

The Unreleased World Generation Supplement for DragonQuest

2019 February 1

The following pages are from a draft version of World Generation submitted by Steve Jackson of Steve Jackson Games prior to the demise of SPI. I received this through a contact at Victory Games in the fall of 1983. It arrived as a large pile of photocopied, typewritten pages that were at least 3rd generation copies. Just barely readable in some cases. As this was in the days before personal computers and scanners, it mostly just hung around on my gaming shelves waiting for me to do something with it.

As I understand it, Steve's originals were lost years ago in a flood at the SJ Games office. While there was at least one other person who had a copy of the version I have, they may have been lost to time as well.

Fast forward to 2005 when powerful PCs and cheap scanners are available. I've now scanned all the pages into my computer and done OCR on most. I approached Steve at that time about releasing the scanned version out for others to enjoy but he wasn't comfortable with the idea so I abided by his wishes to not release it.

Here we are in 2019 and I now have permission to release what I have to all those DragonQuest (and Steve Jackson) fans who long wondered what happened to it. Much of the general world building advice within this pages has been written of in other publications but the DragonQuest specific aspects, especially Group Magic, may be of more interest to the devotees of DragonQuest. I should also mention that the version I received was not complete. It is missing section III, parts E thru I, section IV in its entirety as well as the appendixes. Read the cover letter pages at the end for some details about that.

In any case, I hope that anyone who reads this enjoys the look into this bit of DragonQuest history.

Cheers,

Phil Wright

phergus@gmail.com

<https://dqmusings.blogspot.com>

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where should this go

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A "WORLD" IS THE BACKGROUND CREATED BY A GAMEMASTER FOR A ROLE-PLAYING GAME. Within the constraints of the game system he is using, the gamemaster (GM) should develop his "world" in as complete and consistent fashion as possible. This book is intended as a guide to help achieve that end.

A "world" may be of any size. Certainly it does not have to comprise a whole planet. A GM's world may be as small as a single city. Usually a GM will develop a larger area . . . from a single nation up to an entire continent. Eventually you may want to work out the entire planet - and then you'll have a world in the literal sense.

OUTLINE A LARGE AREA; ADD DETAILS IN ONE LOCALE AT A TIME. A GM who attempts to flesh out every detail of a whole continent before play begins is likely to go quite mad before he finishes. While this may add interest for some players, it is not recommended. A better procedure is to decide, in general, what your world will be like but to add detail to only a small area at a time. You'll want to set your continental outline(s) first - but if you work out one city in detail, your players can start their adventures there and enjoy themselves while you think about other areas. World-building is a massive job, and enjoyable in its own right. Treat it as a game; don't rush

it. You and your players will both be happier.

THE FIRST STEP IN CREATING A WORLD IS TO DETERMINE ITS BASIC GEOGRAPHY. In this section, and henceforth, we will assume that the "world" under construction is a single continent. When you're ready to create the rest of the planet, add more continents. Keep in mind that travel on a Dragonquest world is chancy. Characters may travel by sea, air, or magic - but commerce between continents will be very limited. For most purposes, a one-continent world will suffice.

FIRST DETERMINE LINES OF LATITUDE AND LONGITUDE.

Latitude (north-south distance from the equator) is important in determining an area's climate (q.v.). Latitude runs from zero degrees at the equator to 90 degrees (north or south) at the poles. Longitude (east-west distance from an arbitrarily chosen Prime Meridian) does not affect climate on a normal Earth-type world. Longitude runs from zero degrees at the Prime Meridian to 180 degrees at the opposite meridian. If you need more information about latitude and longitude, consult any atlas.

If your world is located on something other than a standard Earth-type planet, you will need to adopt some map-grid system other than latitude and longitude. Flat worlds may be adequately described by an ordinary Cartesian grid (if you mark the (0,0) point of the grid with a huge, ruined monument, you can give your players something to wonder

about). Mapping systems for other needs are left to the imagination of the GM. However, any world needs some kind of mapping system, and choosing it should be your very first step.

DETERMINE THE CONTINENTAL OUTLINE. Just sketch an interesting shape on your map grid. Now and henceforth, work in pencil until you're sure about something. Features of your continent's basic shape will suggest patterns of internal geography, and vice versa.

DEVELOP THE CONTINENT'S INTERNAL GEOGRAPHY. A good first step is to study an atlas. A professional world-builder would have advanced degrees in geology, climatology, ecology, history and political science, et cetera. You may make up for any of these you may lack just by studying the planet on which you happen to live at the moment. Open a world atlas and continue.

You will notice, for instance, that mountain chains usually appear fairly near coasts. This may put them straight down the middle of a narrow continental area (i.e. Central America). Isolated ranges may also be found far from shore. But on a continental scale, most mountains seem to run along coastlines. This does NOT mean that all coastlines are close to mountain ranges.

Some mountains are, or were, active volcanoes.

Designate each mountain chain as non-volcanic, actively volcanic, or inactively volcanic. Active volcanoes will be discussed under Climate. An inactive volcano which changes its status can make for an interesting adventure.

Once mountain chains are fixed, set the continent's drainage patterns: rivers and lakes. In general, rivers run from high (mountains) to low (the ocean) - but you have a lot of leeway in setting their courses. If your continent is northerly enough to feature glaciers, these may also be the source of small rivers due to melt runoff. Observe the river patterns in your atlas. There are many small rivers, flowing into larger ones in a "tree" pattern. Occasionally rivers will feed lakes that have no exit - evaporation balances inflow. A lake may also have no visible input - it is fed by rainfall and by streams too small to show on the map. However, most lakes will be "way stations" on a river's road to the sea.

Very large rivers will modify the shape of a continent by building a "delta" - new land composed of topsoil carried to the sea and deposited there. The Mississippi is an example. In other areas a river may appear to carve a notch in the continental outline at its mouth; observe the Amazon. You may lead your main rivers to appropriate spots on the outline you've already drawn, or change the outline to accommodate the rivers.

Areas of swamp and desert may now be added. Swamps are located as are lakes - a lake, in the course of years, turns into a swamp before it dries. While the popular image of a swamp is hot and steamy, it may be in any area where water doesn't stay frozen year-round.

A desert is an area devoid of water. It is not a mere expanse of sand; many great deserts have no "sand dunes" whatsoever. A desert is created by a scarcity of rainfall. If your world is a dry one, deserts may appear often.. In a wetter world, deserts will likely be found only where a high mountain range blocks the prevailing wind from moving inland with moisture-bearing clouds - thus creating a lush spot along the seacoast, separated from the inland desert by a mountain chain. In such an area, rainfall in the mountains themselves may produce a river which flows into the desert itself, tracing line of greenery through the desolation until it flows into more hospitable country or dries up entirely.

The overall "lay of the land" for remaining areas must then be determined. Areas may be table-flat, covered with rolling hills, or anything in between. Hilly areas may be the foothills of mountain ranges - or the only remnants of the mountains themselves. Truly flat areas - which may become plains if climate allows - are most often found in

the interior of continents. Another terrain type is the "badlands" - areas where erosion has produced elaborate, beautiful, and nearly impassible hills and mesas.

UNDERSEA TERRAIN MAY ALSO BE ADDED. If part of your world is an island archipelago, or if you are designing a complete planet, you will want to determine undersea terrain as well. This terrain will be populated by merfolk, nixons, and other undersea intelligences, and will have a complete aquatic ecology of its own.

As a rule, undersea terrain will be less varied than that found above the water. Most continental areas will have a "continental shelf," a fairly shallow area which then slants off rapidly to the mid-oceanic depths. Except where currents wash it clean, the sea floor is largely covered with ooze which masks minor irregularities. But the center of the ocean may contain great undersea mountain ranges (perhaps a few of the peaks may reach the surface to be seen as islands). There may also be great Deeps - trenches bottoming out at great depths, as fearful and mysterious to the merfolk as Earth's deepest cavern is to surface dwellers.

Most merfolk will live in water only fifty to a hundred feet deep - see City Location, below. Therefore, a GM who wants an extensive mid-oceanic civilization should opt for shallow waters.

WHEN A GM'S WORLD GROWS TO PLANETARY SIZE, MANY

VARIATIONS BECOME POSSIBLE. Any DragonQuest world will be more or less "earthlike," because only on such worlds can humans survive unprotected. But a great variety is possible among earthlike planets. Size is quite variable, with or without an accompanying change in gravity. The amount of land area can be very great or very small. A world might be 90% ocean, with no continent larger than Great Britain . . . or it might be 90% land, basically a single continent with a few large, salty lakes. It is suggested that the Game Master start by creating a world that is relatively Earthlike, and later graduate to more arcane variations. Creating a truly believable and truly alien world is the province of the skilled science fiction writer - GMs are referred to the works of Poul Anderson and Hal Clement for some excellent examples.

A WORLD OF PLANETARY SIZE MIGHT NOT BE A PLANET. Entire books could be - and have been - written on this subject; here we will simply name a few possibilities. In the realm of science, gigantic structures have been postulated as substitutes for planets. Larry Niven's Ringworld (q.v.) is one. A still larger construct, the "Dyson sphere," would totally surround a sun with a hollow shell; the inhabitants would be on the inside. Both these constructs are many orders of magnitude larger than a single planet. No GameMaster could ever completely work out or populate a Ringworld except in the scantiest detail, and no group of players are likely to

need an area even a hundredth that large in which to work out their destinies.

Another science-fiction concept is the "generation ship" . . . a giant starship with a self-contained ecology, moving slowly from star to star. It would be possible to place a DragonQuest world in such a ship, though the seasonally Aspected characters would probably suffer. Rationalization of a fantasy/magic system within such a starship is left to any GM who cares to attempt it.

Moving to strictly fantasy concepts, a flat world - (either tightly bounded, with an edge off which you can fall, or absolutely unending) is a possibility. A flat world could also be shaped like a mobius strip - since it would only have one side, it would be impossible to fall off, and anyone who made it "around the edge" would have achieved an interesting short cut. (I'll leave the subtleties of the Klein-bottle world to the arcane geometers among you.) Philip Jose Farmer's "World of Tiers" also presents interesting possibilities to a fantasy cartographer.

LOCAL GEOGRAPHICAL FEATURES MUST BE ADDED FOR EACH AREA AS IT COMES INTO PLAY. When you design your continent, it is enough to say that "this area is mountainous; here is where the river runs." When a detailed map of a particular area is made, you will need to show where each mountain lies, where the river can be forded, et cetera. This will be covered more fully under Local Maps (see x.x).

THE SECOND STEP IN CONSTRUCTING A WORLD IS TO DETERMINE PATTERNS OF CLIMATE. Factors to consider will include latitude, seasonal differences, prevailing winds,

LATITUDE IS THE MOST IMPORTANT FACTOR IN CLIMATE. Refer to the table below to determine the "average" temperature for each latitude. "Average," (always a shaky term) here signifies the median outdoor daytime temperature for the area in spring or fall.

Degrees of latitude	Average temperature
Zero (equator)	100 degrees F, +/- 10
10	90, +/- 10
20	80, +/- 15
30	70, +/- 20
40	60, +/- 20
50	45, +/- 25
60	30, +/- 30
70	15, +/- 30
80	0, +/- 35
90 (poles)	0, +/- 40

In general, the farther you go from the equator, the colder the average temperature, and the greater the range into which temperatures may fall.

Another factor affecting the range of temperature is the distance of an area from the ocean. Ranges given above assume that an area is neither on the coastline nor in mid-continent. Oceans greatly reduce the temperature range in nearby areas of land. A shore area (at any latitude) will have a temperature range 10 to 20 degrees less than the average given. An area in the center of a large continent, far from sizeable bodies of water, may have a temperature range 20 to 30 degrees in excess of those cited.

SEASONAL TEMPERATURE DIFFERENCES DEPEND ON A PLANET'S AXIAL TILT. If your planet has no axial tilt, it will have no seasons. (It will also be without solstices and equinoxes, which will work a terrible hardship on seasonally Aspected characters.) The greater a planet's axial tilt, the more difference there will be in its seasons. (The Earth's axial tilt, for comparison, is 23.5 degrees.) Seasonal differences are greatest at a planet's poles and least at its equator. Any generalization about degree of seasonal differences is going to be false. A workable rule of thumb for seasonal differences: Average winter temperature for a given latitude will be average

spring temperature minus

half the range given. Average summer temperature will be the average spring temperature plus half the range given. In general, the temperature of a land area will vary more throughout a given day than its average temperature varies throughout the seasons of the year.

THE DIRECTION OF THE PREVAILING WINDS SHOULD BE DETERMINED. A world-builder may do this pretty much as he pleases. Overall weather patterns tend to move from the poles toward the equator, but the prevailing pattern over a smaller area may run in any direction - or no standard direction. Choose a direction at random - or, after reading this part, choose a direction that interacts with terrain features to produce interesting effects.

THE INTERACTION OF WINDS WITH TERRAIN FEATURES WILL HAVE A GREAT EFFECT ON CLIMATE. As mentioned above, a mountain range which blocks rain-bearing winds may create a desert. In general, whenever winds pass over a large body of water and then over land, they will pick up moisture from the water and distribute it as rainfall. The larger the body of water and the stronger the wind, the farther this effect reaches.

AVERAGE RAINFALL FOR EACH MAJOR AREA SHOULD BE DETERMINED. Some determinants of rainfall have already been discussed. Others (i.e., proximity to the ocean)

are fairly obvious. Assign an average yearly rainfall from the table below to each area.

ANNUAL RAINFALL IN INCHES	GENERAL TERRAIN TYPE	PROBABILITY OF RAIN ON ANY GIVEN DAY
10	Desert	2/100
20	Dry	8/100
30	Moderate	12/100
40	Fertile	15/100
60	Verdant	25/100
80	Wet	50/100
100 and up	Miserable	80/100

"Terrain type" above is only a rough indicator. "Probability of rain" is discussed in the next section,

CLIMATE IS WHAT YOU EXPECT; WEATHER IS WHAT YOU GET.

Climate patterns are only a rough guide to the actual weather of an area. You may, for example, have located the city of Preldibar at latitude 35, which you figure gives it an average temperature of 65. It's on the seacoast, which you decide moderates its average range (normally 20 degrees at that latitude) to 10. The prevailing wind is from the east, off the ocean. So what's the weather like today in Preldibar?

You won't need to determine this when you create the

world - indeed, you can't. But when a group of players makes it to Preldibar, you'll want to tell them whether they need skis, galoshes, or sun-hats.

Normal weather can be described, most of the time, by stating the temperature and adding a description of what sort of water (if any) is falling from the sky. (Magical weather is a different matter and is treated later on.)

To determine weather, a GM should use the two tables below.

RAINFALL:

Use Table XXXX (above) to determine the probability that it rains on the first day a party is in an area. After that, base each day's chance of rain on the one before, as follows:

Desert areas (10 inches/year or less):

Roll anew for rain each day, regardless of the previous day's rainfall.

Moderate climates (More than 10 and less than 50 inches/year): If yesterday was clear: 80% clear, 18% rain, 2% storms.

If yesterday was rainy: 50% clear, 40% rain, 10% storms.

If yesterday was stormy: 50% clear, 25% rain, 25% stormy

Wet climates (50 or more inches per year):

If yesterday was clear: 50% clear, 40% rain, 10% storms.

If yesterday was rainy: 20% clear, 60% rain, 20% storms.

If yesterday was stormy: 20% clear, 40% rain, 40% storms.

The above table is very simple. Complexity may be added as desired, but in its present form it will provide a satisfactory variety of weather. "Storms" mean heavy rainfall (or, in a cold area, snowfall).

TEMPERATURE:

Each day's temperature is based on the temperature of the day before. For the starting day, use the average temperature of that area for the season then prevailing. If characters stay in an area long enough for the seasons to change, use the solstice or equinox as the starting date for the new season average temperature.

If yesterday's temperature was:	Chance of it staying same	Chance of 5° decrease	Chance of 5° increase

200 or more above average	107	85%	5%
150 above average	15%	80%	5%
10° above average	20%	70%	10%
5° above average	30%	50%	20%
Average	507	25%	25%
5° below average	30%	20%	50%
10° below average	20%	10%	70%
15° below average	15%	5%	80%
20° or more below average	10%	5%	85%

Once again, this is a very simple chart. Note that neither of these charts allows for magical intervention.

WHENEVER THE WEATHER IS STORMY, THERE IS A CHANCE OF A SEVERE STORM. Usually, there is about a 20% chance that a storm is "severe." A GM may modify this chance as he or she sees fit.

The effects of an ordinary storm are not catastrophic; such a storm merely drops an inch or two of water or snow and goes on its way. A "severe" storm will be a minor, or perhaps major, disaster, presenting problems for the players (and opportunities for them to become heroes).

The GM may pick the severe storm from the list below, using whatever means seem appropriate. Factors to be considered will be location, season, and temperature.

Windstorm. May occur anywhere at any time. A windstorm drops little or no rain, but its high winds may destroy small buildings. Characters caught in a windstorm without shelter will take D-4 of damage to endurance each ten minutes (due to flying objects) and will lose D-4 of Fatigue each ten minutes. March rates during windstorms are halved.

Snowstorm. Temperature must be below freezing. A character caught in a snowstorm without shelter will take D-4 damage to endurance and fatigue each hour. This is doubled if the temperature is below freezing. Damage from a snowstorm or any other cold storm will be multiplied by at least 3 if the characters were not, in the GM's opinion, properly prepared with clothing, et cetera, to counter its effects. A snowstorm may also have high winds - if so, add the "windstorm" effects. March rates are halved in a snowstorm.

Hailstorm. As a snowstorm, but the precipitation is in the form of ice or freezing rain. March rates are quartered in a hailstorm. However, almost no living being in its right mind will venture out (or believe that any-one else would) in such weather.

Sandstorm. A windstorm in or near a desert, where it has picked up a load of sand and dust. Effects are as a windstorm, but doubled. Small objects dropped during a sandstorm will not be found again without magical help. If a character becomes lost during a sandstorm, he or she is likely to be found smothered by the sand when weather clears. March, rates are divided by 20 during a sandstorm.

Tornado. This is a highly localized windstorm. Effects are nil if you are more than 1/2 mile from the tornado. Within 1/2 mile of its path, effects are like those of a windstorm. Any character who has the misfortune to be on the tornado's narrow (200-400 yards wide) path will probably not be heard from again. There is an 80% chance that he/she will simply vanish, a 15% chance of 3D10 of damage to endurance, 4% chance of 1D10 of damage, and a 1% chance that the character will be transported some distance and put down unhurt. Tornadoes can be seen and heard for a great distance; they usually move in a straight line at from 10 to 50 mph. Any building hit by a tornado, except a pyramid or similar solid block of masonry, will be wrecked or completely obliterated.

Hurricane. As far as the characters in a DragonQuest world are concerned, a hurricane is a severe windstorm. The only difference is that, if they are under the "eye" of the hurricane, it will seem to vanish, giving them from one to three hours of clear weather - and then return, reaching full force within five minutes:

Earthquakes and volcanoes are not weather; they have nothing to do with storms. They are geological, rather than meteorological, events; they may occur in any climate. A GM may determine that an area is earthquake - or volcano - prone. In 90% of cases the natives will be aware of this and will know, what to do; the rest of the time they will be just as unnerved as the players. Severity of these phenomena is entirely up to the GM.

THE THIRD STEP IN WORLD-BUILDING IS THE DETERMINATION OF MANOGRAPHY . . . THE DEGREE AND QUALITY OF AVAILABLE MANA IN EACH LOCALE. Mana is the stuff of magic. It is a type of energy not native to our dimension. It "leaks through" in various locations, providing the power by which adepts ply their trade. Manography is the study of the physical location of mana.

THE STRENGTH OF THE AVAILABLE MANA IN AN AREA MAY BE DESCRIBED BY A NUMBER FROM 1 TO 10. Zero is at the bottom of the scale; ten is the top. Previous DragonQuest rules have referred to areas of "low mana" and "high mana." An area may simply be mapped in terms of low, normal, and high mana. If descriptive numbers are used, mana levels 0-5 are "low," and levels 9 and 10 are "high."

Mana Level	Description
0	Magic is impossible. Magic items work with reduced efficiency and a 50% probability that they will be destroyed with each use. (Chai?)
1	Magic very difficult. Add -30% to all base chances. Magic items work with with reduced efficiency. Backfire impossible.
2	Magic difficult. Add -20% to all base chances. Magic items work normally.
3	Magic somewhat difficult. Add -10% to all base chances.

work on

- 4- 5 Magic is no more difficult than usual. However, there will be few or no adepts native to the area. No magical creatures will be found.
- 6 Occasional stunted varieties of magical creatures will be found.
- 7 Magical creatures of all types are found.
- 8 DragonQuest worlds, on average. 80 to 90% of the area of your world should be at level 7 or 8.
- 9 High-mana environment. ~~Subtract~~ ^{Add} 10% ^{to} ~~from~~ base chance for all spells cast.
- 10 Very high mana environment. ~~Subtract~~ ^{Add} 30% ^{to} ~~from~~ base chance of spells. Such areas are rare and, as will be seen below, may be dangerous.

A manographic map shows "contour lines" giving the strength of mana in various areas. Often mana radiates outward from a single small point. A building might have a mana of 10, with its courtyard having a level of 9, the land for a day's march around having a mana of 8, and the rest of the shire having a level of 7.

ANY ADEPT WILL HAVE A GOOD GENERAL IDEA OF THE MANA LEVEL OF ANY AREA AS SOON AS HE ENTERS IT. Were it not for the fact that occasionally (for instance) a Mana 9 area is adjacent to a Mana 7 area, adepts would almost always know the exact mana level of the area they are in.

Any Adept has a $(90 + \text{Rank})$ chance of immediately sensing the change when he crosses a boundary between areas with different mana levels. ^{equal to $5 \times \text{Magical Aptitude}$.} He will always know whether the ^{Shift} chance is from higher ^{Mana} to lower ^{Mana}, or vice versa.

Any Adept also has a $(90 + \text{Rank})$ chance of correctly sensing the exact mana level of an area if he concentrates, ^{equal to $4 \times \text{Magical Aptitude}$.} undisturbed, for one minute. Should he be mistaken, he will only miss by one Mana Level. The GM determines randomly the direction of error. An Adept may only try this once per day in any given place.

Any Adept has the same chance ^{$(4 \times \text{Magical Aptitude})$} of determining the celestial Aspect of a place in the same way (if that place has an Aspect). However, no Adept will be aware of the existence of an Aspect unless he/she takes a minute to concentrate.

Adepts have no especial ability to sense emotional Aspects. Any character has a chance equal to ~~20~~ Perception of identifying the exact EMOTIONAL Aspect of a place ^{immediately} upon entering that place.

AN AREA WITH A MANA LEVEL OF 9 OR 10 MAY BE ASPECTED, JUST AS CHARACTERS ARE ASPECTED. Since human sacrifice is often used to draw mana, most aspected high-mana areas will be death-aspected. Other aspects are possible. A life-aspected area will sometimes be found; such areas are often used as temples of pagan religions. If (through natural or magical means) the sun shines daily on a spot but the moon never does, that spot will become sun-aspected if its mana is high enough. The reverse process will cause an area to take on a lunar aspect. Very rarely, a spot may have a seasonal aspect.

A death-aspected place affects all characters as though a human had just died there. A life-aspected place affects all characters as though an (unrelated) human had just been born. Solar-aspected places have the effect of noon; lunar-aspected places have the effect of midnight. A place with a seasonal aspect has the effect of midnight on an ordinary night when its stars are ascendant. These effects are for an aspected place with a mana level of 9. If the mana level is 10, double all these effects. All effects are cumulative with other factors concerning magic, et cetera.

AN AREA WITH A MANA STRENGTH OF 9 OR 10 MAY ALSO CARRY AN EMOTIONAL ASPECT. This may be instead of or in addition to its normal aspect.

An "emotional aspect" is a feeling of emotion engendered in all living beings which enter that place. Magical theoreticians believe that it is caused by mana leakage from specific other-dim^mensional spots whose inhabitants are feeling a strong emotion. If a place experiences mana leakage from the native plane of a demon, for instance, it might become charged with anger, hate, sadism, or simple hunger.

A place carrying an emotional aspect will always have a "reputation" among local people, and may very well be the focal spot for religious and/or magical ceremonies.

When players approach an area with an emotional aspect, they should be informed that they are beginning to feel angry (or happy, or whatever.) Aspected areas will, of course, affect non-player characters, animals, and monsters. The GM is responsible for determining and applying these effects as he sees most fit.

Many sorts of emotion and quasi-emotion are possible; the GM should be inventive. Some possibilities include:

Anger	Hatred
Amusement	Happiness
Combativeness	Lust
Competitiveness	Madness
Depression	Reverence
Destructiveness	Studiosness
Disgust	Stupidity
Friendship	Self-Sacrifice

Some sorts of emotional aspect will have a measurable effect on factors of play. The aspect of lust, for instance, will increase the fertility of those who live therein. The aspect of studiosness will reduce by 20% the time required to learn anything, if all studying is done in that place (50% if the mana level is 10 instead of 9). And so on.

Various combinations of regular Aspect and emotional aspect may produce interesting results. A place aspected to both life and lust would tend to attract fertility rites. A place aspected to death and lust would draw certain of the less attractive demons. A place aspected to sun and

destructiveness might draw fire-worshippers; aspects of moon and madness would draw (or produce) literal lunatics. Be creative.

AN AREA WITH A MANA STRENGTH OF 9 OR 10 MAY BE SUBJECT TO MANA WEATHER. Mana weather, or magic weather, is the overall term for a class of mana phenomena often encountered in high-mana areas. There are a number of different kinds of mana weather, described below. There is a ^{3e}~~0~~% chance that any given Level 9 area will experience one kind of mana weather on any given day, and a 1% chance that it will experience two kinds. Double these chances for Level 10 areas; ^{triple these numbers}~~double them again~~ for areas that have no Aspect or emotional aspect. If two kinds of mana weather are experienced, the second will not begin until the first has ended.

Determine starting time for the phenomenon by rolling D100 ^{and dividing by 4 (that modified rolls of less than 25; reroll modified rolls above 24)} ~~until you get a result of 24 or less~~. Read this as a time: 100 is ~~10 a.m.~~ ^{1 a.m.}, 300 is ~~3 a.m.~~ ^{2 a.m.}, 13 is 1 p.m., and so on. Determine the type of mana weather by rolling ^eD100 and checking the percentage chances given for each type of weather, Mana weather will always extend over the whole high-mana area and will cease abruptly at its edge.

1-8. Hot Hail. Looks and acts like hail, but boiling hot. Does ^{D-4} (1D6) damage each minute to unprotected beings, and can set fire to flammable objects. Lasts 2D10 minutes. If hot hail is caught in a bottle, and the bottle sealed, it will be worth 500 silver pennies per ounce to an alchemist if delivered within four days of its falling.

9-11. Rain of Flame. Insubstantial flames fall from the sky, doing ^{D-3} (1D6) damage per minute to solar-aspected beings, ^{D-1} double that to all others. Lasts 1D10 minutes.

12-14. Spelldust. A rain of sparkling, multicolored dust. Lasts 1 minute, and vanishes. Its effects are random, but usually troublesome. Roll 1D100 for each character. On a 1-50, he suffers one effect of the *Damnum Minatum*. On a 51-75, he falls unconscious for two hours, dreaming happily, and awakens with all Fatigue points recovered. On a 76-100, the sleep lasts 24 hours, and the character awakes with all fatigue and endurance points recovered. If a character wishes to avoid breathing the dust, he/she must roll his ^{Willpower} Endurance or less on 1D100.

15-25. Solid Fog. Lasts 1D10 hours. Gluily translucent. It impedes movement; all movement (of any kind) is at half speed. Missile weapons become unusable, except for flaming arrows. Solid Fog boils away and vanishes instantly within six feet of any fire or flame, so torch-holding characters

may proceed normally.

26-30. Static. Tiny sparks and glowing witch-fire appear constantly, lasting 2D6 hours. A nuisance: animals are skittish, and spells may ^{Fail or backfire} ~~misfire~~ due to the uncontrolled discharge of mana. ^{Subtract} ~~Add~~ 20% ^{From} ~~to~~ base chance for any spell.

Static can also cause very flammable objects or compounds to explode. ^(5% chance)

The chance of backfire is increased by 10.

31-40. Rain of Frogs. Lasts 2D10 minutes. Thousands of tiny frogs (or snails, or lizards, or other beasts) fall from the sky. No effect except to slow travel slightly and irritate everyone concerned.

41-50. Rain of blood. The sky literally rains blood for ^{D10} ~~1D6~~ minutes. This is generally considered an evil omen. Life- and death-aspected characters are affected ⁻² ~~30~~% and ⁺² ~~30~~%, respectively, on all magical chances while the rain continues.

51-60. Unnatural light/darkness. If it is daytime, the sun will appear to go out; if it is night, there will be full daylight, though with no visible sun. Lasts ^{D-2} ~~1D6~~ hours.

61-65. Glowing fog. Green-glowing vapor, lasting for 1D10 hours. Glowing fog totally nullifies infravision of all kinds. Visibility during this event, whatever the time of day, is equivalent to human vision at dusk for all creatures.

66-70. Windstorm. Identical to a natural windstorm, lasting ^{d-2} 1D6 hours.

71-75, Heat. Temperature rises one degree per minute for 1D100 minutes, then falls at 5 degrees per minute back to its previous value. This is air temperature only - water will provide some relief.

76-80. Cold. As above, but temperature falls, then rises.

81-90. Exhilaration. All characters will feel unaccountably cheerful. Add 20 to each reaction roll in a Level 9 area, or 40 to each roll in a Level 10 area. Lasts ^{d10} 1D6 hours.

91-100. Depression. As above, but reversed. Subtract 20 from reaction rolls in a Level 9 area, or 40 from reaction rolls in a Level 10 area.

MANOGRAPHY CAN CHANGE, THOUGH ABRUPT CHANGES ARE VERY RARE. A high-mana area can, over a period of time, become a low-level area. The Aspect of a place may change, or its emotional aspect may alter. These changes are largely up to the GM, but should not be quick ones.

THE LAWS GOVERNING MANA ENRICHMENT AND DEPLETION ARE NOT KNOWN. In some cases, centuries of magic practiced in an area tend to deplete the mana (cf. Larry Niven's The Magic Goes Away.) In other cases, mana appears to remain constant

or even increase, despite constant use. It appears that magic practiced on this plane does not have a consistent or humanly-logical effect on the mana-sources located on other planes. This means that a referee may make his own decisions as to long-term mana chances in an area, and does not have to be consistent unless he wants to. He may make his own rules (with or without informing the players) - or he may make no rules at all. There are some things Man was not meant to know.

THE ONE KNOWN METHOD OF INCREASING AN AREA'S MANA LEVEL IS HUMAN SACRIFICE. This is one of the things Man was not meant to know - but he found out anyhow. Ritual human sacrifice, repeated over months or years, will increase the mana level of a place. This produces what is known as "unhallowed" or "dark" ground. High-mana areas produced in this way are always death-aspected.


For each victim killed in a ritual fashion - either as part of another magical rite, or just as a sacrifice to the Dark Powers, ^{but not in combat} - there is a 1% chance that the area's mana ^{level} will increase by 1 due to the attraction of demonic forces. This chance is cumulative as long as sacrifices are no closer than a week together, nor farther apart than a month. If more than a month passes between sacrifices, or if a mana level

increase is actually attained, the cumulative chance of a further increase is set back to zero, but may start over.

Any increase gained in this fashion will affect an area 1D10 yards in diameter. If several increases are eventually attained, roll separately for each increase; this will likely produce a typical concentric manographic pattern.

The increased mana level thus attained will remain as long as at least one human sacrifice per two months, or one animal sacrifice per week, is made. If the requisite sacrifice is not made, the mana level may drop in whatever fashion the GM likes.

BY THE PRACTICE OF GROUP MAGIC, ADEPTS CAN SUPPRESS OR PREVENT MANA WEATHER. This is often necessary in a high-mana area which houses a temple or similar facility. See the section on Group Magic for a full explanation.



This should go right under the section on MANA WEATHER, a couple of pages back.

THE ECOLOGY OF AN AREA WILL BE AFFECTED BY GEOGRAPHY, CLIMATE, MANOGRAPHY, AND LOCAL CIVILIZATION. Ecology may be defined as the "web of life" in an area - from the micro-organisms in the soil up to the largest beasts. Usually, only the larger creatures will affect players - but it is still necessary to work out their natural relationships. The traditional fantasy game "dungeon" with its rooms full of assorted monsters is unrealistic, not because of the treasure that's always there for the taking, but because the creatures guarding the treasure have no logical relationship to it or to each other. A reasonable ecological balance is vital if a fantasy world is to seem reasonable and realistic.

THE BASIC ECOLOGY OF A REGION MAY BE DETERMINED BY ANALOGY WITH THAT OF EARTH, TAKING INTO CONSIDERATION GEOGRAPHY AND CLIMATE ONLY. Unfortunately, we have only a single planet from which to draw the theoretical basis of our ecological fantasy. However, one should suffice. From sea-depths to mountaintops and above, Earth has a bewildering variety of life-webs. Somewhere on Earth is a reasonable comparison, if not an actual model, for any liveable environment a GM is likely to invent.

The one thing lacking from Earth (inasmuch as our home

The one thing lacking from Earth (inasmuch as our home

planet is a regrettably low-mana environment) is a reasonable compliment of "fantastic" - i.e., magical - creatures. Even this is not a serious lack, since most magical beasts and beings have obvious non-magical counterparts. The gryphon, for instance, flies - but in important particulars it is a large warm-blooded predator like a lion, and occupies a similar niche in a high-mana environment.

CREATURES OF A MAGICAL NATURE WILL BE MOST COMMON IN HIGH-MANA AREAS, AND WILL NOT BE FOUND AT ALL IN AREAS WITH A MANA BELOW 7. Certain magical organisms - for instance, the "silver bush" found in Blade of Allectus - would require a mana level of 8 or higher to survive. In general, though, level 7 is the cutoff. Magical creatures include all Fantastical Monsters and Avians; all Giant Humanoids, Fairy Folk, and Dragons, and such other creatures as Wyverns and Doppelgangers. Among human and humanoid types, only Shape-Changers are considered magical. Undead are magical, but their magic is of a different kind; thus, they are found (though with less frequency) in low-mana areas. (It is very rare that undead will be so common in an area as to play a role in its ecology but it could happen.)

STUNTED VARIANT FORMS OF MAGICAL CREATURES MAY BE FOUND

IN AREAS WITH A MANA LEVEL OF 6. This is most likely when areas of a higher mana level are nearby, or in places that have slowly decreased in mana. These creatures will have lost most or all of their magical powers or abilities, but will still be recognizable. Examples of such stunted magical creatures might be small Dragons that have lost their high intelligence and can no longer breathe fire; flightless feral Gryphons; sullen, green-complexioned riverbank dwellers whose great-grandparents were Nixons, or a village of hairy-faced peasants who (all unbeknownst to themselves) are pure shapeshifters who who will manifest their abilities if they travel to a high-mana area... Any such stunted or repressed magical creature will fill an ecological niche appropriate to its actual abilities. However, such creatures will almost never be common; magical creatures are infertile in low-mana areas, and rarely make a successful adaptation. Sometimes (as in the case of the village of shapeshifters) a stunted magical creature will come into its heritage when transported to a high-mana-area. Usually, though, there will be only a slight improvement. Conversely, a Dragon (for instance) transported to a low-mana area would suffer only a slight loss of abilities, unless it entered a zero-mana area... which would kill it.

AS A RULE, DEMONS, UNDEAD, AND SIMILAR CREATURES WILL

HAVE NO EFFECT ON AN ECOLOGY. It might be possible to set up a local situation in which such creatures filled a "predator" niche - for instance, a valley that happened to be the favorite hunting ground of a murderous demon, or a pack of blood-drinking ghosts that frequented the area around a temple. In most cases, though, such creatures will be both too rare and too unworldly to affect an ecology.

The undead in an extensive "dungeon" type area may have a social structure or pecking order among themselves, but this will be merely a matter of custom - not a true ecology.

Demons and other such beings from other planes may be part of an ecological web on their own planes. We do not know, and it does not concern us. If there is such a demonic ecology, it does not seem to impinge upon our own worlds, a fact for which we should probably be very grateful.

This is not to say that demons and undead may not cause a change in a local ecology - especially by driving away all the humans in an area: - but this is best subsumed under the "past history" concocted by a GM.

THE ENCROACHMENT OF CIVILIZATION WILL ALMOST ALWAYS

CHANGE THE ECOLOGICAL BALANCE IN AN AREA. Once intelligent beings pass the most primitive tribal stage, they start to adjust their environment, intentionally or otherwise. The process of designing an ecology for a civilized or partly-civilized area is quite different from that of designing a wilderness ecology.

MANKIND IS THE RACE THAT MAKES THE GREATEST INTENTIONAL CHANGES IN ITS ENVIRONMENT. Human civilization usually results in a change in actual terrain type. From plains, jungle, or forest, man builds cities and fields. The cities are relatively small in most cases, but the systematic replacement of the original terrain by fields and hedgerows will mark an area almost forever. "Almost," because men fight among themselves; civilization may leave an area even more rapidly than it came. When that happens, the fields turn to brush, and then to forest... and eventually the large wild animals come back. But the typical terrain near human habitation will be flat or rolling, with fields broken by fences and hedges. There will be no giant or large creatures other than the tame herds. Smaller creatures, especially herbivores, may actually increase in number; men kill them for food, but cannot keep their numbers down as efficiently as their

natural enemies. Birds thrive on grain and insects from the fields; rats multiply on stored food and scraps.

Even in less civilized areas, Man makes his mark. Large creatures - especially dangerous ones - will become less common. Flying predators will be warred against unremittingly; if there is a local dragon, a series of heroes will visit his lair until he is killed, driven away, or grows irritated and destroys the countryside. Any herbivores that are especially slow (or tasty) are also likely to be wiped out. From the adventurer's point of view, the ecology of a human-occupied area becomes progressively simpler and more boring.

Man is not alone, though, Almost every intelligent race changes the environment in its own way.

DWARVES, IN THEIR MOUNTAIN TOWNS, MAY DESTROY WILD CREATURES AND FOUL STREAMS WITH THE DETRITUS FROM THEIR DIGGING. Dwarves naturally prefer inanimate matter to living beings. They will efficiently wipe out any creatures they think dangerous when they build their towns, just as humans do... except that none of them will feel bad about it. Dwarves also consider it their right to use streams and rivers to dispose of the silt and tailings from their mines and forges. The effect this may have on lowland fish or crops is of no interest to the Dwarves. This can on occasion lead to bad feelings and even violence between Dwarves and other races.

ELVES HAVE VERY LITTLE EFFECT ON THEIR ENVIRONMENT, SAVE TO SOFTEN IT SLIGHTLY. Elves love nature and try to change it as little as possible. They will kill dragons, and kill or drive away any large predators that cannot learn to leave the elves alone. Other than that, they make few changes in their woodlands. To the uninitiated, a great Elven metropolis may seem like nothing more than a rather airy forest, somewhat free of undergrowth and without brambles and poison ivy.

GIANTS AFFECT AN AREA AS HUMANS DO. However, this takes place on a smaller scale, since Giant communities are few and far between. Some Giant tribes are forest-folk, living in such deep woods that their hunting has little effect, but farming Giant groups will try to tame their environment just as human farmers do.

HALFLINGS AFFECT AN AREA AS HUMANS DO. A halfling community is the most civilized little place imaginable, in the best sense of the term. The fields will be orderly; there will be no dangerous animals of any size to be found; every-thing will be clean and neat. Halflings do not live in harmony with Nature as elves do, but neither do they insult

Nature in arranging life to their liking.

ORCS ARE ENTIRELY DESTRUCTIVE. A tribe of orcs will cut down forests, slaughter plains animals, pillage farmland, and keep right on going. When a tribe of orcs finally settles down (usually in a conquered city) they will practice a crude slash-and burn sort of agriculture, turning the surrounding area to wasteland or desert within two generations. They will then move on, leaving behind them a ruined city in the middle of desolation. A heavy Orc infestation will destroy all large fish and animals, all forests and trees, and eventually the very fertility of the land.

SHAPE-CHANGERS BEHAVE MUCH LIKE HUMAN FARMERS, WHEN THEY LIVE IN GROUPS. Many shape-changers live among humans; those that group together form small farming communities. They tend to have a rapport with the larger predators, though, and will not wipe them out of an area. In fact, they will oppose anyone who attempts to hunt "their" wolves, bears, etc.

NEANDERTHALS AND SASQUATCH LIVE WITHIN THEIR ENVIRONMENTS AS HUNTERS AND GATHERERS, MAKING FEW CHANGES. They may simply be treated as large omnivorous animals when

designing a forest ecology, although of course they are intelligent.

FANTASTICAL AVIANS DO NOT GATHER IN LARGE ENOUGH GROUPS TO AFFECT THE ECOLOGY. Gargoyles might be as destructive as orcs if they massed in numbers, but they seem to breed slowly and fight much among themselves. Harpies never organize enough to do anything at all.

MERFOLK WILL ATTEMPT TO CIVILIZE A MARINE ENVIRONMENT AS HUMANS WILL A TERRESTRIAL ONE. In game terms, this means only that an area frequented by merfolk is unlikely to harbor any large or dangerous creatures unwanted by the merfolk. Since the merfolk prefer to control the dangerous sea-creatures rather than kill them, though, there is always a chance that something large and hungry will be about. The influence of the merfolk on their oceans, while profound by their own standards, is almost unnoticeable in human terms.

SUARIME ARE HUNTERS WHO MAKE FEW CHANGES IN THEIR MARSHES. The lizard men will destroy any dangerous predators (they exterminate dinosaurs by destroying their eggs) but will make no other changes; they do not farm. In fact, they

will war against humans who attempt to drain the swamp for farmland. A swamp that the suarime consider a fine and productive place is likely to be a dank horror by human standards.

MOST FAIRY FOLK WILL MAKE NO CHANGES AT ALL IN THEIR HOME AREAS: THEY WILL AVOID DANGEROUS CREATURES RATHER THAN TRYING TO ELIMINATE THEM. Brownies live near human homes and help the farmers. Dryads live within trees, and will try to persuade foresters to enter other trades. Fossiergrims and nixons are found in aquatic caves, which they modify-only slightly; they do not farm. Leprechauns prefer to live in deep woods, and will resist attempts to alter those woods. Satyrs, nymphs, pixies, and sylphs live in wild or forested areas; they, too, will resist outside attempts to "civilize" their homes.

GNOLLS, GOBLINS, AND HOBGOBLINS BEHAVE LIKE ORCS WITH RESPECT TO THE ENVIRONMENT. Fortunately, they are rare and do not appear in large numbers.

GNOMES AND KOBOLDS BEHAVE LIKE DWARVES. They, too, are miners and diggers. However, they are much easier to persuade not to pollute the streams, since they are

often friendlier to Man (and easier to bribe).

CENTAURS BEHAVE LIKE HUMAN FARMERS OR TRIBESMEN. They will eliminate all large and dangerous animals in their home area, as they are skillful hunters. They are perhaps not as single-minded as humans in their pursuit of "civilization"; their fields will be separated by small stands of forest, and they never build large cities.

DRAGONS (EXCEPT FOR GOLDEN DRAGONS) ARE EXTRAORDINARILY DESTRUCTIVE. The area around a dragon's lair will be burned black; all the land for a day's flight around his cave will be his "territory." Other large predators will be killed or driven off; men will be destroyed or forced to pay tribute and bring sacrifices. A large dragon's territory will often be very rich in fat game animals, because only the dragon hunts them. Even if a dragon is killed, the devastated acres around his lair will be scarred and infertile for many generations.

PLANT LIFE

THE GM MAY SPECIFY PARTICULAR SORTS OF PLANT LIFE IN AN AREA OR, BY DEFAULT, LET THAT PLANT LIFE BE THE COMBINATION TYPICAL OF THE TERRAIN TYPE. Under many circumstances, for instance, it is enough to say simply that the vegetation of an area is "dense woods with heavy undergrowth"; details may not be necessary.

Typical vegetation for the common terrain types would be as follows:

Badlands: Vegetation is sparse and stunted. There may be hardy grasses, small bushes, cacti, and occasional trees. Edible lichens may be present.

Caverns and crypts: In the absence of light, no vegetation will be found except for lichens and fungi. Some of these may be edible.

