poison, perishing — as they had fought — together. Their hordes of precious metal and forged goods remained locked in that mountain, unreachable, slowly fading from memory. The powers of Darkness were aware of the dwarven end, but still could not penetrate the enchanted defenses of the lost realm. And so all remains undisturbed, there in the depths of lost Khalezheer.

The Quest

The wizard knows the power for good inherent in the second talisman; with it alongside the first, he can do great works of healing and growth that will benefit all of the North Kingdom — and those members of the Elder Races who linger in the Wilderness, struggling to survive in a world which is but a shadow of the eternal Spring of the first days. Thuvalae wishes to set out to find the lost realm, if Renalf will guide him. The Songsmith, seemingly relieved to have found such aid at last, is more than willing.

Thuvalae appeals to the adventurers. Will they join him in his quest for the talisman? He will need the strength of youth to sustain him in his quest, which promises to be arduous. Honor, glory, and fame will come to those who retrieve the talisman... and the wealth of Khalezheer awaits, as well, the coming of adventurers bold enough to journey into the dark.

Riches, glory, the knowledge of the dwarves of yore and the awesome powers of the talisman — These were the incentives. Could any truly adventurous heart pass up the wizard's challenge?

Voyage to Dwarvendale

The first stage in the quest for the talisman of Khalezheer is to reach Dwarvendale, which lies many leagues away from Barrisglen. Given the dangers of travel through the untamed wilderness, the only real option available is to retrace the minstrel's route — to travel by sea.

It is entirely up to the Gamemaster to decide whether or not to recreate the sea journey to Dwarvendale in any detail. There is no reason the players cannot simply be told: *'After a voyage of several days, you arrive in Dwarvendale,'* and leave it at that. This is especially wise if only a single adventuring session is to be devoted to the play of this scenario.

However, it is equally possible to turn this adventure into a whole campaign, a quest in the heroic tradition; should the Gamemaster wish to do this, the various aspects of the sea voyage to Dwarvendale can be resolved in greater detail, and can be the subject of one or more sessions without the need to ever set foot on land. It would even be possible to interject other major adventures of the Gamemaster's devising into the flow of the campaign, diverting, hindering, or even helping the adventurers in their quest. Such adventures could stem from encounters at sea, or they could take place at various ports between Barrisglen and Dwarvendale.

In this adventure, only the basics of travel and encounters at sea are discussed; this material will be sufficient to enable the adventures to undertake this particular journey, and possibly to deal with a few specific encounters. More details on the creation of seafaring adventures and of battles at sea can be found in Bireme & Galley, a C&S supplement dealing with naval warfare from Egypt to Leptano; an upcoming adventure for Chivalry and Sorcery, The Pirate Kings, will also expand upon the basic information in this booklet and in Bireme & Galley to provide a more detailed look at seafaring from a strictly adventuring viewpoint, particularly as it pertains to adventures in the seas of the North Kingdom.

The Ship

Barrisglen is not a busy port, but ships do put in on a regular basis for trade; most of the ports clinging to the coasts of the Wilds provide for trade between the North Kingdom and the various hidden realms of the Elder Races, trade which benefits both sides greatly despite the fact that it is irregular and sometimes rather cautious.

The adventurers, acting on the instructions of the wizard, hire transport to Dwarvendale on the cog Piety, a small, cramped merchant ship which plies the northern waters on a regular basis. The terms of the transport call for 20 silver pieces per passenger to be paid for the voyage to Dwarvenhold. In addition, passengers are expected to provide their own provisions for an estimated four-day passage; if the passage takes longer than four days, additional victuals will be issued from the ship's stores.

In arranging for the passage, the adventurers will find that neither Ranalf the Songsmith nor the wizard Thuvalae have sufficient money to pay. Thuvalae, like most wizards found throughout the North Kingdom, holds himself above mere wordly possessions, except for those items necessary to his Art. Thus the adventurers can expect to support both the wizard and the Songsmith throughout their travels.

The cog Piety is fairly typical of small merchant vessels of the North Kingdom. A short, tubby vessel, it is designed to carry small loads of cargo on relatively short voyages.

A set of statistics are given below to define the capabilities and structure of the Piety: these stats are derived from Bireme & Galley. Notes indicate the nature of specific bits of data, where this is not readily apparent from the statistic description in the first place.

The Cog Piety

Type of Vessel:	Small Cog
Seakeeping:	Any sea area
Length of Waterline:	45 feet
Beam at Waterline:	18 feet
Draft:	5.0 feet
Displacement (unloaded):	30 tones
Freeboard:	4 foot gunwales
Structure*:	1/c (size no./structural strength)
Deck Type:	decked
Forecastle Height:	8 feet
Aftercastle/Poop Height:	8 feet
Crew:	10 (total)
Officers:	2(Captain, mate)
Seaman:	8 (crewmen)
Turning Radius*:	3/II
Masts:	1 mast
Maximum Sail Area:	1100 square feet
Light Breeze Speed:	2.0 knots
Good Breeze Speed:	3.9 knots
Good Wind Speed:	5.5 knots
Strong Wing Speed:	7.0 knots
Maximum Speed	8.5 knots
Provisions	300 person-days
Cargo:	30 tons capacity

*Used only in Bireme & Galley combat.

Provisions indicate the 'person-days' of food and water that can be carried on board; 1 person-day of provisions supports 1 man for 1

day at full rations.

Sailing

Travel at sea is subject to wind strength and direction. Sea voyages should be conducted on the basis of a series of four-hour 'watches;' all aspects of weather, encounters, movement, and other factors are checked each watch.

Weather

General weather conditions are checked every watch by rolling percentile dice, apply modifications for the time of day and the time of year (assumed to be summer for this adventure, unless the Gamemaster deems otherwise. See the weather table.

Wind Direction

Two six-sided dice are rolled when the voyage begins and compared to the wind table. Thereafter, every four hour watch, percentile dice are rolled to check for changes in wind direction. See the two Wind Direction Tables.

Wind Strength

The Wind Strength table gives the relative wind speed of the breeze. Roll percentile dice every watch, adding appropriate modifiers for season and weather conditions.

Speeds Under Sail

The actual performance of the Piety depends upon the wind speed and the wind direction taken together. When sailing, a course is set using the hex grid map of the North Kingdom's holdings. The wind direction and speed is also determined. The comparison between course and wind direction determines specific conditions of the ship's progress.

If the wind comes from the hexside towards which the ship is sailing , reduce the speed of the vessel for the given wind strength by half, representing the need to beat into the wind.

If the wind is coming from a hexside on either side of the planned course, the actual speed is 2/3 of the given speed for the wind strength.

Wind coming from directly astern pushes the vessel at full speed. If the wind is from one of the two hexsides adjacent to the hex astern, reduce speed by 10% to account for leeway which must be regained.

To calculate the distance traveled in any particular watch, determine the speed based on the wind strength, as modified by the direction factors discussed above. This gives the relative speed of the vessel for that watch; the distance traveled in that four-hour period is then found by consulting the Speed of Passage Table under the 'miles in Four Hours' column.

Each hex is 30 miles across; thus, when a ship has logged 30 miles, it moves one hex in its voyage. The gamemaster should keep track of the total distance covered as the need arises, and plot the vessel's progress. Every four hours, changes in wind and weather, and possible alterations in course, must all be considered.

Gales and Heavy Seas

When a Gale occurs, the cog has two choices — drop anchor in a sheltered harbor, or run directly before the wind. A gale lasts for 1d6 x 4 hours; during this time, the cog will be forced to make 11 knots speed in the direction the wind is blowing, unless it has been able to anchor in a sheltered harbor. The ship has very little control over maneuver in storm situations.

When seas run high, there is a good chance the vessel will ship water. The Heavy Sea Table gives the basic chance for the seas to be 'unfavorable,' and the amount of flotation damage taken from shipping water in a given period of time various conditions of weather.

The cog is not a particularly good sailor; it has 18 flotation points. Should the points of flotation damage exceed these 18 points, the vessel will sink within 1d6 x 1/2 hours. For every 2 points of damage, speed drops by 10%.

The pumps can be manned to reduce the effects of shipping water. Three men may pump out 1 point of water every hour; men cannot man the pumps for more than 2 hours, followed by 6 of rest. Once the damage exceeds the flotation rating, water cannot be pumped out.

WEATHER TABLE

Die Roll	Weather Conditions	Visibility
1-5	Dense Fog bank	20-60 feet
6-10	Fog	100-300 feet
11-14	Mist	300-1000 feet
15-19	Heavy Rain	1/2 mile
20-29	Light Rain	1-3 miles
30-39	Drizzle	2-4 miles
40-60	Overcast	3-6 miles
61-85	Fairly Clear	5-10 miles
86-00	Clear	8-15 miles

Modifiers:
Morning: -5
Afternoon: +7
Evening: -5
Spring: +3
Summer: +5
Fall: -3
Winter: -7

WIND DIRECTION TABLES

Basic Direction

Die Roll	Wind Direction
2-3	from South
4	South-east
5	East
6	North-east
7	North
8-9	North-west
11-12	South-west

Wind Shifts

Die Roll	Shifts
1-15	1 point clockwise
16-30	1 point counterclockwise
31-40	2 points clockwise
41-50	2 points counterclockwise
51-65	Reroll Basic Direction
66-00	No shift

WIND STRENGTH TABLE

Die Roll	Wind Strength
1-14	Calm (Speed 0)
15-25	Light Breeze
26-55	Good Breeze
56-75	Good Wind
91-95	Maximum
96-00	Gale

Modifiers:
Spring: +7
Summer: No mod.
Fall: +10
Winter: +15
Fog/Mist: -20
Heavy Rain: +25

HEAVY SEAS TABLE

Wind Strength	Flotation Damage
Strong Wind	1d6 per watch
Maximum	2d6 per watch
Gale	4d6 per hour

Unfavorable seas occur on a percentile roll of 1-45.

SPEED OF PASSAGE CONVERSION TABLE

Knots/ Hour	M.P.H.	Miles in 4 Hours	Knots/ Hour	M.P.H.	Miles in 4 Hours	Knots/ Hour	M.P.H.	Miles in 4 Hours
0.1	0.12	0.5	5.1	5.87	23.5	10.1	11.63	46.5
0.2	0.23	0.9	5.2	5.98	23.95	10.2	11.75	47.0
0.3	0.35	1.4	5.3	6.10	24.4	10.3	11.86	47.4
0.4	0.46	1.8	5.4	6.72	24.9	10.4	11.97	47.9
0.5	0.58	2.3	5.5	6.33	25.3	10.5	12.09	48.4
0.6	0.69	2.7	5.6	6.45	25.8	10.6	12.21	48.8
0.7	0.80	3.2	5.7	6.56	26.3	10.7	12.32	49.3
0.8	0.92	3.7	5.8	6.68	26.7	10.8	12.44	49.7
0.9	1.04	4.2	5.9	6.79	27.2	10.9	12.55	50.2
1.0	1.15	4.5	6.0	6.91	27.6	11.0	12.67	50.7
1.1	1.27	5.0	6.1	7.02	28.1	11.1	12.78	51.1
1.2	1.38	5.5	6.2	7.14	28.6	11.2	12.90	51.6
1.3	1.50	6.0	6.3	7.25	29.0	11.3	13.01	52.0
1.4	1.62	6.5	6.4	7.37	29.5	11.4	13.13	52.5
1.5	1.73	6.9	6.5	7.48	29.9	11.5	13.24	53.0
1.6	1.84	7.4	6.6	7.60	30.4	11.6	13.36	53.4
1.7	1.96	7.9	6.7	7.72	30.9	11.7	13.47	53.9
1.8	2.07	8.3	6.8	7.83	31.3	11.8	13.58	54.4
1.9	2.18	8.8	6.9	7.95	31.8	11.9	13.70	54.8
2.0	2.30	9.2	7.0	8.06	32.2	12.0	13.82	55.3
2.1	2.42	9.7	7.1	8.18	32.7	12.1	13.93	55.7
2.2	2.53	10.1	7.2	8.29	33.2	12.2	14.05	56.2
2.3	2.65	10.6	7.3	8.41	33.6	12.3	14.16	56.7
2.4	2.77	11.1	7.4	8.52	34.1	12.4	14.28	57.1
2.5	2.88	11.5	7.5	8.64	34.5	12.5	14.39	57.6
2.6	2.99	12.0	7.6	8.75	35.0	12.6	14.51	58.0
2.7	3.11	12.4	7.7	8.87	35.5	12.7	14.62	58.5
2.8	3.22	12.9	7.8	8.98	35.9	12.8	14.74	59.0
2.9	3.34	13.4	7.9	9.10	36.3	12.9	14.85	59.4
3.0	3.45	13.8	8.0	9.21	36.8	13.0	14.97	59.9
3.1	3.57	14.3	8.1	9.32	37.8	13.1	15.08	60.3
3.2	3.68	14.7	8.2	9.44	37.8	13.2	15.20	60.8
3.3	3.80	15.2	8.3	9.56	38.2	13.3	15.32	61.3
3.4	3.91	15.7	8.4	9.67	38.6	13.4	15.43	61.7
3.5	4.03	16.1	8.5	9.79	39.2	13.5	15.55	62.2
3.6	4.15	16.6	8.6	9.90	39.6	13.6	15.66	62.6
3.7	4.26	17.0	8.7	10.02	40.1	13.7	15.77	63.1
3.8	4.38	17.5	8.8	10.13	40.5	13.8	15.89	63.6
3.9	4.49	18.0	8.9	10.25	41.0	13.9	16.01	64.0
4.0	4.61	18.4	9.0	10.36	41.5	14.0	16.12	64.5
4.1	4.72	18.9	9.1	10.48	41.9	14.1	16.23	64.9
4.2	4.84	19.4	9.2	10.59	42.4	14.2	16.35	65.4
4.3	4.95	19.8	9.3	10.71	42.8	14.3	16.47	65.9
4.4	5.07	20.3	9.4	10.82	43.3	14.4	16.58	66.3
4.5	5.18	20.7	9.5	10.94	43.8	14.5	16.70	66.8
4.6	5.30	21.2	9.6	11.05	44.2	14.6	16.81	67.2
4.7	5.41	20.6	9.7	11.17	44.7	14.7	16.93	67.7
4.8	5.53	22.1	9.8	11.28	45.2	14.8	17.04	68.2
4.9	5.64	22.6	9.9	11.40	45.6	14.9	17.16	68.6
5.0	5.75	23.0	10.0	11.52	46.1	15.0	17.27	69.1

Random Encounters

Random Encounters should also be checked once each watch. The basic chance of an encounter is 1-10% at sea, or 1-20% if the ship is in a hex which includes land.

If an encounter occurs, consult the Voyage Encounter Table. Roll percentile dice, subtracting 20 if the ship is near the coast, adding 10 away from the coast.

Resolution of the encounter should be left in the hands of the Game-master. A short description of each encounter situation follows the actual table, to give the Gamemaster a basic idea of how to implement the situation, but the actual course of events can vary so much as to make it impossible to give any firm guidelines.

The Gamemaster should feel free to ignore or change any part of the encounter process. Encounters may be added, deleted, or altered as desired, or the whole question can be ignored — whatever suits the flow of the adventure/campaign best.

VOYAGE ENCOUNTER TABLE

Die Roll	Result

01-05	Water Troll*
06-10	Goblins in war canoes*
11-28	Sail sighted (merchant)
29-35	Sail sighted (Royal Navy)
36-54	Sail sighted (Pirate)
55	Discontent
56-60	Phantom ship
61-65	Sudden storm
66-75	Land sighted
76-80	Sea elves
81-90	Sirens
91-00	Giant serpent

*These encounters only take place in coastal hexes.

Water Troll: Along the coast, water trolls might be spotted. See the section on intelligent monsters. At night, when they spot a ship anchored along their coasts, water trolls sometimes swim out and attack sleeping sailors, carrying them off to be eaten.

Goblins: A few tribes of goblins and associated races live along the coast, and are known to use war canoes to harrass passing ships. Again, such attacks are generally carried out against anchored, unsuspecting ships.

Merchant Sail: Merchant ships may be sources of rumors, information, and so forth. It is also possible that such a ship is in the process of being attacked, and needs aid. The Gamemaster should explore these, and other possibilities, as desired.

Navy Sail: Navy ships may stop passing vessels to conduct customs inspections, press merchant crewmen or even passengers into Royal Service, or to harrass supposed smugglers. A Navy ship may also be a useful encounter in the face of piracy or other such problems.

Pirate Sail: Pirate ships range the seas, and can attack passing merchant shipping. If Bireme & Galley is available, a battle can be resolved using those rules; otherwise the Gamemaster may resolve the situation as desired.

Discontent: The crew is unsettled, either as a result of harsh treatment, dangers, or superstition. The result may be mutiny, violence directed at the adventurers, desertion, or any other suitable response.

Phantom Ship: Phantom vessels sometimes appear in the waters of the north. If one is sighted, there is a 01-55% chance that the crew will become frightened (see Discontent, above). On a 56-90, officers or crewmen will become obsessed with the ship, pursuing it fruitlessly until it disappears 4-24 hours later. On a 91-00, the ship can be caught and boarded; it is crewed by wights and captained by a wraith who has sworn blasphemous oath that keeps the dead crew at sea forever, preying on passing seafarers and adding them to their number.

Results of such encounters are up to the Gamemaster.

Sudden Storm: A sudden storm results in a gale of 1d6 duration, plus the risk of lightning hitting and destroying the vessel (01-05% chance each hour of the storm).

Sea Elves: The sea elves are an ancient branch of elven-kind living in the sea; they are also often called mermen. Friendly sea-elves have been known to befriend seafarers in distress or to give information and advice. Hostile sea-elves sometimes attack all intruders into the waters they claim; they can command the wind and waves with the spells of the Ancient Lore. Sirens are also sea-elves who sing a sweet song that lures sailors onto rocky shores and destroys their ships.

Giant Serpent: This is a great sea serpent, similar to the description given in the section on beasts and monsters.

The Crew

The gamemaster may wish to introduce the individual crew-members of the Piety. They are an assortment of typical NPC adventurers; the Captain, who is the most skilled of the group, has an experience level of 11. All crew members are Men.

JOURNEY'S END

The sea-voyage comes to an end when the ship reaches Dwarvendale and the adventurers go ashore. The next stage of the quest is now ready to begin.

Search for the Gates

At the end of the sea voyage, the adventurers reach Dwarvendale. Here, in the shadow of the dwarven cliff, they have their last chance to prepare themselves for the true quest for the lost talisman.

Dwarvendale

The town of Dwarvendale is a small one, with a population of less than 3000 and a simple shell keep occupied by Sire Guy on Starispath, the only noble in the holding.

Dwarvendale is insular and xenophobic in nature, and the adventurers are treated with considerable mistrust. This is especially intensified by the presence of Ranalf with the party, who is widely considered to be a madman. Most of the townspeople regard him as a bringer of misfortune. Almost anything which goes wrong is Dwarvendale during the group's visit will be ascribed to the mad songsmith. Town soldiery will look for any chance to arrest and incarcerate the strangers, hoping to put them on the next ship out and end their crazy quest. Other townspeople will merely be quite uncooperative and reluctant to deal with the party.

This situation can be tolerated, or it can be corrected if the adventurers exercise sufficient force to persuade the townspeople to leave them alone. The wizard Thuvalae will be unwilling to collaborate on any massive demonstrations of force. He is, throughout the stay in Dwarvendale, rather withdrawn and gloomy. There is, he says, a 'smell of death' over the town, and the wizard seems to be gathering his powers for some special task, But he remains uncommunicative and aloof from mere worldly matters.

One thing noticeable at this time is the fact that the wizard's talisman has begun to give off a faint blue-white glow, almost unnoticeable at most times, but brightening as the wizard happens to face or move toward the cliffs. Thuvalae acknowledges that this is a sign of the nearness of a companion stone; he plans to use this as the means to seek out the other in the vast caverns of lost Khalezheer.

Preparations

Any preparations the group may feel are necessary may be made at this time, assuming they can obtain the cooperation of townspeople where such preparations need local assistance. Possible considerations for the group should include such matters at last-minute equipment purchases, gathering provisions, and so forth. The chances of recruiting local help are nil.

The Endless Stairs

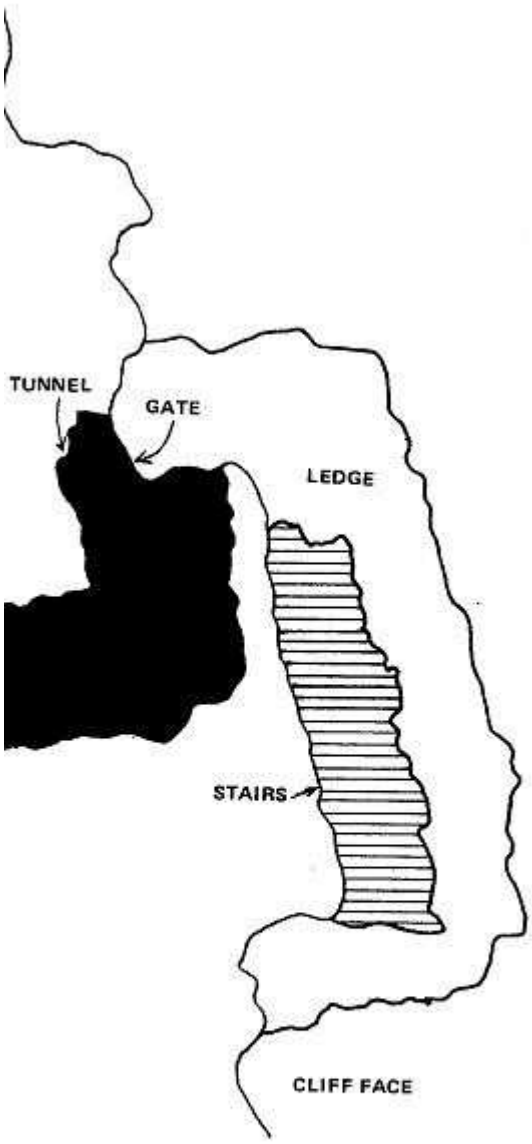
Eventually, the time for action comes. The wizard orders the adventurers to set out from the town one night when the moon should be high. If desired, weather conditions can be determined by making use of the weather tables in the previous chapter. In fog, mist, rain, or overcast conditions the moon will be hidden. Otherwise it will shine, which is essential for the quest to find the gates.

The songsmith leads the party to the base of the Endless Stairs, those dwarf-carved steps which ascend from the base of the cliff to the plateau hundreds of feet above. These stairs, as shown in the diagrams, are broken in number of flights, each ending with a narrow ledge that leads around to the beginning of the next flight. As a result, the climbers are always enclosed by a sheltering rock wall on each side. Both claustrophobes and acrophobes will find the Endless stairs a disturbing experience.

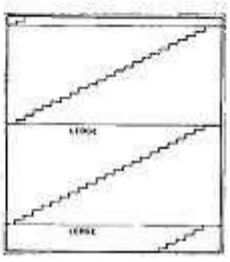
Each flight is 100 steps in height; at the end of every flights a gate has been built (as shown in the diagram). Only by seeing the glowing, moonlit dwarven stonework will the adventurers discover these hidden gateways.

When ascending the stairs, treat as a form of climbing, but the percentages are checked for every 50 feet climbed, instead of every 10 feet; each step is considered 1 /2 foot in height, so one check is made for each flight of steps climbed. Falls are 1d100 x 1/2 feet in distance, with the usual chances of saves and injuries.

