

Questing

A Regular Feature for DragonQuest Players by Gerry Klug

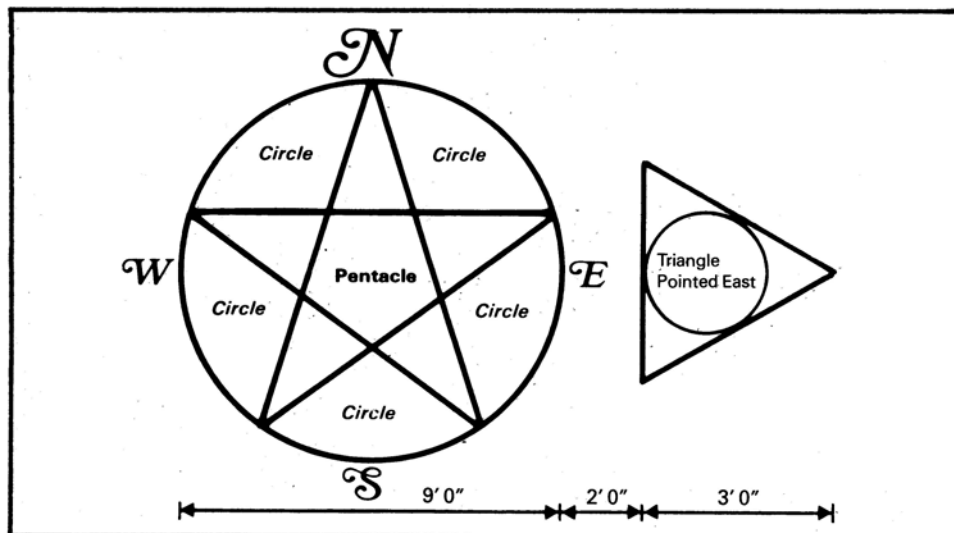
Ares NR13 Winter 1983 p38 and 39

It has come to my attention of late that many of you are having a little difficulty concerning the College of Greater Summoning. Either the GM's aren't able to adequately balance and integrate it in their campaigns, or they really don't have any concrete idea what the demons, succubi, etc., do while on this plane or why they appear here. When these questions were put to me originally, I had a difficult time answering them to the players' satisfaction due to my own inexperience with the college. In my campaign, not very many players (0, to be exact) have chosen that college for fear of what could happen. I used the college as a great source of NPCs (Loklar and Daghan from *The Palace of Ontoncle* are still running around my world), but I never had a player nagging me to come up with a ruling about this Ritual or that Demon, so I never researched the college in depth as I should have.

Well, your inquiries have prompted my curiosity to go to the original source materials and examine where this college came from and how the source material became altered into the form we find now. What I discovered surprised me quite a bit.

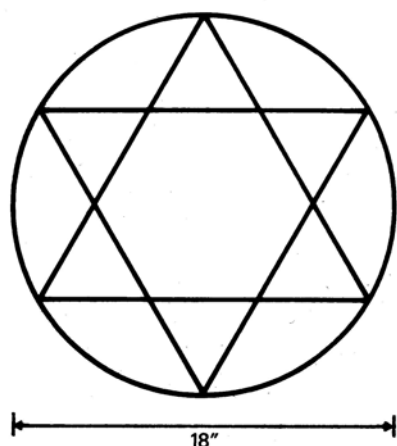
But first, I will attempt to answer the specific questions which have been posed to me and include in the answers some of the information I have discovered.

One of the first questions which arose was what Triangle is being spoken about in the paragraph immediately below the diagram of the Circle of Protection and the Pentacle? It says, "the summoned entity is forced into the *Triangle* (outside the Circle of Protection)." What Triangle? None is mentioned in the text above the diagram, and the diagram itself certainly shows no triangle. What was omitted was the description of a Triangle which is drawn beyond the Circle at the compass point which relates to the source of the Demon being summoned (this will be explained later in this article).