Deserts and other waste: As for badlands. Annual plants with a very short life-cycle may be present in seed form; such growths appear just after rain, and grow, bloom, and die within a matter of days. Travellers may be able to find

water, if need be, in the fleshy stems or roots of desert plants. Ranger talent is a help.

Fields: Low grass suitable for grazing animals, or growing crops. Fields will often be separated by thick hedges or borders of trees, which may provide shade, cover, and fruit.

Jungle: Very dense vegetation of many different varieties. Trees will grow tall and quickly; creepers and under-growth will block trails and make travel difficult. Many jungle plants are edible. Fungus is common, and may grow on (and destroy) food or equipment.

Lake and shallow ocean: Floating microscopic plants (algae) will always be present. In profusion, they can tint the water - possibly causing strange effects to the drinker. Larger plants, both floating and rooted, may also be present. A few will be edible and nutritious.

Marsh or swamp: As jungle (above) except that most plants are more shallowly rooted and cannot grow as tall. Many medicinal plants are likely to occur. Carnivorous plants are more likely to be found in marsh or jungle than

anywhere else - especially in marshes, where nitrogen content of the soil is often low.

Mountains: Depending on temperature and rainfall, mountains may bear vegetation suitable for badlands, forest, or even jungle. The change in temperature from a mountain's base to its peak will cause a correspondingly rapid shift in vegetation, and therefore in the rest of the ecology.

Ocean: As for lakes, but plant life is generally less common in mid-ocean. Sargassum weed - a dense mat of floating vegetation which can trap ships - may be encountered. It will harbor a variety of life.

Plains: Hardy grasses, herbs, and low bushes; occasional trees near water sources. Edible plants occur but are less plentiful and obvious than in forest or jungle.

Snow or ice: In some frozen areas, no vegetation above the level of algae and lichens will be present. Other localities may contain plants whose chemistry contains "antifreeze" solutions. Such plants are not likely to be edible.

Woods or forest: A "climax" forest will feature extremely large trees with comparatively little undergrowth; the forest floor will contain small plants, herbs, fungi, and lichens. A younger forest will contain smaller trees; enough light will come through the canopy to support heavy undergrowth, brambles, etc. Any forest may bear edible fruits and nuts, and some of the smaller plants may be recognized as edible by a Ranger.

Pockets of atypical vegetation may be found in any area. The border of a pond, for instance, will support plants typical of a marsh. An underground river may cause a line of plains and even thin forest through desert country. Atypical terrain or vegetation may also be a sign of a mana-rich area or of some specific spell at work.

Editors Note: DR wrote in "Here add in all Herbs."

ONCE THE GM HAS DETERMINED THE OVERALL NATURE OF AN AREA'S ECOLOGY, HE MAY PROCEED TO ESTABLISH ITS DETAILS BY FILLING IN THE INDIVIDUAL ECOLOGICAL NICHES, EACH WITH A DIFFERENT SPECIES OF CREATURE. The GM has a great deal of leeway in this process. The individual creatures that he selects are not as important as their overall relationship. As long as that relationship is maintained, he may use

whatever creatures he likes - natural, magical, "standard," or newly-invented - to populate each area.

In doing so, his main objective should be to create a believable set of wildlife to populate his game world. The maintenance of proper ecological relationships and balances will, by itself, add a strong note of realism. The creative details are the province of the Game Master.

An ecology is like a stained-glass window; first, one must design the pattern. The pattern will contain a number of spaces ("niches") which may then be filled, according to certain rules, to give the final picture.

A "NICHE" IS A POSITION WITHIN AN ECOLOGY. Each creature occupies a niche in its ecological web. Very roughly, a niche may be defined as: a size, a location, and a food source. The balance of nature is such that, wherever there is a food source, some creature will appear that can effectively utilize it. An ecology is the sum total of its

niches. Not every ecology contains every type of niche. In a desert, for instance, there is not enough food to support giant plant-eaters; therefore, there are none. Neither are there giant carnivores; they would have nothing to live on.

The geography and climate of an area determine its terrain type; this, in turn, determines its ecology. A true description of an ecology would include thousands of types of plants, animals, and even bacteria in the soil. For game purposes, the general type of vegetation (desert, jungle, forest) and the dominant animal species (especially the larger ones) make up a satisfactory description of an ecology. One ecological type will shade gradually into another as desert turns into plains, and plains merge with forest. GMs will find it convenient to draw borders on their maps - but remember that the tigers in your jungle don't care about the line on your map, and may very well cross it to hunt in the mountains. Strange encounters are possible near borders.

AN ANIMAL NICHE MAY BE DEFINED BY THREE THINGS: THE ANIMAL'S SIZE, WHERE IT LIVES, AND WHAT IT EATS. The first two can be simplified greatly for game world-building. "Size" is divided into four categories: giant (12-20 feet and up); large (man-size to giant-size) and small/medium (

below human-size. Finer distinctions in size are not needed.

Similarly, "where it lives" may be roughly divided into land, water, and air. The possibilities of wildly varying ecotypes - i.e., vacuum, boiling springs, floating forests - are briefly touched on below, but will for the most part be left to the GM.

"What it eats" is the last definition of a niche. For game purposes, each creature will be assigned one of four dietary preferences (again, variations are possible but will be left to the experienced world-builder).

A PREDATOR IS A CREATURE THAT LIVES BY KILLING AND EATING OTHER ANIMALS. Predatory creatures tend to have good natural armament; those that feed on formidable prey may be armored as well. They are usually smarter than their chief prey, but this still does not make them brilliant. As a

rule, predators eat herbivores not because they taste better or are easier prey, but because there are more of them. In a normal ecology, a prey species may outnumber its predators by several hundred to one. A predator which specialized in killing other predators would have slim pickings indeed. This is not to say that a predator will not kill another

predator - it will! - but that a predator will usually require a plentiful herbivore as a food source.

Predatory creatures are usually even-tempered, and will not attack unless hungry or threatened. However, they are often intensely territorial, and will attack any creature that they see as competition for food, space, or simple dominance.

AN OMNIVORE IS A CREATURE THAT DRAWS SIGNIFICANT PARTS OF ITS DIET FROM BOTH PLANT AND ANIMAL SOURCES. Omnivores often have good natural armament - bears, for example. And more often than not, they are somewhat intelligent... a requirement forced on them by their need to seek out many

different food sources. The humanoid races are omnivores. Ecologically, the difference between a tribe of humans and a pack of baboons is trivial. Even when the humans build a city, they don't do much that ten thousand baboons could not do just as well (or badly).

Wild omnivores may be more dangerous than predators. Their higher intelligence disposes them toward curiosity, and their diverse appetites may prompt them to sample anything new - such as a party of adventurers

The larger and more predatory an omnivore is, the less plentiful it will be with the exception of humanoid species, which can multiply unreasonably.

A HERBIVORE IS A CREATURE THAT EATS PLANTS. Herbivores are the most common creatures in any normal ecology. They are also, usually, the least intelligent; it takes very little intellect to eat grass. Any herbivorous species will have some natural defense against predators. Examples include speed and fecundity (rabbits); natural weapons and an evil disposition (bison and rhinoceri); foul taste and bright warning colors (monarch butterfly); camouflage (giraffes, zebras, iguanas); size, strength, and intelligence (elephants); and sheer surprise (click beetles).

Most of those herbivores that have developed defensive armament are likely to use it on anything that appears threatening. Other plant-eaters will either run

away from travellers, or simply ignore them. However, any creature will fight back if attacked or cornered, and most large herbivores will fight desperately to defend their young.

A SCAVENGER IS A CREATURE THAT LIVES BY EATING CARRION. Most scavengers will supplement their diet with whatever small living creatures they can catch. Scavengers are often very intelligent; their life-style makes it necessary for them to adapt and react quickly. They are also usually well-armed and armored, if only to defend themselves from other scavengers (and, perhaps, the rightful owner of their prospective meal).

Adventurers are not likely to encounter scavengers unless they encounter a dead animal or human. Of course, travellers who leave meat out overnight are almost guaranteed a meeting with the local scavengers. Scavengers

will usually flee when approached by larger creatures (such as men). Very large or hungry scavengers will stand their ground, or even attempt to drive the intruders away. The bite of a scavenger is dangerous, as it is likely to become infected.

THE GENERAL TERRAIN TYPE WILL DETERMINE THE AVAILABLE NICHES. Generally speaking, these will be as follows:

Badlands (rough terrain): all land niches except Giant types; all air niches.

Cavern and crypts: Small/medium land-dwellers only.

Deserts and other waste: No "giant" creatures; small/ medium herbivores and omnivores; small/medium predators; rare large predators.

Fields: Usually near inhabited areas, and

therefore usually small/medium creatures only.

Jungle: All niches filled. Creatures in profusion.

Lake and shallow ocean: all aquatic types, but not necessarily Giant types. Flying predators may range over these areas to catch fish.

Marsh or swamp: All possible niches if climate is warm. Cold marshes and swamps may support fewer and smaller creatures.

Mountains: In warm climates, all niches may be filled. In colder climates, large and giant creatures are less likely. Aerial predators are very likely in mountainous areas.

Ocean: all aquatic niches. Giant types are likely

Plains: all land niches, but especially herbivores. Rich, varied ecology.

Snow or ice: niches for larger creatures are less likely to be filled (though large or even giant creatures may exist). Creatures of all kinds will be less common.

Woods or forest: All niches filled, as plains or

jungle, but not in as much Visible variety.

In any area heavily populated by the medium-sized omnivores called "men", or similar species, it is very likely that giant creatures will be extinct and large ones very rare (except for herds of tame herbivores). Small omnivores and scavengers may be very common.

AREA BORDERS SHOULD FOLLOW THE TERRAIN MARKINGS SHOWN ON THE CONTINENT MAP. One ecological system should be worked out for each terrain. The map boundary between a plains area and a desert area will govern the type of creatures encountered (though the Encounter table allows for animal visitors from adjacent areas - see Section xx.x).

When a terrain type covers a very large area, the GM may choose to subdivide it, giving each of several localities a slightly different set of creatures. Such variations may be explained by differences in rainfall, temperature, or proximity to civilization.

Most forest and plains are crossed by rivers and lakes; most oceans contain islands. The "water" niches should be filled in for a terrestrial ecology, and vice versa, to show what creatures the adventurers will encounter in the rivers

of that forest area or on the islands in that ocean.

Populated areas may require smaller-scale maps than wilderness, even to handle encounters. In a populated area it is possible to pass from plain to field to forest and back within an hour's journey. The GM may roll randomly to see which encounter table is used in such a situation.

THE CREATURES MAKING UP THE ECOLOGY IN AN AREA MAY BE RELATED OR UNRELATED. As a GM, you may feel that it is most "natural" to have all the dominant species in an area be part of the same "family" - or you may wish to duplicate groups of creatures that appear or have appeared on Earth or in various science fiction or fantasy stories. Possibilities might include:

The African plains. Lions would be the dominant predators, feeding on zebras, giraffes, and a great variety of antelopes. Jackals and large buzzards pick up the remains; crocodiles line the rivers.

Dinosaurs. A true "purist" would choose to stick to one location and one period - i.e., Wyoming in the late Cretaceous. Or the periods could be mixed freely, with Tyrannosaurus hunting Brontosaurus and Triceratops, while

Tylosaurus and Elasmosaurus battle in the oceans and pterosaurs of all sizes wait for the leftovers.

Giant mammals. Earth's Pleistocene period produced a number of genuine monsters: predatory cave bears, dire wolves, and sabertooth tiger; herbivorous ground sloths, giant armadillo, Indricotherium, and, of course, mammoths.

Colonial North America. Grizzly bears, cougars, and wolves would be the top predators. Along with savage tribesmen, they would prey on deer, bison, and moose, with coyotes as scavengers and pack rats to steal a party's treasure.

South American jungle. Jaguars, anaconda; capybara, innumerable small monkeys - and perhaps a touch of fantasy in the form of the feathered serpent, Quetzalcoatl.

Australia. Dozens of marsupial forms: kangaroos of all sizes, tasmanian wolves and tiger-cats, omnivorous bandicoots and scavenging Tasmanian devils.

Another sort of "logical" ecology can be created by filling all important niches with members of the same family, evolved in different ways. An all-bird ecology, for example, could include giant eagles in the skies, Diatryma and Phororhacos (huge flightless birds)

as terrestrial carnivores, and, perhaps, killer penguins in the rivers. Various sorts of moas and ostrich-type birds would fill the large-herbivore and large-omnivore niches, while buzzards and ravens would scavenge. Such a combination has no historical precedent, but would be interesting and workable.

Similarly, an ecology could be built up from apes and ape-like creatures; there are enough sorts of apes and monkeys, with enough different dietary preferences, to place one in every land niche.

Or, stepping into science fiction, a jungle could be populated exclusively with gigantic forms of common insects. The deadliest predators would be spiders, wasps, and praying mantises; hungry adventurers would try to bring down a fat beetle or dragonfly for their dinner, but would have to fight the flies and ants for the spoils!

Once the door to science fiction is opened, even more possibilities present themselves. Many stories have presented the bones (or more than the bones) of a balanced ecology. Paul Anderson, Hal Clement, and James C. Schmitz, to name but three, have written a wealth of source material. And there's always Burroughs' Mars, with its calots, thoats, and zitidars.

Finally, the archetypal "fantasy world" menagerie

can be used. Dragons and rocs in the skies; centaurs and unicorns in the fields; wyverns, minotaurs, and hydras lurking in the forest... This combination is familiar

- perhaps too familiar - to any fantasy gamer.

In the long run, GMs will want to build some of their ecologies, if not all of them, from scratch. There's no reason that the "giant bird" ecology couldn't work if the dominant herbivores were replaced by zebras, Trachodons, and a couple of other species of your own invention. While a "family" or literary-relationship between creatures gives the players a hint of what to expect, there will be times when GMs will want to avoid giving clues. This is the time to send the players into an ecology composed exclusively of species you, yourself, have invented. If the players believe your creations, you've succeeded. If they can deduce the unseen species from the ones they encounter, you'll know you have done a truly excellent job of world-building, and that your players are worthy of it.

To work out the details of an ecology, GMs will use

the Ecology Char (section # here) Players and GMs may photocopy this chart needed for their own use.

THE GM SHOULD FILL OUT AN "ECOLOGY CHART" FOR EACH TERRAIN TYPE AND/OR AREA IN HIS WORLD. In the beginning, you may wish to simplify matters by having only one type of plains ecology, one type of mountain ecology, etc. Later you may wish to add certain species that appear in only one area of plains; eventually you will want to experiment with entirely different sets of creatures in different parts of your world.

To use the Ecology Chart, start by marking out the squares representing unavailable niches in that terrain. For instance, a desert ecology would have no aquatic species, and no giant or large herbivores.

Next, select appropriate creatures to fill each available niche. The various niches, along with examples of typical creatures to fill them, are given below. The chart shows suggested numbers of species for each niche. You may use more or fewer, as you like. List the species in each niche, from commonest to least common, in the proper box. For each species, show its relative frequency within the niche - i.e., "Tiger 40%; diatryma 35%; killer bunny 25%."

It is not necessary to fill every niche - but if you leave a niche empty, you should have a good reason. None of the "giant" niches has to be filled; many ecologies have no giant creatures. The niches for large flying creatures are often unfilled. However, smaller creatures are almost always present.

As a general rule, if there are herbivores of a given size, there will be predators of that size - and possibly larger. Predators will never be present unless they have prey, just as herbivores will only occur in numbers appropriate to the available vegetation. Omnivores are likely (but not necessary) in any ecology. Scavengers will always be present, though they may not be large. Large scavengers are more likely if there are predators around to leave corpses; the larger the corpses, the larger the possible scavengers.

Every species has a niche. It is quite possible for a species to be very rare. A rare creature should still be assigned a niche, but should be shown in parentheses to indicate its rarity. Alternatively, it may be assigned an arbitrary frequency of 1%. This would indicate that the species occurs within the area, but isn't likely to be seen unless a party deliberately goes looking for it.

Dave: I think the best way to treat this would be to have the filled-out chart, as an example, in the book... and then one or two blank charts in a separate folder (if you decide to do that) or at the back of the book. Up to you

SJ

ECOLOGY CHART

World: HORUENDILE

Terrain type: Jungle - Low Hills
35-50

Location:

Vegetation: Very tall trees - thick brush

LAND

WATER

AIR

giant predator (1, poss. 2 types)	Tyrannosaurus		Tylosaurus	Roc
giant omnivore (1 or 2)				
giant herbivore (2 or 3)	Brontosaurus 40%		Small Whales	
	Elephant 30%			
	Duckbills 29%			
	Giant Sloth 1%			
giant scavenger (1 or 2)			Giant Crab	Pteranodon 75%
				Carrion Bat 25%
large predator (1 - 3)	Deinonychus 40%		Shark 50%	Gryphon
	White Tiger 40%		Killer Whale 50%	
	Diatryma 20%			

large omnivore (1 - 3)	Human Savages 40% Orc Savages 30% Sasquatch 30%	(Mermen) - very rare!	
large herbivore (2 - 5)	Sm. Duckbills 30% Zebra 20% Giraffe 20% Capybara 10% Moa 10%	Manatee 70% Giant Snail 30%	Winged Elephants (small type)
large scavenger (1 or 2)	Jackal 70% Ghoul 30%	Giant Crab 60% Shark 40%	Eagles 65% Vultures 35%
med/small predator (2 or 3)	Wildcat 60% Dingos 39% Viper 1%	Pike 60% Small Shark 40%	Hawk 40% Owl 40% Flying Snake 20%
med/small omnivore (2 or 3)	Wild Pigs 60% Apes 40%	(Sea Apes) - Very rare!	Hornbill
med/small herbivore (2 - 5)	Goats 70% Deer 30%	Various fish	Various birds
med/small scavenger (2 - 4)	Rats, lizards, etc.	Crabs, fish, etc.	Crows, ravens, etc.

GIANT PREDATOR

The "giant predator" niche is the highest possible on the food chain. Giant predators are rare and highly territorial. No area will contain more than a pair, and often there will be only one. It takes a great amount of food to sustain a giant predator; as a rule, the territory of such a one will be more than a day's march across. Thus, the party is not likely to encounter a giant predator by accident. Meetings are likely to be quite intentional - though they may be planned by the predator rather than the party!

Natives of an area will know if there is a local giant predator, and what its habits are. A member of this niche is likely to be in direct competition with humanoid types. As a result, there will usually be no giant predator in a civilized and populous area (or, if there is one, it will likely be an intelligent creature that has reached an accommodation with the local populace). In a less-populated area ranged by a giant predator, the local humanoids are likely to hold it in great respect; they will either avoid it or propitiate it with offerings of food and/or valuables.

A giant predator will feed on large and giant herbivores (and anything else it can catch). Humans are really too small prey for them, though a dragon (for example) may develop a gourmet appetite.

Typical land-going giant predators would include the Tyrannosaurus Rex and similar carnosaur; the Great Worm or wingless dragon; a grossly oversized (20-foot) Giant Amoeba; and, in general, any monster greater than about 20 feet in length. A full-grown Sabretooth Tiger fills the giant-predator niche, though it is itself no giant, because of its ability to kill animals several times its own size.

Aquatic giant predators would include the Kraken, the

largest squids, and the Great White Whale. Killer whales are pack creatures and should be considered "large" predators - see below.

Flying giant predators include dragons and rocs. A dragon, especially, will not tolerate a giant land-going predator in its range; the dragon will attack it, or go elsewhere itself.

Giant predators will not be found in an area that does not support a goodly quantity of large prey.

GIANT OMNIVORES

Giant omnivores do not grow so large as either giant predators or giant herbivores. Most giant omnivores are intelligent, and found in groups. The exceptions tend to behave like giant predators, and may compete with (and attempt to exclude) giant predators.

Natives of an area will be familiar with local giant omnivores, and will respect them, whether or not the natives form part of the giant omnivores' preferred diet.

A giant omnivore will feed on herbivores of every size, as well as on suitable plant life. As a result, giant omnivores may be found in areas too poor to support other types of giant creatures.

Common land-going giant omnivores include all the races listed as Giant Humanoids (70.1). The great cave bear, which can stand ten feet high, also fits in this category. Giant iguanas are also omnivorous, but cannot compete with true giant predators such as dragons.

Few aquatic creatures are omnivorous. GMs are free to invent giant aquatic omnivores, but should be aware that there are no real-life examples of the niche. Almost any aquatic creature larger than your hand will eat flesh or vegetation, but not both.

There are similarly no examples of the giant flying omnivore in commonly available literature. However, there is no reason that one could not be invented. Certain large birds (i.e., the hornbill) relish both fruit and small animals. If the eagle can be scaled up to become a roc, there is no reason a giant hornbill could not nest in the

jungle, flying for miles to denude a field of both cattle and crops .

GIANT HERBIVORES

Plant-eaters are the most common giant creatures. They appear in many ecological systems (though by no means all!) Present-day Earth has no giant herbivores outside the seas, but prehistoric Earth had many. As a rule, they (like other herbivores) will be found in groups of dozens to hundreds. They may be extraordinarily dangerous if disturbed. Herbivores rarely develop great intelligence.

Humanoid natives of any area will be familiar with the winged elephants if he so chooses, but the energy requirements of flight are high enough that such creatures would have to live in very lush jungle, and spend most of their time eating. Unless the wings are some mad wizard's whim, they would tend to imply the presence of some very large land-bound predator in the area.

GIANT SCAVENGERS

This niche is usually empty. Scavengers as a rule do not attain great size because they don't need it. A giant scavenger cannot survive unless carrion is supplied in very large amounts - that is, if there are many dead giant

creatures to be found. But small scavengers can do just as well with the large corpses, and can survive on leaner pickings as well. Thus, there are few giant scavenger-species to be found, and there will never be many specimens in an area.

Scavengers tend to be intelligent, wary, and nasty when cornered. Natives will know about giant scavengers, but are likely to avoid them and consider them bad luck.

Land-going giant scavengers might include oversized hyenas or jackals; miniature Tyrannosaurs specialized for picking up leftovers; and, again, the giant amoeba. A fascinating possibility for a giant scavenger would be a giant subterranean creature - possibly a thirty-foot earthworm - that would approach carrion from underneath and drag it into the ground.

Giant aquatic scavengers are the most common sort. Enormous crabs and eels would be likely to occur in any ocean.

Giant flying scavengers are found even on present-day Earth, in the form of the California condor. There is argument over the habits of the prehistoric Pteranodon, but many authorities feel it was a carrion-eater... and some

pterosaurs grew very large indeed.

If giant scavengers are introduced, the GM should let them appear with a very low probability. Instead, scavengers should be drawn by the presence of carrion: the spoils of a hunt, the detritus of battle, or even a human sacrifice that was left out a little bit too long.

LARGE PREDATORS

Almost any area is likely to contain large predators - carnivores that are bigger than men, but not gigantic. Any carnivore of this type is likely to leave men alone unless it is hungry - in which case the story may be different. They are not especially wary unless they have been hunted for their fur (or just to eliminate them); thus, man and tiger may enter a wooded glade from opposite sides, size each other up... and then, if neither is hunting the other, go calmly about their business.

An area's natives will be quite familiar with all large predators common to the vicinity. Tribal cultures may treat large predators as respected equals, and take them as totem animals. Herdsmen will see them as menaces to the flock, and try to exterminate them. Farmers will fear them and lock doors and barns against them. In highly civilized areas, the

large predators are likely to be extinct.

Large predators feed on large and medium-sized herbivores, and are likely to be found anywhere that there are herds of any size.

and the semi-human fantastical monsters such as Centaurs, Nagas, Minotaurs, and Gorgons. Of these last, only centaurs are common enough to form communities. As always, the GM is free to invent new creatures to fit these niches.

LARGE HERBIVORES

Most large herbivores are herd animals. If they are found at all, they will be found in numbers as large as the vegetation can support - and that number may be very large indeed. Even a seemingly-bare hillside can feed a herd of mountain goats. A fertile plain may be literally covered with herds of many different kinds of animals.

Natives will be intimately familiar with the herbivores in their area; almost without exception, they will either herd them or hunt them.

Large herbivores can be dangerous if irritated. The

wild boar, for example, is pound for pound a more fearsome opponent than the lion. And he may outweigh that lion, too: As a rule, solitary herbivores are more dangerous than herd types. A herd is only dangerous when it stampedes, but then it's deadly.

LARGE SCAVENGERS

Most of the remarks made for giant scavengers hold true for the roughly man-sized ones as well. However, many areas can support one or two scavenger species of this size.

Natives are likely to know something about scavengers. However, primitive cultures may hold nocturnal scavengers in superstitious dread, especially if the species is shy or smart enough not to let itself be seen.

Hyenas, man-sized or smaller dinosaurs, and giant rats are common scavengers in this size range. Ghouls also fall in this category in those areas unlucky enough to be plagued by them.

In the water, sharks, crabs, and various nameless horrors serve as clean-up crew. Alligators and crocodiles, contrary to popular opinion, are just as likely to eat carrion as to hunt live prey - and, when they do hunt, they often prefer crabs and turtles to man-sized meals.

Aerial scavengers in this range include buzzards, some eagles, Harpies, and small pterosaurs.

MEDIUM/SMALL PREDATORS

For game purposes, the smaller creatures can be treated more briefly, and classified in less detailed groups, than the giant and large ones. Certainly small creatures can affect play from time to time, and they should not be left out of a GM's planning... but construction of a world for game purposes will, of necessity, pay more attention to the more individually formidable creatures.

Thus, small predators are less important to the game than the larger ones. As a rule, for instance, no single small predator can menace a man. (An exception would be the *Eusmilus*, a prehistoric "miniature sabertooth." Only the size of a large house cat, it could kill prey the size of a deer - or a small man - and could certainly give a party a nasty surprise.) Small predators are most likely to be a menace when working in packs, or when attacking a group's

pets, riding animals, or wounded members.

Natives of the area will know about small predators, but will not have detailed information about any unless they (like Eusmilus) are actually dangerous to men, or are hunted for some reason. Often small predators will have beautiful skins.

If an area supports any sort of animal life at all, there will be at-least one (and probably several) species of small predators present, specialized in different ways.

Common types on land would include the various small wild dogs, cats, and foxes; large snakes and lizards; small dinosaurs; carnivorous plants; various sorts of giant spiders and insects; Fire Ants, Weasels, and Mongooses.

Almost all small- to medium-sized water creatures will be carnivores - "the best food for fish is fish." Few will be dangerous to men, and the exceptions - i.e., pike, piranha, gar, barracuda, snapping turtles - will be well-known in an area.

Small flying predators could include vampire or carnivorous bats; predatory birds such as Owls and Goshawks;

miniature dragons, etc. Invention of flying carnivores is a fertile field for the GM who enjoys "nuisance monsters." Feathered serpents, airborne manta-rays, the Winged Monkeys from Oz... any of these could conceivably pick up a living in the forest or field, harassing adventurers in its spare time.

MEDIUM/SMALL OMNIVORES

Technically speaking, Brownies and Leprechauns would fit into this niche. However, the more typical occupants would be raccoons, opossums, et cetera. This niche does not require extensive discussion, since it does not have to affect a game; these creatures are likely to stay out of sight entirely. A few-omnivores that could make for interesting encounters are described; the GM may, if he wishes, invent more.

On land, small monkeys may irritate a party - or tip off their giant cousins, the apes, that intruders are near. Pack rats, or creatures of similar habit, may steal coins, jewels, and daggers while a party sleeps. And careful observation of any animal of this type may give a Beast Master clues on what plants are wholesome to eat in otherwise unknown territory.

In the water, turtles are good to eat - but they bite.

Aerial small omnivores include many varieties of bird - useful for food and feathers. Internal organs of some birds may have medicinal value; a local alchemist or healer will know.

MEDIUM/SMALL SCAVENGERS

Rats and insects on land; fishes and crabs in the water; ravens and crows by air... the smaller the size-range, the more common the scavengers. These creatures may enter play if (for instance) a clever Ranger follows them to find a corpse, or if, as may happen, a bite from a carrion-eater becomes infected. For the most part, though, small scavengers have very little to do with the life of a heroic adventurer; they are included merely for the sake of completeness.

THE GM SHOULD CREATE SOME ENTIRELY NEW CREATURES FOR HIS WORLD. Play will be much more interesting if the adventurers are occasionally faced with an entirely new beast. New creatures should be either natural or magical.

A MAGICAL CREATURE IS ONE THAT OWES ITS EXISTENCE TO

SORCERY. Such a creature may be of absolutely any sort; it does not have to "make sense" biologically or ecologically. If a magically created creature does not make sense, though, it is not likely to reproduce. Thus, wholly improbable magical "sports" should be very rare or one-of-a-kind.

If a GM wishes to postulate a magically-created creature that eats rocks, hums popular songs, and moves by jumping about on one leg, he may do so. But if he wishes to make this creature common, he must either put a Magical House (see section xx.x) in the area, devoted to creating these beasts on a production line... or explain where it fits in the ecology, and how its idiotic characteristics fit it for survival. A magical creature such as the Gryphon is an efficient flyer and hunter, well-fitted to survive. If the GM wishes to make a magical creature common, he should use the Gryphon as a "standard of survivability." Most magical creatures are best left as rare or one-shot surprises. Newly invented beasts that are intended to be common should-probably be "natural" in origin.

A NATURAL CREATURE IS ONE WHICH IS ASSUMED TO HAVE EVOLVED IN THE CUSTOMARY FASHION, OR TO HAVE BEEN BRED FROM

NATURALLY OCCURRING FOREBEARS. This can cover a wide variety of beasts; a giant insect, for instance, may be considered "natural" because it could have been derived from ordinary insect stock.

When a GM invents a new "natural" creature, he should try to keep realism in mind - NOT what "is," but what reasonably "could be." First, each creature must have a specific niche in the ecology - giant predator, medium-sized omnivore, or whatever. Second, it should be designed to fit within that niche. It should have all the features required of a creature to fit its niche . . . and it should have no features that are useless or anti-survival. Any predatory creature must have some effective mode of attack. Any herbivore must have some effective means of defense (although the defense may be a non-combative one, such as speed or camouflage). The GM should strive, when creating a natural animal, to make it a creature that his players can believe. They may be frightened or awed . . . but first they have to be convinced.

WHEN INVENTING NEW CREATURES, THE GM SHOULD START WITH VARIATIONS FROM EARTH-NORMAL CREATURES. Some discretion must, of course, be used. A flying hippopotamus is most unlikely, unless strong magic is involved. On the other

hand, a giant herbivorous snake is quite possible. While Earth has no plant-eating snakes, there are many large lizards that subsist partially or entirely on plants. There seems to be no good reason why a snake could not evolve to eat fruit - but such a beast would be unexpected by the players and therefore add play value. If a party thinks that they're killing dangerous beasts, when in reality they're destroying the King's scaly "cattle," they will have some explanations to make! Similarly, a mammalian creature might be equipped with poisonous fangs (or disease-bearing saliva).

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At all times, the GM must remember that he must be able to justify, in some way, every beast that he creates. If it does not fit into a specific ecological niche, the GM must be able to explain what sort of peculiar intervention has allowed the creature to appear and survive. A grass-eating snake is simply a large herbivore, but a three-headed dragon that eats gemstones is a joke - and probably a very hungry one - explainable only in terms of powerful and rather silly magic.

THE GM MUST DEVELOP A DESCRIPTION OF EACH NEW CREATURE'S PERSONALITY AND HABITS. The creature's behavior and reactions will be determined by its niche and will not necessarily have any obvious relationship to its appearance.

Therefore, players may often have to observe an animal to find out what it is really like. For instance, the Eusmilus looks like a pet cat but has a tiger's instincts. The hypothetical herbivorous python, on the other hand, might look fierce - but would probably hide from a strange human. A giant ground sloth has tremendous claws for stripping foliage from trees; whether it will want to use them on a human intruder is a question the GM must resolve... before the encounter takes place.

The creature's overall habits and disposition should be listed under "Comments" on the Monster Description Sheet for that species.

A SPECIFIC "REACTION MODIFIER" SHOULD BE GIVEN FOR EACH CREATURE, TO BE USED IN DETERMINING ITS REACTION TO AN ENCOUNTER AS PER SECTION 64. This reaction modifier will have two parts: a positive or negative number, and a word. For instance, the modifier for the Eusmilus might be "-20%; fight." This means that 20 is subtracted from any roll on the Reaction Table (64), and that any bad reaction will be hostile.

The reaction modifier for the snakes might be "+10%; flee." Since they are tame, they are likely to respond well to men; if frightened or attacked, they will try to escape.

A creature may have more than one reaction modifier listed. The modifier for a bear might ordinarily be "0; flee." For a mother bear with cubs it would be "-40%; fight."

In general, the results from the Reaction Table must be modified according to the habits and the intelligence of a creature, as well as the nature of the party. Reactions of "Pleasant" and above are not to be expected from a wild animal under any circumstances, unless perhaps a very high-ranking Beast Master is in the party. A wild stag that reacts with a roll of 01 ("enraged") will not attack; it will flee. The Reaction Table result should be taken as a guide to the general tone of the creature's response to the human intrusion. The exact nature of its response must be governed by the GM's knowledge of its personality.

The GM should also allow some modification on the Reaction Table, depending on the party's actions. An offer of food, aid, or money (depending on the creature) will give a positive modifier; threats will give a negative modifier.

AN IMPORTANT CHARACTERISTIC OF ANY SPECIES IS ITS GREGARIOUSNESS - THAT IS, ITS TENDENCY TO GROUP OR TO STAY ALONE. Gregarious herbivores form herds; often of immense size. Gregarious predators or omnivores may gather in packs of from a dozen to a hundred individuals. When arranging encounters, the GM must take a species' gregariousness into account in determining 'the number encountered. Herd or pack creatures may be found alone 25 to 50% of the time, but solitary creatures will never be found in large groups.

When the GM is dealing with creatures drawn from real life, he will know whether they are herd or pack animals. If creatures are being invented, this is just another thing their creator must determine. As a rule, very large creatures tend to go alone, while smaller ones travel in groups. But there are exceptions; elephants and blue whales move in herds, and wolverines are loners.

Any pack or herd will have some sort of social structure. The details will not be important in a game. However, the leader of any group of animals will be a beast with an unusually high strength, endurance, and/or perception. The larger the group of animals, the more formidable its leader (and possibly the leader's mate) will be.

THE WEAPON(S) AND ATTACK ABILITY OF EACH CREATURE MUST BE DEFINED. Most creatures will have only natural weapons: teeth, claws, hooves, etc. For each natural weapon, establish Base Chance and the Damage Modifier. For some creatures, a Rank of from 1 to 3 (1 to 4 for very intelligent creatures) may be possible with natural weapons.

The higher a creature's agility, the greater its Base Chance to hit should be. The larger the weapon and the stronger the creature, the more damage should be done. Refer to the creatures described in Section 65 for examples.

If a creature has more than one possible attacks (i.e., teeth and hooves) it should be stated whether more than one attacks are possible in the same Pulse, and, if so, whether there is an additional cost in Action Points.

If the creature is a tool-user, the GM may wish to list the sort of weapons which it favors. Special weapons may be developed, or the weapons from the Combat Table may be used.

If a creature has a poisonous bite or sting, it will be able to do damage out of proportion to the injury

actually

done by the teeth or stinger. This may be handled in several ways. The simplest is to allow the creature an attack as though it were much larger. A more authentic system is given in Section 65 - see the descriptions of the Black Widow Spider and Asp for two slightly differing ways to treat severe poison. For a less venomous creature, the system given for Fire Ants may be used.

It is also possible that the bite of a creature - especially a Scavenger - may lead to infection. The Base Chance for infection from an ordinary wound (see Section 23) is 20%. This chance should be doubled, at a minimum, for any bite from a scavenging creature. Claw injuries from a scavenger should be treated in the same fashion.

A very large creature will have a "trampling" attack in Close Combat. Damage from a trample is type C, and is typically very high: D+5 to D+10.

MONSTER DESCRIPTION SHEET

For each new monster or creature he invents, the GM should fill out a sheet as below. This will serve both as a worksheet to insure that the creature's characteristics have

been adequately fleshed out, and as a reference sheet when the creature is in play. Players may also wish to start a sheet of their own for each new creature that they encounter, as a means of organizing the information that they gather.

The various characteristics are described in section 65. When in doubt as to what characteristic to assign a creature, the GM may refer to a similar creature already described within section 65, and work from there.

As a rule, creatures will have no talents, skills, or magic. Exceptions should be noted in all necessary detail on the record sheet. Talents, skills, and magic are normally the provenance of intelligent creatures, but an animal may occasionally have an innate ability that is the equivalent of one of these. Used sparingly, this improves play.

Players and GMs are free to make as many copies of this form as they may require for their own use.

NAME DIATRUMA

Natural Habitat: Plains

Classification: Fantastical Avian

Ecological Niche: Large Predator

Frequency: Uncommon

Number: 1-2 A

Description:

pair may hold 2-4
young.

Large (6 to 7 feet) flightless bird.
Heavy beak large claws. Moves expeditiously.

Talents, Skills, and Magic:

None

Movement Rates: Primary: ~~650~~ 650

PS: 20-25

MD: 15-17

AG: 14-17

MA: None

EN: 20-25

FT: 15-20

WP: 8-10

PC: 18-23

PB: 5-10

AP: 10-12

NA: ~~10-12~~ Feathers slip 1 D⁰

Weapons:

B2: D-2 (5% extra chance of infection)

Kick: D+1

Comments:

Can be tamed if caught young, + ridden by small people. Always
bad tempered (as a Warhorse). ~~Intelligence~~ Intelligence equal to a horse.

Reaction modifier: -10% - Night.

SPECIALIZED CREATURES

Certain creatures may be rare because they are highly specialized. Such creatures will be shown (usually with a very low frequency) on the Ecology Chart in their appropriate niche. Actually, such a creature occupies a sub-niche and does not compete directly with the other species in its niche. Development of peculiar and specialized creatures adds a great deal of interest to an ecology.

One example of such a specialized creature might be a "large predator" - a man-sized, aggressive lizard with a poisonous bite. It eats only snakes, which are not common - thus, the lizard is not often seen. But, due to its bad temper and venomous bite, it is widely feared. Another possibility might be a "giant herbivore" - a huge armored mammal. But its rabbit-like young are unarmored, and only one in a thousand survives to the armor-plated stage. The full-grown creature can reach the tops of trees, and therefore has a food source available to no other beasts.

Thus, its survival as a species is likely, even though its reproductive rate is effectively very low.

CREATURE ENCOUNTERS

A GM working with an ecology he has developed himself will not be able to use the Reaction Table given in 63.2, since it is based only on a few varieties of known creatures. To check for encounters, use the following steps:

(i) Determine whether an animal encounter takes place at all. The GM may simply assign a percentage chance of such an encounter taking place, and roll dice. The Danger Table (63.1) is a good guide here. If an encounter takes place, continue to the Encounter Table given below. Otherwise, go on.

(ii) Determine the type of animal encountered. Roll D100. On a result of 01-50, a land creature is encountered. On 51-80, an air creature is encountered.. On 81-100, a water creature is encountered. If an impossible result is achieved (i.e., water in the desert) roll again.

(iii) Determine the niche of the animal encountered by rolling on the table below. Note that a result of 96-100 indicates "adjacent ecology." The GM should roll

again, using the Ecology Chart of the nearest adjacent ecology. A creature from that area has wandered into the territory

in question. Again, discard any absurd or impossible results, such as killer whales in the jungle.

(iv) Determine the species of the creature encountered.

If there is only one species in the niche, this is automatic. If there are several, each one is assigned a percent probability equal to its frequency in that niche, and D100 is rolled. For example, if a niche contains wolves 60%, lions 30%, and pythons 10%, then a result of 01-60 would indicate a wolf (or wolves), 61-90 would indicate lions, and 91-100 would indicate pythons. If a species is so rare as to be listed in parentheses, with no given percentage, it will not be found by a random encounter.

(v) By reference to the sheet (or description in section 65) for that particular creature, determine the number encountered.

The GM should always try to flesh out any encounters,

making them seem as realistic as possible. If the party is to travel a known course, the GM may wish to determine its encounters for several days in advance, letting them seem more like a part of the ongoing story, and less like the product of random die-rolling.

ENCOUNTER TABLE

die roll	niche of creature(s)
01 - 06	giant predator
07 - 16	giant omnivore
17 - 26	giant herbivore
27 - 31	giant scavenger
32 - 39	large predator
40 - 44	large omnivore
45 - 69	large herbivore
70 - 71	large scavenger
72 - 78	medium / small predator
79 - 83	medium / small omnivore
84 - 93	medium / small herbivore
94 - 95	medium / small scavenger
96 - 100	go to nearest adjacent ecology and recheck

Any result which indicates an empty niche should be re-rolled until an occupied niche is indicated.

PLAYERS MAY ATTEMPT TO DETERMINE. THE NATURE OF
NEWCREATURES THEY MAY SEE OR ENCOUNTER. Certain skills and
magical abilities will be of assistance.

A Beast Master of any Rank may determine a creature's
general nature (its niche and probable habits) from an
examination of the caged living creature or a dead specimen.
The higher his Rank, the more information the GM should pro-
vide. A Rank 1 Beast Master, encountering a bear for the
first time, might be told that it was clearly an omnivore
and that those claws looked dangerous. A Rank 10 Beast
Master would be able to deduce any number of things,
including the creature's preferred diet, the fact that it
hibernated in winter - indeed, practically anything he might
ever need to know.

A Beast Master has a chance of acquiring information
merely from observation of an animal in the wild. [Multiply

his Rank by 2 for a brief glimpse, 3 for repeated glimpses, for brief observation while the animal is unaware it is being seen, and 10 for prolonged (more than 30 minutes) observation. The GM must roll under this number on 1D100. (DR flagged this for redo.)] A successful roll will result in the information being supplied, as per the seeker's Rank. A failed roll will result in no information; a badly failed roll should result in misleading information. Each character may attempt this once per day.

Any Beast Master, on observing a living or dead animal for more than the briefest period of time, will know whether or not it belongs to the class(es) of animal with which he has learned to work. This will be true even if he cannot learn anything else about the animal.

A Ranger of any rank may determine a creature's general nature as described above for Beast Masters, with access to a caged specimen or dead body. (Note that either Rangers or Beast Masters will be able to deduce small amounts of information from parts of a creature. A creature's diet could be determined with fair accuracy by examination of its stuffed head. A high-ranked character might tell you a lot about a bird merely from study of one feather.)

A Ranger may also learn about a creature by seeing it in the wild. Follow the same procedure described above for a Beast Master. However, a Ranger's chances of acquiring data thusly are always 15% better than those of a Beast Master of corresponding Rank, because the Ranger is oriented toward the study of creatures in the wild, whereas the Beast Master is oriented towards their domestication.

If an individual has Rank in both Ranger and Beast Master skills, his chances of learning from observation in the wild are equal to the better of the two chances allowed by his separate skills - plus 3% for each Rank achieved in the other skill.

Adepts may also use their sorcerous abilities to gain information about new types of plants and animals. The "Spell of Converse with Animals" can, within the GM's discretion, give almost any information required about an animal's diet and habits, and limited information about other creatures with which the animal is familiar. The "Spell of Converse with Plants" will be useful in gaining information about herbivores; the plant will certainly know what kinds of animal are likely to feed on it. The Wizard's Eye spell

may be used to observe creatures without their knowing it - although the adept may not be able to interpret what he sees (see below). The "Spell of Speaking to Enchanted Creatures" is invaluable when dealing with an unfamiliar high-mana ecology, and may be profitably attempted on any strange-looking beast, just as insurance.

Other spells that can help gain information about a new sort of beast include "Communicate with Lower Beasts"; the various spells for detecting and reading an Aura; etc.

The "Spell of Communication with Greater Sentients" will work on any intelligent creature, including those not listed under the description of the spell (93.5, S-11). If attempted on an unintelligent creature, a backlash may leave the wizard or other victim under the temporary delusion that he/she is a talking dog or similar beast.

The "Spell of Bodily Possession" can be used to attain a great deal of information in a short time. If an unintelligent creature is possessed, its memory will not be an "open book" to the Adept, but he will get a good idea of its likes and dislikes. He can also use the possessed body to observe other members of the species, if he is careful and lucky.

The "Ritual of Sending" will work in similar fashion, giving the Rune Magic Adept a good idea of the likes and dislikes of the creature, and possibly allowing answers to simple questions. The less intelligent the creature, and the less similar it is to the spell-caster in species, the less useful this and similar spells will be.