CROSS-SECTION OF STAIRS AND THE CLIFF



CUTAWAY SHOWING STAIRS AND LEDGES AT EACH BREAK POINT ALONG THE WAY



The Gates of Khalezheer

Once a set of gates are found, it takes an appropriate invocation — 'Khanekheer ekh Zalethekhend' — to cause the door to be opened. This is a high level wizard's lock on the door (Level 8, BMR 9). It is a combination of Astral Lock and Phantom Forces. This is a spell of Ancient Lore which may only be opened by the invocation. If dispelled while the door is open, it will be gone permanently. Otherwise when the gates are closed, they relock.

When the wall vanished from the tunnel mouth, the way into Khalezheer lies open, and the final stage of the Quest begins.

The Lost Realm

Once the gates have opened, the lost city of Khalezheer lies before the party, dark foreboding. The search for the lost talisman will lead the adventurers deep into the heart of the city. Many dangers lie ahead... some so totally unexpected as to be disastrous to the quest itself.

The City

The underground city of the dwarves is huge; at its height, it held as many as a hundred thousand. An underground complex of tunnels and chambers this size is impossible to map out in any detail. Mapping is only provided for the area crucial to the resolution of the adventure (see the next section, the Hall of Heroes, for a description of this area).

For the rest of this vast city, it is not necessary to use maps to resolve the group's progress towards their goal. A free-form system is perfectly sufficient for the resolution of this stage of the quest. For those who feel that maps cannot be dispensed with, a section later in this chapter deals with the basic considerations of expanding the process of exploring the city.

The Free-Form System

When the group begins their explorations, their movements are handled on the basis of 1/2 hour time periods. Every half hour, the Gamemaster should roll 1d6, keeping a cumulative record of the sum of the numbers rolled. This represents the group's progress towards their objective. When 100 points are accumulated, they enter Khzedhrath Ekziirakh, the Hall of Heroes.

As each half-hour passes, a roll should be made on the Event Table, as described later in this chapter.

The free-form system is recommended for use by most Gamemasters and players. The nature of the Quest does not lend itself to the 'typical' dungeon adventure — the exploration of a maze of rooms filled with treasures and guarded by monsters. Though there will be a number of potentially dangerous events during the early stages of the exploration of Khalezheer, the sort of 'dungeon' layout is not possible given the background of the adventure overall. The free-form system gets players away from an excessive indulgence in room-by-room treasure hunts. There isn't time; the wizard wants to locate the talisman and leave.

Conditions

The situation facing the adventurers is comparatively simple. The city is a warren of interconnected passageways and various chambers, large and small, opening from these. Though not lighted, the passage-ways do show a faint illumination from the slight glow given off by enchanted stones worked into the walls and ceilings. This light prevents the darkness from being total, being about equivalent to starlight on a clear, moonless night. The dwarves, with their superior eyesight, would have found these conditions perfectly adequate to find their way in the absence of other light. The group will still need to supplement their illumination with real from some source or other.

The labyrinth is confusing, having been dug out almost at random by dwarves exploiting veins of ore or excavating new chambers to accomodate expanding population. Ramps and stairs lead the group up or down from one level to another. Fortunately, the group has an infallible guide to the location of the other talisman, for the one around the wizard's neck glows most brightly when it is facing directly towards the shortest route to its companion. As rock impedes (though it does not stop entirely) the resonance between the two stones, the shortest passage route can generally be determined.

This variation in glow is a faint one; only the wizard, with the heightened senses of long study and great power can always determine the best route. Other characters must make both an Intelligence CR and a Wisdom CR to correctly interpret direction; one such roll is made every half hour. If it is failed, the ensuing time period gets them no closer to their goal.

Mapping

Those Gamemasters who simply do not like the free-form system, or who wish to run adventures in Khalezheer that are not directly connected with the Quest of the Talisman, may choose to make use of the more traditional 'dungeon' adventure. Such a situation calls for the Gamemaster to assemble thorough maps of the underground tunnels and rooms, denoting such things as room contents, traps, and other specifics.

The adventurers are then led step by step through the underground complex. The maps remain in the Gamemaster's possession, but the players may make maps for themselves, based on Gamemaster's descriptions. For a complete city the size of Khalezheer, mapping along these lines is an awesome task, and only the veteran Gamemaster should even consider undertaking it.

The only maps provided in this booklet are those directly relating to the resolution of the adventure. Further elaboration is left strictly in the hands of the Gamemaster.

Events

Khalezheer is not the abode of numerous monsters, such as are common in many of the typical dungeon adventures. Those threats of an intelligent nature are discussed elsewhere in this booklet; other than those, there simply are no beasts, monsters, or other forces of this kind to be encountered in Khalezheer. (Remember that this stronghold was never breached by the forces of Darkness, and that the only entrances are cunningly concealed with illusions and wizard locks. A few people or other beings might have penetrated over the ages, but how many monsters can utter the password to suppress the illusion?)

Thus the scope for random events is limited, for the most part, to

problems of an inanimate nature — traps ancient or new, accidents, and similar dangers. These are sprinkled with a very few events related directly to the unknown dangers that lie ahead.

The Random Event Table provides for a variety of possible table which are discussed below. Roll once every half hour on the table to determine the sort of encounter which occurs, if any. The Gamemaster should work the resulting situation into the flow of the game normally.

Mandated Events

Some events are always recommended for introduction into the course of the adventure. These are indicated in the event descriptions. Such mandated events should be brought into play at a time of the Gamemaster's choosing, instead of the event give a hint of things to come.

The Gamemaster is always free to ignore the random encounter process altogether, in favor of implementing specific events at times he or she judges are most suitable to the overall adventure. This, in fact, is very much to be preferred; the random tables should be used only when inspiration is needed, or the Gamemaster is particularly concerned about the constancy and fairness granted by a purely random system.

Event Descriptions

A variety of possible random events can occur, as the table shows. Each of these is described briefly below. It is expected that these event concepts will be fleshed out to add details not provided here and to adapt them to the overall situation, which may vary considerably according to the composition, nature, and progress of the group.

Traps: In the days of the siege, the dwarves installed many traps to defend their halls in the event of an enemy entrance. These traps may take a variety of different forms. A few possibilities include concealed pits, collapsing walls or ceilings, concealed spikes, trap doors, and so forth.

The Gamemaster should select a reasonable type of trap when this result comes up. A trigger mechanism — a trip wire, a counter weighted stone, or some more exotic (or even magickal) method — should be worked out. The usual procedures for the detection of traps should be observed. If a trap is not detected, each character must roll a Dex CR to avoid accidentally triggering the trap. If it is triggered, the Gamemaster should determine the effects of the trap and the chances of escape or rescue.

Ambush: This event should be considered a mandated encounter; at least once should be implemented in the course of the journey underground.

An ambush is an encounter with assailants under the orders of the Necromancer Murak; see various later sections of this booklet for more details. These assailants are wraiths, the shades of the last dwarven survivors of Khalezheer called back from another place of existence by the power of the Necromancer and bound to his service,

Ambushes will be directed at the elimination of members of the party, excluding the wizard. Any other character is fair game. These attacks will not be direct confrontations; they will be confined to quick attacks that cannot definitely said to be a true hostile ambush. Examples would include the triggering of a trap thought disarmed or avoided, or objects hurled out of the darkness, or direct attack on a straggler who cannot defend himself or warn the party.

Resolution of any ambush is left in the hands of the Gamemaster.

No Event: No event of importance occurs during this time period. It may be that the Gamemaster will prefer to use this period to implement a mandated event which has not yet occurred. However, not every 1 /2 hour that passes should include events; some 'No Event' situations should most certainly be allowed to occur.

Passage Blocked: The route ahead is almost blocked by collapsed rubble. An opening large enough to accomodate someone of very slight build is present, and the stone indicates this to be the direct route to the other talisman. To pass through would require the clearing of rubble, taking at least two hours. The other option is to plug the hole (to block the resonance of the talismans) and seek a new route. If this is done, all accumulated points towards the discovery of the Hall of Heroes are lost, and the process begins again.

The Death: This is a mandated event, which should occur at some point regardless of die rolls.

At some point, the adventurers are stopped in their tracks by the sight of a short, broad figure standing ahead, Robed in black, the figure is ominous; the adventurers will have glimpses of skeletal features under the hood, and a bony hand is clearly visible bidding them to halt. This is a dwarvish Death, as described of C&S Book of Sorcery.

In a hollow, sepulchral voice, the Death issues a warning.

'Death rules these halls, a death that is not death. If you would not join the dead in undeath, turn back; if forward you go, heed the pleas of the Lost Souls, strike out against the Evil of Undeath, and let my People rest again, or you shall surely be consumed by Evil as well.'

With that warning, the awful figure vanishes, and they are again alone.

With the exception of the Death, encounter results can occur more than once. Additional meetings with the Death are treated as 'No Event,' instead.

Danger: This event is similar to a trap, but indicates the possibility of an accident threatening the group rather than the discovery of a manufactured trap.

A danger result might indicate a partially concealed hole in the floor, a collapsing ceiling, or any other sort of problem of a similar nature that could threaten individuals in the party. An Intelligence CT will alert characters to the danger. The problem will occur on a roll of 01-50 on percentile dice, with a +10 if characters are alerted. If the danger materializes, saving throws to avoid or win free of the threat may be established as the Gamemaster wishes, with prior recognition of the danger permitting a considerable bonus on the throw. Exact values will depend on the situation and the desires of the Gamemaster, as are specifics of the resolution.

Accident: An individual character suffers some kind of accident, resulting in a stumble or a fall. Choose a victim of the accident at random. A Dex Cr roll indicates that the character stumbled but recovered; if the roll is failed, the character falls and is injured. Roll 1d20, below.

1-5	Minor injury. No appreciable effect.
6-12	Critical hit to the ARM.
13-16	Critical hit to the LEGS.
17-18	Critical hit to the HEAD.
19	Critical hit to the CHEST.
20	Critical hit to the GROIN.

Resolve these 'critical hits' normally; all possible hits (even those usually blocked by armor or available only as a result of certain levels of damage or from certain weapons) may occur.

EVENT TABLE
d100

Die Roll	Event
01-30	Trap
31-35	Ambush (M)
36-75	NO EVENT
76-80	PASSAGE BLOCKED
81-89	DANGER
90	ACCIDENT
91-00	THE DEATH (M)

(M) signifies a mandated event.



The Hall of Heroes

Ultimately, the path of the quest leads to a large chamber in the heart of Khalezheer, the resting-place of the talisman they seek,

Strangely, the group sees a light in the darkness long before they reach this chamber, a light where no light should be. Coming to the door of the chamber, they are shocked to find torches burning in brackets of all four walls. Two more torches flank an altar-like structure at the far end of the room. In between are several rows of short, broad platforms, each about four feet in length and three in breadth. They number one hundred in all.

The wizard recognizes this room immediately, from his readings of the last days of Khalezheer. This is the Hall of Heroes, where fallen dwarf warriors were honored publicly before being committed to the Stone tombs of their fathers. Legend has it that the last hundred warriors of the city, having helped their less fortunate brothers in suicide, came here to take their lives and rest as heroes forever, or so said an elven seer who announced the fate of Khalezheer to her comrades.

The source of the torches is a mystery. Across the chamber, on the alter, the other stone, the talisman of the quest, is visible. Even if the adventurers are too cautious to approach, the Songsmith Ranalf breaks free of the group, runs to the altar, and lifts the talisman, a triumphant laugh on his lips.

But the laugh dies away, drowned out by a louder, hollower laugh, also of triumph, that seems to come from all around them.

The Trap

In a burst of fire and smoke, a figure suddenly appears before the songsmith. Robed in black clothing, he is pale, with sunken features and burning, piercing eyes. The smell of death is in the air around him, and he carries a short wand of bone. He is a Necromancer, a mighty wizard dedicated to learning the secrets of death and life.

And, at the command of the Necromancer, other figures appear, also robed in black... but these are no corporeal bodies, but rather shadowy wraiths, powerful, undead spirits doing the bidding of their master. In shape they would seem to be dwarves, though only their robes give them form. However, though they cannot be touched except with magick weapons or spells, they can interact with our world... and most of the figures wield dwarvish swords and hammers upraised for the kill.

Thuvalae, as these events unfold, springs forward, his age suddenly behind him. *'Murak!'* he cries. *'You dare to defile the dead of Khalezheer?'*

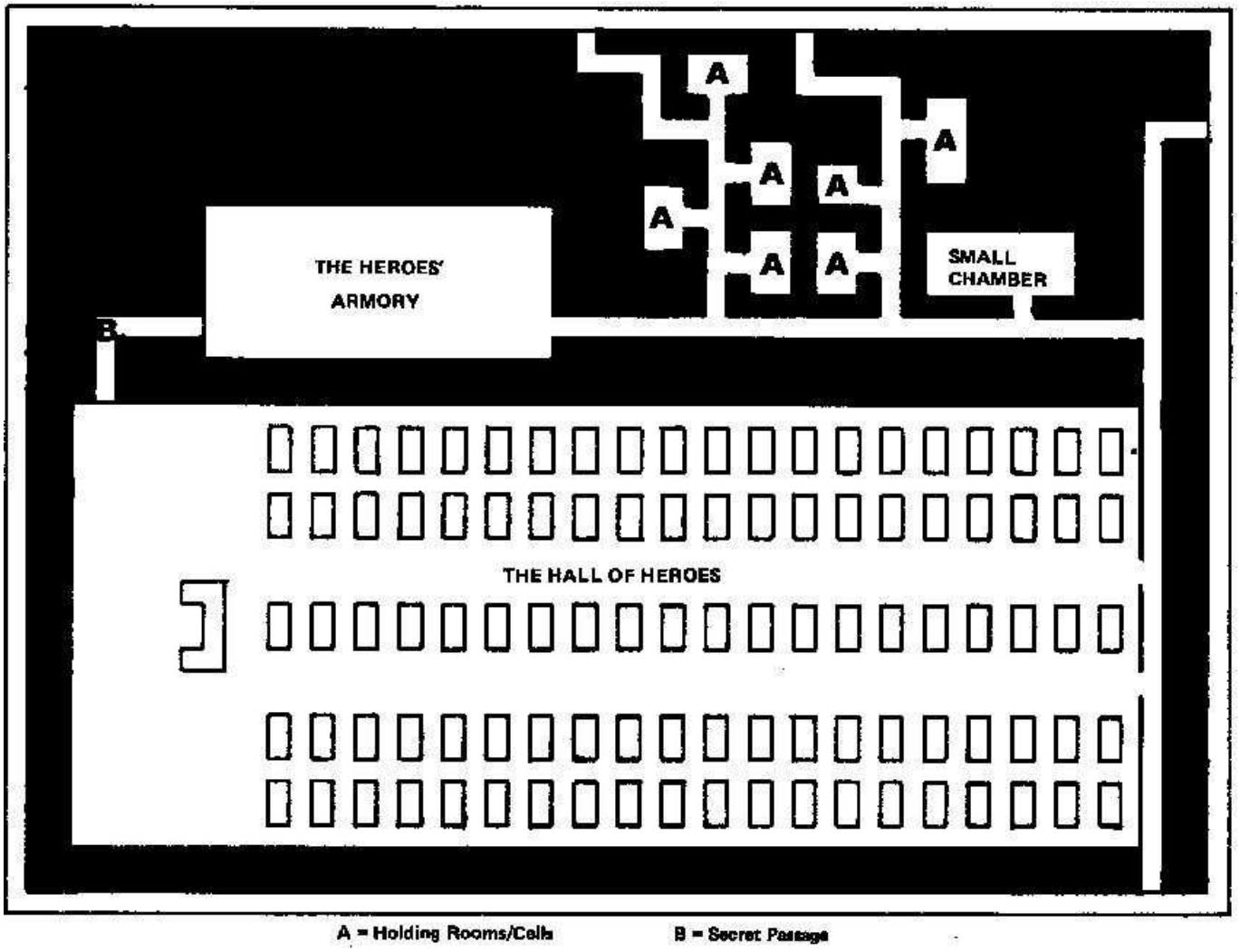
Then Necromancer laughs. *'The Dead are mine... and are Dead no longer, thanks to the talisman. Now you have brought me the second one, and my power over the Dead shall be total. Death shall be conquered!'*

'No!! You cannot break the laws of Life and Death!' Thuvalae raises his hand, but the Necromancer is too fast.

'If you feel so strongly for the Dead, wizard, you shall join them!' With a careless gesture, the Necromancer lets loose a blast of magick that even Thuvalae cannot stop, and the wizard crumples to the ground, dead. The Necromancer advances and lifts the talisman from his neck.

'Confine these others. Perhaps they can help me, as this singing fool did by bringing them here today.'

Caught in the unseen but irresistible grasp of the wraiths, the adventurers are forced out to the Hall, down a passageway, and separated into several other rooms, where they are relieved of their weapons and devices, and then left, locked in and without hope.



Death and Life

The players should not be given a great deal of time to think about their plight; in addition, those whose characters are not locked up together should not be permitted to communicate (unless they are magick users with appropriate powers). Events should continue to move forward quickly enough so that none of the players have time to feel completely helpless.

The Necromancer's Triumph

Soon after the characters are taken away, Murak summons the party back into his presence in the Hall of Heroes. The time has come, he says, to be sure that the stone he has taken from the dead wizard is indeed one of the talismans. For that, a demonstration is in order. He signals to one of the wraiths, his left hand holding his own talisman, saying, *'By the Stone, by the power which has made you walk again, kill that one!'* He points to one of the adventurers. Immediately the wraith strikes a mortal blow with a dwarven sword, and the adventurer is dead.

Wraiths are made to carry the body to the altar. The Necromancer, smiling triumphantly, talks in a boastful voice as he makes various preparations for some sort of ceremony.

He explains that he discovered Khalezheer many years ago, and located the talisman after a long search. In the days of the Age of Heroes, Necromancy was unknown among the people of the Light, and so they never explored many of the possible applications of the talisman. For example, though using a single talisman for a resurrection or some other major act of regeneration would destroy it, the Necromancer experimented and discovered that the powers of the talisman could be used to amplify his own abilities, giving him the ability to recall the shades of the dead and force them to obey his will through the power of the talisman, as wraiths bound to the stone. Using the stone in this fashion gave him almost unlimited control over the dead.

Now with two stones, his power over life and death would be complete. By way of demonstration, Murak stands over the body of the dead adventurer, a stone in each hand. Passing them back and forth over the body, he begin a short incantation in the ancient

tongue of the Ten Scribes, the earliest language used for recording magick spells.

'Oneteh Kalinamika mahazar.
Kalinamika makura kam,
Mahazar ingetai Oneteh kohm.'

As the last word is uttered, the two stones grow increasingly bright, until they give off a blinding light. When the light dies at last, the figure on the table begins to stir. He or she rises slowly from the altar, fully recovered. And the Necromancer, lowering the two stones, smiles again, knowing that he has the ultimate power over life and death in his grasp.

Again he orders the adventurers locked up, as he begins making new preparations around the alter.

The Restless Dead

The adventurers are not locked up in separate cells this time; they are taken to a small chamber where all of them can fit together comfortably. But they are not left alone. Several wraiths, wrapped in black robes or dwarven armor, remain with them. One, wearing an ornate helmet over his shadowy, nearly invisible features, addresses the adventurers in a hollow, distant voice.

'I was Zharikahn, the last leader of the defense. I was servant of the Light. Now only Darkness remains in Khalezheer.'

The other wraiths mutter in agreement, a horrible but somehow pitiable sound. The leader continues. *'We are bound to the power of the talisman. He can command us to do his bidding, no matter how we fight. We have tried to resist, and failed. But you... the talisman has no hold on you.'*

'If we set you free, will you help us? We are the Dead; we wish to return to our rest. So long as the talisman of Khalezheer remains, so must we. Take it from him, destroy it, and let us return to our rest.'

Should the adventurers agree to try, the wraith requires them to swear a solemn oath to the Dead, and promises vengeance if the group fails to carry out the terms of that oath.

The Necromancer, say Zharikahn, is preparing to use the two stones to swell the ranks of his wraith army, by raising even more of the Dead of Khalezheer. His single stone could bind only a score of wraiths; the two together can raise and control hundreds. Murak is preparing the ceremony in the Hall of Heroes, and has posted wraith guards with orders to admit no one. Nor can any wraith in the lost city raise a hand against Murak or any of the guards. The way into the Hall is barred and Zharikahn cannot help them pass. But... there is another way, a way Murak knows nothing of.

The weapons and possessions of dead heroes were stored in an armory adjacent to the Hall of Heroes, and it was connected to the Hall by a secret passageway which the Necromancer never discovered. Thus, he has not guarded that route in. In addition, the armory holds weapons and shields, some of them with magickal properties, which the adventurers might use. None of the armor there will fit anyone but a dwarf, of course, but both weapons and shields can be used, regardless of race.

The adventurers can turn down the pleas of the wraiths; they suspect it to be some kind of trick, or they may simply not want to consider going up against the Necromancer. Should this be their attitude, the adventurers are unlikely to be able to escape. Murak may use them as his agents among the living, mesmerizing them as he did the Songsmith (see the NPC profiles) and sending them out to further his ultimate end of building an eternal empire under his undying rule. Alternatively, he may choose to kill them, then bring them back as wraiths, or otherwise use them to help in his experiments into the nature of life and death.

It is also possible that the adventurers will agree with the wraiths, but only as a trick to get out of the chamber in which they are confined. Should they attempt to escape or to attack the wraiths, Zharikahn and his host will fight these oath breakers without mercy. Although death is not particularly permanent in the Necromancer's lair, the adventurers should find it highly unpleasant to incur the wrath of the Dead of Khalezheer.

Only by cooperating with the Dead are the adventurers likely to be able to escape Murak's clutches and win free. However, the Game-master must not reveal the fact that the group's choices are limited. It is essential that they make their own plans, right or wrong. Possibly after being killed and resurrected a few times they will catch on, and choose to help the Dead. However things work out, the players who have properly assimilated the heroic roles they are playing will probably choose the ethical course of action — in other words, the correct one. But this cannot be forced on the players from above.



The Armory

If the adventurers proceed according to the agreement they have made, they are told how to reach the armory. Within, they are dazzled by the array of weapons, armor, and jeweled ornaments.

Weapons available in the armory include a wide assortment of typical weaponry. All types of stabbing weapons are present; thrusting weapons are limited to various types of spears, the short pike, and the trident. Slashing weapons include all types of hatchets and axes, the light sword, the bastard sword, the bill, and the halberd. Crushing weapons present include maces and hammers of all sorts. There are also a large number of heavy cross bows present, with bolts.

Shields available range from targets up to full shields... but a dwarven full shield should be treated as a type II Shield, while standard shields are treated as targets.



Magick Weapons: The adventurers, before being released, were told that any weapons displaying a dwarven rune cen, the symbol of protection. (See the C&S supplement Swords and Sorcerors for a discussion of runes and rune magic.) All weapons and shields up to MKL 18 are available; in addition, a number of special shields, the Shields of Light (marked with two runes, cen and daeg) are present. The wraiths will have described the runes to look for, and nature of the weapons and shields available.

Most ordinary magick weapons are described in section 17.14 of the basic rules. The Shields of Light are described elsewhere in this booklet.

Treasure: In addition to the weapons and armor present, there are ten small chests filled with various items of jewelry and other ornaments.

The exact nature and value of these treasure items can be varied by the Gamemeaster. It is possible to randomly determine the contents of each chest by using the availability percentages and quantities given in chapter 12 of the basic rules. There is a chance for any metal or any gemstone to be present.