The other question, which is related, concerns the reference to a "Hexagram" on the bottom of page 65 (DragonQuest Second Edition) under the list of items which these adepts receive after they are trained. A Hexagram is a symbol drawn on a parchment of calf's skin, covered with a cloth of fine white linen, and draped from the girdle of

lion's, skin outside the white robe worn by a Greater Summoner. It helps cause the demon to take physical form and compels them to be obedient.



Next, as opposed to what is implied in 47.2, an Adept of Greater Summoning can not achieve rank with counterspells. Only a Namer may achieve rank with counterspells. Counterspells, as they relate to the College of Greater Summoning, are used as a form of banishment. When a General Knowledge Counterspell is cast over an Imp, Devil, Succubi, Incubi, or Hero *by the Adept who either was granted the companion or summoned the entity*, that entity or companion is banished back to the dimension from whence it came. A counterspell cast by anyone else will have no effect whatsoever. If a Special Knowledge Counterspell is cast over a Summoned Demon by *anyone*, that Demon is banished back to the plane from whence it came. Thus Namers become important individuals in the control of the demon world on this plane. It should be emphasized here that counterspells can only be *passively* resisted, and it is up to the GM to decide which Demons, once summoned to this plane, will resist being sent back.

In reference to Imps and Devils, the 7% Base Chance of knowing past, present and future events represents the chance they will know the correct answer to a specific question posed to them. It is up to the GM to perform the roll and decide what their answer (if any) will be if the result is above the Base Chance.

The Ritual of Summoning Succubi (and Incubi) has caused problems in two areas: first, it is possible without much difficulty to raise the chance to summon one of these creatures to 99%, thus making it almost fool proof; second, some players and GM's are not aware of the background of these creatures and are not sure how they should be played. To answer both of these problems, the following paragraph should be substituted for the first paragraph in 0-2, Ritual of Summoning Succubi:

Q-2 Ritual of Summoning Succubi

This ritual may be used to summon one or more Succubi, who will arrive on this plane favourably disposed towards the summoner for having summoned them, and thus will not immediately, need to be bound. Succubi arrive on this plane with only one goal: the enticement and mating with humans. Any deed the summoner desires of them which will further their goal will be approved and encouraged by the Succubi. If the Succubi are summoned to perform a task not immediately related to their goal, they will have to be Bound and forced to do the task. The Base Chance is 5%(+3 per Rank), and it is reduced by 10 for each

Succubi above one being summoned at once. If the ritual back fires, the Succubi will appear and attempt to molest and then devour the summoner and his or her companions.

It is important to understand why Incubi and Succubi appear on this plane at all in order to successfully GM them in a campaign. They are not intended to be the “companions” of any Adept. Their sole purpose is to increase the number of followers of the Powers of Darkness on this plane. They are representatives of this Power, and as such, they cannot by themselves create anything. Thus, they must use mankind (members of both sexes) to aid in their mission. By their sexual activity, they seek to create children who are, in reality and spirit, children of Darkness. Thus, an adept who can provide them with a mating can gain their temporary aid. **Note:** Because of their purpose, an Incubi will never kill the human he (?) has just mated with. He will endeavour to keep the nature of his true being from this woman so the child which he is trying to create will be born and not aborted. It is to be assumed that any mating between Incubi and a human female will automatically result in a pregnancy unless aborted. For more detailed information on this subject, a good reference is *The Encyclopaedia of Witchcraft and Demonology* by Russel Hope Robbins (New York: Crown Publishers, 1959).

When a hero is summoned, the GM should not pull (what I consider to be) the dirty trick of having the hero arrive in a battered or wounded state. If the GM makes the Ritual difficult enough to perform successfully in the first place there is no reason to play little “games” with the players.

The Ritual of True Speaking should be enacted out in real time if at all possible, with the GM acting out the part of the Demon and the player enacting the part of his character. If there is no time, this may be shortened, but the GM should always strive to simulate the conversation as it would take place in as much detail as possible (this is role playing after all).