Many other spells have potential use to the player investigating a new ecology, but- it is up to the player to find and use them.

When dealing with unfamiliar sorts of plants (such as the carnivorous plants discussed later) the Adept may use his "Spell of Converse with Plants" at a +10% base chance, since such plants are by nature more active than normal ones. The Ranger may attempt to study their nature as described above for animals. However, the Beast Master's abilities will be of no use in studying an unfamiliar variety of plant.

In the case of a totally unfamiliar kind of organism, the GM may simply base attempts to understand its nature on the characters' Perception scores, modifying upwards as he sees fit for their various talents and abilities. Creative

attempts at communication should always be rewarded. In general, when up against a wholly new sort of creature, all players should be treated as untrained observers - watching patiently or experimenting blindly. A new sort of creature can thus be made to present a puzzle to the players.

Untrained observers studying a new type of creature should be told no more than what they see. A bear is large and hairy, with dangerous claws. Any untrained observer will see this much. A caged creature can be offered food in an attempt to determine its diet - but remember that some animals won't eat in captivity, and others may get hungry enough to eat food they would not touch in the wild.

The only way an untrained observer may hope to gain more than the most general information about a new creature is by seeing it in the wild - and not just a brief glimpse. Magical observation by a wizard not Ranked in the Beast Master or Ranger skills definitely counts as "untrained." To determine the success of untrained observation, multiply (watcher's Perception) by (hours of secret observation), with a maximum 50% chance of success. Each character may attempt observation once per day. A successful roll will yield 1-6 items of data about the creature; a failed roll will yield no data or even false hints. (The GM will probably wish to require a roll against Stealth to determine the sneaking up on the animal in the first place.

)

PLAYERS ENTERING A NEW AREA MAY REQUEST INFORMATION ON THE DOMINANT CREATURES THERE FROM NATIVES OF THAT OR ADJACENT AREAS. As noted under the descriptions of the various niches, natives of an area are likely to know a good deal about the animals therein, especially the larger and more dangerous (or useful) ones. Natives of surrounding areas will possess less complete information.

The amount and quality of information gained this way depends on the Perception of the askers and the knowledge of the informants. A local Ranger would be able to give essentially complete information (assuming, of course, that he was truthful.) In a primitive area, no skilled informant is likely to be available. Partial information may be gathered beforehand (i.e., by study in the libraries of appropriate guilds). Once on site, there may be no one more knowledgeable than some poor farmer who never enters the wilderness.

WHEN DEALING WITH UNTRAINED INFORMANTS, THE VALUE OF DATA IS BASED ON PERCEPTION. Add the questioner's Perception to that of the informant and roll D100. A successful result yields a truthful answer; a failed roll yields ignorance or

a lie. The GM may modify this roll as he deems appropriate.

THE FIRST AND MOST IMPORTANT THING TO BE LEARNED ABOUT A NEW KIND OF CREATURE IS ITS CLASSIFICATION.

There are 22 creature classifications given in Sections 66 through 76. Classification of creatures is important for several reasons, the most notable being magic. The first thing the GM should inform the players about, when they have successfully observed a creature, is its classification.

SOME CREATURES FALL INTO NONE OF THE EXISTING CLASSIFICATIONS. This determination is up to the GM - see below. A creature may be left permanently unclassified, or it may be put, with others of its type, into a new classification. Players would then be free to attempt to develop spells to affect this new classification.

A CONTROL OR OTHER SPELL ATTEMPTED AGAINST A CREATURE OF THE WRONG CLASSIFICATION WILL BACKLASH. It is hazardous for a wizard to attempt magic involving a creature about which he knows little. If for instance, an Adept of the College of Lesser Summonings attempts a "Spell of Summoning Small Mammals" against a platypus (which is a marsupial) he would incur a backlash. A backlash related to the spell is likely to take the form of a temporary delusion, on the part of the backlash victim, that he or she is the animal involved,

The following guidelines will assist the GM in placing new creatures into the appropriate classifications:

APES AND PREHUMANS: Creatures standing over 3 feet tall, tailless, and generally ape- or human-related would fit into this category. Monkeys (smaller, tailed creatures) would be classified as Small Land Mammals. No creature of full human intelligence belongs in this group.

FELINES: Any cat- or cat-derived creature. A GM could choose to put an intelligent feline race into this category, or to keep it separate.

GREAT LAND MAMMALS: Any land mammal weighing more than a man and not fitting into the Feline or Riding Animal (horse) categories. Again, intelligent creatures might be classified separately,

SMALL LAND MAMMALS: Any land mammal weighing as much as a man, or less, and not fitting into another classification. Note that marsupials, for instance, are not mammals; they

would have their own classification if encountered.

Intelligent specimens might be classed with this group or treated separately.

COMMON AVIANS: any non-magical bird that weighs less than a man. Other flying creatures (i.e., dinosaurs, flying squirrels) are not included in this category.

FANTASTICAL AVIANS: Any flying creature of magical nature or origins, OR any very large bird, even if not magical (i. e. , Diatryma, ostriches).

FISH: Any variety of non-magical fish, shark, or ray.

AQUATIC MAMMALS: Any warm-blooded sea-going creature. (For game purposes, dinosaurs of all types will be considered as "Lizards and Kindred" (see below), even though they may have been warm-blooded.) Warm-blooded magical creatures are included in this category.

OTHER AQUATICS: Any other aquatic creature, magical or otherwise.

LIZARDS AND KINDRED: All reptiles other than snakes. This category includes magical creatures of a reptilian nature, as well as dinosaurs. It does not include dragons, but would probably include any other intelligent reptile.

SNAKES: All legless reptiles, magical or otherwise. Quetzalcoatl, the "feathered serpent," might fit into this category, into Fantastical Avians, or both - GM's discretion.

INSECTS AND SPIDERS: In general, any land-dweller with six or more legs. This category would take in similar creatures not actually insect-related, such as centipedes, sowbugs, and land crabs.

GIANT HUMANOIDS: Any intelligent or semi-intelligent humanoid creature more than ten feet tall.

FAIRY FOLK: As described in Section 70.2. The GM may add any creature to this category that he feels is similar to those described. All are intelligent and magical.

EARTH DWELLERS: As described in Section 70.3. The GM may add any race that he feels is similar to those

described. All are intelligent; none are innately magical.

FANTASTICAL MONSTERS: Generally, any magical creature that is intelligent and part-human in appearance will fit into this category. However, the category also includes such diverse creatures as the Giant Amoeba and the Unicorn. GMs may use their discretion in adding new varieties of Fantastical Monster.

CREATURES OF NIGHT AND SHADOW: Any sort of creature, magical or otherwise, that frequents dark places, is not undead, and does not obviously fit into another classification. Examples would include any sort of Bat; any sort of shadow-creature or "silhouette race," and the creatures whose glowing eyes are seen around campfires deep in the woods at night.

SUMMONABLES: As listed in Section 73. These are all highly magical creatures. New sorts of elementals and other similar creatures would fit in this category.

LESSER UNDEAD: The least powerful of the once-living victims of necromancy, as described in Section 74. GMs may add undead of their own (or the players') invention. Lesser Undead are those not having the power to drain the life force from living creatures or use any sort of magic.

GREATER UNDEAD: Any undead creature that can use magic and/or drain the life force from living creatures should be placed in this category.

DRAGONS: As described in Section 75, plus any their sort of dragon that may be encountered. Flightless or miniature dragons, or dragons stunted through life in a mana-poor area, would still belong in this classification. Wyverns, dinosaurs, and similar creatures are considered with Lizards and Kindred.

RIDING ANIMALS: 'This category includes only horses and horse-derived creatures. Other animals which may happen to be rideable are categorized according to their species.,

VARIANT ECOLOGIES

The GM who has mastered the technique of creating ecological systems of the standard type will want to vary his world by introducing less-predictable complexities. This may be done in several ways. New types of beings may be introduced; peculiar relationships between beings may be established; or some human intervention may be

postulated, to cause the life in an area to develop in a way it would not ordinarily go.

ENTIRELY NEW TYPES OF BEINGS MAY BE DEVELOPED AND' COMBINED INTO AN ECOLOGY, OR INTRODUCED SINGLY INTO OTHERWISE NORMAL ECOLOGIES. This goes a step beyond creating new species of creatures, or mere chimerical combinations. The GM may work out an entirely new class, of creature. Suggestions for three such new classes are listed below. The section on carnivorous plants allows a GM to take plants out of the background and use them in "predator" niches in a forest or jungle (to the certain dismay of the players). The next two sections will introduce life-forms that are neither plant nor animal as we know them, but which can interact with human adventurers.

CARNIVOROUS PLANTS

CERTAIN PLANTS CAN TRAP OR KILL ANIMALS AS FERTILIZER, THUS FITTING INTO A "PREDATOR" NICHE OF THEIR ECOLOGY. A predatory plant that can catch man-sized animals, for example, would be classified as a "large predator". Such plants are not often found, and where they do occur they

are not common: 5% frequency or less.

Where they exist, carnivorous plants are not an unalloyed menace. They are sometimes planted as guardian borders around the houses or estates of the wealthy. In addition, many carnivorous plants have medicinal value; they can be substituted for other, more common herbs.

The descriptions given here are deliberately incomplete. GMs can fill them out to their own satisfaction, using them if and when they like. Thus, the details about any carnivorous plant will be new to the players, as well as to their characters.

Upas Tree: This large, strangely-shaped tree attracts victims (up to the size of a cow) with its one large, sweet-smelling flower. Alternatively, it may simply contain a shallow pool of fresh water, like a bromeliad. When the victim approaches, the large flat leaves of the tree will rise up and crush the victim to death within a couple of minutes. Primitive tribes sometimes worship the Upas and take it sacrifices. It is said by some that the flower of the Upas is actually the Black Lotus.

Giant Sundew: Its leaves, three to six feet across, are covered with a sweet-smelling and highly adhesive sap. A strong man can break free of one leaf, but not of two or more. The plant cannot move; its victims must blunder into it. Once trapped, a victim slowly starves to death. Some varieties of Sundew have a narcotic or soporific material in their gum, to put victims to sleep and keep them from struggling. This material is used by Alchemists to make a sleeping potion.

Grabgrass: A Ranger has (Rank x 20%) chance of noticing this immediately; any character who rolls (2 x Perception) or less on D100 will realize it is dangerous. Otherwise, it looks like ordinary grass. If a person or animal falls asleep in a patch of grabgrass, it will grow into his body, doing one point per two minutes of damage. The sleeper will not awaken on his own; if he is not awakened and removed before his Endurance is gone, the grabgrass has claimed another victim.

Razor tree: Its sharp-edged branches blow about in any high wind, chopping everything within reach. Thus, competing plants are pruned back - and occasionally an unlucky bird

or animal fertilizes the tree with its dismembered body. However, the tree is harmless when the wind is not blowing. Some tribesmen fashion deadly flexible sword-blades out of the branches.

Poppies: There are many varieties of poppies; most have some narcotic effect. A few are so powerful that a person who lies down to sleep near their blooms will never wake, but will die of starvation or exposure. It takes masses of blooms (at least 100) to have this effect. Deadly poppies may be of any color, but are usually red. Some are yellow; these have the same herbal value as the Celandine poppy. The red ones are useful in love-potions; pollen from any sort of poppy can be used to make a crude natural sleep-dust.

Walker plant: This plant can uproot itself and move slowly about on its thick roots. It usually positions itself near a game trail and lies in wait. When man-sized prey

appears, the walker plant senses it and strikes with a long, coiled stinger carried in the "blossom." This stinger does

D+5 damage to an unarmored figure, D-5 damage to anyone in armor. There is a 25% chance that any figure struck will be hit in the eyes and blinded; this blindness lasts for D10 weeks unless treated. One good sword-stroke will remove the blossom and stinger, rendering the Walker-harmless. The dried stem of a Walker makes an excellent long-burning torch which will never go out when dropped.

Python vine: This large gourd plant bears a number of coiled tendrils which, should an animal brush against one, immediately act like their namesake the snake. Anyone grasped by a tendril takes one point of damage per Pulse until the tendril is cut away; strength of the tendrils varies greatly. The symbolic value of this plant is like unto that of Bindweed, and it can be substituted for Bindweed in magical works.

Whip tree: Long, flexible branches like those of a weeping willow will snatch at animals and hold them to the tree. Usually just a nuisance to human-sized creatures, but often deadly to smaller ones, or injured travellers. The whip tree is distantly related to Bdellia and secretes a gum with similar value.

Venus Flytrap: Brilliant red, spiky leaves snap shut on anyone incautious enough to enter. Though powerful (a giant flytrap, eight feet across, has the force of a bear-trap and can crush a man) this plant is so unsubtle that it rarely catches anything-except giant insects. However, the wanderer who climbs jungle trees in the dark might meet a sudden and nasty end.

Pitcher plant: A generic term for a number of large lilies and bromeliads that hold a cup of water. Some are harmless and useful to the thirsty traveler, but in some the water is poisoned or contains a sleeping potion. Others have a deep cup lined with hairs which force the drinker ever deeper into the pool, or a lid that snaps shut. These are little danger to a person with friends, or even a good sword. One particularly nasty type is said to have tentacles like those of an octopus, that come out of the pool, grab the drinker, and pull him in to drown!

Balloon tree: Found only in wet climates, this tall tree produces large, water-filled fruits, a foot or more in diameter. If the tree is disturbed, these fall from a great

height. They are not likely to hit, but if one dies it can cause severe injury; a full "balloon" weighs forty pounds or more and has a tough skin.

Cannon plant. When its seeds are ripe, the pods explode when touched, propelling the heavy seeds through the air. A lucky hit can kill an animal - but even if the victim survives the initial shock, the nerve poison on the barbed seed will soon bring it down, to serve as fertilizer for the quick-growing young plant. The victim of a cannon plant will not be affected by the poison for roughly an hour; then it will begin to leach out of the seed, causing intense pain and doing 1 point of damage per Pulse until it is neutralized or the seed is cut out.

Not all of these plants are active predators; the balloon tree, for instance, merely defends itself against disturbance. Their final classification depends on the details of the characteristics that the GM gives them.

MINERAL LIFE

"MINERAL LIFE" FORMS OF LIFE CLOSELY RESEMBLING STONES AND CRYSTALS - ARE SOMETIMES ENCOUNTERED. In most areas, mineral life is only a rumor. Far-traveling

adventures may encounter specimens ... which may be useful or dangerous.

A living stone looks much like any other kind, and will be taken as an ordinary stone or crystal by anyone but a Ranger. A Ranger has a (Rank x 10)% chance of recognizing a living stone at a glance, and a (Rank x 20)% chance of recognizing one on close examination. Beast Masters' abilities are of no use with living stones; they have nothing in common with the type of creature to which a beast master is accustomed.

Living stones range in size from sand to boulders. All their life processes are very slow. A fast-growing specimen of mineral life may double its size in a Year, given good conditions. Some living stones can move - very slowly - by shifting their center of gravity. Others are completely sessile. Reproduction may be asexual (by fission) or sexual (producing tiny, sand-like young). The mating of living boulders is said to be an awe-inspiring sight by those few who have had the patience to watch the month-long process to its finish.

Most living stones are quite harmless. The exceptions

may attack in one of two ways. The first is by mental suggestion; the victim (usually an animal) is commanded to come to the stone, lie down, and die. The stone derives nourishment from the bodies. (A very small stone may order a human to pick it up instead. It will drain one point from Fatigue at noon each day as long as it is carried). The suggestion is treated like a magic spell with a Base Chance equal to the stone's weight in pounds (never less than 5 or more than 100%). Range is equal to (10 + Base Chance) feet. It may be actively or passively resisted. A stone may only attack one person at a time, but a successful attack will kill the victim within one minute of his lying down, leaving the stone free for further attacks.

The second form of attack is less subtle. The stone positions itself in such a fashion that, by shifting its weight, it can crush a victim who has taken refuge underneath. It then feeds on the juices.

Living stones are magical creatures, not found in areas with a mana below 7. (Sessile, plant-like stones may be seen in mana-6 areas.)

Living stones are vulnerable to those things which injure real stones, and no others. Splitting one in two will "knock it out" for months, but eventually both halves will awaken and begin to grow. Breaking a living stone into many small pieces is likely to kill it (or at least kill most of the pieces); reducing it to sand will surely kill it. Likewise, melting or vaporizing a living stone will do away with it.

Some living stones look just like jewels. Such a stone is a valuable treasure, because it grows - or can be split in half, and each half left to grow - and if one is very lucky, one may accidentally get living jewels to breed': Living stones of every variety are powerful in magic. Any living stone, used for magical purposes, has double the effect of an ordinary, non-living specimen of that same stone.

Certain living stones are intelligent and can communicate by telepathy. Sometimes they have very little to say, but they usually have pleasant personalities and make undemanding pets. Since a stone normally lives a sedentary life, the most desirable thing that can happen to an

intelligent rock is to
be picked up and carried around, seeing new places. Since
stones can live forever, an intelligent stone can be of
great use to a bard; it will have thousands of years of
memories.

A single stone may possess more than one of the
abilities mentioned. It would be possible, for instance, to
encounter a living diamond that was an intelligent story-
teller AND a life-drainer.

Carnivorous stones fill a "predator" niche in the
environment, though they are not common. Other living
stones may be considered plants.

ETHEREALS

"ETHEREALS," ALSO CALLED MIST-MEN OR VAPORS, ARE INSUBSTANTIAL CREATURES COMPOSED OF FIERY OR WATERY GAS. There are many different kinds of ethereals; most are not intelligent, but a few kinds are as intelligent as men. Little is known about the "mist-men" and their beasts, and most of the available information is contradictory. Therefore, only a small amount of information will be presented here. The GM may develop the rest for his own world, leaving it up to the players to find it out.

Ethereals are magical creatures, but they are not elemental. They cannot be hurt by ordinary weapons, but magic weapons do normal damage. A fiery ethereal can be injured or killed by ice or water; a watery one will avoid a torch, and can be killed by a solid hit with a flaming torch or weapon.

Ethereals attack by touch - they do not use weapons. An angered ethereal will seek to kill, but one that is merely hungry will leave its attack after all a victim's Fatigue (

but none of its Endurance) is gone. Ethereals appear to transfer life-force to themselves in this way, both among themselves

and through attacks on "normal" creatures. . . but an ethereal predator will always leave its prey weakened but alive. The amount of damage an ethereal beast does is proportional to its size, as with normal creatures.

Intelligent ethereals (mist-men) may have any ability. Fiery mist-men are always solar-aspected and their mages are Adepts of the College of Fire Magics. Watery mist-men are always lunar-aspected; their mages may be Adepts of the College of Celestial Magics or the College of Water Magics. The two sorts of mist-men are rarely on friendly terms. Mist-men are usually accompanied by tame unintelligent ethereals which serve them as riding beasts, cattle, or pets.

Mist-men move at half again human speed, but are very weak by human terms - the maximum load one can carry is about 10 lbs.

Mist-men usually have little to do with other races, and live apart from them. They value jewels and knowledge,

and their privacy. Occasionally medium-sized or large mist creatures may occupy a "predator" niche in an otherwise normal ecology. As a rule, ethereals multiply very slowly, which is probably one reason they are uncommon.

VARIANT ECOLOGIES CAN BE CONSTRUCTED BY DEVISING EXTRAORDINARY LOCAL CONDITIONS. Such systems must be carefully thought-out if they are to seem realistic. The players may be aware of the "extraordinary condition" when they enter the affected area, or they may have to puzzle it out. Some possibilities include:

The all-hunter ecology. This is not a stable ecology, but a system which degrades over a long period of time. Some catastrophe has injured or destroyed the productive ability of the land. Herbivorous species have died. The only survivors are long-lived predators and omnivores, gradually stalking each other through a barren land. Such a system would not last long under ordinary circumstances, but if the creatures had very small appetites, or if there was a constant flow of new prey from elsewhere, it might continue indefinitely. With no available food or game, and a population of starving predators, it would be a very dangerous area for a party to travel through.

The solar-gatherer ecology. Alongside the herbivores, not competing with them, is a group of species that can

nourish themselves directly from sunlight. It can be assumed that most of these beasts would be even less intelligent

than herbivores, since their life would have little challenge. The resulting plentiful supply of meat on the hoof would support larger sizes (or amounts) of predators.

The one-being ecology. A single organism, in going through a number of different stages of a complex life cycle, forms a closed ecology with itself - its different forms feeding on each other, fertilizing each other, etc., endlessly.

The ecology that isn't. Some agency, human or otherwise, is continually dumping new species of plants and animals in a certain location. They may arrive singly, in pairs, or in great packs. As a result, the ecology of the area is never in any sort of balance; anything may be encountered, and be gone tomorrow. The logical reason for introducing this situation would be to send the players on a quest to find and stop the "dumper."

The tailored ecology. All the life-forms in the area have been carefully balanced (or even designed) at

some time in the far past. The purpose of the whole ecology is to support and keep healthy one species that produces some-thing of value - which has not now been harvested for many

years. The substance in question might be useful, dangerous, or neutral as far as the adventurers themselves are concerned.

The "Mote" ecology. In one of their novels, Larry Niven and Jerry Pournelle developed-a world which had been repeatedly devastated by nuclear war. Only the dominant, intelligent life-form survived, recolonizing the world from colonies in space. All other animal species were destroyed. In time, creatures re-evolved to fill every niche of the planetary ecology... all radiating from the original intelligent stock. There were small ratlike creatures, wild carnivorous forms, and even a "meat" variety, placid and not very intelligent, kept as a herd animal by the ruling species. Such an ecology would take the "one family" method to its logical extreme.

Less catastrophic modifications are possible, affecting

only small areas. Such interventions may be deliberate or accidental; even the deliberate interventions may have effects not intended by the human (or other) natives originally responsible. These interventions are termed "imports and "subsidies."

THE ECOLOGY OF AN AREA MAY BE DISTORTED BY HUMAN INTERVENTION IN THE FORM OF IMPORTED OR SUMMONED CREATURES. The most usual instance is that of a wealthy guild, House, or individual who brings in strange creatures as estate guards. If such a creature escapes (or if the estate is overthrown and all the surviving beasts make for the woods), a wholly unexpected encounter is possible. If the escapees thrive the local ecology' has a new member. Destruction of such an escaped guardian beast would make an appropriate quest.

LOCAL ECOLOGICAL BALANCES MAY ALSO BE DISTORTED BY A "SUBSIDY" OF FOOD, WARMTH, OR SOME OTHER NECESSARY FACTOR. A simple example would be that of the village which throws food-scrap over the wall every day for the monkeys. Before long, the woods will be full of monkeys! Or a single Pike, protected from winter's chill by the leakage of sorcerous fires from a castle dungeon, and fed on the occasional prisoner, might grow to proportions unheard-of in nature. The GM can set up situations such as this and leave it to

the players to determine what caused them and what (if anything) ought to be done about them.

AN AREA MAY CONTAIN LOCAL DISEASES, PLAGUES, OR INFECTIONS WHICH WILL ENDANGER THE TRAVELER. By no means will every area contain hostile micro-organisms, but they are possible in any area. In general, warm and moist areas are likelier to harbor various illnesses.

A PLAGUE IS AN ILLNESS CONTRACTED FROM INFECTED HUMANS OR ANIMALS. Usually, players will quickly note that they are in a plague-ridden area. However, it is possible that they may, for example, enter a jungle area where certain of the animal species are suffering from a plague which can be transmitted to humans. Skilled observation of a sick animal would reveal that it had some sort of plague, but casual or untrained examination would not.

Chances of contracting an "average" plague while in an affected area might be as follows:

Entering dwelling of victim	5%
Speaking with victim at close quarters	10%
Touching victim briefly	15%
Wearing victim's clothes	25%

Eating cooked flesh of victim	25%
Prolonged contact with living victim	50%
Kissing or other intimate contact with the victim	75%

These chances are not cumulative - roll anew each time.

Increase the chances if the plague is especially virulent; decrease them for a less contagious illness.

Most plague victims will show symptoms (whatever you determine these to be) within 24 hours of infection. A victim becomes contagious about the same time that symptoms first show. (A truly virulent plague would be contagious before symptoms showed; it is suggested that GMs not introduce any such unless they wish to depopulate their world.)

Typical symptoms of plague would be increased fatigue; loss of strength, endurance, and/or dexterity; sneezing and coughing; flushed or pale skin; appearance of spots of sores, often of some peculiar color. Later symptoms may include delirium or unconsciousness, loss of skin or hair, inability to eat or drink, loss of one or more of the senses; inability to tolerate light, sound, etc., and whatever else the GM may invent. Invention of diseases is an

excellent opportunity to exercise a morbid sort of creativity.

A PLAGUE MAY BE CURED BY THE APPLICATION OF MEDICINE MANUFACTURED BY AN ALCHEMIST. Alchemists may manufacture three different kinds of medicine (see DragonQuest, 50.7). A bactericide will always be necessary for a cure. The GM may also rule that salve and/or antipyretic will be required to counteract a given ailment.

In the case of a particularly loathsome plague, the GM may decree that standard medicine is less effective than usual. In this case, simply reduce the base chance that the medicine will work.

A PLAGUE VICTIM MAY BE CURED BY A HEALER. See Dragon-Quest, 55.3. Again, certain very virulent plagues may be somewhat harder to cure than "ordinary" ailments; for these, reduce the chance of a successful cure.

A PLAGUE MAY BE CURED BY A SPECIFIC. A specific is a substance or combination of substances which will cure that particular illness. Normally, a specific for one illness will be of no use whatsoever against other illnesses. Specifics are likely to represent the "ancient knowledge" of some old Healer, or to be found written in some forgotten

tongue in an old library, or located in a dusty bottle marked with the name of the plague... ad infinitum. As such, a specific makes an excellent target for a quest, especially if the plague is ravaging the countryside.

If a specific for an illness is found, it will act just like a medicine for that particular illness, but will have no effect on other illnesses. Its Base Chance against the illness for which it was concocted is 10% better than that of a medicine.

For any given illness there is a 10% chance that no specific exists; a 40% chance that a specific exists but is not known; a 40% chance that the specific exists and is known, but is not available locally; and a 10% chance that the specific is available locally. In the latter case, it may be assumed that it is in short supply, or the plague would not be a problem. Usually, a specific for a plague that is not prevalent at the moment will sell for some 300 s.p. If the plague is raging locally, though, specifics and medicine will sell for whatever the market will bear.

If a specific is known but is not available, a Healer or Ranger may try to concoct it. The GM may choose to specify some material which must be obtained first (another good quest object). The chance of the specific being properly made, once materials are at hand, is $(\text{Rank}) \times (\text{Hours Taken in Attempt}) \times (\text{Perception})$. One dose may be made at a time. The maker will know whether the attempt was successful by smelling the specific. No laboratory is necessary, but if one is available it adds 10% to the chances of success.

An Alchemist cannot manufacture a specific unaided; it requires knowledge he does not possess. However, if an alchemist is available to aid in the manufacture of a specific, his expert knowledge will add 20% to the chances of success for each dose.

IF NO SPECIFIC IS KNOWN, A HEALER OR RANGER MAY ATTEMPT TO IMPROVISE ONE. One attempt per week may be made by the highest-Ranked character in the party. Base chance of success is $1/2\% \times \text{Rank}$, plus 2% if a laboratory is available and 2% if an Alchemist is available to help. The only way to

determine whether such an improvisation is successful is to try it on a victim. Note that if the illness is one of the 10% for which no specific exists, all such experiments are foredoomed to failure. Also note that few medicines are 100% effective - a specific may be good, and still fail the first time it is tried. Only the GM will know for sure.

The players' chance of improvising a specific for any given ailment will be increased if they have access to one or more herbs or stones that have power against that sort of illness. Note that the powers of an herb or stone are usually against a given symptom. If a substance has power against a symptom, it will likely have power against any disease that causes that symptom; thus, it is doubly important for GMs to carefully define the symptoms of any disease. Note, too, that the more symptoms a disease has, the more likely it is that one or several herbs or stones will be effective against it.

The virtues of the various stones and herbs are described in detail in DRAGONQUEST Book X, ADVANCED MAGIC.

A precis of those useful to the healer:

AMBER: Of no value in cures. However, the wearer of a piece of Red Amber decreases his Base Chance of contracting

any illness by 5%. Yellow Amber decreases the Base Chance by 10%. Only one piece of Amber may be worn for effect.

BERYL: If added to any salve or antipyretic medicine, increases its Base Chance of working by 10%. As a specific, adds 10% to the Base Chance for any attempted specific against a disease in which unbridled lust is a symptom.

CARBUNCLE: Of no value in cures. However, the Amulet of Carbuncle is a useful "life force monitor".

CARNELIAN: May be used in manufacture of the Amulet of Carnelian, which decreases the wearer's Base Chance of contracting any illness by 5%.

CORAL: May be used to make an amulet which functions in the same manner as the Amulet of Carbuncle (above).

GARNET: In a specific, adds 40% to the Base Chance for any attempt against an illness in which skin lesions are a symptom. A Salve containing powdered Garnet will arrest leprosy (each treatment stops the course of the disease for one week) but will not cure it.

JADE: In a specific, adds 20% to the Base Chance for any attempt against an illness in which digestive problems are a symptom. If Jade is used by an alchemist to make a bactericide, the bactericide gains no additional potency as

a cure - but acts as a preventative against further illness, decreasing the user's Base Chance of contracting any illness by 10% for the next two days.

LAPIS LAZULI: In a specific, adds 5% to the Base Chance for any attempt against an illness in which madness is a symptom, and 10% against any illness in which melancholia is a symptom.

OLIVINE: In a specific, adds 10% to the Base Chance for any attempt against an illness in which impotence is a symptom.

TOPAZ: In a specific, adds 5% to the Base Chance for any attempt against an illness in which unbridled lust and/or madness is a symptom.

AMARANTH: In a specific, adds 25% to the Base Chance for any attempt against a venereal disease.

ANEMONE: In a specific, adds 20% to the Base Chance for any attempt against an illness in which blindness is a symptom.

ANGELICA: In a specific, the roots add 10% to the Base Chance for any attempt against an illness of the upper respiratory tract. The stalk adds 10% to the Base Chance for any attempt against any infection.

BDELLIA: Adds 2% to the Base Chance of any specific against any illness, or of any medicine, or of any potion intended to prevent disease.

CAPER: In a specific adds 15% to the Base Chance for any attempt against an illness in which impotence is a symptom.

CHERVIL: Boiled and applied fresh to a new wound, decreases the Base Chance of infection by 10%. Used in a salve or specific against any infection, adds 20% to the Base Chance of success.

CLOVE PINK: Necessary to the production of an antipyretic (50.7). Subtract 20% from the Base Chance for any antipyretic made without Clove Pink.

DAISY: Adds 10% to the Base Chance of any healing salve.

DANDELION: In a specific, adds 20% to the Base Chance for any attempt against an illness affecting the heart or

lungs.

EYEBRIGHT: In a specific, adds 10% to the Base Chance for any attempt against an illness affecting sight.

FIG: Adds 5% to the Base Chance of any Salve (50.7).

GLADIOLUS: The top root adds 20% to the Base Chance for any attempt to create a specific against an illness which causes impotence.

HELLEBORE: The green variety, in a specific, adds 15% to the Base Chance for any attempt against an illness in which madness is a symptom.

MISTLETOE: In a specific, adds 40% to the Base Chance against any illness in which impotence or loss of fertility is a symptom. In a salve, increases Base Chance of curing any infection by 5%. Used fresh against a fresh wound, decreases chance of infection taking place by 15%.

ONION: Necessary to the manufacture of any salve or bactericide. Decrease the Base Chance of any such medicine working by 10% if no onion is used in its making.

PENNYROYAL: In a specific, adds 5% to the Base Chance against any illness in which muteness or other voice problems are a symptom.

PEONY: Adds 2% to the Base Chance of any medication against a disease or plague (but not infection). Will work in either a general medicine or a specific.

PEPPER: Adds 1%, to the chance of success for any bactericide. As a specific, adds 5% to the Base Chance for any attempt against an illness in which chills and/or fever are a symptom.

RIBWORT: As a specific, adds 10% to the chance of any attempt against an illness in which nausea or stomach upset are symptoms.

SAFFRON: As a specific, adds 15% to the Base Chance for any attempt against an illness in which blindness or vision problems are a symptom.

SAGE: As a specific, adds 5% to the Base Chance for any attempt against an illness in which madness is a

symptom. If the madness involves excessive fear or fright (i.e., paranoia, nervousness), it adds 20% to the Base Chance for success of the specific.

SALEP: As a specific, adds 50% to the Base Chance for any attempt against an illness in which impotence (but not sterility) is a symptom. However, Salep "fights" other herbs. No other herb on this table may be used in a medicine or specific that includes Salep. Also adds 30% to the Base Chance for any specific against an illness in which lassitude, lethargy, or exhaustion are symptoms.

TEASEL: As a specific, the water which collects at the base of this plant adds 20% to the Base Chance for any specific against an illness in which blemishes or pocks are a symptom. Even if the disease is not cured, the use of the teasel-water gives a 30% chance that there will be no permanent disfigurement.

THISTLE: As a specific, adds 30% to the Base Chance for an illness in which loss of hair (temporary or permanent) is a symptom. A successful cure with Thistle will cause the hair to grow back. However, there is a 25% chance that it will come back silver in any case where it would have otherwise never grown back at all.

VERVAIN: As a specific, adds 5% to the Base Chance for an illness in which impotence, high fever, or madness is

May be used in any Salve, or any specific against an infection, adding 10% to the Base Chance for success. These two adds are not cumulative.

FOR MORE COMPLETE INFORMATION ABOUT THE VIRTUES OF STONES AND HERBS, THE PLAYER SHOULD CONSULT DRAGONQUEST SECTIONS 97 AND 98. It should be noted especially that herbs tend to lose potency after picking. The efficacy of any herb in a medicine or specific should be adjusted downward, as per 98, for the time elapsed between its picking and its use and/or drying.

ONCE A SPECIFIC HAS BEEN FOUND EFFECTIVE, THE MAKER CAN MANUFACTURE AS MUCH OF THAT SPECIFIC AS HIS MATERIALS WILL ALLOW. This will hold true as long as he remains in the same area, working with the same equipment, et cetera. Therefore, if a party is trapped in a plague-ridden city and they succeed in finding a specific against that plague, they will (materials allowing) be able to treat the whole populace. The GM must be the final judge of how much of each vital material is required for each dose of specific - and

remember that eliminating even one ingredient from a specific means it will not necessarily work. However, it is very likely that success will have been due partially to luck or accident. The character in charge of compounding the specific must roll his Perception or less on 1D100 in order to accurately realize and record all the vital factors that led to his success. If he succeeds, he will be able to duplicate his success at any later date and instruct others in making the specific - which will no doubt bring financial reward. If he misses the roll, he will not be able to re-create the specific when he tries again at some later time or place.

A PLAGUE WILL SAP ITS VICTIM'S STRENGTH EACH DAY UNTIL IT IS HEALED OR THE VICTIM'S BODY CURES ITSELF. At the end of each day, the GM rolls one or more dice (amount and type depending on the severity of the plague). 2D6 would be an average plague; an especially bad one might be 3D6 or even more. The victim suffers a number of points of damage equal to the number rolled. This is repeated once per day (at dusk) until the victim dies or is cured - either by outside intervention or by his own body.

To determine whether a character's body heals naturally, roll D100 at the end of each day, after the

damage done by the illness has been determined and subtracted from Fatigue

and/or Endurance. If the result is less than or equal to the character's current Endurance, that character has thrown off the plague and suffers no further damage. However, lost Endurance and Fatigue must still be recovered in the normal fashion. With some plagues, there is also the possibility of some permanent aftereffect - see below.

A "DISEASE" IS A MICROORGANISM WHICH IS SPREAD IN SOME UNKNOWN FASHION. It is identical to a plague except that it is not necessarily contracted because of proximity to victims. The essence of a disease, for game purposes, is that the players don't know for sure what causes it. Note that when an illness is first encountered players will have no idea whether they are dealing with plague or disease.

The GM must determine what causes the disease. It should be something logical - i.e., eating a certain fruit, drinking from a certain well. The GM also determines the probability that each action will actually cause someone to contract the disease. There may, if the GM likes, be a small probability that the disease can also be contracted from a previous victim. Still another probability is that an entire area is in some way unhealthy. In this case, there will be a small percentage chance (1 or 2% per day, possibly cumulative) that each character in the area will contract the disease, simply by being present. Natives of the area, if any, may be assumed to have an acquired or inherited immunity.

In all other ways, a disease is treated as a plague.

AN "INFECTION" IS A MICROORGANISM WHICH ATTACKS OPEN WOUNDS. Ordinary infections are found everywhere (see DragonQuest 23). Some locales, especially jungle areas, may harbor especially severe forms of infection.

In an area where some special sort of infection is present, two rolls for infection must be made when a character is wounded - the first for ordinary infection and the second for the special infection. At the GM's discretion, the base chance for the special infection may be very high. In areas where a special infection is prevalent, local characters may envenom their weapons with dung and slime. A wound from such a weapon has four times the normal chance of contracting the special infection.

Symptoms of infections may include any or all of those given above for plagues and diseases. Additional symptoms typically include feathery colored mold or fungus in the wound; green or yellow slime in the wound; and the loss of the affected member if the infection advances too far.

In all other ways, treat infections exactly as plagues or diseases.

AN INFECTION, EVEN IF IT DOES NOT KILL THE VICTIM, MAY CAUSE LOSS OF A LIMB. For a wound on an arm or leg,

there is a 5% chance, cumulative each day, that the limb will be wholly destroyed by the infection, necessitating amputation. Of course, a lost limb may be regenerated under the proper circumstances.

If an infected wound is located on the head or torso, as, for example, if a Grievous Injury in those areas were to become infected, there is no chance of "losing" the head or body. It may be assumed that in such a situation the victim will be all-or-nothing. He'll either survive completely or die completely.

Normal infections, as described in DragonQuest 23, will have no aftereffects. A special infection created by the GM may, at his option, have any sort of aftereffects he can devise - see above.

A CHARACTER MAY BE A CARRIER OF A DISEASE OR PLAGUE.
When a character contracts a disease or plague, there is

a 1% chance that he or she will become a "carrier" - that is, a person who shows no symptoms, but can transmit the illness. A plague-carrier is deadly dangerous, since plagues are highly communicable. Diseases, by definition, are less communicable but if a disease can be passed on at all, a carrier will eventually give it to somebody.

Carriers can be cured in any of the ways that work for an ordinary victim. Unfortunately for the carriers, there is another cure, equally effective, that is often applied - that being a quick sword thrust.

A PLAGUE OR DISEASE MAY HAVE SERIOUS AFTEREFFECTS UPON

THOSE WHO SURVIVE. For a typical illness, there is a 5% chance each day (cumulative) of some aftereffect. The GM will have to determine the potential aftereffects for each disease.

Possible aftereffects include:

Blindness, deafness, or loss of other senses

Scars or pockmarks (lose 2D6 of Physical Beauty)

Permanent weakness (lose 1D6 from Physical Strength, Endurance, and/or Fatigue)

Mental damage (lose 1D6 from Willpower, Perception, and/or Magic Aptitude)

Tremors (lose 1D6 from Manual Dexterity)

Loss of infravision

Amnesia (lose one or more Ranks in each skill or ability)

Increased susceptibility to plague, disease, or infection Sterility, insanity, etc., etc. .

It is up to the GM to determine, for each disease he invents (or modifies from the real world) what lingering effects may occur and what relative probabilities they may have.

It is also possible (though quite unlikely) that a disease or plague might have a beneficial after-effect.

Immunity (see below) is the one beneficial aftereffect that is relatively common. Almost any physical effect is a potential "good aftereffect," though. In addition to ordinary increases in attributes, some possible good aftereffects might be:

Infravision for a creature not normally possessing it (possibly balanced by day-blindness!)

Heightened senses (taste, smell, etc.)

Increased ability to resist magic

Increased lifespan

SOME DISEASES MAY NOT AFFECT MEMBERS OF CERTAIN RACES, MEMBERS OF ONE SEX, ETC. For instance, the GM may decide that Dwarves never contract the Purple Shakes at all, and that Elves have only half the chance of contracting it that a human would and are always immune thereafter... but that the mortality rate among male Giants catching the same disease is 100% unless they are treated within two days. Such cases of differential immunity may be known to the Healers who have studied a disease.

SOME DISEASES AND PLAGUES CONFER IMMUNITY ON THOSE THAT SURVIVE THEM. Some, on the other hand, may be contracted any number of times. As a rule, immunity (or the lack thereof) depends on the illness, and not the victims. It is entirely up to the GM to determine whether a given. plague or disease will confer immunity on the survivors.

If a plague is common in a GM's world, it may be assumed that the folk there will have observed whether people are likely to catch it a second time. If an illness is new, then the characters will have no way of knowing.

There is also the possibility that a character may be naturally immune to a certain illness. Allow a base chance of 1% that a character is naturally immune to the illness, adding 1% for each Endurance point over 20.

CERTAIN MAGIC SPELLS MAY AID IN THE PREVENTION OR CURE OF ILLNESSES. Briefly, these are as follows (see the specific spell descriptions for more detail):

SPELL OF HEALING (Colleges of the Mind, Earth Magics, and Celestial Magics.) This spell will not cure any sort of illness; however, it will restore Damage Points that have been lost to Fatigue or Endurance, thus keeping a victim

alive while other aid is sought.

SPELL OF LIQUID PURIFICATION (College of Water Magics)

. This spell will render any liquid, no matter how contaminated, into potable water, thus providing a safe draught even in a plague- or disease-ridden area.

WATERS OF HEALING SPELL (College of Water

Magics). Like the Spell of Healing, this spell will restore lost endurance, though it will not cure disease.

SPELL OF PURIFICATION (College of Rune Magics). Like

the Spell of Liquid Purification, above, this spell will kill all illness-causing organisms in any liquid on which it is used.

RITUAL OF HEALING (College of Rune Magics): Again, this

spell will restore lost Fatigue and Endurance but will not cure the disease itself; the victim will start to lose points again after the ritual. However, unlike other Healing spells, this ritual will restore all a character's lost Fatigue and Endurance, and is thus especially good for prolonging the life of an otherwise terminal case.

GUILDS

A GUILD IS A BENEVOLENT AND PROTECTIVE ASSOCIATION OF CRAFTSMEN OR PROFESSIONALS. Each trade will have its guild. Listed below are the guilds which are likely to come into active play. However, any honest tradesman in an area where guilds are common is likely to have one or more guild affiliations. If you rob a jeweler, you will not only have to deal with the local gendarmerie; you may also have to avoid the hirelings of the Jewelers' Guild.

Guild members pay dues - often quite heavy - for the privilege of membership. (It should be noted that in some areas the guilds are entirely voluntary, but in other places one will not be permitted to do business until one has joined the appropriate guild.) In return for their dues, they receive many services. A guild will maintain a professional library. It will regulate prices (to some extent) and oversee the working conditions for apprentices and journeymen. It will do its best to insure that no honest guild-member remains without work (the guilds often trade favors in this regard). Invariably, a guild will make some provision for its members who are aged, blinded, or crippled. It will do this by providing a small pension, by finding some small position (often a also have to avoid the sinecure) that can be filled by a handicapped person, or by arranging for healing (if the guild is wealthy and the person one to whom the guild owes a favor). Similarly, a

guild will provide for the families of its members should accident befall the bread-winners. The guilds rarely provide charity, but will always look after their own in some fashion. A guild is in many ways the medieval equivalent of Social Security. Another way to look at it is as a gigantic extended family.

And, like other families (or perhaps Families...) a guild will try to protect its members from outside dangers. If a Guild-member is killed, injured, or robbed, there is a base chance equal to ten times the Rank of the victim in the profession or skill most closely related to the Guild that his Guild will take an interest in the matter. This chance is halved if the victim was not in his home town when the incident occurred, and reduced to zero if it happened so far away from home that the Guild will not hear of it within the month. Note: the Adventurer's Guild operates under other rules (see x.xx).

Guilds may also, at the GM's discretion, offer other services to their members. Such services might include a night's lodging for a member from out of town; small unsecured loans to help out a would-be adventurer; information on conditions in distant lands; and possibly the loan of a couple of the Guild's braves (i.e., strong-arm men or bodyguards) if need can be shown.