The wraiths have said nothing about these treasures. Obviously, these are items that belonged to the Dead. Removing such treasure. could be considered grave-robbing of a sort. There is a 10% chance that the contents of a particular chest are placed under a Geas which require the return of the chest and all its contents; failure to do so within 100 days will bring down a Curse of Misfortune upon the thief. Prior to removing the treasure, the victim will be warned not to remove the treasure by the wraith of one of the dwarves, but the warning will not be very strong or specific.

The possibilities of such problems arising from treasure need not be explored, but the gamemaster may wish to make use of them to trigger later adventures or to curb the frequently greedy natures of some players.

The Final Confrontation

Armed and ready for battle, the adventurers can pass through the secret passage to a point (as shown on the map) behind and to one side of the altar. The Necromancer is there, making his final preparations to raise his wraith army.

To attack the Necromancer by surprise, Evasion is required; characters with the thievish skill of backstabbing may also attempt a surprise blow if not detected. The Necromancer is not paying any particular attention to his surroundings, but he will be able to react quickly if he does notice something.

It should be remembered that the Necromancer's original talisman is the one item which gives him control over the wraiths outside. Without it, he may still be able to turn them or force them to depart, but with it, he can command them to attack the adventurers. And with either talisman, he can heal himself of anything except an immediately fatal blow. Therefore, it is important that the adventurers try to get the talismans early on. When the attack first commences, they are lying at either end of the alter. It may be possible for members of the party to snatch up one or both, or not, according to their plan, the success of their stealth, and other factors that arise as the confrontation progresses.

Actual resolution of the final, climactic struggle must depend upon the flow of interaction between the players and the Gamemaster. It will continue until the adventurers are overpowered, or until the Necromancer decides his cause is hopeless and teleports elsewhere. (See the section on the Necromancer in the next chapter).

After The Battle

If the adventurers survive the struggle, and are successful in defeating their opponent, the Quest is over. There remain their obligations to the dead Thuvalae, to the wraiths, and to themselves. The next chapter sums up the likely outcomes and considerations which will be important in wrapping up the adventure.

Once all of these have been taken care of, departure from the Lost City is not particularly difficult (a map or trail is assumed to have been created on the trip in). Upon returning to Dwarvendale, the adventure is over; the Gamemaster may freely pick up with further adventures in an ongoing campaign situation from that point. Several possibilities for new adventures arising from this one have been presented in various parts of this text.

The End of the Quest

The final outcome of this adventure is largely shaped by the events which have gone before. There remain, though, certain key elements which will probably need to be considered, either by the players or the Gamemaster, before the adventure has concluded.

The Talismans

The two talismans are potentially very powerful, and hence could unsettle the future of the campaign considerably. It is important for the Gamemaster to keep in mind this fact, and to deal with it accordingly.

It is intended that circumstances force the adventurers to use the power of the talismans to revive the wizard Thuvalae, who is dead. If only one talisman is available, this will destroy that talisman utterly; two talismans used together will revive the wizard (and anyone else) without damaging either. If there are several people to be revived, two talismans should definitely be available.

There is a second call to destroy one of the talismans. As long as the talisman used by Murak create the wraiths from the dead of Khalezheer exists, the dead cannot find peace. Their plea for aid, and their assistance to the adventurers, is predicated on the concept that the adventurers will use the Necromancer's talisman, alone, to revive the wizard and thus simultaneously release the dead from their restless existence.

It is perfectly possible that the players won't want to part with a talisman in this fashion, that they will deliberately go back on their deal with the Dead. If they have revived the wizard (using two stones), he will be mightily displeased; the adventurers should know better than to do anything immoral or unethical in the face of the known attitudes of Thuvalae in such matters.

Of course, the smart immoral players will leave Thuvalae dead and keep the talismans. However, only a character who knows either the spell of the Great Command, Command Undead, or Command the

Great Undead will be able to use the talismans to control the wraiths; without one of these spells, the adventurers will find a very angry army or wraiths in pursuit, and they will be more than willing to kill one or more adventurers to force additional uses of the talismans. These wraiths are quite capable of making life miserable for the adventures for a long time to come — suitable punishment for characters who break their oath to the Dead of Khalezheer.

It may be wisest for the gamemaster to keep from putting temptation of this sort in the path of the adventurers. If Murak should escape, taking with him one the talismans, this leaves the adventurers with only one to bring back Thuvalae. Of course, the stone left behind may not be the one that binds the Dead. If so, the wraiths are likely to demand further service from the group — find the stone, and destroy it, or suffer a haunting more powerful than one by any mere ghost. This can set the stage for an ongoing quest, leading to a whole campaign.

The Necromancer

Murak is a powerful foe, and the chance that the adventurers could actually destroy this master of Life and Death is vanquishingly small. But if in the final confrontation in the Hall of Heroes he loses the talisman of the dwarves, he is sure to break off the action then and there (for the wraiths are likely to take out their frustrations, once the talisman that binds them is no longer in his hands). Also, if it seems likely that he will be struck down in a fight, he will also take his leave. As Murak knows the spell of teleportation, he can get away cleanly at will.

The gamemaster is encouraged to permit this, especially if an ongoing campaign is desired. Such a campaign can be built upon the Necromancer's continued possession of one of the talismans (see previous section), or upon his desire for vengeance against those who ruined his plans.

The Wizard

As was noted previously, it is possible to revive the wizard. This is strongly encouraged, for several reasons. First, it is the chivalrous thing to do. Second, if the Necromancer has escaped, a wizard's protection is a pretty neat thing to have around. Finally, the patronage of the wizard is an awfully useful thing to have for other, unrelated adventurers in an ongoing campaign.

The Lost city

Once the adventure is over, Khalezheer remains. Some treasure, of course, is discovered in the course of the group's escape from their holding cells; this provides, making use of the concepts discussed in the sections on mapping out portions of the city and carrying out routine movement and other activities.

Treasure hunts into the lost city will tend to be dull, considering the fact that there are no interesting opponents left to face. Or are there? Perhaps the Necromancer will return. Perhaps the evil he let loose with his violation of the Laws will cause some other foe to appear, perhaps a demonic figure, perhaps other forms of Undead. Possibly his experiments opened one of the old gates in the uplands above, permitting an army of goblins or band of cave trolls access to the ancient Citadel of Light. Or he might return leading such an army. The possibilities are endless.

The primary consideration in this is to use common sense, as well as good Gamemastering techniques, in shaping such further adventure. To be exciting, a 'dungeon' adventure needs opposition other than a few random traps. Traps have neither wit nor charm; you cannot fight them, you cannot reason with them, and you will rapidly find that one trap is pretty much like another in that it either kills you or it doesn't. So the good. Gamemaster will certainly want something to turn up inside to cause problems.

But it is essential that such horrors as are encountered within make some sense. How did it get there? Why did it go there? What will it live on when it can't eat adventurers? These are important questions the Gamemaster had better be able to answer, if he or she is going to place creatures in such a setting.

Other Considerations

The Gamemaster is urged above all else to consider The Songsmith not as a mere adventure to be played and discarded, but rather as a starting point. Whether the situation begins a campaign, inspires new but independent adventures, or is merely a source from which ideas or procedures are to be drawn, the adventure isn't over yet. In fact, it has barely begun...

NPC Profiles

The following profiles give information on the most important NPCs who are encountered in the course of the adventure.

THE WIZARD THUVALAE, Thuvalae is a Power Word Magician.

EXPER LVL	EXPER AWARD	EXPER FACTOR	BODY LVL	FAT. LVL	PCF	MKL	PMF
15	2800	45	17	21	20	10	47

GENERAL CHARACTERISTICS

Dodge	=	-04/-19%
Dex/19	=	CR/19
Con/12	=	CR/12
Str/10	=	CR/08
Wis/17	=	CR/14
IQ/23	=	CR/17
BV/25	=	CR/19
APP/16	=	CR/13
FER/20	=	CR/20
CHA/30	=	CR/19

PIETY = 15
HEIGHT = 5'7"
WEIGHT = 119
CC = 95

Spells: Thuvalae has earned 487,100 experience points over the course of 15,330 days. He is MKL 10, Spell Casting Level 6, and Experience Factor 45; at Experience Level 15. His PMF is 47. As can be seen, these figures give the wizard a chance to accumulate a large number of spells, even given the need to enchant his Focus.

Thuvalae has amassed a complete collection of spells up to the Sixth Circle of Command, plus almost any Spells of detection, basic magick, allusion, or so forth. The Gamemaster may see fit to allow him (within limits imposed by his abilities, of course). Thuvalae has also learned selected spells of the Ancient Lore.

Character: Thuvalae is a wise and scholarly mage, who is obsessed with good works and healing. His spells are most often those which do good, and he is slow to use his spells to harm anything. He is extremely honest, and also quite willing to share what knowledge he can impart to those with him.



MURAK, THE NECROMANCER

Murak is a powerful mage who has made a study of the proscribed arts of necromancy.

EXPER LVL	EXPER AWARD	EXPER FACTOR	BODY LVL	FAT. LVL	PCF	MKL	PMF
23	6500	110	22	22	28	18	69

GENERAL CHARACTERISTICS
Dodge = -03/-16%
DEX/16 = CR/16
CON/10 = CR/10
STR/11 = CR/09
WIS/32 = CR/18
IQ/30 = CR/19
BV/15 = CR/02
APP/05 = CR/02
FER/15 = CR/15
CHA/20 = CR/17
PIETY = 01
HEIGHT = 6'3"
WEIGHT = 155
CC = 140

Spells: At age 72 Murak has earned 690,666 experience points over the course of 21,900 days. He is MKL 18, Spell Casting Level 11, and Experience Level 23. His PMF is 69. Even taking the time required to enchant his Focus, the Necromancer has had time to master a large number of spells. He Knows all Necromantic spells. (Note: there are no Ring of Great Command or Secret of Life and Death spells in the fantasy world of the North Kingdom.) In addition, almost any other suitable spells can be permitted, at the Gamemaster's discretion, so long as they fit in with the overall traditions of Necromancy. Thus he will have wide knowledge of Command, but has spurned Illusion. Murak has also acquired a few suitable spells of Black Magick in his evil researches. He knows the first three levels of the Ancient Lore, as well.

Character: The Necromancer seems younger than he looks, thanks to his long research into the nature of life and death. His ambition is to uncover the twin secrets of eternal life and complete control over the Laws of Death; he is also a megalomaniac who wants power as well as knowledge. The talismans represent his chance to achieve these goals.

RANALF THE SONGSMITH

Ranalf is rather unprepossessing old man with little in the way of exceptional abilities or talents.

EXPER LVL	EXPER AWARD	EXPER FACTOR	BODY LVL	FAT. LVL	PCF
11	550	25	16	16	16

GENERAL CHARACTERISTIC
Dodge = -02/-13%
DEX/13 = CR/13
CON/09 = CR/09
STR/10 = CR/08
WIS/13 = CR/10
1Q/08 = CR/05
CHA/09 = CR/08
PIETY = 12
HEIGHT = 5'6"
WEIGHT = 135
CC = 108
BV/18 = CR/16
APP/12 = CR/09
FER/06 = CR/06

Character: Ranalf, throughout the adventure, is acting under the direction of the Necromancer, who captured him when he was exploring the lost city and saw in him the perfect instrument to bring the Wizard Thuvalae — an old enemy, but known to hold the other talisman — into Murak's trap. A spell of forgetfulness, and another mesmerism, made Ranalf forget much of what happened within, and compelled him to travel to Barrisglen. The Necromancer was fairly sure that word of the songsmith's experiences would attract Thuvalae, as turned out to be the case.

For the most part, Ranalf is harmless, being a slack-witted though eloquent peasant with few skills or talents beyond his singing and the knowledge his songs have given him. He is not actively an agent of Necromancer, but rather is but a helpless dupe. However, he is especially susceptible to the spells of Murak, and hence could be used as a tool by the Necromancer under the right circumstances.

Artifacts of Power

Two types of Magickal items are of importance to this adventure.

The Talismans

Each talisman is a magical focus of power into which a variety of spells were placed. Using the talismans, characters can call upon any of a number of specific spells of regeneration or healing; in addition, the talismans amplify natural abilities and, with research, can yield up other powers not originally envisioned (as the ability to create and bind wraiths from the dead, a discovery made by the Necromancer).

The Gamemaster is advised to use the talismans sparingly; player-characters should almost certainly not be permitted to acquire them permanently, or, if they do, they should find that mastery of the artifacts is beyond their powers.

In this adventure, the power of the talismans to bring back the dead to life is most formidable and of great importance. The correct formula must be recited; any mage will know the words once he has heard them (recognizing the ancient tongue from his or her own researches); others may remember them if the players remember them, or if a WIS CR roll is made once for each word. Upon reciting the words while holding the talisman above the body, it glows with a blinding light. If only one talisman is present, the stone is gone, leaving an empty gold necklace, when the light fades; two stones together will have the power to endure through this test.

The revived character must make a CR throw against each characteristic. Failure of a throw reduces the characteristic by one level. Each roll is made separately each time a character is revived in this manner.

The Shields of Light

The shields of Light were made during the war in which Khalezheer perished. They are powerful protections against the evil wizardry of the dwarves' enemies.

Each shield is treated as a +5 magic shield, but with an additional property. The Rune of Light (daeg) is also the equivalent of an Amulet of Protection, affording resistance to all forms of magic. Wielding the shields, the adventurers have some hope of surviving against the powerful mage Murak.

If a shield's power is neutralized, or if the shield is physically broken, the protection is no longer in force.

Background

The information provided in this chapter is not actually essential to play of The Songsmith, but is highly useful in putting the adventure into perspective and establishing the foundations for an ongoing campaign.

An Overview

The history of the world in which The Songsmith is set can be divided into four great Ages — the Age of the Elders, the Age of Heroes, the Age of Chaos, and the Age of Men.

In the Age of Elders, the Elder Races — primarily the Elves and the Dwarves — held sway. It was a happy time, a blissful era of freedom, white magick, and eternal Spring. The Age came to an end, however, when an Elven Mage, Lastirinal, delved too deeply into the workings of his Arcane Arts. In the course of his research, which had already been condemned by the Elven Lords, he accidentally burst the bonds which kept Horthmar, the Demon Prince, locked out of this world, and unleashed the darker side of the magickal arts.

In a tumultuous conflict, Hortmar was banished from the world once more, but this time only temporarily. The interplay of magick and power changed the face of the world, and brought about the creation of many new races and beings, including Men, but also including the giants , trolls, goblins, and other brutish or evil beings of the world. Dragons, too, and even some of the lesser demons of Horthmar were set loose into the world.

The Age of Heroes saw the rise of Men. With the Demon Prince checked, the Elder Races and their human partners set out to restore something of the beauty and innocence of the previous age. Heroes set forth in the hope of vanquishing the creatures of evil that roamed the world, and it was an era of great deeds and valiant warriors. The Elders shared their ancient wisdom and power freely with Men, and it was discovered that some men could go far beyond their teachers in the practice of the Arcane Arts. Mighty wizards from all the major branches of magick sprang up, compiling their lore and constantly expanding their search for the secrets of the magickal arts.

But, unlike the Elder Races, Man was the product of the interplay of positive and negative forces, of white and black magick acting together. Most men partook more of the good, and were worthy partners to elves and dwarves in the fight against evil. Some, however, were cursed with a darker nature, and these fell prey to the evil of Horthmar, who, though he remained in the Nether Regions to which he had been banished, was not plotting vengeance on the world which had vanquished him before. The Age of Heroes came to an end as Evil awakened throughout the world; the black wizards, the evil sorcerers, the covens of witches, the necromantics and other dark magick users arose to lead Horthmar's creatures — fallen Men as well as armies of goblins and other fell beings — in war against the Light.

The Age of Chaos resulted. Over a thousand years the wars lasted, with triumphs and tragedies on both sides. Horthmar was incapable of remaining incarnate in the world long enough to triumph completely... but, contrariwise, the forces of Light could only banish, but never totally destroy, the most powerful demons ranged against them.

The age-long war exhausted all the dwellers within the world, The Elder Races declined; the creatures of pure evil, too, seemed incapable of expanding their hold on the world. Men — flawed, mortal, dual-natured Men — adapted best, and where other creatures of the past age waned, men alone waxed stronger and more numerous. As the Age of Chaos drew to a close (more by fatigue than through any other cause), mankind was left in sole possession of much of the world, with only a few vestiges of the Elder Races and the other symbols of past ages still to be found within the kingdoms of Man.

A few regions, however, were havens for the legendary people, beasts, and monsters of the Elder days. To these lands men traveled but rarely, and always in fear. Most memories of the Chaos were forgotten, but there was a lingering dread of the unknown, and a faint echo of the power and majesty of the Past. The new age, the Age of Man, was unlike its predecessors in many ways. Magick, once common, was now a rare and often feared practice. Men were far more concerned with the ordinary struggles of this world — the basic needs of survival, the political disputes between peoples and leaders, rivalries of faith — than with the age-old wars between Good and Evil.

The power of Evil had been broken again in the Age of Chaos, but only for the moment. The Demon Prince was only biding his time before again asserting his dominion, and his creatures could still be found — even among Men

The North Kingdom

From before the dawn of the Age, Men have inhabited the island realm known commonly as the North Kingdom. Myth and legend recount the presence of men here during the Age of Heroes and the Age of Chaos, and it is known the caches of the Ancient Lore have been found by the mages who dwell in the realm.

The records of the kingdom go back 1500 years, to the beginnings of civilization on the island. In the early days, there were still monsters and creatures of evil in the land, but these were driven out as the people grew stronger and better organized. The nature of the island and the need for local protection and strength made feudalism inevitable, and even today, the King's power is far less than that of the Barons and other feudal Lords who hold lands throughout the island.

Three hundred years ago, men of the North Kingdom began to widen their horizons. Seafarers traveled to the west, where the mystical lands of the Silk Islands were discovered. Men also began to settle on the coasts of the grim, foreboding lands of Inzikar. In these mysterious lands, the men of the North Kingdom came face to face with the realities of the ancient tales of monsters and strange peoples, and, though the settlements remained, men did not venture far into the wilderness that lay beyond their seacoast holdings.

To the south were other lands of men: The Duchies, controlling the gateway into another mysterious stronghold of the Elder Days, the powerful and warlike Kingdom of LaFrere; the piratical seakings of Starn. Safe from immediate peril, the people of the North Kingdom were nonetheless a hardy breed, inured to hardship, strong in Faith, and bold in combat. Fot the most party, they recalled the Heroes of old, and, though they distrusted all that was strange, they won the grudging trust of the elves and dwarves who lingered near their settlements. Unlike hostile LaFrere and the frequently dangerous kings of Starns, the North Kingdom was a bastion of the Light returned to the world.



MAGICK AND FAITH IN THE WORLD OF THE NORTH KINGDOM

Within the North Kingdom, some knowledge of magick yet remains, though practioners of the Arcane Arts are rare. Specific types of magick users to be found within the North Kingdom include most of those discussed in C&S, with the following specific exceptions:

Evil Priest*	Dance/Chant Magick
Covens*	Shaman
Necromancy*	

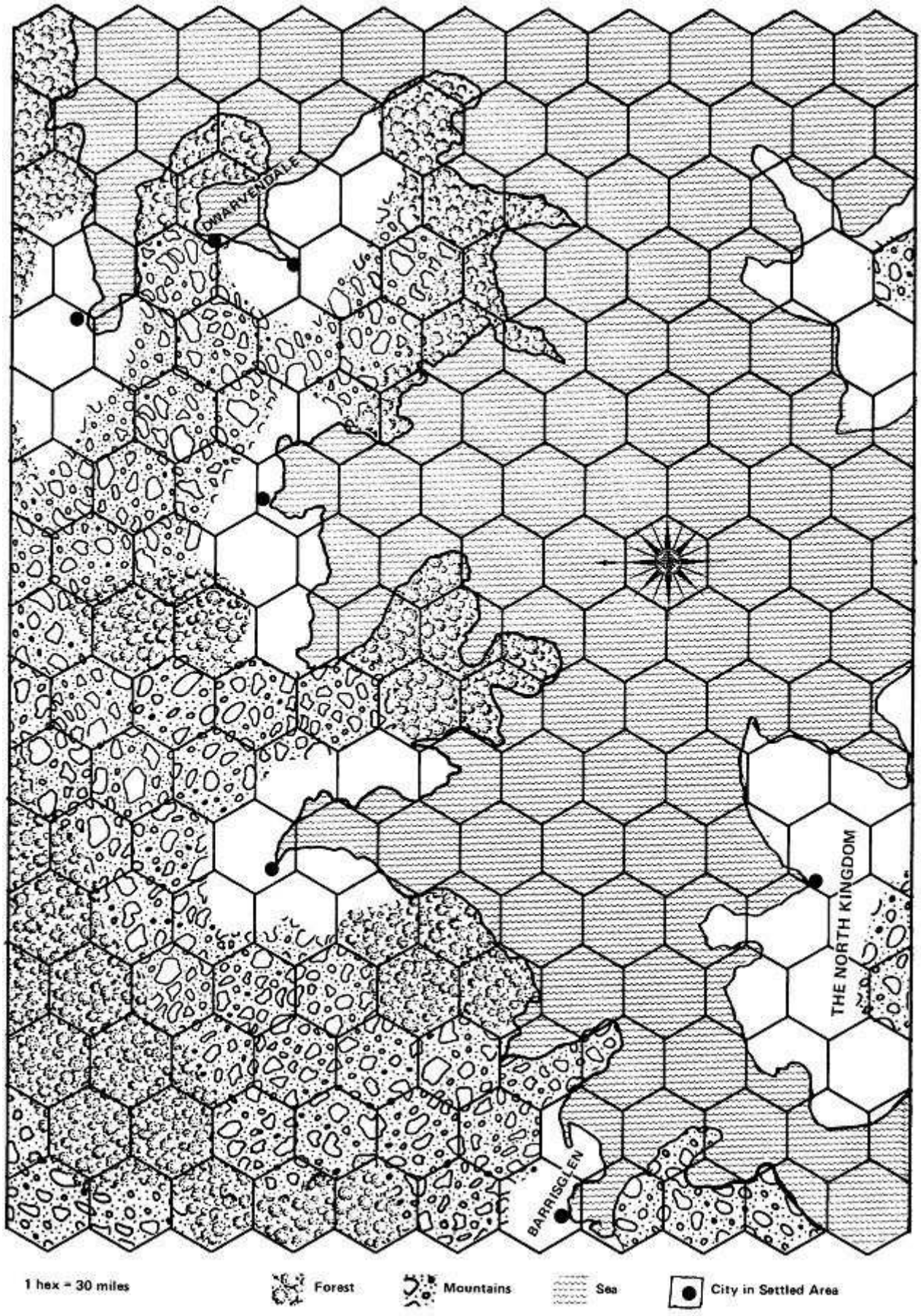
* These magical arts are practiced, but not openly; the other types of magick listed here are not practiced at all.

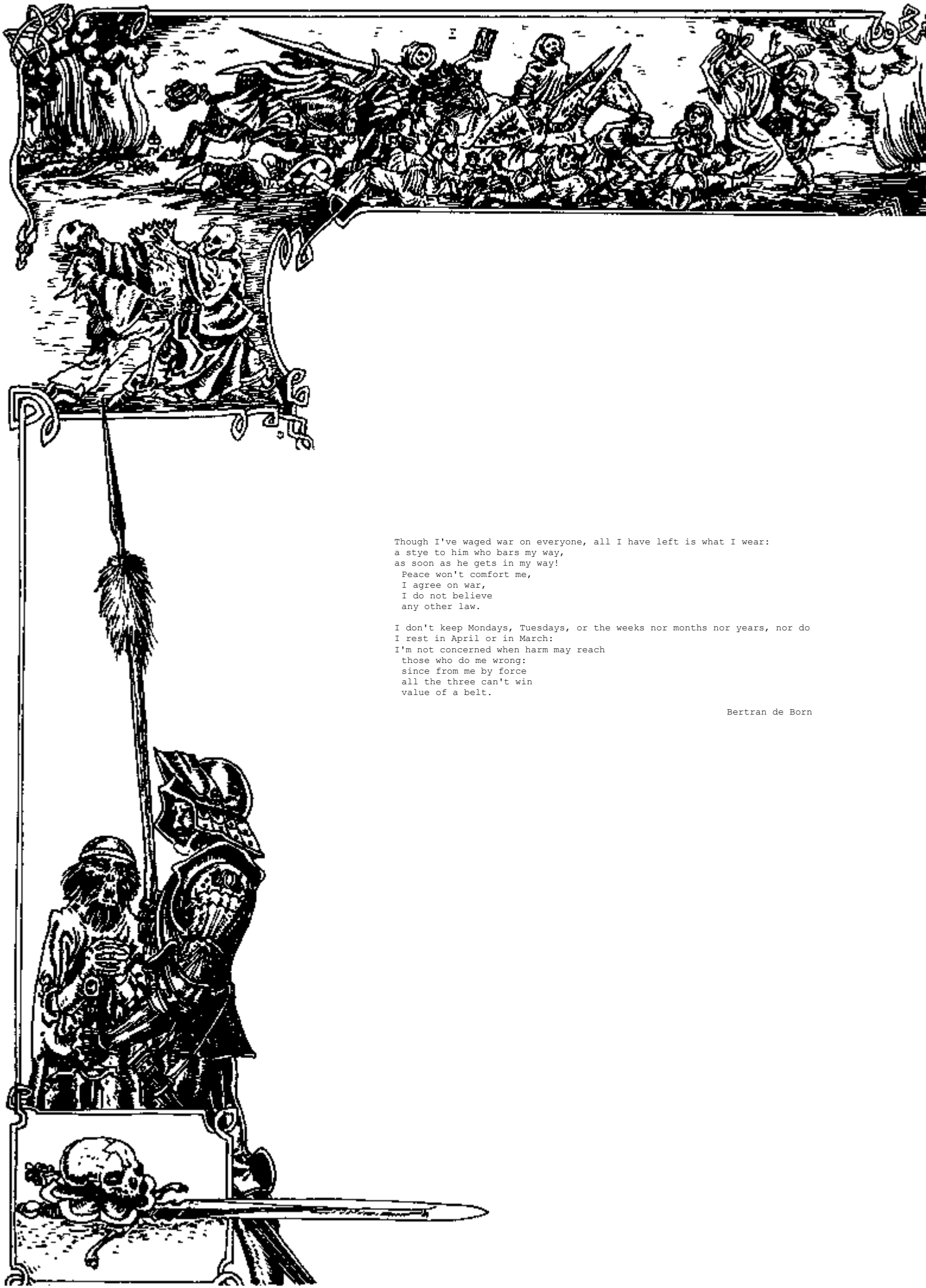
The Faith of the North Kingdom is fairly close to Christianity in nature, though it is more tolerant of some forms of magick. Horthmar, the Demon Prince, replaces Lucifer as the chief of demons (though his powers are the same... indeed, Horthmar may well be Lucifer, known by that name only in the alternate reality of the North Kingdom Certainly the various lesser demons correspond closely to those discussed in Chivalry and Sorcery.

GAME MECHANICS

The North Kingdom can be assumed to be in the era of 'High Chivalry,' and weapons and armor from this era are used. All other aspects of society are as discussed in the game rules. Within human-settled regions, monsters, legendary beast, and intelligent non-human beings are rare. In settlements such as Barrisglen, there is regular contact with the Elder Races, though most folk can still live a lifetime without every meeting such strange remnants of past ages.

As far as Hobbits go, the author has chosed deliberately to omit them from the game. As a general rule, the author has attempted to visualize the world of the North Kingdom as an independent entity, with obvious intrusions from fiction of non-feudal (i.e. Greek mythology and such) omitted. This does not, however, mean that individual Gamemasters cannot introduce these omitted items at their own discretion.


DWARVENDALE
THE NORTH KINGDOM
BARRISGLEN
1 hex = 30 miles
Forest
Mountains
Sea
City in Settled Area



Though I've waged war on everyone, all I have left is what I wear:
a stye to him who bars my way,
as soon as he gets in my way!
 Peace won't comfort me,
 I agree on war,
 I do not believe
 any other law.

I don't keep Mondays, Tuesdays, or the weeks nor months nor years, nor do
I rest in April or in March:
I'm not concerned when harm may reach
 those who do me wrong:
 since from me by force
 all the three can't win
 value of a belt.

Bertran de Born

Book 11

The Appendices



Chivalry and Sorcery

Editorial Introduction

In the summer of 1977, when we first released Chivalry & Sorcery, we believed that we had published a truly complete game that would never need a supplement. That the book you are now reading exists, demonstrates how wrong we were. C & S is indeed the most complete game ever created, but it is an ongoing campaign and new aspects of the campaign are constantly coming to light and need codification. For these reasons we have created the Sourcebook.

This supplement includes answers to the most commonly asked questions about C & S, a full explanation of how to use the magick system created in Chivalry & Sorcery, and new rules for medicine, diseases, trade, agriculture, forestry, sieges, and marshalling feudal forces in time of war. We'd like to be able to say that this will be the final true supplement to C & S, but it is a continuing campaign and one cannot be sure of what new things will come up that have not been as fully covered as we would like.

Current plans call for expansions to the world of Chivalry & Sorcery, as we have already expanded the world with the naval dimension. Future releases will include King Arthur, which recreates the world of Merlin and Camelot, and an expansion into the worlds of the Steppes Nomads, the Vikings and the Celts, with appropriate new magick user types and social systems. We are also at work on an expansion into the Middle East to make the Crusades a possible world for a C & S campaign. This will include a detailed look at the Saracens and other Eastern cultures.

Note that these are expansions and not supplements in the traditional sense. Chivalry & Sorcery is certainly complete enough for an individual's needs and appetite and is complete in its own right. These expansion booklets are designed for those who wish to recreate worlds outside of the medieval European framework of C & S. They are really more playing aids and expansions than supplements and we hope to avoid confusion by stating this in print. The expansion booklets are not necessary to the play of Chivalry & Sorcery, and are the result of the huge scope of the original campaign and its continuing growth and expansion.

For those who wish to expand the world of C & S, we hope you enjoy our efforts in this direction. Comments and suggestions are welcome.

SCOTT B. BIZAR
Editor, Fantasy Games Unlimited

Player:

Name:

Coat of arms

Race: Age: Class:

Size: Weight: Body: Fatigue:

Horoscope:

Lvl/MKL: Experience:

Honour:

Status: + Honour/100

STR:	PCF:	WDF:	
DEX:		Hit:	
CON:	(..../....)	Blows:	
INT:		Parry:	
WIS:		Dodge:	
BAV:			
APP:	PMF:	EDF:	Limit:
FER:	SAN:	Volume:	
CHA:		Range:	
		Time:	
		Remember:	
		Read:	
ALI:	Miracle:		Intervention:

race	Char.	class	Spe.[1]

Armor	Class	Hit	Dodge	Absorption

Weapon	Type	blows	WDF	Spe.	0-6	7-8	9+

1 Specialization: if DEX > 11 then P&D ±2% / lvl for fighters, ±1% / lvl for non-fighters

Skills

General
☐ Appraise
☐ Arrow cut
☐ Awareness
☐ Bargain
☐ Battle
☐ Battlefield Tactics
☐ Blasphemous Lore
☐ Conceal
☐ Courtesy
☐ Disguise
☐ Etiquette
☐ Fast-drawing
☐ Fast Talk
☐ Faerie Lore
☐ First Aid
☐ Gaming
☐ Gambling
☐ Heraldry
☐ Hide
☐ History
☐ Insight
☐ Intrigue
☐ Intimidation
☐ Jump
☐ Law
☐ Library Use
☐ Listen
☐ Occult
☐ Persuade
☐ Read
☐ Recognize
☐ Religion
☐ Ride
☐ Romance
☐ Throw
☐ Spot Hidden
☐ Stealth
☐ Streetwise
☐ Survival
☐ Swim
☐ Torture
☐ Tourney

Knight
☐ Hurled Weapons
☐ Wrestling
☐ Mounted Combat
☐ Ambidextrous
☐ Precision
☐ Sense Danger

Brigand
☐ Set Traps
☐ Set Ambush
☐ Find Hiding
☐ Torture
☐ Break-in
☐ Beggar

Thief
☐ Disarm
☐ Trap
☐ Open Lock
☐ Pick Pocket
☐ Move Silent
☐ Hide
☐ Climb
☐ Walls
☐ Mugging
☐ Hear Noises

Assassin
☐ Back Stabbing
☐ Use Poison
☐ Antidote
☐ Disguise
☐ Hide Object
☐ Rumor
☐ Con Others
☐ Chance of Evade

Spy
☐ Detect Ambush
☐ Detect conceal.
☐ Disguise
☐ Escape
☐ Forgery
☐ Imitate

Inquisitor
☐ Law
☐ Library
☐ Occult
☐ Persuade
☐ Insight
☐ Torture

Exorcist
☐ Purification
☐ Casting out
☐ Banishment
☐ Ancient Lore
☐ Faerie Lore
☐ Occult Lore

Forester
☐ Stealth
☐ Hear
☐ Blend
☐ Track
☐ Find
☐ Direction
☐ Intention Animals
☐ Ident. Food

Arcane	Spell	level	BMR	duration

Miracles

Cleric
☐ Cure Minor Wound
☐ Purify Food & Water
☐ Remove Curse
☐ Cure Disease
☐ Cure Serious Wound
☐ Str. of the Holy I
☐ Cure Grievous Wound
☐ Summon Lawful Monster
☐ Find the Open Way
☐ Recognize Evil
☐ Smite the Godless
☐ Walls of Protection
☐ Holy Word
☐ Holy Symbols
☐ Part the Waters
☐ Walking on water
☐ Str. of the Holy II
☐ The Great Cure
☐ Control Weather
☐ Humility
☐ Visions
☐ The Wrath of God
☐ Crusade

Druid
☐ Blessing the Goddess
☐ Rowan Grove
☐ Restore Plants
☐ Blight/Wither
☐ Thorn Darts
☐ The Open Way
☐ Tangle Weeds
☐ Cure Blight
☐ Grow in Haste
☐ Speak With Plants
☐ Faerie Ring
☐ Warp Wood
☐ Overgrown Path
☐ Glade Of Dreams
☐ Hedge Of Thorns
☐ Wooden Bridge
☐ Insect Pests
☐ The Green Way
☐ The Green Wood
☐ Old Man Willow
☐ Kinship
☐ The New Forest
☐ The enchanted forest

Glossary

Abacus: Flat portion on top of a capital.

Abbey: large religious house belonging either to one of the orders of the Benedictine family or to certain orders of the Canons Regular (Augustinian Canons).

Abbess: female head of a nunnery of the Benedictine or related orders.

Abbot: the head of a monastic house of the Benedictine or related orders, and of certain orders of Augustinian canons.

Abjurer: A criminal who sought sanctuary in a church and elected to 'abjure' by confessing his sins to a coroner and then leave England forever, to avoid being hanged.

Absolution: the formal act of a priest or bishop pronouncing the forgiveness of sins by Christ to those who are qualified by penitence to receive it.

Acolyte: the highest of the minor orders of the ministry; they had particular responsibility for candles and assisted in preparations for mass.

Aid: A tax levied by a feudal lord on his tenants. In the case of a Royal Aid, the sovereign demands payment from his tenants-in-chief, who in turn demand it from their tenants, and so on down the line until the peasants end up paying for everything. Aids are traditionally levied when the lord wishes to knight his eldest son, marry his eldest daughter (for the first time).

Aisle: Space between arcade and outer wall.

ale: alcoholic beverage fermented from yeast, water, and malt. Safer than water!

Alehouse: Most families brewed their own ale in the middle ages as water was not always clean enough to drink. Occasionally, one of the families who brewed the best ale in the village would start to sell their ale to their neighbours, who would stop by to gossip. This would inevitably become the village alehouse - not quite a tavern.

allod: land held in full ownership. Inheritance regime based on the division of the allod amongst all heirs of equal rank; all sons, for example.

Allure: Walkway along the top of a wall.

Ambulatory: Aisle round an apse.

Amerce: To impose a fine on a person or village. The coroner would not collect it himself, but his clerk would record the amercement in his rolls to present to the King's justices when they visited; they would either cancel or claim the money.

Alms: money collected for the relief of the poor.

Altar: a table or slab consecrated for celebration for celebration of the sacrament of the Eucharist, or Holy Communion; in a medieval church, in addition to the high altar or principal altar, other altars dedicated to particular saints were located in chapels around the church.

Apothicaries' guild: Apothecaries have a monopoly on the gathering, preparation, and sale of herbs and medicines for profit. Most freemasters operate shops where they purchase herbs from itinerant journeymen and other gatherers. These are sold to the general public as potions and remedies, or to physicians (who, technically, are not allowed to prepare their own concoctions) and to members of the Guild of Arcane Lore.

Approver: An accused person who attempted to obtain mercy by implicating his accomplices. He had to confess to the coroner, and then challenge his accomplice to trial by battle. If he won, he was freed.

Apse: Rounded and usually of a chancel or chapel.

Arcade: Row of arches, free-standing and supported on piers or columns; a blind arcade is a dummy.

Arch: Can be round-headed, pointed, two-centered or drop, that is an arch struck from centre on the springing-line. Ogee: pointed arch with double curved sides, upper arcs convex, lower concave. Lancet: pointed arch formed on an acute-angle triangle. Depressed: flattened or elliptical.

Archbishop: a bishop with authority over a group of territorially contiguous dioceses and their bishops; also known as a metropolitan.

Archdeacon: a cleric having a defined administrative authority delegated to him by the bishop in the whole or part of the diocese.

Archdeaconry: a subdivision of a diocese administered by an archdeacon, whose authority was delegated to him by the bishop.

Archpriest: a minister assisting a bishop in the administration of a rural deanery, or subdivision of an archdeaconry; also known as a rural dean

armarius: librarian. Books are put in closets (armaria).

Armory: A synonym for heraldry.

Arrows: Most arrows are pointed, with or without barbs, and mounted on thin wooden shafts 24-36 inches in length. These are designed to create puncture wounds and can be frighteningly effective. There are also specialized arrowheads, including bladed (edged) arrows designed to cut rigging, blunt arrows to stun, incendiary arrows, and whistling arrows to signal or intimidate.

Arrow Loop: A narrow vertical slit cut into a wall through which arrows could be fired from inside.

Ashlar: Worked stone with flat surface, usually of regular shape and square edges.

Assart: A piece of land cleared of trees and bushes, and fitted for cultivation to increase the holdings of a village.

Attachment: An order made by a law officer, including a coroner, to ensure that a person appeared at a court hearing. If he failed to appear he forfeit goods or money.

auctores: authoritative classical writers. Cicero is the epitome of the art of writing, and Virgil the epitome of poetry.

Augustinian: 1) order of regular canons following the Rule of St Augustine; established from pre-existing orders in Italy and France in the 12th century: 2) order of mendicant friars founded in Italy in the 13th century; also known in England as the Austin Friars.

Aumbry: a stone cupboard usually set in the north wall of the chancel, for mass vessels, books and other sacred objects Austin: term used in England for the Augustinian friarsBailey: The ward or courtyard inside the castle walls, includes exercise area, parade ground, emergency corral.

Bailiff: Overseer of a manor or estate who directs the farming or other outdoor labour. Also an official who assists a sheriff and who has the power to execute writs, processes, and arrests.

Bailiwick: A bailiwick is the area of jurisdiction of a bailiff. The term was also applied to a territory in which the sheriff's functions were exercised by a privately appointed bailiff under a Crown grant.

Baldric: A diagonal strap over the right shoulder of a Norman warrior to suspend a sword scabbard on the left hip.

ban: power to command, to constrain and to punish. Originally a royal power, the ban was usurped by lesser lords with the weakening of public authority: the right to rent out somebody's bull or boar, to force tenants to use one's mill or oven or wine press for a fee. Above all, the right to exert (arbitrary) justice and levies.

Baptism: the rite admitting an individual to the Christian church.

Baptistery: a separate building or separate area in a church which contains the font and where the rite of baptism is carried out

Barbican: The gateway or outworks defending the drawbridge.

Bar hole: Horizontal hole for timber bar used as a door-bolt.

Baron: Any major landowner, especially those powerful enough to have political influence. Often at loggerheads with the king, many barons, especially those along the Welsh border, ran almost independent kingdoms.

Barrel vault: Cylindrical roof.

Bartizan: An overhanging battlemented corner turret, corbelled out; sometimes as grandiose as an overhanging gallery; common in Scotland and France.

Bastard sword: Any hand-and-a-half sword 40-48" in length. Bastard swords have longer hilts than broadswords, and their name derives from the fact that they may be used either one or two handed.

Bastion: A small tower at the end of a curtain wall or in the middle of the outside wall; solid masonry projection; structural rather than inhabitable.

Battleaxe: A single or double bladed axe mounted on a shaft about 48" in length. The battleaxe is a hand-and-a-half weapon with considerable blunt and edge impact.

Battlesword: Any large, two-handed sword. Most battleswords have broad, straight blades 48-60" in length, but there are regional variations. They are chivalric weapons and somewhat uncommon.

Batter: A sloping part of a curtain wall. The sharp angle at the base of all walls and towers along their exterior surface; talus.

Battlement: Parapet with indentations or embrasures, with raised portions (merlons) between; crenelations; a narrow wall built along the outer edge of the wall walk for protection against attack.

Belfry: the upper storey of a tower where bells are hung, or a special purpose building for the hanging of bells Benedictine: order of monks or nuns.

benedictine rule: a monastic rule elaborated by Saint Benedict of Nurcia in the sixth century.

Berm: Flat space between the base of the curtain wall and the inner edge of the moat; level area separating ditch from bank.

Bible, the: the Septuagint is the first major Greek translation of the Old Testament, written in Alexandria between 250 and 150 B.C. The Vulgate is the major Latin translation of the Bible, written by Jerome late 3rd, early 4th century at the request of Pope Damasus. There are also scattered and partial English translations attributed to Bede.

Bishop: the highest order of minister in the church, with the power to confer particular diocese Book of Hours: a book for the laity containing Psalms and prayers to be read at the times of the daily office.

Bivalate: A hillfort defended by two concentric ditches.

Blockhouse: Small square fortification, usually of timber bond overlapping arrangement of bricks in courses (flemish, dutch, french, etc.)

boni homines: freemen recipients of local custom, presiding over malls. They merely assist seigniorial courts exercising the ban.

Bonnet: Freestanding fortification; priest's cap.

books: primarily bound, copied and stored in abbeys. The catalogue of a monastic library typically contains the books of the Bible, commentaries on the Bible, the works of Flavius Josephus, Horacius, Lucan, Perseus and Juvenal, poets of late antiquity, historiae and the life of saints. In the profane closet, one could find classical theatre pieces, Boece's summary of Plato and Aristotle, books treating the seven arts of the Quadrivium and the Trivium, quaestiones medicinales, and books on the virtues of plants.

Bowyer: A craftsman who made bows.

Burgage: A tenure a town, under which property of the king or a lord in a town was held in return for a yearly rent or the rendering of a service. Occupied by a burgess.

Burgess: A freeman or citizen of an English borough. Usually a person of substance, like a merchant or craftsman. A group of burgesses ran the town administration and elected the portreeves (later the mayor).

Byrnie: A Saxon word for a hauberk or mail shirt.

Caldarium: in a monastery, a small room containing a fire where inmates can go in to warm themselves.

Canon: 1) member of the secular clergy belonging to a cathedral or collegiate church; 2) a member of the Augustinian or regular canons who lived under semimonastic rule; the term 'secular canon' distinguishes the former.

Canoness: nun belonging to an Augustinian or related order.

Canon law: the law of the church, imposed by authority in matters of faith, morals and discipline

canonical praying hours: prima hora at dawn, tertia in the morning, sexta at noon, nona in the afternoon, vesper at sunset, etc.

Capucin: Medieval headgear, consisting of a long length of cloth wound around the head rather like a turban, free end dangling over one shoulder.

Cardinal: the clergy of Rome who became the immediate advisors of the pope.

Carmelite: order of mendicant friars originally founded in Palestine in the 12th century, then reformed in Europe in the 13th century after the failure of the Crusades; also known as the White Friars.

Cassock: the ordinary garment of a priest; a simple close fitting tunic with sleeves.

castrum: important fortress with many eligible parties, as opposed to lesser — and often more recent — strongholds belonging to one lineage.

chanson de geste: a long epic poem such as "Roland."

Chapman: A peddler, who carried his wares on his back.

charter: manuscript that contains the ownership titles of a physical person or moral person.

Cathedra: the throne of a bishop.

Cathedral: the church which contains the throne, or official seat, of the bishop of the diocese and therefore the "mother church" of the diocese.

Cell: an individual room in a monastic establishment where one person lived in seclusion.

Cellarium: the storehouse for provisions.

Chalice: the cup for holding the wine at the ritual of the Eucharist.

Chancel: the eastern end of the church containing the high altar, where the mass is celebrated, reserved for the priest, other clergy and choir: may also include an extension of the nave east of the crossing.

Chantry priest: a priest whose function is to say or sing masses for the soul of a dead person in a chantry chapel.

Chapel: 1) a part of a church with a separate altar, which may be dedicated differently to the church as a whole; 2) a self-contained building dedicated to worship, the saying of prayers or the celebration of masses for the dead, but which does not serve the functions of a parish church; 3) a church which serves parochial needs, but which is dependent upon another church within the parish, sometimes called a chapel of ease.

Chaplain: a priest who was paid an annual wage to serve in a parish church or dependent chapel.

Chapter: 1) the members of a religious house in their corporate capacity; 2) the members of any corporate body responsible for an ecclesiastical institution; 3) a meeting of the members of a religious institution.

Chapter house: a place of assembly for the members of a monastery, cathedral or collegiate church, for the discussion of business.

Chasuble: item of mass vestments; simple loose sleeveless garment with an opening for the head.

Choir: the part of the church containing the seats for the clergy; usually in the western part of the chancel, but occasionally in the eastern part of the nave.

Choir stalls: the seating for the clergy in the choir of a church.

Cistercian: monastic order derived from the Benedictine founded in the 12th century Clergy: any member of Holy Orders, or of a monastic order.

clepsydra: very rare clock powered by water from a slowly emptying receptacle.

Cloister: a quadrangle surrounded by roofed or vaulted passages connecting a major church to domestic or ancillary buildings.

Close: the enclosed precinct of a cathedral or collegiate church.

Cluniac: reformed Benedictine order, founded in the 10th century in France.

Collegiate church: a church served by a body of canons or prebendaries; not housing the throne of a bishop and therefore not a cathedral; served by secular canons rather than monks.

Coat of Arms: An achievement displayed on a coat, usually as embroidery on a knight's surcoat.

Cog: A small merchant ship with one mast and a sail.

Commandery: monastic house of the military order of Hospitallers.

Compline: the last of the day services of divine office, recited before retiring.

Confession: the rite of confession of sins to a priest in order to obtain absolution; obtaining absolution through confession and penance was considered a sacrament.