GUILDS WILL ALSO PROVIDE CERTAIN SERVICES TO OUTSIDERS. These services are no less useful because they are intended to benefit the guild itself. For instance, any Guild will direct you to the homes or shops of its members if you have work that needs doing. There is a 90% chance (roll of 1-90) that a given Guild-house (i.e., the Armorers' Guild) would direct you to a shop that would give you good work for a fair price. There is also a 4% chance (91-94) that the shop would overcharge you, a 4% chance (95-98) that the work will be shoddy and a 2% chance that the work will be both shoddy and expensive (99-00). Needless to say, this presupposes a good reaction to the players on the part of the folk at the Guild-hall. If a poor reaction is achieved instead, the guildsmen are likely to send the obnoxious strangers to the poorest shop in town, and laugh about it among themselves for weeks afterward.

Certain of the Guilds listed below will provide other specific services; these are listed under their particular guild.

The GUILDHALL IS THE MEETING PLACE OF A GUILD. In a large town, a Guildhall may be an elaborate complex of buildings where Guild members live, work, and study. In smaller towns, it will be a meeting hall with a small office and shop attached. Very small Guildhalls will be rooms rented on a temporary or permanent basis from local taverns

or shops. As a rule, a Guildhall's size is proportionate to the importance of the town. However, Guildhalls in poor districts will be appropriately impoverished. The GM may also vary the relative size of Guildhalls, if he wishes, simply to add interest. And a very rich or very poor guild might be a clue to adventure.

Guildhalls are likely to contain objects of value in proportion to the wealth and importance of the Guild. The Bakers' Guild may not store anything more arcane than money on the premises; the Sages' and Mechanics' Guilds are likely to have interesting tomes and artifacts. Any guildhall will have guards of prowess proportionate to the value of the goods. A guild may also have other defenses peculiarly appropriate to the nature of its profession.

Since guilds are often hotbeds of intrigue, it would not be unreasonable to expect an occasional secret room or passage in a large Guildhall.

Any Guildhall, by definition, will have some sort of Guild functionary on hand during normal working hours. A very large hall will have people on duty around the clock, though they may not be able to do more than answer simple questions.

THE LIKELIHOOD OF A GUILDHALL'S BEING PRESENT IN A GIVEN CITY WILL VARY WITH THE TYPE OF GUILD AND THE POPULATION AND IMPORTANCE OF THE CITY. General probabilities

are given below under the descriptions of the various guilds. If no guildhall is present, this does not necessarily mean that there are no guild-members in the city. It may be that the local Guild is simply very disorganized and meets out of someone's house every couple of months - or that the hall burned down a couple of years ago - or that the local ruler disapproves of that guild. In some areas, some or all guilds are outlawed. In such a case the likelihood of a guildhall's being present is only 1/10 as great, and, like any "secret headquarters", it will be difficult to find.

If players need the services of a certain Guild, and no guildhall is present, they must simply make inquiries of the townspeople in hopes of finding the specific sort of aid they require. The GM will have to assign a percentage chance of success each day, basing the roll on the leader's Perception, the size of the town, and perhaps whatever factors he thinks were responsible for the lack of the guildhall in the first place.

THE GUILDMASTER IS THE EXECUTIVE HEAD OF A GUILD. If a favor is being sought of the guild, he is the person who will make the final decision. There will be one Guildmaster for each Guildhall. If no hall is present, the local guild is not sufficiently organized to have a Guildmaster or perform any useful services other than simple advice and perhaps hospitality.

The Guildmaster of an important guild in a large city is definitely an important personage. If a city is being worked out in any great detail, character record sheets for its leading Guildmasters should be filled out. As NPCs, they will be likely to enter the action at one time or another.

A player may wish to attempt to become a Guildmaster for reasons of social status, power, or money. (A Guildmaster pays no Guild dues and is in charge of the Guild treasury.) Most Guilds elect a Guildmaster yearly. A player character's chances of being elected may be determined by summing the

following chances:

- +1% per Rank attained in the appropriate skill
- +10% if the character is the highest-Ranked in that skill within the local Guild
- +1% for each 200 s.p. spent in campaigning
- +2% for each year the character has lived in that town (not counting short trips out on adventures)
- +10% if the character is the incumbent Guildmaster

A character's chance of election as Guildmaster can never be more than 50% (30% in a Metropolis). No character may attempt to be elected to two Guild posts in the same year, and no one may ever be Master of two guilds at once.

[PW: Ritchie noted the above should be a chart.]

If two or more player-characters wish to be elected to the same post, roll first for the one with the better chance. If he/she fails, roll for the one with the next-best chance, and so on.

EACH GUILD WILL HAVE CERTAIN SIGNS AND PASSWORDS KNOWN TO ITS MEMBERS. These signs will be used by a guild-member to identify himself in the guildhall in a far city. There is a chance of (90% plus appropriate rank) that such a traveller will know the signs well enough to satisfy a questioner, if he is indeed a member of the Guild. Even if he/she fails, it is understood that these things can be accidentally botched. A reaction roll is made - only on a bad reaction roll will the questioner decide he has found a fraud (see below).

Naturally, with Guilds being as large as they are and lips as loose as they are, most Guild signs are known to at least some outsiders. Any spy has a (Rank x 15)% chance of being able to pass as a member of any Guild well enough to survive superficial questioning. Any assassin has a (Rank x 5)% chance of accomplishing the same thing. Again, if the roll is failed, make a reaction roll. A successful roll means the questioner will accept some excuse as to the spy/assassin's faulty knowledge. A failed roll will cause

hostility and, in most cases, immediate physical chastisement. The Guilds do not take kindly to impostors.

THE ADVENTURERS' GUILD

The Adventurers' Guild is an organization unlike other guilds, in that adventuring is, for many of its members, a hobby rather than a profession. Consequently, many of its members belong to at least one other guild.

A detailed description of Adventurers' Guild dues, services, and policies may be found in DragonQuest 79.

A guild-hall of this Guild will be found in any port city or capital city with a population over 2,000. For other cities, the chance of a Guildhall being present is equal to population divided by 100. In a village of 200 souls, there is only a 2% chance of an Adventurers' Guild-hall being present. With this Guild, as with all others, the size of the hall is proportionate to the importance of the city. If a Guildhall is present in a large town, it will in all likelihood be large and important. A "Guildhall" in a hamlet or village would be nothing more than a room in someone's house, or perhaps in a tavern. However, any sort of Guildhall will give immediate "access" to the local-Guild

In elections for this Guild, the Rank considered is

the highest rank the character has achieved with any weapon or spell (whichever is higher).

THE ALCHEMISTS' GUILD

The Alchemists' Guild is a professional society. Its meetings tend to be somewhat stuffy, as are many of its members. The Alchemist is the closest thing to a "research scientist" in a medieval world, but lower-ranked alchemists usually spend most of their time mixing standard compounds and filling prescriptions. The Guild is open to any character Ranked as an alchemist. Non-Ranked individuals who are students or apprentices of a Guild-member are also under the protection of the Guild, though they need not pay dues.

Alchemists' Guild dues are 300 plus (100 x Rank) s.p. yearly. An individual who cannot pay his Guild dues will lose his membership, but the Guild will continue to protect him and his dependents, and will use its influence to help him find work - preferably, but not necessarily, befitting his abilities.

The most important Guild service is its reference library. Any Guildhall will have an extensive library of alchemical tomes, supervised by a Librarian of at least Rank 6. The use of the library (in-house only - books may

not be checked out) and the aid of the Librarian are privileges granted to local Guild members at no cost. Guild members from other cities will be asked a fee of 10 s.p. per day of research; non-Guild members will be permitted to use the facilities only on a good reaction roll, and will be charged 25 s.p. per day. The larger the town and Guildhall, the better the library.

Another important service provided by the Guild is the rental of laboratory space. A Guildhall will have from 1 to 10 laboratories available for rent (depending on its size). A laboratory will have everything an alchemist needs to ply his trade (see DragonQuest 15.3). Laboratories rent at 10 s.p. per day to Guild members, 15 s.p. per day to out-of-town members, and 25 s.p. per day (on a good reaction only) to non-members. A nonmember may also be required to put up a deposit of D100 s.p.

The Alchemists' Guild will also refer seekers to local alchemists who can aid them as needed. Alchemists may be hired for adventures (see Hirelings). They may also be hired on a piece-rate basis to perform analyses (10 s.p. per analysis, doubled if the material is dangerous); manufacture standard chemicals (2D10 s.p. per day's work, plus material costs); create potions (see DragonQuest 55.9), etc. If the only Alchemist available is of Rank 5 or higher, he will be able to charge higher prices for these services.

Lastly, the Guild occasionally subsidizes adventurers whose explorations seem likely to bring them to old libraries. In return, the Guild will demand first choice of any manuscripts brought back by the party. If only small sums of money are involved, the Guild may simply trust the party's word. If a group is seeking massive Guild financing, though, it may insist on laying a geas upon some or all of the adventurers, making the acquisition and recovery of any old books a very high priority. Needless to say, the Guild will also pay well for any old manuscripts that are brought its way. Prices start at 10 s.p. per legible page and go up from there to as much as 1000 s.p. for a one-of-a-kind item that adds something really new and powerful to the game.

Elections for Guildmaster are handled as described in the general section; there are no special modifiers.

The likelihood of a Guildhall of this guild being present in a town or city is equal to its population divided by 100. Add 10% to this probability in a capital city, and 5% for each Mana Level lower than 8 prevailing in the city (on the average). Mana Level 7 would add 5% likelihood, and so on. As magic becomes harder, alchemy becomes more useful.

THE ASTROLOGERS' GUILD

The Astrologers' Guild is a highly competitive and political organization. Because of the astrologers' ability to see and affect future events, their services are always in demand by various political and economic factions. The internal affairs of the Guild are always a chaotic mirror of current events outside the Guild.

The Guild is open to any Ranked astrologer, or the student of a ranked astrologer. Dues are $100 + (150 \times \text{Rank})$ s.p. per year. An individual who cannot pay his dues will be retained on sufferance for one year, but will thereafter lose his membership. In order to rejoin he will have to pay back dues covering the entire time of his non-membership. The Guild will keep an unemployed member or ex-member from starving (via modest donations of food or money each week), but will do little more.

The prime Guild service is its reference library. It operates in a fashion in all ways analogous to that of the Alchemists' Guild (q.v.); rates and practices are the same. Like the Alchemists, the Astrologers are always interested in acquiring new texts. Instead of financial aid, though, they will offer professional assistance... seeking to cast readings that will insure a party's safe return with objects of value to the astrologers. Because of the competitiveness of the Guild members, though, a party may find

itself caught up in internal squabbling if it accepts help from the Guild.

The Guild also maintains astrological equipment in good condition for the use of Guild members who cannot afford their own. Even the meanest Guildhall will have such gear. An astrologer who cannot meet his yearly expenses (see DragonQuest 52.9) may use the Guild's gear at no cost (if he is a local member) or for a fee of 10 s.p. per reading (for a member from out of town). By doing so, he will operate as though he were only one Rank less proficient, rather than two. However, the demand for time with this gear always exceeds the supply. In order to gain access to Guild gear, an astrologer must roll (Rank x 10) or less on D100; This chance is halved for an out-of-town member. One attempt may be made per day.

The Astrologer's Guild will refer a party to local astrologers who can aid them as needed. Astrologers may (rarely) be available as hirelings (q.v.). Astrologers may also (commonly) be retained for specific tasks. Usual rate for these jobs is determined by the fatigue expended (see DragonQuest 52.8). A usual fee is (D-7) s.p. for each fatigue point expended, with a minimum of 10 s.p. per job.

Elections for Guildmaster are handled as described in the general section, except that the cost to influence an

election is doubled. It should also be noted that no astrologer can cast a successful reading concerning the outcome of an election in this Guild. The proximity of a great number of seers, all more or less concerned with the outcome, makes predictions quite meaningless.

The likelihood of an Astrologers' Guildhall being present in a town or city is equal to its population divided by 300. Add 20% to this probability in a capital city, and subtract 5% for each Mana Level lower than 8 prevailing in the city (on the average). Mana Level 7 would subtract 5% probability, and so on. Low mana level diminishes the influence of the Aspects and, in general, makes magic more difficult. This lowers the reliability, and therefore the popularity and prevalence, of legitimate astrology. Needless to say, charlatans may be found anywhere. The likelihood that a chance-met astrologer is a total fake is $(10 - \text{Local Mana Level}) \times 10$. A real astrologer has a $(\text{Rank} \times 20)$ chance of recognizing a fake.

THE BEAST MASTERS' GUILD

This Guild is a relatively small and cooperative one. Folk who get along with animals tend, as a rule, to get along well with each other.

The Beast Masters' Guild is open to anyone with Rank in the skill, or to anyone studying under a guild member.

Dues

are 100 x Rank s.p. per year, or 50 s.p. for unranked students. A member who is unable to pay his dues will retain his Guild membership, provided he serves in the Guild stables upon request and for a period not to exceed one month per year,- a fate which is not all that obnoxious to a true animal lover.

The Guild acts as a clearing-house for importers of animals (exotic and otherwise) and the various sorts of food they require. There is a 50% chance that any Guildhall will own or control the city's best animal market. Therefore, this guild is an excellent place to search for an exotic animal, and by far the best place to go if you have such a creature that you wish to sell.

The Guild will also be able to "board" animals. There is a 98% chance that an animal kept at a Guildhall will receive the best possible care, regardless of the guildsmen's feelings toward its owner. A typical "boarding" rate for a horse-type creature would be 1 s.p. per day (half that for a guildmember, local or otherwise). A dog would cost about the same to board; a large carnivore like a tiger would be two to three times as much. An extraordinary animal might be kept for little or no charge for up to a week (on a good reaction), so the Guildsmen could study it and enjoy its company. Only a very unusual sort of creature (for the

locale) would be likely to qualify for such attention.

The Guild is the DragonQuest equivalent of the SPCA. Any wanton killing of animals or unnecessary cruelty is likely to provoke action by the Guild - either a formal legal protest or an informal beating and/or release of the mistreated creatures. The Guild does not oppose needful killing of animals if done in a humane fashion; neither will it oppose hunting (even for sport) as long as the hunter is not cruel in his methods. It will object to ritual slaughter of animals for magical purposes, which may lead to interesting conflicts.

The Guild will aid a player in finding a hireling (q.v.) with that skill. It will also aid a player in finding a Beast Master to take on a specific job of domestication or training. The cost of this work is equal to 15 s.p. per week the Beast Master spends in training/domesticating, plus the cost of the animal's upkeep during that time. The customer must also supply the animal or pay its fair market value.

Elections for this guild are held in the normal fashion, An Elven character has an additional 5% chance of election due to the affinity Elves are believed to have with nature. A trainer who intimidates his beasts has his chances of election reduced by 10%.

The chance that a given city or town will have a Hall of this guild is equal to its population divided by 400. However, any port or capital city will have a guildhall. In a city that has no Guildhall, look for the local farmers' market; there is a (population divided by 100)% chance of finding at least one Ranked beast master there, who may be able to answer some questions.

THE COURTESANS' GUILD

The Courtesans' Guild is an association of professional companions - see DragonQuest 54. Unlike most other Guilds, the Courtesans' Guild is likely to be fragmented into a number of Guildhalls in any large city. The Guildmasters of the various Halls will meet - usually secretly and informally - when there is business concerning their trade.

The Courtesan's Guild is open to anyone. In order to join, one must turn half one's earnings over to the

Guildmaster (or mistress) on a daily basis. In return, the Guild provides the usual sorts of protection, including protection from the law (if such is necessary). The yearly " upkeep cost" for a Courtesan is halved if he or she belongs to a Guild.

The Guild's main service is to act as a clearing-house for the services of its members, many of whom may live on the premises. However, a good Guildhall will contain (or be contained by) a tavern or lodging-house. Thus, it becomes an excellent meeting-place, information source, and informal market for many services other than those provided by the Guild itself. The price of room and board in the Guildhall will usually be from 10% to 50% less than that in an ordinary hostel, but guests are expected to patronize the Guild members.

"Elections" in this Guild tend to be somewhat informal. Use the normal procedures, but multiply the cash outlay to buy votes by 5, and increase the advantage of incumbency to 25%. Female characters have a 10% additional chance, since this trade is commonly dominated by women. Should the local society be strongly matriarchical, male candidates receive the 10% bonus instead.

In any town or city, the chance of a Guildhall's being present is equal to the population divided by 50. The chance

of two halls being present is equal to the population divided by 100. The chance of three or more being present is equal to the population divided by 200. If more than one hall is present they will usually be of differing social status and will have different clienteles, but will cooperate in a pinch.

In many areas this Guild is illegal; in some areas the profession itself is illegal. This does not affect the chance that a Guildhall (under some name) will be present, but it will make it harder for a stranger to find it. Roll Perception or less on D100 once per day in order to search discreetly.

THE HEALERS' GUILD

The Healers' Guild is the medical association of a medieval world. It may be assumed to be the widest-spread of the formal guilds. It is never outlawed. In many areas, a Healer is not permitted to practice without Guild membership.

Membership is open to any Ranked healer. Dues are minimal: (50 x Rank) s.p. per year. However, any member is expected to give one week per year to charity work.. healing the poor without any pay whatsoever. A Guildmember who cannot afford the dues will be supported by the Guild but will be expected to work among the poor every day that he is not actively seeking employment. It should be noted that

the Guild is rather restrictive in its definition of the "poor." Its charity is only for those who literally have no money. An individual who is merely "underfinanced" must pay full price for any healing he wants done, unless he can sway an individual Healer. (Fortunately, many Healers are "soft touches.")

The most important service the Guild provides to its members is its research library. This is similar to the library maintained by the Alchemists' Guild, save that any Guild member (local or out-of-town) may use its facilities without charge. A non-Guild member will be expected to make some donation (and a Guild member who makes a donation will be looked upon quite favorably). Like other Guilds that maintain libraries, the Healers' Guild is always interested in acquiring appropriate texts and will sometimes make a prior arrangement with a party of adventurers. The assistance offered is likely to consist of a small supply of medicines (delivered in advance) and a promise of healing for anyone who makes it back to the Guild with worthwhile information.

The Guild's service to lay-people is simply one of referral. It will provide the names of potential healer-talented hirelings (q.v.) It will also refer players in need of aid to a competent healer. The rates for healing are theoretically standardized at $(\text{Rank of Ability Used})^3 \times (\text{Fatigue Points Expended by Healer})$ s.p. Thus simple

healing is very cheap, but major work is costly. In general, these rates tend to vary slightly with the supplicant's ability to pay.

Guildmaster elections are standard, except that all bonuses for length of local residence are doubled. In addition, life-aspected characters have an extra 10% chance of election, and death-aspected characters have a 10% less chance.

The chance of a Healers' Guildhall being present in any locale is equal to its population divided by 100. Capital cities and ports with a population of 2,000 or greater will always have a Guildhall. The likelihood of at least one Healer's being available in a city or town is equal to its population divided by 10.

THE MECHANICIANS' GUILD

As a group, Mechanics tend to be somewhat temperamental - possibly because their science is somewhat under-rated in areas where magic functions well. Consequently, the Mechanics' Guild is prone to internal squabbling. On important matters, though, the Guild will hang together, especially if "interference" from magical sources is suspected. In mana-poor areas, the Guild tends to be much larger and more powerful... possibly being divided into sub-guilds for various specialties.

Membership is open to any Ranked mechanic or

aspiring student. The Mechanics are always interested in finding students for their overlooked craft (at least in high-mana areas). Anyone who is willing to hang around a Guildhall and help out - if the local mana is 7 or above - may acquire this skill at Rank 0 without the expenditure of experience points, if he spends three straight months at it. This may even be while the character is recuperating from wounds or illness, as long as he/she is healthy enough to run simple errands, hold lights, sweep floors, etc.

Guild dues are extraordinarily informal. The average dues are some (50 x Rank) silver pennies per year. However, there are no formal collection procedures. If a Guildmember cannot afford to pay his dues, no blame will attach. If he simply chooses not to, he will receive progressively less co-operation from his fellow guildsmen, and may eventually find himself quite unwelcome. This rarely occurs.

The Guild maintains a reference library similar to those already discussed. Again, it is run in a rather informal fashion. Anyone is free to examine the materials there, provided they treat the books and scrolls with respect. The Guild will always be interested in new texts, but will not finance expeditions... it is neither wealthy nor well-organized enough for such ventures.

The Guild also maintains a "reference collection" of various devices, and a workroom. The workroom is only

available to Guild members - local or otherwise. A Guildsman who is not able to afford upkeep (see DragonQuest 56.8) may operate as though he were only one Rank less proficient than his actual Rank, if he has access to such a workroom. There is a chance equal to (City population divided by 1,000) that a Guildhall, if it exists at all, will have such good equipment and references that the effective Rank of anyone working

there will be increased by one (or will remain at actual Rank, if the character has not paid his upkeep). Space in such workrooms is much in demand, though. A character may try once per day to get in, rolling (Rank x 5) or below on D100. This chance is doubled if the Mechanician is a dues-current member of the local guild.

Like other Guilds, the Mechanicians Guild will help you find a Guildsman who will serve as a hireling, or direct you to a member who can do a specific job of work. Standard pay-scale for ordinary work is $25 + (10 \times \text{Mechanician's Rank})$ for ordinary work. Time required for ordinary work is given in DragonQuest 56. A day may be assumed to last 8 working hours; there will be a minimum charge equal to that for two hours work. Needless to say, a Mechanician asked to perform a dangerous or illegal task will charge more - at least twice as much, depending on the job. If you are asking a Mechanician to do something illegal would would do well to appeal to his professional pride rather than simple greed. He might report you to the authorities if you offer him

mere money... but if the job is interesting, and a challenge to his skills, he's likely to be your man.

there will be increased by one (or will remain at actual Rank, if the character has not paid his upkeep). Space in such workrooms is much in-demand though. A character may try once per day to get in, rolling (Rank x 5) or below on D100. This chance is doubled if the Mechanician is a dues-current native of the city.

Elections for Guildmaster are held according to the normal pattern, except that an Adept of any sort has (Rank x 10) less chance of being elected, due to the Mechanicians' prejudice against magic. An Astrologer has a (Rank x 5) less chance of being elected. These penalties are cumulative.

The chance of finding a Guildhall in any given city is based on both the city's Mana Level and its population. The base chance is (Population divided by 500) %. This is multiplied by (9 - Local Mana Level) to give the final chance that a Hall is present. Note, therefore, that a Hall of this guild will never be found in a city where the mana level is 9 or 10.

THE MERCHANTS' GUILD

This Guild varies greatly in power and size from one area to another. In some towns, it is no more than a social club at which no business whatsoever gets done. In other

areas, it is the unofficial government of the city. The composition of Merchants' Guilds must be left largely to the GM; the players should have little idea what to expect from one town to the next.

Dues are highly variable, ranging from one to ten times Rank per year. Members who cannot make their dues payments will lose whatever benefits accrue to membership, except that, having once been members in good standing, they and their families will not be allowed to starve as long as some Guild member has any sort of jobs open. With this Guild more than most others, members in reduced circumstances get preferential treatment. Any Ranked merchant may join the ??? [PW: some long word that may have started with an 's'.]

Any Ranked merchant may join the Guild unless he is blackballed by an enemy or competitor. The GM may handle this by a simple reaction roll (weighted one point in the candidate's favor for each 100 s.p. he spends in partying before the election). Or, if the course of the campaign has been such that he is certain the player would likely be blackballed, he may just say so. The player will then have to deal with the situation (or the blackballing merchant) as best he can.

Guild services vary greatly. In a tight-Guild town, no Guild member will do business with a non-Guild merchant unless his Guild-member competitors permit it (fat chance).

In other towns, Guild membership is a mere pleasantry. In either case, membership is a good way to meet powerful people. And the Merchants' Guildhall often sets the best table in town, bar none.

An occasional Guildhall will have a library of assayed information. There is a 10% chance of such a library being present in any Guildhall. If so, treat it exactly like the Alchemists' library as to costs, benefits, et cetera - including subsidization of adventuring parties. In the other 90% of cases, the merchants will jealously guard any information they come across and will not even dream of sharing it. Indeed, a party may be approached by a merchant offering great rewards if they will burgle a competitor's house - not for cash or jewels, but for his books .

A Merchant with access to a Guild library will act only two Ranks less proficient, instead of four, if he has failed to make his upkeep payments.

The Merchants' Guild does not provide any special services to the public, as a general rule, but it is an excellent place to come if you want to find a job as a caravan guard or night-watchman. It is often not a good place to come if you have something you wish to buy or sell; rather than risk being underbid by their fellows, many Merchants will simply ask you to come to their shops in the morning, where they can fleece you at leisure.

Elections for Guildmaster may be held in the normal fashion - or they may not. Again, this is up to the GM. However, prices for buying influence should be increased by at least 10. In areas where this Guild is the true power, taking control of the Guild will be precisely as easy (or hard) as taking over the whole city.

The chance of a Guildhall being present is equal to the city's population, divided by 250 - save that a port city or capital with a population over 1,000 will always have some sort of Guildhall. Again... the nature of a local Merchants' Guild is entirely up to the GM.

THE MERCENARIES' GUILD

This Guild serves a variety of professions: Military Scientist, Spy/Thief, Assassin, Ranger, and ordinary swordsman. In general, anyone accustomed to risking his or her life for pay will be welcome within its doors. Officially, this Guild is usually a totally law-abiding organization, but practitioners of the more nefarious abilities are likely to gather there as well. All those talents, after all, have legitimate military uses - and if you want to hire a thief to break into the house next door, rather than to smuggle secret plans out of a fortress, that is hardly the Guild's affair.

The Mercenaries' Guild is open to anyone. Dues are (50 + (Rank x 10)) s.p. yearly, with Rank being the highest one possessed in any weapon skill or skill listed above. No one not a dues-current Guild member (determination up to the local Guildmaster) will be permitted to sign a Guild contract. (Note that an employer who wants to hire a non-member may pay his/her Guild dues for the year as part of the deal.) In all other respects the Guild will do its best to look after its members - especially cripples, etc. - even if they can no longer pay their dues. Given the constant danger to which members are exposed cripples will abound and so the guild will often have its resources stretched thin in caring for such members.

The only service the Guild offers to outsiders on any regular basis is that of helping to find hirelings for potential employers. It will not assist a non-member to find work. Non-members are welcome to buy drinks in the tavern which accompanies some 50% of Guildhalls, though. Almost any Guildhall will also have hostelry accommodations, but no non-member will be served until all members (local or otherwise) have been taken care of.

THE GUILD DRAWS UP AND ENFORCES THE STANDARD MERCENARIES' CONTRACT. Such a contract will always be used when Guild members are hired for legitimate military or guard-type work (Guildmaster's decision). If the Guildmaster

does not feel that "sponsorship" of the effort would be in the best interests of the Guild, a Guild contract will not be permitted. Guild contracts are somewhat flexible, and allow for a considerable latitude of bargaining, but always include the following pro-visions: (a) a cash down-payment of one month's wages or 50 s.p., whichever is less; (b) a hirer's guarantee that he has not materially misrepresented the nature of the assignment in any way prejudicial to the safety of his employees; (c) pro-vision for Guild arbitration. A Guild arbitrator may place a "true speech" compulsion (see DragonQuest 79.5) on anyone present at an arbitration session.

A Guild contract will contain specific provisions, as negotiated between the parties, for length and nature of service, rate of pay, mustering-out, fringe benefits, and extra-hazard pay (if any). If a treasure-hunt is involved, the contract will also state what share (if any) the hirelings are entitled to, and whether they have "looting privileges" - i.e., permission to pick up valuable objects in which their employer has no interest. A contract may also cover distribution of a hireling's goods should he be killed.

The advantage of a Guild contract, to both sides, is that the Guild will enforce it. If a Guild arbiter finds an employer in violation, he/she may be forbidden to hire Guild-members for s certain time, or until restitution is made, or both. The arbiter will set restitution. If a

Guildsman hireling is found in violation, he may be required to forfeit some or all of his pay, to serve the employer without pay of some period of time, or any other punishment the arbiter deems reasonable. His Guild membership may be revoked in severe instances (a Guildsman whose membership has been revoked may expect no help of any kind from the guild). Any large Guildhouse will have an Adept on call, capable of laying whatever geases may be required to insure compliance with an arbiter's decision.

Although Guild contracts are not available for an illegal venture, a Guild member is usually a more trustworthy hire-ling for under-the-table dealings. Even in totally illegal affairs, the Guild tends to police itself. Guildsmen, as a rule, obey the law out of convenience, but feel that their word and honor are extremely important. Since the broken word of one Guildsman reflects badly on all of them, even a dishonest Guildsman is likely to behave circumspectly with his employer. By the same token, it does not due to cheat a Guildsman out of his rightful earnings, even if you hired him to do something totally reprehensible. He has friends.

For details on hiring employees from this Guild, see the section on Hirelings.

Elections for Guildmaster are held in the usual fashion. The "Rank" considered is the highest rank the character has achieved with a weapon, regardless of other

skills or talents.

A Guildhall of the Mercenaries will be found in any capital city or port with a population of over 2,000. The probability of finding one in another city is equal to the population of that city divided by 200.

THE MUNDANE GUILDS

There are dozens of Guilds covering the "ordinary" arts, sciences, and crafts needful in a medieval world. Such Guilds include those of the:

Armorerers	Goldsmiths
Artists	Herders
Bakers	Jewelers
Beekeepers	Leatherworkers*
Blacksmiths*	Millers
Builders	Potters
Brewers & Tavernkeepers*	Scribes
Butchers	Shepherds
Cooks	Silversmiths
Farmers**	Tailors
Furriers	Vintners
Glaziers	Weaponsmiths*

In general, these Guilds will operate in the fashion described under the general heading of Guilds; they are benevolent and protective associations

looking after the welfare of their members. Dues vary with the prosperity of the area and the trade served by the Guild.

Should the GM (or one of the players) bring a mundane guild into play, it will be up to the GM to determine any particular characteristics that Guild may have locally.

The likelihood of finding a Guildhall of any of the above professions (or any similar ones) is equal to 1/250 of the population of the city or town. This chance is tripled for Farmers (a double asterisk) and doubled for any of the Guilds shown by an asterisk. In a capital city or port city with a population over 2,000, roll twice for the presence of any given guild.

THE NAVIGATORS' GUILD

This Guild actually concerns itself with the interests of all who go to the sea in ships. Though it is named after (and controlled by) the Navigators, most of its members are common sailors. Dockworkers also belong to this Guild.

Anyone is permitted to join the Navigators' Guild. Dues are 50 s.p. per year for those without Rank as a navigator. For a Ranked navigator, dues are a flat 250 s.p. per year. If a member falls behind on his dues (or if a person is not

a member at all) he will not be able to find ship-related employment in a town with a Guildhall unless all legitimate members already have jobs. The Guild will feed a broke ex-member - but that's all. Its attitude is that seafaring pays well, and that anyone who has any gratitude at all for the Guild's services will manage to pay its dues. But if a Guild member is lost at sea, the Guild will admit any of his or her children into the Guild for two years (starting at any time before the child is 20) without asking for dues. And, like other guilds, it will look after the destitute families of lost members.

The only service this Guild offers to outsiders is that it maintains a list of able-bodied seamen and navigators currently in the port and available for hire.

Members will find the Guildhall a comfortable hostelry at prices slightly less than those of a comparable establishment elsewhere. Members will also have access to the Guild's library of navigational charts. The Guild dues a Navigator pays may be deducted from his annual upkeep fee (see Dragon-Quest 59.8). But a member who falls behind on his dues will not be allowed access to the library. Neither, on any condition, will a non-member (or even a member not a Ranked navigator) be permitted into the Guild library. This Guild, like others described, will be interested in acquiring materials for its library... maps of any kind, but especially those showing the seacoasts. Under no circumstances will the Guild front the money for a party of

seekers unless that party is led by a Navigator of Rank 5 or above.

Elections for Guildmaster are held in the usual fashion. Rank in the Navigator's skill gives doubled advantage. A character not Ranked in this skill has a -25% chance of election.

There is a 90% probability that any port city will have a Guildhall, and a 98% probability that a port Metropolis will have one. Non-port cities will not have (or need) one.

THE SAGES' GUILD

The "Sages' Guild" is an organization of intellectual mercenaries - individuals of learning who have pooled their resources and talents for greater effect. In practice, the Guild is often nothing more than a group of charlatans, shunned by folk of true wisdom.

In order to join this Guild, one must be acceptable to the local Guildmaster. A character with Rank 4 or better in three or more languages; a character of any Rank as a Healer or Alchemist; a character of Rank 2 or better as an Astrologer; or a character with Rank 10 or better in any non-combat skill will always be acceptable. Other characters may be acceptable, depending on how well they mesh with the objectives of the local Guildmaster.

Dues are typically 5% of earnings; alternatively, they may be 10% of any earnings achieved through direct commissions from the Guild, with no payment for "outside" earnings. This Guild rarely offers "benevolent and protective" services; a member who can no longer pull his own weight is out in the cold. Local guilds may be an exception to this rule.

The Guild's service to its members and to the public are two sides of the same coin. The Guild exists in order to assure its members a good living without more work than necessary. Most Guildsmen actually have some knowledge of their subject (whatever it is) - but will always pretend to more. Through the Guild, one may find a teacher of almost any subject; a translator (or translators) for most any language, living or dead; interpreters of maps; predictors of the future; et multiple cetera.

The catch, of course, is that this Guild is full of fakes. There is a 50% chance that an "expert" reached through the Guild will be more or less as advertised, a 25% chance that he will be significantly less skilled than he claims to be, and a 25% chance that he will be a total fraud. Such a fraud may very well be talented - but in fashions that allow him to fake knowledge convincingly. The GM may modify these numbers upward or downward to produce a less (or more) corrupt Guild.

There is roughly a 40% chance that any given Guildhall will be so corrupt that its members will attempt, in an organized fashion, to steal any secrets that the players may bring to them for consultation. Maps will be deliberately misinterpreted and secret copies made; translations will be botched and information therein sold; plans will be sold to the highest bidder... whatever the GM can devise. When dealing with players who have not read this book, the GM should warn them only that the Sages' Guild has a reputation for exaggerating its abilities. Let the players find out the hard way exactly how the Guild treats outsiders.

Any Guildhall will have a library, and will boast of its completeness. In point of fact, there is a 50% chance that any "rare and ancient" manuscript found in such a library will be a deliberate fraud, placed there to impress visitors. The Guildmaster or his librarian will usually be willing to sell such a manuscript, at a very high price. Admission to the Sages' library is high to all but local members - at least 15 s.p. per day. Nevertheless, there are two reasons for an informed character to visit such a library. First, it will contain information on a great variety of subjects. Second, many of the Sages are such frauds that they would not recognize a truly valuable item when they saw one - so it may be possible to cheat the cheaters.

The Sages will usually make an offer (albeit a low one) on any old-looking book or scroll on any subject. They may also outfit a party to go looking for books - but will not do so unless Guildmembers are in complete control of the party. Target of such an expedition may be an abandoned mansion on a far island... but is more likely to be the library of some honest guild or College in a neighboring town. The Sages' Guild has done more to impede the course of learning than any four tribes of barbarian pillagers.

Leadership of this Guild is settled by elections like any other. The Rank considered is the highest rank a character has achieved in any skill (definitely including weapons-use and magic). The cost to influence elections is multiplied by 5 in this guild.

The chance of finding a Guildhall of this Guild is equal to the population of a town, divided by 500. Double this chance if the city is a capital. Add another 5% chance for each of the following Guildhouses not present in the city: Alchemists, Astrologers', Healers', Thieves', and Wizards'. Charlatanry flourishes in the absence of true learning.

THE THIEVES' GUILD

This Guild is the epitome of organized crime. Only in

a town that has grown exceedingly cynical will the thieves organize and proclaim themselves in this fashion. Still, it happens. In a town where there is an actual Thieves' Guild, it will be the clearinghouse for all dishonest activities, and the Mercenaries' Guild will confine itself to transactions involving honest bloodshed.

Anyone may join the Thieves' Guild. Dues are 10% of earnings, plus an initiation fee (payable anew to the new Guildhall if a thief moves) of (50 x Rank) s.p. If a member has no earnings, he owes nothing. In a Guild-run town, it is dangerous to attempt any illegal activity unless you are a Guild member. Even street begging is a Guild monopoly, being reserved for crippled thieves and the families of ex-members.

The only service the Guild offers to outsiders is the security implicit in the knowledge that the local thieves are all businessmen, and unlikely to kill their victims (that being bad for business). Of course, it is also a "hiring hall" for outsiders looking for illegal assistance. In such a case, the outsider is expected to either join the local Guild, paying his initiation fee, or to make some notable gratuity directly to the Guildmaster. The expected gratuity will be large if the depredation considered is a local one, but a mere token if the work to be done is far away and therefore non-competitive.

To its members, the Guild offers protection from both competition and legal retribution. The very existence of an overt Thieves' Guild is demonstration that the local officials are both buyable and bought.

Leadership of this Guild is determined by election. Rank considered is a characters Rank as spy or thief plus his highest rank with a weapon. Cost to influence elections is multiplied by five.

The chance of finding an overt Thieves' Guild is equal to (Population divided by 1,000) times (10 minus Law Level). Increase this chance by 10% in a capital city over 2,000. Increase the chance by 20% in a port city over 2,000.

THE TROUBADOURS' GUILD

The profession of traveling musician and storyteller is a chancy one; therefore, it is natural that these folk should have banded together into a large but loose-knit guild. A Guildhall of the Troubadours is likely to be very small and informal except in the very largest and richest cities. Often it will be found in the back room of a tavern, which allows its premises to be used because of the attraction the troubadours offer its customers.

Membership is open to any Ranked troubadour. There are no formal dues in most areas, since troubadours are constantly traveling. Instead, a troubadour is expected to give 5% of his local earnings to the local hall (if any exists), or to the next Hall in which he guests. A very-well-off Troubadour will be expected to give proportionately more. If a Troubadour gains the reputation of cheapness, not tithing even though he could, he may find himself shunned by others of his craft. If this happens (odds are at the GM's discretion) he will perform as though he were one level less proficient for as long as the shunning lasts, since he will no longer have access to new songs and tales. usually the shunning will extend D10 months past the time an erring troubadour mends his ways. Of course, he may simply hit the road again, until he finds a place his cheap reputation has not reached.

A Troubadour who can no longer ply his craft (a blind juggler, a mute storyteller) will be helped by his fellows if he has tithed generously in the past. This help may include food and lodging; training in troubadours' skills he can still use, or even donations toward an eventual healing.

The Guild will help you find a Troubadour, as a hireling or for other reasons. Many Guildhalls maintain a small library of written stories, songs, and sagas. These may usually be studied by anyone who is interested. A large

Guildhall may have a more extensive library, which it will seek to expand by buying appropriate material if any is presented. Any Hall of this guild is an excellent place to pick up news and gossip.

Guild elections are held according to the usual pattern.

The chance of a guild-hall being present in a town is equal to the town's population divided by 400 (for a back-room hall in a tavern) or population divided by 1,000 (for a large Guildhall with library).

THE WIZARDS' GUILD

A stranger asking for directions to the "Wizards' Guild" may find himself knocking on the door of a temple, a House of a College of Magic, or just the workshop of a local mage. Wizards associate themselves in many fashions, few of which are understood by laypersons. The Houses of the Colleges, and Temples devoted to magic, are discussed elsewhere. A "Wizards' Guild," so named, is usually nothing more than a social club and debating society - a sort of neutral ground where the wizards of the several Colleges can meet and talk shop.

Dues are fairly minimal - averaging (Rank x 50) s.p. per year. Membership is almost always completely voluntary and open to any Adept of any College, provided he/she is willing to keep the peace within the Guildhall.

Traditionally, all feuds, no matter how serious, are put aside within the Hall. Peculiarly enough, so is the actual practice of magic of any but the most trivial and neutral sort. Serious conjurations are reserved for other sorts of gatherings.

As a rule, the only service the Guild offers its members is that of a social club. Non-members will not be allowed

within unless they are Adepts, or well-respected and Skilled non-Adepts, who come as guests of a member. The doorkeeper of the Guild will politely give you directions to magical temples, Houses, and shops in the area, but he won't let you in unless a member vouches for you and he, personally, likes your looks.

Elections are held in the normal fashion. Multiply the cash needed to influence an election by 10. Add 10% to your chances of election if your College of Magic has a House and/or temple in the same city. Subtract 20% if your College is illegal or out of favor with the local authorities.

Chances of a Hall of this Guild being present are equal to the local population divided by 250. There will always be a Guildhall in any capital city with a population of over 2,500.

RACIAL LODGES

A "LODGE" IS A SOCIETY OR FRATERNAL ORGANIZATION OF AND FOR THE MEMBERS OF A SPECIFIC RACE. Typically, lodges are found in cities and towns in which members of a certain race make up a small, but still significant minority. For instance, a large city through which many Dwarves traveled on business would have a Dwarven lodge if there was no large population of native Dwarves.

As a rule, lodges are maintained by small, wholly voluntary contributions from those they serve. This includes native members of the lodge's race and travelers who may have been assisted by the lodge (or who think someday they may be.)

In general, a lodge provides guild-type "benevolent and protective" services for native members of its race, and hospitality for travellers - especially those in need. A typical lodge will have accommodations identical to those of a tavern or hostel - small or grand, as the case may be. Any member of the lodge's race (except obvious freeloaders) will be served a meal and offered lodgings for whatever he can pay. Lodges generally operate on a strict first-come, first-served basis. It is very bad form to pay less for lodge accommodations than you would for comparable ones elsewhere unless you simply do not have the money.

As a rule, members of other races will not be welcome

in a lodge unless they are the legitimate guests of a member of the race - and even then, only if there is enough room and food to take care of the lodge's own folk first. Non-paying supplicants of other races can always ask for succor at any lodge, but the reaction will be poor: subtract 40 from the die roll if they have no companions of the proper race, and 20 if they do.

Any intelligent race may have lodges in any civilized area. The chance of a lodge being present for a given race is $(10\% \text{ of town population}) \times (\% \text{ of town population of the race})$. However, if more than 15% of the population is of that race, there will be no lodge - enough members of the race live in the area that help and hospitality are available on an informal basis. Example: In a town of 10,000, 5% of the population are Elves. The chance is $10\% \text{ of } 10,000$, or 1000, times 5%... or a 50% chance of an Elven lodge.

As a rule, lodges are non-political hostels - places of refuge. In a case where different races are warring, enemy lodges in one's territory will probably be suspected of harboring spies, whether they actually do or not.

SECRET SOCIETIES

Any humanoid culture will contain a multitude of "secret societies." Some will be much more secret than others. Many groups will be quite open and public about

their aims and goals, concealing only details of ritual. Even the existence of other groups will be shrouded in mystery. In general, a secret society will be similar in many ways to a guild or lodge, except that its members will be united by a different sort of common denominator or none at all except their membership in the group.

Some "secret societies" are wholly social; others are intended merely to benefit the community as a whole. Others are, overtly or covertly, allied with a political, religious, magical, or economic cause. Often this affiliation will be a high-level secret of the group. (The rank-and-file of the Loyal Order of Gryphons think their group is a weekend drinking club - but the Magnates of the Tenth Feather and above know that their club hall masks a necromantic plot to overthrow the Archduke...) Invention of a few appropriate secret societies is entirely up to the GM, who may give the players as many or as few clues about them as he wishes.

Membership in a society is usually open to everyone not obnoxious to the rest of the membership. Some societies may discriminate against certain races or members of a given sex or profession (or religion, or College, or whatever). Many societies will actively recruit members, especially if they look as though they might help the group achieve its ends.

Dues vary from group to group. A rough average might be 100 s.p. per year. Some groups charge no dues at all; others

expect a heavy tithe - or even everything a member earns. This latter is rarely seen except in the case of fanatical political societies and the like. Another typical feature of secret societies is the initiation or ordeal. This may be sheer mummery, or deadly serious, formal or informal, brief or months long. The more secret the group (or the higher the rank sought within the group), the more severe the ordeal.

Like Guilds, secret societies have their passwords and signs. These will in every case be more secret (and more useful) than those of craft-guilds. A spy will have only a (Rank x 10%) chance of successfully impersonating a member of a secret society - or a (Rank x 5L) chance if the society is one which actually has some sinister purpose. Secret societies are, in general, even ruder than guilds when faced with an apparent intruder. A spy who fails his roll does not get a chance to get in anyhow - a reaction roll is made to determine whether he is attacked immediately or simply driven away. However, a member in good standing of a society will automatically pass the inquiry of another member. An assassin may attempt a deception, but his chance is only (Rank x 2)%. (Anyone who has infiltrated a society will, of course, know all its signs.)