Confirmation: the sacrament which follows baptism in the Christian life cycle, requiring the recipient to affirm their faith in the presence of a bishop.

Consecration: to make sacred, the separation of a thing or person for divine service; 1) of the Eucharist, the act whereby the bread and wine become the body and blood of Christ; 2) of bishops, the conferring of the character of the office by bishops to another; 3) of altars and churches and sacred vessels, the setting apart of these things exclusively for the service of God.

Consistory courts: The ecclesiastical courts, which had the right to try clerics, rather than the secular courts. Anyone who could read and write could claim to be tried by this court, as literacy was virtually confined to the clergy.

Constable: Has several uses, including; A peace officer with less authority and smaller jurisdiction than a sheriff, empowered to serve writs and warrants and make arrests, an officer of high rank, usually serving as military commander in the absence of a monarch or the governor of a royal castle.

Convent: an enclosed and regulated monastic institution.

Cope: item of processional vestments; semicircular outer cloak.

Corporal Acts of Mercy: a series of charitable acts which aided the giver to salvation; feeding the hungry, providing drink for the thirsty, clothing the naked, visiting the sick, visiting prisoners, taking in the traveller and burying the dead.

Coroner: *Coroner* comes from Anglo-Norman *corouner,* a word derived from *coroune,* 'crown'. *Corouner* was the term used for the royal judicial officer who was called in Latin *custos placitorum coronae,* or 'guardian of the crown's pleas'. The person holding the office of coroner, a position dating from the 12th century, was charged with keeping local records of legal proceedings in which the crown had jurisdiction. He helped raise money for the crown by funnelling the property of executed criminals into the king's treasury. The coroner also investigated any suspicious deaths (particularly among the Normans, who as the ruling class wanted to be sure that their deaths were not taken lightly). At one time in England all criminal proceedings were included in the coroner's responsibilities.

Council: a formal meeting of bishops and representatives of churches convened for the purpose of regulating doctrine or discipline.

Counterscarp: Outer slope of ditch.

Cottar: A low-grade villein in the feudal system.

Cowl: a loose gown with hanging sleeves and a hood, worn by Benedictine and other monks.

Counterguard: A long, near-triangular freestanding fortification within the moat.

craftsmen: armorers, bakers, blacksmiths, brewers, butchers, carpenters, cooks, furriers, goldsmiths, locksmiths, masons, millers, painters, parchment makers, saddlers, shoemakers, tailors, tanners, etc.

Crenel: The low segment of the alternating high and low segments of a battlement.

Crenelation: Battlements at the top of a tower or wall.

Croft: A small area of land around a village house, for growing

vegetables or rearing a few animals. The occupier was either a bondsman (a villein or a serf).

Crossbow: A small bow mounted horizontally on a wooden stock with a trigger device to release a short arrow which is called a bolt or quarrel. Unlike other bows they may be carried loaded and ready to fire, but this advantage is offset by their longer time to reload. The use of a crossbow in combat (against people) is strictly forbidden by canon and secular law (the penalty is death). Anyone carrying a crossbow is regarded with suspicion. They are almost exclusively used for hunting.

Crozier: pastoral staff; a processional staff with the head in the form of a shepherd's crook.

Crusade: series of military campaigns waged by Christian countries in the Holy Land from the 11th to the 13th century to recover the area from Islam; used more generally for any military campaign on behalf of the church.

Crutched Friars: also known as the Brethren of the Holy Cross; not actually considered to be a mendicant group and were much involved with running hospitals.

crypt: column-supported, vaulted chapel with curved walls, often situated under a church’s choir; usually houses the bodily remains of saints (relics).

Curtain Wall: A connecting wall hung between two towers surrounding the bailey.

Curfew: The prohibition of open fires in town after dark. During the curfew, the city gates were closed, from dusk till dawn. It could be a hanging offence for a gate-keeper to open the gates to anybody outside of these times.

custom: the established custom (consuetudo) is often the only recourse against arbitrary seigniorial justice (the ban) and unfair taxes (malas exactiones).

Daub: A mud of clay mixture applied over wattle to strengthen and seal it.

Deacon: the rank in the ministry below the priest, with a major role in the collection and distribution of alms.

Dead-ground: Close to the wall, where the defenders can't shoot.

Dean: the dean of a cathedral controlled its services and with the chapter, supervised its fabric and property; a rural dean assisted the bishop in administering a sub-division of an archdeaconry.

Deanery: a group of parishes forming a subdivision of an archdeaconry; also referred to as a rural deanery.

Destrier: A knight’s war horse.

Deodand: A personal chattel which had caused the death of a person and for that reason was given to God, that is, forfeited to the crown, to be applied to pious uses, and distributed in alms by the high almoner. Thus, if a cart ran over a man and killed him, it was forfeited as a deodand. It was the coroner’s job to determine what was deodand and what was not.

Diocese: the territorial unit of administration in the church, governed by a bishop.

Divine office: the daily cycle of choir services performed by clergy Dominican: order of mendicant friars founded in the early 13th century.

Donjon: A great tower or keep.

Donjon: The central fortified tower in an early Norman castle; later called the Keep. Early ones would have been constructed of wood.

Doorkeeper: the fourth rank of minor orders of the ministry; their functions were similar to those of a modern verger, heading processions and undertaking general care of the church fabric.

Dormer: Window placed vertically in sloping roof.

Double-splayed: Embrasure whose smallest aperture is in the middle of the wall.

Drawbridge: A heavy timber platform built to span a moat between a gatehouse and surrounding land that could be raised when required to block an entrance.

Dressing: Carved stonework around openings.

Drum Tower: A large, circular, low, squat tower built into a wall.

Drystone: Unmortared masonry.

dues (in kind): sheaves, poultry, honey cakes, livestock, skins, clothing, etc.

Dungeon: The jail, usually found in one of the towers.

Embattled: Battlemented; crenelated.

Ecclesiastical: pertaining to the church.

Embrasure: The low segment of the altering high and low segments of a battlement.

Enceinte: The enclosure or fortified area of a castle.

Episcopal: in relation to the authority of a bishop.

Eremetical: relating to the life of a hermit.

Eucharist: one of the seven sacraments and the principal ritual of the church, in which bread and wine are transformed into the body and blood of Christ; the ritual must be administered by a priest.

Excommunication: a censure imposed by church authority which excludes those subjected to it from Holy Communion and imposes on them other deprivations and disabilities; in the heavier form of this censure, the transgressor was forbidden any intercourse with fellow Christians and deprived of all rights and privileges in the church.

exemption: privilege granted by the pope to a monastery that more or less freed it from the control of the bishop.

Exorcist: the second of the minor orders of the ministry; the power of exorcising evil spirits was never confined to this order although they assisted in this process, as well as with the pouring out of water at the mass a crucifix with foliate or floral ornament Font: receptacle for baptismal water, usually made of stone but sometimes of metal.

Falcastra: Essentially a scythe blade affixed at a right angle to a shaft 6-8 feet in length. Falcastras are peasant-made from old scythes, or carefully constructed as weapons; the difference is quality. If the blade is attached along the same axis as the shaft an inferior glaive is produced.

Falchion: A single-edged, heavy bladed cutting sword usually with a curved leading edge. A falchion has good cutting power and is usually 311-36" in length. It is not considered a chivalric weapon.

familia: group of servile workers housed and fed by a master, and who owe him all their work.

Fee: Another word for fief.

Fee simple: A manner of holding land whereby the estate may be disposed of without any particular restrictions and/or without the consent of the local lord.

Fee Taile: A way of holding land such that there are restrictions on who may obtain the land. Most feudal land, is held fee taile in that it cannot be sold, or inherited without the consent of the liege (or granter) in as much as most/all land in a feudal kingdom really belongs to the monarch.

fêtes, Christian: the three oldest and most important ones are: Christmas (Christ’s birth on December 25th), Epiphany (January 6th), and Easter (Christ’s resurrection on the Sunday following the first full moon after the vernal equinox). Lent (40 days of fasting) and the Holy Week before Easter are very important too.

feudalism: relationship that takes place between the dominated class (peasants) and the dominant class (nobility).

feudal system: system of man-to-man ties that structure the dominant class (potentes). The practical aspects of this system consist of swearing fidelity (fidelitas) and paying homage (hominium) to one’s lord, in exchange for the fief (feudum, beneficium).

fief: administrative domain of a lord.

Fighting Order: An organization of warriors. Fighting-orders are generally comprised-of a knights-bachelor, but may also have commonalties of simple warriors. They usually profess some high purpose such as the religious conversion of a barbaric region, or the protection of an important institution. Some are cynical political pressure groups.

First Finder: The first person to discover a corpse or witness a crime. He or she was supposed to rouse the four nearest households and give chase. Failure to do so would result in a fine.

Flails: Any articulated weapon with one or more balls or short staves affixed to a shaft-handle by rope, leather, or chain. Flails use centrifugal force to increase impact, and can be used to strangle, or to tangle an opponent's limbs or weapons. The chain weaves a complex path; flails are difficult to use safely.

Fletcher: A maker of arrows.

Footings: Bottom part of wall.

Forebuilding: An extension to the keep, guarding it's entrance.

Forest: Strictly, a wild area with or without trees. The Royal Forests were areas sequestered by the king, whether he owned the actual land or not, where only he could hunt and take the profit from various activities, such as wood=felling, forges, brewing and so on.

Forester: An officer, similar to a gamekeeper, directly responsible for enforcing the harsh forest laws and taking of offenders to the forest courts. Foresters were nominated by the Forest Warden, but received no salary. Sometimes they even paid for the privilege of the job, because of the possibilities for extortion. The Foresters badge was a horn.

Fosse: Ditch.

Franchise: The legal right to operate a guilded business in a particular location. Franchises are not portable, and the number of franchises in each settlement is strictly limited by each guild.

Franciscan: order of friars founded by St Francis of Assisi in the early 13th century in Italy; also known as the Friars Minor or the Grey Friars.

Frater: the communal refectory of a monastic establishment.

Freehold: Land on which no UNFREE obligations are due, a distinction that is often a matter of legal debate. Freeholders

rarely own the land they work, paying rent or crop shares for its use, a legal process known as farming. Some freeholders are rural guildsmen such as millers or metalsmiths, who may or may not farm some acreage. Freeholders may come and go as they please, grow whatever crops they like, and appeal their lord's justice to the king's law, but in many ways, the unfree have more secure tenure than do freeholders.

Freelance: An landless knight who earns a living by hiring himself out and/or fighting in tournaments.

Freestone: High quality sand- or lime-stone.

Friars: members of one of the mendicant orders, the four main orders being the Franciscans, Dominicans, Carmelites and Austin friars; they lived in regular fashion but were extensively involved with the outside community; the term literally means "brother".

Friars of the Sack: also called the Friars of the Penance of Jesus Christ; the largest of the lesser groups of friars in England, all of their houses were abandoned by 1314 and the members obliged to join one of the major mendicant orders.

Friary: a community of friars.

frock: outer robe-like garment worn by a monk.

Furlong: Furrow Long. A parcel of land in an open field, roughly ten acres, which is the amount that can be conveniently ploughed in one day. Furlongs are planted with a single crop, and subdivided into sellons.

Gallery: Long passage or room.

Gambeson: A quilt undercoat commonly worn under a hauberk. Gambesons cover shoulders, thorax, abdomen, hips, groin and thighs. They may be lengthened to cover the knees and may be half or full sleeved. The skirt is split to facilitate mounted use. Some Gambesons include high collars to protect the neck. Impoverished knights sometimes wear Gambesons by themselves, preferably reinforced with ring or scale.

Garderobe: A small latrine or toilet either built into the thickness of the wall or projected out from it; projects from the wall as a small, rectangular bartizan.

Gargoyle: a water spout carved in the form of a grotesque human or animal.

Gate House: The complex of towers, bridges, and barriers built to protect each entrance through a castle or town wall.

Glacis: A bank sloping down from a castle which acts as a defence against invaders; broad, sloping naked rock or earth on which the attackers are completely exposed.

Gleeman: A medieval itinerant singer; a minstrel.

Grand Master: title of the heads of the military orders of Templars and Hospitallers Guardian: term for the head of a Franciscan friary.

Great chamber: Lord's solar, or bed-sitting room.

Great Hall: The building in the inner ward that housed the main meeting and dining area for the castle's residence; throne room

Greek fire: incendiary substance made of naphtha, quicklime and sulfur, and almost impossible to put out. To be flung at enemy ships and buildings with catapults.

Guild: An organization of professionals or craftsmen within a field. IGuilds enjoy monopolistic powers over their occupations to the extent that it is virtually impossible to establish a business within their control, without belonging to the applicable guild. Virtually all profitable, non-agricultural economic activity falls within the monopoly of one of the guilds. Each of the following guilds has an entry: Apothecaries, Arcane Lore, Chandlers, Charcoalers, Clothiers, Courtesans, Embalmers, Glassworkers, Harpers, Heralds, Hideworkers, Innkeepers, Jewelers, Lexigraphers, Litigants, Locksmiths, Masons, Mercantylers, Metalsmiths, Millers & Millwrights, Miners, Ostlers, Perfumers, Potters, Physicians, Pilots, Salters, Seamen, Shipwrights, Tentmakers, Thespians, Weaponcrafters, Woodcrafters. Most guilds have three ranks: Apprentice, journeyman and Master.Apprentice - Guilds may admit whomever they please, but apprenticeship is a privilege usually granted to the eldest children of existing masters. journeyman are expected to travel, working for as many masters as possible. After 3-5 years, and bearing the endorsements of at least three masters, a journeyman may apply to any board of syndics for promotion to the rank of master. Master-There are two types of master in most guilds: Freemaster and Bonded Master. A freemaster is one who holds a franchise to operate his own business. A bonded master works under contract for a wealthy institution or individual. Guilds limit the franchises in each settlement; obtaining a new one is difficult. A newly created master is not automatically granted a franchise which must be inherited or purchased; the fees typically range from two to ten times the annual income of a master (plus bribes). Some masters never obtain franchises. Guilds establish "fair price" guidelines. A master who sells high quality wares too cheaply or inferior goods to dearly will receive a visit from guild officials. They will remind him that fines can be imposed and, ultimately, franchises can be revoked.

Habit: the distinctive clothing worn by members of monastic orders.

Half-timber: The common form of medieval construction in which walls were made of a wood frame structure filled with wattle and daub.

Hauberk: A coat made of ring, scale, or mail. Hauberks cover the shoulders, thorax, abdomen, hips, groin and thighs. They may be lengthened to cover the knees or more rarely down to the calves. The skirt is usually split for mounted use. Hauberks are either half-sleeved or full-sleeved.

haus/domus: house. In the high aristocracy, the “house” consists of the direct family, a chaplain, household officers (seneschal, constable, etc.) who are sometimes granted a fief for support, a few clerics, servants and even prostitutes.

Heralds' guild: The College of Heralds is closely associated with the nobility. All young nobles must learn the fundamentals of heraldry, and those unlikely to inherit much of anything form the majority of college entrants. Most heralds are bonded to noble households where they are responsible for keeping family genealogies and arms, and teaching clan history. A few heralds also play an important role as ambassadors, skilled in the etiquette of diplomacy and war. They are afforded a high degree of political neutrality. When a battle is to be joined, heralds from opposing camps meet to exchange formalities, conduct last minute negotiations, discuss terms of surrender, etc. Opposing heralds often watch the battle from the same spot.

Heresy: the formal denial or doubt of any defined doctrine of the church.

Heretic: person who has expressed formal denial or doubt of any defined doctrine of the church.

historiae: history annals (manuscripts). Men of the church who conceive history in a biblical perspective only,write historiae.

Hoarding: Upper wooden stories on a stone castle wall; the living area; sometimes, a temporary wooden balcony suspended from the tops of walls from which missiles could be dropped.

Holy Communion: the sacrament of the Eucharist.

Holy Orders: the higher grades of the Christian ministry; those of bishop, priest and deacon.

Holy water stoup: a small stone basin containing holy water.

Hood: Arched covering; when used as umbrella, called hood-mould.

Hornwork: Freestanding quadrilateral fortification in front of the main wall.

Hue & Cry: The term used when the first finder raised the nearest households to give chase when a crime had been committed.

Honour: A holding of land from the King, Baron or Church. It could be a large manor or a single estate.

Hospitallers: military order first recognised in 1113, founded to assist in the Crusades; their full name was Knights of the Order of the Hospital of St John of Jerusalem.

Hospitium: a monastic guesthouse.

Hours: the times specified for the recitation of divine office; Matins, Lauds, Prime, Terce, Sext, Nones, Vespers and Compline.

Hundred: A subdivision of a county for administrative purposes.

immunity: institution that closes a territory (usually a religious domain) to royal officers; the beneficiaries of the immunity fulfill the tasks usually reserved for the public authority, such as justice.

Indulgence, partial: the payment of money in lieu of penance. Standard practice from the 11th century onwards.

Inquisition: the official persecution of heresy by special ecclesiastical courts; formally constituted by the papacy in the 13th century.

Interdict: an ecclesiastical punishment excluding the faithful from participation in spiritual things; it could be applied to individuals, to local areas such as parishes, or to whole populations.

itineraria: lists of region and city names.

Itineraria are inherited from the Romans and regularly updated. Used for military expeditions, travels and territorial divisions.

joculatores: wandering minstrels, professional entertainers. Joculatores might also juggle, ropewalk or sell sexual favors.

Jongleur: Itinerant entertainers like minstrels who sing, dance and juggle.

Jury: The medieval jury were witnesses, local people who were obliged to gather and tell what they knew of a crime or a dispute. The coroner’s jury were supposed to be men over twelve years of age from the four nearest villages, though this was often a practical impossibility.

Justiciar: The chief minister - a high ranking noble or churchman appointed by the king. In the reign of Richard I, there were several justiciars, the most effective being Hubert Walter. He was Chief Justiciar and also the Archbishop of Canterbury.

Keep: A strong stone tower; main tower; donjon; stronghold.

Keystone: Central wedge in top of arch.

Kirtle: A woman’s dress or skirt, which reached to the ankles.

Knarr: Early merchant ship, like a Viking longship but broader in the beam. It was partly decked and had a single hold, mast and sail.

Knight: The lowest rank of nobility. While knighthood is not

hereditary, most knights are born to the station, being the sons of knights themselves. Nevertheless, anyone may, theoretically, be knighted. The training for knighthood (apprentice knights are called squires) may be undertaken in a gentle household. Boys usually begin training at twelve, learning the knightly virtues, skill at arms, heraldry, and getting a general education. If the training goes well, and the squire satisfies his master of squires, he is knighted at about 21. While any knight may create other knights, most have to work their way through squirehood; this is almost the only way to gain the necessary skills. It is customary to provide the new knight with a horse and war-gear, the considerable expense of which tends to limit the granting of knighthoods. Most knighthoods are granted by knights who are also wealthy fiefholders. The quality of training received by a squire varies according to the wealth of the household where he is trained. The number of knights far exceeds the number that can be enfoeffed (granted fiefs). While some knights inherit or marry into land, most spend their careers as Knights-Bachelor.

Knight Bachelor: A knight without land to support himself. Knights-Bachelor earn livings as the retainers of land-holding nobles, within fighting-orders, or (gods forbid) by adventuring.

Knight Shield: Evolved from the Kite Shield, the average Knight Shield is 24 inches wide and 36 inches long. Although it offers less protection than the Kite, it has become more popular, partly because it is better proportioned for bearing heraldic devices and partly because it is lighter and, therefore, faster to employ.

Lance: A long, light spear designed for use on horseback. It is an essential weapon for any knight. Lances generally range from 8-10 feet in length and are balanced for one-handed use. They are almost exclusively used in mounted charges, for which they are supreme, but they can be something of a liability in a skirmish when they are often discarded. A special variety of lance is used at the joust. The jousting pole is longer (10-12 feet), generally has a padded point, and a flared hand and arm guard called a varnplate. These weapons are designed primarily to unhorse opponents, but injury, especially from being unhorsed, is common. Most knights have skill with the lance.

Lancet: Long, narrow window with pointed head.

Lantern: Small structure with open or windowed sides on top of a roof or dome to let light or air into the enclosed space below.

Lay: with reference to the laity, or persons who are not members of the clergy.

Lay brother: member of a religious order who is not bound to the recitation of the divine office and is occupied in manual work, generally adult converts.

Lay sister: female member of a religious order who is not bound to the recitation of the divine office and is occupied in manual work, generally adult converts.

Lectionary: a book containing a series of biblical extracts to be read at the mass Lector: the third rank of minor orders of the ministry; also known as reader.

Litany: a form of prayer consisting of a series of petitions sung by a deacon, a priest or cantors, to which the people made fixed responses.

Little Hours: Prime, Terce, Sext and None; the less elaborate of the services of divine office.

Liturgy: all the prescribed rituals of the church, including the mass and divine office.

Longbow: Any bow between four and six feet high, generally the same height as the archer. The bow is carefully cut from the heartwood and bodywood of a branch, and is a natural composite bow. The tips are usually sheathed with horn and the string is generally made from hemp. The longbow has amazing power and accuracy when used by skilled archers, but it takes years of training to become proficient. The longbow has an effective range between 300 and 400 yards and a skilled longbowman can fire 5-7 arrows per minute in combat (as many as 20/minute have been seen in tournaments.

Loophole: Narrow, tall opening, wallslit for light, air, or shooting through.

Mace: A reinforced club. Most have metal heads, often with elaborate patterns of knobs and ridges, affixed to wooden shafts 24 to 36 inches in length. Some maces have metal shafts.

Machicolations: Projecting gallery on brackets, on outside of castle or towers, with holes in floor for dropping rocks, shooting, etc.

Maison dieu: almshouse, or residence for the poor.

Major orders: the higher ranks of the Christian ministry, comprising the orders of bishop, priest, deacon and sub-deacon.

maleficia: potion, supposedly magical.

mall: public assembly of justice enforcing the “custom,” as opposed to seigniorial justice (the ban). Defendants are rarely acquitted or executed (nobles are beheaded, others hanged), as most are simply banned.

Manor: The basic economic unit arrived at by subinfeudation. Manorial fiefs range from 600-3600 acres; and are generally considered synonymous with a Knight's Fee. Manors may be held by knights who owe fealty and service to barons or earls, or maybe held directly by such greater lords. Some manors are held by religious and fighting orders; a few are held by wealthy commoners. An absentee holder appoints a bailiff to govern in his stead. A manor might contain a manorhouse, at least one village of 10-20 families and one mill owned by the Miller's Guild. The manorhouse is usually a fortified wood or stone house, built around a great hall, surrounded by outbuildings and a battlemented outer wall. The house is often situated on a hill, and may be surrounded by a ditch, moat and/or earthworks. Each peasant has a cottage and adjacent garden.

Manor Reeve: The foreman appointed in each village by the lord of a manor to oversee daily routine.

Mantle: A loose sleeveless coat worn over outer garments; a cloak. It would sometimes have a hood for travelling.

Mantlet: Detached fortification preventing direct access to a gateway; low outer wall.

Mantling: (1) A cloth worn loosely about the head and neck, originally to protect armour from weather. After its introduction, mantling showed the unexpected ability to reduce the effectiveness of edge strikes, and was more widely adopted for its defensive value. Torn mantling has become indicative of recent (honorable) combat. (2) In heraldry, the stylized, tattered cloth usually surrounding the escutcheon.

mappa mundi: symbolic world map.

March: The name given to a frontier district, claimed and patrolled by a kingdom but often under tenuous control. They are generally administered under martial law, and individual legal rights within may be entirely dependent on the whim of the ruling Warden.

Mason' guild: Masons are highly respected, almost venerated, for the magnificent castles, cathedrals, bridges, ports, and mills that only they know how to build. Some master masons are highly paid and honored architects; most are simple quarrymen, stonelayers, and stonecutters. Manual labor in construction is generally done by unguilded casuals. Most towns require that construction within its walls be supervised by master masons and nearly all fortifications involve masons in design, building, and repair. The Masons' Guild has a strict monopoly over stone quarrying and cutting. A quarry may be owned operated by a master freemason, but most large operations are jointly run by masonic syndicates, which may include outside investors.

Mark: A sum of money, though not an actual coin. Early in the Middle Ages only the silver penny existed, but later on other denominations came out.

Master-general: the head of the Dominican order.

Matins: the night office; the service recited at 2 am in the divine office.

Maul: A two-handed club/mace with a 4-6 foot shaft. Most mauls have wooden heads, sometimes reinforced with metal studs. Mauls are primarily used as mallets to embed stakes as a defense against cavalry, but being struck by one certainly hurts.

mead: alcoholic beverage fermented from honey and water.

Mendicant orders: term for the friars; the term refers to begging because of their dependence on alms for their support.

Merlon: The high segment of the alternating high and low segments of a battlement.

Meurtriere - An opening in the roof of a passage where soldiers could shoot into the room below. Also see "Murder Holes".

Midden: A dunghill or refuse heap.

mansus: type of landholding. One distinguishes between the master’s mansus (representing up to a half of the arable land) and the farmers’ tenures.

miles, milites: “soldier,” or mounted warrior. A feudal warlord typically has 10 to 20 milites in service or hired.

Minister General: term for the head of the Franciscan order.

Ministers provincial: term for the heads of provinces within the Franciscan order.

Minor orders: the lower ranks of the Christian ministry, comprising the orders of acolyte, exorcist, reader and doorkeeper.

Minster: a church served by a body of canons or prebendaries; the same as a collegiate church; in the north of England the term was also used for a cathedral.

Missal: book containing the forms of service for the mass.

Mitre: the pointed headdress worn by archbishops, bishops and some abbots on ceremonial occasions.

Moat: A deep trench usually filled with water that surrounded a castle.

Monastery: a community of monks.

Monastic: refers to the life or community of monks.

Monk: a male member of a religious community living under vows of poverty, chastity and obedience; strictly it is confined to members of those bodies which live a communal life.

Morningstar: A club with protruding spikes in its head, the morningstar is a popular peasant weapon. More refined versions, commonly called holy water sprinklers because they are popular with knights of fighting orders, have metal spiked heads.

Motte: A mound of earth on which a tower was built; artificial conical earth mound (sometimes an old barrow) for the keep

Motte-&-bailey - Earth mound with wood or stone keep, surrounded by ditched and palisaded enclosure (or courtyard).

Murder Holes: A section between the main gate and an inner portcullis where arrows, rocks, and hot oil can be dropped from the roof though holes. Provides good cover for defenders and leaves the attacker open. Only used when outer gate has been breach.

Murdrum fine: A fine or amercement levied on a village by the coroner when a person is found slain and the locals cannot confirm that he is of English stock (in other words he is assumed to be a Norman).

Mystery plays: religious drama performed at major festivals, commonly performed out of doors.

Nave: the western arm of a church, and more specifically the central axial section of that arm, used by the congregation and for sermons.

Narthex: Enclosed passage between the main entrance and nave of a church; vestibule.

Night office: Matins; the choir service of the daily round of divine office performed during the night.

Oratory: Private in-house chapel; small cell attached to a larger chapel.

ordeal: severe physical test that a crime suspect must endure to prove his innocence in the face of God, such as having no marks from putting one's hand into fire or boiling water, or holding a white-hot iron. Another favorite is the "judicial duel," whereby the duelist who dies is decreed guilty post mortem. It was abolished by the Vatican in 1215.

Orders: a) with respect to the monastic or regular life, groups of communities following the same rule or under a common administrative and spiritual structure b) with respect to the Christian ministry, the various grades consisting of the major orders - bishop, priest, deacon, sub-deacon - and the minor orders - acolyte, exorcist, reader, doorkeeper.

Orders of clergy: the various grades consisting of the major orders - bishop, priest, deacon, sub-deacon - and the minor orders - acolyte, exorcist, reader, doorkeeper.

Ordinal: book containing instructions for conducting the prescribed rituals of the church.

Ordination: the rite of admission into the ministry of the church; only admission to the major orders of the ministry was considered to be a sacrament.

Ostler: A servant in a stable or inn who took charge of the horses.

Orillons: Arrowhead bastions.

Oubliette: A dungeon reached by a trap door; starvation hole

Outlaw: Literally, anyone outside of the law, usually an escaped criminal or a fugitive. They often lurked in forests and any person was entitled to kill them on sight to collect a bounty, as they were 'wolfs heads'.

Outremer: The four Christian kingdoms in the Levant at the time of the crusades, including the Kingdom of Jerusalem.

pagus: "country," district of a county.

Palfrey: A small, docile horse suitable for use by a woman.

Palisade: A sturdy wooden fence usually built to enclose a site until a permanent stone wall can be constructed.

Papal bull: legal document issued under the authority of the pope.

Papal curia: the central government of the Western church.

Papal legate: a personal representative of the pope who has been entrusted with his authority.

Parados: Low wall in inner side of main wall.

Parapet: Low wall on outer side of main wall.

parish church: one village out of two possesses one, and none in the frontier marches. Most churches are built of stone, and the dead are buried next to them. Note that stone itself is not used as a decorative element. Rather, mosaics and mural paintings embellish surfaces. Parish churches provide sanctuary to wanderers, fugitives and strangers. Some churches have special huts for that purpose. In theory, no armed or mounted man is allowed to enter the church.

Peace of God: movement started by the church. This movement has two objectives: to limit the brutalities of the warrior aristocracy and to protect the victims of these brutalities. The decisions of the assemblies of peace, expressed in council canons, aim above all to protect the persons and properties of non-warring parties (clerics, farmers, and merchants). The "Truce of God" forbids battle from Friday to Sunday, or during Lent or other liturgical events.

Pediment: Low-pitched gable over porticos, doors, windows, etc.

Penance: a form of punishment whereby one who has confessed his sins to a priest can obtain absolution.

Pier: Support for arch, usually square as opposed to pillar (round).

Pilaster: Shallow pier used to buttress wall.

Pinnacle: Ornament crowning spire, tower, etc.

Piscina: Handbasin, usually set in or against wall, with drain.

Pipe-Roll: Exchequer accounts, rolled on narrow wooden cylinders.

Pitch: Roof slope.

Plate armour: Any metal (usually iron or steel) which forms a rigid continuous covering. Plate armour is relatively rare. Its use is generally restricted to breastplates, helms, and small plates for spot protection. Plate offers good to excellent defense against all strikes.

Polearm: Any infantry weapon with a shaft exceeding six feet in length. Polearms are mainly designed as anti-cavalry weapons, but their effective use requires superb training and morale. All polearms are two-handed weapons In crowded melees, they may be liabilities.

Poleaxe: A one or two bladed battleaxe with a longer handle. Some have a single-blade and a spike opposite the blade, some also have spear heads. The Bill, a peasant tool used for pruning tees, is one common form of Poleaxe.

Portcullis: A heavy timber or metal grill that protected the castle entrance and could be raised or lowered from within the castle. It dropped vertically between grooves to block passage or barbican, or to trap attackers.

Portreeve: One of the major officials in a town, of which there were normally two. Later these posts were superseded by a mayor.

Posse: A group of armed men, called out by the sheriff or a coroner in order to hunt outlaws or defend the realm.

Postern Gate: A side or less important gate into a castle; usually for peacetime use by pedestrians.

Preceptory: monastic house of the order of Templars.

Primate: Supreme leader of the church in an entire country or region. Most churches divide the world into Primacies, or ecclesiastical provinces. Often the boundaries coincide with those of secular states, sometimes not.

priory: small monastery — sometimes with only a handful of monks — led by a prior.

privileges, urban: clauses like the inviolability of homes against public officials, the suppression of judicial duels, and the ban on legal proceedings against burgesses outside the city.

Quadrangle: Inner courtyard.

quadrivium: scientific disciplines of the liberal

quaestiones medicinales: widespread teaching technique formedicine consisting of questions and answers.

Rampart: Defensive stone or earth wall surrounding castle.

reform: aimed at the purification of the morals of the clergy, and the independence of ecclesiastic power with respect to the secular power.

relics: relics come in three classes. First are corporeal parts of saints and artifacts from Christ's passion and death, such as Christ's crown of thorns at the Cathedral of Notre Dame in Paris, chunks of the true cross in Paris (as well as three of the four nails), Rome, Brussels, Oviedo, and the lance that pierced Christ's side (of which the head seems to have been lost). Second, articles of clothing or household artifacts touched by saints. Third, items that have touched first or second class relics.

Reliquary: a container for the relics of a saint; many were expensively gilded and jewelled.

Rib: Raised moulding dividing vault.

Ring-Work: Circular earthwork of bank and ditch.

Sackbut: A musical instrument similar to a trombone.

Sacrament: a visible sign of a sacred thing; in the late medieval church there were deemed to be seven sacraments, representing life cycle rituals; baptism, confirmation, Eucharist, ordination, marriage, confession and extreme unction.

Sacristy: a room for the storage of sacred vessels, liturgical books and priestly vestments; and where the clergy don their ceremonial attire; also known as a vestry.

Sally-port: Small heavily fortified side door from which the defenders can rush out, strike, and retire.

saltus: non-cultivated part of the land (forest or fallow land) used for gathering, hunting and rearing.

Sanctuary: An ancient and religious offer of mercy. A fugitive or gaol-breaker could claim forty days immunity from the law if he reached a church.

scholasticus: literally "that belongs to the school"; person responsible for a monastic or cathedral school. The scholastic philosophy defines all of science and theology.

scriptorium: copying workshop in monasteries.

Secular: 1) in relation to clergy, priests living in the world, not under a rule, who are bound by no vows and may possess property, working under the authority of a bishop: 2) more generally, refers to people who are not clergy. Commonly used for the territorial unit of administration in the church, governed by a bishop; also known as a diocese.

seneschal: household officer, chief officer for the lord (steward), and manager of the household.

sergeant (mayor): servant of the lord (abbot), estate manager, and tax collector.

Sext: the third of the Little Hours of divine office, recited at the sixth hour.

Shell-keep: Circular or oval wall surrounding inner portion of castle; usually stores and accommodations inside the hollow walls.

Sheriff: The king's officer of a county or an administrative region who was charged mainly with judicial duties and tax collection. Often quite corrupt, hence the later appointment of coroners to fulfil some of their duties. The word is derived from 'shirereeve'.

Soffit: Underside of arch or opening.

Solar: Upper living room of medieval house or castle; often over the hall.

Spear: There are a wide variety of spears. Shafts range from 5 to 6 feet, and the point may be anything from fire-hardened wood to a 12 inch metal blade. The spear is probably the most common weapon in the world. They are most effective in melee when used two-handed like a quarterstaff, allowing for subtle defenses and blunt or point strikes. But this takes great skill and they are more commonly used as thrusting weapons, either one or two-handed.

Squint: Observation hole in wall or room.

Squire: The servant of a knight, often aspiring to knighthood himself.

Staff: A readily available weapon used by peasants. As a two-handed weapon in competent hands, the staff attacks and parries quickly, but in one hand it is reduced to a crude thrusting stick. Most staves are plain wood, but some are reinforced with metal bands.

Stockade: Solid fence of heavy timbers.

Stringcourse: Continuous horizontal mouldings on wallface.

Subinfeudation: The process whereby fiefs are broken into smaller fiefs and granted to lesser lords.

Sumpter: A pack horse or mule.

Surcoat: A cloth garment, usually of linen, worn over metallic armour. It generally extends to just below the knee. In combat a surcoat gives marginal protection, but its main purpose is to protect other armour and identify the wearer; surcoats are generally decorated with heraldic achievements.

Sling: Any leather/rope weapon designed to cast a stone. Expert slingers, who are rare, can cast stones 100-200 yards with amazing accuracy. A normal stone is the size and shape of a chicken egg. Stones may be scavenged from stream beds, or lead shots may be made. The latter are a little smaller; and with less wind resistance, can travel further. The sling requires a fair amount of room to use.

Tabard: A short, heavy cape of coarse cloth formerly worn outdoors. Or a tunic or cape like garment worn by a knight over his armour and emblazoned with his coat of arms. A similar garment worn by a herald and bearing his lord's coat of arms.

tariff penance: judicial custom adopted by the church, in which sins and crimes are inventoried with appropriate punishments such as days of fasting (bread and water), prayers or pilgrimages. Hardly applied in practice. Secular justice is arbitrary or simply lacking, or rooted in personal vengeance and vendettas. God is the ultimate judge of course, and life is cheap indeed!

Templars: order of military monks founded in 1119 to assist in the Crusades; also known as the Knights Templar or the Poor Knights of Christ.

Tenant in chief: A feudal lord who holds his fief directly from the sovereign.

tenure: strips of land attributed to one farmer. A tenant owes dues in kind and labor service to his lord, and the tithe to the parish priest.

Terce: the second of the Little Hours of divine office, recited at the third hour.

Teutonic Order: military order founded in the Holy land after the Third Crusade.

Tithe: the tenth part of produce from the land and of other income, collected to support a parish priest and maintain his services

Tracery: Intersecting ribwork in upper part of window.

Transom: Horizontal division of window.

Trebuchet: Siege-engine with unequal counter-poise arm.

Trefoil: Three-lobed.

Trial by Combat: The right of the accused to meet the plaintiff in fair combat. Only gentlefolk who are trained to arms, generally seek to invoke this right. Women and unfit persons could employ a champion to fight for them.

Tribute: Loose allegiance, less than formal fealty, but still a token of submission. Tribute may range from annual cash payments, to tokens such as a single fur pelt.

tropes: sacred theatre, in Latin, as opposed to the mimed theatre dating back to antiquity, which is partly obscene and strongly reproved.

True Cross: supposedly the actual cross on which Christ was crucified; there were fragments of it preserved as relics across Christendom.

Tunic: The main men's garment of the middle ages. A linen shirt would sometimes be worn underneath.

Turret: Small tower, round or polygonal.

Undercroft: The ground floor of a fortified building or a church.
Verderer: A man serving as an official in charge of the royal forests. He was responsible to the sovereign, not the Warden. There were usually four in each royal forest. The verderer's badge was an axe.

Vert: The vegetation of the forest - trees, bushes and pasture, the use of which was subject to forest law.

Villein: A villein is, in the feudal system, a member of the class of serfs tied to the land, distinguished from those in actual slavery, but restricted by law from exercising the rights of a free man.

vicus: new pole of commercial activity that forms the kernel of a budding town; a stopping- off place to cross a river or a mountain pass.

Visitation: the periodic inspection by a bishop of the temporal and spiritual affairs of a diocese which are under his control, or by an abbot or monastic official of houses within his jurisdiction.

Voussoir: Wedge-shaped stone in arch.

Vulgate: the Latin version of the Bible; it became the standard version for the Western Church.

Wall-Stair: Staircase built into thickness of wall.

Wall-Walk: Passage along castle wall.

venison: small game, deer, wild boar, and bear. Meat is spiced with thyme, rosemary and bay leaves. For conservation meat is either salted or smoked.

war engines (from ingenium, "ingenious contrivance"): battering rams, catapults, wheeled towers, ballistas and trebuchets. Heavy catapults can shoot 50-pound missiles up to several hundred yards, or shoot a 60-pound missile up to two hundred yards. A large hybrid trebuchet can easily hurl a 400-pound stone (or animal carcasses, or bundled humans) 100 yards.

Warden: An officer commanding a city garrison and responsible for maintaining civic law and order. A major expense for any city is its military budget. In freetowns the warden is appointed by the Mayor or Aldermen; in feudal towns by the feudal holder (usually the constable of the citadel).

Warden of the Forest: The senior forest administrator, appointed by the king, who was responsible for organising the Forest Eyre. The Warden had to nominate the foresters, but not the verderers, who were individually responsible to the king.

Warflail: A military version of the Grainflail. The impact stave is commonly reinforced with metal bands or studs, and is chained to the handle. Some warflails are made entirely of metal, some have wooden handles and metallic impact rods.

Warhammer: A weapon designed to crush or puncture plate armour. Warhammers concentrate the force of a mace into a smaller area, and are more difficult to use (the technique is like that with a handaxe). The rarity of plate armour results in the warhammer also being rare. They are more common among the Khuzdul.

Wattle & Daub: A common building technique in the Middle Ages. Clay or plaster is applied aver a woven framework of hazel withies (branches).

Wimple: A headdress of linen or silk; worn by women over the head and around the neck and ears.

Weathering: Sloping surface to throw off rainwater.

wine: reserved to the most privileged and to the celebration of the mass. The largest vineyards are situated in ecclesiastical domains or on the banks of large rivers, since these are major transport routes.

Wing-Wall: Wall down slope of motte to protect stairway.

Woodmote: An alternative name for the lowest level of forest courts. Only offences against the vert, amounting to less than four pence.

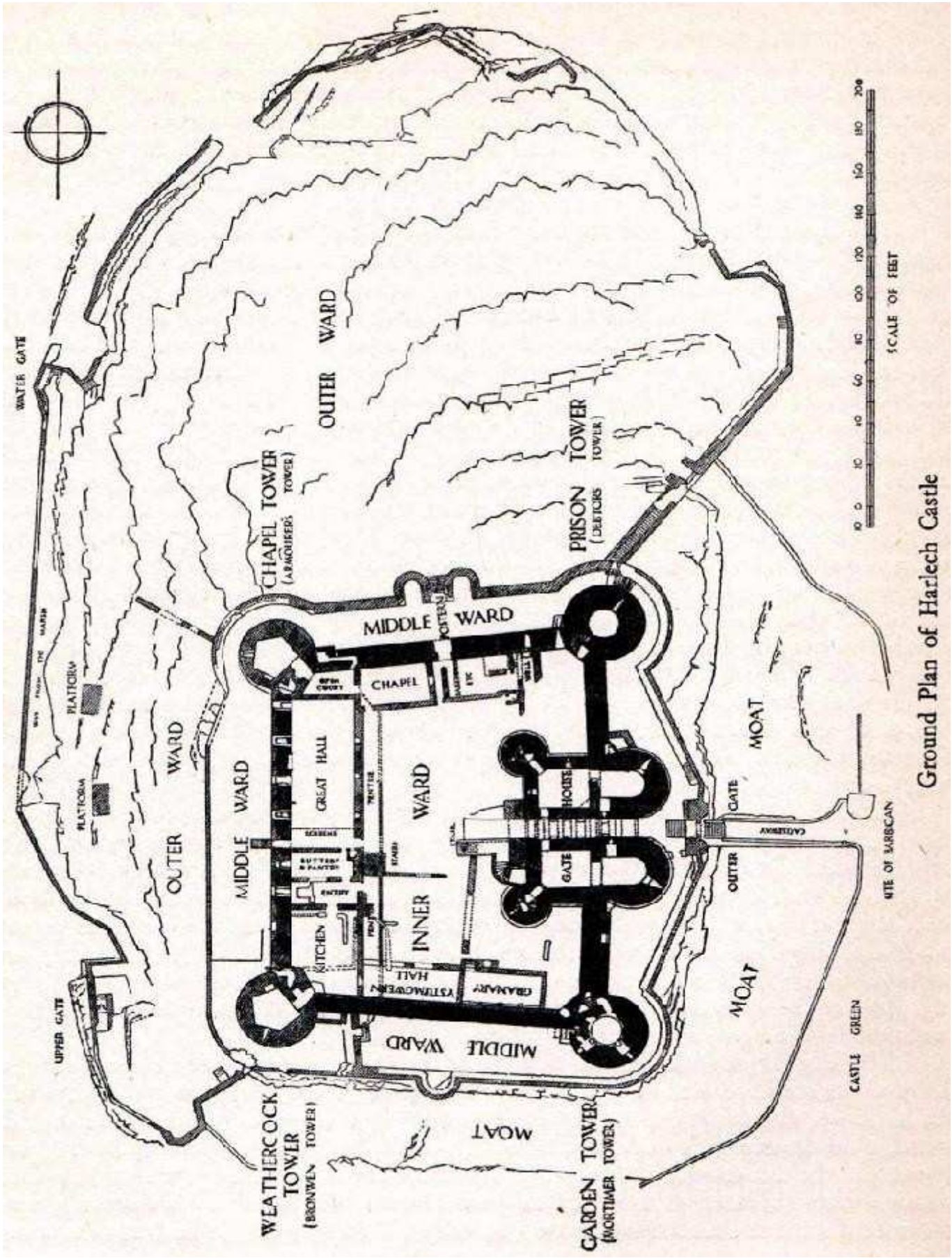
Woodwards: Employed by private landowners to protect the vert and venison, but outside the royal forests. Although they were servants of the landowner, they still had to adhere to the same oaths and codes as the foresters. Their badge was a billhook.

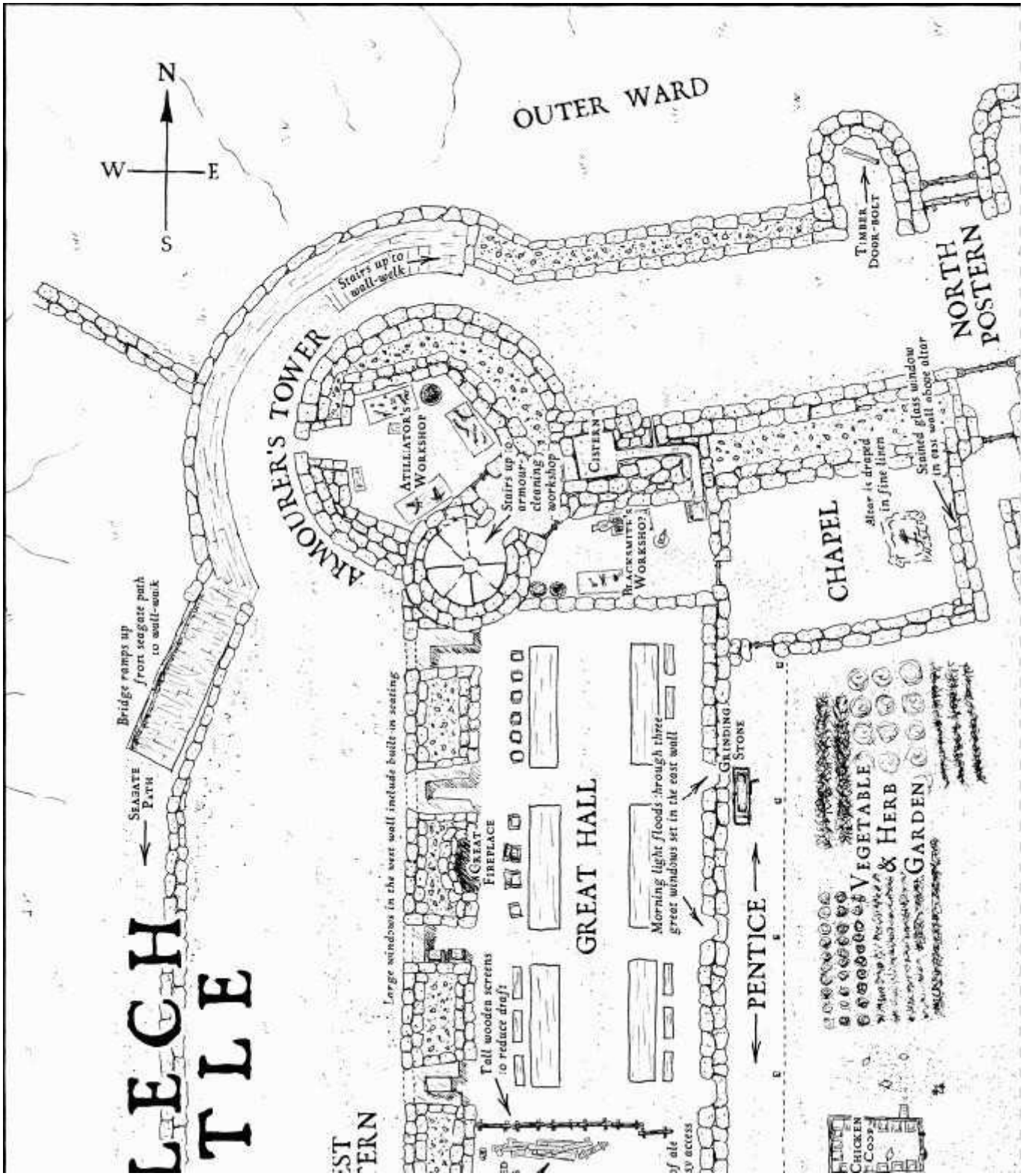
Wyvern: A cousin of the dragon. Wyverns are unable to breathe fire, have two legs and two wings, and are unintelligent. They have a voracious appetite and are feared predators.