Many secret societies will have one or more "hailing signs" secret grips or symbols by which one member can make himself known to another in public without the public

realizing it. A similar signal is the "Grand Hailing Sign of Distress," to be made by a member in trouble. As a rule, this will obligate any other member seeing the sign to come to his aid. However, a recognition or distress sign made clumsily or at the wrong time can have bad effects. It can alert enemies to the fact that the distressed character is a member of some society - even if they don't recognize the particular sign. It can also irritate other society members by its clumsiness. If the GM feels that a recognition or hailing sign is being used clumsily or inappropriately, he should require the player to roll Perception or less on D100. A failed roll will create difficulties for the character.

In general, societies provide no services to outsiders. Societies which have no special purpose will probably offer a limited amount of "benevolent and protective" support to distressed members and their families. Both the above may be modified at the GM's discretion.

Internal organization of societies is usually similar to that of guilds, though their are likely to have a number of (often meaningless) ranks through which members may progress. A GM's creativity (or that of a player) can produce interesting results.

Likelihood of a given society's being present in a town is figured in a fashion analogous to that used for guilds. Percentage chances are entirely up to the GM, and should be

based on the society's purpose. If a society is truly secret, players may experience a great deal of difficulty (or even danger) making contact with it, even if it does exist.

Secret societies are an excellent plot device for the GM designing an adventure.

EMBASSIES

Any capital city is very likely to contain embassies of the neighboring political powers. These embassies may be as large or as small, as simple or as complex, as the GM cares to make them. In general, the size of an embassy is proportional to the importance of both the host country and the country being represented. The embassy of one major power to another (especially to another close by) will be far more important than the embassy of a penny-ante dukedom to the impoverished city-state with which it shares a border.

Embassies serve a variety of purposes. Their official function is to house the Ambassador - the individual in charge of diplomatic relations between the two countries. An embassy will also house trade missions, cultural/religious representatives, librarians, etc. Another main function of an embassy is to provide help to distressed citizens of its home country - especially if their problem has to do with the government of the host country.

The final function of an embassy is to serve as a base for intelligence operations. This, and all other aspects of embassy operation, may be developed freely by the GM.

HOUSES OF MAGIC

A HOUSE OF MAGIC IS AN ASSOCIATION OF ADEPTS OF THE SAYE COLLEGE. Membership in a House is almost always voluntary; occasionally, for some reason, a House will tolerate no independents, but usually Adepts are quite free to join or not join as they choose. There will be from 12 to upwards of 200 members in a House, ranging from the Master down to young apprentices. Much of the menial labor around a House is done by apprentices, but there will also be servants and skilled employees who are not Adepts.

THE MASTER OF A HOUSE IS THE LEADER OF THAT HOUSE, AND USUALLY OF THE LOCAL ADEPTS OF THAT COLLEGE. If there are two Houses of the same College in an area (or if a powerful temple whose priests belong to the same college is located nearby) then of course there will be competition. It is also possible that a local "independent" Adept may be more learned and powerful than anyone in the House. As a rule, though, the Adepts of a College look to the Master of their local House for guidance, even if they are not themselves affiliated with the House.

IT IS POSSIBLE FOR A PLAYER-CHARACTER TO BECOME MASTER OF A HOUSE OF MAGIC. A House of Magic will select a new leader once yearly, either on a High Holiday or on New Year's Day. Details of the procedure vary from House to House and College to College (see below) ; the basic method is like that of the guilds.

A character's chance of being selected leader starts at a Base Chance of -20%. It can be modified as follows:

For each year the Adept has been a member of that

House: 1%

For each 5,000 s.p. spend in campaigning: 1%

% bonus equal to the highest Rank the character has achieved in any Spell or Ritual of that College.

For each spell or ritual of the College in which you have Rank 1 or greater: 1%

For each spell or ritual of the College in which you have Rank 10 or greater: 1%

For being the incumbent Master (or Mistress): 10%

For each point of magical aptitude you possess: 1%

If more than one player characters are seeking the same Mastership, the one with the better chance rolls first. The first player to successfully roll his chance or less on D100 will be Master of that House for a year. The prerogatives of Mastery include influence among local Adepts of all

Colleges the treasury of the House itself; and, to a large extent, the time and service of the members of the House. It should be noted that Adepts will resent, and act to remove, any Master who blatantly uses his office either for his own gain or to further some end other than the Welfare of the House and the study of the Art.

MOST HOUSES OF MAGIC CHARGE DUES TO MEMBERS ABOVE THE STATUS OF APPRENTICE. These dues vary, but are usually between 20% and 40% of all the Adept's income. Any Adept may exchange menial service for his dues, but great face is lost thereby in most instances. Although House dues are high, a member in good standing has few expenses not connected with his Art.

A HOUSE OF MAGIC PROVIDES A NUMBER OF SERVICES TO ITS MEMBERS. These include:

Training. This is handled no differently in a House than anywhere else... but an Adept can always find a teacher in a large House.

Help in research and study. A House will have a magical library open to all its members. It may also have a "secret" library to which lower-ranking members will not be allowed access.

Solitude. This is often very important for study or actual casting of spells. A House can guard its members

against interruption.

Political protection. Any establishment as old and weighty as the average House will wield a certain amount of influence. Usually this is of the "benevolent and protective" sort - the House simply sees to it that political matters do not operate to the detriment of the Art and its students. Occasionally a House will dabble heavily in local power politics.

Safety and insurance. Even more than a Guild, a House looks after its members and their dependents. No member in good standing of a House will ever know want while that House is solvent (the few exceptions are gangs of hedge-wizards not worthy of the name "House.") The same is true of dependents - and if an Adept dies, and any of his offspring have magical talent, they will be apprenticed and well-taught. Furthermore, if any member of a House is harmed or killed, the House will seek revenge. There is a 100% chance that a House will take action for "local" wrongs; this chance is reduced by 5% for each day's travel from the House, but upped by 50% if the Adept was murdered or mutilated. Note that death in an honest duel is not murder. Houses may feud and snipe at each other - sometimes with deadly force - but a duel between equals is universally recognized as a fair way of settling sorcerous disputes, and will not lead to "official" action by the decedent's House.

A HOUSE OF MAGIC NORMALLY PROVIDES NO REGULAR SERVICES TO OUTSIDERS. This is simply to say that few Houses are actively mercantile in nature. A House can be very helpful, if it suits the House. If there is need to hire an Adept, the recommendation of a House will be 95% reliable. A House may sometimes possess magical items which it will be willing to sell, though never at even a penny below true worth if that worth is known to the House. A House may also provide assistance in various endeavors if knowledge is a likely result; wealth is often a potent inducement as well.

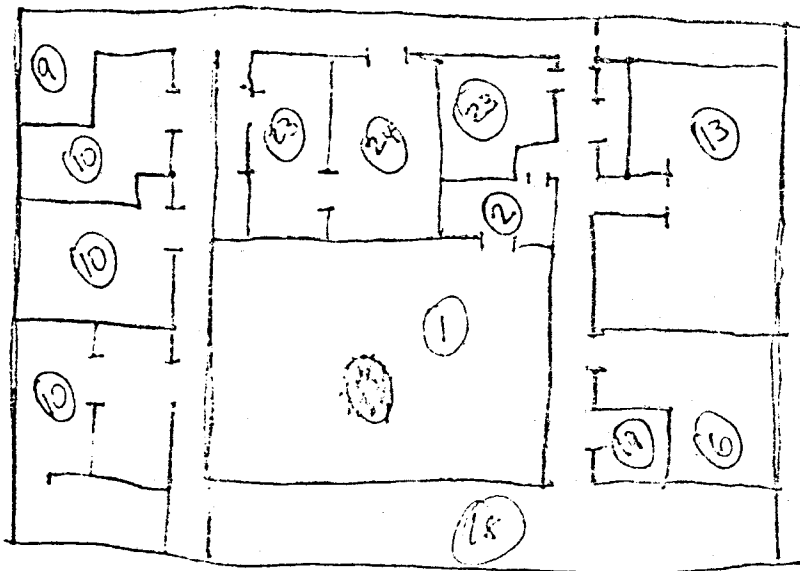
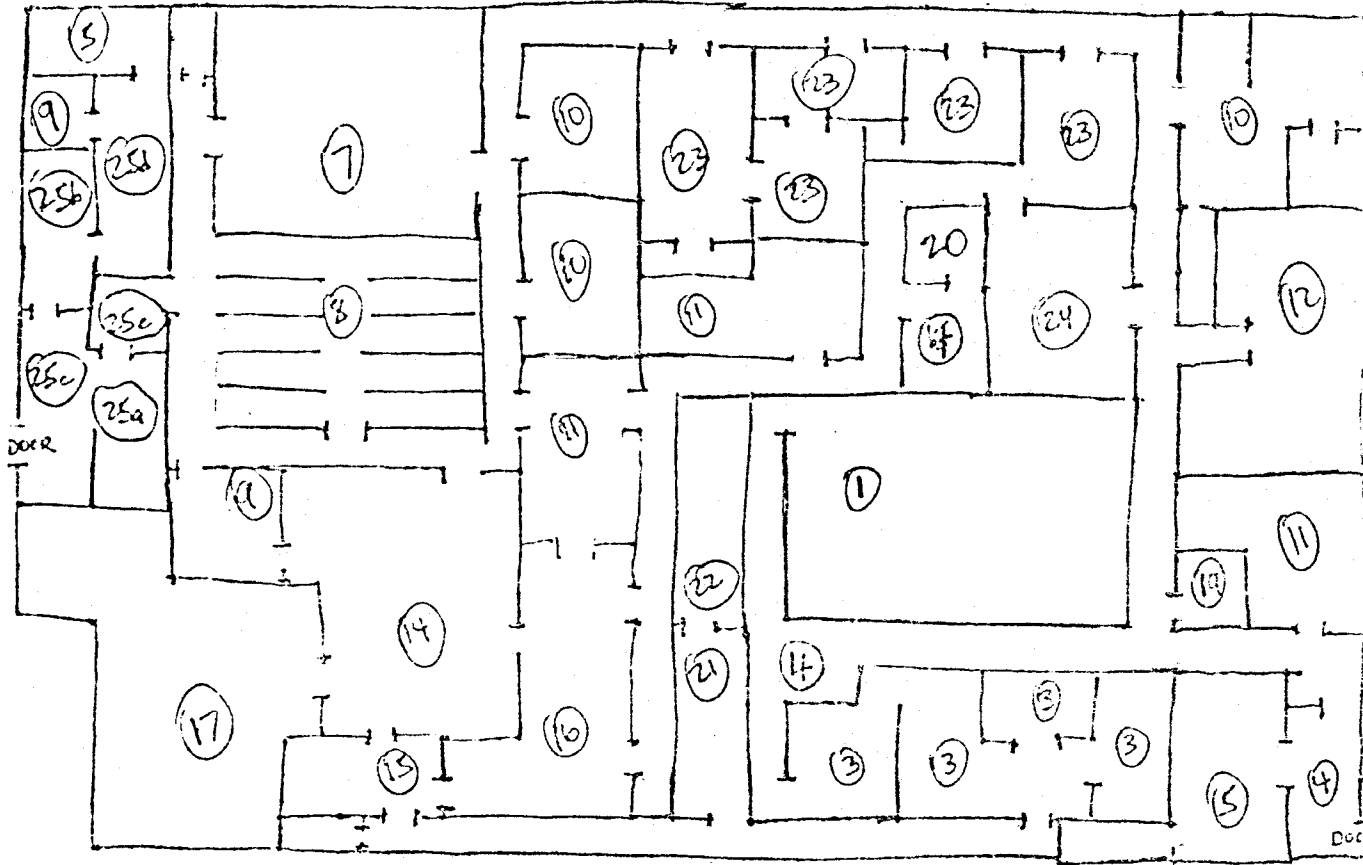
Often, a House will perform valuable community services, especially through the timely exercise of Group Magic. They are not so likely to do this as are temples (see below); still, Houses are well-thought-of. There is a 90% chance that the Adepts of any given House will be well-liked in their town (this chance drops to 70% for Houses of the Entities, and to 30%, for a House of Black Magic). Whether a House is liked or disliked, it will be respected and will have political influence.

A MAJOR FUNCTION OF HOUSES (AS WELL AS TEMPLES) IS THE PRACTICE OF GROUP MAGIC. Group magic is the exercise of magic by more than one Adept working together; certain

rituals may only be performed in groups. This is described in detail in section xxx.x, below. The need for several Adepts at once, and for facilities and paraphernalia in support of their concerted efforts, led to the development of Houses.

A HOUSE-HALL, OR SIMPLY "HOUSE," IS THE BUILDING OCCUPIED BY A HOUSE OF MAGIC. Usually, "house" is used interchangeably to mean the group of Adepts and the place where they live and work. Such a building is likely to be large, old, and well-defended; everyone has foes, and the enemies of Adepts are stronger than most. A House may be located in the heart of a city, but it will be designed to allow its members seclusion. A typical House is diagrammed below.

GROUND FLOOR



SECOND FLOOR

One small square would equal 8 to 10 feet - whatever is convenient.

ILLUSTRATION

The floor plan of a typical ;House of Magic. Only the main building is shown. This building would in all likelihood be enclosed by an outer wall, with a great gate, well-guarded, to the outside world. Also within the walls, but separate from the main building, would be a workroom for dangerous experiments, a secluded building with rooms for contemplation, an outdoor dueling and practice arena, etc. If the House owned riding or other animals, their quarters and their handlers' would also be on the grounds. An especially security-conscious House would quarter a number of guards in a separate building, with their own kitchens and exercise area. Only the main building, or House-hall, is shown in this plan:

1. The Great Theater of Conjunction. It is two stories tall.

Note that there is only one door, and that to reach that door one must pass a guard-post.

2. Viewing Room. A window from this second-story room opens into the upper part of the theater. It would be concealed by drapes; thus, the Master or other VIP Adepts could watch a group ritual unobserved.

3. Master's suite. These rooms make up the residence of the Master of the House. Note that it is impossible to reach these chambers without passing at least one guard post, even from other places in the House.

4. Guard post. An Adept might be on duty here, but there would always be at least one competent fighter - more likely two.
5. Guards would sleep and eat here.
6. The Ward-room. Here is where the Warder and his assistants maintain their watch on the Wards they have sat over the House and its grounds. This is the "security office" of the House.
7. Apprentices' dormitory.
8. Cubicles for older apprentices.
9. Jakes and lavatory facilities.
10. Rooms or suites occupied by older Adepts resident in the House. These vary in size and luxury.
11. Storerooms for mundane goods. Many of the small unmarked rooms would be ordinary closets or small storerooms, but others might be hidden cubbyholes.
12. Library (first floor)
13. Library (second floor)
14. Dining hall
15. Private dining room. This is a guard-post when not being used by the Master or his guests.
16. Kitchens.
17. Walled garden for contemplation.
18. Balcony with roof garden.
19. Spiral staircase from first floor to second floor.
20. Spiral staircase from second floor to dungeon. Many Houses would have no dungeon, of course. If present, it would include cells for prisoners, torture chambers, areas for guards, and possibly a second, secret Theater

of Conjunction to be used for secret or illegal rituals.

21. Master's workroom.
22. Secret library and storage area. Here would be contained most of the House's treasures. Note that this area and the Master's Workroom are effectively part of the Master's suite, and thus well-guarded. Note also that the design of the building makes it possible that these rooms could be totally secret; one would have to measure the entire House to deduce their existence. The door connecting the workroom to the hall would probably be hidden as an added precaution.
23. Workrooms.
24. A conference room. This would be a comfortably-appointed chamber suitable for use as a small Theater of Conjunction.
25. A suite of rooms in which mundane visitors might do business with Adepts. (a) would be the business office as an

of the House. (b) and (c) would be reception areas.
(d) would be a private conference room. (e) would be a guard-post beyond which visitors would not be permitted.

Unmarked rooms may represent storerooms and closets, or have other specialized functions appropriate to the needs of the College.

A temple would have a basic floor plan very similar to this; there would also be a great hall or sanctuary for worship, and the "common" areas would be much larger to allow worshippers to come and go freely. Lay or non-Adept priests would probably be housed separately from Adepts.

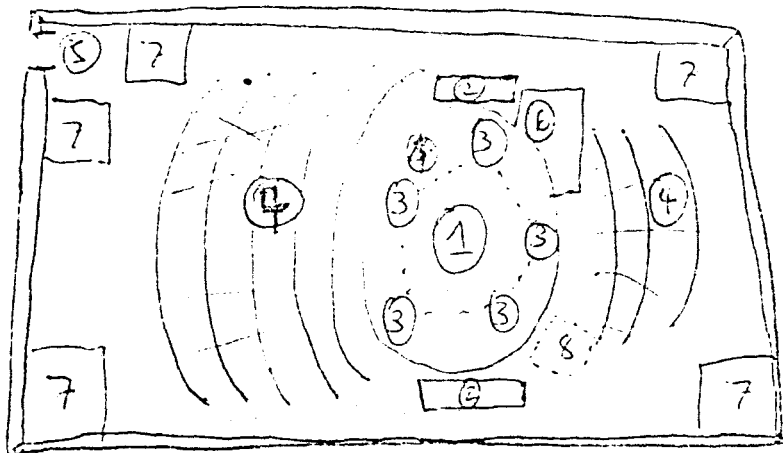
ILLUSTRATION

Below is a more detailed view of the Theater of Conjunction in a typical House of Magic. Features include:

1. Central dais where Casters and Assistants work
2. Racks for equipment

3. Large braziers for incense
4. Tiers of seats for spectators
5. Single doorway
6. Adepts would stand here to support Casters with spells to restore fatigue, etc.
7. Guards
8. "Priest's hole" - emergency exit

(This ought to be rendered in a nice overhead-perspective view, possibly with a pentagram on the dais.)



When characters enter a town or city (or when a city is designed in advance) the GM should roll separately for the possible presence of each of the Houses of each of the Colleges of Magic. A small town would have one House if it were lucky; a capital might have twenty.

Each College has its own personality, and each sort of House of Magic will be different from the others. The more important characteristics of Houses of each College are described below.

THE COLLEGE OF ENSORCELMENTS AND ENCHANTMENTS

Houses of this College may be found anywhere. There is no special sort of location favored by members of this College. The likelihood of a House of Ensorcelments and Enchantments being located in or near a given city equal to 1% for every 500 population, minus 5% for each local Mana Level below 8. The likelihood of a second House (or a first House if a temple associated with this College is present) is 10% of this chance.

The leader of a House of this College is chosen in the usual fashion, except that the bonus for incumbency is 25%; the College of Ensorcelments and Enchantments is a very conservative one.

Adepts of this Order usually wear ceremonial robes of light blue slashed with black, or vice versa. The headgear commonly associated with wizards - the tall, conical hat decorated with cabalistic symbols - is part of the ceremonial dress of this College, and Adepts will always wear such a hat at important rituals. This hat may often be

invested with a spell of some variety.

This is the oldest organized branch of magic; it was the first of the Colleges to be formally established, and some of its Houses go back for several hundred years. The interior of a House of Ensorcelments and Enchantments will look much like the typical conception of a "wizard's shop," with stuffed owls, gazing crystals, bubbling beakers, etc. Some of this is window dressing; wizards of this College are less touchy about inviting strangers into their Houses, but allow it primarily to impress them.

THE COLLEGE OF THE MIND

Houses of the Mind may be found anywhere, but they tend to fall into two extremes: they are most likely to be located either in a teeming city or in a waste area, free from interruption. The likelihood of a House of the Mind being located in or near a given city is equal to 1% for every 750 population, minus 5% for each local Mana Level below 8. The chance of a second House (or a first House if a temple associated with this College is present) is 10% of this chance.

Religions commonly associated with the College of the Mind include the Temple of the All-Seer and a

number of the more contemplative faiths, such as certain branches of Buddhism.

THE COLLEGE OF ILLUSIONS

Houses of the College of Illusions may be found anywhere; however, their preferred location is in a city. The likelihood of a House of Illusion being located in or near a given city is equal to 1; for every 500 population, minus 5% for each local Mana Level below 8. The chance of a second House (or a first House if a temple associated with this College is present) is 15% of this chance.

Temples of mystic religions (almost always pagan rather than dark) are often staffed by Adepts of this College. The worship of Apshai is also associated with the College of Illusion, which is, perhaps, why Apshai seems to manifest more often than many deities.

The leader of a House of the Mind is chosen in the usual fashion, as described above in section xxx.x; there are no penalties or bonuses peculiar to this College.

Adepts of the College of Illusions commonly wear whatever garments they find most convenient, casting illusions about themselves as strikes their fancy. Thus, an Adept of this College, found in a good mood, may appear to be a member of any race, dressed in outlandish clothing of rich color and

fabric. For serious ritual or conjuration, or to indicate that important business is to be discussed, the Adapt will wear his own face and a simply-cut robe or tunic of grayish silk. These robes, like fog, will appear colorless one moment and all colors the next. Adepts of Illusion often carry delicate, elaborately-carved wands.

A House of Illusion, true to its name, never looks the same way twice. Probably its true internal arrangements are little different from any others, but the inhabitants as a matter of course lay spells to change its seeming; this is in fact one of the major parts of the apprentices' training. The story is told of a local ruler who grew tired of the ever-changing external aspect of the House of the College of Illusion in his city. He ordered the Master of the House brought before him, and commanded that the House be shown to him in its true aspect. The Master bowed, gestured with his wand... and he and his House both vanished entirely, never to be seen again. Even those who don't believe the tale agree that it's the sort of thing a House of Illusion would be expected to do if it possibly could...

THE COLLEGE OF NAMING INCANTATIONS

Houses of this College may be found anywhere; no particular sort of location is favored. The chance of a House of Naming Incantations being located in or near a given city is equal to 1% for every 800 population, minus 5% for each local Mana level below 8. The likelihood of a

second House (or a first House if a temple associated with this College is present) is 5% of this chance.

This College is perhaps the one least likely to be associated with a religious order. It is also the College most likely to be approved of by a religion of Light, simply because so much of the knowledge of the College of Naming Incantations is directed toward countering other sorts of magic.

The leader of a House of Naming Incantations is chosen in the usual fashion, as described above in section xxx.x; there are no penalties or bonuses peculiar to this College.

Members of a House of Naming Incantations usually wear plain white garments. If any item of arcane significance is carried, it will likely be a book, inasmuch as the book is emblematic of this College. Such books are often invested with a spell or counterspell.

A House of Naming Incantations will usually be notable for its library. While any organization of Adepts will possess a collection of tomes on magic, the Namers must know something of every branch of the Art. Thus, their library must be several times as elaborate as that of the average House. Needless to say, the Namers guard their libraries jealously. It is usually difficult for any Namer not a member of the House to gain access to its library; very

difficult for any non-Namer, and unthinkable that anyone not an Adept should be granted admission.

THE COLLEGE OF AIR MAGICS

Houses of this College are most likely to be found in the mountains... preferably on the tallest accessible mountaintop. A few Houses of Air Magic are said actually to float from place to place on the winds. Only rarely will a House of the College of Air Magics be found in a city or town. The chance is equal to 1% for every 2,000 population, or 1% for every 1,000 if the city or town is actually in the mountains. Subtract 5% from this probability for every local mana level below 8. The likelihood of a second House (or a first House if a temple associated with this College is present) is 10% of this chance.

A number of religions - most notably the worship of Odin and the Aesir - are commonly associated with the College of Air Magics.

The leader of a House of Air .Magics is chosen in the usual fashion, with one exception: male Adepts have a 10% bonus, and female Adepts have a 10% disadvantage. This College, for symbolic reasons integral to the structure of its body of learning, is heavily male-dominated.

Adepts associated with a House of Air Magics will wear

garments of blue, silver, and white - usually a combination. The precise pattern is an indicator of rank, but varies from one House to another. There is no specific sort of magical item commonly connected with Adepts of this College, though individual Houses and Temples have their own practices.

A House (or temple) of the College of Air Magics will be constructed in as open a fashion as possible. Many rooms will actually be roofless or otherwise open to the elements. Rooms which must be enclosed will invariably possess large windows or skylights. This presents an inescapable security problem to the members of the College; they want all their rooms (even the library and treasure chambers) open to the sky, but they know this invites spies and thieves. As a result, the Warders of a House of Air Magics will be unusually numerous and vigilant, trusting in live guards more than locked doors.

THE COLLEGE OF WATER MAGICS

House

Houses of this College will be found in locations adjacent to large bodies of water. The likelihood of a House of the College of Water Magics being located in or near a given city (assuming that city is adjacent to water) is 1% for every 1,500 population, or 1% for every 750 population in a port city. Subtract 5% from the probability for each local Mana Level below 8. The chance of a second House (or a first House if a temple associated with this College is

present) is 10% of the original probability. Island locations are favored for Houses of Water Magics not located within cities.

This is almost invariably the College associated with any religion based on a water-god or sea-god. Temples to Odin are sometimes staffed (at least partially) by Adepts of the College of Water Magics.

The leader of a House of Water Magics is chosen in the usual fashion, except that possession of the Navigator skill gives a bonus equal to the Rank held in that skill.

Adepts of this College will wear robes or tunics of blue or blue-green silk. No particular paraphernalia or sorcerous tools are commonly associated with the College of Water Magics.

A House of Water Magics will have a strongly maritime air about it; decor will be nautical in flavor. The theater of conjuration will overlook a very large pool for use in summoning large aquatic creatures. Wherever possible, the House will actually be built adjacent to the lake or sea; several rooms may connect directly to the water or have glass walls permitting a view under the water. Adepts of Water Magic respect (and are respected by) seamen, and a House of Water Magics will have a semi-public area -

sometimes more of a tavern! - where Adepts and their seagoing friends and guests may socialize.

THE COLLEGE OF FIRE MAGICS

Houses of this College may be found anywhere. However, places near volcanoes (especially those which are semi-active, but not in violent eruption) are especially favored, as are sites near geysers, hot springs, and other manifestations of subterranean flame. The likelihood of a House of Fire Magics being located in or near a given city is equal to 1% for each 750 population, minus 5% for each local Mana Level below 8. The likelihood of a second House (or a first House if a temple associated with this College is present) is 15%.

Adepts of the College of Fire Magics are often found in the priesthoods of sun and fire gods. The priesthoods of Moloch and Agni, for instance, are composed almost exclusively of Fire Mages.

The leader of a House of this College is chosen in the usual fashion, as described above in section xxx.x; there are no penalties or bonuses peculiar to this College.

Members of the College of Fire Magics, when conducting rituals or appearing before the public, usually wear robes of red or red-orange, often shot with gold thread. A common ornament is a great gold-and-ruby necklace (for women) or

torc (for men): the elaborateness of this emblem varies with rank. Other jewelry of gold and rubies may also be worn, depending on the affluence of the triage and his House. Such jewelry may be invested with a spell.

The College of Fire Magics is the richest branch of Elemental magic; its Houses and Temples tend to be wealthy and well-appointed, with lavish show of the gold and rubies emblematic of fire sorcery. Houses of Fire Magic will contain many fireplaces and braziers; there will be at least one large fireplace or firepit located in a central area.

THE COLLEGE OF EARTH MAGICS

Houses of this College are most likely to be found in wooded areas somewhat away from human habitation - not wastelands, but not cities. The likelihood of a House of Earth Magics being located in or near a given city is equal to 1% for every 600 population, minus 5% for each local Mana Level below 8. There is only a 10% chance that the House will actually be located in the city if it has a population ever 1,000; otherwise it will be within 5 miles, The likelihood of a second House (or a first House if a temple associated ated with this College is present) is 15% of this chance.

The College of Earth Magics is divided into two branches: Druidic Earth Magic and Pacifistic Earth Magic.

There is a 75% chance that any House will be of the Druidic persuasion, since Druidic practitioners are both more common and more likely to band together. Whenever two Houses (or a House and a Temple) are found in the same locale, one will be of each type.

Adepts of this College are closely identified (as the name would indicate) with the Druidic or Wiccan faith. Note that a druidic temple may be of a creed devoted to Pacifistic earth magic - again, the odds are 75% in favor of the Druidic form. Many varieties of earth-worship and nature-worship religions are found, and most practice the arts of the College of Earth Magics.

The leader of a House of Earth Magics is chosen in the usual way, with two exceptions. First, the essence of Earth is considered to be female: thus, any female Adept has a 10% better chance of selection as Mistress, and any male Adept has a 10% worse chance. Second, anyone Ranked in either the Beast Master or Ranger ability will gain a percent bonus equal to his Rank in that ability. If a character is Ranked in both abilities, half of the lower rank (round up) is added to the higher rank.

The customary garb of an Adept of Earth Magics is a simple robe, tunic, or trousers, often of rough material, dyed in tones of brown and/or green. Costumes for high ritual will be of better cloth, but are never of such

elaborate cut as affected by certain other sorts of Adept. Earth mages customarily carry a staff - usually of wood polished to show the natural curve and grain, without elaborate ornament. There will almost always be some spell invested in this staff.

Earth-magic is a very old branch of sorcery; its roots go back as far as those of the College of Ensorcelments and Enchantments, though the spells were codified and organized somewhat later. Many Houses of Earth Magic have histories stretching back hundreds of years. Any House of this College will be sprawling and comfortable (though not necessarily wealthy). Weather permitting, many rooms will be open to the air, and there will be gardens for meditation. Only rarely will the building have more than one story. The main theater of conjuration will always be at or below ground level, and will never have a solid foundation; it will be floored in packed earth or slabs of native stone. Other rooms may also be similarly floored

There is a 10% chance that any "house" of Earth Magic will have no permanent building, but will meet at set intervals in an outdoor theater. Such a group is called a "coven". (This term is often used in a derogatory sense to indicate a group of evil witches or wizards, but is actually a proper term for any regular but informal circle of Adepts.) A coven will possess no treasury or library except those of its members, and will likely have between six and 20

members. Its meeting place will be known to locals, but they will not be likely to discuss it with strangers without some good reason.

THE COLLEGE OF CELESTIAL MAGICS

Houses of this College may be found anywhere, but are most likely to be located in some empty place - such as a desert or mountaintop - that the Adepts may better commune with their element. The likelihood of a House of Celestial Magics being located in or near a given city is 1% for every 1,000 population, minus 5% for each local Mana Level below 8. The chance of a second House (or a first House if a temple associated with this College is present) is 20% of this chance; the chance of a third House or Temple is half the chance of their being a second.

There are three types of Celestial Mage: Star Mages, Dark Mages, and Shadow Weavers. A House of Celestial Magics will usually serve only one type. There is a 25% chance that a given House will be of each pure type, a 15% chance that it will serve two types (roll randomly to determine which two), and a 10% chance that it will contain mages of all three persuasions. If a second or third House is present, it will serve types of Celestial Mages not represented in the first House, if such is possible.

Temples of mystic and contemplative religions are often

found associated with the College of Celestial Magics. This college also provides the priesthood of certain pagan faiths that rule their worshippers by fear.

The customary dress of Dark Mages is unrelieved black. Shadow Weavers dress in tones of gray, often wearing a long cloak of a darker shade of gray. Star Mages wear velvet-black robes figured with patterns of silver. All three sorts of

THE COLLEGE OF NECROMANTIC CONJURATIONS

Houses of this College may be found anywhere. When located in cities, they are likely to be near cemeteries. Houses or Temples established away from human areas may often be found in dead, deserted cities. The likelihood of a House of Necromantic Conjurations being found in or near a given city is equal to 1% for every 1,000 population, minus 5% for each local Mana Level below 8. The likelihood of a second House (or a first House if a temple associated with this College is present) is 15% of this chance. Note, though, that there is a 40% chance that a House of this College, even if one is present, will not advertise itself; it will be known to local Adepts of high rank, but few others except by rumor. The other 60% of the Houses of this College are open about their doings. If there are two Houses in a city, one will be open and one secret.

Adepts of this College are commonly found as the

priest-hood of any religion worshipping a deathgod. Hindu temples to Yama, Egyptian temples to Set, et cetera, would all be Necromantic, as would groups sacred to Pluto/Hades.

The leader of a House of this College is selected in the usual fashion, as described in section xxx.x; there are no penalties or bonuses peculiar to this College.

Adepts of this Order wear robes of yellow and skullcaps of the same color. Any Adept of Necromantic Conjunction will possess at least one (and usually several) "fetish" objects, these being leather bags (often of human skin) containing a variety of herbal and other substances. These talisman are not necessary to the specific functioning of any necromantic spells, but serve a symbolic and ceremonial purpose; furthermore, a spell is often invested in one.

A House of this College will always be a forbidding place; they are often found in death-expected spots. (While Necromancers are equally concerned with life, there is much less competition for the death-oriented locations.) A House of Necromantic Conjunctions will be guarded by various awful sorts of undead; it will invariably possess one or more subterranean crypts for storage of the raw material of its members' Art.

THE COLLEGE OF BLACK MAGICS

Houses of this College may be located anywhere. Wild and deserted locations (made more so by the black arts) are favored, as are city spots. Urban Houses of Black Magic are more likely to be located in the richest neighborhoods or the poorest slums than anywhere in between. The probability of a House of Black Magics being located in or near a given city is equal to 1% for every 500 population, minus 5% for each local Mana Level below 8. The likelihood of second House (or a first House if a temple associated with this College is present) is 20% of this chance. The likelihood of a third House being present is 10% of the original chance.

There is a 40% chance that any House of Black Magics will be secret, as described above under Necromantic Conjunction. If there are two establishments of black magic in a city and the first is secret, the second will be open - and vice versa. If there is a third, it may be either.

There is a 50% chance that any House of Black Magics will be nothing more than a "coven" - a group of six to 20 Adepts under the direction of a leader, but lacking any significant common property. Such a group will meet regularly to perform rituals, either in an outdoor place or in the home of a member. All the members of a coven will deal with the same representative of Darkness; this is not necessarily true for a House or Temple, which may possess several dark

"patrons."

The practice of Black Magic is in itself a religion - the worship and service of the powers of Darkness. However, it may clothe itself in many forms. Any number of religions may be "fronts" for Black Magic; likewise, corrupted temples of legitimate faiths may be in the hands of Black Adepts. In its purest form, black religion will simply be seen as the "Church of Satan," with a "theology" that in every way mocks and reverses the teachings of the Powers of Light.

The leader of a House (or Coven) of this College is chosen in much the same fashion as the usual. However, no Adept who has only made the First Pact can be Master (or Mistress) if another member of the group has made one of the higher pacts, and no Adept who has only made the Lesser Pact may lead if a member of the group has made the Greater Pact. Furthermore, if (for instance) an Adept not the leader of a Black Group makes the Greater Pact, becoming the only member of the group to have done so, he immediately becomes the Master of that group. The same would apply to an Adept who took the Lesser Pact in a group composed wholly of First-Pact mages.

Black Adepts wear robes of red and/or black, usually with a long cloak or cape of the opposite color. They often carry large staffs, ornately carved, painted, and jeweled into awful likenesses; these staves will almost always be invested with a spell. Adepts who have made the Lesser or

Greater pact will be accompanied by their familiars.

A House of Black Magics will display whatever wealth it may have in ostentatious fashion: it will possess every creature comfort. It is likely, though, that few of these amenities will show from the outside. Such Houses will always possess dungeons and secret passageways. Their great theaters of conjuration will bear more than a passing resemblance to torture chambers, since human sacrifices are highly desirable to their Masters, and a maximum of pain is most pleasing. A favorite spot for the practice of Black Magic is "unhallowed ground" - a formerly-consecrated place that has been profaned.

A House of Black Magics will often have a surprisingly small library, since many of its arts are taught directly by its dark Patrons. It will have exceptionally good workshops, for the practice of Alchemy: amulets, philters, potions, etc.

THE COLLEGE OF GREATER SUMMONINGS

Houses of this College may be found anywhere, but are most likely to be encountered in wastelands or small towns. The likelihood of a House of Greater Summonings being found in or near a given city is 1% for every 500 population, but never more than 20%. This is further decreased by 5% for each local Mana Level less than 8. The probability of a second house (or a first House if a temple associated with

this College is present) is 10% of this chance. There is the same 10% chance, if a second is present, of there being a third - and so on for a fourth, etc.

Any House of Greater Summonings which worships the beings it calls forth is, ipso facto, a temple of diabolic worship. A House which merely commands the demons is not considered a temple. The distinction lies in the amount of propitiation and praise offered.

The leader of a House of this College is chosen in the usual fashion, save that one can be Master if another Adept of the College is Ranked in more of the six Special Knowledge Rituals than he is at the time of the election. Usually, this means the Master must be Ranked in all six spells.

Adepts of the College of Greater Summonings wear flowing robes patterned in gold and black. Masters of the Art may wear golden circlets. Adepts of this College may also be distinguished from those of most other Colleges by the bag or pouch they will always have on their person. This pouch contains the chalk and other material necessary for Summoning; it will be decorated with arcane symbols and may be invested with some variety of sorcerous protection.

A House of Greater Summonings will be guarded by imps and demons, as well as more ordinary wards. It is also more

likely than most other sorts of House to have "ordinary" soldiers (human, orc, etc.) as guardians. Its theater of conjuration will possess massive triangles, pentacles, etc., worked into the floor as mosaics of precious stones and metals.

THE COLLEGE OF LESSER SUMMONINGS

Houses of this College may be found anywhere; an especially preferred location is forest land. The likelihood of a House of Lesser Summonings being located in or near a given city is equal to 1% for every 750 population, less 5% for each local mana level below 8. The likelihood of a second House (or a first House if a temple associated with this College is present) is 10% of this chance.

Religious associations of this College are somewhat less common than for most other types of magic. Occasionally Adepts of Lesser Summonings are found as priests of otherwise druidic-type faiths.

The leader of a House of this College is chosen in the usual fashion, except that anyone holding Rank as a Beast Master will have a bonus percentage equal to that Rank.

Adepts of the College of Lesser Summonings wear robes similar to those of the College of Greater Summonings, but

patterned in white and black. Masters wear silver circlets. All Adepts of this College will carry purses or bags that are indistinguishable, save by an Adept; from those carried by their brethern of the College of Greater Summonings.

A House of Lesser Summonings will be physically very similar to a House of Greater Summonings except in minor details of the theater of conjuration. Its guards will be a variety of beasts, near-beasts, and undead.

THE COLLEGE OF RUNE MAGICS

Houses of this College may be found anywhere though they are somewhat more common in forested areas and less common in desert. The likelihood of a House of Rune Magics being located in or near a given city is equal to 1% for every 900 population, minus 5% for each local Mana Level below 8. The likelihood of a second House (or a first House if a temple associated with this House is present) is 5% of this chance.

This College is sometimes associated with pagan worship of the elements. Rarely will a Temple of Rune Magics be found in the city; it is a "country" sort of faith, simple and often bloody.

The leader of a House of Rune Magic is not chosen in the fashion practiced by other Colleges. Instead, a drawing lots called "throwing the runesticks" is practiced. Each

Adept wishing the Mastership must make a special runestick with the Power-rune. On the appointed day of the year, the House meets. All the Power-runesticks are simultaneously cast into a great pit (off a cliff, etc.) by their owners; one minute later, each Adept summons his Runestick. The first one to return to its owner's hand signifies him the new Master; the other sticks burst into flame. For game purposes, use the "election" rules, but the one factor considered' is the Magical Aptitude of the character; the first player to roll his MA or less on D100, highest MA going first will be leader. Note that it is harder for a player to take control of a House of Rune Magics than any other type.

Adepts of the College of Rune Magics often wear very few garments; when cloths are worn they will be green or gray-green in color, painted or embroidered with the runes appropriate to the working at hand. Of course, Runesticks or Runestaves will be carried at all times.

A House of Rune Magics will be protected by extraordinarily complex wards. Intruders in such a House are likely to vanish; the more bloodthirsty Rune-spirits could no doubt tell where they went. Architecture of such a House will be angular and forbidding, runes of all types will be worked into every wall, ceiling and floor. Gems and precious metals may be used, but the effect is invariably somber rather than gaudy. Even in a city, a House of Rune

Magics will be surrounded by trees of many types; the best material for a Runestaff or Runestick is a branch from the House's own tree.

THE COLLEGE OF SHAPING MAGICS

Houses of this College may be found anywhere; they are somewhat unlikely to be found in hidden or secret places unless the work of the Adepts demands not just privacy, but total secrecy. The likelihood of a House of Shaping Magics being located in or near a given city is equal to 1% for every 1,200 population), minus 10% for each local Mana Level below 8. The likelihood of a second House (or a first House if a temple associated with this College is present) is 5% of this chance.

Only rarely are temples built around this College of Magic. However, groups of Adepts from a House of Shaping Magics may guest for long periods of time in temples of any faith, aiding in the consecration (and investment with potent spells) of various articles. Or Adepts from temples may visit the House of the Shapers when the requisite Shapershop materials cannot be moved. The Shapers enforce a ban of peace on all who guest within their walls for this or any other reason.

Leaders of Houses of this College are chosen in the usual fashion, save that an Adept with a well-stocked shop of his own will enjoy a 10% bonus, and an Adept with a

poorly-stocked shop will suffer a 10% penalty.

Adepts of Shaping Magic wear robes of deep indigo in public. When engaged in their Rituals, they work entirely naked, or in ceremonial garments of wildly-clashing colors. Certain rituals, for instance, require the wearing of bright green and orange; others call for yellow, purple, and bright blue; still others for other combinations. The public display of shapers' garish ritual robes is always a portent of great significance. Any item of jewelry (indeed, any personal possession) of a Shaper is more than likely to have magical use and significance.

A House of Shaping Magic will be notable primarily for its workshop. This will always be a "well-stocked" shop, and its facilities will be open to any member of the House, provided his dues are paid up. These dues will be equal to twice the upkeep a given Shaper would have to pay for his own shop if he had one. Most members prefer to use their own shop (which may be located on the premises of the House) as soon as they can afford to set one up. A House of Shaping will also have an especially large number of large workrooms and small theaters for meditation and ritual.

RELIGIONS

A RELIGION IS AN ORGANIZED BODY OF BELIEF CONCERNING SPIRITUAL POWERS AND THE AFTERLIFE. Most religions also embody a philosophy of good and evil. In a DragonQuest

world, religions are likely to be intimately connected with the various magical, social, and political entities encountered by the players. Some religions also have true power, and can aid their loyal adherents in ways other than the mundane. The drive toward religion is basic to the human character; no world-builder should ignore it.

RELIGIONS MAY BE DIVIDED INTO FOUR BASIC TYPES: POWERS OF LIGHT, POWERS OF DARKNESS, PAGAN, AND PRIMITIVE. For game purposes, any sort of religion encountered by the characters can and should be placed into one of these four classes, according to the characteristics of its priests or chief worshippers. Since gods do not commonly manifest themselves to order, a religion must be judged by the behavior of its supporters.

THE WORSHIPPERS OF THE "POWERS OF LIGHT" ARE THOSE MAJOR RELIGIONS WHICH DO NOT USE MAGIC IN THEIR RITUALS. As a rule, the "Powers of Light" - these being the forces of order and growth in the universe - are somewhat opposed to magic. Worshippers of the Powers of Light are permitted to use magic in their everyday lives. However, priests or holy men of the Powers of Light are rarely Adepts, and the sorts of magic permissible to worshippers of the Light is limited to that considered "good" by that religion. As will be seen, different religions interpret "good" in different ways. In general, magic of healing, repairing, and growth is "good." Magic which injures living beings is usually "bad"; magic

requiring the injury of a living being as part of its ritual is always "bad." The magic practiced by the Entities is most strongly disfavored by the Powers of Light.

PAGAN RELIGIONS USE MAGIC IN THEIR RITUALS BUT DO NOT SACRIFICE LIVING BEINGS. Many pagan religions, by common human standards of ethics, are as "good" as any of the Powers of Light, and teach similar codes. The priests of a pagan religion will be Ranked adepts of one college of magic. More rarely, adepts of two or more colleges within the same Branch of magic may share the priesthood of a pagan religion. However, the five colleges of the Entities almost never participate in "pagan" practices; 99 times out of 100, Entity religion is "black."

THE WORSHIPPERS OF THE POWERS OF DARKNESS SACRIFICE LIVING BEINGS, INCLUDING HUMANS, IN THEIR RITUALS. The darker the religion, the more common are its blood-sacrifices, and the more likely it is that these sacrifices will be human and unwilling. Dark priests will be Ranked adepts of one college of magic or (more rarely) of two or more colleges within the same Branch. Druidic Earth Magic is always dark, as is the magic of the College of Greater Summonings and the College of Black Magics. The religions involving the other Colleges of the Entities are almost always dark, and are never light.