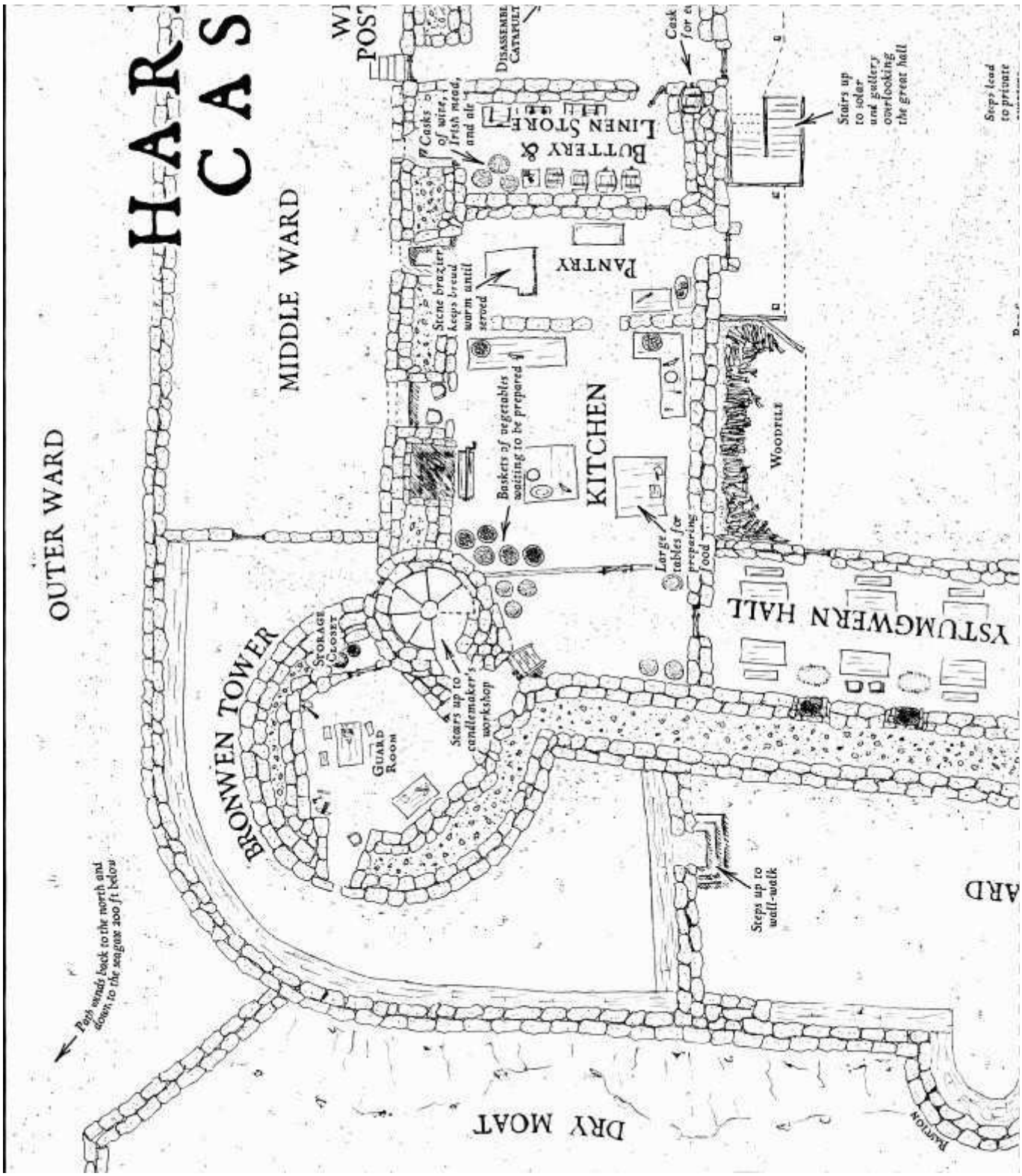
Yeoman: Manorial tenant, usually a freeman, who holds 60-120 acres in exchange for military service (rather than rent or agricultural service). Yeomen form an important component of a feudal army. Most longbowmen belong to this class.

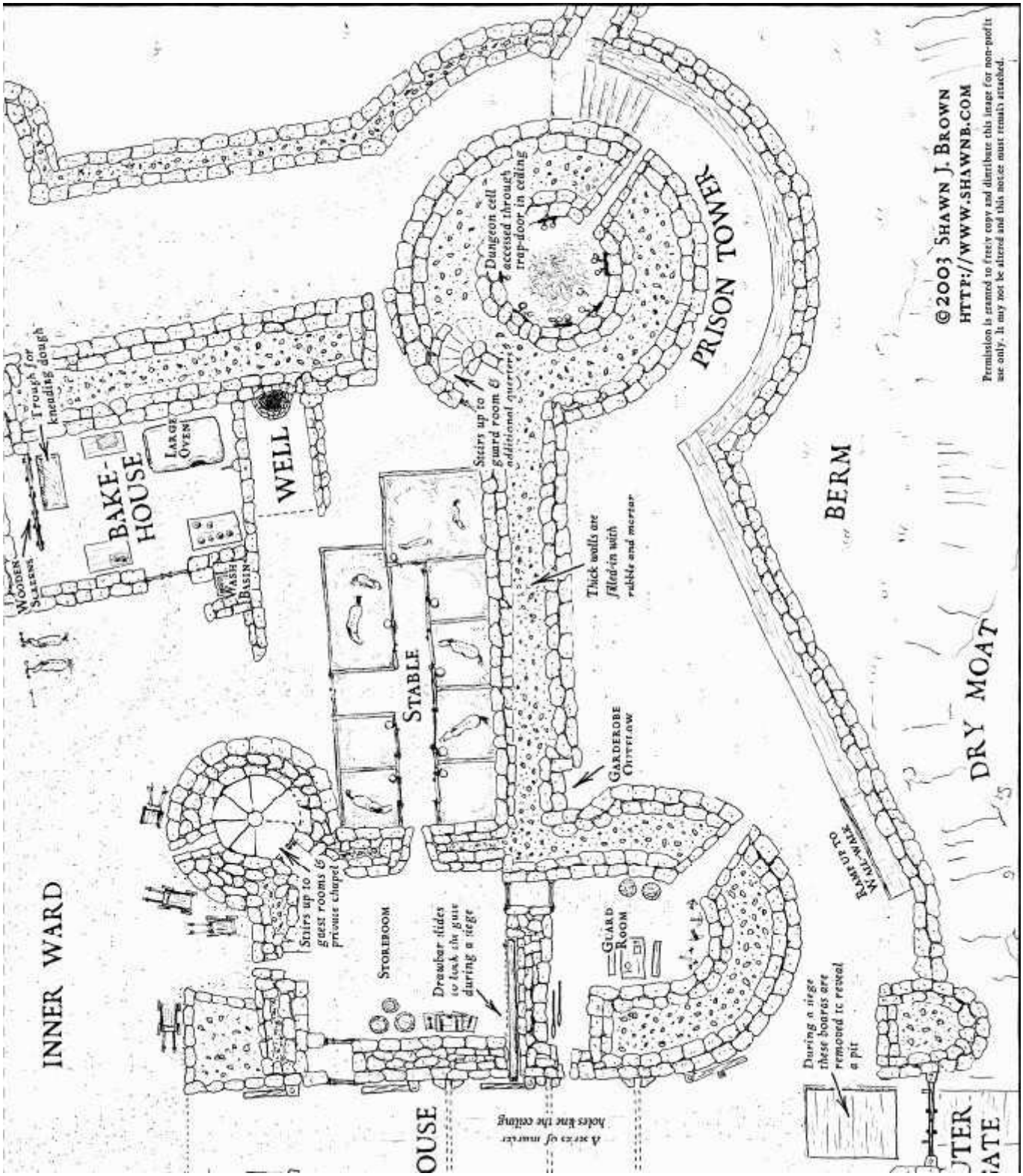
Yett: Iron gate.

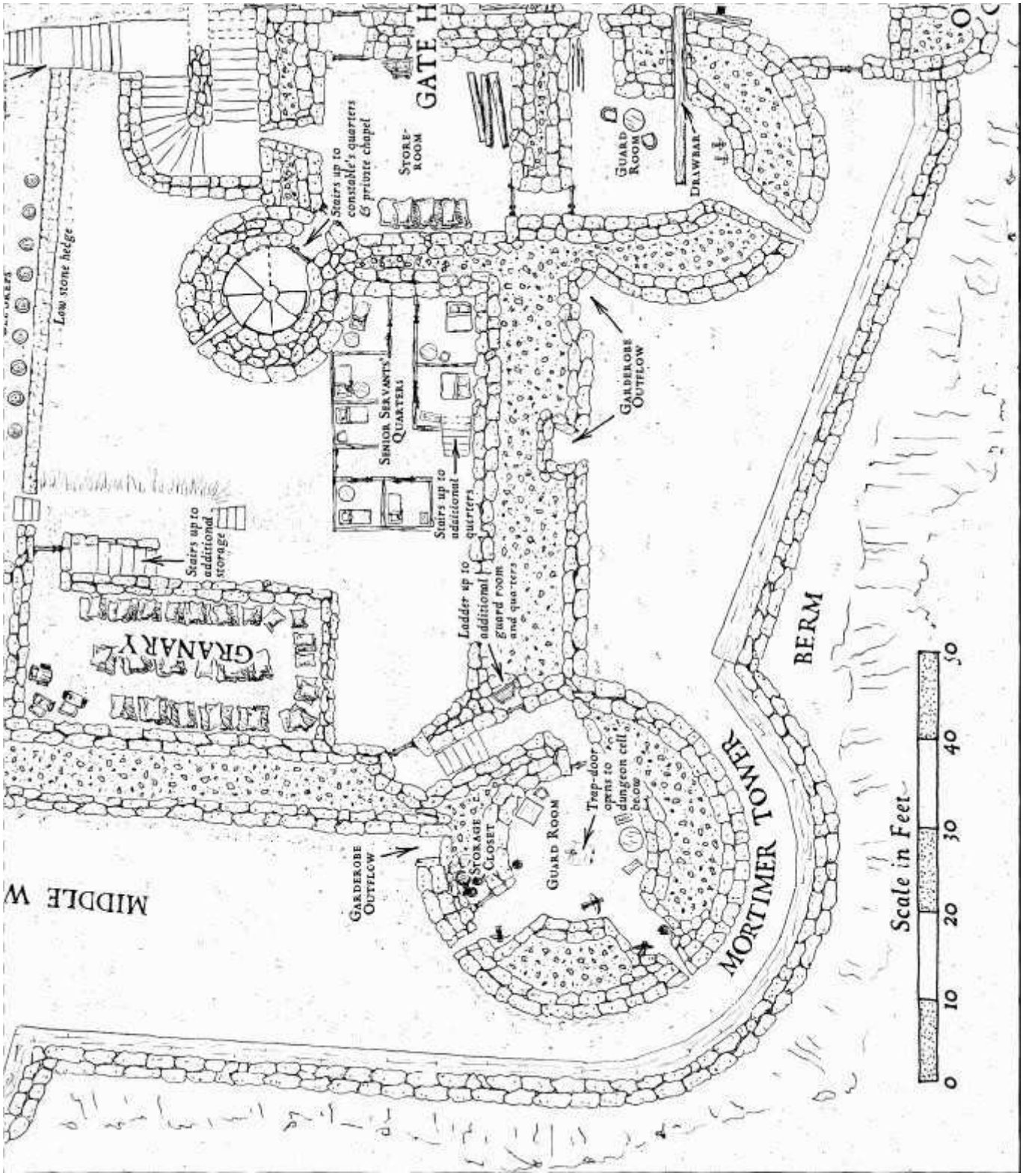
Harlech Castle




N
W
E
S
OUTER WARD
NORTH POSTERN
TIMBER DOOR-BOLT
Stairs up to wall-walk
ARMOURER'S TOWER
ATTILLATOR'S WORKSHOP
Stairs up to armour-cleaning workshop
CISTERN
BLACKSMITH'S WORKSHOP
CHAPEL
Altar is draped in fine linen
Stained glass window in east wall above altar
Bridge ramps up from seagate path to wall-walk
SEAGATE PATH
GREAT HALL
GREAT FIREPLACE
Large windows in the west wall include built-in seating
Tall wooden screens to reduce draft
Morning light floods through three great windows set in the east wall
GRINDING STONE
PENTICE
VEGETABLE & HERB GARDEN
CHICKEN COOP


HARLECH CASTLE
OUTER WARD
MIDDLE WARD
BRONWEN TOWER
STORAGE CLOSET
GUARD ROOM
Stairs up to candlemaker's workshop
KITCHEN
PANTRY
BUTTERY & LINEN STORE
Baskets of vegetables waiting to be prepared
Large tables for preparing food
Stone brazier keeps bread warm until served
Casks of wine, fresh mead, and ale
Stairs up to solar and gallery overlooking the great hall
Steps up to wall-walk
YSTUMGWERN HALL
DRY MOAT
Path winds back to the north and down to the seagate 200 ft below


INNER WARD
BAKE-HOUSE
Trough for kneading dough
Large Oven
Wooden Screens
Wash Basin
WELL
STABLE
Stairs up to guest rooms & private chapel
STOREROOM
Drawbar slides to lock the gate during a siege
Stairs up to guard room & additional quarters
Dungeon cell accessed through trap-door in ceiling
PRISON TOWER
Thick walls are filled-in with rubble and mortar
GARDEROBE Outflow
GUARD ROOM
BERM
DRY MOAT
RAMP UP TO WALKWAY
During a siege these boards are removed to reveal a pit
A series of murder holes line the ceiling
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GATE H
Low stone hedge
Stairs up to constable's quarters & private chapel
STORE-ROOM
GUARD ROOM
DRAWBAR
GARDEROBE OUTFLOW
SENIOR SERVANTS' QUARTERS
Stairs up to additional quarters
Stairs up to additional storage
Ladder up to additional guard room and quarters
GRANARY
MIDDLE W
GARDEROBE OUTFLOW
STORAGE CLOSET
GUARD ROOM
Trap-door opens to dungeon cell below
MORTIMER TOWER
BERM
Scale in Feet
0 10 20 30 40 50

A Brief History of C&S

Chivalry & Sorcery is a fantasy role-playing game that was originally created by Edward E. Simbalist and Wilfried K. Backhaus in 1977 and first published by Fantasy Games Unlimited (FGU), a company based in the USA and directed by Scott B. Bizar. All that was available at the time was D&D and a couple of others. Ed actually DM'd D&D in 1974 and although he liked the idea of role-playing, he despised the narrow vision Gary Gygax and co had for that game which was centered on dungeon crawling into underground complexes which did not make sense.

The inspiration of the whole project was Empire of the Petal Throne (EPT). Wilf had been playing D&D for about 9 months in 1975 when he got his hands on a copy of EPT. It proved to him what he had always suspected, that it was possible to set out an entire world. He also concluded that, unless you had a fine ear for language and a great memory for detail, it would be very difficulty to GM a session of EPT. The other game which influenced Wilf personally was En Garde.

Wilf Backhaus had a long discussion with Ed Simbalist, who he had been playing D&D with for about 8 months. One May evening in 1976 they recognized that the flaws in the original D&D were too great to adequately handle fantasy material in any fashion satisfactory to adults and they decided that they would do a Medieval EPT/En Garde. While they conceptualized a theoretical kingdom, they settled instead on Medieval France/England as their rule of thumb for the purpose of speeding up the design process.

Edward Simbalist and Wilf Backhaus wrote a manuscript in 6 weeks which was about 360 pages long and they self-published 40 copies of it under the title of Chevalier. The format was 8 1/2 x 14 pages with orange colored Cover and plastic ring binding. The first incarnation of Chivalry & Sorcery was Chevalier, an advanced version of Dungeons & Dragons which focused on realistic, medieval, low fantasy.

It was their intent and hope to sell their material to TSR as a sort of "Advanced" D&D. They traveled to GENCON for that purpose in August '76 to met Gary Gigax. They never did show it to TSR because they took an instant dislike to Gygax. Ed was put off when he witnessed Gary kicking the pants off some teenager helper who screwed up on some task. Ed turned around and said, lets do this ourselves and so sought out another publisher. While wondering what to do Wilf fell into conversation with Scott Bizar of Fantasy Games Unlimited - he looked at Chevalier and purchased the book on sight. It required them about 4 months to completely de-D&D their manuscript (e.g. the game contained a table of "Saving-throw" similar to D&D) and converted it to a stand-alone game system - it was during part of that process that they decided on the term "Game Master".



The C&S 1st was published in the summer of 1977 under the banner of FGU. Founded in 1975 by Scott B. Bizar, the company's first publications were the wargames Gladiators and Royal Armies of the Hyborean Age. Upon the sudden appearance and massive popularity of Dungeons & Dragons from TSR, the company turned its attentions to role-playing games, seeking out and producing systems created by amateurs and freelancers. Rather than focusing on any one line and supporting it with subsequent supplements, FGU instead produced a continuous stream of new games. In its time, FGU Incorporated published dozens of different role-playing games, more than any other company.

Scott Bizar felt that no one would understand what the title Chevalier was about and so it was changed to Chivalry & Sorcery. FGU used photo- reduction to fit into the 128 pages perfect bound Red Book. Others are claiming to be the first perfect bound RPG (c.1983) - but the title of being first really belongs either to C&S or to Tunnels and Trolls. The text literally was very dense and the sheer volume of information contained probably caused most players who opened the Red Book for the first time to close it immediately without have the courage to bring the attention it deserved. Rules not only for character creation (including Monster player characters), combat and magic, but also for Knights (tournaments, courtly love, fiefs, political influence), a hierarchical priesthood who could perform miracles, a large section on monsters, including the Infernal Court of demons and even wargames rules for armies. This and more was contained in the rulebook. Despite this, the first edition of C&S is still for many fans the best and most comprehensive of the four editions produced during the first 30 years history of C&S.

In addition to ideas taken from Arthurian myth, the first edition also incorporated elements of J. R. R. Tolkien including Hobbits, Nazgùls and Balrogs. These references have disappeared in subsequent editions for reasons of copyright.

Ed went to the GenCon of 1977 - almost all of the TSR design staff picked up copies of C&S from FGU booth. The subsequently produced AD&D first edition shows that EGG and Co. at TSR learned the C&S lesson very well. Subsequently Ed was told by Greg Stafford that C&S kicked the door in and really broke the monopoly. It allowed North American designers to see that there were other ways of doing fantasy than the D&D way of doing it. From that point - we get AD&D, RQ, Ars Magica, even War Hammer, etc

The second printing of C&S was a cleaned up version of the first printing which differs by having a dedication to the SCA on the title page. Ed was visiting with FGU in New York when he came in contact with the SCA - Kingdom of the East people who impressed him with their dedication to Medieval things. He had first met the SCA at Gencon in 1976. Subsequently Wilf became the first SCA member in Alberta - and was as Sir Conrad Von Graz the first native SCA Knight, first Founding Baron (Barony of Borealis) from the now Principality of Avacal (Alberta, Sask. and parts of British Columbia) in the Kingdom of An Tir.

More focused on medieval chivalry than fantasy, C&S had a sophisticated and complex set of rules. It was the first role playing game to introduce new concepts like levels for monsters or critical hits and bash. Players could adventure in a variety of locations instead of being confined to a dark underground dungeon. The action taking place outside the framework of an adventure became very important, especially for magicians, who had to spend many days to learn their spells and enchant their materials. Within just three years Ed and his crew had churned out several supplements that really added huge detail and depth to C&S which in itself with the fist Red book was complete enough. The Swords & Sorcerers, The Saurians, Source books amongst other supplements really gave the GM all he needed to run entire campaigns and worlds rather than simple dungeon crawls.

Gary Gygax at TSR was not quiet during this time, no, he knew about C&S and its detail and proliferation of supplements and wanted to make sure D&D stayed on top. So he produced AD&D and all the hard cover books that went with it. This tactic made sure D&D kept market share because the design and look of the finished product was far superior than what was being made at FGU for C&S. Gary expanded the dungeons of the original D&D into detailed books devoted to the outside world and all it encompassed. He built worlds and fleshed them out to an extent that Ed could not imagine over at C&S.

However, there was another problem that Ed could not help...

Ed was asked by Scott Bizar to design and author a new Sci Fi system, that system was Space Opera. Ed had already written several books for this new system in the late 70's and easily 80's and it was a huge success. It was designed to match Traveller at the time, a hugely successful game in its own right. Space Opera took up much of Ed's time and thus C&S and its 2nd Ed revision fell behind. Ed himself admitted this and lamented it but could do nothing about it. Space Opera was taking up much of his time in that period between 1981-1983 and the new 2nd Ed C&S was pretty much rushed and poorly marketed by FGU which did not much care for it as the guys running the show there were only interested in Space Opera (they had already done C&S 1st Ed. - 2nd could wait).

The race was literally won by AD&D by the early 80's.

Ed decided a new tactic in 1983 with the release on the new boxed 2nd edition. This edition came with three soft covered books that separated and relaid out the original rules of the 1st edition. The rules were essentially the same with only minor cosmetic changes and corrections. The medieval period was now clearly separated into three distinct periods: Early Feudal, High and Late Chivalric Feudal, for each period with a distinct technology. For example, the heavy plate armor and swords in both hands like swordfish are available in Late Feudal (14th - 15th centuries). This avoids the anachronisms and gives teachers play a useful indication of technological advances each time, allowing campaigns to make more realistic, ongoing concern which the authors, Ed Simbalist and Wilf Backhaus, are attached.

An addition to this second edition, which will be extended to the whole system of rules in the next edition, is the appearance of Skills, mainly but not exclusively-for-thieves, murderers and affiliates. A character can learn skills by spending experience points, some talents cost more expensive than others. Alongside the talents of "traditional" thieves one sees, for example, talent for cooking. This system of talents (very popular in the role play of the day, including at Chaosium) diversifies the characters in and out of traditional stereotypes.

The mass combat system was removed from the second edition, but could be found in various forms in extensions of the game, especially Swords & Sorcerers and two Sourcebooks. C&S is now refocused on the role playing aspect and its wargame aspect is set aside, presumably to both reduce the system of basic rules and to mark the distinction between genres.