A PRIMITIVE RELIGION IS ONE WHOSE RITUALS REQUIRE LIVING SACRIFICES BUT DO NOT USE EFFECTIVE MAGIC. Such

religions, as the name implies, are most often found in primitive cultures. They usually involve a crude sort of sympathetic magic," or attempt at magic, but possess no true magical force, and no spiritual force except a low level of crude psychic energy attributable to the worshippers themselves. Primitive religions often become associated with the Powers of Darkness as soon as they are exposed to organized magic - either by a traveling wizard or through the accidental summoning of a demon who teaches the shamans genuine rituals in exchange for blood.

THE ORIENTATION OF A RELIGION DOES NOT WHOLLY DETERMINE ITS ETHICAL STANDARD. In general, the religions of Light tend to be "good," and those of Darkness tend toward "evil." Pagan and primitive religions may be either, though paganism tends toward good and primitivism toward evil. But these are not hard-and-fast rules, by any means.

THE POWERS OF LIGHT MAY OFTEN DISAGREE AMONG THEMSELVES AS TO WHAT CONSTITUTES "GOOD." Minor differences in doctrine can lead to major schisms between faiths that agree on every major ethical point. This (as we have seen on Earth) can lead to bloody jihads, or Holy Wars, in which many die for their respective faiths. The Light usually hates the Dark - but it can be viciously intolerant of other forms of Light as well. The GM may deal with this by building a certain amount of inter-faith jealousy into the religious systems of his world. It is quite possible for two beneficent faiths of the Light to bitterly detest each other; their priests would

argue whenever they met, and paladins of the respective faiths would slaughter each other at every opportunity.

Similarly, a religion of Light may react in any of several ways to a pagan religion. It may teach that the pagans are good folk, to be treated kindly, accepted as brothers, and counseled toward the true Way. Or it may teach that the pagans are wicked idolaters, no different from the blackest of demon-worshippers... because they are guilty of the horrible heresy of practicing magic in their temples. Or anything in between.

As a rule, all religions of the Light will combat all religions of the Dark, and vice versa. (Primitive religions are usually considered no different from the Dark by the worshippers of the Light, who are often ignorant of magic anyway.) For this reason, a priest of the Powers of Light is a favored sacrifice among some Dark religions, and an innocent virgin Light-worshipper is even better.

To totally tangle the interplay of ethics and religion, not all religions of the Dark are entirely evil. Some Druidic groups, for instance, will accept only willing sacrifices (often from among their own priesthood) and work their sacrificial rituals only for "the good of the land." Such cults will react with anger and violence if interfered with, but otherwise present no danger to anyone. And there is the strange case of the heretical Brothers of Andromalius

(described in more detail below) who practice the blackest of arts from the purest of motives.

A TEMPLE IS AN ORGANIZATION VERY SIMILAR TO A HOUSE OF MAGIC, THE DIFFERENCE BEING THAT IT SERVES A RELIGION.

Houses of Magic are wholly secular. (It is possible that a Temple might, for some reason, masquerade as a House, or vice versa.) A Temple will have a similar floorplan, practice Group Magic, etc. However, a temple will also have large public areas for worshippers (including one large public hall) and may often conduct worship services that are only partially magical or not magical at all.

A temple may serve the community in which it is located in ways both mundane and magical - or it may be a total parasite. It depends on the religion.

THE GM MAY LOCATE TEMPLES IN AND ABOUT HIS CITIES (AND OTHER AREAS) AS HE CHOOSES. The easiest way is to assign percentage chances based on the popularity of the religion in the area. If the GM determines that (for instance) Christianity is the dominant religion in an area, then every town with a population over 100 would have a priest, and every town with a population over 500 would have a church. A less prevalent religion would have a chance of having a temple in each town, based on the size of the town - for example, a moderately popular religion might have a 1% chance of a temple for each 250 population, with a chance 10% of that

probability that there would be a second temple. Very large towns will have many different kinds of temple (unless one faith has managed to become a "state religion" or has organized a successful johad against its competitors. In any large town, the more popular religions will possess a number of temples, usually catering to different levels in the social structure.

The GM should determine what religions are popular in each area when he designs the towns and cities (see xxx.x, below).

THE ADEPTS MAKING UP THE PRIESTHOOD OF A TEMPLE MUST ALL BE OF ONE BRANCH OF MAGIC, BUT NOT NECESSARILY OF ONE COLLEGE. A pagan temple, for instance, might be staffed by believers who were adepts of some (or all) of the Elementals. Such a temple would likely be one of pantheistic nature worship.

Each religion will have a characteristic College (or Colleges) of Adepts that make up its priesthood. In religions where more than one College share the priesthood, there will always be an element of internal bickering.

RELIGIOUS ORDERS MAY ALSO BE POLITICALLY ACTIVE. This

activity may take the form of interference in the mundane government (or simple control of that government)... or intrigue against other temples. In a large and cosmopolitan city, where dozens or even hundreds of faiths may be represented, the infighting among the temples may be a major factor in local affairs.

For game purposes, this simply means that characters affiliating themselves with one faith may acquire a whole new set of friends and enemies. Donation to a temple may be politically expedient in one place, and highly unwise in another. A powerful temple is a good friend and a bad enemy, even before spiritual matters are considered.

A large temple will possess at least one hall of worship, with associated offices, sleeping space, and secret passages; a hierarchy of priests; widespread support among the populace; a sizeable treasury; some store of precious and/or magical items, especially if the priests are Adepts; and a Temple Guard composed of skilled fighters and, like as not, a few Adepts in combat magic. Any or all of these may become useful "plot devices" for the GM, or tools in the hand of a clever and ambitious character.

THE GM MAY INTRODUCE RELIGIONS AS HE PLEASES, AND MAY ALSO ALLOW PLAYER-CHARACTERS TO SPECIFY (OR INVENT) THE RELIGION TO WHICH THEY WILL BELONG. A character may also choose to be athiest or agnostic. In any case, there should come times when a character is asked about his religious

beliefs, and to give the wrong answer will be hazardous.

Some typical religions suitable for inclusion:

CHRISTIANITY. A large and influential religion of the Light, Christianity is subdivided into a great many faiths. A devout Christian may be more disturbed by his disagreements with Christians of different sects than by contacts with members of wholly different religions. In general, Christian religions are combative; their priests are not afraid of martyrdom, and their paladins seek out evil to destroy it. Christian religions are often fond of pomp and display, but many of their traveling holy men are truly good and devout. Christianity and Islam are traditional foes, though their true doctrinal differences are few.

ISLAM. Another great religion of Light. Proponents of Islam are great respecters of learning and of charity to the poor. Unfortunately, Islam is another religion that tolerates little doctrinal difference. Devout Moslems will not drink alcohol or eat the flesh of certain animals.

JUDAISM. Another great faith of the Light. Its proponents have been shamefully mistreated throughout history. Judaism is unlike some other religions of the Light in that it is highly tolerant of other religions (perhaps

because it has itself suffered so much intolerance). Judaism is divided into several branches, the stricter of which observe various dietary restrictions. This is another religion that teaches great respect for learning.

BUDDHISM An extremely ancient faith, Buddhism has undergone many changes in many places. Some Buddhist sects are so highly contemplative that they can hardly be said to be religions; their "temples" are meeting-places for philosophers rather than worshippers. Other groups have introduced magic into their rituals and would thus be classed as Pagan rather than Light. Buddhism emphasizes right thinking and right action (a generally "good" morality), and discourages both carnality and asceticism. It is a tolerant religion, and (in its pure forms at least) not given to pomp or display.

HINDUISM. A pagan religion, Hinduism comprises a great number of sects; many of whose beliefs appear mutually contradictory to outsiders. The Hindus worship a pantheon of gods, chief among these being Shiva and Vishnu. Each god has his or her own temples, priests, and worshippers; typically, these worshippers believe in the entire pantheon but think their own god most important. Rarely, though, do the sects conflict. Hinduism is almost always found in conjunction with a stratified, or "caste," social system. For DragonQuest purposes, assume that Hindu priests will be Adepts of the Elementals or the Thaumaturgies. The College to which priests of a given temple belong will be one

appropriate to the god or goddess served by that temple; for instance, Ratri, the goddess of the Night, would be served by Adepts of the College of Celestial Magics. Certain Hindic offshoots practice animal or even human sacrifice. These are religions of the Dark, and should not be considered true Hinduism, even though they may share members of the pantheon.

AGNISM. An offshoot of Hinduism, this pagan faith worships Agni (originally the Hindu god of fire). Priests of Agni are of course Adepts of the College of Fire Magics, and temples of Agni are likely to be found in solar-ascpected areas. While Agnists rarely seek to convert others by the sword, their red-armored paladins will avenge any slight to the glory of Agni. Religions which leave the Agnists alone are generally left alone in return - the exception being demon-worshippers, who the Agnists righteously destroy at every opportunity.

DRUIDISM (WICCA) This pagan religion is divided into a great number of sects, some few of which are technically Dark in that they occasionally practice sacrifice. Druidism is the "old religion" of nature-worship. Its temples are outdoor arenas or hidden glades, its altars blocks of native stone. Druidic priests are most often Adepts of the College of Earth Magics, but may be members of any of the Elementals. More often than not, the highest positions of Druidic hierarchies are held by women. The chief "deity" of

Druidic religions is usually the Earth-Mother or female principle... the land personified. Druidism often appears to give way before newer and more evangelical religions, but remains in secret. In any given area there will be more followers of Wicca than you think.

MOLOCH. Also worshipped under the name of Baal, this lizardlike deity is propitiated by sacrifices of children, thrown into a flaming idol; thus, it is one of the less

sophisticated of the religions of the Dark. The priests of Moloch are members of the College of Fire Magics. Moloch's is a very political religion, often found as the power-behind-the-throne; thus, it survives and spreads in spite of its horrid practices. Moloch's temple-guards wear gilded chainmail, and its priests wear gold silk robes; temples are richly adorned. Successful crusades against Moloch can be both soul-satisfying and profitable.

DEMON-WORSHIP. There are 72 great Demons of the Seventh Plane, and each one has his temples scattered throughout the land, controlled by Adepts of the College of Greater Summonings. Some temples serve only one demon;

others are devoted to several. Demon-worshippers are as likely to intrigue or fight openly as they are to cooperate; these enmities often reflect the preferences of their demonic masters. All demon-worshipping temples are Dark by nature; many demons require human sacrifice, and all of them appreciate it when offered. All demon-worshippers are interested in power. Some seek it on the mundane plane, by riches and conquest; others shut themselves away and try to increase their learning and occult ability. None appreciate meddlers; all will try to do the Light a bad turn given any opportunity.

UPAS. The worship of the Upas tree is a typical "primitive" religion, notable mostly because it is specially wide-spread and its practices are compellingly hideous. The Upas tree is a large carnivorous plant, found in many jungle areas. Where it is found, natives are likely to treat it as a god; captives and other sacrifices are taken to the tree and thrown in. If the sacrifice is accepted (and it almost always is) the worshippers rejoice in the continued favor of their god. If the sacrifice is rejected by the tree, the terrified natives are likely to torture him to death. No magic is involved in this religion, and no perceptible benefits accrue to its practitioners. However, the trees are always well-fed.

ODIN. The worship of Father Chin and the Aesir is not a sophisticated religion; it is a pagan rite usually found in backwoods areas. Its priests are usually Adepts of the

Colleges of Air and Water Magics. Odin prizes honor, and above all things courage in battle. The traditional enemies of the Aesir are a race of giants; thus, worshippers of Odin are likely to be hostile toward any giants they encounter. Priests of the Aesir are likely to be suspicious of new religions, and may encourage their berserker followers to loot and destroy temples of competing faiths.

THE BROTHERHOOD OF ANDROMALIUS. This paradoxical cult takes its name from the demonic Earl who - though evil - loves justice. The Brothers are, for the most part, Adepts of the College of Creator Summonings. Their somewhat tangled theology holds that the Powers of Light are right in all things and are owed service. They therefore believe that magic is evil. However, the Brothers reason, magic can be very useful and can serve the good of men... and they therefore devote themselves to the summoning of demons in order to do good works. When a human sacrifice is required, the Brothers usually break into a jail for a murderer (though sometimes they will kidnap a priest of another Dark faith). Many powerful mages are numbered among the Adepts of this faith (the Brotherhood is unusual in that it has many "priests" and very few "followers." The Brothers live ascetic lives and fully expect their souls to burn in Hell for their own sins of demon-summoning, necromancy, et cetera... but they consider it their privilege to sacrifice their souls to aid their fellow men. In fact, many great things have been accomplished by the Brothers, and much evil destroyed. Whether their heretical philosophy is itself "good" or "

evil" is left to the GM to determine, but an encounter with a Brother of Andromalius can be interesting. The players must ask, as others have: "They may be mad... but are they evil?"

APSHAI. This "Insect God" is often represented as a huge praying mantis. His priests are Adepts of the Thaumaturgies. In particular, many are members of the College of Illusions; thus, the trespasser in one of Apshai's temples has no way to be sure whether the giant insects he encounters are real or illusionary. As a rule, the priests of Apshai are more interested in wealth than in the spiritual wellbeing of their followers. However, when swarms of insects threaten crops, Apshai is often invoked (usually with success) to dispel them.

THE ALL-SEER. Priests of this faith are Adepts of the College of the Mind. It espouses a stern ethic: namely, that all evil that men do is seen by an omnipresent god, who returns evil for evil in full measure. Priests of the All-Seer are a stern and humorless lot; most are sincere in their faith and ascetic. They are usually disliked by priests of other, more flamboyant cults, whose pomp looks remarkably worldly beside the plain robes of the Servants of the All-Seer. The Servants themselves are tolerant of all faiths; they believe in no other gods, but do not feel that such beliefs are evil in themselves. Thus, they approve of ethically "good" religions, of whatever stripe. Their creed, in a nutshell: "As you do unto others, so it will be done

unto you."

Other religions may be developed as needed. When the GM (or a player) invents a new religion or adapts an existing one to DragonQuest, the following questions should be answered:

Type. Is the religion definable as Light, Dark, pagan, or primitive? This will influence, if not absolutely determine, all further decisions about its nature.

College If the religion is pagan or Dark, its priests will be Adepts. What College or Colleges do they belong to?

Beliefs What god or gods does this religion serve? What are its ethical standards... how does it define "good" and "evil"? Does it have a "purpose"?

Customs. Does this religion build great, rich temples, or simple chapels? Does it aggressively seek new worshippers? Are its members required to perform any specific acts, or to refrain from any specific practices?

Relations with government. A religion may be the State faith, mandated to all; or it may be proscribed, and its rites illegal. Or, like most religions, it may be neither. In an area where several religions are permitted, one or more are likely to wield political power, either because of great wealth or because a few of their members are both

devout and politically important.

Relations with other religions. Is this religion tolerant of other faiths... or under the heel of an intolerant competitor? Does it have any particular "foes"? Does it actively engage in jihads, or try in other fashions to convert believers in other gods?

Location. Is this a widely-spread faith, or is it (like many pagan religions) found only in a single country?

Effectiveness. How effective is it - that is, what benefits does a devout worshipper gain? See section xxx.x, below.

GMs in need of more information on religions may look to a variety of sources. The simplest solution is to visit a library for information on the various pantheons that Earth has developed. Various fantasy heroes have had interesting religions in the background; the stories of Conan, of Fafhrd and the Mouser, and of Elric of Melnibone all present interesting possibilities. The works of H. P. Lovecraft, L. Sprague de Camp, and H. Beam Piper also offer gods and/or religions suitable for game adaptation.

A PLAYER MAY TAKE THE PART OF A "PALADIN" - A FIGHTING-MAN IN THE SERVICE OF HIS FAITH - FOR ANY NON-PACIFISTIC RELIGION. Taking the part of a paladin has no automatic

benefits, though it will make it easier for a character to behave devoutly - see below. A paladin is one who professes his faith and battles for it at all times; thus, he will be well received by his co-religionists, and feared by most others. Depending on the nature of the faith he serves, a paladin may be either good or evil.

The role of a paladin places a number of constraints on a player; he must aid any priest, and to a lesser extent any member, of his religion. But because it is somewhat constrained, it offers an excellent opportunity for detailed role-playing (and for a great deal of combat). Thus, it is often possible to progress farther as a paladin than as an ordinary mage or fighting man; furthermore, a glorious death is almost assured.

TEMPLE HIERARCHIES

ANY TEMPLE WILL BE GOVERNED BY A HIERARCHY OF PRIESTS; THE FORM OF THE HIERARCHY WILL BE DETERMINED BY THE GM. Typically, a "high priest" (though his title may be different) will be in charge; a large temple may be governed through a chain of lesser priests, but a small temple may have only one leader and a half-dozen priestly Adepts and lay brothers.

PRIESTS ARE NOT NECESSARILY ADEPTS. Usually, however, the ruling priests of any temple will be experienced and powerful Adepts. A temple may have "lay

priests" who know no magic at all, but lead worship services and perform other tasks.

A CHARACTER WHO JOINS A TEMPLE AS A PRIEST MAY EVENTUALLY RISE IN RANK. It is suggested that GMs adopt a modification of the system whereby guildmasters and Masters of magical Houses are selected. This system should be different for each temple; therefore, details will not be given. However, bonuses should be given for devoutness, for length of service, and (in a less sincere temple) for cash contributions, as well as skill in magic. A character should probably serve a minimum of five years before he has any chance of ruling a temple.

CERTAIN RELIGIONS MAY BE "EFFECTIVE," IN THAT THEY CONFER BENEFITS UPON THEIR DEVOUT WORSHIPPERS. It is suggested that the GM make a mechanical determination as to the effectiveness of each religion; if it meets the standards below, it is effective. However, GMs are free to decree that only one religion is effective in their world, or that one religion is far more effective than others. Players need not be informed of which is the "true" religion.

A RELIGION ONLY BENEFITS DEVOUT WORSHIPPERS; THE GM

DETERMINES WHICH CHARACTERS ARE TO BE CONSIDERED "DEVOUT."

The players must inform the GM as to which (if any) religion each player-character belongs. The GM will make his own decision as to which characters are truly "devout" and thus eligible for any benefits as described below. To be considered devout, a character must:

(a) conform fully to the ethical standards of the religion. It is not enough to avoid doing "evil" (by whatever standards that faith sets); the character must actively seek to do good. Good intentions are most important, but actual good works are desirable. Christians should be charitable, Jews should respect learned men, Apshaites should protect insects (within reason), and Druids should guard trees and beasts.

(b) perform any required rituals as necessary, and avoid anything forbidden to members of the faith. For instance, a Moslem character could not be considered devout unless he prayed in the direction of Mecca at least once per day and avoided any use of alcohol. A Catholic Christian should attend confession whenever feasible, at a minimum. A votary of Agni should never omit a genuflection before a flame, and so on.

(c) cleave to that faith and no others. Even in a case where a religion is tolerant of other temples, a devout member of that religion will worship in no other way.

Note that it may not be necessary to profess one's faith in order to be devout. In the case of a proselytizing temple, public avowal of faith (and attempts to convert others) may be necessary by dogma. In most other cases the GM should allow a character to be devout, even if he worships secretly - as long as he does so properly and consistently.

A player who wishes his character to be considered devout should role-play fully... he should watch for every chance to perform an act of religious significance, and should bring every such act to the attention of the GM. The GM, in his turn, should place opportunities for "proper" actions in the path of the players; some proper actions should carry penalties. (It can be dangerous to pray toward Mecca when in the midst of demon-worshippers.) Likewise, the GM should be alert for breaks in character, when the player takes the easy way out of a situation rather than properly role-playing his "devout" personality. The GM is the final determinant of which characters receive any bonus for devout behavior.

IT IS DIFFICULT TO GAIN DEVOUT STATUS, BUT EASY TO LOSE IT. A single major wrong action, or three minor slips within a period of a week, should cost a character his "devout" status. Expiation should vary with the severity of

the error. Expiation should be easier in a religion which provides for confession and penance (i.e., Catholicism) than in one that does not (i.e., Calvinism). Cash donations to temples are useful in maintaining devout status. However, to regain devout status, no gift will be significant unless it greatly reduces the giver's standard of living. 90% of all a character's wealth is a good rule of thumb. A gift that the character seems to begrudge is no gift. A grudging or insincere worshipper can be an amusing role to play, but such a one gains no spiritual aid; that is reserved for the true believer.

A PLAYER SHOULD NOT BE TOLD WHETHER THE GM CONSIDERS HIS CHARACTER TO BE "DEVOUT." The ways of the gods are mysterious; the secret hearts of men are known only to themselves; and the GM does as he pleases. Players will be much more convincing in the roles of humble servants of the gods when they are never sure that they've been "good enough." The rare exception - the character who benefits from an obvious divine intervention - is a candidate for sainthood, and the GM may even consider removing such a character from the game (or turning him into an NPC and giving him a temple) unless the player can adapt to the burden of playing a saint.

A DEVOUT WORSHIPPER OF THE POWERS OF LIGHT MAY BE GIVEN A VERY SMALL, CONTINUING BENEFIT IN ALL HIS DEALINGS. This may take any or all of the following forms:

(a) A presentiment of danger when life-threatening

hazard is near. This should never be detailed; the GM should just tell the player that his character is getting a bad feeling about something.

(b) A small die-roll modification when mundane abilities are used or encounter chances checked. This should not be great - perhaps only 2% total - but it should take place on each die roll the devout character makes except those for his attempted practice of magic. Effectively, a devout worshipper of Light has slightly better luck than the average.

(c) A 5% better chance to avoid illness or infection under any circumstances, and a 5% better chance to recover from any sort of illness. Traditionally, healing has been a virtue of Light. A true servant of Light is less likely to die from something as essentially meaningless as disease.

A DEVOUT SERVANT OF LIGHT MAY PRAY FOR MIRACULOUS ASSISTANCE WHEN IN DIRE NEED. Prayer in any but the most dire circumstances will not be answered in any way, and may in fact lose a character his "devout" status. However, a prayer in true need has from 1 to 10% chance (GM's choice, depending on his liking for miracles) of producing some sort of intervention. When intervention does occur, the GM should make a second roll. On a roll of 01-99, the intervention must be of a natural sort, such that the players will feel

it might have happened anyway. A lucky sword-stroke will kill the dragon; a wizard you met on the road three days ago will reappear and drive off your foes with an illusion; a chance-found bottle will prove to contain healing potion and the like. On a roll of 00, though, the divine nature of the intervention should be clear. In such a case, the GM's imagination is the only limit.

THE BENEFITS GAINED BY A DEVOUT WORSHIPPER OF THE LIGHT ARE NOT DEPENDENT ON PLACE. The Powers of Light reach everywhere. No matter where a character is, he is in touch with the Light if he so desires.

A DEVOUT WORSHIPPER IN A PAGAN FAITH MAY RECEIVE CERTAIN BENEFITS IN AN AREA WHERE HIS RELIGION IS STRONG. The spiritual power, or mana, associated with a pagan religion is a function of the number of people who believe in that religion. The more believers there are in the neighborhood, the stronger that religion is. These benefits are entirely dependent on the nature of the religion, as determined by the GM. For instance, a devout worshiper of the Insect God should rarely (if ever) be troubled by insects when in an area where his faith is powerful. GMs should be creative in assigning possible benefits of the various pagan faiths. Players should be encouraged to research their faiths and to make suggestions; this will help their role fulfillment.

Power of a faith is determined on the basis of the percentage of the people in an area who subscribe to the religion, rather than the number. Druidism may be very potent in a sparsely-settled land, if almost all the people are believers. Yet three times as many believers, in a great city, would make for less actual effectiveness. For general purposes, set the chance of benefit equal to the percentage of believers in the immediate area - i.e., if 60% of the people in the city worship Apshai, the devout believer has an automatic 60% chance each day of being untroubled by wandering giant spiders. If the devout believer is making a specific prayer for help in an appropriate area, double this chance for small blessings. A devotee of Apshai should never have fleas in his bedroll, if he bothers to pray them away. But use only the base percentage for non-trivial requests, and halve it for important ones.

A prayer that giant spiders stay away is more likely to be granted before one heads into the hills than after three of them walk into the clearing where you're resting. As always, prayers should be answered in a way that does not make it obvious that that is what has happened.

A DEVOUT SERVANT OF A PAGAN FAITH MAY PRAY FOR MIRACULOUS ASSISTANCE WHEN IN DIRE NEED. This is treated as in section xxx.x above, except that prayer in less-than-desperate straits carries no penalty, and the base chance

for assistance is 10% of the local populace of your faith. If fewer than 10% of the locals subscribe to your faith, there is no hope of miraculous assistance. If miraculous assistance does occur, there is a 3% chance that its divine nature will be obvious - often in the form of a direct appearance of the god or one of his servants.

PRIMITIVE RELIGIONS ARE NEVER "EFFECTIVE." A devout member of a primitive religion is simply a devout practitioner of superstition; he gains no benefit of any kind. Therefore, the devoutness, or lack thereof, of a member of a primitive religion is not important.

DARK RELIGIONS, WITH THE EXCEPTION OF THOSE BASED ON THE COLLEGES OF BLACK MAGICS AND -GREATER SUMMONINGS ARE TREATED LIKE PAGAN RELIGIONS. They. act to focus mana in such a way that events may be bent to the benefit of the devout worshipper. As a rule, dark religions will benefit their worshippers primarily in evil ways - i.e., the benefits of worship of Moloch come primarily amassing wealth and in slaughter.

RELIGIONS BASED ON THE COLLEGE OF BLACK MAGICS WILL REQUIRE NO "DEVOUT" BEHAVIOR. A worshipper in such a religion has sold his soul (or at least mortgaged it) to the powers of evil. In return, the worshipper receives certain benefits. One of these is the "Call Master" spell (G-14 of that College), by which an Adept may request the attention of a representative of those Powers. In effect. an Adept of

Black Magic already has an excellent chance .of miraculous assistance on demand.

A DEVOUT WORSHIPPER OF A DEMON, IN A RELIGION BASED ON THE COLLEGE OF GREATER SUMMONINGS, MAY ATTEMPT TO CALL UPON THAT DEMON WITHOUT MAGICAL PREPARATION IN A TIME OF DIRE NEED. If the need is anything but the most extreme the demon has only a 1% chance of appearing; if he does appear, he will rend the summoner's body asunder and bear his soul back to the seventh plane for leisurely torture.

If in the GM's opinion the request for help is legitimate - i.e., the worshipper is in a situation in which his death is certain if he is unaided - the demon may appear and help the supplicant. The chance is equal to the percentage of worshippers of that demon in the area, divided by 20. Thus, if 60% of those in the area worship the demon (or demons in general) the chance is 3%. However, this chance is never less than 1% for a truly devout demon-worshipper.

If the demon appears, he will do whatever is in his power to aid his worshipper, until the immediate danger is past or the demon is "killed" (or the supplicant dies). Following that, the demon will always demand some enormous service or tribute. Failure to comply will mean the death of the supplicant's body and the torture of his soul. In any

case, the demon is likely to change or mark the supplicant in some way. - increasing his strength but dropping his physical beauty to the minimum, for example.

GROUP MAGIC

MAGIC THAT IS PERFORMED BY TWO OR MORE ADEPTS IN COOPERATION IS TERMED "GROUP MAGIC." Certain types of magic may only be performed by groups, and others are more likely to succeed if performed in this fashion. Group magic is commonly performed by magical Houses and by Temples of pagan and dark religions.

TALENT MAGIC MAY NOT BE PERFORMED IN A GROUP. The application of talent magic is an instantaneous and in some ways an instinctive process. It is not suited for cooperation between Adepts.

SPELL MAGIC MAY BE PERFORMED IN A GROUP. Spell magic performed in this fashion will require one Caster and from one to five Assistants (see below). The time required to cast a spell increases to five minutes if it is cast in a group. Chances of success are increased as follows:

If there is one assistant: 10%

If there are two assistants: 15%

If there are three to five assistants: 2% additional
for each after the second.

3 RITUAL MAGIC MAY BE PERFORMED IN A GROUP. Rituals performed in this fashion will require one Caster ^{and} one to ten Assistants. There may also be any number of Spectators (see below). The length of time required to complete any ritual in a group is 25% longer than it would take one Adept working alone. Chances of success are increased as follows:

If there is one assistant: 10%

If there are two assistants: 15%

If there are 3 to 5 assistants: 2% additional for each after the second

If there are 6 to 10 assistants: 1% additional for each after the fifth

If there are spectators: 1% additional for each ten spectators (round down). Maximum of 10% bonus.

Thus, the maximum amount to be added to the chance of success by performing a ritual in this fashion would be 36%: 26% for the use of ten assistants, and 10% for the use of 100 or more spectators.

CERTAIN SORTS OF MAGIC, TERMED GROUP RITUALS, MAY ONLY BE PERFORMED BY A NUMBER OF ADEPTS WORKING IN CONCERT. These spells are listed and described at the end of this section.

Though they may be performed by any qualified group of Adepts, they are usually the province of temples, Houses of magic, or experienced covens. Typically, a Group Spell has only a low to moderate Base Chance even when several adepts participate, and exacts a high cost in Fatigue.

AN ASSISTANT IS AN ADEPT WHO ASSISTS IN THE PRACTICE OF GROUP MAGIC BY PERFORMING PART OF THE RITUAL. From one to five assistants may be used to cast a Spell; from one to five assistants may be used

THE "CASTER" IS THE ADEPT WHO LEADS THE GROUP IN ANY PRACTICE OF GROUP MAGIC. The caster is the one who actually performs the spell, receives the listed number of experience points for its successful completion, and risks the backfire results if the spell is unsuccessful.

work on experience points

THE RANK AND ABILITIES OF THE CASTER ARE THE ONLY ONES TO BE CONSIDERED WHEN COMPUTING THE SUCCESS OF GROUP MAGIC. Calculate the modifications to the Base Chance for the spell's success as though the Caster were working alone; then add the modifications for his assistants and/or spectators. As long as the assistants and/or spectators meet the minimum qualifications listed below, the level of their ability does

not affect the percentage chance of the spell's success.

THE SAME LIMITATIONS APPLY TO THE CASTER DURING GROUP MAGIC THAT WOULD APPLY DURING THE PRACTICE OF OTHER MAGIC. He may not be in contact with cold iron unless it has been neutralized. He must have the freedom to make all necessary gestures and sounds. He must know the spell, and must have all necessary equipment as described under the listing for that spell. His concentration must not be broken. If the Caster's concentration is broken during the practice of any group magic, the spell or ritual must be started over. However, the atmosphere of Group Magic aids concentration. When an event occurs which the GM feels might have broken the Caster's concentration, D100 is rolled. A number less than or equal to five times the character's willpower indicates that he did not break concentration and may continue with the spell or ritual.

ANY CLEANSING OR OTHER SPECIAL PREPARATIONS REQUIRED FOR A CERTAIN SPELL OR RITUAL MUST BE CARRIED OUT NORMALLY BY THE CASTER BEFORE THE PRACTICE OF GROUP MAGIC. There is no difference in the required procedures or their result.

SPECIAL MAGICAL PREPARATIONS (SECTION 32) MAY BE MADE BY THE CASTER AND WILL AFFECT THE CHANCES OF SUCCESS IN THE NORMAL FASHION. The Caster may perform Ritual Spell Preparation as per 32.1 with the usual results. However, Ritual Spell Preparation by his assistants and/or spectators is unnecessary and has no effect.

The Caster may perform Ritual Purification as per 32.2, with the usual effects. Again, Ritual Purification by assistants and/or spectators is unnecessary and has no effect. But note that where some type of Cleansing is necessary to performance of a spell or ritual, Assistants must be Cleansed - see below.

Group Magic may be used to store the power of a spell in an object by an Investment Ritual, as per 32.3. Treat this Group Magic as a spell-working rather than a ritual-working in that only five assistants may be employed. Double the time required.

GROUP MAGIC MAY BE USED FOR THE CASTING OF A WARD. Treat this Group Magic as a ritual; both assistants and spectators may be employed. The time required to prepare for the setting of the Ward is doubled if it is performed as Group Magic.

AN ASSISTANT IS AN ADEPT WHO ASSISTS IN THE PRACTICE OF GROUP MAGIC BY PERFORMING PART OF THE RITUAL. From one to five assistants may be used to cast a Spell; from one to ten assistants may be used to perform a Ritual. "Assistant" is a function rather than a title. Any qualified adept may serve as an assistant, and it would be quite possible for an adept to serve as spectator, assistant, and Caster at three successive performances of the same ritual. As a rule, the Caster will be that adept who would have the best chance of performing the spell or ritual single-handed, and the assistants will be the most experienced adepts present who care to participate. However, this varies with the situation and the customs of the temple or House performing the group magic.

EACH ASSISTANT IN THE CASTING OF A SPELL MUST KNOW THAT SPELL AT A RANK OF AT LEAST 1. The same applies to a Ritual. An Adept cannot effectively participate in any spell or ritual with which he is not familiar.

EACH ASSISTANT IN THE PERFORMANCE OF GROUP MAGIC WILL RECEIVE EXPERIENCE AT THE SUCCESSFUL COMPLETION OF THE SPELL OR RITUAL. Each assistant will gain experience points equal to 20% of the points gained by the Caster. Should the

caster loses a Rank in the spell due to backfire results, each Assistant must immediately roll his Magical Aptitude or less on 2D10. A failed roll indicates that the Assistant also loses one Rank in the spell.

ASSISTANTS IN THE PERFORMANCE OF GROUP MAGIC DO NOT REQUIRE ANY SPECIAL EQUIPMENT, EVEN THOUGH SUCH EQUIPMENT MAY BE NEEDED BY THE CASTER. [For instance, assistants at a ritual of the College of Rune Magics would not require any Runesticks or Runewands, though they would be likely to carry them for ceremonial purposes.] Assistants at a Greater Summoning would not require Shields, ~~et cetera.~~ *for instance.*

ASSISTANTS IN THE PERFORMANCE OF GROUP MAGIC ARE BOUND BY THE SAME LIMITATIONS THAT CASTERS OF SPELLS NORMALLY ARE. All must be free to move about normally. None may be in contact with cold iron unless it has been neutralized. All must concentrate on the spell or ritual being attempted.

IT IS DANGEROUS (BUT NOT FATAL) TO THE PERFORMANCE OF GROUP MAGIC TO HAVE THE CONCENTRATION OF AN ASSISTANT BROKEN. Determine whether the concentration of each affected Assistant is broken, as per the method given above in (xx.x),

if any potentially distracting interruption takes place. If the concentration of one or more assistants is broken, though, the spell or ritual is not necessarily ruined. For each assistant distracted, the Caster must successfully roll his magical aptitude or less on ^{change} 2D10. (Thus, if three assistants were distracted, three separate rolls would be needed.) If all rolls are made successfully, the working may proceed; however, the distracted assistants must drop out, receiving no experience points, and the Caster does not get the percentage addition to Base Chance for their help. If any of these rolls is failed, the distraction of the assistant has broken the Caster's concentration, and the spell or ritual must start over.

EACH ASSISTANT LOSES HALF AS MUCH FATIGUE AS DOES THE CASTER DURING THE COURSE OF A SPELL OR RITUAL; FRACTIONS ARE ROUNDED UP. Thus, if a Caster expends either 1 or 2 Fatigue points, each Assistant would lose 1 Fatigue point.

If an assistant is killed or rendered unconscious during the working of Group Magic, the effect on the Caster and the spell is the same as if that assistant had merely been distracted. Note, though, that there will be an additional effect on life- or death-aspected mages.

The death of an assistant, if noisy or messy, will also require a concentration roll for each of the other assistants. However, a quiet collapse will not risk a break in concentration.

EACH ASSISTANT LOSES HALF AS MUCH FATIGUE AS DOES THE CASTER DURING THE COURSE OF A SPELL OR RITUAL; FRACTIONS ARE ROUNDED UP. Thus, if a Caster expends either 1 or 2 Fatigue points, each Assistant would lose 1 Fatigue point. Assisting in Group Magic becomes correspondingly harder or easier in low-mana or high-mana areas; assisting in certain rituals such as the production of major magical items can be very draining.

EACH ASSISTANT MUST BE PHYSICALLY PRESENT DURING THE WORKING OF A GROUP SPELL OR RITUAL. Normally each will be within touching range of the Caster; under no circumstance will any assistant be more than a few feet from the Caster. During spells or short rituals they will stand; during long rituals, they may be seated, standing at critical moments.

AN ADEPT WHO ALREADY KNOWS A SPELL OR RITUAL AND IS STUDYING IT TO INCREASE HIS RANK WILL BENEFIT GREATLY FROM SERVING AS AN ASSISTANT. If the Spell or Ritual is successfully completed, the experience of assisting in its performance will count as three days of study (for a Spell) or three weeks of study (for a Ritual) toward a higher Rank in that spell or ritual. However, this may only be done once per day (for a Spell) or twice per week (for a Ritual).

A SPECTATOR IS ANY INDIVIDUAL WHO ATTENDS A WORKING OF GROUP MAGIC IN ORDER TO PROVIDE PSYCHIC SUPPORT. A spectator does not have to know the spell or ritual being used, or even be an Adept at all. However, it is necessary that each spectator be fully in accord with the aims of a ritual. Should any spectator be consciously or unconsciously opposed to the magic being worked, two must be subtracted from the net total of spectators for the purpose of computing the percentage bonus. Example: 14 spectators are present; one is opposed. The net effect is as though 12 spectators were present. If more than half of the spectators are opposed to the purpose of a spell or ritual, they will produce a new subtraction. If 35 of a total 50 spectators at a ritual were opposed to it, there would be a net "negative 20" spectators, giving a -2 to the base chance of casting a spell. While the maximum bonus allowed for spectators is 10%, a penalty for hostile spectators can be of any size.

THE VICTIM OF A MAGICAL WORKING (IF PRESENT), AND/OR A HUMAN SACRIFICE (WILLING OR UNWILLING) IS NOT CONSIDERED A SPECTATOR. Any psychic opposition they may put up is subsumed in attempts to Resist the spell (or to dodge the sacrificial blade).

EACH SPECTATOR AT A PERFORMANCE OF GROUP MAGIC WILL RECEIVE EXPERIENCE AT THE SUCCESSFUL COMPLETION OF THE SPELL OR RITUAL. Each spectator will gain experience points equal to 5% of the points gained by the Caster. Should the Caster, lose a Rank in the spell due to backfire results, no Spectators will gain experience or learning benefits (see below) from that spell.

AN ADEPT WHO ALREADY KNOWS A SPELL OR RITUAL AND IS STUDYING IT TO INCREASE HIS RANK WILL BENEFIT FROM SERVING AS A SPECTATOR. IF the Spell or Ritual is successfully completed, the experience of watching it performed will count as one day of study (for a Spell) or one week of study (for a Ritual) toward a higher Rank in that spell or ritual. This may only be done once per day (for a Spell) or twice per week (for a Ritual).

SPECTATORS AT A PERFORMANCE OF GROUP MAGIC DO NOT REQUIRE ANY SPECIAL EQUIPMENT. Even if the Caster needs some special item of magical equipment, the Spectators will not.

SPECTATORS AT A PERFORMANCE OF GROUP MAGIC ARE BOUND BY THE SAME LIMITATIONS THAT CASTERS OF SPELLS NORMALLY ARE. All must be free to move about normally. None may be in contact with cold iron unless it has been neutralized. All must concentrate on the spell or ritual being attempted.

SHOULD THE CONCENTRATION OF A SPECTATOR BE BROKEN,
THERE WILL BE NO EFFECT ON THE WORKING OF GROUP MAGIC.
The role of the spectators is one of passive support.
There is no need to determine Should some untoward event
take place, there is no need to determine whether each
spectator's concentration has been broken! If the Caster
and his assistants are able to continue with it, the
assistants will be able to refocus their attention. However,
any spectator that leaves during the working (as, for instance,
to pursue an intruder who had loosed an arrow at the Caster)
they would not count toward the percentage bonus for
spectators.

If a spectator is killed or rendered unconscious,
he does not count toward during the working of a ritual or
spell, he would not count toward the percentage bonus for
spectators. Should he be killed or injured in a noisy fashion,
the Caster and his assistants will have to roll to see whether
their concentration has been broken. However, a quiet
collapse will not distract them significantly. Note again
that any death while the spell or ritual is being
worked may affect the chance of success for a life- or death-
aspected mage.

SPECTATORS AT A PERFORMANCE OF GROUP MAGIC WILL NORMALLY SUFFER NO LOSS OF FATIGUE. If the working is a very tiring one, producing a loss of five or more fatigue points in the Caster, each spectator will suffer loss of one point of Fatigue for each full five points lost by the Caster. It is not likely that spectators will be fatigued except by massive undertakings or backlashed spells.

EACH SPECTATOR MUST BE PHYSICALLY PRESENT DURING THE WORKING OF A GROUP SPELL OR RITUAL. To be numbered among the effective spectators, an individual must be within sixty feet of the Caster. Therefore, each Temple that uses magic, and each sorcerous House, will provide itself with a small amphitheatre in which Group Magic may be performed. It is possible (and in some places common) to practice Group Magic in huge outdoor arenas before thousands of watchers, but only those within sixty feet, and never more than enough to provide a 10% bonus, are numbered as "spectators" for purposes of the working.

It is quite possible that some spectators would be concealed from others, and even from the Caster and assistants. A spectator does not have to be known to the Caster to affect a working (though an Assistant must be).

THE CHIEF ADVANTAGE OF GROUP MAGIC IS THAT IT IS MORE EFFECTIVE THAN MAGIC PERFORMED WITHOUT ASSISTANCE. As described above, a working done as Group Magic may attain up to a 36% better chance of functioning than the same spell or ritual carried out by a single Adept. It also provides an opportunity for Adepts to practice their new learning "in the field," since a session as Assistant or even Spectator is worth considerably more time in ordinary study.

ANOTHER IMPORTANT ADVANTAGE OF GROUP MAGIC IS THAT IT IS VERY DIFFICULT TO RESIST, EITHER ACTIVELY OR PASSIVELY, WHEN PERFORMED IN THE PRESENCE OF THE VICTIM. When Group Magic is performed in the presence of the individual it is intended to affect - as, for instance, when the victim is tied up on the ceremonial dais - then all the percentage bonuses given in section xxx.x above are subtracted from the victim's chance of resisting. Example: a working done with three assistants would have a 17% better chance of success. If the subject was present at that working, his chances of resisting either actively or passively would be reduced by that same 17%. The ritual nature of group magic provides a great deal of psychic "leverage" when the subject is physically present.

THE MOST IMPORTANT DISADVANTAGE OF GROUP MAGIC IS ITS SENSITIVITY TO DISRUPTION. Since Group Magic is often held in a public place, it is susceptible to spying and even attack. The more people involved in an attempt at Group Magic, the less feasible it will be for the Adepts to maintain a secret and secure atmosphere.

GMs may bring this into play by insuring that players, through rumors or other means, are informed of planned Group Magics being conducted in their area. Similarly, should the players wish to attempt a group working of some type, the GM should assign it a good chance of being found out by any hostile forces in the area - that chance increasing with the number of Assistants and Spectators involved.

In areas where several different Black or Pagan religions compete, it is customary - almost traditional - for one group to attempt to disturb the workings of another. These attacks may be overt, via a crowd of hired bullies; subtle (perhaps the summoning of a drenching rainstorm to drive spectators away from an outdoor ceremony and distract the Adepts); or covert (some secret magical attack made on the Caster's person during the working of the spell or ritual).

A SECOND DISADVANTAGE OF GROUP MAGIC IS THE DIFFICULTY OF KEEPING A PUBLICLY-PERFORMED SPELL OR RITUAL OUT OF THE HANDS OF OTHERS. The magical knowledge of a College is its most prized possession. The deeper and more difficult a spell or ritual is, the less inclined the Masters of a College will be to work it in the presence of spectators other than full members of that College. Even so, there is the ever-present possibility of spies intending, not to disrupt the spell, but to see it to its completion and learn it without proper authorization and controlled training.

A THIRD DISADVANTAGE OF GROUP MAGIC IS THE INCREASED AMOUNT OF TIME REQUIRED TO PERFORM ANY GROUP WORKING. It takes five minutes (instead of one) to cast any Spell as Group Magic. It takes 25% longer to perform Ritual Magic as a group working. It takes twice as long to perform any Investment Ritual when Adepts are working in a group. This increased time is due to the difficulty of coordinating group actions, and is part of the "price" paid for the increased effectiveness of Group Magic.

A TYPICAL WORKING OF RITUAL MAGIC IN A GROUP WILL BE HIGHLY ORGANIZED AND CEREMONIAL. The site may be outdoor (a teater carved out of a hillside) or indoor (a large hall within a Temple or House. In either case, there will be a large central stage where the Caster and his assistants stand. It will contain chairs (or thrones or cushions) in which they may rest, a dais or altar, and other magical paraphernalia (such as braziers of incense and racks of equipment). Around the stage will be circles of seats for spectators. An indoor theater may contain a curtained alcove or other area from which VIPs may watch the proceedings without being seen. Another common feature (especially in Temples and Houses devoted to the blacker arts) is a magical pentagram, permanently inlaid into the floor as a jeweled mosaic.

Group performance of ritual magic is a highly choreographed and impressive spectacle. The Caster will chant, make magical gestures, and use whatever equipment (wands, sticks, shield, etc.) may be required. Standing about him, his assistants will reinforce his chanting at key points. They may also carry censers of powerful essences, scented candles, or small musical instruments with which to accompany the chanting. The spectators' part depends on the particular

ritual being undertaken. Sometimes they may remain completely silent throughout the workings. Other rituals may require all spectators to hold certain objects or to dress certain ways, to join in singing or chanting at certain points, or to join in simple gestures. Requirements of spectators are never complex and are keyed to the Caster's actions, so that a ritual cannot be upset by a spectator's error.

Around the area there are likely to be other Adepts, as well as non-Adept hirelings, to deal with any untoward occurrences. The Adepts guard against sorcerous attack, and will stand ready during complicated rituals to perform a healing spell during the ritual itself to reinforce a weakened Caster. The hirelings will be fighter-types, scattered through the spectators and posted in a ring around the theater, in order to repel spies or gross physical attacks. If the ritual is being conducted by a popular temple, these hirelings may be augmented by large numbers of the temple's worshippers, making an unauthorized approach very difficult.

Group practice of Spell Magic is comparatively quick and informal. It may take place in a temple, House, or just some Adept's home, in which case it will occur in a miniature

version of the Ritual theater described above. Most small "covens" of black or Pagan worship operate in this way. Since a group spell-working takes only five minutes, though, much less security is necessary.

Spell magic performed in groups on an adventure may be extremely informal. All that is necessary is to pick a Caster and assistants (usually all available Adepts, though one may be left free in case of intrusion), note the time, and start. The working of Group Magic requires that words be spoken aloud. . . not whispered, but intoned in at least a conversational voice. so a spell done in a group may attract unwelcome attention before its completion.

GROUP RITUALS

CERTAIN RITUALS, TERMED "GROUP RITUALS," MAY ONLY BE CONDUCTED BY GROUP MAGIC. A single Adept, working alone, cannot perform these rituals. The number of Adepts required to perform a Group Ritual varies with the ritual and is shown as part of the listing for that ritual.

EACH OF THE ADEPTS REQUIRED TO PERFORM A GROUP RITUAL IS A "CASTER" FOR THAT RITUAL. The chances of the ritual's success are calculated as though it were being performed by the Caster with the lowest individual chance of success.

ALL GROUP RITUALS ARE CONSIDERED SPECIAL KNOWLEDGE RITUALS OF THE COLLEGE TO WHICH THEY BELONG. This affects their status as regards learning, counterspells, et cetera.

ASSISTANTS AND SPECTATORS MAY BE PRESENT AT ANY CASTING OF A GROUP RITUAL. These assistants and spectators will increase the chances of the ritual's success as described in section xx.x. They receive all the same experience bonuses, fatigue costs, etc., described above for the practice of group magic in general. As for other group magic, Assistants must know the ritual involved; Spectators need not know it.

EACH CASTER OF A GROUP RITUAL GAINS EXPERIENCE ACCORDING TO THE EXPERIENCE MULTIPLE GIVEN FOR THAT RITUAL. This is calculated just as though the ritual were any other kind.

EACH CASTER OF A GROUP RITUAL BENEFITS FROM THE PRACTICE IN THAT RITUAL IF IT IS ONE HE IS CURRENTLY STUDYING. An adept who participates as a Caster in a Group Ritual has gained the equivalent of three weeks of study for that Ritual. He may only gain this extra benefit once every two weeks.

FATIGUE COSTS FOR MOST GROUP RITUALS ARE HIGH. In those cases where the Fatigue Cost is different from the normal cost for a ritual, it is given. This is the cost assessed each caster. Assistants suffer half this fatigue cost, rounded up. Spectators suffer the loss of one fatigue point if supporting a working whose base fatigue cost is 5 or greater.

GROUP RITUALS COMMON TO ALL COLLEGES OF MAGIC

1. RITUAL OF PREVENTING MANA WEATHER (z-1)

RANGE: 100 square feet x combined Ranks of casters

DURATION: Hours equal to combined Ranks of casters

Experience Multiple: 100

Base Chance: 40%

TIME REQUIRED: 3 hours

RESIST: Cannot be resisted

FATIGUE COST: 2 per Caster

NUMBER OF CASTERS: 5

EFFECTS: No mana weather (see Section xxx.x) will take place in the affected area for the duration of the spell; neither will the effects of outside mana weather reach into the protected area. This ritual will not affect mana weather that as already begun.

2. RITUAL OF SUPPRESSING MANA WEATHER (Z-2)

RANGE: 100 square feet x combined Ranks of casters

DURATION: Immediate

EXPERIENCE MULTIPLE: 150

BASE CHANCE: 50%

TIME REQUIRED: 45 minutes minus (combined Ranks of casters);
minimum 1 minute

RESIST: Cannot be resisted

FATIGUE COST: 6 per Caster

NUMBER OF CASTERS: 3

EFFECTS: Mana weather immediately ceases in the affected area; conditions within the area return to normal. Mana weather outside the affected area will continue but will have no affect on the Casters or otherw within their protected area. This ritual will not prevent a further outbreak of mana weather from taking place in the natural course of events; it acts only against weather existing at the moment it is completed.

3. RITUAL OF AUGMENTING RESISTANCE (Z-3)

RANGE: Touch

DURATION: (Combined ranks of Casters) x hours

EXPERIENCE MULTIPLE: 100

BASE CHANGE: 30%

TIME REQUIRED: 5 hours

RESIST: May be actively resisted only

FATIGUE COST: 4 per Caster

NUMBER OF CASTERS: 6

EFFECTS: This ritual increases the ability of its subject to resist any variety of magic. The percentage increase in resistance is equal to half the combined Ranks of the Casters in this spell; it may be applied to both Active and Passive resistance.

Each of these rituals may be considered a General Knowledge Ritual of any College of Magic.

GROUP RITUALS OF THE COLLEGE OF ENSORCELMENTS AND ENCHANTMENTS

1. RITUAL OF SLEEP AT A DISTANCE (Z-1)

RANGE: (Combined ranks of Casters) x 10 miles

Duration: (Combined ranks of Casters) x 10 minutes

Experience Multiple: 200

BASE CHANCE: 25%

TIME REQUIRED: 6 hours

RESIST: Each person in area affected may resist either

actively or passively. FATIGUE COST: 4 per Caster

NUMBER OF CASTERS; 3

EFFECTS: All creatures in an area 50 square feet in size (plus 25 square feet x combined Ranks of the casters) must resist or fall asleep for the duration of the spell. This area may be located anywhere within the Range of the spell. Any creature put to sleep by this spell may be awakened before the spell ends by a loud noise very close or a physical attack.

2. RITUAL OF SUMMONING HAAGENTI (Z-2)

This spell may be treated for game purposes as being identical to the Ritual of Summoning Demonic Presidents (R-3 of the College of Greater Summonings). If successfully

completed, it will call forth Haagenti, the Winged President, who is a powerful member of the College of Ensorcelments and Enchantments. Summoned by fellow members of his College, he will be affable and will co-operate in all things save his ability to transmute metals into gold; this thing he is unlikely to do. Haagenti, as always, will become dangerously displeased if he feels that his lessons are ill-learned.

Performance of this ritual requires five Casters, each of whom must be provided with a shield suitable for the summoning of Presidents (that is, base metal other than iron, coated with quicksilver and inscribed with the names of all the Presidents of the seventh plane) in order to protect against possible backfire.

GROUP RITUALS OF THE COLLEGE OF SORCERIES OF THE MIND

1. RITUAL OF LONG-DISTANCE TELEPATHY (2-1)

RANGE: (Combined ranks of Casters) x 100 miles

Duration: (Combined ranks of Casters) x 10 seconds

EXPERIENCE MULTIPLE: 200

BASE CHANCE: 35%

TIME REQUIRED: 4 hours

RESIST: May be actively resisted only FATIGUE COST: 4 per Caster
NUMBER OF CASTERS: 5
EFFECTS: One of the Casters will be placed in two-way telepathic communication with any one person within range. The two will not read each other's minds fully, but will be able to "speak" to one another and see through each others' eyes. The person chosen as subject must be conscious (if he is merely asleep, the touch of the spell will waken him). The communication will begin at the successful completion of the ritual, and last for the duration allowed by the combined ranks of the Casters. The Caster who is actually performing the communication must be personally acquainted with its subject, though the others need not be.

2. RITUAL OF HEALING ILLNESS (Z-2)

RANGE: Touch of all Casters

DURATION: Immediate on completion of ritual

EXPERIENCE MULTIPLE: 300

BASE CHANCE: 20%

TIME REQUIRED: 9 hours

RESIST: May not be resisted FATIGUE COST: 2 per Caster

NUMBER OF CASTERS: 6

EFFECTS: Upon the completion of this ritual, the subject will be cured of any illness of any kind (plague, disease, or infec-

tion) from which he might have been suffering. Any number of illnesses in the same person will be cured. This ritual will not restore any lost Fatigue or Endurance to the victim, and will not eliminate the "aftereffects" of the illness (though it will eliminate all immediate symptoms). Note: This ritual has a 10% better chance of working if performed in a life-aspected area, and a 5% better chance if all Casters are life-aspected. No Caster, assistant, or spectator at this ritual may be death-aspected, or it will fail.

If this ritual backfires (i.e., if the final roll is more than 30 higher than the Cast Chance - see Section 30) and the spell is redirected, it will not cure the illness of the wrong person. Instead, the intended subject will be unaffected, and a new case of the illness will be visited on the person ~~upon~~ whom the spell strikes.

GROUP RITUALS OF THE COLLEGE OF ILLUSIONS

1. THE RITUAL OF MASSIVE ILLUSION

RANGE: Sight of all Casters

DURATION: Concentration/~~maximum~~ of 1 hour plus one per each combined Rank of all Casters

EXPERIENCE MULTIPLE: 250

BASE CHANCE: 25%

TIME REQUIRED: 3 hours

RESIST: Must be disbelieved instead of resisted.

FATIGUE COST: 4 per Caster

NUMBER OF CASTERS: 8

EFFECTS: Produces a full multi-sensory illusion of whatever the Casters wish. It must appear within the Casters' sight, but can be of any size, even to taking up the entire landscape from horizon to horizon (as they see it). Any being that could see (hear, smell) it if it were real will be able to perceive it while it lasts. If the illusion is of a thing that could move (i.e., a herd of elephants) it will be able to move normally, but if it leaves the sight of the Casters it will vanish. As a Combined Illusion, this can harm or kill an entity that fails to disbelieve it.

RITUAL

2. THE GREAT ~~SEEK~~ OF TRUE SEEING (Z-2)

RANGE: Sight of all Casters (minimum of 10 feet x combined Rank of Casters, even if walls intervene)

DURATION: 10 minutes plus 1 x combined Rank of Casters

EXPERIENCE MULTIPLE: 200

BASE CHANCE: 40%

TIME REQUIRED: 2 hours

RESIST: Cannot be resisted

RESIST: Cannot be resisted

FATIGUE COST: 4 per Caster

NUMBER OF CASTERS: 4

EFFECTS: This is, in effect, a high-powered counterspell against all manner of illusions. If it is successfully cast, any illusion of any kind within its range will fade away, vanishing entirely within five minutes. New illusions entering the area will likewise fade and vanish. Dispelled illusions will not reappear when the duration of the ritual is up.

Note: A feedback result indicating that the ritual affects a person will actually inflict assorted wild hallucinations on that person, leaving him unable to function for (D + 2) days.

GROUP RITUALS OF THE COLLEGE OF NAMING INCANTATIONS

1. SUMMON NAMING DEMON (Z-1)

This is actually a constellation of rituals. A member of the College of Naming Incantations may summon any demon who is a fellow member of the College for the purpose of asking the True Names of things. The ritual employed is like the ritual that would be used for that demon by a member of the College of Greater Summonings; in that it poses the same requirements (including cleansing, Base Chance, and proper

protective shield). It is unlike that of the College of Greater Summonings, in that the only service the demon will do is to give the names of things. He will not fight, teach other arts, etc. Members of the College of Naming do not possess the Ritual of True Speaking or the Ritual of Binding; however, they may sometimes manage to use the Spell of Compelling Obediance to insure that a summoned demon speaks truth. Even this will not induce a naming demon to do more than give names truthfully. When using this ritual to summon a demon, a wise Adept will never leave the pentagram!

A Demon summoned by a ritual performed by a member of the College of Naming Incantations will remain for one hour. If the proper shields for the type of demon invoked are carried by all summoners, there is no danger of backfire. If a backfire occurs and one of the Casters is unshielded, the demon will usually content himself with destroying that Adept(s) and leaving. Since the service constrained by this ritual is minor, Demons called by it are not usually in an especially foul mood.

95% of the time, Adepts using this ritual will choose to summon Orobas, as he is helpful and requires no sacrifices.

GROUP RITUALS OF THE COLLEGE OF AIR MAGICS

1. RITUAL OF PRODUCING GIANT WINDSTORM (Z-1)

RANGE: 1 mile plus(1 x combined ranks of Casters) miles

DURATION: see below

EXPERIENCE MULTIPLE: 200

BASE CHANCE: 25%

TIME REQUIRED: 6 hours

RESIST: Cannot be resisted

FATIGUE: 6 per Caster

NUMBER OF CASTERS; 6

EFFECTS: Produces one giant windstorm - a hurricane or tornado, as they prefer. Each will behave as described under Weather (section xx.x). A storm, once created by this Ritual, will persist as though it were a naturally-created one. A tornado will last for 3D10 minutes. A hurricane will last for (D-2) days if created near a large body of water, and (D-6) days otherwise. Direction of the storm will be under the general control of the casters. Other than that, the storm will behave normally. This ritual may also be performed "in reverse" on an existing storm, either to take control of it and turn it or to damp it out and destroy it.

GROUP RITUALS OF THE COLLEGE OF WATER MAGICS

1. RITUAL OF PRODUCING GIANT WINDSTORM (Z-1)

This ritual is similar in every particular to the ritual of the same name employed by the College of Air Magics (see directly above).

2. RITUAL OF SUMMONING FORNEUS (Z-2)

This ritual may be treated for game purposes as being identical to the Ritual of Summoning Demonic Marquis (R-5 of the College of Greater Summonings). If successfully completed, it will call forth Forneus, the Marquis of the Waters, the greatest mage of the College of Water Magics. Summoned by fellow members of his College, he will be civil and will be willing to teach all that he knows. He may be willing to fight powerfully for his summoners if convinced that it is in his interest to do so, but cannot be bound by any spells or rituals known to his own college.

Performance of this ritual requires ~~six~~ Casters, each of whom must be provided with a shield suitable for the summoning of a Marquis (that is, a disk of silver inscribed

with the names of all the Marquis of the seventh plane) to protect against the possibility of backfire.

GROUP RITUALS OF THE COLLEGE OF FIRE MAGICS

1. RITUAL OF CREATING VOLCANO (Z-1)

RANGE: 250 feet plus (250 x combined Rank of casters)

DURATION: 1 hour plus (2 x combined Rank of casters)

EXPERIENCE MULTIPLE: 400

BASE CHANCE: 15%

TIME REQUIRED: 5 hours

RESIST: Cannot be resisted

FATIGUE: 3 per Caster

NUMBER OF CASTERS: 8

EFFECTS: This ritual will produce subterranean convulsions leading quickly (within an hour) to the eruption of an actual small volcano at the designated spot. The shape of this volcano will be a regular cone; it will grow at the rate of five feet per hour in height, and will emit the sulfurous fumes, showers of rock, and streams of lava normally associated with volcanic eruptions.

A possible backfire result of this spell is the near-immediate collapse of the conjuration area into a pit of lava.

This spell may be used to reawaken a dormant volcano as well as to start a new one. If a dormant volcano is reawakened the actual effect will be the same as though a new one had been started on the site, but the psychological effect on natives of the area may be much greater.

2. RITUAL OF FIRE-CHOKING

RANGE: Sight

DURATION: Immediate

EXPERIENCE MULTIPLE: 250

BASE CHANCE: 40%

TIME REQUIRED: 1 hour

RESIST: May be actively resisted by a living flame-creature.

FATIGUE: 4/caster

NUMBER OF CASTERS: 3

EFFECTS: Properly performed, this ritual will extinguish any fire or flame over an area of (Combined rank of Casters x 20) square feet. It can also be used to quell a volcanic eruption or to destroy a fire elemental or other being composed of flame.

This ritual may backfire in several irritating ways, including setting fire to the building where it is performed; setting fire to the flesh of one or more of the casters (2 DP/pulse until it is extinguished) or even putting out the metabolic "fires" within some person's body, killing them immediately. Note that it will not have that fatal effect on humans within the affected area if properly cast.

3. RITUAL OF SUMMONING HAVRES (Z-3)

This ritual may be treated for game purposes as being identical to the Ritual of Summoning Demonic Dukes (R-1) of the College of Greater Summonings. If successfully completed, it will call forth Havres, the Leopard Duke, a power in the College of Fire Magics. Havres will be co-operative, especially if the summoners have done him the courtesy of preparing some great fire beforehand. He will use his abilities freely on behalf of the summoners for the hour that he remains. His most important ability is that of seeing the past, present, or future. His normally weak ability to prophesy is improved near fire; thus, any of the business of his College is more likely to be clearly seen by Havres.

Performance of this ritual requires five Casters, each ~~of whom must be provided with a shield~~.

of whom must be provided with a shield suitable for the summoning of a Duke (a copper disk inscribed with the names of all the Dukes of the seventh plane) to protect against a possible backfire.

GROUP RITUALS OF THE COLLEGE OF EARTH MAGICS

1. RITUAL OF HEALING ILLNESS (Z-1)

This ritual is identical in all significant respects to the ritual of the same name practiced by the College of the Mind.

2. RITUAL OF BLESSING THE LAND (Z-2)

RANGE: Sight, regardless of walls (horizon to horizon)

DURATION: Exactly one year

EXPERIENCE MULTIPLE: 150

BASE CHANCE: 30%

TIME REQUIRED: 6 hours

RESIST: Cannot be resisted

FATIGUE: 6 per Caster

NUMBER OF CASTERS: 4

EFFECTS: The effects of this spell are precisely similar

to the combined effects of the Spell of Blessing on Crops (S-5) and the Spell of Blessing on Livestock (S-7) of the College of Black Magics, except that it affects all land and livestock within sight, and does not protect against weather-related problems such as flood, drought, and frost.

The chances of this spell's success are increased by 5% if it is performed on a life-aspected site, and another 2% for each of the casters who is life-aspected. None of the Casters or Assistants may be death-aspected, though spectators may be.

Once this ritual has been performed over a piece of land, it must be renewed yearly. Failure to renew the magic will result in a combined Spell of Blight on Crops and Spell of Pestilence on Livestock (S-4 and S-6 of the College of Black Magics) beginning the day after the year is up and lasting for two years or until the ritual is once again properly performed.

This ritual can fail, but it cannot backfire. Failure will not be recognized by the Casters until the crops begin to fail. They will then, in all probability, take immediate steps to remedy their error.

GROUP RITUALS OF THE COLLEGE OF CELESTIAL MAGICS

1. RITUAL OF SUMMONING METEOR SHOWER (Z-1)

RANGE: 500 feet plus (20 x combined Rank of casters)

DURATION: Immediate

EXPERIENCE MULTIPLE: 250

BASE CHANCE: 10%

TIME REQUIRED: 6 hours

RESIST: May only be passively resisted

FATIGUE: 4 per Caster

NUMBER OF CASTERS: 6

EFFECTS: Similar to the Meteor Spell (S-4 of this College) except that from one to ten such meteors strike. The first one hits a designated hex; the next one strikes from 1 to 10 hexes away in a randomly selected direction; then the next, and so on. Location of each strike is computed from the first strike. Meteors will begin to fall immediately on successful completion of the ritual. All Celestial Mages may learn and use this spell.

Note that a possible backfire result is the calling down of the meteor storm directly on the heads of the Casters, without prior warning.

GROUP RITUALS OF THE COLLEGE OF ~~BLACK MAGICS~~
NECROMANTIC CONJURATIONS

1. RITUAL OF INVOKING A DEMON

RANGE: 10 feet

DURATION: One hour

EXPERIENCE MULTIPLE: 300

BASE CHANCE: Half the normal Base Chance for the demon
invoked (see descriptions in Section 47)

TIME REQUIRED: 3 hours

RESIST: Cannot be resisted

FATIGUE: 4 per Caster

NUMBER OF CASTERS: 8

EFFECTS: When properly completed, this spell will invoke any of the Demons listed in Section 47. The Demon is invoked only as an object of praise and worship. He will do nothing for the Casters, no matter what their need - they have other spells with which to ask for help. However, Casters or others present may take the opportunity to sign a Pact with the invoked demon as a representative of the Powers of Darkness. This spell is used primarily for celebrations; it serves no practical purpose except to awe worshipers and please the demon (who is a fickle master at best, anyway). Worshipers of the Powers of Light are favorite sacrifices at

such celebrations. Sacrifice of one intelligent entity will increase the chances of this ritual's success by 10%, but if such a sacrifice is made before the demon arrives, the Casters had better have another ready for the demon himself, on pain of his displeasure.

GROUP RITUALS OF THE COLLEGE OF BLACK MAGICS

1. RITUAL OF INVOKING A DEMON (Z-1)

This ritual is effectively identical in all particulars with the one of the same name described above for the College of Necromantic Conjurations.

2. RITUAL OF GREAT BLIGHT (Z-2)

RANGE: 10 miles plus (1 x combined Rank of Casters)

DURATION: Days x combined Rank of Casters

EXPERIENCE MULTIPLE: 250

BASE CHANCE: 30%

TIME REQUIRED: 12 hours

RESIST: Passive resistance only by specific characters

(GM's option) in area. Most NPCs cannot resist.

FATIGUE: 6 per caster

NUMBER OF CASTERS: 7

EFFECTS: This spell affects an area up to forty acres in size (enough to fully affect a village, or part of a city). It afflicts every person in the area with some variety of loathesome disease; the Casters may suggest the disease they wish to inflict, but the GM makes the final determination. Anyone entering the area will be subject to the disease for as long as the spell persists. Amulets, etc. that protect against disease and infection will lessen a character's chance of catching this magically induced disease, but a character that escapes once must roll again each full day he remains in the area. This disease may be cured in normal fashion, but only if the victim leaves the affected area.

At the option of the Casters, the blight may take the form of a disease of livestock or of crops. However, only one of the three subjects (livestock, crops, or people) may be affected by any individual casting of this ritual.

This ritual may not be employed with more than 6 assistants ($7 + 6 = 13$). There may be up to 100 spectators, as usual. None of the Casters or Assistants in this ritual may be Life-aspected.

3. RITUAL OF PRODUCING EARTHQUAKES (Z-3)

RANGE: 1/2 mile x combined Ranks of Casters

DURATION: Immediate and for 1-5 minutes thereafter.

EXPERIENCE MULTIPLE: 400

BASE CHANCE: 15%

TIME REQUIRED: 6 hours

RESIST: Cannot be resisted

FATIGUE: 10 per Caster

NUMBER OF CASTERS: 4

EFFECTS: This ritual will produce tremors and quakes centering about the targeted spot. The length and severity of the quakes will depend on the amount by which the Cast Chance exceeds the actual roll. If the difference is 10 or less, the effect will be as the Earth Tremor Spell (S-22 of this College) over an area figured from the combined Ranks of the Casters. If the difference is 11 to 20, the ground will pitch for two minutes; rudely-constructed buildings will collapse, and good buildings will take minor damage. If the difference is over 20, the ground will crack and twitch violently for five minutes; all walls, buildings, etc., will fall, and a tidal wave will ensue if the chosen spot is an island or seacoast.

No more than 9 assistants may be employed with this ritual (9 + 4 = 13). Up to 100 spectators may participate

GROUP RITUALS OF THE COLLEGE OF GREATER SUMMONINGS

1. RITUAL OF DEMONIC SENDING (Z-1)

RANGE: Unlimited

DURATION: See below

EXPERIENCE MULTIPLE: 350

BASE CHANCE: 20%

TIME REQUIRED: 10 hours

RESIST: May be actively or passively resisted

FATIGUE: 6 per Caster

NUMBER OF CASTERS: 13

EFFECTS: Any one Demon of the Casters' choice is summoned to appear, not before the Casters, but before some one person anywhere in the world. One of the Casters must know this person well enough to visualize him for the Demon; the Individual True Name of that person must also be used.

The Demon, on finding that person (which will normally occur within 24 hours) will attack him. If the Demon kills the victim that will end the matter; if the Demon is "killed" or balked for more than 48 hours, it will return to its plane, its commission unfulfilled.

At the instant that the spell is completed successfully, the victim will receive a presentiment of his fate (GM's option as to details, but an experienced mage would be more likely to understand its significance than some country lout of a warrior). This may give the victim time to make defensive preparations or at least to have himself shriven.

All 13 Casters should carry the shield appropriate for the demon summoned to protect against the possibility of backfire. A backfire with this ritual is very likely to result in the demonic destruction of the entire coven of casters, with anything and anyone else in the vicinity.

GROUP RITUALS OF THE COLLEGE OF LESSER SUMMONINGS

1. RITUAL OF DREAMSUMMONING (Z-1)

RANGE: Unlimited

DURATION: (D-2) minutes

EXPERIENCE MULTIPLE: 100

BASE CHANCE: 25%

TIME REQUIRED: 4 hours

RESIST: Can be passively resisted only

FATIGUE: 4 per Caster

NUMBER OF CASTERS: 6

EFFECTS: This Ritual allows the Casters to summon a future "shade" of some entity in order to ask it questions. The shade will not attempt to lie, but it will be foggy and dis-oriented; thus, its answers may be unclear and imprecise. The Casters will usually be able to manage one question and answer for each minute that the ritual is effective.

The success of this ritual is subject to the following modifications:

+10 if one of the Casters is the shade summoned

+10 if the shade summoned is of a person who is present and cooperative

-10 if the shade summoned is of a person who is present and not cooperative

-1 for each year into the future the shade is to be drawn from

-10 if the shade is of a person yet unborn

+10 if the Individual True Name of the shade is used in the summoning (note that it will be heard by all present)

Use of this ritual will lead to paradoxes, which must be accepted as they occur. It appears that the future from which the ritual draws its shades is not a "certain" future, but merely the most likely one. In this respect, Dreamsummon-

ing is an unsatisfactory augury. For instance, one may summon the shade of Tobias from three years hence, ask him what he had for dinner last night, receive a truthful answer . . . and then send assassins to slay Tobias that same night! The shade did not lie; it simply came from a different future. Of course, the shade might also reply "I have not eaten for three years, for your killers slew me as I slept."

At the time from which a person's shade is drawn, that person will have a vivid dream in which he will see his questioners and remember all that is said. Thus, one always knows if one has been interrogated by a Dreamsummons (if one lives long enough for the event to come true).

GROUP RITUALS OF THE COLLEGE OF THE COLLEGE OF RUNE MAGICS

1. RITUAL OF SUMMONING RUNE-SPIRIT

RANGE: Touch

DURATION: (D-3) days

EXPERIENCE MULTIPLE: 400

BASE CHANCE: 5%

TIME REQUIRED: 12 hours

RESIST: The spirits will not resist

FATIGUE: 8 per Caster

NUMBER OF CASTERS: 10

EFFECTS: Successfully completed, this ritual will draw onto this plane a spirit which will be the personification of one Rune. This spirit will be basically co-operative, although it may require certain concessions or sacrifices. Details of these concessions and of the spirit itself are left to the GM, and should not necessarily be the same each time a given spirit is summoned.

Examples of rune-spirits which might be summoned:

The **WARDING RUNE** spirit is a powerful guardian. He may warn of approaching foes, seek to turn them away, or attack them. He is not always perfect in his judgment of who is a foe, but is far more likely to oppose a friend than to admit a foe, for his office is defense.

The **BINDING RUNE** spirit will accompany others and see that they do the bidding of the casters, or prevent prisoners from leaving a place.

The **SENDING RUNE** spirit is a rapid and reliable deliverer of messages.

The **DEATH RUNE** spirit is a powerful assassin, but will certainly require some living sacrifice before going about his work.

Any Rune Spirit may be destroyed in combat. The characteristics of these spirits vary and may be set by the GM. The characteristics of Athotarho, Tseghi, and Argotac (spell S-2 of this college) are typical of rune spirits.

In order to summon a Rune Spirit, each Caster must be provided with a Runestick carved with the appropriate rune. One Caster must have a Runewand bearing the appropriate rune; this Runewand will be destroyed at the culmination of the ritual, whether or not it is successful.

2. RITUAL OF FASHIONING RUNE-ALTAR (Z-2)

RANGE: TOUCH

DURATION: Permanent

EXPERIENCE MULTIPLE: 500

BASE CHANCE: 45%

TIME REQUIRED: 3 months plus 1 week per additional Rune

RESIST: not applicable

FATIGUE: 10 per Caster per day

NUMBER OF CASTERS: 12

EFFECTS: Adepts may employ this ritual to create a large Rune-Altar out of any of the materials listed on the Runewand Table (94.8). Once the Rune-Altar has been fully

fashioned and consecrated, it is permanent unless destroyed by some outside agency or, possibly, a very severe backlash. This ritual takes a very long time; the Casters and their assistants may take breaks as described in 94.5 for the creation of a Runewand, but longer breaks will result in the loss of the work. If this ritual fails for any reason, all materials are destroyed. Weight, value, and materials cost of a Rune-Altar are each 100 times that shown on the Runewand Table for the appropriate material.

A Rune-Altar may be used by any Rune Adept in any spell or ritual involving the rune(s) graven on it at the time it was made. An Adept who was not a Caster or Assistant in its making will have to successfully read the runes before using it, as per section 94.1. Once the runes have been successfully read, an Adept who did not participate in the making of the altar will have the same chance of using it as one who did.

The effect of a Rune-Altar is to increase the chance of any spell or ritual's working by 10%, over and above any bonuses which the material of which it is made may allow in the working. Figure these bonuses exactly as per Runewands.

An Adept using a Rune-Altar does not need a Runeward or Runestick; the runes graven on the altar will serve the purpose. Note, also, that a Rune-Altar may be used in a spell or ritual normally calling for a Runestick or Runeward to be destroyed - but the Altar will not be destroyed at the culmination of the ritual.

Fatigue may not be stored in a Rune-Altar.

If a Rune-Altar includes the Warding Rune, it automatically produces the effect of a 7-Runestick Ward (see Q-3 for this college). The size of the warded area is equal to the MA of the entity standing at the altar, squared, in square feet. It will be circular in shape and centered on the Altar unless the controlling entity chooses to change its shape.

GROUP RITUALS OF THE COLLEGE OF SHAPING MAGICS

1. RITUAL OF MENDING

RANGE: Touch

DURATION: PERMANent

EXPERIENCE MULTIPLE: 200

BASE CHANCE: 30%

TIME REQUIRED: 1 hour per 1,000 pounds of object mended

RESIST: Cannot be resisted

FATIGUE: 2 per Caster per hour

NUMBER OF CASTERS: 5

EFFECTS: Exactly as per the Spell of Mending (G-1 of this college), but may be used on very large objects - 100 lbs. x combined Rank of all Casters. In the case of a building or wall, the weight limit has to do only with the damaged part - not the whole object. Thus, a breach in a wall could be repaired by Casters with a total combined Rank of 100 if the broken stones weighed no more than 10,000 lbs. If the material to be repaired is too heavy, decrease the Base Chance of the spell's functioning by 5% for every 2% the material is overweight.

2. RITUAL OF ENCHANTING SIEGE WEAPONS (Z-2)

RANGE: Touch

DURATION: Hours equal to combined ranks of casters

EXPERIENCE MULTIPLE: 250

BASE CHANCE: 35%

TIME REQUIRED: 6 hours

RESIST: Cannot be resisted

FATIGUE: 6 per Caster

NUMBER OF CASTERS: 7

EFFECTS: This spell may be used on any large weapon (seige engines, cannons, etc.) to improve their potency during the duration of the spell.

The exact effect of this ritual varies according to the amount by which the final adjusted Cast Chance exceeds the percentile die-roll. If the difference is 10 or less, the accuracy and damage of the weapon will be increased by 10% each. If the difference is 11 to 20, accuracy and damage will be increased by 15% each, and range and rate of fire will be increased by 10% each. If the difference is 21 to 30, accuracy and damage will be increased by 20% each, and range and rate of fire will be increased by 15% each. If the difference is over 30, all four of these capabilities will be increased by 25%.

Possible effects of a backfire on this spell include the destruction of the weapon, the reduction of all of its abilities by a great amount, or even a curse which will cause it to fire on its own headquarters area.

3. RITUAL OF MAGICAL RESEARCH (Z-3)

RANGE: See below

DURATION: Immediate

EXPERIENCE MULTIPLE: 150

EASE CHANCE: 20%

TIME REQUIRED: 1 week

RESIST: Cannot be resisted

FATIGUE: 12/Caster (at end of ritual)

NUMBER OF CASTERS: 7

EFFECTS: This ritual is to be employed by (or on behalf of) an individual seeking to research a lost spell or experiment to develop a new one. The week of time required does not have to be "straight" - Casters may take short breaks as described in Section 95.1.

If successfully completed, this ritual will provide the Casters with one item of information which will be of use in the research or experimentation. It may be definite ("you must use the leaves of vervain in your incense"), foreboding ("no good will come to those who seek this knowledge"), a clue ("a book bound in green serpent-skin, in the Library of the Sages' Guild in the city of Preskuyyt, will aid you") or any other sort of help the GM wishes to give. Alternatively, it may be taken as a "nameless inspiration" which will reduce the time required for the research by 10-40%.

If this spell backfires or fails, the GM will know but the Casters will not. Therefore, the roll must be secret from the players. A roll which merely fails should leave the Adept feeling vaguely enlightened, but give no real help. A backfired roll should produce a false clue suitable for wild-goose quests.

STEVE JACKSON GAMES

Dear Dave-

April 20

ALREADY SENT

~~Enclosed~~ is the new copy of ECOLOGY (I think this is also a better overall name for Section II). If and when the older one shows, trash it and use this one instead. I made a number of minor editing changes, redid a couple of pages, and scrapped one subsection as redundant.

Please let me know when you get this.

Look for the material on Group Magic, Temples, and Houses of Magic in a few days. I had been intending to include it in this package, but there are still inconsistencies. I will go through it all one more time.

I have been thinking about what you said - the question of book or box, and if box, what to put into the box besides the book. If supplementary material is included, it ought to take in the following:

Hexgrid paper (with note space to the side) in one or two sizes

4/inch or 8/inch graph paper

A world map projection for overall continent design. This could be large - say, a separate 17 x 22 sheet.

A blank Ecology Chart

A page with two or three blank forms for monster descriptions

A blank city/town description sheet (whatever we end up calling it)

BOX 18957

AUSTIN, TX 78760

512-447-7866

Thus, a box could easily include, in addition to the rule book and whatever advertising material you throw in, (a) an 8-page book of material to be copied by the user; (b) one or even two (depending on cost) world map projections, blank except for lines of latitude and longitude. These might also have a terrain chart printed on the side. I have attached a copy of what might be a suitable model for such a map.

That's about it for now. Take care.



Oh, yes. Please keep me up-to-date on what your in-house DQ playtesters make of all this!

pps: also enclosed is one more page for the section on illness - place it at the end. A couple of the Group Magic spells are major healings, and I will reference them briefly also.

BOX 18857
AUSTIN, TX 78760
512-447-7888

Steve Jackson to Dave Ritchie - April 29

Aii. Here it is. Some three pages longer than I thought, because onl my last reading I caught, not exactly a discrepancy, but a reference that had to be made good. Just finished that.

Anyway, enclosed some 125pp. of material. You now have all of the first two sections, and all of the (very short) fourth that I know for sure I'm writing. A note on that fourth section: It concerns the GM and his duties. You might see if your talented DQ DM up there wants to write a guest spot, and we could run it in as IV-C.

What you don't have is about half of Section III. You can see from the outline what it is. I've gone into more detail on the parts of the outline that you DON't have, for obvious reasons.

You also don't yet have the bibliography or the introduction. These will likely be the last two things I write, after we know most of the rest is OK.

Your new outline is enclosed.

Please call or write to let me know the stuff makes it OK. PS - Dawn of the Dead et al. came in today.

Regards -



Steve

This is the Group Magic section of World Generation after a marginally successful OCR and then hand clean-up. I also corrected a number of typos, misused words and grammar errors found in the original but no other changes.

GROUP MAGIC

MAGIC THAT IS PERFORMED BY TWO OR MORE ADEPTS IN COOPERATION IS TERMED "GROUP MAGIC." Certain types of magic may only be performed by groups, and others are more likely to succeed if performed in this fashion. Group magic is commonly performed by Magical Houses and by Temples of pagan and dark religions.

TALENT MAGIC MAY NOT BE PERFORMED IN A GROUP. The application of talent magic is an instantaneous and in some ways an instinctive process. It is not suited for cooperation between Adepts.

SPELL MAGIC MAY BE PERFORMED IN A GROUP. Spell magic performed in this fashion will require one Caster and from one to five Assistants (see below). The time required to cast a spell increases to five minutes if it is cast in a group. Chances of success are increased as follows:

If there is one assistant: 10%

If there are two assistants: 15%

If there are three to five assistants: 2% additional for each. after the second.

RITUAL MAGIC BE PERFORMED IN A GROUP. Rituals performed in this will require one Caster and one to ten Assistants. There also be any number of Spectators (see below). The length of time required to complete any ritual in a group is 25% longer than it would take one Adept working alone. Chances of success are increased as follows:

If there is one assistant: 10%

If there are two assistants: 15%

If there are 3 to 5 assistants: 2% additional for each after the second

If there are 6 to 10 assistants: 1% additional for each after the fifth

If there are spectators: 1% additional for every ten spectators (round down). Maximum of 10% bonus.

Thus, the maximum amount to be added to the chance of success by performing a ritual in this fashion would be 36%: 26% for the use of ten assistants, and 10% for the use of 100 or more spectators.

CERTAIN SORTS OF MAGIC, TERMED GROUP RITUALS, MAY ONLY BE PERFORMED BY A NUMBER OF ADEPTS WORKING IN CONCERT. These spells are listed and described at the end of this section.

Though they may be performed by any qualified group of Adepts, they are usually the province of temples, Houses of Magic, or experienced covens. Typically, a Group Spell has only a low to moderate Base Chance even when several adepts participate, and exacts a high cost in Fatigue.

AN ASSISTANT IS AN ADEPT WHO ASSISTS IN THE PRACTICE OF GROUP MAGIC BY PERFORMING PART OF THE RITUAL. From one to five assistants may be used to cast a Spell; from one to ten assistants may be used to cast a Ritual.

THE "CASTER" IS THE ADEPT WHO LEADS THE GROUP WITH ANY PRACTICE OF GROUP MAGIC. The caster is the one who actually performs the spell, receives the listed number of experience points for its successful completion, and risks the backfire results if the spell is unsuccessful.

THE RANK AND ABILITIES OF THE CASTER ARE THE ONLY ONES TO BE CONSIDERED WHEN COMPUTING THE SUCCESS OF GROUP MAGIC. Calculate the modifications to the Base Chance for the

spell's success as though the Caster were working alone; then add the modifications for his assistants and/or spectators.

As long as the assistants and/or spectators meet the minimum qualifications listed below, the level of their ability does not affect the percentage chances of the spell's success.

THE SAME LIMITATIONS APPLY TO THE CASTER DURING GROUP MAGIC THAT WOULD APPLY DURING THE PRACTICE OF OTHER MAGIC. He may not be in contact with cold iron unless it has been neutralized. He must have the freedom to make all the necessary gestures and sounds. He must know the spell and must have all necessary equipment as described under the listing for that spell. His concentration must not be broken. If the Caster's concentration is broken during the practice of any group magic, the spell or ritual must be started over. However, the atmosphere of Group Magic aids concentration. When an event occurs which the GM feels might have broken the Caster's concentration, D100 is rolled. A number less than or equal to five times the character's Willpower indicates that he did not break concentration and may continue with the spell or ritual.

ANY CLEANSING OR OTHER SPECIAL PREPARATIONS REQUIRED FOR A CERTAIN SPELL OR RITUAL MUST BE CARRIED OUT NORMALLY BY THE CASTER BEFORE THE PRACTICE OF GROUP MAGIC. There is no difference in the required procedures or their result.

SPECIAL MAGICAL PREPARATIONS (SECTION 32) MAY BE MADE BY THE CASTER AND WILL AFFECT THE CHANCES OF SUCCESS IN THE NORMAL FASHION. The Caster may perform Ritual Spell Preparation as per 32.1 with the usual results. However, Ritual Spell Preparation by his assistants and/or spectators is unnecessary and has no effect.

The Caster may perform Ritual Purification as per 32.2, with the usual effects. Again, Ritual Purification by assistants and/or spectators is unnecessary and has no effect. But note that where some type of Cleansing is necessary to the performance of a spell or ritual, Assistants must be Cleansed - see below.

Group Magic may be used to store the power of a spell in an object by an Investment Ritual, as per 32.3. Treat this Group Magic as a spell-working rather than a ritual-working in that only five assistants may be employed. Double the time required.

GROUP MAGIC MAY BE USED FOR THE CASTING OF A WARD. Treat this Group Magic as a ritual; both assistants and spectators may be employed. The time required to prepare for the setting of the Ward is doubled if it is performed as Group Magic.

AN ASSISTANT IS AN ADEPT WHO ASSISTS IN THE PRACTICE OF GROUP MAGIC BY PERFORMING PART OF THE RITUAL. From one to five assistants may be used to cast a Spell; from one to ten assistants be used to perform a Ritual. "Assistant" is a function rather than a title. Any qualified adept may serve as an assistant, and it would be possible for an adept to serve as spectator, assistant, and Caster at three successive performances of the ritual. As a rule, the Caster will be that adept who would the best chance of performing the spell or ritual single-handed, and the assistants will be the most experienced adepts present who care to participate. However, this varies with the situation and the customs of the temple or House performing the group magic.

EACH ASSISTANT IN THE CASTING OF A SPELL MUST KNOW THAT SPELL AT A RANK OF AT LEAST 1. The same applies to a Ritual. An Adept cannot effectively participate in any spell or ritual with which he is not familiar.

EACH ASSISTANT IN THE PERFORMANCE OF GROUP MAGIC WILL RECEIVE EXPERIENCE AT THE SUCCESSFUL COMPLETION OF THE SPELL OR RITUAL. Each assistant will gain experience points equal to 20% of the points gained by the Caster. Should the caster loses a Rank in the spell due to backfire results, each Assistant must immediately roll D100 less than 4 x Magical Aptitude. A failed roll indicates that the Assistant also loses one Rank in the spell.

ASSISTANTS IN THE PERFORMANCE OF GROUP MAGIC DO NOT REQUIRE ANY SPECIAL EQUIPMENT EVEN THOUGH SUCH EQUIPMENT MAY BE NEEDED BY THE CASTER. For instance, assistants at a ritual of the College of Rune Magics would not require any Runesticks or Runewands, though they would be likely to carry them for ceremonial purposes. Assistants at a Greater Summoning would not require Shields for instance.

ASSISTANTS IN THE PERFORMANCE OF GROUP MAGIC ARE BOUND BY THE SAME LIMITATIONS THAT CASTERS OF SPELLS NORMALLY ARE. All must be free to move about normally. None may be in contact with cold iron unless it has been neutralized. All must concentrate on the spell or ritual being attempted.