With C&S2, the system was designed as a complete simulation of the Middle Ages in all its aspects, political, economic and military, enhanced by a strong fantasy come mainly from the world of JRR Tolkien, to a set of more conventional role in which realism is nonetheless wants very strong, much stronger than in other games in the same period.

In 1989, Fantasy Games Unlimited won the All Time Best Ancient Medieval Rules for 1979 H.G. Wells Award at Origins 1980 for Chivalry & Sorcery.

Ed wanted so much to finish what he started with 2nd Edition but because of issues with FGU and its management team Ed got sick of them. He actually suffered a massive heart attack and pretty much faded away from RPG's for many years and recovered. By then 2nd Ed C&S was left on its own and FGU did bugger all to market it or add to it. They simply re-published the old 1st Ed supplements into the new soft cover layouts and printed them verbatim as they were written for first edition. Ed admitted this made him angry with FGU for turning C&S 2nd Ed into a farce and waste of time.



Years later, Ed recovered and began to feel the urge to go back to C&S and rebuild it they way he wanted it to be in the first place. This time without FGU. In 1991, Fantasy Games Unlimited Inc. was dissolved for nonpayment of taxes, causing some contracts with various creators to terminate. FGU scaled back so drastically that it was releasing games only to keep its IP. It appears quite a number of those contracts FGU had eager young game designers sign had a rights-reversion clause – if the game ever went out of

print, they got their IP back, so FGU put out just enough cheaply printed copies to prevent that happening.Ed Simbalist, in partnership with a new firm, Highlander Games (HD), raised the money to buy back the Chivalry & Sorcery IP.

The game was finally reissued in 1996 by HD, the American publishing house founded by GW Thompson, a long time fan. Wilf Backhaus founded the Noble Court of the Loyal Order of Chivalry & Sorcery (LOCS) on September the first 1996 as a means of keeping alive interest in C&S. Ed and Wilf were, at that time, both active in support of C&S3 on the LOCS mailing list. Ed and Highlander licensed a couple of fledgling fan-run companies, Mystic Station Designs (MSD) in the US and Britannia Game Designs (BGD) in the UK, to produce official C&S products. But the relationship between Ed and HD soon soured. Fans complained the new edition dumbed down the game, made it too like D&D. Ed and Wilf were fully on board for making the game simpler to understand, as by that time C&S had gathered a reputation as the best sourcebook every made, and one of the hardest RPGS to understand. Ed and GW worked side by side for months in Canada to create the 3rd edition working fairly equally, with Ed taking the helm on the detailed historical information, and GW designing the skill system, vocation system, and the dreaded Action Point system for combat. Wilf was supposed to write the magick rules, but never actually contributed to the 3rd edition, missing the deadlines agreed upon, forcing GW and Ed to come up with something more hastefully than they would of had to do otherwise. For similar reasons the 2nd edition magick rules had changed so little from the first; there was an issue between the two of them at the time and the Magick system was considered to be Wilf's baby, so Ed changed very little.

Thompson took most of the control to the layout of the system again, much more so than did FGU and 3rd edition suffered accordingly. The publishing company even did things without consulting Ed first! The work of Ed Simbalist was repeatedly modified (often with "violence") to suit the dubious "taste" of the publisher. Ed got sick of them and very disappointed over it all. The book was very jumbled, disjointed and hard to follow, things were really a mess, unlike similar styled and designed books like Palladium. The whole design of the game was nothing like Ed wanted and he washed his hands once more of publishing companies. After a few short years, the relationship was irrevocably broken.

From a fan point of view, most long term C&S players and GM's waiting in anticipation of the 3rd Edition were totally disappointed because their perception was that 3rd edition would be a fresh revamp but remain essentially the same as 1st and 2nd Ed in design and rules systems. The disappointment was very clear: Black Magick was taken out, the Combat system lost its blows system and was replaced by Action Points and so on, the game was NOT C&S but an attempt by Ed Simbalist and his crew to modernize C&S for a younger generation.

What is striking from the first reading of C&S3 is the almost complete disappearance of medieval references, the game was now very orientated toward the fantastic, imagination and even less near constant concerns of the previous editions, namely some historical realism and a strong smell of medieval Europeans. The magic has been significantly simplified. There is a new class of "General" magician, which sees itself as the archetype of the "classics" magicians found in other RPGs like AD&D. C&S3 sells well enough, given the reputation of the game and its base of loyal fans. These same fans will be on the mailing list of the "Loyal Order of Chivalry & Sorcery" for many years (until 2005, when the creation of the first forum of LOCS, posted by Ian Plumb), stimulate debate about C&S3, most players lamenting the disappearance of the medieval flavor and realism of the first two editions.

C&S3, established a system of "skills" which covers all areas of the game, fighting, magic, knowledge of geography, languages, dances and songs, everything a person is able to do or know, the list of those talents are not exhaustive. The talent system (called "Skillscape") uses a percentile die and a 10-sided die (D10) for all actions determined by talent, the D10 determining if the success (or failure) of talent is "critical" or not. This system, very flexible and very efficient, is a decisive contribution to C&S, which leads to both simpler (a single resolution system for all aspects of the game) and modernism (games of all time with an operating system talent).

This, sadly made many of players drop it and return to 1st and 2nd and continue playing it as they always did. Ed became somewhat depressed upon the reception to the new edition, which affected his output.

Several extensions to the rulebook will be published with the label C&S3, but only one really holds the attention of the gaming community, that of "Bestiary," a collection of monsters similar to the AD&D Monster Manual. The Bestiary has a chapter on "Faeries", the fairy beings of Celtic legends, the descendants of the "Tuatha de Danaan," and the eternal war between the Seelie Court and the Unseelie Court.

Highlander had to pay a substantial sum to FGU not for the rights to the material, but for the Trademark Chivalry & Sorcery, which FGU claimed to had held. The game and its supplements sold fairly well, but the industry was going through a very bad time. This was a few years after the great collectable card game craze, and many companies released collectible card games of their own. Many of these games failed, which caused their distributors to fail, leaving Highlander with tens of thousands of dollars of uncollected sales, which eventually killed the company.

As of October 1998 Highlander Designs transferred the rights to publish Chivalry and Sorcery to a consortium of Mapleleaf Games Ltd, Brittania Game Designs Ltd and Gamestuff Inc. Ed went into partnership with one of the two official licensees and the IP was bought by BGD Ltd, a company which is essentially little more than a small collective of dedicated fans based in England and directed by Steve Turner. Ed had set up his own publishing company, called Maple Leaf Games Ltd, to hold stock he owned and as an R&D company. The intention is for Maple Leaf to concentrate on the release of Core products and BGD to continue with the Marakush Line. However, all 3 companies will be developing new C&S products and will work hand in hand. As they were putting together a new edition of the rules (the fourth official edition, taglined The Rebirth), Wilf began circulating his own reworking of the first edition of C&S, calling it C&S Red Book.

At that time Simbalist and Backhaus parted since Wilf Backhaus did not take part at all in the writing of C&S4.

The contract that Ed and Wilf had with FGU was a joint contract that could not be terminated individually, it had to be done jointly which was never done. Wilf persuaded Ed and BGD to agree to a cross company licence agreement. This contract was later found to be not legally binding as their was no opt out clause. Wilf should have bought the rights back but he did not. The relationships between him and Ed and BGD had broken down. Ultimately, Wilf was dispossessed from his copyright over C&S.

The fourth edition of C&S, called "The Rebirth" was born a few months later. Edward Simbalist was always the main author, but he was assisted in this task by many fans here and there brought their input and ideas. The result was the return of some medieval references and some gameplay mechanics (such as "bash" or "Targeting" for spells) adding this degree of realism that was lacking in the previous edition.



Moreover, many additions to the rules (such as "Laws of Magick") brought novelty to the game. One of the disadvantages of having worked on several projects such as C&S4 was some disparity and a lack of uniformity of rules. However, it was ultimately a product that was far superior to C&S3 and attracted many players.

When 4th Ed came out in October 2000 it was clear that Ed understood the displeasure many fans had for 3rd Edition and he tried to fix that but again the disappointment came back when the same sections were left out as in 3rd and no attempt was made to appease older players eagerly desiring a revamp only of the earlier versions, not a replacement of the old...

The core rules had several extensions, including the "Knights Companion", "Armourers Companion," "Dwarves Companion" and "Elves Companion". BGD also wanted to develop his own world "Marakush". Despite the interest of a certain segment of the population for a type of game that is realistic and that C&S has been an example of, sales of C&S4 were not sufficient to ensure the continuity of the game and stopped producing.

At the time Ed Simbalist expressed that he was upset at BGD for not following through on the release schedule, which is why the company doesn't have the rights to use his work, and must redo everything from scratch. Obviously, BGD did acquire only the Chivalry & Sorcery trademark, not the material attached with the game. C&S Essence which was issued in 2011 was a premise of an official 5th edition that would see the light one day but that shows also that the forcoming edition would have no connection at all with the original C&S.

On the other hand, in 1998, Wilf had set up Gamestuff Inc., a Canadian publishing company directed by Hugh Tyreman, to promote the games he wrote and to bring out an updated and more comprehensive version of Tannoth and the continent of Malvernia. In 2000, he released a pdf version from the original text of C&S1. This new edition was called 'Red Book' and was a reprinting of the original 1977 edition of C&S with a bigger font and some minor additions. Wilf was openly selling PDFs of his version on CD, calling it the Red Book 5th Edition, and so it had to go to law. Wilf eventually stopped after finding an arrangement with BGD. The Red Book will be produced with a distinctive red cover under license from Wilf K. Backhaus, Maple Leaf Games Ltd and Brittannia Game Designs Ltd by Gamestuff Inc. and will be available as a free downloadable pdf.

Unfortunately, Edward E. Simbalist passed away due to a heart attack on Saturday, March 12, 2005 in Edmonton, Alberta. He was followed four years later by Wilfried K. Backhaus who passed away after a two-year battle with cancer, on Wednesday, October 14, 2009 in Calgary, Alberta.



Edward Simbalist & Wilfried Backhaus

On July 2009, an update of the 'Red Book' was released online as a free downloadable pdf. The many references to Middle Earth's Tolkien universe and the come back of the Black Magick spells that disappeared since the 3rd edition reflect the editor's and authors' desire to get back to the basic roots of the original spirit from the first edition. This version and the followings contain the unpublished writings of the original and true authors and contributors of C&S.

Afterward

Since its inception, fantasy role-playing (FRP) has evolved far beyond the expectations of those who formulated the first sets of FRP rules or of those players who first ventured into "dungeons" and "wildernesses" to face the Unknown.

FRP has become more than a mere game. It is an activity approaching the proportions of a cult. It is a means of personal expression on a highly creative and imaginative level. It is the spontaneous creation of a "living novel" or a "psychodrama," interaction amongst players on many different levels as they create alter egos in the persons of their characters and so enter, into imaginative and exciting realms of existence denied to them in their everyday lives. The more fully they themselves capture the spirit of their characters and imbue them with rounded personalities, backgrounds, and motivations separate from their own, the more the players become "actors" on a stage of their own making.

To repeat, FRP is not "just a game." The rules of FRP are regarded in a manner unlike that accorded to the rules of any other game. Indeed, FRP rules are merely the language through which players and Game Masters communicate and simulate those elements of what might be termed "imaginative reality."

To play FRP is to engage in the creation of a group fantasy, to produce the Grand Illusion of a world ethos by the deliberate suspension of one's disbelief. Thus it is that twentieth century people can, for a few hours, escape into a fictitious world and accept the "reality" of that world for the sake of pure enjoyment.

The illusion of reality is essential to any entry into a world of fantasy. One might say that a "Spell" is cast and consciously submitted to by the participants. "Come into my world," is an invitation extended by the Game Master, the director of this group art form, and he employs the "rules" to delineate the outlines of the world he has conceived and account for many activities which would or could occur in it. The rules merely aid the Game Master to maintain the internal consistency, the "laws" by which his world operates.

But even as the Game Master spins his web of illusion, the players themselves add to the performance by playing their roles. Many are the times when the Game Master finds that his creation has taken on a life and purpose of its own as he responds to the creative output of the players. The story-telling-for FRP in a very real way is a story-telling activity-becomes a group creation as the imaginary life experiences and actions of each player/character are added to the basic concept provided by the Game Master.

The experience is itself the thing, and once begun it becomes a group happening! As we designed and tested Chivalry & Sorcery, it became clear that the illusion of reality had to be maintained to bring out the finest in creative impulses from both the players and the Game Master.

Thus we aimed at creating the feeling of being in a world, of competing in and even just surviving the physical and social "realities" of an existence different from our own. We chose the feudal model as the basis of that imaginary world because feudalism is a fairly universal cultural pattern encountered in not only Medieval Europe but in many works of fantasy fiction and traditional legend.

Indeed, the biggest illusion we succeeded in creating with the rules is the belief of many commentators and players that Chivalry & Sorcery is realistic! The "realism" of C&S is the totally imaginary High Chivalry of King Arthur and The Faerie Queen, of Ivanhoe and Men of Iron and The White Company. Elements of classical, medieval, Nordic and Celtic myth were mixed in for seasoning, with liberal doses of Tolkien and the Dracula/Frankenstein/Dr. Jeykell and Mr. Hyde horror story and movie tradition thrown in for good measure.

Our magical systems were patterned upon, but never imitated, a dozen traditions found in various times and in various cultures. Of course, elements of hard military and economic history underlie many of the systems, as do insights into social organization, but these are tempered by a sense of romantic heroism and derring-do. In short, Chivalry & Sorcery systems may appear to simulate reality, but the realism itself is purely in the minds of the players!

It is gratifying that this sense of realism has made an impact, but I would like to point out that the thrust of Chivalry & Sorcery was never directed toward presenting hard reality for its own sake. Rather, we felt that establishing a foundation for a fantasy campaign which has its systems rooted in the real world, even the wildest fantasies can be sustained.

Everyday, mundane considerations take care of themselves that way, with reduced reminders that "such-and- such" situation "wouldn't really happen that way" to interfere with the fantasy illusion that the players and Game Masters are trying to create. As Tolkien and many other commentators on the subject have noted, all fantasy is founded upon our perception of reality. The trick is not to let the fantasy be entirely bounded and controlled by hard reality, merely informed and guided by it. In examining the brief but eventful history of FRP, one cannot help but notice the continual modification of the "rules."

From the moment that FRP began, Game Masters started to alter and improve and add to the existing rules. Variants sprang up in profusion, despite calls for "One True Way"

of FRP gaming. This design creativity on the part of players is their inevitable and necessary response to their particular needs. Any set of FRP rules has, as a primary task, the sustaining of the particular fantasy world the players are attempting to establish. It is unthinkable that there could be any set of rules that would answer all the needs of all players everywhere to create any fantasy world that might be conceived!

Moreover, it is likely that one of the main appeals of FRP is the freedom of players to put their own personal touches into the activity. From the Game Master's point of view, it is fun to develop his own world, to design or alter rules in order to simulate the conditions and effects he desires. It is fun to see others enjoying the results of that creative talent. In fact, it is the biggest "high" a Game Master can know.

That is the reason that I encourage layers to "meddle" with the rules I design. An unrepentant meddler myself, I like to play with the systems. It not only gives me some feeling of pride in my creations, but it is absolutely necessary if I am going to adapt the rules so that they sustain my world. "Come into my world, and welcome," but first I have to be sure that the world will remain consistent, that it will function the way I want it to function. Every Game Master faces the same problem. Is there any wonder that variant systems appear?

In talking to Greg Stafford, for example, I discovered that he employed many Chivalry & Sorcery systems to set up his Dragon Pass world for FRP. I also borrow from his systems, and those of other games as well. So should it be, for the idea of a "pure" FRP campaign ignores the needs of individual Game Masters.

One uses anything that does the job, and one never fears to modify a promising system or concept to fit his world. The only criterion governing such modifications and adoptions of systems is that they work! If they produce the results desired, well and fine. Who cares who designed the systems of what publisher produced them?

FRP is an individual activity expressing the needs and expectations of those engaged in the activity. One is limited only by his imagination and his design ability.

Knowing the investment of time and imaginative energy that is required to design an FRP world, and fully aware of the infinite potentials for enjoyment and creativity that are available to the role player who willingly accepts the "reality" of an FRP world, I sometimes become impatient with players who insist on being their usual twentieth century selves and refuse to live in the fantasy as their characters.

Perhaps I am insulted as the Game Master/story-teller/director of the activity, but it grates to see all that work and all that potential ignored as some player tries to win the game in the same manner as he would approach a game based upon the "adversary" model. One simply cannot "win" a role playing game because there are no "victory conditions" as in, for example, a board game simulation of the Battle of Kursk. The "game" is the Game of Life, with each character choosing his own "victory conditions," and success is not simply a matter of counting bodies or gold or experience points.

Chivalry & Sorcery reflects that philosophy. What is the aim of FRP as embodied in C&S? Be a Lord. Aspire to power and position. Rule a kingdom or barony or barbarian tribe. Make war. Conquer Empires. If you are a commoner, seek the golden spurs of Knight-hood-or maybe even just freeman status if you are a serf or slave. Gain respect and reputation by performing deeds of valour.

Seek gold. Become a Merchant Prince. Become an explorer or freebooter or the best darn pickpocket in the nation. Do good. Do evil. Avenge an ancient wrong against one's family. Regain a lost throne. Marry a princess. Protect the weak. Oppress others. Escape the consequences of your acts by cunning and deceit and plain bribery and corruption of public officials. Be a Robin Hood. Smite the Godless. Take holy orders. Go crusading. Make a pact with the Devil. Seek universal knowledge. Unlock forbidden secrets. Know yourself!

Above all, survive and conduct yourself in the sure knowledge that a victory marks only one skirmish amongst many that Life will inevitably bring to you as a character.

If one is going to create a world that is "alive" and charged with real adventure, role playing is essential. One must get inside his character, see what motivates him and makes him unlike any other, breathe life into him as an individual, and above all surrender one's twentieth century self to the illusion and be that character-see, feel, think, and act as he would. Only then will the activity be more than counting gold or bodies or experience points.

This is the consideration upon which FRP succeeds or fails. For FRP is a socializing activity, a deliberate gathering of friends to enjoy and marvel at the wit and cunning and skill we all exhibit as we contribute to our mutual enjoyment of the activity. Not to be outdone by our fellows, each of us responds to the contributions of our friends with equally fine character play, always aware of the degree of sensitivity and expertise with which the Game Master orchestrates and directs our efforts as we enfold the living drama. We are all playwrights and actors and audience rolled into one. If it is a good performance, we are highly gratified and, though limp with repeated adrenalin surges, we make plans to meet for the next foray into "Our World."

And that is what FRP is to me.

Edward E. Simbalist



My lady'd leave me for another knight,
and I don't know what I'd have need of then,
and may the wind fail when I'm out at sea,
may porters beat me at the royal court,
and may I be the first to flee a fight,
if your informant didn't lie to you.

My lady, I've a hawk for hunting ducks,
well-moulted, handsome, good at work and tame,
and who can overcome all other birds:
white heron and the black, and swan and crane;
would I then want unmoulted chicken-hawks
now fat and stubborn, that can't even fly?

Shield at my neck, may I ride in a storm
and wear a crooked hat upon my head
and shortened reins that I can't lengthen out
and stirrups too long for my trotting horse,
and find the host is angry at the inn,
if your informant didn't lie to you.

Bertran de Born

Afterward

Since Chivalry & Sorcery was originally published in 1977 a great deal has happened within role playing. Obviously the designers have not existed in a vacuum and have been aware of the developments in the art, and Ed Simbalist has been responsible for some of those changes. The natural desire by designers to update and improve their work was matched by requests from FGU for an edition with more explanation and the need for larger, easier to read print. Thus, the wishes of the game designers and of the publisher converged and work was begun on the massive rewrite of C&S.

It had always been apparent that C&S was one of the masterworks in the role playing field. The breadth of coverage was monumental and the detail covered virtually everything related to the subject matter. Yet, despite the almost legendary status of the original edition, problems still existed. Many readers were confused by the very completeness of the work and bogged clown in the more complex areas of the mass-action miniatures rules which had no bearing on the role playing aspect of the game for them. Hence, the miniatures rules have been removed from C&S and will be placed in the C&S Sourcebook for those gamers with an interest in large scale battles. This avoids the confusion over terms that confused many role players reading such rules in the midst of the role playing rules.

Though some areas of the rules have been deleted, entire new sections have been added to Chivalry & Sorcery. Ed Simbalist has now given us a detailed skill system for the game, which more accurately reflects both the genre represented and the state of the art in our hobby. The world and background are still there and most systems have been redesigned for greater ease of both play and understanding.

Here, at FGU, it is fully expected that this new edition of Chivalry & Sorcery will take its place with the old edition as a model of what a complete role playing game should include. It is hoped that the larger print size and greater emphasis placed on explanation will make this edition easier to understand and to play. No longer will C&S be seen as the ideal background book for any role playing game by many and as a game by only an elite group. The game systems are now designed to be used by all gamers.

A great deal of effort was put into this rewrite and a similar effort was necessary for the presentation. We are extremely proud of what C&S has always represented and are now even more proud of the presentation.

Long time C&S players will wonder about the status of the other volumes in the series. The Sourcebooks are being revised and brought up to the standards of this new edition. Similar work is being done on Swords & Sorcerers, Saurians, and Arden. FGU now recognizes the need for adventure packs for the game and these are in preparation. Thus, support material and expansions for the C&S system are in the works and will begin seeing print shortly after the release of this new edition of Chivalry & Sorcery.

It is hoped that you, the reader, will find as much pleasure in these volumes as we find pride and pleasure in presenting them.

SCOTT B. BIZAR
Editor, Fantasy Games Unlimited

The College of Heralds

The College of Heralds is the organization that registers and records the granting of arms within the kingdom. All arms must be unique unto themselves and not duplicated as such duplication would block the primary function of such arms. The arms on the shield of a knight are designed to made him recognizable to all friends and foe, even when his helmet visor is down to protect his face while in melee. Should any two knights have the same arms, such instant recognition becomes impossible.

All arms must be registered and recorded. At this time it is possible to check that no other character has the same arms. Should the arms be shown to be unique and follow the rules of heraldry as set forth in Chivalry & Sorcery, they will then be recorded to insure that no other arms to be registered at a later date violate the basic uniqueness of heraldic arms.

The College of Heralds offers to register arms and to send you a full color rendition of your arms on parchment like paper, suitable for framing. Our staff artists will maintain accurate records of all arms registered and will only grant arms to those who submit arms that are unique and within the guidelines for heraldic arms set forth in this rule book. The fee for this service is fifteen dollars. This fee buys a professionally drawn rendition of your arms to your specifications and permanent registration of your arms, guaranteeing their uniqueness. Please note that this price is for non-quartered arms. Those wishing to register quartered arms should send their specifications for their arms to the College of Heralds so that our art staff can send you an estimate (firm) on the cost of such elaborate work.

Those wishing to register arms with the College of Heralds must send a detailed description of the arms in heraldic terms (or a sketch) along with their own name and their character's name. The Arms will then be formally registered if they meet all requirements and if accompanied by the fifteen dollar fee. Allow three to four weeks for delivery of your arms and formal notification of their registration. Should your design for arms already be registered by someone else, you will be notified and suggestions for similar designs that are still unique will accompany such notification.

Write to: The College of Heralds
Chivalry & Sorcery
P.O. Box 182
Roslyn, N.Y. 11576

Medieval and Fantasy Campaigns



Chivalry & Sorcery