IT IS DANGEROUS (BUT NOT FATAL) TO THE PERFORMANCE OF GROUP MAGIC TO HAVE THE CONCENTRATION OF AN ASSISTANT BROKEN. Determine whether the concentration of each affected assistant is broken, as per the method given above in xx.x, if any potentially distracting interruption takes place. If the concentration of one or more assistants is broken, though, the spell or ritual is not necessarily ruined. For each assistant distracted, the Caster must successfully roll D100 less than 4 x Magical Aptitude. (Thus if three assistants were distracted, three separate rolls would be needed.) If all rolls are made successfully, the working may proceed however, the distracted assistants must drop out, receiving no experience points, and the Caster does not get the percentage addition to Base Chance for their help. If any of these rolls is failed, the distraction of the assistant has broken the Caster's concentration, and the spell or ritual must start over.

EACH ASSISTANT LOSES HALF AS MUCH FATIGUE AS DOES THE CASTER DURING THE COURSE OF A SPELL OR RITUAL; FRACTIONS ARE ROUNDED UP. Thus, if a Caster expends either 1 or 2 Fatigue points, each assistant would lose 1 Fatigue point.

If an assistant is killed or rendered unconscious during the working of Group Magic the effect on the Caster and the spell is the as if that assistant had merely been distracted. Note, though, that there will be an additional effect on life- or death-aspected mages.

The death of an assistant, if noisy or messy, will also require a concentration roll for each of the other assistants. However, a quiet collapse will not risk a break in concentration.

EACH ASSISTANT LOSES HALF AS MUCH FATIGUE AS DOES THE CASTER DURING THE COURSE OF A SPELL OR RITUAL; FRACTIONS ARE ROUNDED UP. Thus, if a Caster expends either 1 or 2 Fatigue points, each Assistant would lose 1 Fatigue point. Assisting in Group Magic becomes correspondingly harder or easier in low-mana or high-mana areas; assisting in certain rituals such as the production of major magical items can be very draining.

EACH ASSISTANT MUST BE PHYSICALLY PRESENT DURING THE WORKING OF A GROUP SPELL OR RITUAL. Normally each will be within touching range of the Caster; under no circumstance will any assistant be more than a few feet from the Caster. During spells or short rituals they will stand; during long rituals, they may be seated, standing at critical moments.

AN ADEPT WHO ALREADY KNOWS A SPELL OR RITUAL AND IS STUDYING IT TO INCREASE HIS RANK WILL BENEFIT GREATLY FROM SERVING AS AN ASSISTANT. If the Spell or Ritual is successfully completed, the experience of assisting in its performance will count as three days of study (for a Spell) or three weeks of study (for a Ritual) toward a higher Rank in that spell or ritual. However, this may only be done once per day (for a Spell) or twice per week (for a Ritual).

A SPECTATOR IS ANY INDIVIDUAL WHO ATTENDS A WORKING OF GROUP MAGIC IN ORDER TO PROVIDE PSYCHIC SUPPORT. A spectator does not have to know the spell or ritual being used or even be an Adept at all. However, it is necessary that each spectator be fully in accord with the aims of a ritual. Should any spectator be consciously or unconsciously opposed to the magic being worked, two must be subtracted from the

net total of spectators for the purpose of computing the percentage bonus. Example: 14 spectators are present; one is opposed. The net effect is as though 12 spectators were present. If more than half of the spectators are opposed to the purpose of a spell or ritual, they will produce a new subtraction. If 35 of a total of 50 spectators at a ritual were opposed to it, there would be a net "negative 20" spectators, giving a -2 to the base chance of casting a spell. While the maximum bonus allowed for spectators is 10%, a penalty for hostile spectators can be of any size.

THE VICTIM OF A MAGICAL WORKING (IF PRESENT), AND/OR A HUMAN SACRIFICE (WILLING OR UNWILLING) IS NOT CONSIDERED A SPECTATOR. Any psychic opposition they may put up is subsumed in attempts to Resist the spell (or to dodge the sacrificial blade).

EACH SPECTATOR AT A PERFORMANCE OF GROUP MAGIC WILL RECEIVE EXPERIENCE AT THE SUCCESSFUL COMPLETION OF THE SPELL OR RITUAL. Each spectator will gain experience points equal to 5% of the points gained by the Caster. Should the Caster, lose a Rank in the spell due to backfire results, no Spectators will gain experience or learning benefits (see below) from that spell.

AN ADEPT WHO ALREADY KNOWS A SPELL OR RITUAL AND IS STUDYING IT TO INCREASE HIS RANK WILL BENEFIT FROM SERVING AS A SPECTATOR. If the Spell or Ritual is successfully completed, the experience of watching it performed will count as one day of study (for a Spell) or one week of study (for a Ritual) toward a higher Rank in that spell or ritual. This. may only be done once per day (for a Spell) or twice per week (for a Ritual).

SPECTATORS AT A PERFORMANCE OF GROUP MAGIC DO NOT REQUIRE ANY SPECIAL EQUIPMENT. Even if the Caster needs some special item of magical equipment, the Spectators will not.

SPECTATORS AT A PERFORMANCE OF GROUP MAGIC ARE BOUND BY THE SAME LIMITATIONS THAT CASTERS OF SPELLS NORMALLY ARE. All must be free to move about normally. None may be in contact with cold iron unless it has been neutralized. All must concentrate on the spell or ritual being attempted.

SHOULD THE CONCENTRATION OF A SPECTATOR BE BROKEN, THERE WILL BE NO EFFECT ON THE WORKING OF GROUP MAGIC. The role of the spectators is one of passive support. Should some untoward event take place, there is no need to determine whether each spectator's concentration has been broken. If the Caster and his assistants are able to continue with it, the assistants will be able to refocus their attention. However, any spectator that leaves during the working (as, for instance, to pursue an intruder who had loosed an arrow at the Caster) they would not count toward the percentage bonus for spectators.

If a spectator is killed or rendered unconscious, he does not count toward during the working of a ritual or spell, he would not count toward the percentage bonus for spectators. Should he be killed or injured in a noisy fashion, the Caster and his assistants will have to roll to see whether their concentration has been broken. However, a quiet collapse will not distract them significantly. Note again that any death, while the spell or ritual is being worked, may affect the chance of success for a life- or death-aspected mage.

SPECTATORS AT A PERFORMANCE OF GROUP MAGIC WILL NORMALLY SUFFER NO LOSS OF FATIGUE. If the working is a very tiring one, producing a loss of five or more fatigue points in the Caster, each spectator will suffer the loss of one point of Fatigue for each full five points lost by the Caster. It is not likely that spectators will be fatigued except by massive undertakings or backlashed spells.

EACH SPECTATOR MUST BE PHYSICALLY PRESENT DURING THE WORKING OF A GROUP SPELL OR RITUAL. To be numbered among the effective spectators, an individual must be, within sixty feet of the Caster. Therefore, each Temple that uses magic, and each sorcerous House, will provide itself with a small amphitheater in which Group Magic may be performed. It is possible (and in some places common) to practice Group Magic in huge outdoor arenas before thousands of watchers, but only those within sixty feet, and never more than enough to provide a 10% bonus, are numbered as "spectators" for purposes of the working.

It is quite possible that some spectators would be concealed from others, and even from the Caster and assistants. A spectator does not have to be known to the Caster to affect a working (though an Assistant must be).

THE CHIEF ADVANTAGE OF GROUP MAGIC IS THAT IT IS MORE EFFECTIVE THAN MAGIC PERFORMED WITHOUT ASSISTANCE. As described above, a working done as Group Magic may attain up to a 36% better chance of functioning than the same spell or ritual carried out by a single Adept. It also provides an opportunity for Adepts to practice their new learning "in the field," since a session as Assistant or even Spectator is worth considerably more than time spent in ordinary study.

ANOTHER IMPORTANT ADVANTAGE OF GROUP MAGIC IS THAT IT IS VERY DIFFICULT TO RESIST, EITHER ACTIVELY OR PASSIVELY, WHEN PERFORMED IN THE PRESENCE OF THE VICTIM. When Group Magic is performed in the presence of the individual it is intended to affect - as, for instance, when the victim is tied up on the ceremonial dais - then all the percentage bonuses given in section xxx.x above are subtracted from the victim's chance of resisting. Example: a working done with three assistants would have a 17% better chance of success. If the subject .as present at that working, his chances of resisting either actively or passively would be reduced by that same 17%. The ritual nature of group magic provides a great deal of psychic "leverage" when the subject is physically present.

THE MOST IMPORTANT DISADVANTAGE OF GROUP MAGIC IS ITS SENSITIVITY TO DISRUPTION. Since Group Magic is often held in a public place, it is susceptible to spying and even attack. The more people involved in an attempt at Group Magic, the less feasible it will be for the Adepts to maintain a secret and secure atmosphere.

GMs may bring this into play by ensuring that players, through rumors or other means, are informed of planned Group Magics being conducted in their area. Similarly, should the players wish to attempt a group working of some type, the GN s could assign it a good chance of being found out by any hostile forces in the area - that chance increases with the number of Assistants and Spectators involved.

In areas where several different Black or Pagan religions compete, it is customary - almost traditional - for one group to attempt to disturb the workings of another. These attacks may be overt, via a crowd of hired bullies; subtle (perhaps the summoning of a drenching rainstorm to drive spectators away from an outdoor ceremony and distract the Adepts); or covert (some secret magical attack made on the Caster's person during the working of the spell or ritual).

A SECOND DISADVANTAGE OF GROUP MAGIC IS THE DIFFICULTY OF KEEPING A PUBLICLY-PERFORMED SPELL OR RITUAL OUT OF THE HANDS OF OTHERS. The magical knowledge of a College is its most prized possession. The deeper and more difficult a spell or ritual is, the less inclined the Masters of a College will be to work it in the presence of spectators other than full members of that College. Even so, there is the ever-present possibility of spies intending, not to disrupt the spell, but to see it to its completion and learn it without proper authorization and controlled training.

A THIRD DISADVANTAGE OF GROUP MAGIC IS THE INCREASED AMOUNT OF TIME REQUIRED TO PERFORM ANY GROUP WORKING. It takes five minutes (instead of one) to cast any Spell as Group. It takes 25% longer to perform Ritual Magic as a group working. It takes twice as long to perform any Investment Ritual when Adepts are working in a group. This increased time is due to the difficulty of coordinating group actions and is part of the "price" paid for the increased effectiveness of Group Magic.

A TYPICAL WORKING OF RITUAL MAGIC IN A GROUP WILL BE HIGHLY ORGANIZED AND CEREMONIAL. The site may be outdoor (a theater carved out of a hillside) or indoor (a large hall within a Temple or House). In either case, there will be a large central stage where the Caster and his assistants stand. It will contain chairs (or thrones or cushions) in which they may rest, a dais or altar, and other magical paraphernalia (such as braziers of incense and racks of equipment). Around the stage will be circles of seats for spectators. An indoor theater may contain a curtained alcove, or other areas, from which VIPs may watch the

proceedings without being seen. Another common feature (especially in Temples and Houses devoted to the blacker arts) is a magical pentagram permanently inlaid into the floor as a jeweled mosaic.

Group performance of ritual magic is a highly choreographed and impressive spectacle. The Caster will chant, make magical gestures, and use whatever equipment (wands, sticks, shield, etc.) may be required. Standing about him, his assistants will reinforce his chanting at key points. They may carry censers of powerful essences, scented candles, or small musical instruments with which to accompany the chanting. The spectators' part depends on the particular ritual being undertaken. Sometimes they may remain completely silent throughout the workings. Other rituals may require all spectators to hold certain objects or to dress in certain ways, to join in singing or chanting at certain points, or to join in simple gestures. Requirements of spectators are never complex and are keyed to the Caster's actions so that a ritual cannot be upset by a spectator's error.

Around the area there are likely to be other Adepts, as well as non-Adept hirelings, to deal with any untoward occurrences. The Adepts guard against sorcerous attack and will stand ready during complicated rituals to perform a healing spell during the ritual itself to reinforce a weakened Caster. The hirelings will be fighter-types, scattered through the spectators and posted in a ring around the theater, in order to repel spies or gross physical attacks. If the ritual is being conducted by a popular temple, these hirelings may be augmented by large numbers of the temple's worshippers making an unauthorized approach very difficult.

Group practice of Spell Magic is comparatively quick and informal. It may take place in a temple, House, or just some Adept's home, in which case it will occur in a miniature version of the Ritual theater described above. Most small "covens" of black or Pagan worship operate in this way. Since a group spell-working takes only five minutes, though, much less security is necessary.

Spell magic performed in groups on an adventure may be extremely informal. All that is necessary is to pick a Caster and assistants (usually all available Adepts, though one may be left free in case of intrusion), note the time, and start. The working of Group Magic requires that words be spoken aloud... not whispered, but intoned in at least a conversational voice so a spell performed in a group may attract unwelcome attention before its completion

GROUP RITUALS

CERTAIN RITUALS, TERMED "GROUP RITUALS," MAY ONLY BE CONDUCTED BY GROUP MAGIC. A single Adept, working alone, cannot perform these rituals. The number of Adepts required to perform a Group Ritual varies with the ritual and is shown as part of the listing for that ritual.

EACH OF THE ADEPTS REQUIRED TO PERFORM A GROUP RITUAL IS "CASTER" FOR THAT RITUAL. The chances of the ritual's success are calculated as though it were being performed by the Caster with the lowest individual chance of success.

ALL GROUP RITUALS ARE CONSIDERED SPECIAL KNOWLEDGE RITUALS OF THE COLLEGE TO WHICH THEY BELONG. This affects their status as regards learning, counterspells, et cetera.

ASSISTANTS AND SPECTATORS MAY BE PRESENT AT ANY CASTING OF A GROUP RITUAL. These assistants and spectators will increase the chances of the ritual's success as described in section xx.x. They receive all the same experience bonuses, fatigue costs, etc., described above for the practice of group magic in general. As for other group magic, Assistants must know the ritual involved; Spectators do not need to know it.

EACH CASTER OF A GROUP RITUAL GAINS EXPERIENCE ACCORDING TO THE EXPERIENCE MULTIPLE GIVEN FOR THAT RITUAL. This is calculated just as though the ritual were any other kind.

EACH CASTER OF A GROUP RITUAL BENEFITS FROM THE PRACTICE IN THAT RITUAL IF IT IS

ONE HE IS CURRENTLY STUDYING. An adept who participates as a Caster in a Group Ritual has gained the equivalent of three weeks of study for that Ritual. He may only gain this extra benefit once every two weeks.

FATIGUE COSTS FOR MOST GROUP RITUALS ARE HIGH. In those cases where the Fatigue Cost is different from the normal cost for a ritual, it is given. This is the cost assessed each caster. Assistants suffer half this fatigue cost, rounded up. Spectators suffer the loss of one fatigue point if supporting a working whose base fatigue cost is 5 or greater.

GROUP RITUALS COMMON TO ALL COLLEGES OF MAGIC

1. RITUAL OF PREVENTING MANA WEATHER (Z-1)

RANGE: 100 square feet x combined Ranks of casters DURATION: Hours equal to combined Ranks of casters

Experience Multiple: 100

Base Chance: 40%

TIME REQUIRED: 3 hours

RESIST: Cannot be resisted

FATIGUE COST: 2 per Caster

NUMBER OF CASTERS: 5

EFFECTS: No mana weather (see Section xxx.x) will take place in the affected area for the duration of the spell; neither will the effects of outside mana weather reach into the protected area. This ritual will not affect mana weather that has already begun.

2. RITUAL OF SUPPRESSING MANA WEATHER (Z-2)

RANGE: 100 square feet x combined Ranks of casters DURATION: Immediate

EXPERIENCE MULTIPLE: 150

BASE CHANCE: 50%

TIME REQUIRED: 45 minutes minus (combined Ranks of casters; minimum 1 minute)

RESIST: Cannot be resisted

FATIGUE COST: 6 per Caster

NUMBER OF CASTERS: 3

EFFECTS: Mana weather immediately ceases in the affected area; conditions within the area return to normal. Mana weather outside the affected area will continue but will have no effect on the Casters or others within their protected area. This ritual will not prevent a further outbreak of mana weather from taking place in the natural course of events; it acts only against weather existing at the moment it is completed.

3. RITUAL OF AUGMENTING RESISTANCE (Z-3)

RANGE: Touch

DURATION: (Combined ranks of Casters) x hours

EXPERIENCE MULTIPLE: 100

BASE CHANCE: 30%

TIME REQUIRED: 5 hours

RESIST: May be actively resisted only

FATIGUE COST: 4 per Caster

NUMBER OF CASTERS: 6

EFFECTS: This ritual increases the ability of its subject to resist any variety of magic. The percentage increase in resistance is equal to half the combined Ranks of the Casters in this spell; it may be applied to both Active and Passive resistance.

Each of these rituals may be considered a General Knowledge Ritual of any College of Magic.

GROUP RITUALS OF THE COLLEGE OF ENSORCELMENTS AND ENCHANTMENTS

1. RITUAL OF SLEEP AT A DISTANCE (Z-1)

RANGE: (Combined ranks of Casters) x 10 miles

Duration: (Combined ranks of Casters) x 10 minutes

Experience Multiple: 200

BASE CHANCE: 25%

TIME REQUIRED: 6 hours

RESIST: Each person in the area affected may resist either actively or passively

FATIGUE COST: 4 per Caster

NUMBER OF CASTERS: 3

EFFECTS: All creatures in an area 50 square feet in size (plus 25 square feet x combined Ranks of the casters) must resist or fall asleep for the duration of the spell. This area may be located anywhere within the Range of the spell. Any creature put to sleep by this spell may be awakened before the spell ends by a loud noise very close or a physical attack.

2. RITUAL OF SUMMONING HAAGENTI (Z-2)

This spell may be treated for game purposes as being identical to the Ritual of Summoning Demonic Presidents (R-3 of the College of Greater Summonings). If successfully

completed, it will call forth Haagenti, the Winged President, who is a powerful member of the College of Ensoelments and Enchantments. Summoned by fellow members of his College, he will be affable and will cooperate in all things save his ability to transmute metal into gold; this thing he is unlikely to do. Haagenti, as always, will become dangerously displeased if he feels that his lessons are ill-learned.

Performance of this ritual requires five Casters, each of whom must be provided with a shield suitable for the summoning of Presidents (that is, a base metal other than iron, coated with quicksilver and inscribed with the names of all the Presidents of the seventh plane) in order to protect against possible backfire.

GROUP RITUALS OF THE COLLEGE OF SORCERIES OF THE MIND

1. RITUAL OF LONG-DISTANCE TELEPATHY (Z-1)

RANGE: (Combined ranks of Casters) x 100 miles

Duration: (Combined ranks of Casters) x 10 seconds

EXPERIENCE MULTIPLE: 200

BASE CHANCE: 35%

TIME REQUIRED: 4 hours

RESIST: May be actively resisted only

FATIGUE COST: 4 per Caster

NUMBER OF CASTERS: 5

EFFECTS: One of the Casters will be placed in two-way telepathic communication with any one person within range. The two will not read each other's minds fully but will be able to "speak" to one another and see through each others' eyes. The person chosen as the subject must be conscious (if he is merely asleep, the touch of the spell will waken him). The communication will begin at the successful completion of the ritual and last for the duration allowed by the combined ranks of the Casters. The Caster who is actually performing the communication must be personally acquainted with its subject, though the others need not be.

2. RITUAL OF HEALING ILLNESS (Z-2)

RANGE: Touch of all Casters

DURATION: Immediate on completion of the ritual

EXPERIENCE MULTIPLE: 300

BASE CHANCE: 20%

TIME REQUIRED: 9 hours

RESIST: May not be resisted

FATIGUE COST: 2 per Caster

NUMBER OF CASTERS: 6

EFFECTS: Upon the completion of this ritual, the subject will be cured of any illness of any kind (plague, disease, or infection)

from which he might have been suffering. Any number of illnesses in the same person will be cured. This ritual

will not restore any lost Fatigue or Endurance to the victim, and will not eliminate the "aftereffects" of the illness (though it will eliminate all immediate symptoms). Note: This ritual has a 10% better chance of working if performed in a life-aspected area, and a 5% better chance if all Casters are life-aspected. No Caster, assistant, or spectator at this ritual may be death-aspected, or it will fail.

If this ritual backfires (i.e., if the final roll is more than 30 higher than the Cast Chance - see Section 30) and the spell is redirected, it will not cure the illness of the wrong person. Instead, the intended subject will be unaffected, and a new case of the illness will be visited on the person whom the spell strikes.

GROUP RITUALS OF THE COLLEGE OF ILLUSIONS

1. THE RITUAL OF MASSIVE ILLUSION

RANGE: Sight of all Casters

DURATION: Concentration. Maximum of 1 hour plus one per each combined Rank of all Casters

EXPERIENCE MULTIPLE: 250

BASE CHANCE: 25%

TIME REQUIRED : 3 hours

RESIST: Must be disbelieved instead of resisted. FATIGUE COST: 4 per Caster

NUMBER OF CASTERS: 8

EFFECTS: Produces a full multi-sensory illusion of whatever the Casters wish. It must appear within the Casters' sight but can be of any size, even to taking up the entire landscape from horizon to horizon (as they see it). Any being that could see (hear, smell) it if it were real will be able to perceive it while it lasts. If the illusion is of a thing that could move (i.e., a herd of elephants) it will be able to move normally, but if it leaves the sight of the Casters it will vanish. As a Combined Illusion, this can harm: or kill an entity that fails to disbelieve it.

2. THE GREAT RITUAL OF TRUE SEEING (Z-2)

RANGE: Sight of all Casters (minimum of 10 feet x combined Rank of Casters, even if walls intervene)

DURATION: 10 minutes plus 1 x combined Rank of Casters EXPERIENCE MULTIPLE: 200

BASE CHANCE: 40%

TIME REQUIRED: 2 hours

RESIST: Cannot be resisted

RESIST: Cannot be resisted

FATIGUE COST: 4 per Caster

NUMBER OF CASTERS: 4

EFFECTS: This is, in effect, a high-powered counterspell against all manner of illusions. If it is successfully cast, any illusion of any kind within its range will fade away, vanishing entirely within five minutes. New illusions entering the area will likewise fade and vanish. Dispelled illusions will not reappear when the duration of the ritual is up. NOTE: A backfire result indicating that the ritual affects person will actually inflict assorted wild hallucinations on that person, leaving him unable to function for (D10/2) days.

GROUP RITUALS OF THE COLLEGE OF NAMING INCANTATIONS

1. SUMMON NAMING DEMON (Z-1)

This is actually a constellation of rituals. A member of the College of Naming Incantations may summon any demon who is a fellow member of the College for the purpose of asking the True Names of things. The ritual employed is like the ritual that would be used for that demon by a member of the College of Greater Summonings; in that, it poses the same requirements (including cleansing, Base Chance, and proper protective shield). It is unlike that of the College of Greater Summonings, in that the only service the demon will do is to give the names of things. He will not fight, teach other arts, etc. Members of the College of Naming do not possess the Ritual of True Speaking or the Ritual of Binding; however, they may sometimes manage to use the Spell of Compelling Obedience to ensure that a summoned demon speaks true. Even this will not induce a naming demon to do more than give names truthfully. When using this ritual to summon a demon, a wise Adept will never leave the pentagram.

A Demon summoned by a ritual performed by a member of the College of Naming Incantations will remain for one hour. If the proper shields for the type of demon invoked are carried by all summoners, there is no danger of backfire. If a backfire occurs and one of the Casters is unshielded, the demon will usually content himself with destroying that Adept(s) and leaving. Since the service constrained by this ritual is minor, Demons called by it are not usually in an especially foul mood.

95% of the time, Adepts using this ritual will choose to summon Orobas, as he is helpful and requires no sacrifices.

GROUP RITUALS OF THE COLLEGE OF AIR MAGICS

1. RITUAL OF PRODUCING GIANT WINDSTORM (Z-1)

RANGE: 1 mile plus (1 x combined ranks of Casters) miles

DURATION: see below

EXPERIENCE MULTIPLE: 200

BASE CHANCE: 25%

TIME REQUIRED: 6 hours

RESIST: Cannot be resisted

FATIGUE: 6 per Caster

NUMBER CASTERS: 6

EFFECTS: Produces one giant windstorm - a hurricane or tornado, as they prefer. Each will behave as described under weather (section xx.x). A storm, once created by this Ritual, will persist as though it were a naturally-created one. A tornado will last for 3D10 minutes. A hurricane will last for (D-2) days if created near a large body of water, and (D-6) days otherwise. The direction of the storm will be under the general control of the casters. Other than that, the storm will behave normally. This ritual may also be performed "in reverse" on an existing storm, either to take control of it and turn it or to damp it out and destroy it.

GROUP RITUALS OF THE COLLEGE OF WATER MAGICS

1. RITUAL OF PRODUCING GIANT WINDSTORM (Z-1)

This ritual is similar in every particular to the ritual of the same name employed by the College of Air Magics (see directly above).

2. RITUAL OF SUMMONING FORNEUS (Z-2)

This ritual may be treated for game purposes as being identical to the ritual of Summoning Demonic Marquis (R-5 of the College of Greater Summonings). If successfully completed, it will call forth Forneus, the Marquis of the Waters, the greatest mage of the College of Water Magics. Summoned by fellow members of his College, he will be civil and will be willing to teach all that he knows. He may be willing to fight powerfully for his summoners if convinced that it is in his interest to do so, but cannot be bound by any spells or rituals known to his own college.

Performance of this ritual requires six Casters, each of whom must be provided with a shield suitable for the summoning of Marquis (that is, a disk of silver inscribed with the names of all the Marquis of the seventh plane) to protect against the possibility of backfire.

GROUP RITUALS OF THE COLLEGE OF FIRE MAGICS

1. RITUAL OF CREATING VOLCANO (Z-1)

RANGE: 250 feet plus (250 x combined Rank of casters)

DURATION: 1 hour plus (2 x combined Rank of casters)

EXPERIENCE MULTIPLE: 400

BASE CHANCE: 15%

TIME REQUIRED: 5 hours

RESIST: Cannot be resisted

FATIGUE: 3 per Caster

NUMBER OF CASTERS: 8

EFFECTS: This ritual will produce subterranean convulsions leading quietly (within an hour) to the eruption of an actual small volcano at the designated spot. The shape of this volcano will be a regular cone; it will grow at the rate of five feet per hour in height and will emit the sulfurous fumes, showers of rock, and streams of lava normally associated volcanic eruptions

A possible backfire result of this spell is the near immediate collapse of the conjuration area into a pit of lava.

This spell may be used to reawaken a dormant volcano as well as to start a new one. If a dormant volcano is re-awakened the actual effect will be the same as though a new one had been started on the site, but the psychological effect on natives of the area may be much greater.

2. RITUAL OF FIRE-CHOKING

RANGE: Sight

DURATION: Immediate

EXPERIENCE MULTIPLE: 250

BASE CHANCE: 40%

TIME REQUIRED: 1 hour

RESIST: May be actively resisted by a living flame-creature.

FATIGUE: 4 per caster

NUMBER OF CASTERS: 3

EFFECTS: Properly performed, this ritual will extinguish any fire or flame over an area of (Combined rank of Casters x 20) square feet. It can also be used to quell a volcanic eruption or to destroy a fire elemental or other being composed of flame.

This ritual may backfire in several irritating ways, including setting fire to the building where it is performed; setting fire to the flesh of one or more of the casters (2 DP/pulse until it is extinguished) or even putting out the metabolic "fires" within some person's body, killing them immediately. Note that it will not have that fatal effect on humans within the affected area if properly cast.

3. RITUAL OF SUMMONING HAVRES (Z-3)

This ritual may be treated for game purposes as being identical to the Ritual of Summoning Demonic Dukes (R-1) of the College of Greater Summonings. If successfully completed, it will forth Havres, the Leopard Duke, a power in the College of Fire Magics. Havres will be co-operative, especially if the summoners have done him the courtesy of preparing

some great fire beforehand. He will use his abilities freely on behalf of the summoners for the hour that he remains. His most important ability is that of seeing the past, present, or future. His normally weak ability to prophesy is improved near a fire; thus, any of the business of this College is more likely to be clearly seen by Havres.

Performance of this ritual requires five Casters, each of whom must be provided with a shield suitable for the summoning of a Duke (a copper disk inscribed with the names of all the Dukes of the seventh plane) to protect against a possible backfire.

GROUP RITUALS OF THE COLLEGE OF EARTH MAGICS

1. RITUAL OF HEALING ILLNESS SS (Z-1)

This ritual is identical in all significant respects to the ritual of the same name practiced by the College of the Mind.

2. RITUAL OF BLESSING THE LAND (Z-2)

RANGE: Sight, regardless of walls (horizon to horizon)

DURATION: Exactly one year

EXPERIENCE MULTIPLE: 150

BASE CHANCE: 30%

TIME REQUIRED: 6 hours

RESIST: Cannot be resisted

FATIGUE: 6 per Caster

NUMBER OF CASTERS: 4

EFFECTS: The effects of this spell are precisely similar to the combined effects of the Spell of Blessing on Crops (S-5) and the Spell of Blessing on Livestock (S-7) of the College of Black Magics, except that it affects all land and livestock within sight, and does not protect against weather-related problems such as flood, drought, and frost.

The chances of this spell's success are increased by 5% if it is performed on a life-ascpected site and another 2% for each of the casters who is Life-ascpected. None of the Casters or Assistants may be death-ascpected, though spectators may be.

Once this ritual has been performed over a piece of land, it must be renewed yearly. Failure to renew the magic will result in a combined Spell of Blight on Crops and Spell of Pestilence on Livestock (S-4 and S-6 of the College of Black Magics) beginning the day after the year is up and lasting for two years or until the ritual is once again properly performed.

This ritual can fail, but it cannot backfire. Failure will not be recognized by the Casters until the crops begin to fail. They will then, in all probability, take immediate steps to remedy their error.

GROUP RITUALS OF THE COLLEGE OF CELESTIAL MAGICS

1. RITUAL OF SUMMONING METEOR SHOWER (Z-1)

RANGE: 500 feet plus (20 x combined Rank of casters)

DURATION: Immediate

EXPERIENCE MULTIPLE: 250

BASE CHANCE: 10%

TIME REQUIRED: 6 hours

RESIST: May only be passively resisted

FATIGUE: 4 per Caster

NUMBER OF CASTERS: 6

EFFECTS: Similar to the Meteor Spell (S-4 of this College) except that from one to ten such meteors strike. The first one hits a designated hex; the next one strikes from 1 to 10 hexes away in a randomly selected direction; then the next, and so on. Location of each strike is computed from the first strike. Meteors will begin to fall immediately on successful completion of the ritual. All Celestial Mages may learn and use this spell.

Note that a possible backfire result is the calling down of the meteor storm directly on the heads of the Casters, without prior warning.

GROUP RITUALS OF THE COLLEGE OF NECROMANTIC CONJURATIONS

1. RITUAL OF INVOKING A DEMON

RANGE: 10 feet

DURATION: One hour

EXPERIENCE MULTIPLE: 300

BASE CHANCE: Half the normal Base Chance for the demon invoked (see descriptions in Section 47)

TIME REQUIRED: 3 hours

RESIST: Cannot be resisted

FATIGUE: 4 per Caster

NUMBER OF CASTERS: 8

EFFECTS: When properly completed, this spell will invoke any of the Demons listed in Section 47. The Demon is invoked only as an object of praise and worship. He will do nothing for the Casters, no matter what their need

- they have other spells with which to ask for help. However, Casters or others present may take the opportunity to sign a Pact with the invoked demon as a representative of the Powers of Darkness. This spell is used primarily for celebrations; it serves no practical purpose except to awe worshippers and to please the demon (who is a fickle master at best, anyway). Worshippers of the Powers of Light are favorite sacrifices at such celebrations. A sacrifice of one intelligent entity will increase the chances of this ritual's success by 10%, but if such a sacrifice is made before the demon arrives, the Casters had better have another ready for the demon himself, on pain of his displeasure.

GROUP RITUALS OF THE COLLEGE OF BLACK MAGICS

1. RITUAL OF INVOKING A DEMON (Z-1)

This ritual is effectively identical in all particulars with the one of the same name described above for the College of Necromantic Conjurations.

2. RITUAL OF GREAT BLIGHT (Z-2)

RANGE: 10 miles plus (1 x combined Rank of Casters)

DURATION: Days x combined Rank of Casters

EXPERIENCE MULTIPLE: 250

BASE CHANCE: 30%

TIME REQUIRED: 12 hours

RESIST: Passive resistance only by specific characters (GM's option) in the area. Most NPCs cannot resist.

FATIGUE: 6 per caster

NUMBER OF CASTERS: 7

EFFECTS: This spell affects an area up to forty acres in size (enough to fully effect a village or part of a city). It afflicts every person in the area with some variety of loathsome disease; the Casters may suggest the disease they wish to inflict, but the GM makes the final determination. Anyone entering the area will be subject to the disease for as long as the spell persists. Amulets or other similar items that protect against disease and infection will lessen a character's chance of catching this magically induced disease, but a character that escapes once must roil again each full day he remains in the area. This disease may be cured in a normal fashion, but only if the victim leaves the affected area.

At the option of the Casters, the blight may take the form of disease of livestock or of crops. However, only one of the three subjects (livestock, crops, or people) may be affected by any individual casting of this ritual.

This ritual may not be employed with more than 6 assistants ($7 + 6 = 13$). There may be up to 100 spectators, as usual. None of the Casters or Assistants in this ritual may be Life-aspected.

3. RITUAL OF PRODUCING EARTHQUAKES (Z-3)

RANGE: 1/2 mile x combined Ranks of Casters

DURATION: Immediate and for 1-5 minutes afterward.

EXPERIENCE MULTIPLE: 400

BASE CHANCE: 15%

TIME REQUIRED: 6 hours

RESIST: Cannot be resisted

FATIGUE: 10 per Caster

NUMBER OF CASTERS: 4

EFFECTS: This ritual will produce tremors and quakes centering about the targeted spot. The length and severity of the quakes will depend on the amount by which the Cast Chance exceeds the actual roll. If the difference is 10 or less, the effect will be as the Earth Tremor Spell (S-22 of this College) over an area figured from the combined Ranks of the Casters. If the difference is 11 to 20, the ground will pitch for two minutes; rudely-constructed buildings will collapse, and good buildings will take minor damage. If the difference is over 20, the ground will crack and twitch violently for five minutes; all walls, buildings, etc., will fall, and a tidal wave will ensue if the chosen spot is an island or seacoast.

No more than 9 assistants may be employed with this ritual ($9 + 4 = 13$). Up to 100 spectators may participate

GROUP RITUALS OF THE COLLEGE OF GREATER SUMMONINGS

1. RITUAL OF DEMONIC SENDING (Z-1)

RANGE: Unlimited

DURATION: See below

EXPERIENCE MULTIPLE: 350

BASE CHANCE: 20%

TIME REQUIRED: 10 hours

RESIST: be actively or passively resisted

FATIGUE: 6 per Caster

NUMBER OF CASTERS: 13

EFFECTS: Any single Demon of the Casters' choice is summoned to appear, not before the Casters, but before one person anywhere in the world. One of the Casters must know this person well enough to visualize him for the Demon; the Individual True Name of that person must also be used. The Demon, on finding that person (which will normally occur within 24 hours) will attack him. If the Demon kills the victim that will end the matter; if the Demon is "killed" or balked for more than 48 hours, it will return to its plane, its commission unfulfilled.

At the instant that the spell is completed successfully, the victim will receive a presentiment of his fate (GM's option as to details, but an experienced mage would be more likely to understand its significance than some country lout of a warrior). This may give the victim time to make defensive preparations or at least to have himself shriven.

All 13 Casters should carry the shield appropriate for the demon summoned to protect against the possibility of backfire. A backfire with this ritual is very likely to result in the demonic destruction of the entire coven of casters, along with anything and anyone else in the vicinity.

GROUP RITUALS OF THE COLLEGE OF LESSER SUMMONINGS

1. RITUAL OF DREAM SUMMONING (Z-1)

RANGE: Unlimited

DURATION: (D-2) minutes

EXPERIENCE MULTIPLE: 100

BASE CHANCE: 25%

TIME REQUIRED: 4 hours

RESIST: Can be passively resisted only

FATIGUE: 4 per Caster

NUMBER OF CASTERS: 6

EFFECTS: This Ritual allows the Casters to summon a future "shade" of some entity in order to ask it questions. The shade will not attempt to lie, but it will be foggy and dis-oriented; thus, its answers may be unclear and imprecise. The Castors will usually be able to manage one question and answer for each minute that the ritual is effective.

The success of this ritual is subject to the following modifications:

+10 if one of the Casters is the shade summoned

+10 if the shade summoned is of a person who is present and cooperative

-10 if the shade summoned is of a person who is present and not cooperative

-1 for each year into the future the shade is to be drawn from

-10 if the shade is of a person yet unborn

+10 if the Individual True Name of the shade is used in the summoning (note that it will be heard by all present)

Use of this ritual will lead to paradoxes, which (must be accepted as they occur. It appears that the future from

which the ritual draws its shades is not a "certain" future, but merely the most likely one. In this respect, Dream Summoning is an unsatisfactory augury. For instance, one may summon the shade of Tobias from three years hence, ask him what he had for dinner last night, receive a truthful answer... then send assassins to slay Tobias that same night! The shade did not lie; it simply came from a different future. Of course, the shade might also reply "I have not eaten for three years, for your killers slew me as I slept."

At the time from which a person's shade is drawn, that person will have a vivid dream in which he will see his questioners and remember all that is said. Thus, one always knows if he has been interrogated by a Dream Summons (if he lives long enough for the event to come true).

GROUP RITUALS OF THE COLLEGE OF THE COLLEGE OF RUNE MAGICS

1. RITUAL OF SUMMONING RUNE SPIRITS

RANGE: Touch

DURATION: (D-3) days

EXPERIENCE MULTIPLE: 400

BASE CHANCE: 5%

TIME REQUIRED: 12 hours

RESIST: The spirits will not resist

FATIGUE: 3 per Caster

NUMBER OF CASTERS: 10

EFFECTS: Successfully completed, this ritual will draw onto this plane a spirit which will be the personification of one Rune. This spirit will be basically cooperative, although it may require certain concessions or sacrifices. Details of these concessions and of the spirit itself are left to the GM and should not necessarily be the same each time a given spirit is summoned.

Examples of Rune Spirits which might be summoned:

The WARDING RUNE spirit is a powerful guardian. He may warn of approaching foes, seek to turn them away, or attack them. He is not always perfect in his judgment of who is a foe but is far more likely to oppose a friend than to admit a foe, for his office is defense.

The BINDING RUNE spirit will accompany others and see that they do the bidding of the casters, or prevent prisoners from leaving a place.

The SENDING RUNE spirit is a rapid and reliable deliverer of messages.

The DEATH RUNE spirit is a powerful assassin, but will certainly require some living sacrifice before going about his work.

Any Rune Spirit may be destroyed in combat. The characteristics of these spirits vary and may be set by the GM. The characteristics of Athotarho, Tseghi, and Argotac (Spell S-2 of this college) are typical of rune spirits.

In order to summon a Rune Spirit, each Caster must be provided with a Runestick carved with the appropriate rune. One Caster must have a Runewand bearing the appropriate rune; this Runewand will be destroyed at the culmination of the ritual, whether or not it is successful.

2. RITUAL OF FASHIONING A RUNE ALTAR (Z-2)

RANGE: Touch

DURATION: Permanent

EXPERIENCE MULTIPLE: 500

BASE CHANCE: 45%

TIME REQUIRED: 3 months plus 1 week per additional Rune

RESIST: not applicable

FATIGUE: 10 per Caster per day

NUMBER OF CASTERS: 12

Effects: Adepts may employ this ritual to create a large Rune Altar out of any of the materials listed on the Runewand table (94.8). Once the Rune Altar has been fully fashioned and consecrated, it is permanent unless destroyed by some outside agency or, possibly, a very severe backfire. This ritual takes a very long time; the Casters and their assistants may take breaks as described 94.5 for the creation of a Runewand, but longer breaks will result in the loss of the work. If this ritual fails for any reason, all materials are destroyed. Weight, value, and materials cost of a Rune Altar are each 100 times that shown on the Runewand Table for the appropriate material.

A Rune Altar may be used by any Rune Adept in any spell or ritual involving the rune(s) graven on it at the time it was made. An Adept who was not a Caster or Assistant in its making will have to successfully read the runes before using it, as per section 94.1. Once the runes have been successfully read, an Adept who did not participate in the making of the altar will have the same chance of using it as one who did.

The effect of a Rune Altar is to increase the chance of any spell or ritual's working by 10%, over and above any bonuses which the material of which it is made may allow in the working. Figure these bonuses exactly as per Runewands.

An Adept using a Rune Altar does not need a Runewand or Runestick; the runes graven on the altar will serve the purpose. Note, also, that a Rune Altar may be used in a spell or ritual normally calling for a Runestick or Runewand to be destroyed - but the Altar will not be destroyed at the culmination of the ritual.

Fatigue may not be stored in a Rune Altar.

If a Rune Altar includes the Warding Rune, it automatically produces the effect of a 7-Runestick Ward (see Q-3 for this college). The size of the warded area is equal to the MA of the entity standing at the altar, squared, in square feet. It will be circular in shape and centered on the Altar unless the controlling entity chooses to change its shape.

GROUP RITUALS OF THE COLLEGE OF SHAPING MAGICS

1. RITUAL OF MENDING

RANGE: Touch

DURATION: Permanent

EXPERIENCE MULTIPLE: 200

BASE CHANCE: 30%

TIME REQUIRED: 1 hour per 1,000 pounds of object mended

RESIST: Cannot be resisted

FATIGUE: 2 per Caster per hour

NUMBER OF CASTERS: 5

EFFECTS: Exactly as per the Spoil of Mending (G-1 of this college), but may be used on very large objects - 100 lbs. x combined Rank of all Casters. In the case of a building or wall, the weight limit has to do only with the damaged part - not the whole object. Thus, a breach in a wall could be repaired by Casters with a total combined Rank of 100 if the broken stones weighed no more than 10,000 lbs. If the material to be repaired is too heavy, decrease the Base Chance of the spell's functioning by 5% for every 2% the material is overweight.

2. RITUAL OF ENCHANTING SEIGE WEAPONS (Z-2)

RANGE: Touch

DURATION: Hours equal to combined ranks of casters

EXPERIENCE MULTIPLE: 250

BASE CHANCE: 35%

TIME REQUIRED: 6 hours

RESIST: Cannot be resisted

FATIGUE: 6 per Caster

NUMBER OF CASTERS: 7

EFFECTS: This spell may be used on any large weapon (siege engines, cannons, etc.) to improve their potency during the duration of the spell.

The exact effect of this ritual varies according to the amount by which the final adjusted Cast Chance exceeds the percentile die-roll. If the difference is 10 or less, the accuracy and damage of the weapon will be increased by 10% each. If the difference is 11 to 20, accuracy and damage will be increased by 15% each, and range and rate of 1 fire will be increased by 10% each. If the difference is 21 to 30, accuracy and damage will be increased by 20% and the range and rate of fire will be increased by 15% each. If the difference is over 30, all four of these capabilities will be increased by 25%.

Possible effects of a backfire on this ritual include the destruction of the weapon, the reduction of all of its abilities by a great amount, or even a curse which will cause it to fire on its own headquarters area.

3. RITUAL OF MAGICAL RESEARCH (Z-3)

RANGE: See below

DURATION: Immediate

EXPERIENCE MULTIPLE: 150

BASE CHANCE: 20%

TIME REQUIRED: 1 week

RESIST: Cannot be resisted

FATIGUE: 12/Caster (at end of ritual)

NUMBER OF CASTERS: 7

EFFECTS: This ritual is to be employed by (or on behalf of) an individual seeking, to research a lost spell or experiment to develop a new one. The week of time required does not have to be "straight" - Casters may take short breaks as described in Section 95.1.

If successfully completed, this ritual will provide the Casters with one item of information which will be of use in the research or experimentation. It may be definite ("you use the leaves of vervain in your incense"), foreboding ("no good will come to those who seek this knowledge"), a clue ("a book bound in green serpent-skin, in the Library of the Sages' Guild in the city of Preskuyyt, will aid you") or any other sort of help the GM wishes to give. Alternatively, it may be taken as a "nameless inspiration" which will reduce the time required for the research by 10-40%.

If this spell backfires or fails, the GM will know but the Casters will not. Therefore, the roll must be secret from the players. A roll which merely fails should leave the Adept feeling vaguely enlightened but give no real help. A backfired roll should produce a false clue suitable for wild-goose quests.